

The Role of the Church in Enabling Parent Nurture Children's Christian Faith: A Case of  
Selected Churches in Nairobi County

by

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10-0404

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THE ROLE OF THE CHURCH IN ENABLING PARENTS NURTURE CHILDREN'S CHRISTIAN FAITH: A CASE OF SELECTED CHURCHES IN NAIROBI COUNTY.

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DECLARATION

THE ROLE OF THE CHURCH IN ENABLING THE PARENTS NURTURE  
CHILDREN'S CHRISTIAN FAITH: A CASE OF SELECTED CHURCHES IN NAIROBI  
COUNTY.

I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit

Signed: \_\_\_\_\_  
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## ABSTRACT

The church needs to enable parents to nurture their children's Christian faith at home. Little research has been done in Nairobi to analyse how churches use the home church platform to nurture children's Christian faith through the parents. The objectives of the study were to find out whether churches in Nairobi had programmes to equip parents nurture their children's Christian faith at home and the rationale used for these programmes. It also sought to find out how effective the programmes were. In the study, literature review with an exegesis of Deuteronomy 6:1-9 was done and a conceptual framework was drawn. The study employed an exploratory correlational design. The sampling was purposeful. Four churches from the four different major protestant denominations in Kenya were selected. A sample of one hundred and ten children worker and five pastors was targeted. For data analysis, Statistical Package of Social Sciences (SPSS version 20) was used. The results revealed that 65.2% of the respondents in the selected churches perceived that their respective churches did enable and train parents to nurture their children's Christian faith at home. The converse was true specifically in their response to the questions employing Valarie Zeithaml, A. Parasuraman, and Leonard Berry's five dimensions of assessing service quality. These results revealed the respondents misinterpreted service quality for there was a significant difference between what they perceive and what was actually supplied. The study concluded that parents received no significant enablement by the selected churches towards nurturing their children's Christian faith at home. To reduce the gap between perceived and supplied service, the study recommends that the churches re-evaluate the strategies they employ for enabling parents to nurture their children's faith at home.

DEDICATION

This study is dedicated to God and His work in churches in Nairobi.

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## CHAPTER ONE

## INTRODUCTION AND BACKGROUND TO THE STUDY

## Introduction

The family is the most important and dynamic unit in any society<sup>1</sup>. The parents in a family unit have the responsibility to care for and provide basic life necessities to their children. Through socialization and role modelling, parents can influence the character of children and prepare them for adulthood and service to the nation. In African societies before the 1950's, this role was so well cut out but with time, due to changes in the standards of life these roles have diminished and the values we had in the traditional African family no longer exist<sup>2</sup>.

The introduction of a cash economy, population increase, rural-urban migration, social-economic, political and cultural changes due to globalization have led to traditional African customs being adversely eroded<sup>3</sup>. Miles citing, "Population Council's Families in focus." Lloyd and Leonard observe that the number of households led by female have risen significantly in almost every country in the world since mid-1970s. Miles further says that marital dissolution and divorce rate are also on the increase all over the world and research shows that single parenthood and divorce adversely affect the family structure and have negative impact on raising children and their subsequent development.<sup>4</sup>

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<sup>1</sup> Mary Mbulwa , Edith Kaumbuthu , "Family Ties or Families Lies" *In Youth Research Compendium*, Angela Kitonga, Katindi Sivi Njonjo, Awuor Pongo( Nairobi, Kenya, Kenya Institute of Economic Affairs, 2011), 197.

<sup>2</sup> Ibid.

<sup>3</sup> Margaret Gichaga, "The Plight of the African child: Reflection on the response of the church", *Studies in World Christianity* ,(Edinburgh, Edinburgh University Press Volume13 part2 ,2007 ) , 142-145.

<sup>4</sup> Glenn Miles , "The Development of Children in Their Families and Communities" ,*Celebrating Children ed, Glenn Miles and Josephine – Joy Wright*, (Waynesboro, Paternoster ,2003),38.

Raising children in an African home has become increasingly difficult due to all members of the family getting involved in income generating activities to survive.<sup>5</sup> This needs urgent attention for the condition of the African child is appalling and requires an immediate solution.

The church being a faith community has considerable influence on the families in both rural and urban Africa<sup>6</sup>. The church community has a divine responsibility to encourage and enable parents to not only practise holistic nurture but also ensure spiritual nurture for their children's Christian faith at home. (Deuteronomy6:1-9, Psalm78:1-7, 2 Timothy1:5, 3:15-17)

### Background to the Study

In reference to findings of a research done in Nairobi on the church-going youth, it was revealed that the majority of Nairobi youth at 62.6% wished that their paternal parents spent more time at home<sup>7</sup> while 84.3% wished fathers took more time raising their children<sup>8</sup>. Chandran further points out that over 60.4% of the youth felt that their parents gave and allowed house helps an excessive role in raising them when they were children<sup>9</sup>.

Such findings should encourage the church to allocate resources and having a major enterprise of enabling and using parents to reach out to their own children at home. This should not only be for spiritual nurture but also ensure holistic nurturance by the parents.

Following Mukolwe's advocacy that God expects every Christian parent to instruct, train, discipline and teach their children<sup>10</sup>, the church being a faith community with the great commission (Matthew28:19-20), ought to teach God's word to the parents and provide

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<sup>5</sup> Gichaga, 142-145.

<sup>6</sup> Ibid.

<sup>7</sup> See Ephesians 4:6.

<sup>8</sup> Emil Chandran, Paul Mbutu , Larry Neimeyer, *Youth in an African City, A Report of the Nairobi youth Survey and consultation*(Nairobi, Daystar University Publication2004),34.

<sup>9</sup> Ibid, 34.

<sup>10</sup> Stanley Mukolwe, *Raising Future Parents*, (Nairobi, Kenya, Stanley W Mukolwe publication, 2012), 5.

organizational and practical enablement to them so that they can effectively nurture their children's Christian faith at home.

Westerhoff points out that Christian education should include the entire faith community (church). This should happen through deliberate and systematic socialization and enculturation efforts which transfer knowledge, attitudes, and values, from one generation to the next<sup>11</sup>. Accordingly, Westerhoff further observes that the church should make enculturation the means of Christian education and abandon the typical school instruction paradigm as currently used by the church through inclusion and involvement of parents and the entire family.<sup>12</sup>

Lierop advocates that the family exerts powerful influence on children's spiritual nurture. The home therefore is the most strategic place where the church should invest to influence the faith of both the children and parents.<sup>13</sup> Miller, as quoted by Lierop, states that when children lack attention from their parents, they become delinquent and have poor personality<sup>14</sup>. Parents should be spiritually enabled by the churches to positively influence the spiritual growth of their own children.

Bunge, on best practice as advocated by the Bible and various Christian traditions reiterates that the family should be enabled to work and ensure the spiritual development of all its members. The parents therefore should be involved in an interdependent relationship with their children in which all are growing in faith<sup>15</sup>. The researcher agrees with Westerhoff, Lierop and concurs with Bunge's arguments that the parents and family/household are key in promoting spiritual development of the children.

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<sup>11</sup>John .H. Westerhoff III, *Will our Children Have Faith?* (Harrisburg, Morehouse Publishing, 2000) ,63.

<sup>12</sup> Ibid, 78-163.

<sup>13</sup> Peter van Lierop, *Christian Education, Principles and practice* (Kijabe, Kenya Christian Churches Education Association, 1992), 149.

<sup>14</sup> Ibid,150 .

<sup>15</sup> Marcia Bunge , "Biblical and theological Perspective on Children, Parents, and Best Practice for Faith Formation" , *Resources for Child, Youth and Family Ministry Today*, Dialog , A Journal of Theology , Volume 47 , Number4 , (2008) : 358.

The researcher thereupon was motivated by Gecaga's view that "the church in Africa is significantly influential and has the ability and opportunity to provide a favourable environment for the African child", argues that the church should be in the forefront in training and enabling the parents to be involved with the children's spiritual nurture at home<sup>16</sup>.

In the words of Elshof, the church being a faith community, needs to be at the forefront in playing the critical role in empowering the family unit and enabling the parents take leadership in spiritual nurture of children at home<sup>17</sup>. This can be achieved by meeting the family's needs through empowering parents among other stakeholders. Unfortunately from Bible times<sup>18</sup> to date, the dynamics have changed from a daily enterprise to one day a week event happening on Sunday. This has reduced church attendance from being a weekly event which has slowed the advancement of the kingdom community as intended by Christ originally<sup>19</sup>.

This researcher agrees with Zuck's emphasis that parents should be empowered and encouraged to become effective in nurturing their children's Christian faith at home.<sup>20</sup> Bunge further observes that most church religious education programmes neglect the importance of including the family unit in church discipleship programme. Bunge therefore concludes that these results in parents not accepting their God given role of nurturing their children's faith but perceive it to belong to the spiritual leaders and teachers in church<sup>21</sup>.

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<sup>16</sup>Gichaga, 156.

<sup>17</sup>Judy Ten Elshof, *Family life Education*, ed Michael J Antony (Grand Rapids, Michigan, Baker Academic, 2006), 204.

<sup>18</sup>See Acts 2:42-47 (New Revised Standard Version).

<sup>19</sup>Bambang Budijanto, *The Ecclesia of Jesus Christ* (unpublished paper), 6.

<sup>20</sup> Adapted from Roy B Zuck, *Precious in His Sight, Childhood & Children in the Bible*, (Grand Rapids, Michigan, Bakers Books, 1996), 107-126, The parents at their home as a lifestyle which should be empowered and encouraged by the church and God to minister their children and family.

<sup>21</sup>Bunge, 360.

### Biblical/Theological Principles

The study maintains that just like in the Bible times, children today need their parents for spiritual nurturance. God designed the family and placed children as dependents in the household so that they can be raised under the influence and guidance of wise parents who are God fearing and loving (Deuteronomy 6:1-9, Malachi 2:13-17).

In order to obey God's word as provided in Deuteronomy 6:1-9, Christian parents should take every opportunity and make effort to have their families in consistent worship of God, Bible study and prayer<sup>22</sup>.

Boyo, citing Brewster asserts that the church is the only plan God has to redeem His creation and this includes among others things parents guiding of their children to this responsibility. Therefore the church has a biblical obligation to engage with the plight of the children. The church being guided by biblical knowledge needs to appreciate that parents have ecclesiastical responsibility of ensuring the spiritual nurture of their children (Deuteronomy 6:4-8)<sup>23</sup>. Boyo further clarifies that the church ought to rethink its theological mandate and model<sup>24</sup> that is the right approaches with structures which the researcher feels should include enabling and ensure the capacity of parents to achieve the role of spiritual nurture of children at home is increased.

Zuck advances a theology with eleven biblical precepts and profiles as essential tasks for todays, parents. The church needs to ensure that parents are well endowed with skills to nurture their children's Christians faith at home. These include dedicating their children to God, loving

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<sup>22</sup> Raymond Brown, *The Message of Deuteronomy, The Bible Speaks Today*, ed, J A Motyer( Lancaster ,England, Inter Varsity Press,1993),98.

<sup>23</sup>Bernard Boyo," A Biblical and Theological Reflection on the Plight of the African Child", *In Christian Perspective and Research on Child Development in The African Context*, Susan Greener Rebecca Oladipo ,Alice Munene,Harrahs Malinda, Solomon Nzyuko, Faith Nguru ,Bernard Boyo, Peter Mageto, Michael Bowen ( Nairobi Kenya, Daystar University, 2013), 71.

<sup>24</sup> Ibid.



them completely, leading them to God through holistic nurture, praying with and for them, provide for all their needs including spiritual, family enjoyment and being available for the child, modelling good character, worship of God at home and discipline of children.<sup>25</sup>

Elshof proposed the best model for developing a theology for parenting based on the relationship between God and the children of Israel. She advances this based on the work of Myron Chartier who suggests the following characteristics: loving, caring, responding, knowing, and forgiving, being God's action to the children of Israel could provide us the ingredients for modelling the theology for parenting and family life education<sup>26</sup>. Balswick's combines these characteristics into four biblical themes<sup>27</sup>. The four biblical themes are; covenantal commitment, atmosphere of grace, empowerment and intimacy ought to be part of church life while enabling parents nurture children Christian faith<sup>28</sup>. The net result is that the church will ensure the primacy of the parent in the spiritual nurture of their children.

#### Statement of the Problem

Little has been done to analyse how churches in Nairobi enable parent nurture children Christian faith at home despite the churches providing services to all including children. According to biblical statutes, it is imperative that parents be the primary stakeholders in nurturing children's Christian faith at home<sup>29</sup>. The church should thus enable them to do so through biblical teaching and a well appropriated church practice. Most churches teach children the word of God through children workers every Sunday. However, this may not be sufficient considering the time frame children spend in Sunday schools relative to time spent at home with

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<sup>25</sup> Zuck, 107-126.

<sup>26</sup> Judy Ten Elshof, *Family life Education*, ed Michael J Antony (Grand Rapids, Michigan, Baker Academic, 2006) ,195.

<sup>27</sup> Jack O Balswick, Judith K Balswick, *The Family* (Grand Rapids, Bakers, 1991) , 19-33.

<sup>28</sup> Ibid.

<sup>29</sup> Proverb4:3,13:22,17:6,22:6,22:15,23:13,29:15, Deuteronomy 4:9-10,6:7,11:19,30:2,30:19,2 Corinthians12:14b, Ephesians 6:1, Colossians 3:20,1Timothy5:4,2 Timothy 1:5,3:15-17

parents. It is therefore important for the Churches in Nairobi to consider equipping parents with child friendly spiritual programmes to ensure transitional nurturance from church to home. This will ensure the Church as a spiritual institution does not overlook the role of parents because they ought to play a key role in the spiritual nurture of their children.

The researcher was thus concerned with the state of the church in regard to its preparedness in equipping parents to nurture their children Christian faith at home.

#### Purpose of the Study

The purpose of this study was to assess how the selected churches achieved their role of enabling parents nurture their children faith at home.

#### Objectives of the Study

1. To establish the programmes available in the selected churches to equip parents to cultivate their children's Christian faith at home.
2. To find out the rationale for the selected churches having programmes to equip parents nurture children's Christian faith at home.
3. To investigate the effectiveness of the programmes in the selected churches in preparing parents to nurture their children's Christian faith at home

#### Research Questions

1. Did the selected churches have programmes to equip parents nurture their children's Christian faith at home?
2. How did the rationales used by the selected churches justify programmes to equip parents nurture children's Christian faith at home?

3. How effective were the programmes in preparing parents to nurture their children's Christian faith at home?

### Research Hypothesis

Nurturing of children's Christian faith depends significantly on parental participation and making the home a strategic place for spiritual nurture for both parents and children. Homes in Nairobi, despite having the natural strategic advantage for spiritual nurturance of both parents and children were not Christian enough to be effective. The church ought to enable the parents reach the children at home since the parents had more time with the children than the children's workers in church. The Churches appeared to be struggling in having an impact and influence in ensuring spiritual nurture of children at home. Either the programmes and processes are theologically weak or the practitioners do not follow biblical principles governing spiritual nurturing of children. The study therefore moved to test the hypotheses, namely

H<sub>0</sub>: There was no significant enablement of parents by the selected churches to achieve their role of nurturing children's Christian faith at home.

H<sub>1</sub>: There was significant enablement of parents by the selected churches to achieve their role of nurturing children Christian faith at home.

### Rationale of the Study

Children learn their Christian faith well when parents are involved at home and working in collaboration with their faith community, the church. The role of parents in ensuring spiritual nurture of their children is significantly justified in Scripture (Proverbs 22:6, Deuteronomy 6:1-9, 2Timothy1:5, 3:15-17). Parents are also responsible for teaching their children how to honour God (Proverbs 1:8-19).

Brewster argues that millions of children today are suffering due to lack of parental guidance. A family comprising of a father, mother and children is no longer common place globally<sup>30</sup>. Single parenting and other combinations blend families with varied parental roles which have become a common phenomenon and have created a situation where children are emotionally scared and growing in socially disadvantaged families<sup>31</sup>. These types of families are also on the increase in Nairobi Kenya and our churches need to address felt and arising needs in them<sup>32</sup>. Brewster further points out that the cycles of divorce in families can be broken if the parenting role conforms to biblical principles<sup>33</sup>. Little research had been done to assess how churches in Nairobi enable parents achieve their parenting role with conformity to biblical principles. This study hoped to make contribution which would improve how churches equip parents to nurture their children's Christian faith at home.

#### Significance of the Study

The significance of this study emanated from the assumptions that effective spiritual nurture of children depends on parental involvement among other things and of necessity be founded on biblical principle. It was hoped that the recommendations of the study would help improve the way the selected churches had enabled parents to achieve their role of nurturing children's Christian faith at home. The study definitely contributed to existing knowledge and helps improve on how parents are enabled by the churches in nurturing children Christian faith. The study hoped to re-emphasize the importance of spiritual nurture of children by parents

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<sup>30</sup> Dan Brewster, *Children & Childhood in the Bible: A work book* (Compassion International, 2011), 75.

<sup>31</sup> Ibid., 75.

<sup>35</sup> Rose Kianda, *Parenting in The 21<sup>st</sup> Century, A Single Mother's Perspective*, (Nairobi Kenya, Best Choice Kenya Ltd, 2012), 119-124. According to Kainda Single parenting is on the increase in Kenya and the community especially the church, need to address it. She advocates that the church should design its services in such a way that family cohesion is enhanced through socialized and enculturated of the congregation.

<sup>33</sup> Brewster, 75.

according to biblical principles and also the role which ought to be played by the churches in ensuring this happens.

### Assumptions of the Study

This study was based on the following assumptions:

1. The selected churches enabled parents nurture children's Christian faith at home.
2. The ministry to children was affected by intervening factors such as parental involvement, and appropriate enablement by churches for parents to nurture children's Christian faith at home.
- 3 The respondents gave honest feedback which was a representative of what was prevalent in some of the Protestant churches and which informed this study.

### Scope of the Study

In Kenya, 65-70% of the national population is Christian with about 4000 registered churches. The protestant church is the main denomination and makes up to 47.4 % of the country religious composition<sup>34</sup>. The protestant Christian denomination has four main categories of churches, main-stream<sup>35</sup>, Pentecostal<sup>36</sup>, Missionary Evangelical<sup>37</sup> and AIC<sup>38</sup>(African Instituted churches).<sup>39</sup>

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<sup>34</sup> Eunice Karanja Kamaara , "Religious and Emerging religious movement in Kenya" Global Journal of Arts Humanities and Social Science ,Vol 2,No2,(April 2014),35-44, available from <http://international.iupui.edu/Kenya/resources/Religions-and-Emerging-Religious-Movements-paper.pdf> accessed on 11<sup>th</sup> October 2014

<sup>35</sup> Old denomination introduced by the European missionary movement. Sometimes also referred to as mainline churches

<sup>36</sup> Introduced later in Kenya through the American Pentecostal movement

<sup>37</sup> Are a break away from European Missionary Churches but have assumed an evangelical Pentecostal approach in ministry

<sup>38</sup> African Indigenous Church in origin are instituted by Africans themselves as a result of introduction of Christianity in Africa by the missionaries. Also can be referred to as African instituted church.

<sup>39</sup> Eunice Karanja Kamaara , "Religious and Emerging religious movement in Kenya" Global Journal of Arts Humanities and Social Science ,Vol 2,No2,(April 2014),35-44, available from <http://international.iupui.edu/Kenya/resources/Religions-and-Emerging-Religious-Movements-paper.pdf> accessed on 11<sup>th</sup> October 2014

The study was restricted to purposefully selecting one church congregation from each main Protestant category. The academic scope of this study revolved around the assessment of how these churches enable parents nurture their children's Christian faith at home according to biblical principles.

#### Limitations and Delimitations of the Study

This study was limited to congregations of only four selected churches in Nairobi. The respondents of the questionnaires were children's pastors, or elders in children ministry, Sunday school superintendents and other children workers.

There was need to note that the selected churches were of different Protestant denominational orientation. This brought variance in their perception, implementation and reception of biblical principles that enable parents nurture children's Christian faith at home. To delimit these standardized interviews, questionnaires were used so as to allow for generalization of results.

#### Definition of Terms

*Socialization:* In this study it means a lifelong training by active participation in a social group or in being part of a community. It is informal enculturation. It is also a continuous process where the individual acquires personal ability to fit in the community through learning and living the norms, values and behaviour expected in the community.<sup>40</sup>

*Enculturation:* In this study it refers to the way people are socialised to learn their traditional values to enable them live well in their community. The process includes parents, peers

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<sup>40</sup> Merriam-Webster, Inc: *Merriam-Webster's Collegiate Dictionary*. Eleventh ed. Springfield, Mass. : Merriam-Webster, Inc., 2003.

and other adults in the community. If done correctly the learner acquires competencies in the language, values and rituals.<sup>41</sup>

*Faith Community:* In this study it refers to the Church. The Church is an institution with common beliefs and commitment to following and growing in Jesus Christ with designated leadership. They may not meet together every day but should bring together children, youth and adults for common activities at every opportunity to celebrate Christ. This becomes part of all members lifestyle as in (Act 2:42-47).<sup>42</sup>

*Nurture:* In this study it means an act of nursing, training, upbringing the sum of the environmental factors influencing the behaviour and traits expressed by an organism. That is, to further the development of and to supply spiritual nourishment of<sup>43</sup>.

*Church:* In this study it refers to a congregation of Christians where the membership interacts together (1 Corinthians 1:2, 'to the church of God which is in Corinth' and Romans 16:16 "all the churches of Christ greet you"). Put in another context the word *ekklesia* is used to mean a gathering of believers or a group which trust in Christ<sup>44</sup>. This study will also adopt to include Boyo definition which more specifically cites the role of the church to the child. He defines the church from an etymological sense as *ekklesia* from the Greek words "*ek*" and "*Kaleo*" to mean the "called out ones". He also further avers that the

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<sup>41</sup>Joan E Grusec , Paul D. Hasting, , *Handbook of Socialization": Theory and research* ( New York Guilford Press 2007), 54.

<sup>42</sup> John H. Westerhoff III, *Will our Children Have Faith? Revised Edition* (Harrisburg Pennsylvania, Morehouse publishing, 2000), 116-143.

<sup>43</sup>Merriam-Webster, Inc: *Merriam-Webster's Collegiate Dictionary*. Eleventh ed. Springfield, Mass. : Merriam-Webster, Inc., 2003.

<sup>44</sup> Johannes P. Louw, Albert Eugene. Nida, *Greek-English Lexicon of the New Testament, Based on Semantic Domains*. electronic ed. of the 2nd edition.(New York ,United Bible societies, 1996, c1989, S. 1),125-126.

church as a faith community has a biblical obligation with purpose not to neglect the plight of children among other believers.<sup>45</sup>

*Home or Small Church:* In this study it refers to “Small or home church”, means fellowship in a Christian home where the parents are involved at home with their children in reading Bible, praying and worship, mentorship, Christian service and financial responsibility, cultivating respect for God’s and His creation among others things<sup>46</sup>.

*Parent:* In this study it refers to a parent as a person who is able to bring up and care for a child. A parent is a provider and endeavours to meet the needs of their children in a holistic manner which also includes nurturing their Christian faith. This means the parents are involved at home with their children in implementing the home or small church<sup>47</sup>.

*Children Worker:* According to this study will be everybody who works with children at the selected church. This includes pastors, Sunday school Superintendent, Sunday school elders, Sunday school teachers, and all other Sunday school volunteers<sup>48</sup>

## Summary

The chapter gave a background on the importance and the need for churches to enable parents nurture children’s Christian faith at home. The problem was clearly stated and the objectives of the study outlined. The objectives informed the research questions. The chapter ends with the justification, significance, assumptions, scope, delimitations and definition of critical terms in the study. This next chapter provides a literature review on the biblical basis to

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<sup>45</sup> Bernard Boyo, 65-71.

<sup>46</sup> Marcia J. Bunge, *The Child in the Bible* (Grand Rapids, Michigan, William B Eerdmans Publishing Company 2008), xiv.

<sup>47</sup> Bunge, xiv.

<sup>48</sup> Josephine I G Nguuh, *Child net Tuamke handing over report in a leadership meeting held at “Just for you” Restaurant on 19<sup>th</sup> December 2013*, 9.



justify why the churches, as faith communities, need to enable parents being primary care giver to be the first respondent nurture Christian faith in their children particularly at the “home church” platform.

DAYSTAR UNIVERSITY

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This chapter discusses previous research work and what the scholars have written on the role of the church in enabling parents nurture the children's Christian faith at home. The study also identifies theological truths through an exegesis of Deuteronomy 6:1-9 on why the church ought to be in the forefront in enabling parents nurture the children's Christian faith at home. This together with five dimensions of Valarie Zeitheml, Leonard Berry and A Parasuraman of service delivery are used to derive the tool to assess how parents are enabled in the selected churches to nurture their children's Christian Faith at home. A conceptual frame work is then derived from the literature survey.

The researcher agrees and is encouraged by Bunge writing that the Bible teams with substantial references on adult obligation to care for children as they teach discipline and educate them in righteousness and in fear of God<sup>1</sup>.

The Premise for the study based on Roy B Zuck and John Westerhoff theological paradigms.

Zuck argues that the reason why the children are in trouble, society spiritually diseased and the nation is morally corrupt is it because mankind have abandoned Biblical principle for family living in our homes. He compares Bible time and now and identifies that children were raised in the extended family whereas today they are raised in a nuclear family. He further avers that children today households like Bible time need spiritual training, salvation and fatherly

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<sup>1</sup> Marcia Bunge, Beverly Roberts Gaventa ed, *Introduction, The Child In the Bible*(Grand Rapids, William B Eerdmans Publishing Company, 2008), xiv.

concern with instruction for life<sup>2</sup>. To defend his argument he provided four reasons as to why parents need to return to the Bible for guidance on how to train children in love and truth. These are;

- a) The Bible tells us children are precious to God thus they should be precious to us. For this reason he gives them to parents because He values and loves Children.
- b) They are repeated instructions in the Bible to parents on how to raise their children. As a church we should train and prepare parents not to neglect these God given timeless guidelines.
- c) The Bible provides real and circumstantial evidence on the consequence of faithful child rearing as compared to inadequate parenting. Biblical examples on good and bad child rearing provide direction to parents on how to raise their children at home.
- d) The Scripture address various child related problems found in our today's society. These problems include infanticide, infertility, adoption, abortion, undisciplined children, stepfamilies, orphans and absent of training in godliness<sup>3</sup>.

Zuck further directs that there are eleven tasks the Bible directs every parent to perform while raising their children. These include, leading, praying, dedicating, providing, loving, enjoying, modelling, worshipping, disciplining, encouraging and teaching their children. The study maintains that the churches should enable parents perform these biblical roles as accorded by Zuck<sup>4</sup>.

The study also adopts its theoretical premise from Westerhoff who holds that ecclesia should not exist for itself. It is designed to be a community where Christian faith is proclaimed,

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<sup>2</sup>Roy B. Zuck., 44.

<sup>3</sup> Ibid. 44.

<sup>4</sup> Roy B. Zuck., 107.

experienced, understood and lived out. To his disappointment, the church is a saved community with the message of salvation, but fallen for it currently does not achieve the role of reaching to the family effectively.<sup>5</sup>

To remedy this, Westerhoff maintains that through a catechetical (educational) action, the church should form Christ-like communal persons and community<sup>6</sup>. Thus the main trust of this study was to establish what these churches did as covenantal practice to enable the parents and the entire faith community nurture children Christian faith at home. Following Westerhoff paradigm, the researcher anticipated that the church's practice in the selected churches enables parents nurture children's Christian faith at home. It was the researcher hope that the church practice helps parents position themselves to create the correct nurturing environment at their home and in the church community.

According to Westerhoff the way forward for the Church is to evaluate and develop educational programmes around fundamental aspects of its corporate life namely: ritual and the actions members perform both individually and as a congregation. Thus church training ought to drive the congregation to appropriate Christian action of empowering parents nurture their children's Christian faith at home<sup>7</sup>.

#### Historical Perspective on Spiritual Nurturance of Children of Israel

God created mankind and from Genesis 1:28 he blessed them and gave them children. Thereupon parents were given the role to train them to live on earth in righteousness as they showed them the way which results in productive life with eternal blessings (Deuteronomy6:6-7, Proverb6:20), with God being at the centre of all their endeavour.

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<sup>5</sup> Westerhoff , 39.

<sup>6</sup> Westerhoff, 66.

<sup>7</sup> Westerhoff , 52 -63.

As mankind experienced the fall in Genesis 3:6, God intervened by salvaging the family of Adam with love (Genesis 3:17-24). The love of God for humanity is immense and He redeemed mankind from the fall (Genesis 3:15) and provided hope and new life<sup>8</sup>. This intervention is available from generation to generation, it is therefore the obligation of parents and communities to guide their children through caring, showing them love and teaching them the Word which lead them to fear and obey the commandments of God<sup>9</sup>.

God's redemptive plan for mankind is furthered and clearly revealed in Genesis 12<sup>10</sup>. Abraham's biblical family shows parents and children the importance of living in covenant relationship with God. For us today, if we as parents and our children live a life of faith in God as exemplified by Abraham and his family we will not only be a blessing to ourselves but also the greater community we live in<sup>11</sup>.

The visitation by God to Abraham near a great tree at Mamre (Genesis 18:1ff) reiterates God's desire that children and the entire household be directed in His way. A comparison of two types of families can be deduced in the text (Genesis 18:1-33). That is Abraham's family living in accordance with God's way and others living apart from His way (Families in Sodom and Gomorrah). Genesis 18:19 finds God commanding ( *tsavah*)<sup>12</sup> Abraham to direct his children (ben )<sup>13</sup> and the entire household (bayith ) in the way (Derek)<sup>14</sup> of the LORD<sup>15</sup> . Abraham and the entire family were expected to do what is right and just so that the Lord will keep the promise

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<sup>8</sup> Boyo, 69.

<sup>9</sup> Ibid.

<sup>10</sup> *New Living Translation (NIV)*.

<sup>11</sup> Scottie May, Beth Posterski, Catherine Stonehouse, and Linda Cannell, *Children Matter, Celebrating their place in the Church, Family and community* (Grand Rapids, Michigan, William B Eerdmans Publishing company, 2005), 28-29.

<sup>12</sup> Andersen-Forbes, *The Hebrew Bible, Analyzed Text, Bible. O.T. Hebrew* (Andersen-Forbes., Logos Bible Software, 2006), 2006.

<sup>13</sup> *Forbes, 2006.*

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

(dabar)<sup>16</sup> he had made to him. This meant that fathers ought to know God's judgments to teach and declare them to their children. In other words the home was a place to live and practise God's way of life. By so doing Abraham and his household would grow to become a great nation<sup>17</sup>. However, according to Chandran et al today's Nairobi Christian parents particularly the fathers are conspicuously absent from home<sup>18</sup>

Sodom provided us the anti-thesis to Abraham's way of life as guided and enabled by God. Compared to Abraham's family, an entire city of Sodom and households were not living in the right and just way so God destroyed the entire city. The situation evident here is that households (families) were not living right and hence of necessity to warrant destruction by God.<sup>19</sup> It is self-evident therefore God put a lot of importance to families and communities' living under his direction from generation to generation as this enables him preserve their fruitfulness as the absolute creator, provide and protector.

Following Abrahamic covenantal family from Genesis to Exodus, his descendants became numerous and came to be referred to as Israel.<sup>20</sup> Israel was a social liturgical community whose fortune is tied to their faith in God<sup>21</sup> (Yahweh)<sup>22</sup>. From the book of Exodus one infers the fate that children are intractably linked to the community they belong. This invites today's

<sup>16</sup> *Ibid.*

<sup>17</sup> Claire R Mathews McGinnis, "Exodus as a Text of Terror "for Children", *The Child in the Bible*, ed Marcia J Bunge, Terence E Fretheim Beverly Roberts Gaventa (Grand Rapid, Michigan, William B. Publishing Company 2008), 42-44, Be fruitful and multiply (Genesis 1:28) he is restored back to original promise given to Adam this indicative of God's love and restorative justice to mankind provided they have faith in Him and follow his commandments. Recall Adam was removed from this promise because of doubt and not following God's commands in the Garden of Eden.

<sup>18</sup> Emil Chandran, Paul Mbutu, Larry Neimeyer, 34.

<sup>19</sup> Warren W Wiersbe, *Be Obedient*. (Wheaton, Ill.: Victor Books, 1996), 1991. Apart from God there is no life (God is source of true life) thus as consequence destruction of individuals, families and communities living apart from Him.

<sup>20</sup> P. Kyle McCarter, Israel ed, Paul J. Achtemeier, *Harper's Bible Dictionary 1st ed* (San Francisco, Society of Biblical Literature, Harper & Row, Publishers, 1985), 434, Collective the twelve tribes who descended from Jacob (Grandson of Abraham). His name was also Israel (Gen 32:28; 35:10).

<sup>21</sup> McGinnis, 42-43.

<sup>22</sup> *Forbes*, 2006.

parents to look beyond not only securing the future wellbeing of their own children but also pursue communal nurturance which ensures the common good and wellbeing of all children at all levels of their society<sup>23</sup>.

This study therefore argues that the church being a faith community through a cooperative effort should achieve the Great Commission by exploring every avenue of opportunity to enable parents nurture their children's Christian faith at home. The Church today ought to enculturate and socialize parents to focus more on their children.

This study also holds the view that the church should be able to implement a community for discipleship which includes the whole family in a way to ensure that all stakeholders in the family (household) are involved in a loving interdependent relationship. For community to achieve the above it should work through the parents<sup>24</sup> who will become primary implementers of a whole family spiritual nurturance which includes also the child<sup>25</sup>.

The researcher observes this was not so in the modern world and the current church practice in Nairobi does not sufficiently enable parent's nurture their children's Christian faith at home and thus might be operating with a "Great omission"<sup>26</sup>. The study therefore explored to establish if in the selected churches theological principles emanating from the Bible guide how parents were empowered to nurture their children's faith at home and how they are followed?

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<sup>23</sup> Mc Ginnis, 44.

<sup>24</sup> Since they are the leaders in a family.

<sup>25</sup> Like the tribe of Israel mentioned herewith above and in the book of Exodus 4:1-15:27 they operated as a covenant community instructing their children in the way of the LORD as opposed to the Egyptians who did not. The consequences were that the LORD saving grace was on the children of Israel as opposed to the Egyptian children. We need therefore to be careful to ensure the church training includes a biblical theology which ensures the entire church community be involved in nurturance which advocates to all its membership so to be committed, empowered, so as to operate in sufficient grace and intimacy to each other in all their fellowship in church and their homes. Therefore there is need for vigilance to ensure church training enables their congregational communities be involved in family centred child including discipleship through parents who provide leadership in the family.

<sup>26</sup> Antithesis and the opposite of Christ great commission as advocated in Matthew 28:19-20 to the individual believers who in our case should be the parents who are enabled by the church to reach out and disciple their own children for Christ.

Also the study has a special interest to establish if parents are actually enabled in the selected churches to nurture their children's Christian faith at home.

### Family of Israel Raising Children in the Wilderness

The book of Deuteronomy gives the reader a partial details of the relationship with God and the nation of Israel as they move from exile to the Promised Land which further unfolds in Joshua through to 2<sup>nd</sup> Kings. The set-up of this book finds Israel in exile at Moab and Moses is preparing them to enter, live and retain the land God had promised them through their ancestors. The conditions the people of Israel were to live by in the Promised Land so that from generation to generation they would live in prosperity are clearly stipulated in the book of Deuteronomy.<sup>27</sup>

According to Miller, Israel's relationship with God (YHWH)<sup>28</sup> and His faithfulness to them was to be told to their children, through enculturation and socialization from generation to generation<sup>29</sup> (Deuteronomy 6:1-9, Psalms78:1-8, Joel 1:1-20). The theme of passing on their faith in God to their children is clearly spelt out in Deuteronomy from the beginning (Deuteronomy 1:39) to the end (Deuteronomy32:46).

In the book of Deuteronomy, Moses among other things provides instruction to the entire families on how to receive the promises of God and how to remain in holiness and blessedness as a family from one generation to the next. Mc Bride<sup>30</sup> argues that the book of

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<sup>27</sup> Robert Alter and Frank Kermode , Robert Polzin, *Deuteronomy* ( Cambridge, Massachusetts, The bet knap Press Harvard University Press 1987) ,92-101.

<sup>28</sup> J D Douglas , N Hillyer, D R W wood, I H Marshall, A R Millard, J I Parker, D J Wiseman ,FF Bruce ,*New bible dictionary* (England, Inter Varsity Press 1996),420-422, YHWH God personnel name translated the LORD, see Ex3:14, Yahweh in his self-affirmation "I am who I am" .

<sup>29</sup> Patrick D Miller , "*That the children may know in Deuteronomy*", *The children in the Bible*, ed, Marcia j Bunge, Terence E Fretheim and Beverly Robert Gaventa (Grand Rapids, Michigan, WM EERDMANS Publishing Company 2008),45.

<sup>30</sup> S Dean Mc Bride, "*Polity of the covenant :Study on the polity of Ancient Israel in Honour of S Dean McBride*", ed, John T Strong and Steven S Tuell (Winona Lake Eisenbrauns,2005),17-33.



Deuteronomy is “polity”<sup>31</sup> of the covenant people of Israel. Deuteronomy guided the social, political and economic lifestyle of God’s people. In the book of Deuteronomy the family is central. It assumes a didactic and homiletical character which is polity and catechesis. In other words the content of the book is not only important to the process, teaching enterprise for the family but also provides the content to be taught<sup>32</sup>.

The book of Deuteronomy 6, verse 1-3 provides the benefit to the Israel community obeying God’s commandments. They were to be taught the commandments (Deut 4:1, 14; 5:25, 31; 5:26, 29; 7:1) by Moses and they were to ensure they taught their children as they practiced them.<sup>33</sup> The older generation had the responsibility to teach the laws to their children (Deut 6:2).

The families were to obey these laws without deviating from them left or right (Deut 5:32). If this happened as stipulated, God was to prosper the nation of Israel<sup>34</sup>. Deuteronomy 6:7-9, provides that God’s commandments were to be impressed<sup>35</sup> on their children all the time

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<sup>31</sup> Polity is a form of government of a religious denomination or form or constitution of a politically organized unit. (Merriam-Webster, Inc: *Merriam-Webster's Collegiate Dictionary*. Eleventh ed. Springfield, Mass.: Merriam-Webster, Inc., 2003) this in indicative Deuteronomy among other writings provide the written law and ethics for the people of Israel to function as an organized group of people under God leadership.

<sup>32</sup> Miller ,46

<sup>33</sup> S R Driver , *A Critical and Exegetical Commentary on Deuteronomy, The International Critical Commentary on Holy Scriptures of the Old and New Testament*, ed. Charles Augustus, Samuel Rolles Driver, Alfred Plumber (New York, Scribner’s Sons 1895),89 <https://archive.org/details/criticalexegetic00drivuoft> Accessed 3rd November 2013.

<sup>34</sup> Luciano C Chianeque, Samuel Ngewa, *Deuteronomy African Bible Commentary*, Tokunboh Adeyemo ed, (Nairobi Kenya, World Alive Publisher, 2006), 220-222.

<sup>35</sup> See Driver, 89, also mean prick, inculcate.

through conversation (Deut 6:20-25, 11:19)<sup>36</sup>. Yahweh's commandments were to be part of their conversation at every moment in and outside their home. Otherwise the community, Israel was to diligently talk about God's love and covenant central to the individual and community whole life process<sup>37</sup>.

In other words the Israelites were to flavour their life completely with God's law as a commitment to loving God fully. This love was to be dimensioned in full at a personal, family, and community level<sup>38</sup>. The researcher was of the view that today's church also should flavour its life completely with God's word and commit to loving God fully just like the people of Israel were required.

#### Role of churches in enabling parents nurture children's Christian faith at home

The role of the church in enabling parent's nurture the children's faith is well articulated in the Bible Scripture of Deuteronomy 6:1-9. This study looks at the exegesis of this scripture in portraying the role of the church as a centre that enable parents nurture children's faith at home.

#### Background Confirming the Limit of the Passage

Deuteronomy (Second law) is the book which was to be recite to the generations which came out of the wilderness and were looking forward to the conquest of Canaan (Promised Land). Thus this fifth book is the restatement and explanation of the previous law of Israel to this generation<sup>39</sup>. Merrill further asserts that Deuteronomy is a book of obedience that is what the Israelites were expected by God to observe and do as they entered the Promised Land so that

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<sup>36</sup> Ibid.

<sup>37</sup> J A Thompson , Deuteronomy , *Tyndale Old Testament Commentaries* ,ed Donald J , Wiseman (Nottingham, England, Inter Varsity Press 2008),139.

<sup>38</sup> Christopher Wright , "Deuteronomy", *New International Biblical Commentary* ,ed Robert L, Hubbard, Robert K Johnston( Peabody, Massachusetts, Hendrickson Publisher,2007),100, Talk. Tie bind, and write on your hearts was personal but house and gates was indicative this was to be done at the family and public domain.

<sup>39</sup> Merrill F Unger, *Unger's Bible Handbook, An essential Guide to understanding the Bible*(Chicago , Moody Press,1967),140-142.

would be prosperous and overcome their foes for failing to do so would result in curses<sup>40</sup>. Chapter 6 is in the second discourse (5-26) and is an exposition of the first commandment.<sup>41</sup>

Waltke cites J Gordon Mc Cornville who refers to Deuteronomy as the greatest theological document of the Bible and gets to the bottom of relationship between God and humans<sup>42</sup>Waltke confirms that chapter 6:1-9 is at the pivot of Moses second address.<sup>43</sup>Exposition of the Decalogue (5:1-11:32)<sup>44</sup>. Chapter six generally therefore is the exposition of the first commandment verse 1-3 relates to the content of chapter 5, a summary of exhortation to obedience. Verse 4 deals with the first commandment and verse 5 to 9 deals with the duties as a result of the first commandment<sup>45</sup>.

#### Historical Context of Deuteronomy 6:1-9

Deuteronomy is a record of the activities of Israel in the wilderness. The book covers the period beginning the first day of the eleventh month of the fortieth year to seven days after the death of Moses<sup>46</sup>. It should be noted therefore a new generation of Israelites from the one who left Egypt were the recipient; all others had died except Moses, Caleb and Joshua were still alive. Therefore this adult generation could not recall what had happened in the forty years in the wilderness. Hence this was the reciting of the Law of Moses to the children of the first recipients<sup>47</sup>

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<sup>40</sup> Unger,141.

<sup>41</sup> Ibid.

<sup>42</sup> Bruce K Waltke, Charles Yu, *An Old Testament Theology , An exegetical ,canonical and thematic approach*(Grand Rapid, Michigan,Zondervern,2007),134.

<sup>43</sup> Ibid.

<sup>44</sup> R K Harrison , *An Introduction to the Old Testament* (Grand Rapids , Michigan ,William B Eerdmans Publishing company,1991),635.

<sup>45</sup> Unger, 142.

<sup>46</sup> Howard A Hanke, *Deuteronomy, The Wesleyan Bible commentary , Volume 1,Charles W Charter Ed*(Grand Rapids, Michigan, William B Eerdmans, publishing company 1967)471-472.

<sup>47</sup> Ibid.

### The Benefit of teaching and observing God's law's to all generations of Israel

The text in Deuteronomy 6:1-3 begins with and (*wā*) and used at the beginning of a speech<sup>48</sup> as a copulative conjunction<sup>49</sup> providing the connection<sup>50</sup> of the commandment promised and aforementioned in Deuteronomy 5:1-23<sup>51</sup> and the consequence of obeying them<sup>52</sup>. This commandment God instructed Moses to teach the people of Israel (Deut 4:1, 14, and 5:28, 31) were to be kept, lived applied with fear of the LORD and without fail<sup>53</sup>. (*zō'th, zōthe*, this) in this text is used both as a demonstrative pronoun which directs us to an entity in the clause for example, "These are God's instructions and commandment that the Lord requires you be taught" and as a demonstrative adjective for it is used to appositively a noun for example "and This Commandment ..." <sup>54</sup>(*miš·wā (h)*), interpreted "commandment"<sup>55</sup>.

The commandments therefore were given by God. They are righteous (Ps 119:172), reliable (Ps 119:86), true (Ps 119:151), pure (Ps 19:8) by revealing His commandment's so that it can be available to all people (Deut 30:11) so that those who have faith and delight in God and His word (Commandment) can be blessed. Israel by following Him and His commandment was

<sup>48</sup> ו: (*wā*, and) is at the beginning of all verses in Deuteronomy 6:1-9 hence providing a copulative connection between verses 1 to 9.

<sup>49</sup> Francis I. Andersen, Dean A. Forbes, *A Systematic Glossary to the Andersen –Forbes Analysis of the Hebrew Bible* (Logos Bible Software, 2006).

<sup>50</sup> S R Driver, "A Critical and Exegetical Commentary on Deuteronomy", *The International Critical Commentary on Holy Scriptures of the Old and New Testament*, ed Charles Augustus, Samuel Rolles Driver, Alfred Plumber (New York, Scribner's Sons 1895), 89-93.

<sup>51</sup> Ibid.

<sup>52</sup> Francis Brown, Samuel Rolles. Driver, Charles Augustus. Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, electronic ed. (Oak Harbor, WA : Logos Research Systems, 2000), S. 251.

<sup>53</sup> S R Driver, 89-93.

<sup>54</sup> Francis I. Andersen, Dean A. Forbes., ( Logos Bible Software, 2006).

<sup>55</sup> James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Hebrew , Old Testament*, electronic ed. ( Oak Harbor : Logos Research Systems, Inc., 1997, S. DBLH 2006), 5184, No.2.

to become a leading nation (Deut 28:13). Thus God gave His love (*hesed*) to those who love and obey him (Deut 5:10)<sup>56</sup> him being the only provider and protector for His creation.

“Statute” (*hōq*), a normal common noun masculine and plural in nature. Swanson asserts *hōq* to mean regulation, statutes, or, decree which are clearly communicated and prescribe what one should do (Gen 47:26, Ex 15:25). This provides culture which runs through customs, tradition or more generally fixed behaviour which is acceptable to a group of people (Ju. 11:39, 2 Ch. 35:25). Brown, Driver and Briggs explain *hōq*, to mean something prescribed by God or civil enactment prescribed by God (Ex 18:16) or prescribed code (Le 10:11, Nu 30:17. Deut 4:6, 6:24, 16:12)<sup>57</sup>.

Swanson interprets (*miš·pāṭ*), as “and judgment” or to mean a decision, sentence, or an official communication in a legal verdict (1 Kings 20:40), law, regulation, prescription, specifications that is written or spoken commands which have to be obeyed or they will be a penalty for not obeying them. Also it can also be deduced to mean customs or practice or behaviour which is acceptable, fixed and agreed as a normal practice (1 Sam 2:13)<sup>58</sup>.

Swanson also translates *šā·wā(h)* mean charge, Orders, an instruction, which gives direction, and stated with force. So that the community or the people being given a command or being directed or being ordered (Genesis 45:19, Exodus 34:34, Leviticus 8:35, 10:13, Numbers 3:16, 36:2, Ezekiel 12 :7, 24:18, 37:7). He further asserts *šā·wā(h)* could also mean ;Orders, an instruction, which gives direction, and stated with force. So that the community or the people are being given a command or being directed or being ordered ( Genesis 45:19, Exodus 34:34, Leviticus 8:35, 10:13, Numbers 3:16, 36:2, Ezekiel 12 :7, 24:18, 37:7) .

<sup>56</sup> Ibid.

<sup>57</sup> Francis Brown, Samuel Rolles Driver, Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon. electronic ed.* (Oak Harbor, WA : Logos Research Systems, 2000), S. 349.

<sup>58</sup> James Swanson, “Dictionary of Biblical Languages with Semantic Domains, Hebrew “, *Old Testament, electronic ed.* (Oak Harbor Logos Research Systems, Inc., 1997), S. DBLH 5477-5478, #3.

He also advances that it could mean what is forbidden that is guidelines giving direction on what is not to happen or not allowed by authority (Deuteronomy 4:23)<sup>59</sup>. So the commandments, statutes, judgments and charges discussed herewith in Deuteronomy 6:1, Yahweh<sup>60</sup> God<sup>61</sup> required Moses to Teach<sup>62</sup> to all<sup>63</sup> to do<sup>64</sup> in the land<sup>65</sup> the people of Israel were crossing the Jordan to possess.<sup>66</sup>

Deuteronomy 6:2-3 provides the consequence and benefits for the people of Israel following Jehovah God's commandment, statutes, judgment and charges. This is indicated by the conjunction 'so that' 'ma`an /mah-an'<sup>67</sup> this provides a link between verse one to two and three. Strong also translates this conjunction to mean 'that', 'for', 'to the intent', 'purpose intent', 'for the sake of' and 'in order to' among others<sup>68</sup>.

That is with reverential fear of the LORD God of Israel the people were to learn and observe His statutes and commandments which He gave and taught them through Moses. God's laws were meant for all generations of Israel. The law was to be observed by parents, children grandchildren and the entire household all the days of their lives. The first benefit of observing

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<sup>59</sup> James Swanson, S BDLH 7422, #3.

<sup>60</sup> Robert L Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries, Updated Edition*. (Anaheim, Foundation Publications, Inc., 1998), 1981, S. H3068, The glorious and fearful name (Deuteronomy 28:58).

<sup>61</sup> Robert Harris Laird, Archer Gleason Leonard, Waltke Bruce K, *Theological Wordbook of the Old Testament*, electronic ed (Chicago: Moody Press, 1999), c1980, S. 041.

<sup>62</sup> James Swanson, S. DBLH 4340, #2.

<sup>63</sup> James Strong's, "The Exhaustive Concordance of the Bible": *Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario: Woodside Bible Fellowship., 1996, S. 61.

<sup>64</sup> Robert L Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries, Updated Edition*. (Anaheim, Foundation Publications, Inc., 1998), 1981, S. H6213

<sup>65</sup> James Swanson, DBLH 824, #8.

<sup>66</sup> Robert L Thomas, S. H3423.

<sup>67</sup> Francis I Andersen, Dean A Forbes, *A Systematic Glossary to the Andersen-Forbes Analysis of the Hebrew Bible* (Logos Bible Software, 2006).

<sup>68</sup> James Strong, S. H4616.

God's law was that to all their life would be prolonged. The second benefit to the people of Israel observing God's law was not only would their life be prolonged but God would also multiply them greatly<sup>69</sup> in a very fruitful land with a bountiful harvest with plenty of life sustaining nourishment for people of Israel and their livestock<sup>70</sup>.

The practice so prescribed in Deuteronomy 6:2 was that the recipient of this commandments and statutes as they went on with their daily life the entire household including children were to be partakers of this God ordinances. The word *bēn* translated 'child' or 'children' and 'son'<sup>71</sup> in this verse is repeated three times to emphasizes the importance of living by God's commandments and statutes by all and in all generation at all times of their lives in the land they were crossing over to inherit. Therefore this commandments and statutes were to be shared and practiced by the parents together with all their offspring from the various generations as they went on with life<sup>72</sup>. Harris, Archer and Waltke, translate the word (*bēn*) as son, grandsons or the male offspring of human parents. He states further that the word (*bēn*) can also be used idiomatically for children in general<sup>73</sup>. The researcher felt that this theological principle is also true to today's church for they are also governed by the same word of God.

Swanson<sup>74</sup> and Strong's<sup>75</sup> translate the word *kōl* to mean 'all' and they lay emphasis that this is indicative of the 'totality' or 'completeness', or 'absolute', or 'entire all' or 'everything' in the commandment and statutes of God had to be followed by 'all', the days of their lives to reap the benefit of prolonged life.

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<sup>69</sup> Have a large population.

<sup>70</sup> *New King James Version, Deuteronomy 6:2-3.*

<sup>71</sup> James Strong, S. H1121.

<sup>72</sup> James Swanson, DBL H 1201, #47.

<sup>73</sup> Robert Laird Harris, Leonard Gleason Archer, Bruce K. Waltke, *Theological Wordbook of the Old Testament. electronic ed.* (Chicago : Moody Press, 1999), c1980, S. 113.

<sup>74</sup> James Swanson, S. DBLH 3972, #6.

<sup>75</sup> James Strong, S. H3605.

This study argues that ‘all’ the *yôm* translates ‘day’ of their existence ‘all’ of them had to follow ‘all’ the commandments and statutes so that all could gain long, life (*ḥăy, be long*). Swanson provides *ḥăy* is interpreted ‘life’. He furthers that it could also mean a prosperous, blessed, and bountiful favourable life contrasting to cursed or unfavourable life (Deut 30:6, Prov15:24, 16:15)

This study further advances that the people of Israel in following ‘all’ commandment and statutes of their God Jehovah their lives would be prolonged or have long life span. Swanson reiterates this by interpreting *’ā-rāk* to mean ‘becoming long’ or be long indicative of a long length of time (Gen 26:8 ,Ezek 12:22) or a life which is lengthen or has long time passing (Ex20:12)<sup>76</sup> .Strong agrees with Swanson, that *arak /aw·rak* interprets ‘prolong’, or ‘long’ or ‘lengthen’ or ‘to be long’ among other interpretation<sup>77</sup> .Likewise the researcher is of the view that this is true for today’s church and is also applicable to today’s Christian.

Deuteronomy 6:2 clearly indicates that the fearful and reverential living in complete obedience to ‘all’ commandments and statutes of the Lord by ‘all’ members of the families in Israel will result in ‘all’ members being edified with long life in the land they were going to inherit and the LORD had promised the ancestors of the people of Israel

Otherwise disobedience will result in sin. The land will be defiled to the extent it will vomit its inhabitants (Lev 18:25). So by keeping the commandments and statutes by ‘all’ the LORD who is holy will dwell among them (Num 35:33-34). The antithesis to this is seen in the detestable thing done by the people who lived in the same land before the Israelites and worshipped other gods and had detestable customs. The consequence of living apart from the

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<sup>76</sup>James Swanson, , S. DBLH 799, #3.

<sup>77</sup> James Strong, , S. H748.



LORD with other god's was that the land was defiled, their lifespan shortened, they became cursed by the LORD who in turn made the land to vomit them (Lev 18:25-30; Num35:33-34)

The role of the parents in ensuring that their children knew and followed the commandment and statutes is reiterated in Deuteronomy 6:2. The interdependent nature of "all" following God's commandments restated in "you", "your Children" and their "Children after them" is reinforced by Exodus 20:12 where the children are asked to honour their father and mother so that they 'may live long' in the land the LORD was giving them. As indicated throughout this study since the church follows the same God's word like Israel then the above is also true for today's church.

Deuteronomy 6:3 also begins with the conjunction and <sup>78</sup> directs that the people of Israel *yis·rā·'ēl* are called to 'hear' (*šā·mā'*) links to connect the message in verse one and two by reiterating to the people the importance of being 'careful' to 'hear' (*šā·mā'*) and do that which the LORD requires through His commandments and statutes.

The benefit is that they will be in abundant prosperous life as they increase in numbers in the land they were going to possess. In essence therefore from Thomas interpretation the word *shama* ('hear') in its full meaning has emphasis that the recipient need to not only hear but need to listen carefully and obey what is being proclaimed by the LORD <sup>79</sup>. Strong's further dimension his interpretation in the context of biblical usage that the respondent to the message should; listen, hear and obey, or 'they are called to hear' 'make proclamation and caused to hear'<sup>80</sup> and 'do' good.

<sup>78</sup> Francis I. Andersen , Dean A. Forbes ,2006

<sup>79</sup> Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries, Updated Edition.* (Anaheim, Foundation Publications, Inc,1998 ), 1981, S. H8085.

<sup>80</sup> James Strong, , S. H8085.

The Israelites therefore were to be careful to do what the LORD was commanding them through the commandments and statutes so that it would be good for them as they multiply (*rā·bā(h)*) in numbers as the LORD(Yahweh) had promised in a land flowing with “milk”( *hā·lāb*) and “honey”( *d<sup>e</sup>·bāš* )<sup>81</sup>. Swanson<sup>82</sup>, Strong’s<sup>83</sup> and Thomas<sup>84</sup> interpret *hā·lāb* to mean ‘milk’. They further elaborate this to mean of availability in abundance food especially for infant for both human and animals. In another words bountiful, abundant, productivity, they are going to have in the land to possess (Ex 3:8, 17; 13:5; 33:3; Lev 20:24; Nu 13:27; 14:8; 16:13, 14; Dt 6:3; 11:9; 26:9, 15; 27:3; 31:20)<sup>85</sup>.

Harris quoting Kalland<sup>86</sup> avers the antithesis to this is that wicked people will not receive ‘brooks of honey and butter’ and he argues further ‘pleasant words and love are as honey(Prov16:24;24:13;25:16,27; Songs4:11;5:1) and in Psalm 119:103, God’s words are sweeter than honey(live giving) to eat like Ezekiel found the scroll (from God containing Gods Word)in his mouth sweet as honey(Ezek 13:3) and in Isaiah Immanuel’s children will have butter and honey (Isiah7:1) and in happier days everyone in the Land will have this abundant provision(7:22)<sup>87</sup>.

The researcher informs that commandments and statutes of God were “sweet” and brought to the recipient happiness with abundant provision (milk and honey) and experienced the love of God for God’s words were sweet as honey.

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<sup>81</sup> James Swanson, S. DBLH, 8049-8051.

<sup>82</sup> James Swanson, S. DBLH, 2692, #4.

<sup>83</sup> James Strong, S. H2459.

<sup>84</sup> Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries, Updated Edition*. (Anaheim : Foundation Publications, Inc., 1998), 1981, S. H2459.

<sup>85</sup> James Swanson, S. DBLH 2692, #4.

<sup>86</sup> E.S.K. KALLAND, Earl S., Th.D., D.D., Professor Emeritus of Old Testament and Former Dean of Conservative Baptist Seminary, Denver Colorado.

<sup>87</sup> Robert Laird Harris, Leonard Gleason Archer, Bruce K Waltke, *Theological Wordbook of the Old Testament, electronic ed*, (Chicago : Moody Press, 1999), c1980, S. 181.

This study infers therefore that the commandments, statutes, judgments and charges as taught by Moses to the people of Israel were to ensure that the people live in harmony with each other and with God (the provider, the life giver and the Sustainer). The results would be as the nation of Israel inherited the land promised by God to their ancestors (Abraham, Isaac and Jacob) they would have a society with well appropriated interdependent, God fearing, life sustaining, lifestyle which gave rise to manners and customs that enabled the community to grow in population.

The religious, social, economic and cultural system of the people of Israel under these precepts from the LORD (אלהים יהוה, - God) will sustain the yield of the land thus becoming so productive to sustain the growing population of the people. We conclude therefore that the commandments, statutes, judgement and charges were to fully influence their religious, economic, social, political, environmental, agricultural, lifestyle and the total healthy co-existence of the people of the nation of Israel.

In Paul's writing in the New Testament it is indicative that these requirements provided in Deuteronomy 6:1-3 to the people of Israel were also required for the first generation Christian only that they were Christ centred<sup>88</sup>. As Paul wrote to the church in Colossian, he provided the attribute of holiness and godly living in love as they experienced it from God and how they should practice them. He advocated an approach which included the community, household (including aliens /slaves) and subsequently the whole family. Specifically to the family he defines how husband and wife were to relate to each other in holy matrimony and how children were to be obedient to the parents in the Lord. And the fathers were not to embitter the children but bring them up in the fear of the Lord (Col 3:11-25).

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<sup>88</sup> Paul's writing centred around exalting Christ as the Messiah and as the son of God who fulfils the law and the prophets.

Elsewhere in his writing he wrote to his disciple Timothy and he advised him anybody in church leadership was to be a man with integrity and managing his family well and his children obeyed him (1 Timothy 3:4-5, 12). The teaching of the word and faith in God through Christ Jesus had to be disseminated from one generation to another (2 Timothy 1:5) and they had to be introduced from infancy to Scripture (2 Tim 3:15) so that they will not only gain a personal relationship with Christ but gain through the teaching; salvation, and a fellowship with the person of the Holy Spirit (2 Tim 3:15-16). From this we can deduce that parents had a role of training their children as they raised them and when they grow up they not only became good parents themselves but also workmen with understanding of the Scriptures and who could use God's word correctly (2 Timothy 2:15) as they serve mankind (2 Timothy 3:17).

It follows therefore even in today's church believers like the Israelites were directed in Deuteronomy 6:1-3 need also to observe and practice God's Word. Also church leaders today ought to be like Paul in the early church to deliberately provide instruction and processes to enable their church members to observe God's word at homes and in their family unit. Recall church in the biblical times not only met in synagogue but also met in people's houses and children must have been part of such gatherings (Act 16:31; Romans 16:5; 1 Corinthians 16:19; 2 Timothy 4:19; Philemon 1:2). This should also be true for today's church.

#### Significance of Loving God Completely and Keeping His Law in the Heart

Deuteronomy 6:4 starts with the word *šā-mā'* which Forbes<sup>89</sup>, Swanson<sup>90</sup>, Strong<sup>91</sup> and Thomas<sup>92</sup> interpret to mean 'hear'. They further argue that the word in this Scripture means the

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<sup>89</sup> Francis I Andersen, Dean A. Forbes, 2006

<sup>90</sup> James Swanson, S. DBLH 9048-9049

<sup>91</sup> James Strong, S. H8085

<sup>92</sup> Robert L Thomas, 1981, S. H8085

people of Israel have to hear to process the information. In other words, they were being called and caused to hear (Deut 4:10) because they are able to hear the pronouncement or proclamation.

The call in Deuteronomy 6:4 was as proclaimed to them by Moses that; Yahweh, the proper name of God, of Israel was the only existing God. In other words, He is the only God and there is no other God apart from Yahweh the God of Israel<sup>93</sup>. So they were not to have any other gods in their act of worship but they were to worship only Yahweh , *yhw*, *their God* (Ex 20:2-5).

Deuteronomy 6:5 provides the people of Israel the means and way to achieve the complete absolute worship of their God Yahweh. By loving him *'ā-hāb* , 'love' in a divine relationship between 'all' individuals in Israel (Deuteronomy 4:32; 7:8, 13; 23:4-6 )<sup>94</sup> and the Lord would continuously provide for them in difficult surrounding, circumstances and neighbours who have detestable ways of life devoid of love and worshipping other gods. By 'love ', *'ā-hāb* , the individual and all people of Israel would have an affectionate close relationship with preference to LORD God over the other gods of their neighbours who had detestable life practices<sup>95</sup>. The community members therefore would have a loving relationship between themselves provided for by God as the individual person in Israel in turn reciprocated by loving Him in righteousness<sup>96</sup>. This attitude was to be achieved with all their, *lē-bāb* 'heart', 'mind' and through loving the LORD their God<sup>97</sup>.

The love was with the *kōl* 'the whole', or 'all'. They loved Him with everything the entire, all the time, everywhere, wholeheartedly throughout and completely<sup>98</sup>. Love was to be

<sup>93</sup> Francis Brown, Samuel Rolles. Driver, Charles Augustus. Briggs, S. 43

<sup>94</sup> Ibid , S. 12

<sup>95</sup> James Swanson , S. DBLH 170, #2

<sup>96</sup> James Strong , S. H157

<sup>97</sup> Ibid

<sup>98</sup> Robert L. Thomas , 1981, S. H3605

with ‘all’ the *lē·bāb* ‘heart’, mind, soul, spirit the complete self. Loving the Lord God should be with the inner self, the conscience, the inner self which had the ability to differentiate right from wrong.<sup>99</sup> Strong also interprets *labab* as heart, or become intelligent or have a mind<sup>100</sup>. This is indicative that by loving the LORD with “all” your heart it brought a transformative healing and restoration apart from detestable lifestyle(sin) to a point where the individual had a mind of encouragement, put in another way, life intelligence<sup>101</sup>.

Deuteronomy 6:5 also advocates that the individual had to with ‘all’ *āt-tā(h)* your<sup>102</sup> ‘*nepshesh*’ translated ‘soul’ or ‘breath’ or ‘living being’ or ‘self’ with passion great appetite and emotions<sup>103</sup> ..

Deuteronomy 6:5 completed that the people of Israel were not only to love their God Jehovah with all their heart and soul but also with all their *m<sup>e</sup>’ōd* strength. Swanson defines , *m<sup>e</sup>’ōd* as strength By exerting all their energy in all situations (Deuteronomy6:5,2 Kings23:25)<sup>104</sup>. Swanson interprets *m<sup>e</sup>’ōd* to mean, exceedingly exerting all their energy in all situation (Deuteronomy6:5,2 Kings23:25)<sup>105</sup>. The complete love of God with all their heart, soul and strength by the people of Israel was the basis to remain in the LORD and also him to remain with them.

The importance of this Scripture is reiterated by Jesus citing them in three Gospels (Matthew 22:34-40, Mark 12:28-33 and Luke 10: 25-29). In the three Gospels narratives, Jesus responded to the expert in the law question concerning what was the greatest commandment in the Law of Moses.

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<sup>99</sup> James Swanson , S. DBLH 4222, #19

<sup>100</sup> James Strong , S. H3823

<sup>101</sup> Robert L. Thomas , 1981, S. H3823

<sup>102</sup> James Swanson , S. DBLH 911, #2

<sup>103</sup> Robert L Thomas , 1981, S. H5314

<sup>104</sup> James Swanson , S. DBLH 4394, #2

<sup>105</sup> James Swanson , S. DBLH 4394, #2

Jesus in Matthew 22:34-40 quoted Deuteronomy 6:4-6 to reiterate the law given to the Israelites by Moses at this point as the most important part of the law for all the other laws “hang” on them (Matt 22:40)<sup>106</sup>. The Lord therefore is God according to Swanson<sup>107</sup>, Louw and Nida<sup>108</sup>, they provide that ‘*theos*’ with variations, οὐ (ou), ὁ (ho) and ἡ (hē), be interpreted to mean one true God (Act 17:24), or supernatural being who is the one true God (Acts 28:6, Mark 16:19) and son of God (Matthew 4:3). This study wished to direct us to observe that through the LORD God of Israel the divine community received their power and this is also true for today’s church in Christ Jesus.

From Deuteronomy were other divine powers and the people of Israel could be victims if they forget Yahweh (Deuteronomy 6:12, 14) that is why Yahweh establishes himself as a Jealous God (Deuteronomy 6:15 and extended Decalogue in Exodus 20:5; Deuteronomy 5:9). It should be noted Yahweh’s jealousy was directed to those Israelites who turned to other gods (Joshua 24:19).

Jealousy is condition of ‘wounded love’ caused by false gods despite the fact they were only graven images (Deut 4:24). So by loving and making commitment to Yahweh by all including aliens and strangers in Israel all had to participate in local cultic worship (Ex 34:15) or in politics (1Ki 16:31; 11:7f; 2 Ki 23:13) ensured the dominance of Yahweh was over all pantheon and surpassed all others godly power which were in their location (Joshua 22:22; Psalms 78:35)<sup>109</sup>.

<sup>106</sup> *The Treasury of Scripture Knowledge, Five Hundred Thousand Scripture References and Parallel Passages*, (Oak Harbor, Logos Research Systems, Inc., 1995), S, Dt 6:1-9

<sup>107</sup> James Swanson, S. DBLG 2536,

<sup>108</sup> Johannes P. Louw, Albert Eugene Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. electronic ed. of the 2nd edition, New York: United Bible societies, 1996, c1989, S. 2:1-2

<sup>109</sup> Gerhard Kittel (Hrsg.), Geoffrey William Bromiley (Hrsg.), Gerhard Friedrich, (Hrsg.), *Theological Dictionary of the New Testament. electronic ed.*, (Grand Rapids, MI: Eerdmans, 1964-c1976), S. 3:65-121

It follows therefore that the operationalization of godly living is significantly rooted in following God's word and having devotional (*agapaō*) 'love' for him. By loving the Lord (*kyrios*), God (*theos*), completely with whole (*holos*), 'your' (*sou*), heart (*kardia*)<sup>110</sup>. Strong agrees with Swanson by arguing that the heart is the centre of spiritual life, the soul or mind or the fountain where all thoughts, desires, appetites, purposes and endeavours emanate from. The heart is the centre of intelligence, will and character of an individual<sup>111</sup>. Vincent interprets καρδιάς σου to mean heart that is 'with whole (*holos*) heart', with all affection love God with everything that is all your physical, moral, spiritual, social and intellectual being.<sup>112</sup>

The word *kai* which Swanson interprets 'and', or 'even', or 'also' and avers that in Matthew 22:37 is used as connector. This therefore indicates that loving God required more than the whole heart but something else<sup>113</sup>. Louw, Nida<sup>114</sup> and Liddell<sup>115</sup> agree with Swanson that *καί, kai* it a copulative conjunction meaning 'and' or 'then' or 'also'.

So one is required to love God with their whole heart and (*kai*) complete<sup>116</sup> (*holos*) or also translated whole<sup>117</sup> mind (*dianoia*)<sup>118</sup>, also can be translated to mean 'disposition', or thought and be ready to learn from him<sup>119</sup> and influence one's way of thinking<sup>120</sup>.

<sup>110</sup> James Swanson, S. DBLG 2840, #2

<sup>111</sup> James Strong, S. G2588

<sup>112</sup> Richardson Marvin Vincent, *Word Studies in the New Testament*. (Bellingham, WA, Logos Research Systems, Inc., 2002), S. 1:218-219

<sup>113</sup> James Swanson, S. DBLG 2779, #5

<sup>114</sup> Johannes P. Louw, Albert Eugene Nida, c1989, S. 2:128

<sup>115</sup> HG Liddell, *A Lexicon: Abridged from Liddell and Scott's Greek-English Lexicon*. (Oak Harbor, WA: Logos Research Systems, Inc., 1996), S. 391

<sup>116</sup> James Swanson, S. DBLG 3910, #3

<sup>117</sup> James Strong, S. G3650

<sup>118</sup> James Swanson, S. DBLG 1379, #4

<sup>119</sup> Ibid

<sup>120</sup> Johannes P. Louw, Albert Eugene Nida, c1989, S. 2:60



In other words the thoughts, intentions, intelligence, purpose and the complete sense of a person should love God and commit to His word to guide one's life<sup>121</sup>. This is the first commandment and Christ links with second (*deuteros, second*)<sup>122</sup> major commandment which requires that one also loves (*agapaō*)<sup>123</sup> His neighbours (Levi19:17 and Matt 22:39) in a same (*autos*)<sup>124</sup> and similar (*homoios*), way as they would love (thyselves/himself) yourself (*seautou*)<sup>125</sup>. This love is at highest as exemplified by Christ by the way He loved the church to die for it. In other word one' should Cherish one's neighbour and give to them love as we ourselves would desire to be loved (Jn15:12-13).<sup>126</sup>

It follows therefore that "love" is such an important component of following God's commandment and receiving the benefit thereof. Thus loving God and neighbour ultimately becomes a way of life as one follows the commandment of God. The community becomes one devoid of detestable lifestyle where people are living apart from sin and not harming each other as they live in harmony in an interdependent loving relationship between themselves and God<sup>127</sup> requires love. That is fully dependence and having complete faith in God and having a hope in the precepts<sup>128</sup> of God which guides them in a productive relationship between each other sustained by God in love (*agapaō*) the community of Israel then and even today the Christians are able to live together as a productive community in harmony.

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<sup>121</sup> H. G. Liddell , S. 192

<sup>122</sup> James Swanson , S. DBLG 1311, #2

<sup>123</sup> Johannes P Louw ,Albert Eugene Nida , c1989, S. 2:1-2

<sup>124</sup> James Swanson , S. DBLG 3927

<sup>125</sup> James Swanson , S. DBLG 4932

<sup>126</sup> Richardson Marvin Vincent, *Word Studies in the New Testament.*( Bellingham, WA : Logos Research Systems, Inc., 2002), S. 3:402

<sup>127</sup> Giver of life, Sustainer and protector

<sup>128</sup> Commandment , statutes, Judgment and Charges are to guide us into a life with love sustain and interdependent

Therefore the commandment, statutes, judgment, and charges were owned and operationalized in the individual (recipient/consumer of God's word in our case Israelites) and the entire community through a critical appreciation that there is only one God and he is then only deity who could save them from the sin condition(Levi 5:4-13; Num 6:11-12;21:7; Deut 1:41,9:16; Isa42:24-25,43:27; Rom 3:23, 6:23) .

#### The Roles of Parents in Ensuring their Children Know and Observe God's Law

This is more clearly directed in Deuteronomy 6:7.which also begins with the conjunction 'and' is indicative what has proceeded from verse 1 to 6 is related to the instruction Moses is about to give the people of Israel in verse seven. Thus the commandment, statutes judgment and charges were to be recited (*šā-nān*) to the children. Recall verse four to six, The adult who are of age and can receive and understand the teaching of God's commandments, statutes, judgments and charge and have hidden them in their hearts by meditation and a life practicing by reciting them (*šā-nān*) continuously to their children they enhance them to themselves (individual adult/community) as they transfer them by practicing them and talking about them to their children.

Swanson interprets *šā-nān* to mean inculcate, teach by rote, impress, and repeat and say again. In essence the commandment, statutes, judgments and charges from Jehovah God were to be taught diligently through repetition to the children<sup>129</sup>.Swanson further avers that the children (*bēn*) means the immediate offspring of a parent(Gen 4:25) ,grandchildren of a Person( Levi 6:11)<sup>130</sup> .

<sup>129</sup> James Swanson , S. DBLH 9112

<sup>130</sup> James Swanson , S. DBLH 1201, #47

This indicates that reciting, repetitive teaching of God's word was to be done in their homes between the children, parents grandparents and aliens among them. This makes this process of reciting, repeating, and teaching to be trans-generation lifestyle of transferring God's word in a continuum from one generation to another<sup>131</sup>.

Apart from reciting, they were supposed to talk (*dā·bār*) or speak and verbalize through intimate communication the commandments, statutes, judgments and charges to their children(*bēn*)<sup>132</sup>. In other words, all people in the household (family) were to talk together (Ezek 33:30). The speaking was to take place at home when they sat (*yiteb*) around in fellowship.

Brown, Driver and Briggs (BDB) translate (*yiteb*) to mean to 'sit' or 'dwell' in a house(*bā·yit*), street, doorway or assembly<sup>133</sup>. In essence it had to be the Israelites' way of life as they went on with their life endeavours 'to talk' and enculturate the commandment, statutes, judgment and charges as they practised them. Strong<sup>134</sup>, Thomas<sup>135</sup> and Harris<sup>136</sup>, agree with BDB that (*bayith*, or *booth*) to mean house, household, home, place, temple, a place to pass the night, inward, and family.

This further reiterates the place of meeting when they sit together like homestead or the home and where families lived together had to be places for the children to hear and be taught the word repeatedly as a way of life under intimate loving relationship. Deuteronomy 6:7

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<sup>131</sup> Ibid

<sup>132</sup> James Swanson, S. DBLH 1819

<sup>133</sup> Francis Brown, Samuel Rolles Driver, Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs*

*Hebrew and English Lexicon*. electronic ed,( Oak Harbor, WA : Logos Research Systems, 2000), S. 442

<sup>134</sup> James Strong, S. H956

<sup>135</sup> Robert L Thomas, 1981, S. H1004

<sup>136</sup> Robert Laird Harris, Leonard Gleason Archer, Waltke Bruce K, c1980, S. 105

further that the impressing and talking to children was to be continuous at every place and opportunity.

The Scripture also reinforces this requirement that the children were to be taught the commandment, statutes, judgment and charges while (*dě-rěķ*) ‘walk’ along the highway or as they get from one place to another<sup>137</sup>. Therefore as they journeyed from one place to another with their children they were to live and repeatedly talk the law of Moses as they practiced it<sup>138</sup>. Strong<sup>139</sup> and Thomas<sup>140</sup> agree with Swanson that (*dě-rěķ*) mean that this was to be done habitually as the trend (walk) from one place to another or when on the way (walking) in a journey and in all manner of walk outside the house.

To reinforce this further, they had also to habitually impress God’s word as they prepared and put their children to sleep (*šā-kāb*) lie down or ‘lie down with’ or lie down to rest at nightfall<sup>141</sup>. Strong’s<sup>142</sup>, Harris<sup>143</sup>, Thomas<sup>144</sup> Brown, Driver and Briggs (BDB)<sup>145</sup> translation agrees with Swanson that (*šā-kāb*) is a primitive Hebrew root word with meaning; ‘lie’, ‘sleep’, ‘lie down’ ‘take rest in a (*miškab*) ‘bed’.

From this one can deduce that the parents have to be present to put their children to bed. In the process having completed a day together they would have opportunity to reinforce God’s word allowing repetition which inculcate meditation as the child goes to sleep the memory, dreams and reflections of the child (Cognition) is influenced by Gods’ word completely thus the

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<sup>137</sup> James Swanson, S. DBLH 2006, #5

<sup>138</sup> Ibid

<sup>139</sup> James Strong’s, S. H1869

<sup>140</sup> Robert L Thomas, 1981, S. H1869

<sup>141</sup> James Swanson, S. DBLH 8886, #3

<sup>142</sup> James Strong, S. H7901

<sup>143</sup> Robert Laird Harris, c1980, S. 1079

<sup>144</sup> Robert L Thomas, S. H7901

<sup>145</sup> Francis Brown, Samuel Rolles Driver, Charles Augustus Briggs, S. 1011

child under all circumstances in all situations has the fear of God and influence completely by his word to what to think, say and do<sup>146</sup>.

The text also advised as the children got up ( *qûm* ) interpreted to ‘ get up’ or ‘rise up most definitely in the morning the word of God had to be the object of interaction between child and parent<sup>147</sup>. Brown Driver and Briggs also interpret (*qûm*) to mean arise, stand up, and stand.<sup>148</sup>This way of life ensured that the child observed and was conscious of the presence of God in his or her life at all times and depends on Him for all things.

In conclusion , the reciting and talking repetitively of the commandments, statutes , judgment ,charges needed to be taught on all occasions of life by the parents to the children. The parents therefore had to have full knowledge of them so as to apply and live them out as required by verse seven. The study holds that this also applies to today’s Christian parents hence the need for the church like Moses to enable parents nurture Christian faith at home.

The study argues that this type of parenting prescribed in Deuteronomy6:7 is referred to in today’s psychological science as responsive parenting<sup>149</sup>. Responsive parenting is an aspect of supportive parenting which is described in several theories related to social cultural domain providing the importance of the role parents play in providing a strong foundation for optimal children’s growth<sup>150</sup>.

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<sup>146</sup> Living in righteousness apart from sin

<sup>147</sup> James Swanson, , S. DBLH 7756, #11

<sup>148</sup> Francis Brown ,Samuel Rolles Driver , Charles Augustus Briggs , S. 877

<sup>149</sup> See, JE Grusec ,JJ Goodnow, *Impact of Parental discipline methods on the child’s internalization of values .A Reconceptualization of current point of view*, Developmental Psychology,1994,30,(1),1-19;Rogoff B, *Apprenticeship in Thinking*, (New York, Oxford University Press1990); Ainsworth M Blehar, M Blehar M, Waters E Wall S, *Patterns of Attachment, A Psychological study of the strange situation*,( Hillsdale, NJ Erlbaum,1978),23-40.

<sup>150</sup> Ibid

A responsive parent provides a high level of warmth with positive affection with diligent repetitive talk of positive life building precepts to impress on the child good virtues similar and as commanded in Deuteronomy 6:7<sup>151</sup>. Thus the parent is contingently linked to the young child's <sup>152</sup> thus influencing the child's affective –emotional signals positively hence making the child more responsive to more verbal inputs<sup>153</sup>.

That parent is cognitively responsive including the provision of frequent verbal input to all child needs in such a way they expand and maintain through a range of multiple opportunities to supporting the child's learning process<sup>154</sup>.The process involves repeated positive experience between parents and child where trust and bonding is continuously developed between them<sup>155</sup>.This promotes the child continued engagement with the learning process and with the parent<sup>156</sup>.

Cognitive responsive behaviour includes rich verbal input, where the parents through affective emotion communicate their interest .The net result is the child assumes a behaviour which facilitates high level of learning because the child assumes a more active role in the learning process<sup>157</sup>. Thus a parent's responsiveness also ensures optimum cognitive growth in their children.

The perception of the parents improves if they are in a set-up of a social support system. A good social support system is significant in influencing parents to develop responsive

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<sup>151</sup> In this case God's Word

<sup>152</sup> Contingent responsiveness

<sup>153</sup> L. A. Stroufe , *Infant Caregiver attachment and Patterns of adoption in preschool, The root of Maladaptation and competence ,Perl mutter M Ed, Minnesota Symposia in Child Theology ,Hillsdale, NJ ,Erlbaum,1983,41-83,Vol16*

<sup>154</sup> Ibid

<sup>155</sup> E.E Maccoby , JA Martin , *Socialization in the context of the family ;Parent-child interactions ,Handbook of Child Psychology, 4<sup>th</sup> Edition Mussen PH, Hetherington EM , eds(New York, NY,Wiley;1983),349-379*

<sup>156</sup> Ibid

<sup>157</sup> S H. Landry ,K E. Smith , Loncar C. L. Miller ,P R.Swank, *Predicting cognitive Linguistics and social growth curves from early maternal behaviour in children in with varying degree of biological risk ,Development Psychology 1988;59(4),852-867.*

parenting style<sup>158</sup>. This is evident in Deuteronomy 6:8-9 where the communal approach of the entire household and community working together to ensure the commandment, statutes Judgement and charges were reinforced to the entire community of Israel.

#### Families and Community Practicing God's Life-giving Laws

Deuteronomy 6:8 begins with instruction to the people of Israel that the commandment, statutes, Judgement and charges were to bind (qā·šār )<sup>159</sup> them( hē·mā(h))<sup>160</sup> as sign( 'ōt )<sup>161</sup> on their (yād)<sup>162</sup> hands and be emblem (tô·tā·pōt)<sup>163</sup> or as symbolic ornaments or bands around their forehead or eyes( 'ă·yin)<sup>164</sup>.

The study infers the practice of tying bands, or frontlet –bands between the eyes<sup>165</sup> was a visual aid to assist the community of Israel to constantly reflect, discuss through simple persuasion aiding and providing for consistent thinking and talking about ordinances of God ,in all their interactions . This provided a continuum for glorifying God's word in their hearts as they commune with each other giving them a puritanical persuasion in their minds and understanding as they interacted with each other in their daily living.<sup>166</sup>

Deuteronomy 6:9 which also starts with the conjunction ( :ו , and ) provides that the commandments , statutes had to also be written(kā·tāb)<sup>167</sup> on the doorframe ( m<sup>e</sup>zû·zā(h))<sup>168</sup> of

<sup>158</sup>S E. Dieterich ,S H. Landry ,K E. Smith , PR Swank , C Guttentag ,*Impact of Community Mentors on Maternal behaviour and child outcome*, Journal of Early intervention 2006,28(2),111-124.

<sup>159</sup>James Swanson , S. DBLH 8003-8005

<sup>160</sup>James Strong , S. H1992

<sup>161</sup>James Swanson , S. DBLH 253, #5

<sup>162</sup>James Strong , S. H3027

<sup>163</sup>James Swanson , S. DBLH 3213

<sup>164</sup>James Swanson , S. DBLH 6524, #32

<sup>165</sup>Francis Brown , Samuel Rolles Driver , Charles Augustus Briggs, S. 377

<sup>166</sup>James Swanson , S. DBLH 6524, #32

<sup>167</sup>Francis Brown ,Samuel Rolles Driver , Charles Augustus Briggs , 2000, S. 507

<sup>168</sup>James Swanson , S. DBLH 4647.

the house(*bā·yit*)<sup>169</sup> and gates(*šā·'ār*)<sup>170</sup>. It should be noted that the gates were either the entrance area(s) where people in Israel met in market place, or the entrance area of a court or a city<sup>171</sup>.

Harris, Archer and Waltke provide that the city gate were important for social economic and administrative intercourse of the people of Israel even with their neighbours. They also cite that the front of the gate usually a trussing floor was also used as place for meeting. Thus administration of justice was done at the gate (Proverb22:22, Amos5:15). The community affairs were also decided at the city gates (Genesis22:17) like legal transaction took place at the gate (Ruth4:1, Genesis 23:10, 18)<sup>172</sup>.

The views prescribed by Moses to the Israelites in Deuteronomy 6:8-9 are very important for the study .The study proposed therefore a good church social support system to foster interdependence among the families in the church thus ensuring a lifestyle of daily observance of God's word among the believers. The net result of this will be the entire church family work together with a unified concept of management which ensures observance of God's word as a lifestyle. Children being the dependent members of the church family in such a practice will be positively influenced as advocated in Deuteronomy 6:7 by their parents teaching and talking to them as they all observe God's word. Thus such a church social support system will go a long way in ensuring the church creates an enabling environment for parents to nurture their children's Christian faith at home.

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<sup>169</sup> Robert L. Thomas , 1981, S. H1004

<sup>170</sup> Strong James, S. H8176

<sup>171</sup> Ibid

<sup>172</sup>Robert Laird Harris, ,Leonard Gleason Archer , Bruce K Waltke, c1980, S. 945



The Study therefore purposed to highlight that there are some fundamental theological truths emanating from this literature survey. This provides us with principles<sup>173</sup> to guide us in today's church on what we can do to enable parents nurture their children's Christian faith at home.

- 1) Fathers ought to know God's word to teach and declare to their children. The study proposes the church should therefore enable them through well appropriated teachings, programmes and practices which are timeless prompt, informative and personalized. The fathers in such a process will become competent with a good sense of security and understanding of God's word so as to provide leadership in their families and will therefore ensure their children are nurtured in Christian faith at home.
- 2) From Deuteronomy 6:1-3 the church should deliberately train all the parents on the word of God with enablement and facilitation to observe the word of God at their home as they train their children in God's words and ways .If this is done correctly their children will do likewise for their children as it is commanded by God in this Scriptures (Deut6:1-3).
- 3) The Church practice should deliberately include and empower families to be involved in a communal holistic nurturance which ensures the common good and well-being of all family members including children. This should be achieved through enculturation and socialization of the parents so their participation and focus is more on their children and family.
- 4) The churches like Moses did should emphasis and enculturate a life practice for families of reading, talking and observe God's word at home which includes children. The benefit

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<sup>173</sup> Fundamental biblical truth's which are timeless applicable in the time of Moses in the wilderness with the Israelites and is also true and applicable to today's church.

to the families would be they would have prosperous long life full of abundant supply of happiness and bountiful provision by God himself from one generation to another.

- 5) Nurturing children Christian faith ought to be done at home through the parents. The church can facilitate a home practice which should be full of love, good leadership by parents, prayer, provision for all children needs enjoyment, modelling, worship of God, discipline, encouragement and teaching of children at home.

Generally the church just like Moses did should teach, model and encourage parents through a practice with covenantal commitment to nurture their children Christian faith at home.

The above from literature exegesis of Deuteronomy 6:1-9 in this chapter and Valarie Zeitheml, Leonard Berry and A Parasuraman five dimensions of assessing service quality below provided this study the basis to develop the tools for analysis.

Service theory: to facilitate the study measure parental enablement in the selected churches.

The study assesses the quality of enabling of parents as a service by the selected church through the perception of the children's worker on what they do to actually enable parents nurture their children's Christian faith at home.

The quality of how the church enables parent nurture their children's Christian faith was assessed by using Valarie Zeitheml, Leonard Berry and A Parasuraman five dimensions of assessing service quality( SERVEQUAL) .The model employs five dimensions for analysing service quality<sup>174</sup>. The five dimensions are Tangibles, Reliability, Responsiveness, Assurance and empathy<sup>175</sup>. More specifically through the tangible dimension the study assess if the selected churches enable parents work at home to nurture their children's Christian faith? The

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<sup>174</sup> Christopher Lovelock ,Jochen Wirtz, *Service Marketing People Technology Strategy*, (Boston,Pearson,2011),406

<sup>175</sup> Ibid

study also assessed if through training the parents were enabled work with age appropriate education materials for nurturing their children's Christian faith at home.

On the reliability dimension, the study establish if they are systems in place in the selected churches which accurately, consistently and in a dependable way ensure parents are nurturing their children faith at home. On the responsiveness dimension, establish whether the selected churches had a parent enabling programme/practice which available consistently, promptly, and is informative. Also programme should ensure that prompt feedback is obtained from parents as they are enabled to nurture their children's faith at home.

On assurance dimension, the study did establish if the church enable the parents to be more confident, competent with good sense of security, understanding of biblical principle. The parents should practice with the correct skills required to nurture their children Christian faith at home.

Lastly, on the empathy dimension do the selected churches system and approaches work with a greater understanding of the needs of the parents and do they provide personalized service to the individual parents as opposed to being reactive to ensure parents nurturing their children Christian faith at home with empathy.

### Conceptual Framework

This study being an exploratory correlational design the conceptual framework demonstrates the relationship between the literature review, independent variable and dependent variable<sup>176</sup>. The framework provides the view on how the variables interact under the study condition<sup>177</sup>.

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<sup>176</sup> Abel Gitau Mugenda, *Social Science Research, Theory and principles*,(Nairobi ,Kenya, Applied Research & training services,2011),111-126.

<sup>177</sup> Ibid

This gives the study a vantage position to establish how the selected churches enable parents nurture their children Christian faith at home. The literature review<sup>178</sup> is used to guide on the variables which ought to be addressed in this study<sup>179</sup>.

The research conceptual framework brings clarity to the problem being tackle by this study exclusively. This provided the correct perspectives for data collection and analyses to address the problem the study sought to solve. Subsequently the study makes suitable conclusion and recommendations based on the findings<sup>180</sup>. Since little has been done in this area the literature review serves as the theoretical framework for the study and will subsequently provide the basis to address the problem statement<sup>181</sup>. In this study both independent and dependent variable are not manipulated. That is both the dependent and independent variable are studied as they are that is in retrospect and in a non-manipulative manner that is assess how the selected churches enable parent nurture children Christian faith at the home church platform<sup>182</sup>. The research proceeded to establish what is common and different in the selected churches so as to establish the systematic relationship between the independent and dependent variables<sup>183</sup>.

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<sup>178</sup> Antecedent variable

<sup>179</sup> Abel Gitau Mugenda, 112-113

<sup>180</sup> Ibid

<sup>181</sup> Abel Gitau Mugenda, 111.

<sup>182</sup> Kibagendi Abugah, *Millennium, Fundamentals of Research Methods, Introduction*. (Nairobi, Kenya, Destiny Logistic Ltd, 2009), 40-42.

<sup>183</sup> Kibagendi Abugah, 42.

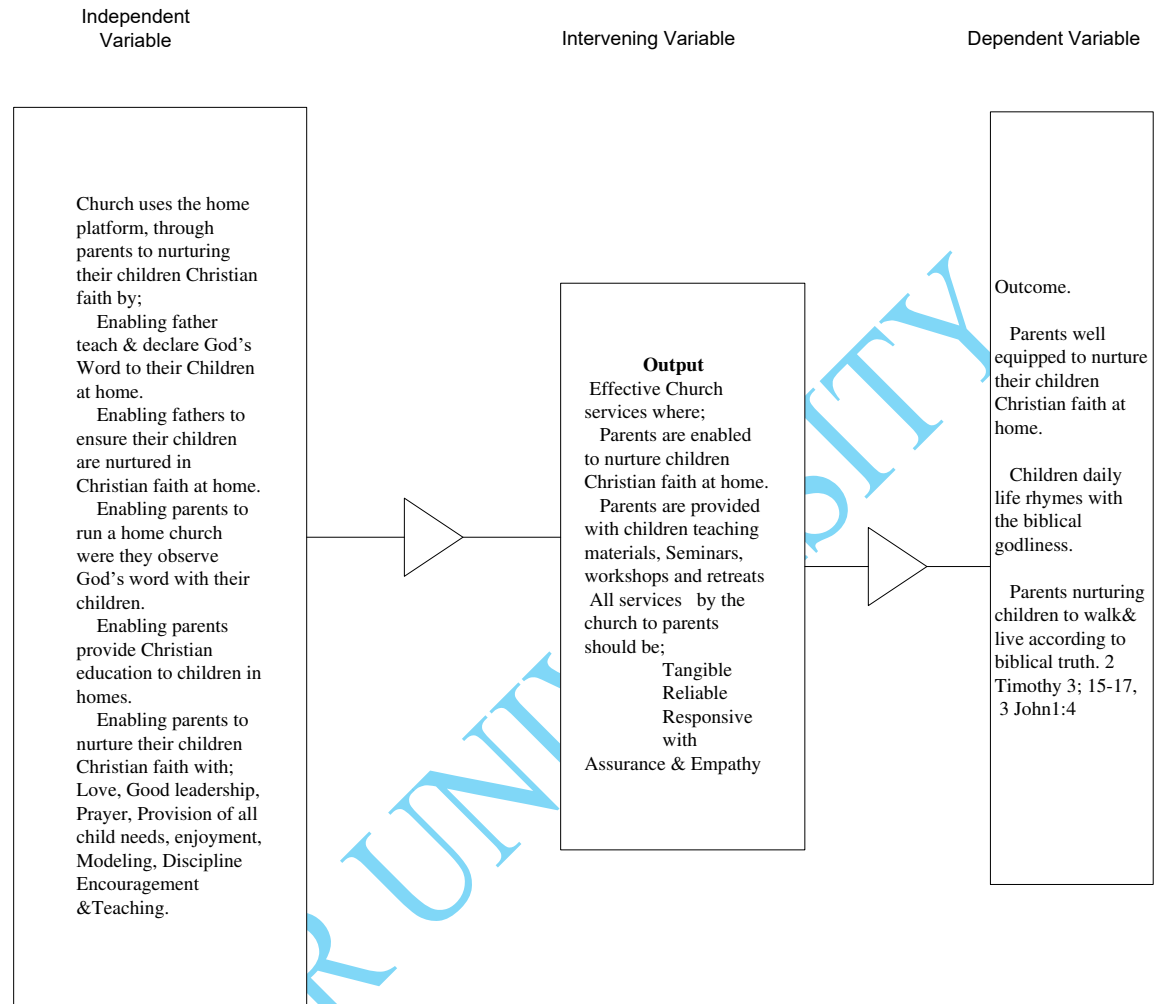


Figure 2. 1: Church successfully enabling parents nurture children Faith at home Chart

The conceptual framework outline study design to assess how the selected churches achieve their role of enabling parents nurture their children faith at home.

Where;

The literature review is meant to clarify the biblical basis to why the selected churches ought to enable parents nurture their children Christian faith at home. The literature review also provides the relationship between independent (input) and the dependent (outcome) variable<sup>184</sup>.

A. *Independent variable (Input)*: It stands alone and isn't changed by the other *variables* that are being measured. For this study, the input. In this study this variable acts as a predictor variable because it directs the variation the research ought to observe in the (outcome) dependent variable<sup>185</sup>.

B. *Intervening Variable (output)*; The intervening variable are caused by the independent variables. The intervening variable consequently influences the dependent variable. The right choice of intervening variable assist the study determine accurately the total effect of both direct and indirect influence of the independent variable, The direct effect of independent variable mostly does not have a statistical significant<sup>186</sup>

C. *Dependent Variable*: It is the outcome of the independent variable. In this study, for example, if the church plays its role of enabling parents nurture their children's faith at home effectively, the outcome of that would include parents that are well equipped with skills of nurturing their children's faith at home, parents able to incorporate biblical godliness into the Children's daily

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<sup>184</sup> Abel Gitau Mugenda ,122

<sup>185</sup> Olive M .Mugenda, Abel G Mugenda, *Research Methods, Quantitative and qualitative approaches*,(Acts press. Nairobi, Kenya 2003),214

<sup>186</sup> Abel Gitau Mugenda 121-122

rhythms of life such as meal time, bed time, rising time and travel time and children walking in the truth (2 Timothy 3:15-17, 3 John 1: 4)<sup>187</sup>.

### Summary

The chapter looked at the literature advocating the importance of the church enabling parents to nurture their children's Christian faith. Biblical and Christian education principles were reviewed and the conceptual framework arrived at after an exegesis of Deuteronomy 6:1-9. The literature will be useful for discussion of results to establish and infer the selected churches should enable parents nurture their children's Christian faith at home. Parents ought to be enabled by the church as directed by the theological principles discussed in the literature review. The next chapter will include the methodology that the study will use to collect data, sampling technique, methods sample size population and the method used to collect the data.

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<sup>187</sup> Abel Gitau Mugenda, 117

## CHAPTER THREE

### RESEARCH METHODS

#### Introduction

This section deals with the methodology that was used to carry out the study, how the results were reported, documented and compared. This included research design which was be adopted to collect and analyse data. The section also includes population to be studied, sample size, sampling procedure, Data collection, Pre-testing, Data analysis and ethical consideration<sup>1</sup>.

The study adopted an exploratory approach which employed both quantitative and qualitative approach. It was also co- relational in nature to assess the difference between the selected churches on the way they enabled parents nurture their children's Christian faith at home<sup>2</sup>.

Therefore outcomes variable differences were as a result of independent variable difference. An appropriate purposeful sampling was adopted with a bias to the selected churches<sup>3</sup>. Data analysis was done through the statistical package of social sciences IBM (SPSS statistic 20).

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<sup>1</sup> M D. Mugenda, A. G. Mugenda, Research Methods, *Quantitative and Qualitative Approaches* (Nairobi: ACTS, 2003), 115-144.

<sup>2</sup> Ibid.

<sup>3</sup> Keith F Punch, *Introduction to social research, quantitative and qualitative* (Sage publication Ltd 2008),33-231.



## Research Design

The study research design adopted a procedure for data collection which minimized expenses with maximum output<sup>4</sup>. The study was structured in a way data was collected using research assistants to implement the questionnaires, and participant observations were posted for easy analysis<sup>5</sup>. Interview was done and audio recording of the interview was secured.

Exploratory correlational design was used where the research requires a better understanding of a situation being sought. So the findings are not final but they pave way for a hypothesis which can be used for further research<sup>6</sup>. The gathering of information was open and flexible to allow for discovery of a wide of facts on how the selected churches enable parents nurture children Christian faith at the home church platform<sup>7</sup>. The activities therefore are done in small bits and data collection and analysis was continually adjusted to the findings<sup>8</sup>. The subjects were only the practitioners purposefully selected so as to provide background that formed a hypothesis for future research which includes the larger groups like parents and the entire church population. The intention of employing this design was to establish the preference, difference and similarities in the selected churches on how they enable parents nurture their children Christian faith at home. This enabled the study to make critical evaluation of the practice in the selected churches.

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<sup>4</sup> M.D .Mugenda , A. G. Mugenda,115-144

<sup>5</sup> Ibid

<sup>6</sup> H Boienji, *Analysis in Qualitative Research* (London, Sage Publication ltd, 2009), 123

<sup>7</sup> Tom Bomat, *Doing Social research, A guide for Practical Missioner* ,Ed Clancy Engler &Bernadette Kwee (New York, MaryKnoll Fathers& Brothers Mission Research& Planning Department,1979),9

<sup>8</sup> H Boienji, 123

### Target Population

Mugenda and Mugenda state that the target population is the entire group of individuals with common observable characteristics<sup>9</sup>. The study purposefully selected one church from each category of the population<sup>10</sup>. The four churches were selected on the basis of accessibility, ease of data collection and available finances so as to minimise cost with optimum data collection. This approach has a disadvantage for it lacks randomness and the likelihood of bias is high. The study overcame this difficult by selecting one church from each strand of the protestant church hence providing extreme divergent characteristics based on their origin, orientation and how they provided services<sup>11</sup>. This enabled the researcher to develop an approximate in-depth understanding on how the churches in the four strands of protestant churches achieve this role of enabling parents nurture children's Christian faith at home. This study then developed a basis to justify and recommend more specific probability sampling for each strand of churches among others.

The target population was in the four selected churches in different locations of Nairobi. These were within reach of the researcher with an average church congregation of one thousand eight hundred and ten children<sup>12</sup>, one hundred and ten Sunday school teachers/workers, five pastors and Sunday school leaders. This gave total population of one thousand, nine hundred and twenty five<sup>13</sup>.

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<sup>9</sup> Mugenda and Mugenda,9-10

<sup>10</sup> Main-stream, Pentecostal, Missionary evangelical and AIC( African Instituted Churches

<sup>11</sup> Mugenda and Mugenda,51-52

<sup>12</sup> Church record and Sunday school registration records from the selected churches as provided by the pastors.

<sup>13</sup> Ibid.

## Sample Size

Duane Monnette declares sampling methods can be divided into two types: probability and non-probability sampling.<sup>14</sup> This study adopted a non-probability sampling so that the study can use varied sampling technique over a diverse population<sup>15</sup>. More specifically purposeful sampling with heterogeneous selection of each being different types of protestant churches to maximize variation in terms of denominational background was adopted for this study<sup>16</sup>. The study adopted purposeful sampling and all children worker and pastors working with children ministry in the four selected were targeted as respondent to the questionnaire. In the researcher opinion this group had the information required and they being children worker will be willing to share it<sup>17</sup>. The total sample of one hundred and ten children worker and five pastors were selected to be respondent to the questionnaires. The pastor being policy makers and implementer were the only ones interviewed. The research obtained empirical information on how church enable parents achieve their role of nurturing their children faith at home. The Data obtained provided both qualitative and quantitative information to address the three study objectives.

## Sampling Procedure

Chandran asserts that a method of sampling refers to how to select a portion of the population in a way that it adequately represents the population<sup>18</sup>. The study included participants from the four selected churches in Nairobi only. The sample included all pastors and

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<sup>14</sup>Duane R Monnette, *Applied Social Research: Tool for Human Service* (Chicago: Harcourt Brace Publishers, 1994), 10.

<sup>15</sup> Churches in Nairobi are ever growing in number and types.

<sup>16</sup> Mugenda and Mugenda, 10

<sup>17</sup> Mugenda and Mugenda, 10

<sup>18</sup> E Chandran, *Research methods: A Quantitative Approach* (Nairobi, Daystar University 2004), 45

an elder numbering five<sup>19</sup> , one hundred and ten Sunday school teachers/workers<sup>20</sup> answered the questionnaires.

*Table 3.1: Sampling Procedure of the Children, Workers and Pastorate involved in This Study*

Church	Following / denomination	Sunday school teachers/workers	Pastoral staff/Elders
MCK – Langata; Location Langata Onyonka Estate	Methodist Church in Kenya-Mainline –Church	20	1
Evangelistic Christian Fellowship;(ECFC I) Location Nairobi, Town .Centre	An Akorino African Instituted Church(AIC)	6	1
CITAM – NPC Valley road	Pentecostal – Christ is the Answer Ministries- (CITAM)	64	1
Good shepherd – Ngong Road	Missionary- Pentecostal Church;	20	2
Total	4 churches	110	5

#### Data Collection Instruments

The study was interested in both qualitative and quantitative data. The research adopted Interviews & questionnaires for pastors only and questionnaires for Sunday school teachers/workers. This was because the pastors were the paid decision makers with authority from the church to implement church programme whereas the other children worker were only volunteers assisting in implementation<sup>21</sup>. The questions in all instruments were both structured

<sup>19</sup> All children ministry pastors in the four selected churches will be required to answer the questioners and do an interview

<sup>20</sup> All Sunday school teachers/workers will also be required to answer the questionnaire. Their number was obtain from Church records as provided by the churches.

<sup>21</sup>Pastor employed by the church to make decisions and implement them.

and non-structured<sup>22</sup>. The questionnaire provided empirical evidence on how parents are enabled in the selected churches to nurturing their children's Christian faith at home.<sup>23</sup>The interview of pastors adopted a responsive interview approach with follow-up questions to get optimum feedback from them<sup>24</sup>.

### Pretesting

Pretesting was done at Deliverance Umoja Church, a Protestant Pentecostal church in Nairobi County<sup>25</sup>. This was to ensure the validity and reliability of the questionnaires and to predict any flaws in the data collection process. The researcher observed they took a long time to answer the question. Some did not complete answering all question in the questionnaire. With debriefing on each item of the questionnaire and process the researcher learnt the respondent found the structure boring, questions long, and confusing. The long questions were shortened and repetition removed. The researcher redesigned the research tool according to the results of pretesting to remedy all the questionnaire anomalies before using it in the actual research<sup>26</sup>.

### Data Analysis Plan

Data collected was both qualitative and quantitative. This was gathered and interpreted accordingly. The research, being exploratory with qualitative and quantitative domains, was also

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<sup>22</sup> Keith F Punch, *Introduction to social research, quantitative and qualitative* (Sage publication Ltd 2008)33-231

<sup>23</sup> Punch, 104-105

<sup>24</sup> Herbert J Rubin, Irene S Rubin, "Qualitative Interviewing", *The Art of Hearing Data*(California, Sage Publication Ltd,2012),95-129

<sup>25</sup> Deliverance Umoja Church- location Umoja inner core (Pentecostal) has a children population of 2500, about 34 Sunday school teacher/children workers and one pastor in charge of children and family ministry.

<sup>26</sup> Abel Gitau Mugenda, *Social Science Research, Theory and principles*,(Nairobi ,Kenya, Applied Research & training services,2011),243

subjected to statistical co-relation using, measures of central tendency, ratios, Person Chi-square correlation and Spearman Rho to check for similarity and differences between the selected churches. The data so obtained was both parametric and non-parametric due to subjecting the exploratory design to some statistical control of covariate(s)<sup>27</sup>. Therefore the outcomes of variables difference was as a result of independent variable difference<sup>28</sup>. The data collected provided empirical evidence on what was salient in how the selected churches enabled parents to nurture, their children's Christian faith at home. The researcher used Excel spread sheets and IBM SPSS 20 software to analyse and the quantitative data.

Qualitative data that was obtained was analysed categorically. All the descriptive data that was obtained in each open-ended question were sub-grouped according to related responses, common terms in each response identified, then they were paraphrased and finally they were given titles and sub-titles that were easily coded and analysed using the IBM SPSS Version 20.

#### Ethical Considerations

To protect the respondents' privacy, their names were not be included in the questionnaire and interview. With a formal briefing the respondent was allowed to ask questions to get clarification on matters of concern. The consent was sought and any query was treated with understanding and respect<sup>29</sup>. After every interview debriefing was carried out on all questions to remove any misunderstood in responding to the question. The respondent were assured they will be provided with a findings of the research when completed

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<sup>27</sup> Punch, 120-129

<sup>28</sup> Ibid

<sup>29</sup> See Consent Form in Appendix H

### Summary

This Chapter discussed the design of the research, population that was studied, sampling methods, procedure of collecting data, how the data was analysed and the ethical consideration considered when performing the study. In the next chapter results will be presented, analysed and discussed.

DAYSTAR UNIVERSITY

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### Introduction

In this chapter, the study findings were presented analysed and an interpretation made based on them. The analysis also included data presented for evaluation being related to the literature review. The study assessed the quality of how parents were enabled as a service in the selected churches through the perception of the children's worker and pastorate in charge of ministry to children and family. The perception of the pastorate and children workers was measured using the questionnaires. Both qualitative and quantitative methods were used to assess how the selected churches achieved the role of enabling parents nurture their children's faith at home. The results and discussion emanating from them proved the view that the selected churches had the potential to implement a church community based discipleship which would include the whole family in a way to ensure that all stakeholders in the family (household) are involved through a covenantal loving interdependent relationship.

#### Response Rate

Out of the One hundred ten targeted respondents for the questionnaire only eighty responded. This was 72.7% of the respondents. All five target pastoral interviewees participated in the research. According to Babbie 53% is the recommended minimum for data analysis<sup>1</sup>. The sample size of 72.7% was greater than the 53% recommended minimum for analysis therefore was adequate to provide a representative view of the perception of the respondent<sup>2</sup>.

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<sup>1</sup> E Babbie ,*The Practice of Social research* , (Elmont,Wadsworth PublishingCompany,1995),56

<sup>2</sup> Ibid



Table 4. 1: Response rate

Church	Target Frequency	Actual Frequency	Percentage Response per church	Relative Percentage Response	Relative Cumulative percentage
Good Shepherd	20	15	75	18.8	18.8
CITAM	64	46	71.9	57.5	76.3
MCK	20	13	65	16.3	92.5
ECFCI	6	6	100	7.5	100
Total	110	80	72.7	100	

#### Demographic Data

The variables measured were gender, age, and marital status, parenthood, level of education, capacity of service, years of service, and training to serve in Children ministry.

#### Gender of the Respondents

The study revealed that the respondents were not equal in gender. 67.5% of the respondents were female while 31.25% were men. St Peters Methodist Church Langata (MCK) had no male respondent. With the exception of Evangelistic Christian Fellowship Church International (ECFCI) which had a 50% representation from both genders the rest of the churches had more female representation. The findings are as shown on figure 4.1.

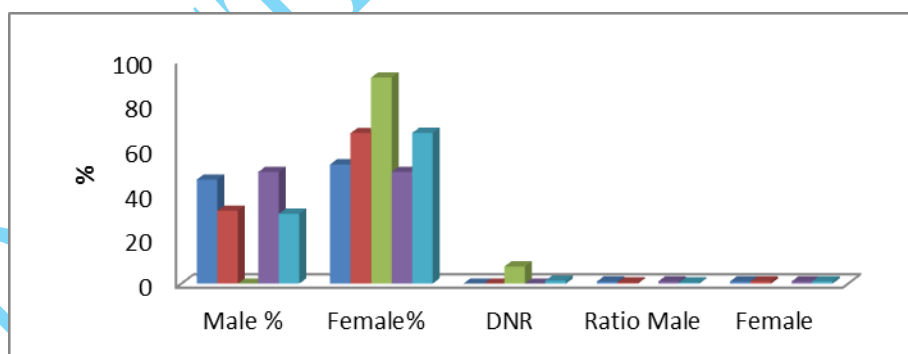


Figure 4. 1: Gender of Respondents

Findings show that 1.25% of the respondents did not state their gender. The female to male ratio at the Good Shepherd, Ngong Road was 1:0875 and Christ is the Answer Ministry

(CITAM) Valley Road was 1:0.463 respectively. A healthy ministry to children in a church and at home ought to be a family affair which includes all age groups and genders as they occur naturally like in a family<sup>3</sup>. So adult of all ages, marital status and gender should be well represented in the training of children as children workers for effective modelling of children's Christian faith<sup>4</sup>.

#### Marital Status of the Respondents

The study revealed that 26.1% were married, 49.2% single, 0.25 %separated and 0.25% divorced. Each church had high number workers who were single compared to married serving in children's ministry. Only one divorced person and one separated person were observed at CITAM Valley Road.

*Table 4. 2: Marital Status of the Respondents*

Church	Married	Single	Separated	Divorced	No response	No response	Total %
Good Shepherd	23.2%	63.8%	0.0%	0.0%	87	13	100
CITAM	16%	29%	1.0%	1%	47	53	100
MCK ST PETERS	32%	37.2	0.0%	0.0%	69.2	30.8	100
ECFCI	33.3%	66.7%	0.0%	0.0%	100%	0	100
Total %	26.1%	49.2	0.25%	0.25%	75.8	24.2	100

This may be indicative maybe the separated and divorced felt unwelcome in the church ministry therefore make them not serve as workers. Recall Brewster citing a family comprising of a father, mother and children is no longer common place globally<sup>5</sup> the is need for ministry in

<sup>3</sup> DK Reisinger, "Teacher Training" in *An Introduction to Evangelical Christian Education*, ed ,J Edward Hakes(Chicago, Moody Press,1972),97

<sup>4</sup> Ibid, Children learn by mentorship through copying what they observe in adults

<sup>5</sup> Dan Brewster,75.

the churches to be accommodating to all types of parents and families including those from separated and divorced Christian families which are on the increase in Kenya<sup>6</sup>.

There was a larger number of singles as compared to married indicating a potential catchment area for training them on parenting before they themselves became parents. The figures also revealed, 13%, 53% and 30.8% from Good Shepherd, CITAM Valley Road, and St Peters MCK respectively did not fill in their marital status. This high rate of those that were not willing to disclose their marital status in some of the selected churches might indicate that the respondents might have been uncomfortable to disclose their marital status.

#### Congregation Figures

The pastors' response on the numbers of workers, children, and adult present in their congregation on Sunday indicated they had representation from both children and adults. The number of singles was higher than married among the children workers. The approximate congregation on Sunday included children, adults of all age categories and youth.

*Table 4. 3: Number of Pastors, Children Workers and Average Attendance of on a Sunday<sup>7</sup>*

Church	Good Shepherd	CITAM Valley Road	St Peters MCK	ECFCI
Pastor in Charge of Children/ Family Ministry	1	1	1	1
Number of Worker in Children Ministry (Sunday school)	20	64	20	5
Approximate number of Children every Sunday	125	1500	130	70
Approximate number of congregants on Sunday.	600	10,000	500	200

<sup>6</sup> Rebecca Oladipo, Michael Bowen, Mike Kuria, Peter Mageto, Alice Munene, Peter Ngure and Abraham Waithima, A Synopsis of the Status of the Christian Family in Kenya( Nairobi, Daystar University Publication, 2013), 10-16.

<sup>7</sup> Response to interview question number 14 to the pastors in the four selected churches

The children workers are with the children for two hours per week<sup>8</sup> at most. A home focused programme which enabling the parents, youth and adults<sup>9</sup> nurture children Christian faith<sup>10</sup> provides a larger opportunity to reach out to children at home. This would subsequently improve the time being spent by children and adults growing in Christian faith both at home. This further reiterates the need to collect data on the family type, composition and characteristics in each congregation for the current information availed by the pastorate cannot aid effective resource and personnel allocation<sup>11</sup>.

Among the children workers in the selected churches a significant number of them were parents. Their offspring's ages ranged from one to forty one years. Being parents, volunteers and staff in the church the study assumed they were consistent attenders of the church services. This positioned them to be an authentic source of information for the study and to establish if there were programmes in their churches and how effectively they were in enabling parents to nurture their children's Christian faith at home. The researcher also observed that there were single parents as respondents in the selected churches. This again reiterate the need for the church to be sensitive to this family types as they package a programme for enabling parents nurture their children Christian faith at home.

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<sup>8</sup> On Sunday.

<sup>9</sup> Both single and married

<sup>10</sup> For they are the bigger proportion in the congregation

<sup>11</sup> Both paid staff and volunteers.

*Table 4. 4: Age of the Respondents who were Parents and the Age of their Children*

Church	Marital Status	Average age of Children workers	Percentage of the total children worker with off springs	Total percentage of parents	Age of the youngest offspring	Age of the oldest offspring
Good Shepherd	Single	24.5	13.3	33.3	2	21
	Married	37	20		3	41
CITAM	Single	47	10.9	41.2	1	41
Valley Road	Married	48.9	28.2		5	40
	Separated	30	2.1	38.4		5
St Peter	Single	52	15.4		15	41
MCK	Married	49	23	33.3	6	30
	Single	Nil	Nil		Nil	Nil
ECFCI	Married	40	33.3		1	11

#### Level of Education for the Respondent

The ratio of secondary to college to university was 1:3:11 respectively in the four churches. Good Shepherd Church had no children worker with secondary school level of education. ECFCI had no college education respondent but had the other two educational categories. This indicated that children workers in the four selected churches had enough education to be versatile with the right aptitude for training to work with children and parents if provided by the churches.

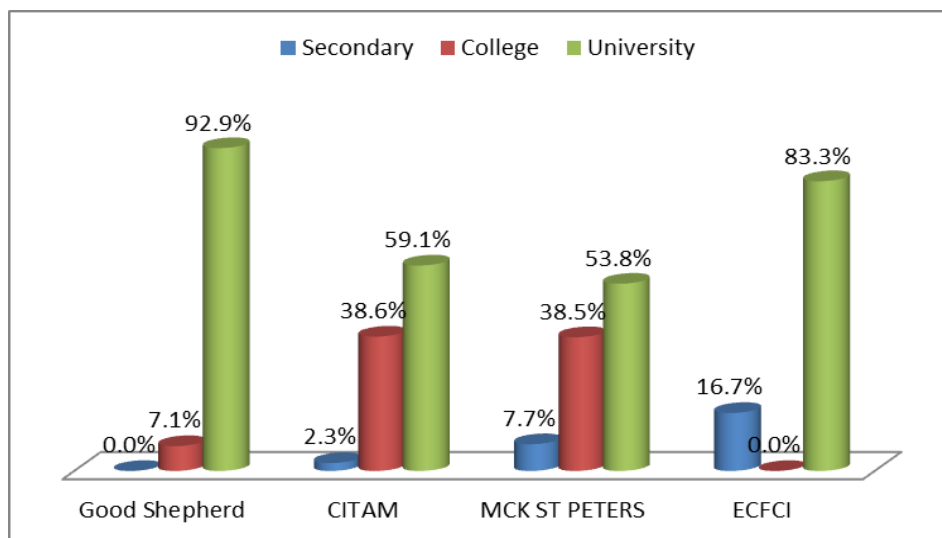


Figure 4. 2: Level of Education

#### Type of Training Received to Work in Children's Ministry

On training to enable the children workers to serve in Children ministry 25.8%, 48%, 15.6% and 66.6% from Good Shepherd, Citam Valley Road, St Peter's Methodist Church and ECFCI did not respond to the question to identify what type of training they have received to work in Children's ministry. This could be indicative that the respondents were either uncomfortable to discuss the training received or they may have not received any training at all. Those who responded cited they received their training mostly through seminars and workshops. They also reported that the seminars and workshops were held at their churches. In addition, the seminar and workshops trained them to use curricula for teaching Sunday school lesson in their churches. No mention of training to enable them as children worker to work with parents was cited. The pastors in the four churches had undergraduate and some even postgraduate training to aid their work with children and families. The findings are as shown on table 4.5

*Table 4. 5: Types of Training Received to Enable Children Worker Serve in Children Ministry*

Church	Seminars and workshops %	Other training which are not degrees%	Undergraduate and postgraduate degree%	Did not respond to give type of training
Good Shepherd	53.3	13.3	7.6	25.8
CITAM Valley Road	45.6	4.3	2.1	48
St Peters MCK	61.5	15.3	7.6	15.6
ECFCI	0	16.7	16.7	66.6

Findings further indicate that 66.6% of the respondents in ECFCI indicated that either they had not received any training or did not respond to the question on what training to work in children's ministry they had received. These teams were actively involved in the ministry to children at ECFCI. The Sunday School Superintendent and the pastor in charge are the only ones who had received training to work in children's ministry and it was from an external source. This study presents the rationale of doing ministry to children and family at ECFCI is different from the other three selected churches. Seminars and workshops were the most significant used method in the selected churches to train children workers. This aimed at making them more effective in teaching the word of God to the children during the Sunday school service.

#### Capacity the Respondents Served in Children Ministry

The highest number of respondents identified that they served as Sunday school teachers. In Good Shepherd and St Peter's MCK the Sunday School Superintendent were more than 20%. This meant some long serving teachers had once served as Sunday School Superintendent thus citing this capacity of service. Likewise at CITAM and St Peter's MCK had leadership in children's ministry scoring more than 20 %. This meant some long serving teachers had once or still had leadership roles in children's ministry. All churches had pastoral staff but no respondent as elders were registered in St Peter's and ECFCI. This could be indicative that their leadership

structure may not have included elder leadership category in leading children ministry. The findings are as shown on table 4.6.

*Table 4. 6: Capacities of Service in Children Ministry of the Respondent*

Type of Response	Good Shepherd %	CITAM Valley Road %	St Peters MCK%	ECFCI%
Sunday school teacher	86.7	80.4	84.6	66.7
Sunday school Superintendent	20	6.5	23.1	16.7
Leader in Children Ministry	6.7	32.6	46.2	0
Sunday school helper/ assistant	13.3	15.2	23.1	66.7
Pastor / Rev	6.7	2.1	7.6	16.7
Elder	6.7	2.1	0	0

#### Age of Respondents with Years of Service

The average year of service was 9.22 with a standard deviation of 9.13 for all respondents. Overall St Peter's MCK had the longest serving teachers with a mean of 10.62 while CITAM had the highest number of the older Sunday School Teachers. Six of the Teachers at CITAM did not respond to this question. This could mean they did not want to disclose their age or perceived the question as not worth answering.



Table 4. 7: Mean years of service by Age group of the respondent.

Age group		Mean	N	Std. Deviation
20 to 29 years old	Good Shepherd	3.06	9	1.78
	CITAM	6.00	3	3.61
	MCK ST	3.00	5	2.12
	PETERS			
	ECFCI	3.25	4	2.50
	Total	3.50	21	2.35
30 to 39 years old	Good Shepherd	11.50	4	4.73
	CITAM	6.47	17	5.35
	MCK ST	11.50	2	4.95
	PETERS			
	ECFCI	13.00	1	
	Total	8.00	24	5.47
40 to 49 years old	Good Shepherd	13.00	2	4.24
	CITAM	9.00	13	6.04
	MCK ST	17.33	3	8.33
	PETERS			
	Total	10.83	18	6.75
50 years and above	CITAM	21.71	7	19.48
	MCK ST	16.00	3	6.00
	PETERS			
	ECFCI	22.00	1	
	Total	20.18	11	15.56
Total	Good Shepherd	6.63	15	5.35
	CITAM	9.93	40	10.66
	MCK ST	10.62	13	8.00
	PETERS			
	ECFCI	8.00	6	8.12
	Total	9.22	74	9.13

Gupta claims that Tchebyvheff's theorem of standard deviation can measure the number of respondents who fall within specific ranges<sup>12</sup>. Gupta further provides for asymmetrical distribution of the relationship as;  $\text{mean} \pm 1\sigma$  covers 68.27%,  $\text{mean} \pm 2\sigma$ <sup>13</sup> covers 95.45% and  $\text{mean} \pm 3\sigma$  covers 99.73<sup>14</sup>. Applying this to data in table 4:7 of this study 68.27% had  $0.09 \leq x \leq 18.35$ , 95.45% had  $-9.04 \leq x \leq 27.48$  and 99.739% had  $-18.07 \leq x \leq 36.61$ . These results

<sup>12</sup> S P Gupta, *Statistical Methods*, (New Delhi, Sultan Chand & Sons, 2009), 291.

<sup>13</sup> Symbol  $\sigma$  is Sigma used to represent a standard deviation

<sup>14</sup> Ibid

reveal that 99.7% of the workers have had working experience of at least 1 to at most 37 years of service in children ministry.

The results as shown in table 4.7 also reveal that the youngest serving teacher was 20 years and oldest had more than 55 years. This indicates the respondents are mature people and have at least a year of service in children's ministry. The study presents respondents have served for at least a year. The researcher argues that would have sufficient knowledge on if their church had a programme or a service to enable parent's nurture children's Christian at home. Also significant numbers of them were parent with children of varied age groups. This means if a programme to enable parents was in place in the selected churches the respondent would be well positioned to pinpoint how efficient it was.

#### Perception of the Respondent on How their Church Enabled Parents Nurture Children's Christian Faith at Home

Respondent from the four selected churches answered twenty likert scale type questions this included both children workers and the pastorate. See appendix A. The pastorates in charge of children ministry in each selected church were also interviewed separately. See appendix B. The questionnaire employed a scale of 1 to 5 from strongly agree to strongly disagree. The questions aimed to establish if they were programmes to help equip parents nurture their children's Christian faith at home. The twenty questions also hoped to establish how effective these programmes were if they existed. The twenty- first question in the questionnaire was an open ended question The question sought to establish what the respondent hoped could be introduced in future at their church not already existing to enable parents nurture Children's Christian faith at home.

All the results for likert type question using the SPSS 20 were subjected to Pearson's chi-square correlation and the results were as indicated on table 4.8.

*Table 4. 8: Results for Pearson's Chi-square Test done on Likert Type Question of Questionnaire*

Response	Results
By Church	Only the response in question 1,7,10,11,13,14,16 and 18(40% 8/20) showed significant relationship between the perception of respondent on how the church trains and enables parents nurture their children Christian faith at home and a selected church.
By Education	Only the response in question 11,16,18,19,20 (25% 5/20) showed significant relationship between the education category of the respondent and the frequency to the response to the question
By Gender	No significant relationship was registered in any of the question between the perception of respondent and their Gender.
By Marital Status	Question 3 showed relationship between the marital status and the frequency of response.

From the table 4.8, the response by church a significant relationship was observed between the ECFCI church and the frequency of response to all questions mentioned. Question 11 and 20 mentioned in the table above had significant relationship between the University education category and the frequency of response to the questions. The other three questions 16, 18 and 19 showed a significant relationship between the secondary education category and the frequency of response to the questions. It can therefore be maintain that gender had no influence on the perception of the respondent. There was a relationship between the divorced marital status and the frequency response

Existence of Parenting Programmes, Quality and How Effectively were they

Implemented

Generally, the answer to the first twenty questions conveyed that 65.2% of respondents perceived that their church did enable and train parents to nurture their children's Christian faith at home. The questions were in two main categories. Those which sought to establish if

programmes to enable parent nurture children Christian faith existed and how effective they were in enabling parents nurture their children's Christian faith<sup>15</sup>. The rest of questions hoped to establish the rate of success, quality and if the programme were formed based on biblical principle.<sup>16</sup>.

A cursory look at the trend in these results reveals;

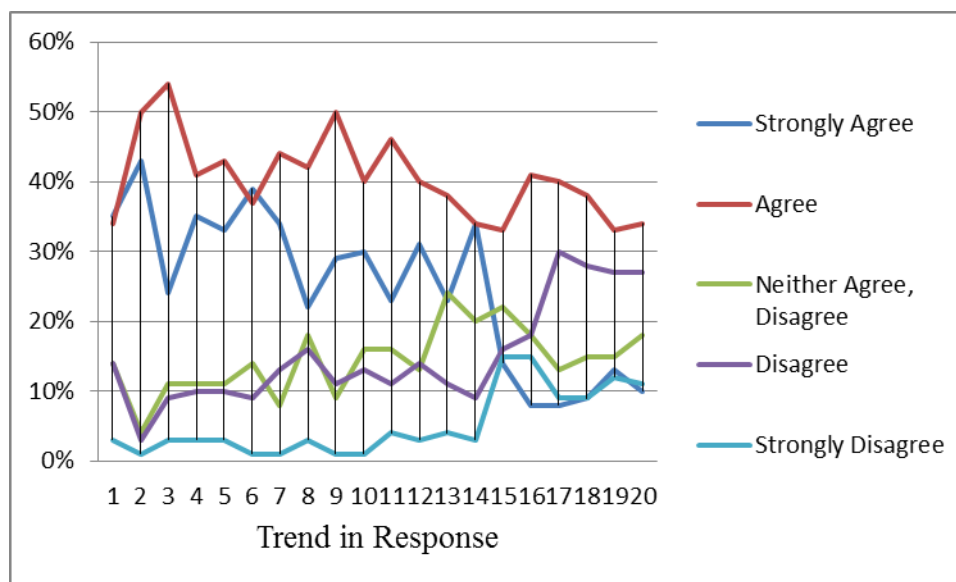
- a) The tendency to strongly agree decreases as the respondent answered the questions to significantly sharp decrees in question 15 to 20. The general trend registered approximately 25 % decrees.
- b) The tendency to agree increased then began to decrease as the respondent answered the question. They were significant drop in question 10 to 15 and another drop between 15 and 20. The general trend registered an approximately 20 % decrees.
- c) The tending to neither agree nor disagree increased as the respondent answered the questions 1 to 20. The trend registered approximately 10 % increase.
- d) The trend to disagree increased as the respondent answered the questions to a significant high between questions 15 to 20. The general trend registered an approximately 25 % Increase.
- e) The tendency to strongly disagree had no significant increase except between question 15 to 20 where there was a sharp increase. This increase was an approximately 12%.The results are as shown in appendix H.

The study observes in question 15 to 20 where there was a significant change in the response. These questions employed, Valarie Zeitheml, Leonard Berry and A Parasuraman five dimensions of assessing service quality. The findings are as shown in Figure 4.3

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<sup>15</sup> Question;2, 3,13,14, 15,16,17,18,19,20,

<sup>16</sup> Questions;1,4,5,6,7,8,9,10,11,12



*Figure 4. 3: How the Respondent Perceived their Churches Enabled Parents Nurture Children Christian Faith at Home*

This five questions employing Valarie, Leonard and Parasuraman five dimension of assessing service quality are ones where they was an increase in disagreeing and decrease in agreeing most significantly . The five questions were in the category meant to assess if they were programmes to enable parent's nurture children Christian faith existed and if they did how effective were they? These results are indicative that in the all selected churches the respondents perceived the programmes in their churches not being tangible, responsive, and reliable in enabling parents nurture their children Christian faith at home. The same result also indicated if the programmes lacked empathy and assurance if they enable parents nurture children faith at home.

Establishing if Programmes Existed and How Effective were they in Enabling Parents Nurture their Children's Christian Faith at Home

On parents being trained and enabled to lead children to Christ between ages 4 to 14 years 92.5% respondents agreed, 3.8% were not sure and 3.8% disagreed. The results also

showed most respondents were convinced that their churches trained parents on the importance of child dedication and continuous rising of children in God's word. These ensured children grew in knowledge of God's word to partake church ordinances like Holy Communion and baptism.

On the church programmes purposing to enable parents nurture their children faith at home 77.6% agreed 11.3% were not sure and 11.3% disagreed that their church had programmes which facilitate a process to ensure parents nurture their children's Christian faith at home. This result when subjected to chi-square analysis, significant relationship was observed between the divorced marital status category and the frequency of agreeing that their church had programmes which facilitates a process to ensure parents nurture their children's faith at home. A result of  $\chi^2$  (12, N=80) = 34.150,  $p = 0.044$  was obtained. With an alpha ( $\rho$ ) level less than 0.05 the researcher concludes that these results were true at 95% confident level. These results become significant because the respondent in this category was an individual at CITAM Valley Road Church<sup>17</sup>. The researcher argues that the churches need to be careful to ensure services to parent always include in all type of marital status with equity, fairness and effectiveness. Research done at Daystar University evident that churches serve couples of different marital status namely; wedded, widowed, separated, cohabiting and divorced. Each type of marital status ware on the increase in in churches<sup>18</sup>. This reinforces the need to offer service with equity and fairness to all parents available in all marital status. The study data also identifies that single parents were among the respondent. The service offered to enable parents nurture children faith at home should be careful to include them too.

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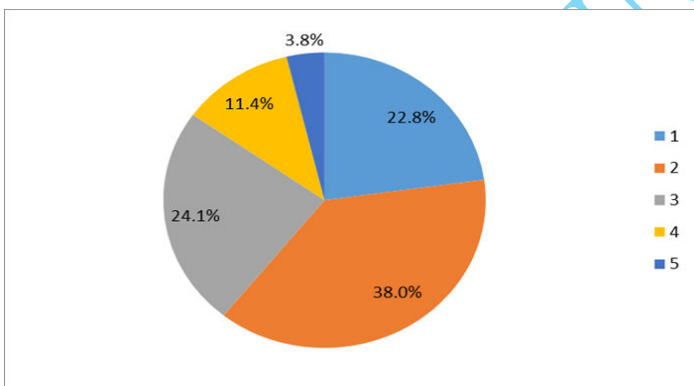
<sup>17</sup> There was only one divorced person who responded in the four selected churches. Although a minority the one person should be considered when services are provided.

<sup>18</sup> Rebecca Oladipo, 10.

*Table 4. 9: Church Programme and Processes to Enable Parents Nurture Children Christian Faith At Home<sup>19</sup>*

	Married	Single	Separated	Divorced	Total
Strongly Agree	22.2%	23.5%	0.0%	100.0%	23.8%
Agree	70.4%	47.1%	0.0%	0.0%	53.8%
Neutral	0.0%	17.6%	0.0%	0.0%	11.3%
Disagree	3.7%	9.8%	100.0%	0.0%	8.8%
Strongly Disagree	3.7%	2.0%	0.0%	0.0%	2.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

On church deliberately enabling fathers through training them to nurture their children's Christian faith at home, 22.8% strongly agreed, 38% agreed, 24.1% not sure, 11.4% disagree and 3.8% strongly disagreed.



- KEY**
1. Strongly agree.
  2. Agree.
  3. Not sure.
  4. Disagree.
  5. Strongly Disagree.

*Figure 4. 4: Church enabled fathers to nurture children Christian faith.*

This revealed that 60.8% perceived that their church had deliberate programmes to train and teach the fathers on how to nurture their children's Christian faith at home but 39.2% disagreed and or were not sure. This is relatively large percentage with a negative response. On the same in the interview the pastor gave a contradicting view that they did not have deliberate programmes to help fathers and mothers separately nurture their children faith at home.

<sup>19</sup> Corrected to one decimal place

*Table 4. 10: Pastor Response on if Their Church Trains Fathers and Mothers according to their Biblical Role to Nurture Children Christian Faith at Home*

Church	Good Shepherd	CITAM Valley Road	St Peter's MCK	ECFCI
Does your church have a deliberate programme to train and enable fathers and mothers separately according to their biblical role to nurture their children faith at home.	Indirectly through men and women fellowship meetings were issues of parenting are discussed occasionally.	Yes, but it's not to their expectation but are working to improve. It requires "new impetus "to take the ministry to the next level in our church father son fellowship.	We have started the programme August 2015 climax will bring all together.	Yes! Through seminars for married men. Married Women all at least 4/5 times a year. If one is interested they are prepared and socialized to become a Mokorino

The study therefore conveys there were no significant deliberate programmes to train the fathers nurture their children's Christian faith at home in the four selected churches .Findings from the Good Shepherd church show that there were fellowships which occasionally discussed parenting issues while at CITAM Valley Road church their focus was programme in the church not at home<sup>20</sup>. In St. Peters MCK church, they are working to start a programme in August of 2015 that will enable parents nurture the children's faith at home. In ECFCI church, 4 to 5 seminar forums a year take place with the purpose to transform an interested adult to adopt "Akorino way of life" through socialization to become members of the "Akorino sect" were done.

Chi-square analysis identified that there was a significant relationship between the ECFCI Church and the frequency of agreeing that their church had programmes which enabled

<sup>20</sup> Focus is more on fellowship for father/son at church then enabling the parent nurture the child Christian faith at home.



the fathers to nurture their children faith at home. A  $\chi^2$  (12, N=79) = 33.672,  $\rho$  =0.01 was obtained with an alpha ( $\rho$ ) level of 0.01 This indicated that at ECFCI had more respondents with a higher confidence level at 99% than in the other selected church. The chi- square ( $\chi^2$ ) for three other questions also showed significant relationship between ECFCI church and the frequency of responses. The study shows that ECFCI respondents made up of only 7.5% of the total population of the children workers who responded to the questionnaire questions<sup>21</sup>. The findings are as shown in table 4.10 to 4. 13

*Table 4:11: Church with Deliberate Programme to Enable Fathers Nurture Children Christian Faith at Home*

	Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Strongly Agree	6.7%	33.3%	15.4%	0.0%	22.8%
Agree	33.3%	37.8%	23.1%	83.3%	38.0%
Neutral	26.7%	24.4%	23.1%	16.7%	24.1%
Disagree	13.3%	4.4%	38.5%	0.0%	11.4%
Strongly Disagree	20.0%	0.0%	0.0%	0.0%	3.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

A  $\chi^2$  (12, N=79) = 24.599,  $\rho$  =0.017 was obtained. An alpha ( $\rho$ ) level of approximately 0.02 on how the churches endowed parents with skill to cultivate family fellowship filled with love and atmosphere of grace. This indicated that at ECFCI respondent had this perception more than in the other selected churches. This was true at 95% confident level. The study indicates that the ECFCI respondent perceived their church did endow their parents through training with skills which ensured they had family fellowship filled with love and forgiveness more significantly than the other three selected churches.

<sup>21</sup> six out of eighty of those who responded to the questions in the questionnaire.

*Table 4.12: Churches Endow Parents with Skill to Cultivate Family Fellowship Filled with Love and Atmosphere of Grace*

	Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Strongly Agree	26.7%	44.4%	7.7%	33.3%	34.2%
Agree	26.7%	33.3%	38.5%	50.0%	34.2%
Neutral	33.3%	15.6%	23.1%	16.7%	20.3%
Disagree	0.0%	6.7%	30.8%	0.0%	8.9%
Strongly Disagree	13.3%	0.0%	0.0%	0.0%	2.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

A  $\chi^2$  (12, N=78) = 21.608,  $\rho$  =0.042 was obtained. An alpha ( $\rho$ ) level of approximately 0.04 on church provides tangible Christian education material for parent to use at home. This indicated that at ECFCI respondents had this perception more than fellow respondent in the other selected churches and was true at 95% confident level. The study deduced that the ECFCI respondents perceived their church did provide their parents with appropriate Christian education materials to be used at home more significantly than the other three selected churches.

*Table 4.13 : Church Provides Tangible Christian Education material for parent to use at home.*

	Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Strongly Agree	6.7%	4.5%	7.7%	33.3%	7.7%
Agree	53.3%	40.9%	15.4%	66.7%	41.0%
Neutral	20.0%	22.7%	7.7%	0.0%	17.9%
Disagree	13.3%	13.6%	46.2%	0.0%	17.9%
Strongly Disagree	6.7%	18.2%	23.1%	0.0%	15.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

A  $\chi^2$  (12, N=78) = 26.775,  $\rho$  =0.008 was obtained. An alpha ( $\rho$ ) level of less than 0.01 on parents were more responsive to their children need and nurture their children Christian faith at home with frequent timeless, prompt informative feedback. This indicated that at ECFCI

respondent had this perception more than their counterpart in the other selected and this was true at 99% confident level. The study concludes that the ECFCI respondent perceived their church trains to enable parents to provide service to their children which were timeless, prompt, and informative with frequent feedback as they nurture their children's Christian faith at home more significantly than the other three selected churches

*Table 4.14: Parents are More Responsive to their Children Need and Nurture their Children Christian Faith at Home with Frequent Timeless, Prompt Informative Feedback.*

	Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Strongly Agree	20.0%	4.5%	0.0%	33.3%	9.0%
Agree	20.0%	45.5%	23.1%	66.7%	38.5%
Neutral	33.3%	11.4%	15.4%	0.0%	15.4%
Disagree	20.0%	25.0%	61.5%	0.0%	28.2%
Strongly Disagree	6.7%	13.6%	0.0%	0.0%	9.0%
	100.0%	100.0%	100.0%	100.0%	100.0%

This results as conveyed to have a significant Chi square score relative to ECFCI the study can surmise the reason for these scores from the pastor response to the interview questions. The pastor identified that parents were trained through seminars to have age appropriate skills to train their children in the Akorino tradition (like how to wear a turban, Akorino traditional drum worship in - which provides the Akorino with their identity). The church ensured that the parents received effective trainings so that they could train their children at home. Fellowship and pastoral/ elder visitation at home were done randomly as follow-up. As children gained mastery of the Akorino tradition/ ordinances they were allowed to practice with others in the church. Their progress was observed so as to continue improving on the input to the parents. The Akorino tradition/ ordinances were only taught through the parents. The church practice provided for the enactment with inclusion of the children, for example, during the Akorino

traditional worship service. The Sunday service therefore was only used to practice the culture and tradition worship but not for teaching for it was done at home.

The pastor further advanced that the Akorino don't baptise infant children. Parents were trained to teach their children all the Akorino culture/ ordinances/traditions and when the church realized the child had mastery of them, they were deemed ready to be prepared for baptism. The estimated time for this process for the child to be ready for baptism is about 16 years. A pastor called them and interviewed them to confirm their mastery of the traditions, culture and ordinance then they were prepared for baptism.

When the pastor for ECFCI was asked whether parents train their children, he replied, "Yes! As a pastor you cannot do all the work. So the parents are trained to own the culture/tradition/ and ordinance themselves. The parents train their children into Akorino culture/tradition/ ordinances of high integrity. The children so trained when they grow to become parents they will also be expected to train their own children". The pastor concluded that this culture, traditions and ordinance had been passed on orally from one generation to the next since 1920.

The pastor further informed the researcher that the process methodology was owned by the parents and when the children themselves grew up they transferred Akorino culture, tradition with high integrity so as the next generation could practice the Akorino culture, tradition and worship with high integrity.

The study deduced from the ECFCI pastoral response that the Akorino culture, traditions, ordinances was taught at home by the parents. This according to the pastor has been passed on through an oral tradition since 1920. According to the ECFCI pastoral respondent the extent of

their success was seen in that the Akorino don't have problems with morals<sup>22</sup> and that is why they were referred to as the people of "wagithomo"<sup>23</sup>. The study infers that this meant that the approach was effective in transforming its membership to being true Akorino who keep the moral requirement of the Akorino sect with integrity. This researcher infers from the ECFCI pastor responses that they had no issues with morals according to their culture and traditions. The Akorino were referred to as "wagithomo" indicative as a result of this parental training/education on their children they also grew up to be true effective Akorino parents who transferred the same to their children.

Similarly in the other three selected churches, the responses by pastors indicated that they carried out seminars and workshops with the parents to teach them how to nurture children's faith. The extent of success of the churches in training parents on how to nurture their children's faith varied significantly for all were striving to improve on what they already had. The responses by the pastors in the other three churches revealed that there was no substantial evidence that parents were working with children at home like their counterparts at ECFCI<sup>24</sup>. CITAM Valley Road church had the highest level of success in training parents among the other three selected churches. Their policy book provided to the researcher by the respondent pastor did not provide a clear guideline on how the parents were to work at home but provided for sufficient interaction in church between the children, children worker, pastorate and parents<sup>25</sup>. The need and the desire to enable parents to nurture their children's Christian faith at home was sufficiently registered by all pastoral respondents.<sup>26</sup>

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<sup>22</sup> By this response the research understood it to mean they remain Akorino and retain their identity as Akorino from time to time with high integrity. Hence they keep the Akorino morals, values and culture hence being a community identified as people of "Wakethomo".

<sup>23</sup> Kikuyu for "the educated one's"

<sup>24</sup> See appendix C

<sup>25</sup> See appendix C

<sup>26</sup> Ibid

The need to have consistent team of trained facilitators in all selected churches to enable parents nurture their children's Christian faith at home was registered. This was because in the four selected churches such a team did not exist. Good Shepherd Church used external facilitators, CITAM Valley Road Church used carefully selected members who were deemed to be skilful in the ministry to parents, St Peter's MCK trained and used Sunday School Teachers to achieve this role and ECFCI employed elders to train parents on Akorino tradition culture and worship<sup>27</sup>.

Responses by pastors in the other three selected churches on their church policy and resource allocation revealed that their policy and resource allocation had a bias to service and programme taking place in church only. Thus resource allocation ought to improve to include programmes which enable parents nurture Children's Christian faith at home. Response by all pastoral respondents in the selected churches revealed there was no age appropriate Christian education material available for use by parents to nurture their children's Christian faith at home<sup>28</sup>. ECFCI pastoral respondents did cite they had age appropriate Christian education materials. But this was only for the purpose of transmitting the Akorino culture, tradition, and worship with high integrity through parent to the children<sup>29</sup>. The findings indicate that the churches are not really achieving age – appropriate training for children. The lack of an effective curriculum that guided them in having appropriate age–training and this disagrees with Brewster's argument that a child–friendly church should have a curriculum that guides parents on how to train their children in an age–appropriate manner<sup>30</sup>.

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<sup>27</sup> See Appendix D

<sup>28</sup> Ibid

<sup>29</sup> Ibid

<sup>30</sup> Dan Brewster, *Child, Church and Mission*, (Penang Malaysia, Compassion International Publication, 2011),194-196.The church should refer to the convention on the right of Children (CRC) as a valuable tool and

Responses on what Should be Done in the Future to Enable the Parents Nurture their Children's  
Christian Faith at Home.

The respondent provided the study on what they perceived is not yet being done at their churches but ought to be done in the future to improve how the selected churches would enable parents nurture their Children's Christian faith at home. The findings indicated that 60%, 58.7%, 69.2% and 100% of participants responded to this question from Good Shepherd, CITAM Valley Road, MCK St Peter's Langata, and ECFCI respectively. Generally the respondents from all churches advocated for more consistent, effective seminars and training for parents. Also they prescribed for more parental involvement in children ministry. They also advocated for provision of age appropriate materials to parents to use at home for nurturing their children Christian faith.

All respondents in the selected churches held strongly that the church ought to invest in consistent, effective seminars to train and enable parents nurture their children's Christian faith at home. The findings are as shown in table 4.15, 4.16 and 4.17. The findings significantly concurred with responses from the pastors that in all four selected churches as highlighted in table 4.15. These responses by the pastors on what their churches could do to equip parents through training in the interview are shown in table 4.15. .

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provide the needs of children. This should be done by taking the family as a natural environment for the growth of its members, particularly the children. So being a faith community the church should respect parents primary responsibilities for providing care and guidance for their children. As a faith community the church should support parents in this regard by providing material assistance such as Christian education materials/curricula and support programs for a home church platform.

Table 4. 15: Pastors response on what can be done in future to equip parents through training in future.

Church	Good Shepherd Church	CITAM Valley Road Church	MCK St Peter's Church	ECFCI
Response	Have consistent parenting classes and seminar to enable them train their children at home.	Commitment of parents to be equipped by the church& to equip their children.	More training of parents. A parent camp during the holiday to train parents.	Its members to be trained in outside institution to acquire skills in parents but yet remain well-endowed in the "Akorino tradition".

Following Bunge's observation that most Church Religious Education Programmes neglect the importance of including the family unit in church discipleship programme<sup>31</sup>, it is only at ECFCI that concur with the observation but for the purpose of teaching of Akorino tradition and culture that we have a family centred parent implementing programme. This practice at ECFCI though effective also needed to include more teaching of the gospel of Jesus Christ<sup>32</sup> among other Biblical teachings<sup>33</sup>. The study advances that since parents in the selected churches were yet to be adequately trained; they may have not accepted their role of nurturing children's faith but may be perceive it to belong to the spiritual leaders and teachers in church<sup>34</sup>.

<sup>31</sup> Marcia Bunge , "Biblical and theological Perspective on Children, Parents, and Best Practice for Faith Formation", *Resources for Child, Youth and Family Ministry Today*, Dialog , A Journal of Theology , Volume 47 , Number4 , (2008) : 358-360

<sup>32</sup> Teach the Gospel at the earliest possible opportunity to lead the children to Christ. In other words take 4 to 14 years window of opportunity to lead children to Christ. Also this family centred parent lead children training should introduce children to Scriptures from infancy. This make the children have a personal relationship with their saviour Jesus Christ as they receive the gift of salvation(2Timothy1:5,3:15-17;Deuteronomy6:7)

<sup>33</sup> In an age appropriate manner following a guided curriculum , Teach the scriptures, teaching on worship, Doctrines , ordinance and other church/ Christian discipline which prepare the child to be an effective Christian when s/he turn to adulthood ( 2Timothy2:15,3:15-17).

<sup>34</sup>Bunge , 360.



*Table 4.16: Respondent Opinion at Good Shepherd on What Can Be Done in Future in Their Churches to Equip Parents Nurture their Children Christian Faith*

Church	Good Shepherd only 9/15 or 60% responded		
	Respondent Remark	Frequency	Percentage
What Children workers felt	More consistent and effective seminars to parents	2	13.1
	Involve parents in the children's ministry as teachers, helpers and planners	1	6.7
	Purposefully /intentionally train parents to nurture their children at homes with Godly Christian teaching.	1	6.7
	The church should empower parents with teaching materials. Recommend good books to parents .More intentional provide age appropriate materials to parents and programme with follow-up strategy.	1	6.7
	Application in sermons, more pulpit teaching on parenting.	1	6.7
	More Parents/ pastor meetings to bridge the knowledge gap.	1	6.7
	More parent child mentorship programme	1	6.7
	Synchronize Sunday School lessons with what the parents learn in Main Church at least in some of the Sundays in the month.	1	6,7
	Resources for Training	6	40
	Did not respond		
	Total	15	100

The results in table 4.16 show that the seminars to parents were yet to be effective enough, purposeful and intentional in training parents nurture children Christian faith at home. The results also support that the parents were not effectively involved in children ministry. The study also submits that there were no teaching materials provided to the parent for use to teach their children at home. This was inferred because respondents in all four selected churches recommended the provision of teaching material to the parents. Synchronizing what is happening on Sunday with what parents can do at home with their children was also advocated for and they maintained that parent-child mentorship programme needs to be improved.

*Table 4. 17: Respondent Opinion at CITAM on What Can be Done in Future in their Churches to Equip Parents Nurture Their Children Christian Faith*

Church	CITAM Valley road, 27/46	58.7% responded.	
	Respondent Remark	Frequency	Percentage
What Children workers felt	Have more training/seminars to parents to impart to them skills to practice; age appropriate nurture of their children's Christian faith, and make them more sensitive to the changing world system(on issues of family) so as they effectively reach out for their family members for Christ.	10	21
	More parental involvement in children ministry; - With adequate Parent Teacher's Fellowship (PTF). - With constant feedback. - With stronger working relationship/ partnership between parents and teachers. - With more activities involving parents in children ministry - With parents being involved in developing Sunday School programmes. - With frequent occasional visit of children/families by teacher at homes and returning of Sunday school lesson take home for assessment	9	18.8
	Provide parents with age appropriate children teaching manual/materials so that at home they; -Have one on one interaction between them and their children - Mentor their children using Gods Word. - Go to basic teaching and narrating of Bible stories so that parents have significant impact in their children's life. - Start training their children as early as one year. - Have Bible clubs in their estate and home where children are taught God's Word consistently.	7	16.8
	Church to develop Strategy on how to net in more parents to attend the children's ministry programmes.	1	2.1
	Did not respond	19	41.3
	Total	46	100.0

Just like in the Good Shepherd Church, CITAM Valley Road responses further confirmed the need to include the parent in Children ministry through a well-designed parents-teacher's fellowship which included frequent feedback. The need for parental involvement was further reiterated by the CITAM children worker for the advocated for parental involvement through provision of age appropriate children teaching materials. The involvement of parents in development of children curriculum was also suggested for future input. Strategy to net more parents with stronger working relationship/ partnership between parents and teachers was also advocated for by the CITAM children workers. Home visitation and synchronising it with ensuring the Sunday school lesson taken home is returned was also cited as an inclusion for future improvement. The study observes that 40%, 41.3% and 30.8% respondent% respondent from Good shepherd, CITAM and MCK St Peters respectively did not respond to the question as listed in table 4.16, 4.17 , 4.18 and 4.19. This could mean that the respondent could not visualise what the hoped could happen in their churches in future to enable parents nurture children Christian faith or did not perceive the importance and the need envisaged in this question.

*Table 4. 18: Respondent Opinion at MCK St Peter on What Can be Done in Future in Their Churches to Equip Parents Nurture Their Children Christian Faith*

Church		MCK St Peters Langata 9/13 or 69.2% responded		
What	Respondent Remark	Frequency	Percentage	
Children workers felt	Train parents ; - Through more frequent consistent seminars and workshops - On practical ways to nurture their children in God's word - To be Sunday School teachers - Through planned meetings and fellowships	3	23.3	
	Provide parents and children with take home Bible study materials and administered through week by week feedback which includes revisiting previous lessons	2	15.3	
	Involve parents effectively; -In worship with their children. - In all children activities including Sunday school and Holiday programme and make them understand why their involvement in ministry to children is important.	2	15.3	
	Pastoral home visit; -To enhance family fellowship which includes children through follow-up which ensures what ought to happen in the home fellowship is happening.	2	15.3	

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- To provide adequate pastoral care where there is difficulty with the family and children

Did not respond 4 30.8

Total 13 100.0

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MCK St Peter's response was more less the same as the other selected churches but they specifically felt that pastoral home visits ought to be present to have success in enabling parents nurture the children's Christian faith at home which was not mentioned by respondent in the other selected churches. The ECFCI respondent also advocated for seminars and training just like their counterparts in other selected churches. They also advanced that parent ought to be involved in discussions on how to nurture their children Christian faith thus to render them to be actively involved in their children development. The ECFCI respondent also advocated for more parent-child activity like trip which allowed for freer parent child interaction.

*Table 4.19: Respondent Opinion at Evangelistic Christian Fellowship Church International (ECFCI) on what Can Be Done in Future in Their Churches to Equip Parents Nurture Their Children Christian Faith*

Church	ECFCI all 6 or 100% responded	Frequency	Percentage
What Children workers felt	Respondent Remark Organise more consistent seminars, workshops and programmes where; - Parents discuss of the different methods of nurturing the children Christian faith. - Parents are equipped with skills to nurture the children faith - parents are empowered to take active part in their children's development Have Christian education trips, retreat which ensure the spiritual growth of both parents and children as they go through their spiritual journey Before the boys are circumcised they should have biblical training so that they can continue loving and being intimate with God even much has been told to them during the circumcision rites of passage	3    2  1	50    33.3  16.7
	Total	6	100

The ECFCI respondent also advanced that more training trip be included and improved curriculum content for boys particularly during the circumcision rites of passage be used. The response to this question at ECFCI was one hundred per- cent.

In conclusion, no specific recommendation was provided by the respondent on what exactly was to be done as an operation to enable parents work with their children at home. The results indicated their recommendations had a bias on how to be effected at church more than at home. This disagrees with Zuck's recommendation that parents need to be empowered and

encouraged to become effective in a home operation<sup>35</sup> and Lierop advocacy that the family exerts a powerful influence on child's spiritual nurture<sup>36</sup>.

The results further indicate that in the selected church ministry to reach children at home was not at optimum. The study argues the home is a strategic place where the church ought invest to influence the faith of both the children and parents<sup>37</sup>. This view was also reinforced by Miller whose advocacy is that there is need to ensure children get attention from their parents at home, so that they don't become delinquent and have poor personality<sup>38</sup>. Also in relation to Bunge<sup>39</sup>, Zuck<sup>40</sup> and Westerhoff<sup>41</sup> advocacy on best practice the results revealed little was said on what ought to be done to ensure an interdependent covenantal relationship between parents and children at home<sup>42</sup>. Most of the responses were significantly biased on what ought to be done in Church.

#### Comparison Using Ratio of Agree Verses Disagree and Not Sure to Establish Variance in the Response to the Questionnaire And the Extent Of Service Quality

The study also sought to assess the quality of service provided in the selected churches to enable parents nurture children Christian faith at home. This was done using five out twenty questions in the questionnaire which employed Valarie Zeithaml, A. Parasuraman, and Leonard Berry five dimensions of analysing service quality (SERVQUAL).

The ratio of agree verses disagree and not sure was greater than one in questions 15 to 20 which were designed according to Valarie Zeithaml, A. Parasuraman, and Leonard Berry five dimensions of analysing service quality (SERVQUAL). The other fourteen questions not

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<sup>35</sup> Roy B Zuck ,107-126,

<sup>36</sup> Peter van Lierop, 149.

<sup>37</sup> Peter van Lierop, 149.

<sup>38</sup> Ibid.,150 .

<sup>39</sup> Marcia Bunge., 358.

<sup>40</sup> Roy B. Zuck., 44-107.

<sup>41</sup> Westerhoff, 52-66 .

<sup>42</sup> Ibid

employing SERVQUAL had ratio of agreed verses disagree and not sure of less them one. The results on the ratios are shown on table 4.20.

*Table 4. 20: The Ratio Between Agree Verses Disagree And Not Sure To Establish If They Is Covariance Between the Two in The Twenty Question From The Respondent.*

Question	1	2	3	4	5	6	7	8	9	10
Agree%	69	93	78	76	76	76	78	64	79	70
Disagree & not sure%	31	7	22	24	24	24	22	36	21	30
Ratio 1:X <sup>43</sup>	0.045	0.075	0.28	0.32	0.32	0.32	0.28	0.56	0.27	0.43

Question	11	12	13	14	15	16	17	18	19	20
Agree%	69	71	61	68	47	49	48	47	46	44
Disagree& not sure%	31	29	39	32	53	51	52	53	54	56
Ratio 1:X 2sf	0.45	0.41	0.064	0.047	1.1	1.1	1.1	1.1	1.2	1.2

Following this findings the study used spearman rho correlation to establish the strength of this relationship in the response having observed that the ratio of agree verses disagreeing and not sure were greater in question 15 to 20 compared to question 1 to 14. Spearman rho correlation as a relative measure. A value of 1 means perfect positive correlation and when is near 1 we can say we have a significant positive correlation<sup>44</sup>. If the value is zero, it means the two value being compared are independent of each other and do not have a relationship thus the correlation is zero<sup>45</sup>. The result showed that there is a significant correlation when their responses to questions 15 to 20 were compared to their response in question 1 to 14 using spearman rho correlations.

<sup>43</sup> Two significant figures

<sup>44</sup> S P Gupta, 1170

<sup>45</sup> Ibid



They was little to no significant correlation when similar questions where compared using the same method. See appendix E and F.

Question 15 to 20 dealt with assessing the service quality provided in the four selected churches on how they enable parents nurture their children's Christian faith at home. The results so obtained in question 15 to 20 adopted Valarie Zeithaml, Leonard Berry and A Parasuraman five dimensions for assessing service quality (SERVQUAL)<sup>46</sup> are listed in table 4.21.

*Table 4.21: Service Quality Assessment Results (SERVEQUAL)*

Question Number	Agree (%)	Disagree & Not Sure (%)	Responses to question 15 to 20 in the four selected churches.
15	47	53	Tangible dimension; More respondent perceive there is no sufficient training for parents to impart to them age appropriate skills to nurture their children's Christian faith at home in the four selected churches.
16	49	51	Tangible dimension: More respondent perceive there is little to no supply of age appropriate Christian education material for parents to aid their nurturing of children's Christian faith at home.
17	48	52	Reliability dimension: More respondent perceive the training of parents in the four selected churches has not become accurate, consistent in enabling them nurture children's Christian faith at home.
18	47	53	Responsiveness Dimension: More respondent perceived the training and enabling of parents is not prompt, timeless, and informative and including frequent feedback .It also lacks adequate personnel to make it more responsive.
19	46	54	Assurance dimension: More respondent perceived the training and enabling of parents lacked capacity to ensure they nurture their children's Christian faith at home with confidence and competence. Thus did not have a good practice which applied appropriate biblical principles.
20	44	56	Empathy Dimension: More respondents perceive the training of parents lacked capacity to enable them as they nurture their children Christian faith at home to do so with a greater understanding of their children's needs. If the parents are enabled to empathise they will be positioned to supply a personalised service to their children at every opportunity as

<sup>46</sup> Christopher Lovelock, Jochen Wirtz, 406

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they nurture their Christian faith at home.

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The study concludes that there is a gap in the actual service provided to enable parents nurture their children's and what the respondent perceive to be provided in their churches. The contributing factors could be especially in the selected churches the type and number of parents<sup>47</sup> present were not known.

This put the churches at a disadvantage position to respond to the children and family needs or adequately addressing them. From response to questions, Valarie Zeithaml, Leonard Berry and A Parasuraman five dimensions for assessing service quality (SERVQUAL)<sup>48</sup> the study holds the churches could have lacked sufficient communication to parents<sup>49</sup>. The study argues that the communication could have also lacked empathy, frequent vertical feedback which ensure all parents in the congregation were well included in their programmes.

There was the need to have sufficient internal and external planning procedures<sup>50</sup>. The resource constrain should be reduced in churches. This can be achieved by the pastorate improving their commitment through a biblically based rationale, programmes, curriculum guide and teaching materials for training and for use by parents at home<sup>51</sup>.

Standardisation of tasks should also be done so that the parents can own the process easily and even train other new parents. In the selected churches the need to have a team with appropriate skills to train parent to nurture their children's Christian faith was also established. Such a team ought to be constituted in all selected churches so as to work with good team work, employ current technology and have an adequate supervisory system.

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<sup>47</sup> Single, married , divorced and separated.

<sup>48</sup> Christopher Lovelock, Jochen Wirtz, 406

<sup>49</sup> Ibid

<sup>50</sup> What happens in church and what is to happen at the homes in the light of this study

<sup>51</sup> Christopher Lovelock, Jochen Wirtz, 408

The study concludes according to Valarie Zeithaml, Leonard Berry and A Parasuraman service quality assessment (SERVQUAL) that the respondents had misinterpreted service quality for there is a significant difference between what they perceive and what was actually supplied.

#### Response with a Significant Relation to the Education Category

Response to question which registered a significant Chi-square relation to the education category<sup>52</sup> added another dimension to this study. See table 4.8. The researcher felt it was noteworthy that the secondary category which comprise of one out of fifteen of the respondent<sup>53</sup> felt more significantly as compared to the other education categories that their churches provided Christian education material to enable parent nurture. The study also observed that they also perceived that the services offered by their churches were responsive with adequate assurance. See discussion with tables 4.25 and 4.26 respectively. The study also presents it was notable that the secondary category was absent at Good Shepherd church and was more pronounce at ECFCI and had a low percentage at MCK St Peter CITAM Valley road respectively. See table 4.4. The study holds that since the secondary education category were fewer as compared to the fourteen out of fifteen of the other two education categories this confirmed further the respondent perception of service provided was different to what was actual supplied. The disparity in perception was further observed when the University education category being eleven out of fifteen of the respondent registering a significantly chi square score as compared to the other education category that their churches did enable their parents nurture their children Christian faith at home with empathy. See table4.23 .The university category also perceived more significant as compared to the other education category that their churches enabled parents

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<sup>52</sup> 11, 16, 18 19 and 20

<sup>53</sup> See Table4.27

practice age appropriate discipline at home. This lead the researcher to argue that it was necessary to harmonise the service the churches provided through standardisation and simplification so that the respondent perception of the service is the same irrespective of their educational background. See table4.21.

Parent being Enabled to Practice Age Appropriate Discipline as the Nurture Children  
Christian Faith at Home

A result of  $\chi^2 (8, N=76) = 17.006, p = 0.043$  was obtained for the question on how the church enables them practice age appropriate discipline. This had an alpha ( $p$ ) level less than 0.05. The researcher concludes that these result were true at 95% confidence level. The results were significant due to University education category present in all selected churches. They perceived that their church train and enable parents to practise age appropriate discipline to their children as they nurture their Christian faith at home.

*Table 4. 22: Church Enabling Parents Practice Age Appropriate Discipline at Home*<sup>54</sup>

	Secondary	College	University	Total
Strongly Agree	66.7%	17.4%	20.0%	21.1%
Agree	0.0%	34.8%	56.0%	47.4%
Neither Agree, Disagree	0.0%	17.4%	18.0%	17.1%
Disagree	33.3%	26.1%	2.0%	10.5%
Strongly Disagree	0.0%	4.3%	4.0%	3.9%
Total	100.0%	100.0%	100.0%	100.0%

The study observes that the University education categories who were 65.4%<sup>55</sup> of the respondents agreed more significantly than the secondary education graduates with 6.7% followed by college with 27.9%. It is noteworthy that the respondents with university education were present in all selected churches thus this is indicative that this perception was well

<sup>54</sup> Corrected to one decimal place

<sup>55</sup> Recall the ratio of Secondary: Collage: University 1:8:17

represented in all selected churches. This was also similar for the observed response on how parents are enabled by their churches to have capacity to nurture their children with greater understanding and empathy.

More specifically on parents being enabled to have capacity with greater understanding to provide personalized service to the children with empathy a result of  $\chi^2 (8, N=70) = 23.050$ ,  $p = 0.003$  was obtained at an alpha ( $p$ ) level less than 0.01. The researcher concludes that these results were true at 99% confident level. The results were significant due to the university education category present in all selected churches and that they perceived that their church train and enable parents to have capacity with greater understanding for the need of their children to provide personalised service to their children as they nurture the Christian faith with empathy.

*Table 4.23: Parents are enabled to have capacity with great understanding for need of their children to nurture their Christian faith with empathy*

	Secondary	College	University	Total
Strongly Agree	50.0%	15.0%	6.3%	10.0%
Agree	0.0%	10.0%	47.9%	35.7%
Neither Agree, Disagree	50.0%	30.0%	12.5%	18.6%
Disagree	0.0%	45.0%	16.7%	24.3%
Strongly Disagree	0.0%	0.0%	16.7%	11.4%
Total	100.0%	100.0%	100.0%	100.0%

The study observes that the university education category agreed with a greater percentage as compared to the other education categories. The study argues standardization and simplification of services to enabling parent's nurture children Christian faith ought to be done so as to reduce difference on how respondents perceive the service irrespective of the education level.

### Response with a Significant Relation to the Secondary Education Category

The Chi square results obtained for question which registered a significant relationship with the secondary category<sup>56</sup> was more significantly in responding to these questions compared to the other education category.

For question on the church enabling parent use age appropriate material to nurture their children Christian faith a result of  $\chi^2 (8, N=75) = 27.481, p = 0.001$  was obtained with an alpha ( $\rho$ ) level less than 0.01. The researcher concludes that these results were true at 99% confidence level. The results were significant for the secondary education<sup>57</sup> category perceived that their church trains and enabled parents by providing age appropriate Christian education material to nurture their children's Christian faith at home.

Table 4. 24: *Church enabling parent use age appropriate Christian material*<sup>58</sup>

	Secondary	College	University	Total
Strongly Agree	66.7%	0.0%	8.0%	8.0%
Agree	0.0%	22.7%	52.0%	41.3%
Neither Agree, Disagree	0.0%	31.8%	14.0%	18.7%
Disagree	33.3%	31.8%	10.0%	17.3%
Strongly Disagree	0.0%	13.6%	16.0%	14.7%
Total	100.0%	100.0%	100.0%	100.0%

The question on how parents are enables to offer a responsive service to their children a result of  $\chi^2 (8, N=75) = 19.402, p = 0.013$  was obtained with an alpha ( $\rho$ ) level less than 0.01. The researcher concludes that the results were true at 99% confidence level. This means the secondary education category felt more significantly than the others education category that the service provided to the parents was informative, timeless, prompt and with frequent feedback as they nurture their children's Christian faith.

<sup>56</sup> Question 16,18,19 question

<sup>57</sup> Recall education category absent in Good Shepard Church.

<sup>58</sup> Corrected to one decimal place

Table 4. 25: Parent Enabled to Give Responsive Service to their Children <sup>59</sup>

	Secondary	College	University	Total
Strongly Agree	66.7%	0.0%	10.2%	9.3%
Agree	0.0%	30.4%	44.9%	38.7%
Neither Agree, Disagree	0.0%	17.4%	16.3%	16.0%
Disagree	33.3%	43.5%	18.4%	26.7%
Strongly Disagree	0.0%	8.7%	10.2%	9.3%
Total	100.0%	100.0%	100.0%	100.0%

Response on how parents were enabled to nurture their children with greater assurance a result of  $\chi^2$  (8, N=75) = 16.033,  $p=0.042$  was obtained with an alpha ( $\rho$ ) level less than 0.05. The study concludes these result were true at 95% confidence level. This is indicative that the secondary school education category perceived significantly relative to the other education categories that their church did enable and train their parents to be more confident and competent with a good sense of understanding of Biblical principles required to make them effective in nurturing their children's in the Christian faith.

Table 4.26: Parents Enabled to Nurture their Children with Greater Assurance <sup>60</sup>

	Secondary	College	University	Total
Strongly Agree	66.7%	8.7%	12.2%	13.3%
Agree	0.0%	26.1%	38.8%	33.3%
Neither Agree, Disagree	33.3%	21.7%	8.2%	13.3%
Disagree	0.0%	39.1%	24.5%	28.0%
Strongly Disagree	0.0%	4.3%	16.3%	12.0%
Total	100.0%	100.0%	100.0%	100.0%

The study findings shown on table 4.27 below indicate that the ratio of secondary: college: university is 1:3:11

<sup>59</sup> Corrected to one decimal place

<sup>60</sup> Corrected to one decimal place

Table 4. 27: Education Status of Respondents by Church<sup>61</sup>.

Church	Responses by Education category			Total
	Secondary%	College %	University%	
Church				
Good Shepherd	0.0	7.1	92.9	100
CITAM Valley road	2.3	38.6	59.1	100
MCK St Peters	7.7	38.5	53.8	100
ECFCI	16.7	0.0	83.3	100
TOTAL	26.7	84.2	289.1	400
Total percentage proportionately	6.6	21.1	72.3	100
Ratio	1	3	11	

The study argues that this perception was for a few of the respondents. That is the secondary education category which was predominately present in ECFCI (16.7%) followed by St Peters MCK (7.7%), then CITAM (2.2%) and nil at Good Shepherd. Hence 93.3% of the respondent dissent from this view by disagreeing or not being sure of what was being sought for in question 16, 18 and 19. Questions 16, 18 and 19 which comprised of 50% of the questions assessing service quality.

The study concludes that 93.3% of the respondents perceived that the parent had not received age appropriate training to use Christian education material to help them nurture their children's Christian faith at home. Also this group felt that the service provided in their church was not responsive enough to be timeless, prompt, and informative with frequent feedback. Thus the service could not sufficiently enable the parent to train and nurture their children's Christian faith at home. They also felt that it lacked assurance. This is indicative that the practice in the churches did not equip the parents to be more competent with a good sense of understanding of biblical principle for achieving their role of nurturing children at home.

This inference enabled the study to confirm again from a different perspective that the respondents had misinterpreted service quality. Thus there was a significant difference between

<sup>61</sup> Corrected to one decimal place



what they perceive and what was actually supplied. What was perceived was in their response in question 1 to 14 and what was actually supplied was in their response in question 15 to 20 .The study submits that in the selected churches there was no significant; tangible, reliable, responsive contribution with assurance and empathy to enable the parents to cultivate similarly a lifestyle of nurturing their children Christian faith at home.

The study therefore accepts the null hypothesis that there is no significant enablement of parents in the selected churches to achieve their role of nurturing children's Christian faith at home. Given this situation in the selected churches as shown by the results there is need for urgent attention to address this.

#### Summary

In this chapter different factors influencing the service of training and enabling parents nurture children Christian faith at home were highlighted. The findings revealed there were 69.1% female respondents and the need to encourage men to serve in children ministry were registered. The researcher also noted that there were different types of families with single, married, divorced and separated types of parents. The need to provide service to the different types of families mentioned herewith with fairness equity, fairness and effectiveness was registered. The results for likert scale questionnaire revealed that 65.2% of the respondent in the selected churches perceived that their church did enable and train parents nurture their children's Christian faith at home. The converse was observed specifically in their response to the questions 15 to 20 employing Valarie Zeithaml, A. Parasuraman, and Leonard Berry five dimensions of assessing service quality of service (SERVQUAL). The findings revealed there was gap between the actual service provided and what the respondents perceive was provided. This was further confirmed by 93.3% of the respondents perceiving that the parent had no received age

appropriate training to use Christian education material to help them nurture their children's Christian faith at home. The same group also identified that the service provided in their church lacked responsiveness thus the service were not sufficient and effective in enable parent nurture their children's Christian faith at home. They also felt that the services lacked assurance. They also indicated the services at the churches did not equip the parents to be more competent with a good sense of understanding of biblical principle as they nurture their children at home. The study concludes based on these results that there was no sufficient enablement of parents in the selected churches to ensure they nurture their children Christian faith at home.

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## CHAPTER FIVE

### DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

#### Introduction

This chapter present a summary and conclusion to the study, showing the relationship between the study results and the research questions. Recommendations were derived from the findings. Lastly, areas for further research were highlighted.

#### Discussion of Key Findings

The study was guided by specific objectives. The first was to establish if there were programmes available in the selected churches to equip parents nurture their children Christian faith at home. The study also sought to find out the rationale the churches used to justify this programmes. The third objective of the study sought to investigate how effective were the programmes in preparing parents nurture their children Christian faith at the home church platform

Programmes in Churches that equip parents to Nurture their Children's Christian Faith at Home

The findings revealed that the existing programmes encouraged parent-child participation in church and not at home. Among the sampled churches, only ECFCI had programmes for parent –child participation at home, with special emphasis on implementing the Akorino culture and traditions with integrity. Despite this the researcher observes ECFCI programme only transmitted the Akorino culture and tradition and did not prepare the parents to nurture their children Christian faith at home. There was need to improve ECFCI practice further to not only transmit Akorino culture and tradition but also train parent to be involved in an independent

relationship with their children were all are growing in Christian faith as advanced by Bunge<sup>1</sup>. The study advances that ECFCI parents also need to be enabled by their church to include the eleven biblical tasks as advanced by Zuck. This include leading, praying, dedicating, providing, loving, enjoying, modelling, worshiping, disciplining, encouraging and teaching their children Gods word holistically<sup>2</sup>.

In the other three churches although there were parental trainings geared towards engaging parent-child participation at church, there was no specific training to equip them to nurture the children's Christian faith at home. However the available programmes in the sampled churches put emphasis on church ordinances like ; child dedication, children's rites of passage and Parent- child mentorship in a the churches<sup>3</sup>. The results also revealed that in the churches children are given take home Bible lessons so as to work together with their parents. Unfortunately there are no mechanisms in place to ascertain whether the children work on the bible lessons with their parents or not.

The respondents advanced that they would like to see increased parent-children participation at home in future. Low male participation in children ministry both at church and home was recorded. The research findings further revealed a lack of robust programme for male participation in children ministry both at church and home. Generally in all the selected churches they were no specific programmes to equip male parents to enhance their participation in nurturing children's Christian faith.

The need to reduce role conflict and ambiguity in the service while enabling parents nurture their children Christian faith at home ought to also be addressed in the churches. The

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<sup>1</sup> Marcia Bunge , "Biblical and theological Perspective on Children, Parents, and Best Practice for Faith Formation" , *Resources for Child, Youth and Family Ministry Today*, Dialog , A Journal of Theology , Volume 47 , Number4 , (2008) : 358.

<sup>2</sup> Roy B. Zuck., 107.

<sup>3</sup> Father-son breakfast ,Mother-daughter breakfast meeting and other church based parent-child interaction

role of the pastorate, children workers and parents in the programme ought to be spelt out clearly in a well-documented, rationale, policy document which provides guideline on what is to be taught and all the stages of implementation with role of all stakeholders. Such a document lacked in three of the four selected churches. CITAM had one which did not provide guidelines on what parents ought to do with their children at the home church platform. Due to the complexity that would be in such programmes guidelines and standards should be used in the service to parents with practical realistic steps with frequent feedback from the parent to the children ministry worker and pastorate should be encouraged<sup>4</sup>. Such a stochastic outlay of feedback<sup>5</sup> will ensure adequate, practical and realistic budgeting with adequate resource allocation<sup>6</sup>. This should improve annually to ensure the programmes are effective in enabling parents nurture their children's Christian faith at home.

The respondents may not have lacked skills and know how to evaluate the service provided by their churches in enabling their parents nurture their children's Christian faith at home. This is clearly seen in their response to question detailing how effective the programme were in preparing parents achieve specific roles in their home as the nurture their children Christian faith at home<sup>7</sup>. The results revealed the extent of them agreeing was higher than Disagree and not sure. See appendix G. This was contradicted by pastoral response which provided the was no significant deliberate programme to train parents to nurture their children Christian faith at home in all selected churches.

To most respondent the concept of a service being provided by their church to enable parents nurture children faith at a home church platform occurred to them for the first time as

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<sup>4</sup> Vertical feedback from consumer(parent) to the supplier(Children worker)

<sup>5</sup> Output

<sup>6</sup> Both human and social capital.

<sup>7</sup> 1,4, 5, 6,7,8,9,10,11,12 and 15.

the responded to the question in the questionnaire . This is confirmed by their response to question 15 to 20 in the questionnaire as compared to their response to question1 to 14. Clearly this directs the study to conclude that there was a gap between the perceived service and the actual supplied service. The study then concludes that the supplied service quality was lower than the perceived.

### The Rationale for Churches to Equip Parents with Skills that can Nurture their Children's Christian Faith at Home

The responses of the interviewee on what guideline, biblical principle and methods of resource allocation<sup>8</sup> the use to enable parents nurture children's Christian faith at home revealed that in the four selected churches the rationale was to involve the parents more in church than at home. Even the future desires of the respondents to improve the parents involvement was more geared towards participating at church than at home.

The equipping of parents to work at home was more as a by the way to all respondents. All respondents acknowledged the importance of enabling parents and using the home platform. The practice geared to involving them more at church. Even for future improvement on equipping the parent the respondent's recommendation was to involve them more at church than at home. This was in events like parent-child mentorship and increased parental involvement in children ministry. These findings indicate that the interviews did not reveal a strong evidence of any intention to enable parents nurture children in the Christian faith at home.

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<sup>8</sup> Response to question1, 2, 3 and 6 in the interview

The study submits the rationale in three of the selected churches<sup>9</sup> as being focused on involving parents more at church than at home. What was revealed for home was more like a spill over of the ministry to parents of what was happening in church. The finding also revealed ECFCI organizational culture showed that parents only nurture their children effectively in the Akorino culture and traditions. This practice would effectively be termed as Trans-generational for the children who in turn were expected to train their children. This has been practiced since 1920. The researcher maintains that the ECFCI practice needs to include enabling parents to also nurture their children Christian faith at their home over and above the Akorino culture and tradition.

Based on the exegesis done in this study for Deuteronomy 6:1-9 the researcher submits the rationale in all the selected churches need to improve to include;

- a) A deliberate training the parents on the word of God as directed in Deuteronomy 6:1-3. This should include a home practice which becomes a way of life and ensures the observance of God's word as they train their children in God's ways. If the churches implement this correctly the children will grow up to do likewise to their children fulfilling the requirement in Deuteronomy 6:1-3. Note ECFCI significantly already had an organizational culture for such a practice. So ECFCI only need to improve on content to include the whole biblical teaching and continue enabling parent to nurture with the same seriousness they use for passing on Akorino culture and tradition with high integrity. The other selected churches need to appreciate that it is possible today to include and use parents to nurture their children's Christian faith at home . This can be adopted as exemplified by Moses in Deuteronomy 6:1-3.Churches therefore need to adjust their current rationale as advocated in this study and in Deuteronomy 6:1-3.This

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<sup>9</sup> CITAM Valley road, Good Shepherd and MCK St Peters

adjustment will also be in agreement with Westerhoff advocacy that Church should evaluate and develop educational programmes which empower parents nurture their children's Christian faith at home<sup>10</sup>.

- b) A church practice which has a deliberate focus on the parents nurturing the children Christian faith at home with more intensity than in church. This is because parents have higher opportunity to be with the children more frequently than the children workers. The church should therefore have a serious focus on the family at home front through socialisation and enculturation of the parents to have their homes changed into a church platform which includes children. This practice should be implemented through a covenantal loving commitment to continuously live out God word as a lifestyle. (Deuteronomy 6:4-9.). This is also in agreement with Westerhoff advocacy that through a catechetical (educational) action, the church should form Christ-like communal persons and community<sup>11</sup>.
- c) The selected churches develop Christian education curriculum and teaching materials to be used at the home church platform for their congregation. This will ensure a life practice of families reading, talking and observing God's word at home which includes children. This will benefit all family members to have prosperous long life full of abundant supply of happiness through bountiful provision by God himself from one generation to the next (Deuteronomy 6:1-9). The church as advocated by Westerhoff should therefore abandon the typical school paradigm used currently by making enculturation the means of their Christian education. The study advances that this

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<sup>10</sup> Westerhoff , 52 -63.

<sup>11</sup> Westerhoff , 66.



could be achieved through involvement of the parent and the entire family so as the church utilize the home as a church platform<sup>12</sup>.

- d) In the selected churches, an organisation which the emphasis and enculturation of a life practice for all families members to read ,talk and observe God’s word at home that includes children.( Deuteronomy 6:7-9,). In other word work to enable the parents in their congregation to become “responsive parents”<sup>13</sup>.

The rationale in all four selected church should adopt the above four principles as guidelines to ensure the use of the home based church platform.

The effectiveness of the church programmes in preparing parents to nurture their children’s  
Christian faith at home.

The study concluded with support of the tabulations of the data that ECFCI had a more effective practice relative to other selected churches in training children through parent especially on the Akorino culture, tradition. The ECFCI though needed to adjust their rationale to include an age appropriate curriculum for the whole family to include more biblical teaching which includes children to be used in their homes as a church platform. The other three selected churches had substantial training of parents taking place but it was more geared to enabling them take part in church children ministry rather than in their homes.

The results revealed that the respondents misinterpreted service quality. There was significant difference between what they perceive and what was actually supplied to the parents. The researcher moves to maintain that this gap should be reduced so as the effectiveness of the current programmes can be improved to include the home base platform more effectively.

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<sup>12</sup> Westerhoff,78-163.

<sup>13</sup> JE Grusee ,JJ Goodnow,30

## Conclusion

From the findings it was revealed that the respondents had reasonably good knowledge on what ought to be done to enable parents nurture their children's Christian faith at home. The results revealed a significant gap between the perceived views and the reality at the time. The findings further showed that in the selected churches there was need to re-evaluate and change the guidelines, it is essential to have knowledge on how to include specific programmes that will enable parents nurture their children's Christian faith at home.

The findings also revealed the importance of deliberately encouraging the participation of men in children's ministry both at home and in church. The study indicated that for effective programmes there is need to have Christian education material supplied by the churches to the parents. The churches need to implement the home centred programme with the same seriousness accorded to Sunday services if it is to attract the presence of the parent participants.

As mentioned earlier in this study the church has considerable influence to society which it should use to encourage and enable parents to nurture their children. This would go a long way in helping churches reach out to families and in turn achieve the great commission through several generations.

## Recommendations

There are a number of recommendations provided in this study. All the recommendations are based on the findings and they include:

1. The churches in general should develop clear guidelines; rationale, curriculum and Christian education material to be used in programmes that are designed specifically to equip parents with skills and knowledge that they can use to nurture the Children's Christian faith at home.

2. Churches to prepare Strategic Plans that will enable them deliberate and be focussed on church developments in a manner that will ensure churches have a programmes and processes which enable parents to play their roles at home especially in nurturing the children's Christian faith.
3. According to Westerhoff, Christian education should include the entire church. This study therefore recommends that churches should introduce a deliberate and systematic socialization and enculturation program. This will ensure there is always transfer of knowledge, attitudes, and values from one generation to the next through working with the parents<sup>14</sup>. If the practice is well implemented, it would make enculturation the means of Christian education hence improve on the typical school instruction paradigm used currently in the churches' Sunday school through the inclusion and involvement of parents at the home platform.<sup>15</sup>
4. The study recommends that educational programmes in the selected churches should work around three fundamental aspects of the churches corporate life namely: ritual, the actions members perform both individually and as a congregation<sup>16</sup>.
5. Churches need to address their input on how they enable the parents nurture their children's Christian faith at home. This should be done to make the service;
  - i. More accessible to parents and children through a service implement at home through the parents
  - ii. with credible tangible input like training and a curriculum with teaching material to be used by parents to nurture children Christian faith at home.

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<sup>14</sup>John .H. Westerhoff III, 63.

<sup>15</sup> Westerhoff , 78-163.

<sup>16</sup> Westerhoff , 52 -63.

- iii. Communication with frequent vertical feedback which ensure consistent improvement of church rationale for implementing service at the home front through the parents.
- iv. Competent credible, reliable and responsive input in term of personnel , processes and resource allocation to ensure parents nurture children at the home base platform'

This will result, in improving the service quality and reduce the gap between expected and perceived service<sup>17</sup>.

#### Contribution to Scholarship

The church in these changing and challenging times needs to move in tandem with globalization in order to provide appropriate enablement for the parents. As stated elsewhere in this study, the church is the only plan God has to redeem His creation and this should include parents guiding their children in this responsibility.

The study seeks to reiterate Boyo's view that the church ought to rethink its theological mandate and model<sup>18</sup> and in part this can be achieved by enabling and ensuring the capacity of parents to achieve their role of Christian responsibility to nurture their children faith at home.

As stated elsewhere in this study Bunge affirms that, the best practice as advocated by the Bible and various Christian traditions families should be enabled to work together and ensure spiritual development of all its members. The study advances the need for parents to be involved in an interdependent relationship with their children in order for both to grow in Christian faith<sup>19</sup>.

This can be achieved through Christian education programmes which do not neglect the

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<sup>17</sup> A. Parasuraman, Valarie A. Zeithaml, Leonard L. Berry, " A conceptual Model of Service quality and its implication for future research" *The Journal of Marketing*, Vol. 49, No. 4 (Autumn, 1985), pp. 41-50

<sup>18</sup> Bernard Boyo,71

<sup>19</sup> Marcia Bunge , 358.

importance of including the home as a church platform. This will ensure the parent and family are key to promoting spiritual development of the children<sup>20</sup>. Given that the selected churches are from the four major strands of the protestant churches<sup>21</sup> the study directs that there is need in all churches in Kenya to re-evaluate how they enable parents nurture their children's Christian faith at home. The role of the church in enabling the parents need to be re-emphasised for it is critical for the church to diversify the services it provides so as to address felt needs of its members. Thus the contribution of this study to scholarship highlights the need for further research on how churches can employ the home church platform through enabling the parents nurture their children's Christian faith at home.

#### Areas of Further Study

From this study the need to develop Christian Education materials to be used by parents at home was established. Research can so be done through collaboration of various institutions such as Universities, publishing house and churches to develop a material which are parent friendly so they can even convenient retail in outlets like supermarkets. From this study a gap between the perceived and supplied service was established. Studies employing an interdisciplinary approach need to be carried out to develop a standardised tool which evaluates service quality in churches so as to generate consistent generalizable results.

More research in this area need to be done using a larger sampling space. Such a study should employ specific probability statistics with a standardised SERVEQUAL analysis tool. The result from such a research will allow for generalisation on what actually happens in various protestant churches in Nairobi County. Research on how to develop a united approach with

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<sup>20</sup> Ibid

<sup>21</sup> Mainline church, African Instituted church(AIC), Pentecostal and Missionary- Evangelical Pentecostal church;

economics of scale by the churches in Nairobi to address the needs of enabling parents use the home based platform also need to be done.

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## APPENDICES

## Appendix A: Questionnaire for Pastors/Rev/Sunday School Leaders/Children Workers

Dear Respondent,

My name is Stephen Kinoti Marangu. I am a student at Daystar University pursuing a Master of Theology in African Christianity degree. As a requirement for the course the university requires I write a thesis and submit it to the School of Art and Humanities. The topic of my thesis is *“The role of the Church in enabling parents nurture children Christian faith at home: A case of selected churches in Nairobi County”*. I have chosen to study how churches enable parents nurture their children’s Christian faith. I humbly request you to take some of your time and kindly respond to the questions asked herewith. Your filling in the questionnaire will highly be appreciated.

## INSTRUCTIONS

This study is conducted purely for academic purposes and all information you provide will be treated as confidential. The questionnaire does not require you to write your name. You are requested to respond to the questions with honesty so as the issue being discussed can be adequately addressed  
Please answer all Questions,

## Personnel Information Data

1. Name of your Church \_\_\_\_\_ Location of your Church \_\_\_\_\_

2. Please fill the codes for responses (e.g 1 for male 2 for female in the gender column in the table below)

Gender	Your Age in years	Marital status	If a parent, Number of Children	Age of youngest children and oldest (Years)	What is the level of your education?
1=male 2=female		1=Married    2=Single 3=Separated    4=Divorced			1=Primary    2=Secondary 3=College    4=University

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3. Please fill the codes for responses as above in the table below

How long have served in Children Ministry in years?	In what capacity have you served in children ministry <i>1=Sunday School Teacher Superintendent</i> <i>2=Sunday School Superintendent</i> <i>3=Leader in Children Ministry helper/assistant</i> <i>4=Sunday School helper/assistant</i> <i>5=Pastor/Rev</i> <i>6=Elder</i> <i>7= Others specify</i>	What kind of training have u received which enables you to serve in children ministry? <i>0=None</i> <i>1=Certificate</i> <i>2=Diploma</i> <i>3=Degree</i> <i>4=Masters</i> <i>5=PhD</i> <i>6=Seminars &amp; workshops</i>

4. If you have any kind of training which enables you to serve in children ministry? Specify the details

.....

5. Where did you take the training .....

Use the scale listed herewith to answer the questions below

1 Strongly Agree.      2. Agree      3. Neither Agree/Disagree      4=Disagree      5=Strongly Disagree

Write the number corresponding to your choice in the space provided below the question

The church you server in Trains and enables parents.....						
to lead their Child to Christ between the age of 4 to 14 years and continue	to know the importance of dedication their children to God/ prepare them for baptism	through programmes which facilitates the process which ensures their involvement	to develop a lifestyle of godly love as they relate with their children	to take leadership in the family according to biblical role differentiation [father/mother] as they nurture	make prayer a lifestyle in their home with their children	to provide correct Spiritually, Physically, Intellectually, Emotionally and Socially

<i>raising them accordance to God's Word.</i>	<i>and or prepare them to per-take Holy Communion.</i>	<i>in the spiritual nurture of their children Christian faith at home</i>	<i>while nurturing their Christian faith at home</i>	<i>their children in Christian faith at home</i>	<i>as they nurture their Christian faith</i>	<i>nurture to their children</i>

<i>The church you server in trains, enables and equip parents.....</i>						
<i>on how to create recreational and intimate environment as the nurture their children's Christian faith in their home</i>	<i>to model and practice a lifestyle of mentorship as they nurture their children's Christian faith at home</i>	<i>to lead , teach and be involved with the entire family members including children in worship ,prayer, Bible reading, fellowship which turns their home into a family fellowship ( Family</i>	<i>to practise age appropriate discipline to their children as they nurture their Christian faith at home</i>	<i>to teach /train their children at home on how to read the Scriptures, participate in church religious activities[ordinances] and how to enter and remain in covenant relationship with God</i>	<i>has programmes &amp;practice which are deliberately to enables fathers through training to nurture their children in Christian faith at home</i>	<i>Endows parents with skill on how to ensure their family fellowships, are filled with love, acceptance, forgiveness and an atmosphere of grace.</i>

		<i>church)</i>				

*Tick in box corresponding to your choice in the space provided next to the question*

<i>The church you server in trains, enables and equip parents.....</i>	Strongly Disagree 5	Disagree 4	Neither agree Nor disagree 3	Agree 2	Strongly Agree 1
15. through age appropriate training programme(depending on the age of their children(s) ) on how to teach/talk to their children at home as they nurture their children’s Christian faith.					
16. to use age appropriate Christian education material as they nurture their children’s Christian faith at home.					
17. to continuously over the years of practice to become more accurate, consistent, dependable, as they nurture their children’s Christian faith at home.					
18 to offer a service to their children which is timeless, prompt, informative ,with frequent feedback as they nurture their children Christian faith at home continuously and it being part of your consistent church practice.					
19. to become more confident , competent and with a good sense of understanding of biblical principles and good practice which they are required to effect as they nurture their children’s Christian faith at home					
20. to have capacity with greater understanding for the needs of					



their children, so that they can provide personalized service to their children whenever convenient as they nurture their children's Christian faith at home					
21. List what else your church can do in future (not being done currently) to enable parent nurture children's Christian faith at home. Use the space provide with this question to provide your answer.					

THANK YOU FOR RESPONDING TO THE QUESTIONS.

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Appendix B: Interview guide for Pastors in the selected churches

*Dear Pastor answering the following questions*

1. How does your church achieve the role enabling parents nurture their children's Christian faith at home year after year?

- i. \_\_\_\_\_  
\_\_\_\_\_
- ii. \_\_\_\_\_  
\_\_\_\_\_
- iii. \_\_\_\_\_  
\_\_\_\_\_

2. List what your church has as guideline on how, when, and what is to be done to enable parents nurture their children's Christian faith at home?

- i. \_\_\_\_\_  
\_\_\_\_\_
- ii. \_\_\_\_\_  
\_\_\_\_\_
- iii. \_\_\_\_\_  
\_\_\_\_\_

3. Generally how do you ensure that you have competent resource people to train and enable parents nurture their children's Christian faith at home?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. Generally how does your church policy and resource allocation ensure that your church enables parents in your congregation nurture their children's Christian faith at home?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Is it necessary that Parents be trained and enabled to nature their children's Christian faith at home? Yes [ ] No [ ]

If yes explain?

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6. Describe what biblical principles your church adopts to guide how the parents are enables and trains to nurture their children's Christian faith at home?

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7. Does your church deliberately have a programme/practice to train and enable fathers/mothers separately according to their biblical role to nurture their children's Christian faith at home? When and how is it done?

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8. Does your church train parents to position and enable them use age appropriate Christian education material (depending on the age of their children) to nurture their children's Christian faith at home? Please indicate when (annually), how and where?

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9. Does your church have a parental training programme which over the years become more accurate, consistent, and dependable; in empowering parents nurture their children's Christian faith at home ?.Give examples.

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10. Does the church you serve in has a parental programme which is timeless, prompt, informative ,with frequent feedback to ensures that parents nurture their children's Christian faith at home ?. Give examples.

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11. Does the church you serve in have a programme which enable parents become more confident , competent and with a good sense of understanding of biblical principles so as to effectively nurture their children's Christian faith at home?

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12. Does the church you serve in have a programme which enables parents have the capacity with greater understanding for the needs of their children, so that they can provide personalized service to their children whenever convenient as they nurture their children's Christian faith at home?

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13. State what else your church can do in future (not being done currently) to enable parent nurture children's Christian faith at home?

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14. State the number of

- a) Pastors in charge of children and family ministry
- b) Children in Sunday School
- c) Children Workers
- d) Congregants on Sunday

THANKYOU FOR RESPONDING TO THE QUESTIONS

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## Appendix C: Responses from the Key Informants (Pastor/Elder/ordained Minister of Children Ministry) in a Round Table

## Discussion

Question in Interview number	Good Shepherd	CITAM Valley Road	St Peter's MCK
respondent	Pastor /Elder in charge of Children Ministry	Ordained Minister in charge of Children Ministry	Ordained Minister in charge of Children Ministry
How does your church achieve the role enabling parent's nurture their children's Christian faith at home.	<p>Not done much in this area. We have a few activities. We use craft/memory verse as take home for all ages so the children can discuss the lesson with the parents through the craft/memory verse.</p> <p>We had only one parent's seminar in 2014. When we prepare parent for dedicate children we inform them of what is expected of them as parents. At VBS (Vocational Bible Study) children are</p>	<p>Age centred training for parents who have children in Sunday school. For example; 0-4 years (Bethel parents-Pre-unit 5 to class3), Class 4-5, Class 6-8(Group called Hopes / and they use Hopes curriculum written by CITAM Church. CITAM Hope programme - climax is the hope camp which provides the rites of passage experience to youth in class 8.The equip the parents to partner with the church. This trainings s takes place quarterly. The Church currently using Biblica Sunday curriculum which has a take home and has a parents participation with what the child was taught at Sunday School .Annual seminar and main service emphasis on parenting in the month of June (emphasis to equip the parent in nurturing the children the whole month). In between on other</p>	<p>Training for parents done once every quarter .We also use parent / child workshops for Mentorship. We have service we minster to parents on parenting</p>

	encouraged to share with parents what they have learnt.	months (Other 52 Sundays). Relevant messages are taught on parenting. .Every second Saturday of the month we have classes (all day training) for parents intending to dedication their children. In the classes they are also trained on what is their parental responsibility is in nurturing the children's Christian faith. We do an average of 15 parents every month.	
List what your church has as guideline on how , when ,and what is to be done to enable parents nurture their children's Christian faith at home	Not formally as a document but we have in an informal, approach to encourage them to nurture their children.	There is a children ministry policy book (Pastor provided copy to the interviewer). The Church annual schedule of activities list out the activities to children and family and the children ministry pastorate / volunteers implements them as scheduled. For example, every quarter they meet each group of parents. The annual theme of the church is incorporating the parental training.	No, but through the current programme we are developing the policies. The Superintendent ministry /Sunday school Superintendent are meeting to map the way forward on writing of policy and guideline on how the can minister to the parents. We have realised that the youth are that way they are because they lacked mentorship. The respondent advocated the church needs to start work with the children so that you can have better success when they become youths.
Is it necessary that Parents be trained and enabled to	Church has less time compared to parents with the children. Parents are the first	Church has less time compared to parents with the children. Parents are the first contact persons with children thus need to be empowered to nurture their children	Parents spend most of their time with children relative to clergy and children workers. So if the

<p>nature their children's Christian faith at home? If Yes explain</p>	<p>contact person with children thus needs to be empowered to nurture their children's Christian faith.</p>	<p>Christian faith. It is necessary. Parents be educated not to be ignorant to this role. So it important that they be trained so that the can be able to pass the same knowledge to the children. The purpose of the training is not only to give them knowledge but to make them more accountable and responsible and take their positions in parenting.</p>	<p>parents are trained, they will train their children to dig deep in God's Word. Parent are ignorant of the things of the Bible and have an over dependence on their pastor. The pastor has children for a maximum of two hours the parent as a greater opportunity of time with their children. We therefore need a curriculum and guidelines to ensure this is achieved. Respondent made observation "You find parents very comfortable preparing the child's for homework but cannot nurture the child Christian faith. This is the reason for us to prepare the parent perform this role through a guided curriculum and guidelines"</p>
<p>Describe what biblical principles your church adopts to</p>	<p>We are informed by the broader biblical expectation (cited Prov22:6).Compliment</p>	<p>One principle we use is the responsibility of the parents to train children. The respondent cited Deuteronomy6:1ff the church has the first responsibility to train</p>	<p>The bible is our main basis.</p>

<p>guide how the parents are enables and trains to nurture their children's Christian faith at home?</p>	<p>the parent's effort and allowing them achieves their biblical expectation. Provide programmes such as baby dedication (happens quarterly), and ROPEs to compliment the effort of the parents to their children and purposefully include the parent to get involved with their children.</p>	<p>the parents then in turn the parents train their children. The pastor also cited Ephesians 4:11-12, the come to be trained so they can impart their children. The respondent again cited the example that the church is like a fuelling station and the parents are like the cars that receive the fuel and run their home accordingly.</p>	
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## Appendix D: Questions &amp; Responses from the Key Informants

Church	Good Shepherd	CITAM Valley Road	St Peter's MCK	ECFCI
Respondents	Pastor & Elder in charge of Children Ministry	Ordained Minister in charge of Children Ministry	Ordained minister in charge of Children Ministry	Ordained Minister in charge of Children Ministry & entire Church
Question 3 Generally how do you ensure that you have competent resource people to train and enable parents nurture their children's Christian faith at home?	Use external facilitators, we are sure are competent. In house Adult Bible study done at Church by Mrs Betty Kimani <sup>1</sup> (renown person) member of Good Shepherd. Occasional she preaches on the pulpit. Training of Sunday school teachers so they effective one on one interaction with parents.	The trainers are handpicked and carefully selected. Are usually members of the church experts in issues of children / family e.g. Rebecca Nganga & lecturer at PAC university. The church as a pool of competent persons who have heart for children/ family They are used to mentor children/parents	Sunday School teachers attend training to become competent to teach others.	Church Leaders are trained by the pastorate through seminars then they in turn train the parents who train their children on the Akorino culture ordinance and tradition.
Question 4 Generally how does your church policy	Pastor appointed who to address issues children's ministry. Church budget for	"Take home every Sunday "Mandatory every Sunday (especially for children below Class 4, the take home is a	Church pays for all training and allocates 10 % of its budget for	The church has a financial policy which enables the church finance and allocates resources for all

<sup>1</sup> According to the respondent Her and husband are very personate about the ministry to family and thus useful to church during adult Bible studies / sermon etc. she is used occasionally .

<p>and resource allocation ensure that your church enables parents in your congregation nurture their children's Christian faith at home?</p>	<p>children ministry .The church paying for seminars, outings and resource persons to train the teachers</p>	<p>devotional for seven days – with a specific guideline for parents on what their role is). The facilitator in seminars given a token of appreciation (Church policy). Children ministry get the highest budget allocation. The church also pays for activities involving parents and children (e.g. Father / Daughter, Father /son, Mother /daughter, and Mother /son. Hope camp through a 50/50% cost sharing basis. When programme is new the church pays 100% to motivate participation.</p>	<p>ministry to children. Every quarter parents are trained. A pastor allocated for this ministry. And the church pays for all training.</p>	<p>programme training of its members. The Treasurer (an Elder of the Church) oversees this policy and ensures it's done well. The participants are appreciated when they attend training.</p>
<p>Question8 Does your church train parents to position and enable them use age appropriate Christian education material (depending on the age of their children) to nurture their children's</p>	<p>“No. Unless they seek guidance then they are guided on the appropriate material.” <i>Follow-up question</i> <i>You mean you don't train parents on how to lead their children to Christ?</i> “No, not exactly but we hope to introduce training soon” <i>Follow up question;</i> <i>Anything special you</i></p>	<p>“The take home paper/ they are trained – need to have the take home paper need to be returned every Sunday. Not 100% successful and work is on-going. Respondent rated that we have 60 % parental participation but working to improve on it. Currently we have positive improvement”. <i>Follow-up question</i> <i>Pastor, what are you currently doing to train parents on how to lead their children to Christ?</i> “Not in exact terms but</p>	<p>“Not really for the parent. but have age appropriate material and take home used in Sunday School .For the parent there is need to do something” <i>follow-up question</i> <i>Pastor what are you currently</i></p>	<p>“Yes! We have Christian literature what for example for age 2 to 4 ” <i>follow-up question</i> <i>Show me the material- what are the other groups?</i> “Lower primary and other age groups” “ I will check and sent to you I believe there is something” (Up to the point of compiling the results the</p>

<p>Christian faith at home? Please indicate when (annually), how and where?</p>	<p><i>do with dads?</i>          “Yes, we have father son/daughter breakfast meeting and we are working to improve on it”</p>	<p>working to incorporate it more specifically in our programmes”  <i>Follow-up question ;Anything special you do with dads?</i>          “Yes ,we have parent /child breakfast meeting and we invite competent speakers to talk to them”</p>	<p><i>doing to train parents on how to lead their children to Christ?</i>          “Nothing exactly terms but working to incorporate it more specifically in our programmes”  <i>Follow-up question;</i>  <i>Anything special you do with dads?</i>          “Yes we have parent /child breakfast meeting and we invite competent speaker to talk to them”</p>	<p>respondent sent me only          “Guturia Uhoro Ndukore”- translated          “Analysis research so information is not lost by Dr Solomon Waigwa who he cited he is the Bishop of ECFCI church and currently based at in Wiley University in Texas USA.</p> <p><i>You mean you don’t train parents on how to lead their children to Christ?</i>          And  <i>Anything special you do with dads?</i>          He cited that he had answered this earlier          “through seminars for married men”</p>
<p>Question 9          Does your church have a parental training programme which over the years become</p>	<p>No. We hope to introduce them soon</p>	<p>Hope, for class 6-8 with a written curriculum annual programme and the VBS in August (one week programme).          Children’s pastor and resourceful person sit and make the VBS annually (through a</p>	<p>“Have stated it shall be quarterly”</p>	<p>“Yes! It is”</p>

more accurate, consistent, and dependable; in empowering parents nurture their children's Christian faith at home ?.		week retreat). It has been held since the 1980's and plans are underway to publish it and make it a published curriculum.		
Question 10 Does the church you serve in has a parental programme which is timeless, prompt, informative ,with frequent feedback to ensures that parents nurture their children's Christian faith at home ?.	"No. We hope to introduce them soon"	"The feedback part may not be doing well because the training is on-going but with no frequent feedback from the parents .(pumping & pumping of knowledge is on-going) feedback though during meeting with parents the parents do give feedback. Pastor gave example that during a parents meeting the parents identified that the Biblica curriculum is technical to the children and need attention to make it easier for the children. So the team of Sunday School teachers is working to crack the problem to buy bring the lesson to the level of the children week by week and are addressing the problem. "	"Have started it shall run. We hope for it will to be consistent"	"Yes! it is effective because we don't have any problems in morals . They are called "wagithomo""
Question 11 Does the church	"No, we hope to introduce them soon"	"50/50 in the sense the Commitment is wanting – the	Have started it shall run. We	"Yes!(stated with finality)"

<p>you serve in have a programme which enable parents become more confident , competent and with a good sense of understanding of biblical principles so as to effectively nurture their children's Christian faith at home?</p>		<p>church is trying its best but not there yet.”</p>	<p>hope it will take off smoothly</p>	
<p>Question 12 Does the church you serve in have a programme which enables parents have the capacity with greater understanding for the needs of their children, so that they can provide personalized service to their</p>	<p>“No, we don't have a structure but we hope to work to have such”</p>	<p>“Yes, show the need to the parents on the need of their availability and the church deliberately showing them the need for them to be trained . Respondent felt again this is 50/50 and there is need for improvement. “Also the services are evaluated through the children answering questionnaires / the parent give feedback through evaluation/feedback meeting. There is also have open forum were parents to give feedback were through consultation . The</p>	<p>Felt no need to respond to this question following answers given in 9 to 11 above</p>	<p>Felt no need to respond to this question following answers given in 9 to 11 above</p>

<p>children whenever convenient as they nurture their children's Christian faith at home?</p>		<p>consortium between church and parents provide solution to problems in ministry for example " security on Sunday etc.</p>		
<p>Question 13 State what else your church can do in future (not being done currently) to enable parent nurture children's Christian faith at home?</p>	<p>Have a children policy document to guide all children and family activities .Outsource and develop materials they can use at home by parents to train their children. Have consistent parenting classes and seminar to enable them train their children at home .Increase volunteers to working during the week with children and families.</p>	<p>As many parents get involved in children ministry. E.g. sit in class to get to know what is happening, offer security, lead worship "increase commitment and participation of parents. Children ministry to become relevant to the children "to move at the speed of wind "– to include "parenting so as church can operate where the world is [use appropriate technology] improve lesson delivery and have paperless teaching . Our current children are "digital "so we should be relevant to them". Parent are encouraged to buying in and have a sense of ownership of all activities designed by the church for their children and themselves.</p>	<p>More training of parents A whole parent camp during the holiday to train parents /children Bring the father and mother together receive their contribution as they are being trained - fellowship Have a guided curriculum which cites what the parents should do at every stage to enable them nurture their children at home .</p>	<p>Preparing to write; -new policies to make good church ministry. We also allow our people(Akorino) train in outside college and university to acquire skills so that they are not only Akorino's but have skill to be part of the modern world without negating the Akorino tradition/ordinances(losing their identity). The respondent reiterated that they MUST retain their traditions/ identity and the attitude of the Akorino congregation. They should continue to transfer their tradition verbally effective for it has been so since 1920.They are currently working to document to improve on their ministry as Akorino. Pictures of</p>

				<p>the pioneers are available and well preserved. Again respondent reiterated that even one decides to join the Akorino people one has to accept the tradition as they are and transmitted. Become a Mokerino is by choice &amp; putting on a turban is symbolic of accepting the Akorino tradition (by law of the church) So the tradition/identity have to be kept. He cited “in our service we have Akorino worship( to maintain the Akorino Identity) and include other worship like “Tenzi za roho” and English hymns( to accommodate the others-non Akorino attending the service ) sermons in English/ Swahili”. To be more accommodating to all.</p>
<p>Question 14 State the number of a) Pastors in charge of</p>	<p>Pastor in charge- 1 Sunday school teachers[children worker]-20 Approximate number</p>	<p>Pastor in charge- 1 Sunday school teachers[children worker]-64- “active” Approximate number of</p>	<p>Pastor in charge- 1 Sunday school teachers[children worker]-20</p>	<p>Pastor in charge- 1 Sunday school teachers[children worker]-6 Approximate number of</p>

children and family ministry b) Children in Sunday School c) Children Workers d) Congregants on Sunday	of children on Sunday-125 Approximate number of congregants on Sunday 600	children on Sunday-1500 Approximate number of congregants on Sunday 10,000	Approximate number of children on Sunday-130 Approximate number of congregants on Sunday 500	children on Sunday-70 Approximate number of congregants on Sunday 200
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## Appendix E: Spearman rho Correlation coefficient for question 1 to 20 in the questionnaire

	Question1	Question2	Question3	Question4	Question5	Question6	Question7	Question8	Question9	Question10	Question11	Question12	Question13	Question14	Question15	Question16	Question17	Question18	Question19	Question20	
Spearman's rho	Question1	1.000	.167	.559**	.525**	.232	.420**	.507**	.371**	.444**	.569**	.572**	.671**	.502**	.602**	.072	.021	.229*	.190	.107	.058
	Question2	.167	1.000	.409**	.413**	.147	.311**	.362**	.289**	.287**	.118	.082	.332**	.290**	.207	.033	.081	.156	.127	.074	-.059
	Question3	.559**	.409**	1.000	.621**	.373**	.449**	.554**	.501**	.558**	.523**	.524**	.599**	.551**	.542**	.150	.149	.271*	.195	.167	.044
	Question4	.525**	.413**	.621**	1.000	.506**	.551**	.807**	.682**	.520**	.510**	.603**	.573**	.526**	.562**	.084	.055	.208	.260*	.097	-.011
	Question5	.232	.147	.373**	.506**	1.000	.528**	.541**	.508**	.448**	.388**	.409**	.338**	.417**	.463**	.182	.094	.211	.262*	.239*	.244*
	Question6	.420**	.311**	.449**	.551**	.528**	1.000	.593**	.463**	.415**	.449**	.474**	.488**	.450**	.525**	.117	.110	.203	.219	.072	.030
	Question7	.507**	.362**	.554**	.807**	.541**	.593**	1.000	.707**	.533**	.524**	.586**	.623**	.607**	.640**	.056	.035	.189	.253*	.084	.028
	Question8	.371**	.289**	.501**	.682**	.508**	.463**	.707**	1.000	.581**	.583**	.659**	.620**	.548**	.635**	.116	.089	.409**	.360**	.271*	.168
	Question9	.444**	.287**	.558**	.520**	.448**	.415**	.533**	.581**	1.000	.635**	.510**	.619**	.457**	.650**	.221	.235*	.314**	.189	.216	.174
	Question10	.569**	.118	.523**	.510**	.388**	.449**	.524**	.583**	.635**	1.000	.560**	.582**	.457**	.640**	.118	.211	.374**	.212	.248*	.166
	Question11	.572**	.082	.524**	.603**	.409**	.474**	.586**	.659**	.510**	.560**	1.000	.623**	.588**	.558**	.148	.065	.327**	.351**	.199	.111
	Question12	.671**	.332**	.599**	.573**	.338**	.488**	.623**	.620**	.619**	.582**	.623**	1.000	.700**	.788**	.189	.075	.295*	.247*	.167	.114
	Question13	.502**	.290**	.551**	.526**	.417**	.450**	.607**	.548**	.457**	.457**	.588**	.700**	1.000	.702**	.098	.050	.212	.228*	.152	.000
	Question14	.602**	.207	.542**	.562**	.463**	.525**	.640**	.635**	.650**	.640**	.558**	.788**	.702**	1.000	.182	.087	.257*	.157	.107	.095
	Question15	.072	.033	.150	.084	.182	.117	.056	.116	.221	.118	.148	.189	.098	.182	1.000	.620**	.428**	.419**	.551**	.627**
	Question16	.021	.081	.149	.055	.094	.110	.035	.089	.235*	.211	.065	.075	.050	.087	.620**	1.000	.647**	.603**	.660**	.649**
	Question17	.229*	.156	.271*	.208	.211	.203	.189	.409**	.314**	.374**	.327**	.295*	.212	.257*	.428**	.647**	1.000	.755**	.759**	.626**
	Question18	.190	.127	.195	.260*	.262*	.219	.253*	.360**	.189	.212	.351**	.247*	.228*	.157	.419**	.603**	.755**	1.000	.709**	.698**
	Question19	.107	.074	.167	.097	.239*	.072	.084	.271*	.216	.248*	.199	.167	.152	.107	.551**	.660**	.759**	.709**	1.000	.771**
	Question20	.058	-.059	.044	-.011	.244*	.030	.028	.168	.174	.166	.111	.114	.000	.095	.627**	.649**	.626**	.698**	.771**	1.000

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## Appendix F: Correlations for question 1 to 20 in the questionnaire.

	Question1	Question2	Question3	Question4	Question5	Question6	Question7	Question8	Question9	Question10	Question11	Question12	Question13	Question14	Question15	Question16	Question17	Question18	Question19	Question20	
Spearman's rho	Question1		.141	.000	.000	.040	.000	.000	.001	.000	.000	.000	.000	.000	.530	.853	.045	.096	.353	.626	
	Question 2	.141		.000	.000	.196	.005	.001	.010	.010	.295	.471	.003	.010	.067	.773	.483	.176	.269	.522	.621
	Question3	.000	.000		.000	.001	.000	.000	.000	.000	.000	.000	.000	.000	.000	.187	.194	.017	.087	.143	.714
	Question4	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.463	.636	.069	.021	.401	.925
	Question 5	.040	.196	.001	.000		.000	.000	.000	.000	.000	.000	.003	.000	.000	.110	.417	.065	.021	.035	.038
	Question6	.000	.005	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.306	.341	.077	.054	.530	.801
	Question 7	.000	.001	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.625	.765	.100	.026	.463	.812
	Question 8	.001	.010	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.311	.441	.000	.001	.017	.158
	Question 9	.000	.010	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.051	.038	.005	.097	.057	.140
	Question10	.000	.295	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.300	.064	.001	.063	.029	.162
	Question11	.000	.471	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.197	.576	.004	.002	.081	.348
	Question12	.000	.003	.000	.000	.003	.000	.000	.000	.000	.000	.000		.000	.000	.100	.518	.010	.031	.149	.344
	Question13	.000	.010	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.393	.663	.064	.045	.184	.999
	Question14	.000	.067	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.111	.452	.024	.169	.351	.423
	Question15	.530	.773	.187	.463	.110	.306	.625	.311	.051	.300	.197	.100	.393	.111		.000	.000	.000	.000	.000
	Question16	.853	.483	.194	.636	.417	.341	.765	.441	.038	.064	.576	.518	.663	.452	.000		.000	.000	.000	.000
	Question17	.045	.176	.017	.069	.065	.077	.100	.000	.005	.001	.004	.010	.064	.024	.000	.000		.000	.000	.000
	Question18	.096	.269	.087	.021	.021	.054	.026	.001	.097	.063	.002	.031	.045	.169	.000	.000	.000		.000	.000
	Question19	.353	.522	.143	.401	.035	.530	.463	.017	.057	.029	.081	.149	.184	.351	.000	.000	.000	.000		.000
	Question20	.626	.621	.714	.925	.038	.801	.812	.158	.140	.162	.348	.344	.999	.423	.000	.000	.000	.000	.000	

Appendix G: Questions in the questionnaire addressing the quality of practice to enabling and training parents nurture Christian faith at home

		Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Question 1	Strongly Agree	13.3%	48.9%	7.7%	50.0%	35.4%	Question 5	Strongly Agree	26.7%	37.8%	23.1%	33.3%	32.9%	Question 7	Strongly Agree	26.7%	35.6%	30.8%	50.0%	34.2%
	Agree	33.3%	31.1%	38.5%	50.0%	34.2%		Agree	46.7%	37.8%	46.2%	66.7%	43.0%		Agree	26.7%	46.7%	53.8%	50.0%	44.3%
	Neither Agree,Disagree	33.3%	11.1%	7.7%	0.0%	13.9%		Neither Agree,Disagree	20.0%	11.1%	7.7%	0.0%	11.4%		Neither Agree,Disagree	33.3%	2.2%	0.0%	0.0%	7.6%
	Disagree	6.7%	8.9%	46.2%	0.0%	13.9%		Disagree	0.0%	11.1%	23.1%	0.0%	10.1%		Disagree	6.7%	15.6%	15.4%	0.0%	12.7%
	Strongly Disagree	13.3%	0.0%	0.0%	0.0%	2.5%		Strongly Disagree	6.7%	2.2%	0.0%	0.0%	2.5%		Strongly Disagree	6.7%	0.0%	0.0%	0.0%	1.3%
Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%
		Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Question 4	Strongly Agree	13.3%	40.0%	30.7%	66.7%	37.6%	Question 6	Strongly Agree	40.0%	42.2%	30.8%	33.3%	39.2%	Question 8	Strongly Agree	20.0%	24.4%	15.4%	16.7%	21.5%
	Agree	60.0%	35.6%	38.5%	33.3%	41.9%		Agree	26.7%	37.8%	30.8%	66.7%	36.7%		Agree	33.3%	42.2%	30.8%	83.3%	41.8%
	Neither Agree,Disagree	13.3%	11.1%	15.4%	0.0%	10.0%		Neither Agree,Disagree	26.7%	11.1%	15.4%	0.0%	13.9%		Neither Agree,Disagree	26.7%	15.6%	23.1%	0.0%	17.7%
	Disagree	6.7%	11.1%	15.4%	0.0%	8.3%		Disagree	0.0%	8.9%	23.1%	0.0%	8.9%		Disagree	13.3%	15.6%	30.8%	0.0%	16.5%
	Strongly Disagree	6.7%	2.2%	0.0%	0.0%	2.2%		Strongly Disagree	6.7%	0.0%	0.0%	0.0%	1.3%		Strongly Disagree	6.7%	2.2%	0.0%	0.0%	2.5%
Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%
		Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Question 9	Strongly Agree	26.7%	34.8%	7.7%	33.3%	28.8%	Question 10	Strongly Agree	20.0%	37.0%	7.7%	50.0%	30.0%	Question 11	Strongly Agree	20.0%	26.7%	0.0%	50.0%	22.8%
	Agree	53.3%	45.7%	53.8%	66.7%	50.0%		Agree	40.0%	41.3%	30.8%	50.0%	40.0%		Agree	26.7%	46.7%	61.5%	50.0%	45.6%
	Neither Agree,Disagree	13.3%	6.5%	15.4%	0.0%	8.8%		Neither Agree,Disagree	33.3%	8.7%	30.8%	0.0%	16.3%		Neither Agree,Disagree	33.3%	15.6%	7.7%	0.0%	16.5%
	Disagree	0.0%	13.0%	23.1%	0.0%	11.3%		Disagree	0.0%	13.0%	30.8%	0.0%	12.5%		Disagree	6.7%	8.9%	30.8%	0.0%	11.4%
	Strongly Disagree	6.7%	0.0%	0.0%	0.0%	1.3%		Strongly Disagree	6.7%	0.0%	0.0%	0.0%	1.3%		Strongly Disagree	13.3%	2.2%	0.0%	0.0%	3.8%
Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%	Total		100.0%	100.0%	100.0%	100.0%	100.0%
		Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total			Good Shepherd	CITAM	MCK ST PETERS	ECFCI	Total
Question 12	Strongly Agree	20.0%	37.0%	8.3%	60.0%	30.8%														
	Agree	33.3%	41.3%	41.7%	40.0%	39.7%														
	Neither Agree,Disagree	13.3%	13.0%	16.7%	0.0%	12.8%														
	Disagree	20.0%	8.7%	33.3%	0.0%	14.1%														
	Strongly Disagree	13.3%	0.0%	0.0%	0.0%	2.6%														
Total		100.0%	100.0%	100.0%	100.0%	100.0%														

*Appendix H: Respondent perceptions on how their church enabled parents nurture their children Christian faith at home.*

Question	Response					Total %
	Strongly Agree	Agree	Neither Agree, Disagree	Disagree	Strongly Disagree	
Train parents to lead children to Christ between age 4 - 14	35%	34%	14%	14%	3%	100%
Train parents the importance of church ordinances	43%	50%	4%	3%	1%	100%
Training parents & facilitating for home spiritual nurture	24%	54%	11%	9%	3%	100%
Train parent on a Lifestyle of love as they nurture their children	35%	41%	11%	10%	3%	100%
Train parents to take leadership in nurturing their children faith	33%	43%	11%	10%	3%	100%
Train parents to make prayer a lifestyle at home with their children	39%	37%	14%	9%	1%	100%
Train parents to provide holistic nurture to their children	34%	44%	8%	13%	1%	100%
Train parent to make their home recreational, intimate effective for nurturing children Christian faith.	22%	42%	18%	16%	3%	100%
Train parents to model and mentor their children	29%	50%	9%	11%	1%	100%
Train parent to have home family church which includes Children in worship, prayer, Bible reading and fellowship	30%	40%	16%	13%	1%	100%
Train parent to practice age appropriate discipline with nurture of children Christian faith at home	23%	46%	16%	11%	4%	100%
Train parent to read Scriptures to children at home and partake all church ordinance through a covenant relationship.	31%	40%	13%	14%	3%	100%
Train fathers deliberately to	23%	38%	24%	11%	4%	100%

nurture their children Christian faith at home						%
Train parents to have skills to ensure family fellowship	34%	34%	20%	9%	3%	100%
How tangible are the programme which enable parents nurture Children Christian faith at home	14%	33%	22%	16%	15%	100%
Do the churches supply tangible Christian education material to be used by the parents at home to nurture their children Christian faith	8%	41%	18%	18%	15%	100%
Are the programme making parents reliable in nurturing their children at home	8%	40%	13%	30%	9%	100%
Are the parent responsive to all their roles of nurturing Children at home	9%	38%	15%	28%	9%	100%
Are the parent consistently nurturing the children at home with effective assurance	13%	33%	15%	27%	12%	100%
Are the parents nurturing their children at home with sufficient empathy	10%	34%	18%	27%	11%	100%
Total	495%	812%	291%	300%	103%	2000%
Percentage	25	41	15	15	4	100

## Appendix I: Consent Form for Pastors

THE ROLE OF THE CHURCH IN ENABLING THE PARENTS TO NURTURE  
CHILDREN'S CHRISTIAN FAITH: A CASE OF SELECTED CHURCHES IN  
NAIROBI COUNTY.

RESEACHER: Stephen Kinoti Marangu Department of Theology and  
Pastoral Studies, Daystar University, Nairobi, Telephone: 0721246268.

Introduction:

Dear Respondent. The purpose of this consent form is to formally request you to participate in the study .Also it serves as evidence that your consent was sort and you obliged to take part in the research. Before you consent the researcher will inform you the things you need know about the study you are just about to participate You would have gone through what is called "informed consent."  
What is the purpose of the study?

The study is an academic pursuit .The purpose is to evaluate how parents are enabled to nurture their children Christian faith in your church

Length of your participation in this study: The interview will be a one time, and at least an half an hour interview.

What are the benefits of taking this study?

The study will establish how effectively this service is done in your church and the study finding will be used to make suggestions on how to improve on this service. At the end of the research, a copy of the dissertation will be presented to your church through you.

How will my confidentiality be protected?

Your personal information will not be disclosed in this study. All ethical consideration will be observed. All records provided for this study will be treated with the confidentiality required.

CONSENT AND SIGNATURES

I consent and volunteer to take part in this research.

\_\_\_\_\_

Respondent

Date

\_\_\_\_\_



Researcher

Date

Appendix J: Research Permit for Research

**CONDITIONS**

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit**
- 2. Government Officers will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.**

  
**REPUBLIC OF KENYA**  
  
**National Commission for Science, Technology and Innovation**  
**RESEARCH CLEARANCE PERMIT**  
**Serial No. A 5668**  
**CONDITIONS: see back page**

DAYSTAR



**THIS IS TO CERTIFY THAT:  
 MR. STEPHEN KINOTI MARANGU  
 of DAYSTAR UNIVERSITY, 43690-100  
 Nairobi, has been permitted to conduct  
 research in Nairobi County**

**Permit No : NACOSTI/P/15/4935/6319  
 Date Of Issue : 7th July,2015  
 Fee Received :Ksh 1,000**

**on the topic: THE ROLE OF THE CHURCH  
 IN ENABLING THE PARENTS TO NURTURE  
 CHILDREN'S CHRISTIAN FAITH: A CASE  
 OF SELECTED CHURCHES IN NAIROBI  
 COUNTY.**

**for the period ending:  
 6th November,2015**



*[Handwritten Signature]*

**Applicant's  
 Signature**

*[Handwritten Signature]*

**Director General  
 National Commission for Science,  
 Technology & Innovation**

**DAYSTAR UNIV**



## NAIROBI CITY COUNTY



TELEGRAM "SCHOOLING"  
TELEPHONE: 2221166/224281  
EXT: 2426 /2590

CITY HALL ANNEXE:  
P. O. BOX 30298 GPO- 00100,  
NAIROBI, KENYA

## EDUCATION DEPARTMENT

GL/NC/141 VOL.V/179

8<sup>th</sup> July, 2015

**Stephen Kinoti Marangu**  
**Daystar University**  
**P. O. Box 44400-00100**  
**NAIROBI**

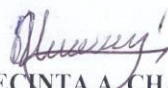
**RE: RESEARCH AUTHORIZATION**

Reference is made to the above request following your approval by the National Commission for Science, Technology and Innovation through letter ref. NACOSTI/P/15/4935/6319 dated 7<sup>th</sup> July, 2015.

I am pleased to inform you that authority to carry out research in Nairobi County on "*The Role of the Church in Enabling the Parents to Nurture Children's Christian Faith: A Case of Selected Churches in Nairobi County*" has been granted.

You are therefore advised to liaise with the relevant actors in this field for data collection. A copy of the research report should thereafter be submitted to this office upon completion of the study.

I wish you success in this undertaking.

  
**JECINTA A. CHARLES**  
**FOR: CHIEF OFFICER EDUCATION, CHILDREN AND YOUTH AFFAIRS**



NATIONAL COMMISSION FOR SCIENCE  
TECHNOLOGY AND INNOVATION

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2241349,310571,221  
9420 Fax: +254-20-  
318245, 318249 [Email:  
secretary@nacosti.go.ke](mailto:secretary@nacosti.go.ke)

9<sup>th</sup> Floor, Utalii  
House Uhuru  
Highway  
P.O. Box 30623-

Ref: No.

Date:

7<sup>th</sup> July, 2015

NACOSTI/P/15/4935/6319

Stephen Kinoti Marangu  
Daystar University  
P.O Box 44400-00100  
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The role of the church in enabling the parents to nurture children's christian faith: A case of selected churches in Nairobi County,*" I am pleased to inform you that you have been authorized to undertake research in Nairobi County for a period ending 6<sup>th</sup> November, 2015.

You are advised to report to the County Commissioner and the County Director of Education, Nairobi County before embarking on the research project.

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

SAID HUSSEIN FOR:  
DIRECTOR-GENERAL/CEO

Copy to:  
The County Commissioner  
Nairobi County.

COUNTY COMMISSIONER  
NAIROBI COUNTY  
PO BOX 301240100 NBI  
TEL 341666

The County Director of Education

31 JUL 2015

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