

Curriculum And Strategy for Child Discipleship at CPC
An Overview
Rev. Preston Graham Jr.

For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

Excerpts from Acts 2:39; Gen. 17:7; Acts 16:31
Compiled in BCO 65.5 pertaining to the promises of God to Covenant Parents

1. *Do you acknowledge your child's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit?*
2. *Do you claim God's covenant promises in (his) behalf, and do you look in faith to the Lord Jesus Christ for (his) salvation, as you do for your own?*
3. *Do you now unreservedly consecrate your child to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before (him/her) a godly example, that you will pray with and for (him/her), that you will teach (him/her) the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring (him/her) up in the nurture and admonition of the Lord?*

The Vows Of Covenant Parenting (BCO 65.5)

The Importance of a Home and Church Cooperative:

BCO

28-1. The spiritual nurture, instruction and training of the children of the church are committed by God *primarily* to their parents. They are responsible to the church for the faithful discharge of their obligations. It is a principal duty of the church to promote true religion in the home. True discipleship involves learning the Word of God under the guidance of the Holy Spirit both at home and in the church. Without learning there is no growth and without growth there is no discipline and without discipline there is sin and iniquity (1 Timothy 4:7).

28-2. The home and the church should also make special provision for instructing the children in the Bible and in the church Catechisms. To this end Sessions should establish and conduct under their authority Sunday schools and Bible classes, and adopt such other methods as may be found helpful. The Session shall encourage the parents of the church to guide their children in the catechizing and disciplining of them in the Christian religion.

28-3. The church should maintain constant and sympathetic relations with the children. It also should encourage them, on coming to years of discretion, to make confession of the Lord Jesus Christ and to enter upon all privileges of full church membership. If they are wayward they should be cherished by the church and every means used to reclaim them.

The Importance of Experiencing the Gospel in Family Relations:

The gospel is as much “caught” as “taught.” There is a culture to the gospel that makes it safe to be morally flawed without digressing to moral licentiousness, where forgiveness and grace are the norm rather than the exception. To be sure, “law” and “grace” are not only compatible, but are also necessary components of the gospel wherein true confession and faith are nurtured. The culture of the Gospel will show itself when we “speak the truth” to one another

about the gospel in love—which is to be one another’s greatest human advocate *for* grace. (Notice that I have interpreted the famous Ephesians 4:15 passage in its greater context as to NOT mean “be each others worse critic.”) The culture of the gospel will both cherish family “rules” in order to protect family identity and patterns of family interaction, but without a rigid and/or legalistic practice of these rules. The culture of the gospel relative to parenting covenant children will assume in them Christ’s Spirit by baptism, albeit awaiting and nurturing them to discern a personal and self-aware faith as an emerging adult.

The Importance of *Family Worship* (not to be confused with *Christian Education/Instruction*)

There is perhaps no more single “program” that will nurture faith than for the whole family to practice that faith in the worship of God together. Family worship is not education or Bible School. It is not even primarily an exercise of parenting children, at least not directly. It is a time when we are all as children of God, remembering Him and cherishing His gracious gifts to us both in creation and redemption. Good family worship is simple, brief and God centered. It will include 1) singing a hymn or two (preferably one that will transcend age), 2) reading of a passage of scripture with minimal comment other than to get the gist of what we are to remember about God and our salvation, and 3) a season of corporate prayer (Adoration, Confession, Thanksgiving and Supplication(intercession)—“ACTS”).

The Importance of *Catechism Training*:

Catechism is simple question/answer summaries of what the Bible principally teaches according to the consensus of the church over the ages. We use the *Westminster Shorter Catechism*, specially written to instruct children in the faith, albeit in the 17th century. Notwithstanding some difficult and/or outdated language, we feel that it is important that our children grow up to not only learn the teachings of the Christian faith, but also to do this with the confidence that comes from sharing in the same faith, even with the same language, that was shared in by the greater Christian family over a 2000 year history. While words like “justification” and “effectual calling,” are not often heard today, they are words none the less that served to anchor the hopes and convictions of our spiritual mothers and fathers, even as to allow us to participate in a living conversation with them. To be sure, our young children may not understand the concepts completely, or hardly at all in some cases. But don’t be mistaken into thinking that nothing is happening. Quite the contrary, by catechism instruction the church/parent is placing important categories into the child’s memory, categories (or files of facts) that will become the basis of distinguishing and understanding things taught in sermons, Sunday School instruction, and the various “waves” of catechism review and instruction that will be repeated throughout our curriculum (see below for three distinct “waves” or stages of catechism instruction that are roughly patterned after the classical categories of “grammar, dialectic and rhetorical” stages of learning-- wherein each stage is vital to the others).

The best way to teach catechism is to break the sentences up into short phrases, and take time to teach each phrase in succession to the other. Typically, no more than one catechism question can be learned per week, and then as more and more are learned, a careful review of previous catechism will require perhaps more weeks per catechism. The parent is encouraged to begin each new catechism by a reading of scripture (these are also provided in the *Westminster Catechism*, but of course other pertinent scriptures can be read as well—the important thing is to keep it to 1 or 2 short passages, less we overwhelm.) Again, the parent is encouraged to KEEP IT SIMPLE! There will be other contexts for the truths to be understood more deeply and personally. Also be encouraged that “memorization” is much easier for younger children than parents given that they are not yet print oriented in their learning. That

being said, catechized children will find it easier and easier to memorize as the process continues. You may also want to reward children for their diligence with a special outing or treat with the family upon completion of a certain number of catechisms. We should learn to celebrate their work and accomplishments!

A Suggested Age-Specific Program of Catechism Instruction:

At Home:

- *The First Catechism:* Starting at around 2-2.5 years of age. They are very simple and good for getting your child started. However, you will not be able to finish all 145 of these questions before starting the more traditional Westminster questions. You will want to reduce them to no more than 52—a recommendation of appropriate questions is here attached to include the more fundamental teachings of a confessional theology, albeit at a very basic “level” in preparation for the *Westminster Shorter Catechisms*.
(Another resource for scripture is Susan Hunt’s ABC Bible Verses, presently being used during the “Young Mom’s Bible Study” every Tuesday at church)
- *The Westminster Shorter Catechism:* Beginning around 4-6 years old (somewhat dependent on your child), which is when they also begin to attend the Children’s Assembly for brief catechism review and instruction. (see below) The Pastor recommends that each covenant child memorize questions 1-42, 84-88, 94, 96, and 98. It is recommended that the student become familiar with all the remaining questions, perhaps reading them with parents followed by a brief explanation.

Warning! Throughout the catechism process, DON’T FORGET THE GOSPEL! Most especially, the gospel is taught in the catechisms by the order of doctrines themselves.. For instance, notice that the “chief end of man” to “glorify God and enjoy Him forever” is immediately followed by the reality that we, in our sin, don’t do this—such that as the order continues as to accomplished this “chief end” by faith in Christ and applied to us in justification and then followed by the grace of God that enables us more and more to glorify and enjoy God forever in sanctification, etc. The point of the order is significant, that we are ultimately assured of God’s love not by means of our ability to glorify God, but by means of Christ’s work to glorify God on our behalf. This fundamental “order of salvation” that is displayed throughout the Shorter Catechisms cannot be lost at any single point throughout, lest the whole program deteriorate into a legalistic venture of works righteousness, even as puffed up with the pride of memorizing catechisms answers!

At Church: *Children’s Assembly for ages 4 through 6th grade*

Catechism’s are reviewed with a content related hymn, brief instruction and memory review.)

Sunday School Curriculum & Other Age Specific Discipleship Opportunities through the Church

Through 4th Grade:

Sunday School

Our updated curriculum, *Walk With Me*, is based on a biblical and Reformed understanding of God’s Word. It consist of two years of sequential Bible stories per class helping the students discover how the Bible relates to their daily lives while encouraging them to make a personal commitment to Christ. *Walk With Me* is also fun for all kids as it utilizes a theory of learning known as Multiple Intelligences,

which emphasizes the fact that all kids learn differently. Applying this approach to lessons and activities allows kids to be reached in ways that they learn best which in turn keeps them interested in Sunday school. Ages 4 through 4th grade lessons tour both the Old and New Testament narratives in a redemptive historical manner.

A Note about Classroom Management:

5th-6th Grades: *Sunday School*

A two year redemptive-historical review of the Bible - The idea here is that the children have been exposed to various Bible stories depicting God's faithfulness and various themes of salvation, but are now enabled to see the "meta-story" of redemption from beginning to end within the framework of God's covenant with a special people. This enables the student to identify him/herself with an unbroken history of God's family, together with the cohesiveness of the Christian revelation, especially as compared to the other world religions that will be studied later. In short, a redemptive historical study will emphasize God's redemptive covenant with a special people by taking the events of the Bible in order. In addition to a redemptive historical study of the Bible, students will spend at least one semester studying Christian relationships, parental authority, the church and choice making as related to the adolescent journey.

- Fall 2005 - Story of the Beginning. The history of man, God's creation, from Eden to the Tower of Babel.
- Winter-Summer 2006: God's People and God's Promise. From Abraham to their return from captivity.
- Note: This curriculum is being revised by GCP and will be a work in process in 2006-2007.

7th-8th Grades:

Sunday School:

An approximately two-year study of the *Westminster Confession of Faith* - A *Confession* is merely the consensus of a church as to what the Bible principally teaches, which is a far better way of interpreting the Bible than left to ourselves. As a student, having already become familiar with the basic categories of faith (learning it as "facts" or "grammar" by Catechism training throughout their childhood), these emerging adult students are now enabled to think more deeply and systematically about the Christian teachings as related to Christian faith and practice (the dialectic phase). This curriculum is complemented by a "Tough Answers to Tough Questions" study lasting at least one semester that addresses many of the social issues that face teenagers today and pose a challenge to their faith.

Jr. and Sr. High Retreat sponsored by New England PCA

Every year, our Jr. and Sr. High kids participate in a regional youth retreat sponsored by the Southern New England Presbytery. This has proven to be an excellent time for building Christian relationship with peers around the greater New England region, and to hear the gospel proclaimed in a fresh, youth-targeted, way. It usually happens in early Spring.

High School: (9th-12th) *Sunday School:*

- *Christianity and Pluralism:* The Christian faith is compared and contrasted with other world religions and worldviews. This study takes about 2 years and will be spent learning how to preserve and integrate Christian faith with the plethora of "other" belief systems in order to ground the student in Christian faith, albeit in a way that is charitable to other faiths as well. The emphasis is to recognize the "common grace" elements that are in other religions and philosophies, but also to show how they all fall short of the test of special revelation as a

“redemptive history” and fall short of offering true and radical grace according to the gospel of Jesus Christ.

- *Vocation and Calling*: A study in discerning God’s will generally by means of a “Wisdom Model” vs. various other erroneous models that are “out there” in both Christendom and the culture at large. This model is then applied to just topics as dating and marriage, civil sphere callings, church callings, and family callings respectively.
- *Gospel Transformation*: A curriculum that applied the radical nature of God’s grace in the gospel to all aspects of life and faith. The gospel is here presented not only as a message, or even a “ticket” into heaven, but as “the power of God “ unto all things pertaining to a transformed way of life!

A Three-Year Theology Camp (offered to 8th through 12th grade students during the last week in June)

If Christian teaching is to become a personal and living “confession,” it must be rediscovered in every generation afresh and anew. The basic purpose of this camp then is to aid the process of “faith seeking understanding” in order that the student might discover and own for him/herself the Christian faith., especially as being tested intellectually socially, and emotionally. Toward this end, two programmatic goals are targeted. The first goal is to help the students identify with and be encouraged in their faith by those who have gone before them in many of the same challenges to faith. This is accomplished by a three year discovery of the American Puritans. By visiting the early Puritan sites spanning from Boston to Princeton, the student visits the deeply personal biographies of earlier believers as they confronted such issues as death and dying, Christ and culture, church and state, practical Christianity, persecution, legalism, etc. Second, all the basic teachings of the Christian faith are reviewed using J. I. Packers *A Concise Theology* (which is based on the Westminster Confession). And yet, as related to what has been classically described as “sacred rhetoric,” the student is confronted with the Sr. pastor as they have never seen him before—as playing the “devils advocate” towards the Christian faith (or the “Socratic” method) wherein no rock is left unturned relative to the intellectual and personal challenges of the Christian faith. Together, the students seek to “convert the wayward pastor”—until finally the pastor comes out of his stupor and helps the students reflect on what is required to really believe, own and defend the Christian faith. The theology camp has been perhaps one of the most unique and successful things that CPC has done for its covenant children and their friends over the years. While most students are reluctant at first to attend (the name doesn’t help), after even one week, most will admit that it was one of the most exhilarating weeks of their lives, not to mention the deepening Christian friendships that are formed as a result.

College- High School Mentorship Ministry: (offered to 9th –12th grade students)

For the purpose of Christian mentoring, each high school student at CPC is matched with a Christian college student attending our church. This is an excellent time for families to “adopt” college students into their family for the years of their matriculation at one of the area colleges/universities, and in so doing discover a “big brother/sister” who can help their high school child own the Christian faith and wrestle with the many issues that confront them in integrating their faith within a secular world.

Issues Pertaining to Communicant Membership:

- C.f. *Letter To Covenant Children Seeking Communicant Membership*
- The new relationship between the child and the church. When a covenant child they are examined and admitted to the Lord’s Table, where they related to the church as an adult.
- The implications of Christian Baptism—not necessarily saved, not necessarily immediately saved, but ordinarily saved such as to bias our approach in parenting.

WCF 28.6

The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.

- The issues of “age of discernment”

BCO 56.4.j

By virtue of being children of believing parents they are, because of God's covenant ordinance, made members of the Church, but this is not sufficient to make them continue members of the Church. When they have reached the *age of discretion*, they become subject to obligations of the covenant: faith, repentance and obedience. They then make public confession of their faith in Christ, or become covenant breakers, and subject to the discipline of the Church.

- The meaning of “confirmed” faith vs. “conversion” necessarily.

We are *not* awaiting conversion necessarily, as we believe that this *ordinarily* begins at their baptism, albeit ultimately contingent on God's sovereign grace in election. As a child grows to pray, recite the creeds in worship, sing hymns to God and put their hope in Christ—they are being converted, even as this is initiated by God by the Holy Spirit acting in, with and through Christian baptism, although not necessarily, and not necessarily immediately as all things pertaining to salvation are ultimate contingent on God's sovereign grace acting through election. In other words, we are not thinking of covenant children as moving from a condition of “no-faith” to “true and saving faith,” rather “unconfirmed faith” (but faith all the same) to a “confirmed or adult profession of *personal* faith” as self-consciously distinguished (both intellectually and emotionally) from their parents faith. This “confirmed faith” is as much related to their developmental maturity as their spiritual condition, as to be capable of discerning for themselves the meaning of the cross in relation to false faith (idols) and christian responsibility in the church (c.f. 2Cor.10-11 as related to the meaning of “discerning the body and blood of Christ.)

- The text of “Confession and faith *alone*” vs. Faith plus works in discerning true and saving faith and Christian Assurance

Most kids are by nature “moralistic” given the obvious issues of parenting obedience. Therefore, it is important that parents and pastors help children understand that we are NOT waiting for some level of accomplished obedience, but in fact a discernment of their capacity to repent of ever thinking they could obey enough to gain God's ultimate favor and adoption into the family of God. Thus, true “repentance” is not the same as “stop sinning.” Rather, true repentance is to confess that we are so morally flawed and broken as to be without hope save in God's mercy revealed in Christ, leading then to faith that embraces Christ and his performance and work as the basis for our right standing with God. This will of course result in seeking God's help to “stop sinning” as related to being set free from the bondage of sin and being transformed by the gospel, but this is not the same as repentance and faith unto salvation. To say it simply, we are saved by grace through faith alone (of which repentance is the renouncing self-confidence side of turning to Christ), albeit a faith that is never alone given that the same Holy Spirit that enables us to believe is at work in our lives to enable us more and more, albeit never completely in this life, to serve and obey God.

Attachment #1: Recommended *First Catechism* Questions (Published by GCP)

Q. Who made you?

A. God.

Q. What else did God make?

A. God made all things.

Q. Why did God make you and all things?

A. For his own glory.

Q. How can you glorify God?

A. By loving him and doing what he commands.

Q. Why ought you to glorify God?

A. Because he made me and takes care of me.

Q. Where do you learn how to love and obey God?

A. In the Bible alone.

Q. How many Gods are there?

A. There is one true God.

Q. How many persons are there in the Godhead?

A. Three

Q. Who are these persons?

A. The Father, the Son, and the Holy Spirit.

Q. Where is God?

A. He is everywhere.

Q. How long has God existed?

A. He has always been.

Q. How is man unique?

A. He bears God's image.

Q. Who were our first parents?

A. Adam and Eve.

Q. What was Adam like at creation?

A. He was good.

Q. Did Adam remain good?

A. No, he sinned.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. What does every sin deserve?

A. The wrath and curse of God.

Q. What came of Adam's sin?

A. Death came to all men.

Q. How may we be saved from sin and death?

A. Not by works, but by faith in Jesus Christ.

Q. Who is Jesus Christ?

A. He is God's Son.

Q. Did Jesus ever sin?

A. No, only He is righteous.

Q. What did Jesus do for His people?

A. He kept the whole law for His people, suffered the punishment due to their sins, and conquered death by rising again.

Q. For whom did Christ obey and suffer?

A. For those whom the Father had given Him.

Q. What did Christ give to His people?

A. His own righteousness.

Q. What did He take from His people?

A. Their sin.

Q. Who will be saved?

A. Only those who repent of sin, believe in Christ, and lead holy lives.

Q. What is it to repent?

A. To be sorry for sin, and to hate and forsake it because it is displeasing to God.

Q. What is faith?

A. Resting on Christ for salvation.

Q. What is meant by the Atonement?

A. Christ's satisfying divine justice, by his sufferings and death, in the place of sinners.

Q. What is justification?

A. It is God's forgiving sinners, and treating them as if they had never sinned.

Q. What is sanctification?

A. It is God's making sinners holy in heart and conduct.

Q. Can you repent and believe in Christ by your own power?

A. No, the Holy Spirit gives faith.

Q. How many commandments did God give on Mount Sinai?

A. Ten Commandments.

Q. What is the sum of the Ten Commandments?

A. To love God with all my heart, and my neighbor as myself.

Q. How many sacraments are there?

A. Two.

Q. What are the sacraments?

A. Baptism and the Lord's Supper.

Q. Why did Christ appoint these sacraments?

A. To distinguish his disciples from the world, and to comfort and strengthen them.

Q. What sign is used in baptism?

A. The washing with water.

Q. What does this signify?

A. That we are cleansed from sin by the blood of Christ.

Q. Who are to be baptized?

A. Believers and their children.

Q. Why should infants be baptized?

A. Because they have a sinful nature and need a Savior.

Q. To what does your baptism bind you?

A. To be a true follower of Christ.

Q. What is the Lord's Supper?

A. The eating of bread and drinking of wine in remembrance of the sufferings and death of Christ.

Q. What does the bread represent?

A. The body of Christ, broken for our sins.

Q. What does the wine represent?

A. The blood of Christ, broken for our salvation.

Q. Who should partake of the Lord's Supper?

A. Only those who repent of their sins, believe in Christ for salvation, and love their fellow men.

Q. Where is Christ now?

A. In heaven, interceding for sinners.

Q. Will Christ come again?

A. Yes, at the last day Christ will come to judge the world.

Q. What will become of the wicked on the day of judgment?

A. They shall be cast into hell.

Q. What is hell?

A. A place of dreadful and endless torment.

Q. What will become of the righteous on the day of judgment?

A. They shall be taken to heaven.

Q. What is heaven?

A. A glorious and happy place, where the righteous shall be forever with the Lord.

Attachment #2: Letter to Children Seeking Communicant Membership

Dear Covenant Child of CPC,

I am delighted that you have expressed interest in becoming a communicant member at CPC wherein you will relate to Christ and his church self-consciously, voluntarily and maturely as an adult Christian! The transition you seek is not so much a transition from “non-Christian” to “Christian.” Rather it is the transition from “unconfirmed faith” and “non-communicant” member of the church to “confirmed faith” and “communicant” member of the church. The conditions are NOT that you are now somehow “more holy” but that you are now fully aware that you are not “holy” in a way that has enabled you to personally and self-consciously profess your faith in the gospel of Jesus Christ. This is the meaning of Paul’s exhortation concerning the Lord’s Table in I Cor. 8:11 requiring self-examination in relation to the promises of the gospel.

What all this means is that throughout your life, ever since you were consecrated to God at your baptism, you have been raised belonging to God by “faith,” even if that faith was developing and even if that faith was less “your own” and more a faith being handed down to you through your parents and church. Furthermore, your relationship to the church was as a child, even as the church related to you through your parents for the most part. Now, you are seeking to relate to the church as an adult wherein you have been enabled by God’s grace to discern in yourself a saving faith in Jesus Christ--- a faith that is now self-aware and capable of self-examination as fitting the developmental maturity of an adult. Your rights and responsibilities to the church are one and the same as your parents, even if in other aspects of your life you are still living under your parents’ authority.

In short, we believe that in spite of all the twist and turns, God has been present in your life as mediated through the “household of God,” albeit a church that is described by Paul as an “earthen vessel” in her human imperfections. It is an incredible thing that God has been in your life already, moving and shaping you to adulthood, and a personal profession of faith in Christ! This is further summarized in our *Book of Church Order* in the following way:

- 57-1. Believers' children within the visible Church, and especially those consecrated to God in Baptism, are non-communicating members under the care of the church. They are to be taught to love God, and to obey and serve the Lord Jesus Christ. When they are able to understand the Gospel, they should be earnestly reminded that they are members of the church by birthright, and that it is their duty and privilege personally to accept Christ, to confess Him before men, and to seek admission to the Lord's Supper.

As you prepare for this momentous transition in your life, I would ask that you read the essays included in your new members packet and briefly review/discuss them with your parent(s). You will then want to set up a consultation with the pastor to do the same. And assuming that “all systems are go,” we will move forward with a meeting with the church elders for you to be examined in a “credible profession of faith.”

We are very thankful to have you in our church. May God bless you at this very special time of your spiritual journey!

I am affectionately yours,

Pastor Graham

Readings for Communicant Membership:

1. *Basic Questions, Q& A With The Pastor (Introduction to CPC Booklet)*
2. *Membership At CPC (Introduction to CPC Booklet)*
3. *Centrality of the Gospel, Tim Keller*

To be completed by applicant:

1. *Personal Confession and Testimony Worksheet*
2. *Biographical Information*
3. *Membership Covenant*
4. *Opportunities Inventory*

Attachment #3: Pastor's Recommended Bibliography

Marriage

*Dan Allender, Tremper Longman, *Intimate Allies*

Allender, Dan and Longman, Tremper.

_____, *Bold Love.*

_____. *Communication: Intimate Marriage Series*

_____. *Dreams and Demands: Intimate Marriage Series.*

_____. *Family Ties: Intimate Marriage Series.*

_____. *Forgiveness: Intimate Marriage Series.*

_____. *Intimate Allies.*

_____. *Intimate Marriage Curriculum Kit.*

_____. *Intimate Marriage Leader's Guide.*

_____. *Male and Female: Intimate Marriage Series.*

_____. *Sexual Intimacy: Intimate Marriage Series.*

_____. *The Cry of the Soul.*

_____. *The Goal of Marriage. Intimate Marriage Series.*

_____. *The Intimate Mystery: Creating Strength and Beauty in Your Marriage.*

*Bryan Chapell, *Each for the Other: Marriage AS It IS Meant To Be*

Parrotti, *When Bad Things Happen to Good Marriages*

*Larry Crabb, *The Marriage Builder*

Mack, *Strengthening Your Marriage*

Stanley, MacCain, Bryan, Trathen, *A Lasting Promise*

*Mike Mason, *The Mystery of Marriage*

Charlei Shedd, *Letters To Karen*

Markman, et. Al, *Fighting For Your Marriage*

Dana Mack and David Blank, *the Book of Marriage: the Wisest Answers to the Toughest Questions*

Alistair Begg, *Lasting Love*

Crabb, Larry. *The Silence of Adam. Becoming Men of Courage in a World of Chaos.*

McCluskey, Christopher and Rachel. *When Two Become One: Enhancing Sexual Intimacy in Marriage.*

Smith, Scotty. *Objects of His Affection: Coming Alive to the Compelling Love of God.*

_____. *Reign of Grace: The Delights and Demands of God's Love.*

Family

Susan Hunt, *A Place of Grace*

Ken Sande, *Peacemaking for Families*

Paul Tripp, *War of Words*

Ron Blue, *Master Your Money*

B.M.Palmer, *The Family*

J.W. Alexander, *Family Worship*

E. Schaeffer, *What Is A Family*

Beyer, *The Family of God*

Jay Adams, *Christian Living in the Home*

The Godly Family (A Series of Essays—Puritan)

Parenting

Seel, David John. *Parenting Without Perfection.*

Allender, Dan. *How Children Raise Parents: The Art of Listening to Your Family.*

_____. *The Healing Path.*

_____. *The Wounded Heart.*

_____. *The Wounded Heart: A Companion Workbook.*

VanKyken, *Rediscovering Catechism*

Thomas, Gary. *Sacred Parenting.*

Mary Ruth Murdoch, *Raising a Christian Daughter*

Robbie Costeman, *Parenting in the Pews*
Preston Graham, *A Baptism That Saves*
David Seel, *Parenting Without Perfection*
James Dobson, *Dare To Discipline*
James Dobson, *Self Esteem*
Susan Hunt, *Heirs of the Covenant*
Susan Hunt, *Spiritual Mothering*
Marion Schoolland, *Leading Little Ones to God*
Bradley, *Child Training Tips*
Miller, C John & Juliani, Barbara. *Come Back Barbara.*
Spurgeon, *Come Ye Children*
John Tallach, *God Made them Great*
Richard Bacon, *Children In the Worship of God*
Campbell, *How to Really Love Your Child, How to Really Love Your Teenager*
Trumbull, *Hints on Child Training*
Lou Priolo, *The Heart of Anger*
*Ted Tripp, *Shepherding A Child's Heart*
*Paul Tripp, *Age of Opportunity*
Strommen and Hardel, *Passing on the Faith*
Smith, *How to Lead A Child To Christ*
Huggins, *Parenting Adolescents*
Meade, *Training Hearts and Teaching Minds*
Wayne Hastings, *The Sound of My Daughter's Voice*
Devries, *Family Based Youth Ministry*
Cynaumon, *Single Parent with Troubled Kids*
Marva Dawn, *Is It A Lost Cause?*
Susan Schaeffer MaCauley, *For the Childrens Sake*
John Abbott *The Mother at Home*
Built On the Rock, CD Rom—1-38 Shorter Catechism to Song