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TEACHING MULTI-GENERATIONAL UNITY AT  
BETHEL EVANGELICAL BAPTIST CHURCH,  
FORT LAUDERDALE, FLORIDA

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Patrick Jules  
May 2014

**APPROVAL SHEET**

TEACHING MULTI-GENERATIONAL UNITY AT  
BETHEL EVANGELICAL BAPTIST CHURCH,  
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## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	vi
PREFACE .....	vii
Chapter	
1. INTRODUCTION .....	1
Purpose .....	1
Goals .....	1
Ministry Context .....	2
Rationale for the Project .....	4
Definitions and Limitations .....	7
Project Methodology .....	8
2. THE BIBLICAL AND THEOLOGICAL BASIS FOR TEACHING GENERATIONAL UNITY .....	10
God Creates .....	10
Human Influences that Hinder Unity .....	11
First Corinthians 1:10-17 .....	11
Ephesians 2:11-22 .....	15
Acts 15:1-21 .....	17
Acts 8:26-40 .....	20
Romans 15:7-12 .....	22
John 17:11-26 .....	24
Conclusion .....	29

Chapter	Page
3. THEORETICAL AND PRACTICAL SUPPORT FOR FOSTERING GENERATIONAL UNITY .....	30
Culture Defined .....	30
American Generations .....	36
Haitians in America .....	41
The Second Generation .....	45
The Third Generation .....	47
The Church: American and Haitian Culture Clashes .....	47
Cultural Shifts .....	48
Fostering Generational Unity .....	52
Conclusion .....	55
4. PROJECT DESIGN .....	56
Preparation for the Seminars .....	57
Focus Group Selection .....	57
Meeting with the Focus Group .....	60
Project Summary .....	69
5. CONCLUSION .....	71
Evaluation of Purpose .....	71
Evaluation of Goals .....	72
Background of Participants .....	75
Strengths .....	76
Weaknesses .....	78
What I Would Do Differently .....	79
Theological Reflections .....	81
Personal Reflections .....	81
Analysis of Quantitative Data .....	83
Conclusion .....	85

Appendix	Page
1. PRE-PROJECT AND POST-PROJECT QUESTIONNAIRE .....	87
2. TEACHING SERIES .....	92
3. PRE-PROJECT AND POST-PROJECT QUESTIONNAIRE RESULTS ...	99
BIBLIOGRAPHY .....	103

## LIST OF TABLES

Table	Page
A1. T-test: Paired two sample for means .....	100
A2. Focus group demographics .....	101
A3. Pre-project results .....	102
A4. Post-project results .....	103

## PREFACE

I am especially grateful to several people who supported me in the Doctor of Ministry program. First, I wish to thank Dr. T. Vaughn Walker for encouraging me to enroll. His push motivated me to try and to excel. I am also grateful to Southern Seminary for granting me admission to the program. I also thank Dr. Jeff Walters, who encouraged me and counseled me to enter the black church leadership program. The professors, seminary, and classes gave me the tools needed in order to transition to the senior pastor position at my church.

I am also grateful to my parents, who encouraged me to keep working on my project. I am especially thankful for my dad, Pastor Henry Jules, for supporting me in completing my seminary education and promoting me to the senior pastor role at Bethel Evangelical Baptist Church. In addition, I thank my mom, Maggie Jules, for her countless prayers and support at all times. Additionally, I would like to thank my siblings, Ronald, Junie, and Joanna, for pushing me and also helping me during my travels to Kentucky. Their support has motivated me to continue raising the bar in ministry and education.

I would also like to thank my church, Bethel Evangelical Baptist, the staff and members for continuing to support me. They have been my laboratory in trying to challenge them to think higher about ministry and outreach. I have seen them grow over the years and praise God that the church will do great things for the Lord in the coming days. I especially think my uncle and assistant pastor Lassene Joseph for his endless counsel on generational and cultural issues impacting the church. I also thank Mrs. Rose Remilien for assisting me in my travels throughout my seminary education.

Finally, I praise God for my lovely wife, Guilene Jules. She has been my



backbone and encouragement. I am grateful that she allowed me to travel after the birth of our second son. She also granted me the freedom to study at times when she needed me the most. I also thank her for blessing us with three young men, Gavin, Ethan, and Jeremiah Jules. I am a blessed man to have a wonderful family to spend time with and cherish.

I would also like to thank God almighty for choosing me for the task in ministry. The Lord shifted me to a level that I would never imagine. I pray David's prayer that God would continue to use me to expand his kingdom in the days to come.

Patrick Jules

Fort Lauderdale, Florida

May 2014

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to teach multi-generational unity at Bethel Evangelical Baptist Church in Fort Lauderdale, Florida.

#### **Goals**

This project attempted to accomplish three distinct goals in fulfilling the overall purpose. The first goal was to evaluate current awareness on unity within the three existing generations of members in the church. This goal was measured using a survey to explore members' perception of unity in the church. The sole purpose of the survey was to obtain information and gather the proven reasons of the disunity among the three existing generations of members at the church.

The second goal was to develop a teaching series on multi-generational unity. This goal was measured by evaluating the effectiveness of the lessons. The lessons were evaluated by deacons and ministry leaders using a rubric form.

The third goal was to teach the series on multi-generational unity. The series was taught during the Sunday school hour for eight weeks. The lessons demonstrated how God desires to unite all generations and nations to his kingdom. This series included, but was not limited to, the attendance of the three generations in specific targeted multi-generational activities. Leaders helped in the measurement of the change by completing the pre-survey again to measure their awareness on new generational unities.

## **Ministry Context**

Bethel Evangelical Baptist Church is a multi-lingual church that has grown numerically over the years. The church grew mostly from members who left Haiti and arrived on the shores of Fort Lauderdale, Florida, beginning in 1976. Upon their arrival, the group searched for a Haitian church to attend but could not find one. Therefore, they started a small prayer group at a member's home. After the first meeting, the group experienced growth as more people arrived from Haiti. When the individuals arrived, others would invite them to attend the Bible study on Tuesday nights.

A majority of the members were adults who left their families in Haiti to find employment in America. As they settled in the area and found work, the adults sent for their families to join them in Fort Lauderdale. As their families came, the church continued to grow. When the group expanded, it moved and rented space at a local Baptist church in the area.

At the new location, the membership increased to 200 by 1982. It continued to expand and had 500 members in 1986. By that time, the children of the adults were becoming teenagers. The children and teens were the second generation in the church and their parents the first generation. The second generation participated in ministry at the church, but began to notice differences between themselves and their parents. Although they saw differences, it did not cause them to leave. Rather, the church saw an increase of teenagers coming to the church from Haiti. During that time, the church had a youth ministry with a mixed population. It included teens born in America and those from Haiti. The mixed group worked well together up until the end of 1999, and the church had grown to 1,000 members.

At the start of the twenty-first century, something started to happen to the church's membership. The church began losing its young members due to differences among first and second-generation members. Generational issues began developing over

contemporary worship styles, language preferences such as French versus English, culture,<sup>1</sup> and educational barriers within the administration.

The issues in the church began with the different cultures between the parents and their children. A trend occurred where adults who came from Haiti incorporated their culture in the new church in America. For instance, they told the young people that they had to look, dress, and act a certain way. The ministers would preach that the young men had to have certain haircuts, wear clothes a certain way and that they could not participate in the American culture. In the same manner, girls were forbidden to date or go to school functions. In reality, the parents were raising their kids as if they lived in Haiti, while their children followed the American culture. As a consequence, many of the children grew up to resent their parents' cultural practices, which led many to leave their home and the church after graduating high school.

The young people also left because of language preferences. The adults preferred to worship in French while their children could not read or understand the language. Many members spoke French because it was a "tool to improve their social status" in Haiti.<sup>2</sup> For that reason, many members pressed to worship in French rather than meet the needs of young people. However, the children of many of those many members were not learning or growing spiritually because of the language preferences. So, many left to attend American churches that helped them grow spiritually. Some of them even took their parents with them to the American churches, which caused a flow of lost memberships by families.

The issues in language also hindered the styles of worship in the church. Many

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<sup>1</sup>Ruben Joseph, *Why Are the Young People Leaving The Church? What We Need to DO to Keep Them In* (Fort Lauderdale, FL: self-published, 2011), 16.

<sup>2</sup>Flore Zephir, *The Haitian Americans* (Westport, CT: Greenwood, 2004), 125.

young people left because the church followed a traditional style while the young people preferred contemporary. Many of the traditional styles include using the Haitian-French hymnal. Most the songs have significance for the French-speaking members but do not have the same value for the young people. The young people on the other hand preferred to worship in English because they could relate to it better. However, incorporating English songs in the worship services divided the worship service. When they worshiped in French, all the students would sit down while the adults participated. In the same manner, when the young people would worship in English, many adults would not participate, even leaving the services early. Thus, the style of music resulted in a division of the church between English and French during worship times. The aftermath is that many young and adults members left to find churches that worshiped in their language.

Many left the church due to the educational level of the church leadership. The previous pastor did not have a college degree or seminary education similar to American ministers. He led the church on the models, which he obtained in Haiti. As a result, he would preach without showing the church members a way of application from the Bible to their everyday lives. This impacted both Haitian and American-born members who obtained higher education in America. They earned degrees while the church leaders could not teach the Bible with challenging lessons and sermons that related to current issues in their lives. Ultimately, many people left because they were hungry for the Word of God at a deeper level than the pastor could herald.

### **Rationale for the Project**

Bethel Evangelical Baptist Church is divided due to language, worship styles, culture, and education barriers. Those issues prove that this project was needed in order to teach multi-generational unity in the church and succeed in the next decade. It was needed since each generation has a new set of values that is not relevant to the previous

generation. This strain causes many in the church to find other churches that follow their cultural preferences: Haitian-born members go to traditional Haitian churches, and many American-born members leave to attend English-speaking congregations. The separation between the two groups would not go away unless the church and its leadership addressed the causes and found solutions to unite all groups in the church. To address the problems, the church taught all members generational differences among them and how to do God's work as one body. This project intended to teach multi-generational unity to the first, second, and third generations at Bethel Evangelical Baptist Church.

Teaching multi-generational unity required understanding backgrounds and differences. To begin with, the first generation includes adults who migrated from Haiti to come to the United States. They arrived with many cultural norms from their country. The second generation consists of children of the first generation. This is the generation that was born in the United States. They grew up in Haitian households but followed the American culture. This is the group that left the church in large numbers because they grew tired of the cultural limitations impeded by the first generation.

Finally, there is the third generation. These are the children of the second generation. This group makes up the children and youth ministry in the church today. This group has not had the same struggles as the second generation in the church. However, as this group grows up, they are not connecting because they do not comprehend the language in the church. The church found ways to attract and keep all three generations together at Bethel.

To attract each generation, this project focused on unity. Unity is a biblical theme emphasized in the Old and New Testaments. The New Testament focused on uniting the Gentiles and Jews in God's kingdom. First Timothy 2:5 reveals that Jesus mediated between God, the people, and their cultural differences. The theme is also one

of the last things Jesus prayed for in John 17:20: “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you” (NIV). He wanted the father to unite everyone as one in the body of Christ so that salvation could be preached to all.

In order to unite everyone, a series of generational differences in biblical times were addressed. There are different values, religious beliefs, and customs that follow different generations. For example, there were differences between Moses and Joshua, David and Solomon, the Jews and Gentiles, and between the first, second, and third generations in the church. Identifying the issues helped all groups comprehend the fashion in which to value and accept one another’s differences while serving the Lord together.

The congregation grasped how to value and accept each other to grow. It was important because growth methods have changed over the years. In the past, the church added members as people arrived from Haiti. However, times have changed due to immigration reform. Fewer individuals are coming from Haiti, and this church needs to teach its current members to welcome second and third generations back to the church. This group would like to return to their home church if the church ministered to them in a way that they could learn the Word and feel appreciated and accepted. In the same manner, the church had to make the first generation members feel at home with their culture and language while reaching out to the second and third generation.

For this project to succeed, the church informed its members about different generations in the church. Learning the differences enabled them to foster better communication and acceptance for all generations. Therefore, the project needed to teach multi-generational unity in the church or it could affect the ministry gravely in the next ten years.

## Definitions and Limitations

In this project, several key words are used to describe the demographics in the church. The church has members from many generations, which must be studied to better understand how to minister to them.

*Generation* is defined as “carriers of culture who are bound together by age, related experiences, and common outlook on life.”<sup>3</sup> A generation carries religious, spiritual and social beliefs, practices and symbols.

*The Builder Generation* is the generation born during the Great Depression (1900-1924) and World War I and II (1925-1946).<sup>4</sup> “This generation is also known as the G.I. Generation with personalities such as Bob Hope, John Kennedy, Ronald Regan and Billy Graham.”<sup>5</sup>

*The Boomer Generation* consists of people born between 1946 and 1964. The group was influenced by television, the Cold War, civil rights movement, rock and roll, and sexual revolution.<sup>6</sup>

*The Buster Generation* is also known as Generation X or Gen X. They were born between 1965 and 1983.<sup>7</sup> This generation is now in their “twenties and thirties and have experienced recessions, wars, and rise in technology.”<sup>8</sup>

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<sup>3</sup>Wade Clark Roof, Jackson W. Carroll, and David A. Roozen, *The Post-War Generation and Establishment Religion: Cross Cultural Perspectives* (San Francisco: Westview, 1995), xii.

<sup>4</sup>Edward H. Hammett, *Reaching People under 40 While Keeping People over 60: Being a Church for All Generations* (St. Louis: Chalice, 2007), 37.

<sup>5</sup>Gary L. McIntosh, *One Church Four Generations: Understanding and Reaching All Ages in Your Church* (Grand Rapids: Baker, 2002) 16.

<sup>6</sup>Ibid., 38.

<sup>7</sup>Ibid., 41.

<sup>8</sup>Ibid., 17.



*The Millennial Generation* was born after 1984. This is the generation that has grown up with technology, prosperity, and different household structures.<sup>9</sup>

*Diaspora* is defined as the “displacement and reattachment of people to another state.”<sup>10</sup>

*Culture* is the knowledge, belief, art, morals, laws, customs, and religious practices acquired by individuals.<sup>11</sup>

*First Generation Haitians* are immigrants or foreign-born Haitians.

*Second Generation Haitians* are the sons and daughters of the first generation immigrants from Haiti.

*Third Generation Haitians* are the sons and daughters of the second generation and are raised in the United States.<sup>12</sup>

One of the limitations of this project was the length of this project. This project consisted of fifteen weeks of evaluation, preparation, and teaching of multi-generation unity. Another limitation of this project was that the focus group consists of ministers and ministry leaders in the church.

### **Research Methodology**

The purpose of this project was to teach multi-generational unity among the first, second, and third generation members of Bethel Evangelical Baptist Church. The project accomplished three goals. First, it evaluated the current beliefs concerning multi-

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<sup>9</sup>Ibid.

<sup>10</sup>Michel S. Laguerre, *Diasporic Citizenship: Haitians Americans in Transnational America* (New York: St. Martin’s, 1998), 8.

<sup>11</sup>Wendy Griswold, *Cultures and Societies in a Changing World* (Thousand Oaks, CA: Pine Forge, 2004), 8.

<sup>12</sup>Zephir, *The Haitian Americans*, 118.

generational unity among the members. The evaluation began by giving a survey to Sunday school teachers, deacons, and members of the staff at Bethel. The evaluation was distributed and collected during the first three weeks of the project.

After the evaluation was complete, I prepared a series to teach the church during the Sunday school hour consisting of lessons on causes of disunity, models of unity in the Bible, and cultural difference among the first, second, and third generation in the church. The content of the series was measured through a rubric that was given to the focus group. The group consisted of four deacons, four Sunday school teachers, three ministers, five adult members, and four young adult members. The group submitted rubric reports weekly to evaluate its effectiveness.

After gathering the series and focus group, I taught the series for eight weeks during the Sunday school hour. Each week, a crucial issue was addressed concerning multi-generational unity. At the end of the series, a post-project questionnaire was re-administered to the same group. Responses from both questionnaires showed the level of change among different individuals about multi-generational unity, and ministry.

CHAPTER 2  
THE BIBLICAL AND THEOLOGICAL BASIS FOR  
TEACHING GENERATIONAL UNITY

Bethel Evangelical Baptist Church taught its members about generational unity. Information was presented to show that God’s plan is to unite everyone to his kingdom. This chapter will demonstrate that there is unity among all people in the body of Christ, regardless of culture and language, by biblically exposing God’s strategies utilized to unite all cultures and languages in the Old and New Testament.

**God Creates**

As one begins to read both the Old and New Testament, it becomes apparent that God had a strategy to redeem the Jews and Gentiles. To redeem them, they first had to exist: He created man, animals, and the garden in Genesis 1:1-30. After completing creation, God desired to bring together all people from all nations to worship Him alone. His desire for unity is “foretold within the Godhead; it is expressed in marriage, and demonstrated in the fellowship of the church.”<sup>1</sup> Both the church and the first marriage are a reflection of God’s plan for unity. In creation’s first wedding between Adam and Eve, during the wedding, God specifically said that “the man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh” (Gen 2:24).<sup>2</sup> The

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<sup>1</sup>Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 1999), s.v. “unity.”

<sup>2</sup>All Scripture references are from the New American Standard Bible, unless otherwise noted.

union between a man and wife demonstrates God's master plan to join people together. He would join Christians together in the same way he joined Adam and Eve: in a permanent relationship.<sup>3</sup> The first marriage relationship represented God's love for His creation and how he longed for them to be in a permanent relationship with their Creator. The permanent relationship allowed the "first couple and others to fellowship" and enjoy the Lord's blessings.<sup>4</sup> The fellowship God planned would have His people honor and worship Him as a father and a king who leads them. Zechariah 14:9 says that "the Lord will be a king over all the earth; in that day the LORD will be the only one, and His name the only one" (Zech 14:9).

### **Human Influences that Hinder Unity**

Although God desired to reconcile all of His creation to himself, Scripture reveals that Satan had a plan to cause misunderstandings and distractions. This pattern is revealed in the beginning, in Genesis 4, when Cain committed murder against his own brother Abel. Cain pioneered the beginning of evil that would penetrate the whole earth. From Cain, in the Old Testament to the New Testament, it is evident that evil perverted everything that God had created for His glory. Satan attacks God's plan by using individuals to divide, cause confusion, and alienate people from one another.

### **First Corinthians 1:10-17**

Human influence on the hindrance of unity is demonstrated in the apostle Paul's letters in 1 Corinthians 1:10-17:

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<sup>3</sup>Dan Story, *Defending Your Faith* (Grand Rapids: Kregel, 1997), 102-03.

<sup>4</sup>Hert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody, 1991) 32.

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. For I have been informed concerning you, my brethren, by Chloe's *people*, that there I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one would say you were baptized in my name. Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other for Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech.

The purpose of the text is to challenge the Corinthian church to return to God's purpose. The Bible teaches that God has a desire for all his children to be united in worship and kingdom work. The Old Testament demonstrates this in Isaiah 56:7: "Even those I will bring to my holy mountain and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be acceptable on my altar; for My house will be called a house of prayer for all the peoples."

The verse proves that the father desired for all people to come to his mountain to worship him: "For my house will be called a house of prayer for all the people." God had a plan to unite all people regardless of race, culture, and opinions in his house to worship him. However, the enemy diverts his plan in 1 Corinthians. He confuses individuals and cause them to divide the church with issues such as jealousy, power, and personalities. Paul wrote this letter to the church to identify why human activities divided the church. The reason people were divided in the church was due to "rival factions."<sup>5</sup> The factions occurred among members who met for worship and participated in communion together. For one reason or another, their worship time led to "internal" differences with each other.<sup>6</sup>

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<sup>5</sup>Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids: Zondervan, 1994), 41-50.

<sup>6</sup>Leon Morris, *1 Corinthians*, Tyndale New Testament Commentaries, vol. 7 (Downers Grove, IL: InterVarsity, 1985), 45-48.

The differences were not known until Chloe told him<sup>7</sup>: “I have been informed concerning you, my brethren, by Chloe’s *people*, that there are quarrels among you” (1 Cor 1:11). He let them know he was aware of their conflict. The issue has led people to pick sides and lose focus on the mission of the church. They picked sides because key members were promoting their own agenda and persuaded others to follow.<sup>8</sup> The people followed their favorite leader who promoted certain personalities, opinions, and theological differences. Some were following Paul, some Apollo, some Cephas, or others Jesus. Having knowledge of their divisions, Paul corrected the church by questioning their reasoning. He pointed out several factors, which proved that people wanted to pick sides in the church. Paul tells them in verse 13, “Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one would say you were baptized in my name” (1 Cor 1:13-15). The main point Paul attempted to show is that they divided the name and work of Christ in their thinking.<sup>9</sup> They caused confusion since God did not divide the body and work of Christ into different classes.<sup>10</sup> The question also proved that Christ did not die for a particular group that identified with a certain language, culture, or preaching style. Instead, Jesus died once, had one resurrection, and established one church for all who desired the kingdom. First Peter 3:18 says, “For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”

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<sup>7</sup>Gordon D. Leem, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 1997), 55.

<sup>8</sup>W. Kenneth L. Barker and John R. Kohlenberger, eds., *New Testament, The Expositor’s Bible Commentary*, abridged ed. (Grand Rapids: Zondervan, 1994), 610.

<sup>9</sup>*Ibid.*, 60.

<sup>10</sup>*Ibid.*, 45-48.

The text proves that the church cannot divide itself since Jesus died to bring everyone back to God. Secondly, the divisions occurred when people were letting their flesh lead them to do evil. On the contrary, Jesus came to put to “death the flesh, and make alive in the spirit.” As a result, the disciples were not able to divide Christ and his church when the spirit lived in them.

Paul made their conflict known in the church. He addressed it in order to teach them to be united in Christ. The first step was for them to be united by being of the same “mind” and “thought.”<sup>11</sup> He said in verse 10, “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. Paul spoke specifically to the people in the church. The church, according to Paul, was a group of united brothers serving the Lord. He especially emphasized this in the text with the word “brethren.”

The word “brethren” is a Christian term that means “brother.” It “was also used in the early church to refer to the love of Christian believers for one another.”<sup>12</sup> Paul attempted to say that because they are fellow brothers in Christ, they should have the same mind and thought. When they keep their minds united, others would not drift them from the will of God. Furthermore, a united mind would keep them focused on speaking the Word of God among each other. Speaking about God’s Word and following His plan would help the church spend less time on their personal opinions. More importantly, the church would not focus on worldly facts, but on doing Christ’s work.

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<sup>11</sup>Ibid., 41-50.

<sup>12</sup>Ronald F. Youngblood, F. F. Bruce, and R. K. Harrison, eds., *Nelson’s New Illustrated Bible Dictionary* (Nashville: Thomas Nelson, 1995), s.v. “brethren.”

## **Ephesians 2:11-22**

The lesson in 1 Corinthians 1 revealed that individual members need to keep Jesus as the sole reason for their fellowship together in the local church. However, the Ephesian church confused their purpose in chapter 2:

Therefore remember that formerly you, the Gentiles in the flesh, who are called “uncircumcision” by the so-called “circumcision,” which is performed in the flesh by human hands remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. (Eph 2:11–22)

In this text, Paul addressed the church over the conflict of Gentiles joining them. The Jews required the Gentiles to join them by following the Mosaic customs. The traditional custom required circumcision to join in fellowship with Jewish believers. In the end, Paul attempts to inform them that the New Testament church does not follow the previous customs. To prove his point, Paul began by reminding Gentiles about their previous life without Christ. The text states, “Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’” (Eph 2:11).

In the verse, Paul utilized this word “therefore” to help the Gentiles remember their “pre-Christian” life before Christ.<sup>13</sup> Paul wanted to remind them of their “portrait as an alienated humanity” who did not have the same privileges as the Jews.<sup>14</sup> Consequently, he gave several hints in the text that rally around how the Gentiles were

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<sup>13</sup>Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Nashville: Thomas Nelson, 1990), 135.

<sup>14</sup>Francis Foulkes, *Ephesians*, Tyndale New Testament Commentaries, vol. 10 (Downers Grove, IL: InterVarsity, 1989), 1.



different. First Paul pointed out that they were previously Gentiles in the flesh (Eph 2:11). The Greek word for flesh is *sarx*,<sup>15</sup> and in in this text has more to do with describing something physical in nature.<sup>16</sup> Paul aimed to demonstrate that the Gentiles were ethnically different from the Jews.<sup>17</sup> The Gentiles separation is seen in verse 12 when he stated that the Gentiles were aliens from the commonwealth of Israel. The word “alien” gives a mental picture of an immigrant that does not have the same advantages as others in a community. Secondly, they were not included in the covenant relationship, election, and promise spoken. Since they did not have the same rights at others, the apostle Paul said that the “alienated people were separated from the common life of Israel.”<sup>18</sup> Because of the separation, the Lord confiscated all barriers that alienated the Gentiles by “breaking down the wall of hostility” through his son Jesus Christ.<sup>19</sup>

Verse 13 shows that Jesus removed the wall by offering his blood as an instrument to come “near” to God with full access, rights, and promises.<sup>20</sup> This new relationship is described in verse 14 and shows that the Gentiles now have peace and unity with the Jews in fellowship and in breaking bread in the house of God, which is the point of the text in this chapter. God wanted to tear down all walls which divided people

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<sup>15</sup>Klyne Snodgrass, *Ephesians*, NIV Application Commentary (Grand Rapids: Zondervan, 1996), 4.

<sup>16</sup>*Ibid.*, 135.

<sup>17</sup>*Ibid.*

<sup>18</sup>*Ibid.*, 137.

<sup>19</sup>Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 148.

<sup>20</sup>*Ibid.*, 6.

based on skin and culture. Now they would be able to have access, and as verse 9 stated, they were no longer strangers or foreigners. This verse proves that the Gentiles are no longer without a “homeland or considered second-class citizens.”<sup>21</sup> They have access in the kingdom of God through Jesus Christ. He is the final door that grants everyone freedom to worship and serve the Lord as one body in Christ.

### **Acts 15:1-21**

Although Paul’s letter to the Ephesians proved that the Lord had granted the Gentiles salvation, the Jewish community still had problems accepting it. In Acts 15:1-3, the problem the Jewish people had with the Gentiles is revealed:

Some men came down from Judea and *began* teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.

The text says that “certain people came down from Judea to Antioch and were teaching the believers: Unless you are circumcised, according to the custom taught by Moses you cannot be saved.” The prerequisite shows that the Jewish people did not favor the Gentiles joining them in fellowship. Therefore, Luke felt the need to defend the issue:

The apostles and the elders came together to look into this matter. After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. Acts 15:6-9

Luke demonstrates that God did not divide people on the basis of culture, language, or traditional customs. Rather the Lord made everyone the same by changing

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<sup>21</sup>Ibid., 150.

their hearts. However, the Jews still had issues with this: they knew that circumcision was the physical proof of obtaining salvation, which is why they asked if it was necessary to circumcise them and to direct them to observe the Law of Moses (Acts 15:5). In Genesis 17 it was a condition for the Lord's covenant with Abraham.<sup>22</sup> For them, it was the way to demonstrate their devotion to God. The prerequisite is the reason the Jews could not understand why God would grant Gentiles salvation. Beyond that, the Jews could not comprehend the change since circumcision enabled them to form a "covenant community."<sup>23</sup> By changing the routine, the Jews would not know how people would partake in their community. Thirdly, it also confused the Jewish people about what real conversion looked like without circumcision.<sup>24</sup> Lastly, they had a problem with how they would fellowship together without the Gentiles following their traditional practices.<sup>25</sup> It was their way of saying they were all alike in culture in how they become children of God. They defended their unity because it would be difficult to connect with other people who had different customs. Since problems existed, Luke highlighted the new tools God would use to bring all believers together. This tool would not be centered on tradition, beliefs, or human schemes. Rather, it would be grounded on the Lord Jesus Christ. Luke explained this concept in verse 8. He told the crowd, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us." This verse proved that God made the decision for

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<sup>22</sup>David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 2009), 421.

<sup>23</sup>John B. Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville: Broadman & Holman, 1995), 4.

<sup>24</sup>*Ibid.*, 421.

<sup>25</sup>*Ibid.*, 6.

the church to reach out to the Gentiles.<sup>26</sup> He reached out to them by “purifying their hearts by faith” in a way the previous customs could not do.<sup>27</sup> Second, the verse stated that He sent the Holy Spirit to come into their hearts to be the physical sign of their fellowship in the body. By attaching heart with the Holy Spirit, Peter’s explanation showed how God replaced the physical tradition for fellowship with a spiritual one. This factor was one would unite the Jews and the Gentiles. It would also allow them to remove the physical differences and focus on the spiritual similarities they have in Christ. God knows the hearts of all people and desires to unite all believers through the work of the Holy Spirit. Peter said that the Jews and the church must stop testing the Lord’s motives and remove the yoke around their necks: Since God planned to unite all, the passage then challenges the men,

Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.” All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. (Acts 15:10-12 NIV)

Luke’s utilization of the word “yoke” was a figurative expression that described something that restrains or puts a heavy load on someone from moving forward.<sup>28</sup> The Jews put the ritual of circumcision on the Gentiles. In the same way, the church today places traditions and limitations on its members and new comers. The text concludes that people cannot limit the work of God when it comes to salvation (Acts 15:10). God is the mastermind who works to bring all people from all cultures and languages together (Gal 3:28).

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<sup>26</sup>Barker and Kohlenberger, *New Testament*, 462.

<sup>27</sup>Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids: Zondervan, 1998), 4.

<sup>28</sup>Peterson, *The Acts of the Apostles*, 426.

### Acts 8:26-40

The Lord demonstrates His plan to bring all cultures and languages together through His actions in Acts 8. In verse 26 it says an angel of the Lord spoke to Philip, saying,

“Get up and go south to the road that descends from Jerusalem to Gaza.” So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, and he was returning and sitting in his chariot, and was reading the prophet Isaiah. Then the Spirit said to Philip, “Go up and join this chariot.” Philip ran up and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?” And he said, “Well, how could I, unless someone guides me?” And he invited Philip to come up and sit with him.

This chapter is about a witness the Lord sends to lead another to salvation. The details in story are foretold beginning in Acts 1:8. The Lord predicts this would happen when he says “you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8 NIV). The power to witness is given to Philip to go share the good news to a man from Ethiopia in Acts 8. Sending Philip to witness in Ethiopia was important because the Romans and Greeks recognized it as the “end of the earth.”<sup>29</sup>

The command in Acts 1:8 and Philip going to witness in chapter 8 proved that the Lord desired to reach all people with the gospel. The Lord did not want to keep the gospel message “strictly confined to Jews”<sup>30</sup> In addition to the Jews, the Lord sent Philip in order to “advance the Christian mission” throughout the whole world.<sup>31</sup>

In verse 26, the writer describes how Philip got the command to go witness to the Ethiopian: “Now an angel of the Lord said to Philip, ‘Rise and go toward the south to

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<sup>29</sup>Polhill, *Acts*, 222.

<sup>30</sup>Longenecker, *Acts*, 428.

<sup>31</sup>*Ibid.*, 222.

the road that goes down from Jerusalem to Gaza.’ This is a desert place.” The beginning verse gives a reference that an angel from the Lord commanded Philip to leave his residence and travel to another place. This illustrates that God had the “initiative in this mission” by telling him to go.<sup>32</sup> By giving the spiritual command, God also attested that He would allow someone to witness to another culture using His power, as stated in Acts 1:8. As can be seen, Philip obeyed the command but he did not know why God wanted him to go. In verses 27 and 28, the text stated that while Philip was traveling he met an Ethiopian eunuch. Peterson describes this meeting with the eunuch as the “centerpiece” of God’s strategy to convey the gospel to other nations.<sup>33</sup> The meeting with the Ethiopian is an important aspect of culture crossover since the eunuch symbolized the “black race” and the Jews had previously declined any association with them.<sup>34</sup> God brought them closer by having Philip approach the individual. Philip approached him after the Lord stated in verse 29, “Go to that chariot and stay near it” (Acts 8:29 NIV). By approaching the Ethiopian, God gave Philip the assurance and proof that the Lord is sovereign in fulfilling the promise found in Isaiah 56:3-8.

God is sovereign because he led Philip to go to the Ethiopian and answer his questions. In verses 34 and 35, the individual asked Philip what the prophet Isaiah’s book (Acts 8:30). It is during this question that God used Philip to share the gospel. God is also sovereign because the spirit had already placed the questions on the heart of the Ethiopian. If the Ethiopian had not been reading the book of Isaiah and needed more confirmation about the text, Philip would not have shared the gospel with such success.

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<sup>32</sup>Ibid., 292.

<sup>33</sup>Ibid., 291.

<sup>34</sup>Ibid.

Last, God demonstrated His sovereignty in verses 36 through 38. The Ethiopian showed that he understood the gospel by asking Philip, “What prevents me from being baptized?” (Acts 8:37). This demonstrates that the Ethiopian understood and accepted the gospel message.

Consequently, this account of Philip witnessing to the eunuch demonstrates God’s strategy to win all cultures to His glory. His selection of Philip and method of instruction revealed how He would fulfill the promise in Isaiah 56. Without this first encounter, the door to win Gentiles to the kingdom would not be possible. God sought to win them so that the whole world would be able to enjoy the riches of his salvation.

### **Romans 15:7-12**

No one can enjoy the riches of God’s salvation in isolation. God did not want salvation to be limited only to the people of Israel. Therefore, from the Old Testament to the New Testament, He planned to include the Gentiles with the Jews. Many scriptures in the Bible support this and Paul clarified this in Romans 15:7-12:

Therefore, accept one another, just as Christ also accepted us to the glory of God. For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and for the Gentiles to glorify God for His mercy; as it is written, “Therefore I will give praise to You among the Gentiles, And I will sing to Your name.” Again he says, “Rejoice, O Gentiles, with His people.” And again, “Praise the Lord all you Gentiles, And let all the peoples praise Him.” Again Isaiah says, “There shall come the root of Jesse, And He who arises to rule over the Gentiles, In Him shall the Gentiles hope.” (Rom 15:7-12)

The passage taught the Romans all of the benefits that the Gentiles would inherit by offering them salvation.

Paul began revealing the three major benefits starting in verse 8 and 9: “I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy.” Overall purpose of this passage was to show the Lord’s

“fulfillment of Scripture.”<sup>35</sup> The Lord made this promise with Abraham and the “patriarchs” to bless and redeem His people.<sup>36</sup> This blessing had to include the Jews and the Gentiles in order for the promise to be fulfilled. The Lord achieved this promise by bringing the gospel to all people through his son Jesus Christ. As the beginning of the verse revealed, Jesus became a servant for both groups in order to reconcile every “nation under the sun” to his throne.<sup>37</sup> That is why the verse says Jesus would be a servant to the circumcised and Gentiles might glorify the Lord.

Paul mentions that Jesus would be a servant in order to remove previous obligations and grant the Gentiles the right to praise God.”<sup>38</sup> This strategy is important to understand since the Jews were previously the only ones with access to the kingdom. God, therefore, sent His son to redeem a group of people who were not worthy of the sacrifice. The mercy Christ showed the Gentiles occurred because of God’s promise to the children of Israel in Genesis 22:18. The Lord planned to send a Jewish son to “reconcile every nation under the sun” back to His throne.<sup>39</sup> As a result of being part of the kingdom, the Gentiles would praise God for His mercy (Rom 15:9).

Therefore, because of the union of nations, Paul tells the church to welcome “one another as Christ has welcomed you, for the glory of God” (Rom 15:7). This quote is part of Paul’s prayer for the group. He wanted them to welcome the Gentiles into

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<sup>35</sup>Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 1996), 873.

<sup>36</sup>Robert H. Mounce, *Romans*, The New American Commentary, vol. 27 (Nashville: Broadman & Holman, 1995), 261.

<sup>37</sup>Ibid.

<sup>38</sup>C. K. Barrett, *The Epistle to the Romans*, Black’s New Testament Commentary, rev. ed. (London: Continuum, 1991), 249.

<sup>39</sup>Ibid., 261.



their hearts to establish an “unreserved fellowship between the Jews and Gentiles.”<sup>40</sup>

This fellowship would not occur unless people had the love of God in their hearts. It is only through love that men would accept others into loving fellowship in the house of God.

Overall, Romans 15:7 proves that unity among believers requires individuals to love and accept others without limits. The point in verse 7 is that people learn to “accept one another, just as Christ also accepted us to the glory of God.” The application to love and accept one another is an important value church members need to practice. Members, in this present time, need to accept other languages, generations, and age groups equally. God demonstrated this practice by challenging the Jews to accept the Gentiles as children of God. He even sent his only son to bring everyone together. Jesus gave the church the gift to bring all nations together in fellowship and worship.

### **John 17:11-26**

God used Jesus to bring all nations together in unity. However, Jesus knew his time on earth would conclude shortly. He knew that the disciples and the church would face trouble in keeping the saints tied together. Therefore, Jesus prayed to the Father to keep the past, present, and future disciples united in John 17:14-19:

I have given them your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them from the evil *one*. “They are not of the world, even as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, I also have sent them into the world. For their sakes sanctify myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in

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<sup>40</sup>F. F. Bruce, *Romans*, Tyndale New Testament Commentaries, vol. 6 (Downers Grove, IL: InterVarsity, 1985), 256.

Me, that they may be perfected in unity, so that the world may know that You sent Me, and love them, even as You have loved Me.

This passage is important to all believers because it demonstrates the “farewell address” about the disciple’s future “mission in a hostile world.”<sup>41</sup> Jesus knew that after His departure the disciples would need two things in order to accomplish the mission. First, they would need the father’s protection in order to fulfill the mission.<sup>42</sup> Secondly, they would need the father to help them keep that “love for one another.”<sup>43</sup> The passages began by showing how the father would keep them united, beginning in verse 11. Jesus told the father that He was leaving the world and coming back to Him. In the second part of the verse, Jesus identified the purpose of his prayer: “I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me that they may be one, even as we are one” (John 17:11 ESV). The verse illustrated an important fact about the unity Jesus preferred for His disciples: the father should unite the people to keep everyone tied together. Also that it would come from His name. There could be several reasons that Jesus said that the father’s name would keep them together. First, it is possible that He based this truth on Psalm 54:1: “O God save me by your name, and vindicate me by your might” (ESV). The passage shows that it is by the name of the father that individuals would be saved from their troubles. The name of God would save them because he has the power to protect at all times.<sup>44</sup> This same power that protected Jesus during his ministry was the

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<sup>41</sup>Andrew T. Lincoln, *The Gospel According to Saint John*, Black’s New Testament Commentary (London: Continuum, 2005), 432.

<sup>42</sup>Gerald L. Borchert, *John 12–21*, The New American Commentary, vol. 25B, (Nashville: Broadman & Holman, 2002), 195.

<sup>43</sup>Ibid., 432.

<sup>44</sup>D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids, William B. Eerdmans, 1991), 562.

power that Jesus was asking for His disciples.<sup>45</sup> He asked because He knew that without the father's power, his disciples would not be able to "face the hostile world."<sup>46</sup>

Jesus also prayed for the disciples because He wanted them to be totally dependent on the father's power.<sup>47</sup> Jesus beseeched the disciples to be dependent on the father's power in the same way that it had rescued Him. The father's power assisted Jesus' fight against Satan's tactics in Matthew 4 and threats against the Pharisees and Sadducees. Without the Father's power, Jesus knew the disciples and church would not be able to handle the dangerous assignment in the world of "darkness and unbelief."<sup>48</sup> Furthermore, verse eleven illustrated the effectiveness of the father's power in their relationship: "They may be one, even as we are one" (John 17:21). The point of Jesus' request is that the disciples would mirror the same relationship Christ has with the father. This unity is special since through it the name of the father preserved a holy relationship on earth.<sup>49</sup> In that fashion, the disciples in the past and present would be able to sustain through the power of God. The Father preserves the disciples by covering them from the trials that would hinder them from continuing the mission.

The Old Testament teaches in Jeremiah 31:10, "Hear the word of the Lord, you nations; proclaim it in distant coastlands: He who scattered Israel will gather them and will watch over his flock like a shepherd" (Jer 31:10 NIV). Both this text and the passage

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<sup>45</sup>Ibid.

<sup>46</sup>Borchert, *John 12–21*, 195.

<sup>47</sup>Carson, *The Gospel According to John*, 562.

<sup>48</sup>Gary M. Burge, *John*, The NIV Application Commentary (Grand Rapids: Zondervan, 2000), 466.

<sup>49</sup>Lincoln, *The Gospel According to Saint John*, 436.

in John prove that God's power is the foundation for uniting believers together.<sup>50</sup>

In verse 12, Jesus described how he protected them while with them. This is in accordance with the same way the father protected Jesus during His earthly ministry. Jesus was trying to convey that both the father and son "kept them safe" while present with the disciples<sup>51</sup> because the Lord's "personal presence" did not allow the enemy to snatch them.<sup>52</sup> Secondly, He kept them by ensuring that they would not lose their salvation due to the enemy's schemes.<sup>53</sup> The enemy's schemes could not distract all of the disciples, but Jesus did reveal that one man fell for the trap, Judias Iscariot.<sup>54</sup> This example is the primary reason Jesus spoke so highly of the father keeping the disciples protected. He knew Satan would try to change the course of His disciple's salvation. He knew the enemy would use schemes such as division, power, jealousy, hatred, and others to tear the community apart.

Although Jesus knew about the enemy, He prayed that the Father would protect the disciples during their mission on earth. Christ did not intend for God to remove them from all forms evil. He demonstrated that evil existed, but His prayer to the Father in verse 15 is "I do not ask that you take them out of the world, but that you keep them from the evil one." The Greek words for evil one is *ek tou ponērou*, and it denotes Jesus speaking about the evil "force in the world" whose plan is to detour God's mission on earth.<sup>55</sup> Therefore, He asks the Father to help all believers to overcome Satan using

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<sup>50</sup>Ibid, 437.

<sup>51</sup>Carson, *The Gospel According to John*, 563.

<sup>52</sup>Borchert, *John 12–21*, 198.

<sup>53</sup>Ibid., 437.

<sup>54</sup>Ibid., 563.

<sup>55</sup>Ibid., 200.

his power. God's power and presence would be the ultimate instrument to help them overcome evil in the "atmosphere of darkness."<sup>56</sup> It would also help them overcome all forms of division that the enemy would use to hinder the mission from succeeding. Jesus implies in verse 17 that the Father would grant them this victory: God would help them by "sanctify them in the truth; your word is truth." Jesus prayed that the Father would set them apart in order to make them holy for his work.<sup>57</sup> Christ knew the disciples would not be able to overcome unless the word of God set them apart. The "revelation of God's Word" allowed the disciples to obey the Lord's commands at all times.<sup>58</sup> As long as the disciples followed the Word of God, they would be able to determine the difference between the Lord's or Satan's will.

Next, verse 21 adds another thing the Father would make known to the disciples. The verse exhorts that the power of God and his truth would bring all believers together as one in the lord. The verse shows still by saying that Jesus prays "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21 ESV). By keeping them united, people would be able to determine God's work in comparison to the evil one. The key difference the world would see is that God brings together his creation while the evil one tears it apart. This union he prays for represents several things. First, it represents the closeness the Father and Son share in the kingdom. Their close relationship would be foreshadowed among all believers until Christ return. Secondly, the union represents the love demonstrated by the Father and son for all believers. Last, it is a symbol of "a visible

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<sup>56</sup>Burge, *John*, 466.

<sup>57</sup>Ibid., 202.

<sup>58</sup>Lincoln, *The Gospel According to Saint John*, 438.

attribute” of the Father’s love and actions for all disciples.<sup>59</sup> In the same way that the world needs to see love, the evil also wants the world to see hate in the church and world. He wants people to see that the church cannot function nor love one another as God commands. The only way disciples are able to put on love is to stay connected in the truth. The truth would allow them to grow in “spiritual intimacy,” to love as the father loves them.<sup>60</sup> Finally, their love for others would enable the disciples to remove all differences, cultures, and language divisions that separate people from the kingdom.

### **Conclusion**

The Word of God attests that love is the binding force that brings all cultures together. God demonstrates this truth through His actions with Israel, the Gentiles, and the Ethiopian and Philip. Each passage demonstrated how the Father would bring every language and culture together to glorify the Father. In the same way the Father acted to bring them together. The church today must follow the commands and practice the Acts 1:8 command: “You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” The church must complete this command by reaching and ministering to all cultures and languages.

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<sup>59</sup>Burge, *John*, 468.

<sup>60</sup>Ibid.

CHAPTER 3  
THEORETICAL AND PRACTICAL SUPPORT  
FOR FOSTERING GENERATIONAL UNITY

Chapter 2 presented the biblical mandate for unity among all people in the body of Christ. Biblical passages demonstrated how God sought to bring his children together regardless of culture or language. God utilized different methods, people, and situations to bring them together. However, bringing all people together has created obstacles for the postmodern society and church. Therefore, chapter 3 will reveal the differences among the generations and explore the theoretical and practical support for multi-generational unity.

**Culture Defined**

Each generation in society emerges with different values and cultures that are unlike the previous ones. When three to four generations emerge in the workforce, schools, and churches, it creates good and bad dynamics. The bad dynamics lead to divisions amongst peers as a result of the melting pot. A melting pot describes the inclusion of various languages, cultures, and worldviews in an organization.<sup>1</sup> In the melting pot, there could be different religions, values, family values, social customs, and social classes. An example of this is the different personalities individuals bring to the organization, known as their culture. Culture is defined as a “pattern of thinking, feeling, and reacting to diverse situations and actions.”<sup>2</sup> “Another way of describing culture is to

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<sup>1</sup>David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker, 2009), 80.

<sup>2</sup>Ibid.

see it as the software that runs the programs of our thoughts, speech, and actions.”<sup>3</sup> Since every individual’s “software program runs differently,” individuals must have patience for one another.<sup>4</sup> In addition, it is essential to understand that everyone’s software will not be the same and “incompatible” to some degree.<sup>5</sup> It is natural that individuals will be incompatible because they learn their system through “observing their immediate surroundings.”<sup>6</sup> People’s surroundings help them develop a personality, worldview, and tolerance level that differs from person to person. Personality and worldview are learned and developed by transferring “shared understandings” or “programming of the mind” from parents, family, and the school system.<sup>7</sup> Ultimately, unless organizations and leaders model patience, everyone in the workforce would get frustrated due to their differences.

People will pick up their shared knowledge differently because culture is the “dynamic” force that changes over time.<sup>8</sup> Although people change, every person follows patterns from their “default culture.”<sup>9</sup> Default culture is the “values, expectations, definitions of roles and processes” that show them how to behave and react to different situations in their surroundings. People pick up their default culture growing up, and

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<sup>3</sup>Ibid., 81.

<sup>4</sup>Ibid., 87.

<sup>5</sup>Ibid.

<sup>6</sup>Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church* (Chicago: Moody, 2010), 84.

<sup>7</sup>Ibid., 81.

<sup>8</sup>Fritz Fontus, *Effective Communication of the Gospel in Haiti: It’s Inculturation* (Pembroke Pines, FL: self-published, 2001), 143.

<sup>9</sup>Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids: Baker, 2008), 71.



observing their families.<sup>10</sup>

### **Culture in Society**

Default culture shapes individuals to think and communicate differently. An awareness of this is needed since “culture does not operate on one level but rather on multiple levels.”<sup>11</sup> To communicate on multiple levels, individuals need cultural intelligence. Cultural intelligence is defined as the “ability to reach across the chasm of cultural differences in a way that is loving and respectful.”<sup>12</sup> Cultural intelligence is often necessary because the “complexity of dealing with culture” derives from dealing with hidden systems<sup>13</sup> Everyone has a default culture that has certain characteristics which cannot be easily known. Not knowing the hidden values, individuals could wrongly assume that someone is ignorant, has a lack communication skills, or cannot cooperate well in a group setting. However, the reality is that everyone has two cultural backgrounds: the external as well as the internal culture.

The external culture is the “knowledge and value” one can “see, taste, and hear” on a daily basis.<sup>14</sup> People can change and adopt an external culture easily in a new setting. For example, people from China can come to America and change their food preferences, convert to Christianity, and gradually live the American lifestyle. However, this change cannot happen in internal culture. Internal culture is the “unconscious beliefs, patterns, values and myths” that the person cannot change within them easily.<sup>15</sup> Internal

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<sup>10</sup>Ibid., 71.

<sup>11</sup>Ibid., 86.

<sup>12</sup>Livermore, *Cultural Intelligence*, 13.

<sup>13</sup>Ibid., 86.

<sup>14</sup>Ibid., 87.

<sup>15</sup>Rah, *Many Colors*, 87.

practices hinder people from associating effectively together when they come to new environments. For instance, many Haitian-Americans change language, systems, and friends after residing in America, but some still use their default culture when faced with problems.

People who have a hard time adapting to new surroundings exhibit “cultural clashes.” Cultural clashes occur when individuals have a hard time adapting to others because they believe, behave, and react a certain way.<sup>16</sup> For example, members at a church might have trouble accepting a teenage boy who does not wear a shirt and tie to church. They find the attire difficult to accept because in their homeland all men were required to dress formally for Sunday services. Clashes between the young and older members resemble the problems which society faces today. People with different systems are having trouble understanding one another. As a result, many individuals leave their new surrounding because of the “culture shock.” Culture shock occurs when people face “anxiety in new places that don’t have the familiar signs and symbols in their previous social backgrounds.”<sup>17</sup>

### **Subculture**

Individuals often need their familiar cultural systems to help them deal with norms in their new environments. However, the cultural systems that people inherit vary in different levels. There is more than one culture hidden within one’s cultural background, called subcultures. The subcultures include “ethnic groups, nations, and local neighborhoods.”<sup>18</sup> The subcultures in an organization represent “a wide range of

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<sup>16</sup>Ibid.

<sup>17</sup>Livermore, *Cultural Intelligence*, 217.

<sup>18</sup>Mark Lau Branson and Juan F. Martinez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 79.

possible cultural expressions” and meanings to decode.<sup>19</sup> Different cultures have a way of “interacting” in different environments. For example, two high school boys from different ethnic backgrounds might graduate together but have different plans after high school base on their cultural values about education. The differences between the two individuals represent varying “cultural domains.”<sup>20</sup>

The three major cultural domains in every community and organization include “socioethnic culture, organizational culture, and generational culture.” Each of these cultural domains has attributes that alienate people into subcultures. For instance, socioethnic is broken down to African-American, Asian-American, Hispanic-American, Euro-American” and Haitian-American groups.<sup>21</sup> Within each group, there are people who come from these cities and countries that define the group’s main culture and subculture.

Generally, in society, individuals are more familiar with socioethnic culture since people reside in residual areas within these groups. For instance in Miami, Florida, there is a city called Little Haiti, which represents people from Haiti, and Little Havana represents people from Cuba. Both areas represent a cultural domain that copies the lifestyles of the community’s homeland. Socioethnic culture, on the other hand, relates to the skin color of different groups. Skin color will divide people into certain neighborhoods, schools, and houses of worship. It is evident that churches are divided within the socioethnic division. Livermore writes that “Sunday morning is the most racially divided time of the week in American cities.”<sup>22</sup> It is divided because there are

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<sup>19</sup>Ibid., 88.

<sup>20</sup>Livermore, *Cultural Intelligence*, 93.

<sup>21</sup>Ibid., 86.

<sup>22</sup>Ibid., 19.

Anglo, African-American, Haitian, Brazilian, Chinese, and many other subgroups in religious communities. The various churches are different in their worship styles, sermons, languages, and ability to minister to other nationalities.

Next to socioethnic is organizational culture. Organizational culture is similar to socioethnic because it has a “shared personality” and assumptions that “drive the organization” to act and function differently.<sup>23</sup> For example, universities have a culture that is different from a Baptist Seminary. The university might welcome different religions on campus while a Baptist seminary heralds Christianity. Similar to higher education, businesses such as banks have different subcultures. The bank’s culture might come from its brand and reputation in the community. Each organization is “characterized by different cultural norms.”<sup>24</sup>

Another cultural domain is generational culture. Generational culture is complex in that it is separated by “particular age groups and those born during similar era and time periods.”<sup>25</sup> Generational culture is important to because it defines what a person buys, where a person shops, what church they attend, and their interaction with people from different age groups. Therefore, all organizations need to evaluate the needs of “various age groups in order to meet their felt needs.”<sup>26</sup>

### **American Generations**

It is important to identify the generational differences that exist in North America. Generational differences impact small businesses and the growth of churches.

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<sup>23</sup>Ibid., 98.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid., 102.

<sup>26</sup>Philip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville: Broadman and Holman, 1996), 107.

Growing businesses and churches will need leaders who can “communicate to different generations.”<sup>27</sup> Without new leaders, many organizations will “negatively decline.”<sup>28</sup> Therefore, information about the six generations in America will be emphasized. It will demonstrate how the groups are different and bring different mindset to the workforce, educational systems, and churches.

### **Builder Generation**

The builder generation is a group of people born prior to 1946.<sup>29</sup> This group consists of three “small groups: the GI generation, the silent generations and the War Babies.”<sup>30</sup> The GI Generation is the oldest group with birthdates prior to 1925.<sup>31</sup> This group is label the GI generation because “they came to age and fought” during World War I and II.<sup>32</sup> Most individuals in this group are ages seventy years and older. These include such famous personalities as Johnny Carson, George Bush, and Billy Graham.<sup>33</sup>

The second group among the Builders is the Silent generation. The silent group consists of those born from 1926 to 1939.<sup>34</sup> They are called the silent generation because they were silent and were not “outspoken” like the GI Generation.<sup>35</sup> Notable individuals

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<sup>27</sup>Gary L. McIntosh, *Three Generations: Riding the Waves of Change in Your Church* (Grand Rapids: Baker, 1995), 18.

<sup>28</sup>Ibid., 19.

<sup>29</sup>Ibid., 26.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid.

<sup>33</sup>Ibid.

<sup>34</sup>Ibid., 27.

<sup>35</sup>Gary McIntosh, *One Church Four Generations: Understanding and Reaching All Ages in Your Church* (Grand Rapids: Baker, 2002), 29.

in the silent generation include Colin Powell, Pat Robertson, and Jerry Falwell.<sup>36</sup>The third group in the Builders is the War Babies. The War Babies are a group born between 1940 and 1945.<sup>37</sup> This group makes up 5 percent of the population today. They include notable personalities such as Dick Cheney, Jesse Jackson, Diane Sawyer, and Aretha Franklin.<sup>38</sup> As a whole group, the Builder generation had certain characteristics which defined them. First, this generation witnessed and fought in “more wars than any other generation in American History.”<sup>39</sup> They also lived during the great stock market crash in 1929.<sup>40</sup> Finally, the Builders made family, school, and church the prime center of their lives.<sup>41</sup> They were loyal to their families, attended church regularly, and mothers spent more time raising their children.

### **Baby Boomers**

The Builders give birth to the largest generation in America, Baby Boomers.<sup>42</sup> This generation got their name after male soldiers came home after World War II.<sup>43</sup> As the men came home, America grew with “four million births reported yearly between 1954 and 1964.”<sup>44</sup> Several characteristics make Baby Boomers different from the

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<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid.

<sup>39</sup>Ibid., 31.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., 36.

<sup>42</sup>Ibid., 72.

<sup>43</sup>Ibid., 71.

<sup>44</sup>Ibid.

Builder generation. First, this is the “most educated generation in American history.”<sup>45</sup> Boomers had the privilege of attending major universities during their early years. However, higher education changed boomers mindset: higher education triggered many to “break from religious authority, churches and ministry involvement.”<sup>46</sup> Instead, Boomers focused on their search for “spiritual” and “experimental” acts of worship outside the church. This led to new movements such as New Age, cults, and the emerging church. Next to “religious abandonment,” Boomers were the first to “challenge the morals, rules, and traditions of their parents, school and the government.”<sup>47</sup> They challenged them because of their “distrust in government as a result of the Vietnam War, Watergate Scandal,” and civil rights movement.<sup>48</sup> Also, they lived during the JFK assassinations, and Martin Luther King’s Civil Rights movements and assassinations. Last, the Boomer generation was the first to live during economic growth and “plentiful jobs” in America.<sup>49</sup> Many are also CEOs and senior pastors of churches in North America.

### **Generation X (Busters)**

The Baby Boomers gave birth to Generation X.<sup>50</sup> This generation is also referred as “Buster or Baby Busters.”<sup>51</sup> This group is known as Busters because they

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<sup>45</sup>Ibid.

<sup>46</sup>Wade Clark Roof, *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* (Princeton, NJ: Princeton University Press, 1999), 50.

<sup>47</sup>Ibid., 73.

<sup>48</sup>Ibid., 87.

<sup>49</sup>Ibid., 77.

<sup>50</sup>Patricia Hatley, *4 Generations @ Work: Leading from Conflict to Collaboration* (Lexington, KY: self-published, 2011), 7.

<sup>51</sup>George Barna, *Baby Busters: The Disillusioned Generation* (Chicago:

were born from 1965 to 1983, which is a time when “fewer babies were born.”<sup>52</sup> The Busters had fewer babies than the Boomer generation but are considered the “second largest generation numerically born in America.”<sup>53</sup> In comparison to the Boomers, Busters have several characteristics different from their parents. For instance, Busters are the first group to be influenced by media and technology.<sup>54</sup> They were introduced to devices such as the microwave, CD player, and Nintendo. They have also been shaped by “varying economy, fall of the Berlin wall, end of communist threat, [and the] first Persian Gulf War.”<sup>55</sup> Beyond world events, Busters are also disillusioned. They are disillusioned because they “lack meaning in life.”<sup>56</sup> They lack meaning because they did not grow up with “heroes, causes, and visions.”<sup>57</sup> Rather, they are the first generation to delay marriage, and change jobs more often than any previous generation.<sup>58</sup> Many of them still live with their parents, and are trying to find themselves after college. Individuals in this generation wanted to work less but have a “high quality life.”<sup>59</sup> They have been influenced to obtain fancy cars, clothes, smart phones, and “bling.” Consequently, this generation has aimed for the high quality of life by using credit cards to make their

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Northfield, 1992), 14.

<sup>52</sup>Ibid., 15.

<sup>53</sup>Ibid., 13.

<sup>54</sup>Ibid., 71.

<sup>55</sup>Edward H. Hammett and James R. Pierce, *Reaching People under 40 while Keeping People over 60: Being a Church for All Generations* (St. Louis: Chalice, 2007), 41.

<sup>56</sup>Ibid., 72.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid., 40.

<sup>59</sup>Ibid., 72.



everyday purchases.

Lastly, this generation also denied any belief in “absolute truth and morality.”<sup>60</sup> Busters have denied absolute truth by watching scandals happening in the government, elected officials, and leaders in the church. While they denied certain truths, the Busters were the first to face diversity in the workforce, education, and in churches. They have become “tolerant of diversity” and accept socializing with different nationalities.<sup>61</sup>

### **Generation Y and Millennial Generation**

The adult Buster gave birth to another large generation known as Generation Y and the Millennial generation.<sup>62</sup> Generation Y are those born from 1984 to 1993.<sup>63</sup> The millennial generation is born in 1994 to early 2000s.<sup>64</sup> Today there are over 70 million millennials growing up in America.<sup>65</sup> This generation is different from the Builders, Boomers, and Busters in many facets. First, this generation redefined families with “single parent, double work parents, single dad families, children raised by grandparents, and those born through test tubes.”<sup>66</sup> This generation is hungrier for “unconditional love” because the family has been redefined.<sup>67</sup> The Millennial generation has another characteristic that defer them from others: it is the most

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<sup>60</sup>Ibid., 41.

<sup>61</sup>Ibid., 42.

<sup>62</sup>Ibid.

<sup>63</sup>McIntosh, *One Church Four Generations*, 163.

<sup>64</sup>Ibid.

<sup>65</sup>Hatley, *4 Generations @ Work*, 10.

<sup>66</sup>Ibid., 43.

<sup>67</sup>Ibid.

technically savvy.<sup>68</sup> They are highly connected to social media such as Instagram, Facebook, Twitter, cell phones, and iPads. Their social trend has shaped the music industry by pushing the music industry to “accept free downloading as a fact of life.”<sup>69</sup> This generation is also becoming a powerful force to shape immigration population. They are becoming the “most diverse generation ever” with “Hispanics, Blacks, and Asians coming from other countries.”<sup>70</sup> Another aspect of diversity is their acceptance for same-sex marriages. The majority of Millennials do see “nothing wrong with same sex marriages” and are the ones fighting for equal rights in society.<sup>71</sup> On religious matters, Millennials are totally different from the previous generations. This generation is less likely to attend church and have a belief in God. Instead, the new trend is that Millennials “take portions of belief from various faiths and blend them into their spiritual system.”<sup>72</sup> This trend will impact the church.

### **Haitians in America**

Previously, discussions revealed how cultural and generation differences shaped the workforce, schools, and churches. The study is a foundation for the project at Bethel Evangelical Baptist Church. The church has characteristics of culture and generations as well. The church body is made up of Haitian immigrants from the “Caribbean island in Haiti.”<sup>73</sup> They left their country because of the “political repression

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<sup>68</sup>Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America’s Largest Generation* (Nashville: B & H, 2011), 187.

<sup>69</sup>Eric Greenberg, *Generation We: How Millennial Youth are Taking Over America and Changing Our World Forever* (Emeryville, CA: Pachatusuan, 2008), 20.

<sup>70</sup>*Ibid.*, 21.

<sup>71</sup>Rainer and Rainer, *The Millennials*, 66.

<sup>72</sup>*Ibid.*, 229.

<sup>73</sup>Flore Zephir, *The Haitian American* (Westport, CT: Greenwood, 2004), 1.

and shrinking” economy.<sup>74</sup> Immigration started primarily in 1972, when dictator president Jean Claude Duvalier became “president for life” in their homeland.<sup>75</sup> As they came to the United States, they brought their culture and generational differences. The first group to bring their culture to America is the “first generation.”<sup>76</sup> The first generation settled in America and started families. The “sons and daughters of the first generation” are called the “second generation.”<sup>77</sup> Lastly, the children of the second generation are the third generation of Haitians.

### **First Generation**

Immigrants who left Haiti are called the “diaspora.”<sup>78</sup> The diaspora is a group of people who “re-root” from their “primary homeland” and settle in their secondary home, which is America.<sup>79</sup> The immigrants that left their country due to political reasons made their home in the United States, Canada, and elsewhere. They came to North America with a mindset that is against the political government in Haiti, but hoped to return one day.<sup>80</sup>

The first generation brought their Haitian culture, which is “very complex and

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<sup>74</sup>Michel S. Laguerre, *American Odyssey Haitians in New York City* (Ithaca, NY: Cornell University Press, 1984), 21.

<sup>75</sup>Ibid.

<sup>76</sup>Ibid., 118.

<sup>77</sup>Ibid.

<sup>78</sup>Michel S. Laguerre, *Diasporic Citizenship: Haitian Americans in Transnational America* (New York: St. Martin, 1998), 8.

<sup>79</sup>Ibid.

<sup>80</sup>Michael Dash, *Cultures and Customs of Haiti* (Westport, CT: Greenwood, 2001), 47.

mixed” with “American, French, Spanish, and Anglo-Saxon values.”<sup>81</sup> Each of the cultural traits helped shape the first generation’s “intellectual and religious” beliefs about life.<sup>82</sup> However, cultural personalities of the first generation are different from the second generation, which has caused “tension between these two generations, who were formed at different times.”<sup>83</sup>

**Their culture.** The first generation differs from their children in the area of pride and self-worth. The first generation arrived in North America with an appreciation for their Haitian history and achievements. For instance, they know a Haitian immigrant founded the city of “Chicago in 1772” and a Haitian-American woman was crowned miss America in 1990.<sup>84</sup>

Next to self-worth, the first Haitian immigrants came to North America to accomplish “new lives for themselves and their families.”<sup>85</sup> The earliest immigrants were “upper and middle class” professionals in Haiti.<sup>86</sup> Many were doctors, lawyers, and engineers, but had to give up their professions to have escape the government chaos for a better life elsewhere.<sup>87</sup> They escaped by boat to the shores of Miami and the Bahamas and several died at sea because of malnutrition. The individuals who survived the trip arrived in America with new obstacles: they had to “start at the bottom of the ladder,”

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<sup>81</sup>Fontus, *Effective Communication*, 39.

<sup>82</sup>Ibid., 40.

<sup>83</sup>Ibid., 47.

<sup>84</sup>Laguerre, *Diasporic Citizenship*, 4.

<sup>85</sup>Zephir, *The Haitian American*, 120.

<sup>86</sup>Laguerre, *American Odyssey Haitians*, 21.

<sup>87</sup>Dash, *Cultures and Customs of Haiti*, 45.

learn a new language, and a find a job. They had to “accept all kinds of jobs in the United States because they wanted to achieve success and prosperity.”<sup>88</sup> The work ethic allowed their families and children to come to America as well. That is why, even today, Haitian people pride themselves in their ability to achieve success everywhere.

**Language.** The first generation also prides itself in its language. The vast majority of first generation Haitians in America speak “Haitian Creole” rather than English.<sup>89</sup> In most Haitian businesses and churches the group will always converse in their home language. They prefer Creole because it helps them “maintain their ethnicity” and identity while living in another country.<sup>90</sup> The desire to speak their home language also hinders many of the immigrants from learning English. Most who came to America took low paying jobs and did not have time to go back to school and learn English or receive a high school diploma. As a result, businesses, government agencies, and schools have produced materials in Creole to keep Haitian people well informed.

The second language spoken is French, which is their first language. Countless immigrants achieved their education in French instead of Creole.<sup>91</sup> For that reason, the first generation has a sense of pride in their language. This pride comes from the “favorable treatment others” show them being able to speak French fluently.<sup>92</sup> Therefore, even today, Haitian people are divided into class divisions.<sup>93</sup> Many have been known to reside in certain cities or attend churches that speak French fluently. They also

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<sup>88</sup>Ibid., 123.

<sup>89</sup>Ibid.

<sup>90</sup>Ibid.

<sup>91</sup>Ibid., 125.

<sup>92</sup>Ibid.

<sup>93</sup>Ibid., 45.

judge a pastor's education level based on his ability to speak and read French during a sermon.

Last, the first generation prides itself by its "blackness" in language, culture, and traditions from Haiti.<sup>94</sup> Their self-identity as black has caused many first generation immigrants to disassociate from black America. They prefer to keep their Haitian identity rather than label themselves as African American after gaining citizenship. That is the reason, in every city with a large Haitian population; one will find an area that resembles Haiti. Little Haiti in Miami, Florida, for instance, is a residential and commercial area that reflects Haitian life as many try to keep their identity in what they see as a foreign land. Although, the first generation preferred to detach itself from African Americans, their children, the second generation have done the opposite.

### **The Second Generation**

The second generation are children born from the first generation. The second generation has three different classes. First, there is a class that left Haiti at an "early age or before adolescence."<sup>95</sup> Their parents settled in America and later sent for their children and families to join them. The next class of second generation is those born in the United States. The third class are those that were born in Haiti but migrated to "Montreal, Latin America, France or Dominican Republic and later joined their parents in the United States."<sup>96</sup>

This group or generation speaks "English fluently without an accent."<sup>97</sup> They

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<sup>94</sup>Ibid., 126.

<sup>95</sup>Ibid., 129.

<sup>96</sup>Ibid., 130.

<sup>97</sup>Ibid., 129.

speak English very well but do not speak Creole or French as easily. Those who speak English came to the United States from “age’s two to six.”<sup>98</sup> They also have not visited Haiti before. This group identifies themselves as Haitian-American or American since they relate more closely to the American life.

The second generation preferred the American life since some were ashamed to let others know about their Haitian identity. They were ashamed because “peers at school ridicule” them as Haitian<sup>99</sup> and because of US media and the discrimination against Haitians in the early 1970s and 1980s.<sup>100</sup> Many young Haitians differentiated themselves from their parent’s culture and placed themselves in a “protective shield” as African American.<sup>101</sup> On the contrary, their parents preferred to be identified as Haitian. This is the problem many Haitians churches face today: parents prefer to follow their culture in the church while the children or second generation could not comprehend it. The children on other hand, preferred the American styles of worship and therefore left their parents’ church for American ones.

Lastly, the second generation has been blessed with a lot of privileges in America. This group had the opportunity to graduate from high school, attend college, and many became professional doctors, lawyers, teachers, or engineers in American society. The second generation also has Haitian-American celebrities such as hip hop artist Wyclef Jean, actress Garcelle Beauvais, and NBA stars Olden Polnice.<sup>102</sup> The

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<sup>98</sup>Ibid., 134.

<sup>99</sup>Laguerre, *Diasporic Citizenship*, 154.

<sup>100</sup>Ibid., 136.

<sup>101</sup>Ibid.

<sup>102</sup>Ibid., 144.

second generation has many popular members and has made its mark in American society.

### **The Third Generation**

The third generation is the “sons and daughters of the second generation.”<sup>103</sup> This group was born in America, attended American schools, and do not speak Creole. They feel that “America is their home,” but have heard about Haiti and their culture from their parents or grandparents.<sup>104</sup> The third generation, therefore, is more detached from Haitian culture. Not much has been written about the third generation. Rather than identify with Haitians, the writer believes this group is part of the Millennial Generation growing up in America. However, the writer has observed that the third generation has a desire to worship in their parents’ church. Churches must work to keep this generation if it wishes to keep its identity in the future as a Haitian church.

### **The Church: American and Haitian Culture Clashes**

Bethel Evangelical Baptist Church is a Haitian-American congregation that has existed since the early 1980s. The church has grown over the years with members representing the first, second, and third generation. However, the generational differences among parents and the younger generations have caused tension in the church. The tensions are a result of American and Haitian cultural differences. The cultural differences impact the church’s ability to keep the young generation. Several factors in the American and Haitian culture will cause the church to decline at an “alarming rate.”<sup>105</sup>

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<sup>103</sup>Ibid., 118.

<sup>104</sup>Ibid., 134.

<sup>105</sup>Kent R. Hunter and Bob Whitesel, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon, 2000), 14.



## Cultural Shifts

In American culture, the problem began with the different values among different generations. The differences between the Builders, Boomers, Generation X, and Millennials will impact the growth patterns at Bethel. The generations have changed the “meanings, values, beliefs,” and commitments to God, church, and family.<sup>106</sup> The Builder generation was more committed to being spiritual beings and committed to church. However, the Baby Boomers and beyond are not as “religious” as the older group,<sup>107</sup> which means that the church will decline because the younger generation will not be committed. Many will attend church once or twice a month, but not as often as their parents, which will lead to less “religious involvement” in ministries such as Sunday school, music ministry, and more.<sup>108</sup>

Another thing that will hurt the church is a shift in different worldviews. The church will face struggles since many college students attend schools where professors teach different views from their religious background.<sup>109</sup> The teacher’s worldview may lead the young people to be suspicious of institutions and traditions in the church. This has also pressed young people to walk away from the church and “follow their own moral compass.”<sup>110</sup>

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<sup>106</sup>Dean R. Hoge, Benton Johnson, and Donald A. Luidens, *Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers* (Louisville: John Knox, 1994), 11.

<sup>107</sup>Barna, *Baby Busters*, 81.

<sup>108</sup>Jackson W. Carroll, Wade Clark Roof, and David A. Roozen, *The Post-War Generation and Establishment Religion: Cross-Cultural Perspectives* (San Francisco: Westview, 1995), 247.

<sup>109</sup>James F. Engel and Jerry D. Jones, *Baby Boomers and the Future of World Missions: How to Nurture and Channel the Involvement of the Generation for the Cause of World Evangelization* (Orange, CA: Management Development, 1989), 13.

<sup>110</sup>*Ibid.*, 15.

Another factor that will hinder the church is the search for truth. The church will suffer since the “emerging culture” is leading young folks to find their “own values and a new approach to truth.”<sup>111</sup> They prefer to find truth through spiritual experiences with God, which means that today’s church will have to focus more on preaching on finding God personally rather than God in the Old and New Testament. They will need a spiritual experience to fully grasp God and Jesus. Without an experience, churches will notice a decline in attendance.

They will also see a decline because of technology. The emerging generation will be different from their parents. Their parents were auditory learners, but the young people grasp knowledge visually, using computers, PowerPoint, and laptops. The church must incorporate technology since this is a “defining characteristic” of Generation X and Millennials.<sup>112</sup> Their technical skills require churches to refine their teaching since the young are more visual learners, have shorter attention spans, and get bored easily during a worship service.<sup>113</sup> Without technology, the church will lose the young people.

Similar to American culture, the Haitian culture also has traits that will hinder Bethel Evangelical Baptist Church from growing in the future. The first thing that hinders growth is the continued division among the older and younger generations. The parents and children live in two “different worlds” in America.<sup>114</sup> The first generation

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<sup>111</sup>Kevin Graham Ford, *Jesus for a New Generation: Putting the Gospel in the Language of Xers* (Downers Grove, IL: InterVarsity, 1995) 24.

<sup>112</sup> Rainer and Rainer, *The Millennials*, 187.

<sup>113</sup>Thom S. Rainer, *The Bridger Generation: America’s Second Largest Generation What They Believe, How to Reach Them* (Nashville: Broadman & Holman, 1997), 25.

<sup>114</sup>Leguerre, *American Odyssey Haitians*, 76.

prefers to keep their Haitian language, culture, and values in America and many do not want the church to shift to American systems. Yet, the Haitian-American generation today desires a congregation that can teach them about their Haitian culture and adapt American styles in the church. The church will need to foster and find common ground for all groups to worship together.

Another problem in the Haitian culture relates to their mindset. In the Haitian culture there is a pride in being called *gran moun*.<sup>115</sup> This name refers to an old Haitian immigrant who is old fashioned, not literate, and does not live the American lifestyle. Many young adults and married couples do not want to identify themselves as *gran moun* because it resembles being old fashioned and ignorant, which is the reason many married young adults at Bethel do not want to participate in fellowship activities with the older members or sing in the adult choir. There is a social class division between those from lower class and upper class families. The solution is to incorporate ministries that value both cultures.

Secondly, the Haitian church preference to worship and preach in their native language might keep young couples with families away. Choosing to utilize French will cause “class divisions” among the young and older folks.<sup>116</sup> The main problem is that many young people cannot comprehend reading French or creole. They can read the words from a Haitian song book, but the words do not mean anything to them. The church will have to incorporate English as well as the native language to attract families with children to come and love attending Bethel.

A third problem in the Haitian culture is lack of relationship skills. Many in the community have a problem dealing with conflicts with one another. When a Haitian

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<sup>115</sup>Zephir, *The Haitian American*, 122.

<sup>116</sup>Dash, *Culture and Customs of Haiti*, 45.

person has a conflict with someone, rather than speak to the individual, they will speak “out loud in public to the person” to address the problem<sup>117</sup>: they will not go to the individual personally but will tell other friends or family to tell the individual. On the other hand, young people like to be straight forward and speak privately to the person about an issue. Young people have noticed this and many have left the church when ongoing conflicts are in the atmosphere of the church

In addition, some senior pastors prefer to keep young people away because they get “suspicious and jealous” of others very easily. For example, a senior pastor might not welcome new ideas if he does know how to do it himself. This has been seen in the past when a college student wanted to help the pastor in ministry. While the young person felt he or she was helping, the leaders perceived this as someone trying to take over. In addition, many Haitian people are very sensitive, and may get hurt by any “word or gesture” another individual says to them.<sup>118</sup> They may feel like they are being attacked for anything, which is why many people feel like they cannot talk to their leaders, parents, or children: they overact with anger for the smallest gesture. The second and third generation Haitians will not be attracted to Haitian churches that follow that do not welcome new ideas from its members. Therefore, the church must establish a leadership team that represents all the first, second, and third generation. This team must be able to welcome ideas, opinions, and belief without threatening someone’s position. Furthermore, the leadership team must implement trust and teamwork for the church to succeed.

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<sup>117</sup>Fontus, *Effective Communication*, 51.

<sup>118</sup>Ibid.

## Fostering Generational Unity

The issues concerning American and Haitian cultures mentioned above impact the future of Bethel. The differences have shown tensions that may emerge at Bethel Evangelical Baptist Church. The tensions are a generation gap “between the Haitian immigrants and their children.”<sup>119</sup> The gap has grown because the younger generations avoided the church because it catered to first generation styles. Secondly, the gap developed because many older members were threatened by the ideas and opinions of the second generation.<sup>120</sup> As a result, the first and second generation parted ways in the past. However, this trend does not have to continue. The way to bridge the generations together is to foster unity and diversity in ministry.<sup>121</sup> The Bible teaches a lot about God’s plan to bring unity and diversity in his kingdom. God wanted to “call all nations to Zion.”<sup>122</sup> The Lord is still working to bring all nations and generations to his throne. Bringing the generations together first requires united believers to come together with “common submission” to the Lord.<sup>123</sup> Learning to submit will keep all age groups focused on the main thing, Jesus Christ. All generations need to be taught that God desires to bring diversity in his church and kingdom. The key is to find common areas where all ages can serve together. Finding a common ground must begin with the right individuals in different leadership positions at Bethel. The church previously had pastors who targeted the first generation, which hindered the leadership in reaching the second

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<sup>119</sup>Hunter and Whitesel, *A House Divided*, 20.

<sup>120</sup>*Ibid.*

<sup>121</sup>Francis Frangipane, *House United: How Christ-Centered Unity Can End Church Division* (Grand Rapid: Chosen Book, 2005), 159.

<sup>122</sup>Lucien Legrand, *Unity and Plurality: Mission in the Bible* (Marynoll, NY: Orbis, 1990), 149.

<sup>123</sup>Alan J. Thompson, *One Lord, One People: The Unity of the Church in Acts in Its Literary Setting* (New York: T & T Clark, 2008), 57.

and third generation and the groups left the church. To reverse the trend, the church must “open leadership positions” for the second and third generation.<sup>124</sup> Currently, the senior pastor is building his administration with two pastors from the first generation and several ministers in the second and third generation. Many have taken leadership in the music ministry, greeter ministry, young adult ministry, and coordinating church events with the pastor.

Next, the church should foster unity among the “generations through building relationships” among the first, second, and third generation.<sup>125</sup> This requires all generations to actively communicate problems and solutions in the church. Having the three generations work to establish a relationship will help them understand each other, connect, and get others involved in the church ministry. As Thom Rainer states, relationship will be the key factor that will keep the first and second generation in the church.<sup>126</sup> The ministries must “meet the relevant needs” of each generation for it to grow.<sup>127</sup> For instance, a ministry focus toward children and youth what will attract young families. Consequently, the church will need to establish stronger, creative, and biblical-based ministries that help the young people grow spiritually.

In the same manner, the church will need to raise its expectations for all members. The reason many young people leave the church is that they were not expected to serve in the church. Many young and old members believed the church “existed to serve them,” instead of them serving the Lord in their church.<sup>128</sup> On the

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<sup>124</sup>Ibid., 19.

<sup>125</sup>Hammett and Pierce, *Reaching People under 40*, 36.

<sup>126</sup>Rainer and Rainer, *The Millennials*, 104.

<sup>127</sup>Gary L. McIntosh, *One Size Doesn't Fit All: Bringing Out the Best in Any Size Church* (Grand Rapids: Baker, 1999), 124.

<sup>128</sup>Thom S. Rainer and Sam S. Rainer III, *Essential Church? Reclaiming a*

contrary, the church had little expectations for the members. This must change. To foster unity, Bethel must teach and expect the young people to get involved in ministry. The church should have a program to get all high school students to serve in different areas, which could include technology, Sunday school, youth ministry, or children ministry. Secondly, the church should expect them to take leadership roles within the administration.

Beyond expectations, the church must offer deeper sermons to attract the young generation. This is needed since previously, the sermons were taught in French and related mostly to the first generation. As a result, many second generation attendees felt that they were not being fed at their level. Instead, many second generation were looking for “relevant and deep doctrinal” teaching that would inspire them to grow spiritually.<sup>129</sup> To keep the young and older members, the senior pastor and team must develop “meaty, life changing, biblical teachings that will challenge everyone to grow.”<sup>130</sup>

Finally, the congregation must blend its worship service. The church must offer services to the first, second, and third generation based on their “musical tastes.”<sup>131</sup> Currently, Bethel has three services: (1) a Saturday night service for teenagers that is in English; (2) a Sunday morning traditional service in French for the first generation; and then (3) a second service on Sunday morning that is contemporary and has worship in both English and creole. The worship leader rotates every Sunday to minister to all ages.

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*Generation of Dropouts* (Nashville: B & H, 2008), 154.

<sup>129</sup>Ibid., 184.

<sup>130</sup>Ibid.

<sup>131</sup>Hunter and Whitesel, *A House Divided*, 240.

In addition, the church has two mid-week Bible studies. One is in English and the other in Creole.

The church must also train all generations to welcome and accept one another. This will require the pastor to teach the first generation about the second and third, and in the same manner, the second and third generations need to understand the framework of the first generation. This will help all people come to grips with the differences and find similarities that will foster unity in the church. Finding similar ties will also allow the church to have vision that meets the needs all of generations. The vision will be the key to keeping everyone relevant toward ministering to one another

### **Conclusion**

The information in this chapter presents the issues separating the generations in the community and church. The details show how culture in each generation causes clashes among different age groups. Furthermore, culture is the result of different generational systems in the American and Haitian cultures. To keep the generations united in the church, methods were presented to foster unity. The methods alone cannot promise success in the church. The real success comes from Jesus prayer in John 17. The church must continually seek the Lord to bridge the first, second, and third generation for kingdom work. Secondly the church must work relentless to implement strong relationships, ministries, and worship services. Although difficulties will arise, the church and its leadership must always seek the kingdom and remember that all things are possible through Christ.



## CHAPTER 4

### PROJECT DESIGN

At the beginning of this project, it was my goal to teach church members about multi-generational unity. Lessons on multi-generational unity are needed to foster and promote unity at Bethel Evangelical Baptist Church. The church needs to promote this unity since the members are composed of three distinctive generations. Each generation has different characteristics that prefer a style of worship, sermon delivery, leadership approaches, and language. This distinction can hinder the church from prospering unless the pastor and its leaders address differences and find ways to promote unity among the congregation. The leadership was convinced that the best way to promote unity was to train primary leaders in different ministries in the church. These primary leaders would assist the pastor in leading others to cooperate and promote unity among all generations.

Promoting generational unity is a biblical mandate that is foreshadowed in the Old Testament and revealed in the New Testament. In the New Testament, one sees Jesus coming to unite the Jews and Gentiles into the kingdom of God. This was demonstrated through Paul and Peter as they traveled to bring the gospel to the Jews and Gentiles. Jesus also predicted the union of believers in his final prayers for the church. In John 17:11 he says, “I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me—so that they may be one as we are one” (NIV).

Therefore, this project focused on the teachings of unity at Bethel Evangelical Baptist Church. The project targeted three distinctive goals prior to the teaching of unity.

The initial goal was to evaluate current awareness on unity within the three existing generations of members in the church. The second goal was to develop a teaching series on multi-generational unity. Finally, the last goal was to teach a series on multi-generational unity. The first seven weeks focused on evaluating and preparing the lessons and the final eight weeks was used to teach the seminars.

### **Preparation for the Seminars**

The project began on Sunday October 20, 2013, in a meeting with the church leaders of Sunday school, deacons, and ministers. During the session, I presented my plans and vision for the upcoming year, as the new senior pastor of the church. At the conclusion of the session, information was presented about the project and the need for twenty individuals to participate in the focus group. The group was then selected. A time was set to officially meet with the group on December 5, 2013.

### **Focus Group Selection**

In order to execute the plan, twenty individuals were chosen as the focus group. This was a combination of 4 deacons, 4 teachers, 3 ministers, 5 church members, and 4 young adults. This group was composed of individuals who exhibited a desire to further their knowledge about ministry leadership and multi-generational unity at Bethel Evangelical Baptist Church. In addition, the group had a passion for the vision and future of the church.

The fifteen-week project was designed and implemented to expose the group to different concerns of generational differences and unity within the church context. To nurture success in the training and development of the participants, a survey was created to measure variations within the individuals, if any were to occur during the process. At the initiation of the training, a pre-test was administered, and at the end the test was re-administered. The teachings on generational unity were presented during the last eight

weeks of the project. The group then collaborated together to outline various approaches to foster unity among the generations in the church.

## **Week 2**

During week 2, seminar 1 was written for the group. The purpose of the first lesson was to identify the reasons divisions occur in the church. First, the lesson demonstrated God's original purpose for the creation of man and woman. In Genesis 1 and 3, one sees that God created man, so that man would represent his image and worship the Lord God almighty. Furthermore, the lesson revealed how God gave the first couple restrictions in order to live by his rule in Genesis 2:16-17. However, Satan comes into picture in chapter 3 to place doubts in the mind of the first woman, Eve. This led Eve to influence her husband, Adam, to sin against God and open their perceptions toward evil. Last, the lesson concluded with an additional illustration of Satan dividing the children of the first family in Genesis 4. This story illustrates the methods Satan used to divide God's first family.

## **Week 3**

During week 3, a lesson was prepared to make known how God works to bring a positive outcome in a believer's life. In the same way, Satan also is consistently working to tear people apart from God's plan for unity. The text for this seminar was presented from Exodus 1:8-15. This story was about Pharaoh, the new king who came to power and enslaved the Israelites. The events in this story demonstrated God's plan to save and unite his creation. The story also foreshadowed the plan through the Lord; hardening Pharaoh's heart, letting the people see the need, and using man to go rescue them. All three actions declared God's desire to work within people's lives, and to bring them to a superior place, purpose, and harmony in the body of Christ.

#### **Week 4**

In week 4, the lesson examined the biblical schemes the Pharisees used to delay unity among God's people. This lesson focused on the biblical text in Acts 15:1-15. The goal in this lesson exhibited that people used past experiences to hinder God's work. Primarily, the lesson proved that God always sends a messenger to help foster unity. Lastly, the lesson showed that God removes the prerequisite to follow him by sending his son Jesus to redeem all his children. With Christ, Christians are united by the presence of the Holy Spirit working in the hearts.

#### **Week 5**

In the fifth week of the seminar, the group focused on ways God brings different groups together for his glory. This seminar focused on Acts 8:9-13. This story demonstrated God's desire to bring the gospel to all nations using ordinary disciples. God demonstrated this plan by sending Philip to witness to a man in Ethiopia. The goals in this lesson were to show how God works behind the scenes to bring different people together. Secondly, the story showed how God uses people from other cultures to bring the gospel to his creation. Last, the story also suggested that God has an agenda to allow diverse cultures to study the Word of God together. In addition, the seminar helped the focus group identify the meaning of culture and generations. They studied the definition, values, and beliefs that different cultures bring to an organization.

#### **Week 6**

In week 6, lessons were prepared on the three Haitian generations in the church. The lessons identified the qualities that describe the first, second, and third generation. It also described the culture within each of the generations. This included the values, belief, and worldviews that shape each generation. The purpose of the seminar was to help the focus group realize how cultural values shape the three generations' view

of ministry, worship, and the church organization. Finally, the lesson identified problems that hinder people from working together in the church.

### **Week 7**

In the same way, lessons were also prepared to teach about the American generations in the community. This lesson identified the different traits in each generation and how they impact the church. Secondly, the lesson addressed the issues that cause tension among the younger and older generations. Last the seminar outlined how the standards in each generation are applied between the Haitian generations at Bethel Evangelical Baptist Church.

### **Week 8**

Finally, the last seminar was about teaching ideas that would help the church establish unity among the congregation and the leadership team. During the seminar, I presented ideas that would help the church promote unity among the three Haitian generations in the church. For instance, information about how to combine ministries, get members to support other ministries, and styles in each generation were given. The group then made suggestions such as having a blended worship service and a mixed Bible study, which would be taught in both English and Creole, and rearranging the church leaders to include individuals from each generation. Overall, the purpose of the project and seminar was to find ways connect all generations together in the church.

### **Meeting with the Focus Group**

The focus group officially met on December 5, 2013. During that meeting the purpose of the project was delivered in detail to help the group. After the orientation, a survey was given to the group. The survey included a number of the questions to guide the focus group to become more aware of the necessity for multi-generational unity for

the future of the church. Some of the questions were presented to direct the focus group's attention to the significance of practical concepts of unity in the church ministry

The pre-test lasted for an hour. After the completion of the test the focus group spent some time dialoguing and discussing the various questions that were administered to them. This process took about 30 to 45 minutes to complete. The group was very enthusiastic and ecstatic about what was happening amongst them. There was a sense of excitement about what would follow in the subsequent training sessions in the next few weeks. All of the members of the focus group raved over what they felt would transform the church as a result of the pre-test questions and the training seminars to come.

There was discussion during this time that centered on giving the group a perspective of what the upcoming seminars' focal points would be. Also, there was discussion on the format of the various seminars for the upcoming weeks.

### **Week 8: Seminar 1**

During week 8, I officially met with the group to prepare them for the seminars that would follow. Following the instructions, the first seminar of the focus group helped the participants to understand God's plan and then Satan's plan to bring division in God's creation. The lessons were based on Genesis 1:27, 2:15-16, and about Cain and Abel. The seminar began by teaching God's master plan to create man and woman in his image. The text from Genesis 1:26-27 demonstrated how God created the first couple to represent his image on earth. It was important to help the group understand that God planned to bring unity in his creation in the Genesis 1. Secondly, the lesson explained that God created them but gave them specific instructions on how to live in his garden. In Genesis 2:15-16, God specified that they could eat any fruit, but to avoid the apple. The apple represented the evil that would penetrate society if Adam or Eve ate the fruit. The fruit also characterizes Satan's plan to destroy God's plan for his creation.

As a result, the meeting expressed Satan's plan to divide God's first family. He divided the family by tempting Eve to doubt and eat the apple that God forbid. Eve's actions then led to the rivalry of her children, Cain and Abel. Cain murdered his brother over jealousy and self-pride. This was the plan of Satan to divide the people of God.

Although Satan tried to divide God's people, the story revealed that the Lord works to unite all people, languages, and cultures together to glorify Him. In addition, it showed them that divisions come from Satan in the past, present, and future. After the lesson, the group discussed the causes of division and identified problems within the church, such as jealousy. Afterwards the seminar concluded and lasted 60 minutes.

### **Week 9: Seminar 2**

The second seminar was delivered in a teaching setting. The focus of the seminar was to share God's plans working through a division among his people. The lesson helped the focus group understand that divisions are also part of God's plan to bring people back to Him at a future time. The lesson was based on Exodus 1: 8-15. The first objective from the story was to show that the Lord allowed Pharaoh to harden his heart for the Israelites. This helped them grasp that people do not make decisions to divide, but God allows someone to walk away or cause strife in a group.

Secondly, the story demonstrated how God uses trials and difficulties to bring people back to his master plan. God loved Israel and wanted to give them a new land. Yet, he knew the people would not leave on their own accord. Therefore, God allowed trials to impact their lives so that they would follow His plan in the future. Lastly this story expressed God's purpose for the world to bring them back to him to worship at some point. The seminar concluded by giving two Scriptures that emphasized God's desire to unite: Psalm 86:9 and Isaiah 49:6. Both Scriptures teach that God plans to unite, restore, and allow all people to be part of the kingdom. This seminar lasted 60 minutes;

the first forty minutes focused on the lesson and the last twenty minutes allowed for a group discussion. The discussion helped the group understand why God allows suffering and why divisions start in the church.

### **Week 10: Seminar 3**

Seminar 3 focused mostly on the generational and cultural beliefs that hinder unity in the body of Christ. The seminar underscored how people permit their values to keep other people out of God's work and church. The primary passage used was Acts 15:1-21. The passage revealed how cultural values cause people to discriminate against other cultures and generations in the church. For instance, the story demonstrated how the Pharisees wanted to limit the Gentiles by demanding they get circumcised. This example also proved that people cannot limit God's work by using old rituals that are not relevant in current times. The passage also revealed how God planned to remove all barriers by using Peter to defend God's work. This helped the group grasp that believers cannot limit people because they carry different values and customs. Rather, Christians must embrace and work with others to bring glory to God. Finally, the story stressed that God sent the Holy Spirit to make everyone the same, with the same faith and heart to serve the Lord. This is the main thing that churches and ministries need to practice to encourage unity in the flock.

Additionally, the text encouraged the group to help bring others through Christ and remove all obstacles that hinder the church from serving together. Two key passages were used to remind them of God's promise and command. First, the group read Acts 1:8 in order to see that God gives Christians the power to go bring the gospel to all nations. Secondly, they read the great commission in Matthew 28:16: "Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of



the Holy Spirit, and teaching them to obey everything I have commanded you” (NIV). Both texts reveal that God gives believers the power to teach all nations to receive Christ as their Lord and savior. Therefore, we have not power to limit who the Lord brings the gospel to.

The seminar lasted one hour with 30 minutes to teach the seminar and the other 30 minutes for group discussion. The discussion allowed the group to examine the barriers the church places on the younger and older generations in the congregation. For instance, they identified barriers such language, American versus Haitian culture, and how Haitian pastors view ministry differently from those accustomed to American culture.

#### **Week 11: Seminar 4**

Seminar 11 focused on the text of Acts 8:26-40. The seminar revealed how God uses believers from different cultures to minister to other nations. For instance, in the text God wanted Philip to bring the gospel to another nationality: the Ethiopian man would need guidance. The seminar gave attention to God’s strategy in working to bring different generations and cultures together for his glory. After reading the story, the group was reminded of the text in Acts 1:8 and Matthew 28:18-20, which helped them to fully grasp why this story is important for the church to witness to all nations.

The primary objective in the story was to show how God controls the time and people he uses to bring unity. The Lord does this by telling Philip to wait for him to give instruction about his new mission. Philip planned to go to another city but God led him to different city for a specific encounter. In the same manner, the Lord gives all Christians a command to reach all nations with the gospel. The story showed the group that God orchestrates the plans for all Christians to serve others. He does so by giving us the power of the Holy Spirit to go and make disciples.

Second, the story helped the group see that God uses various tools to bring all believers of Christ together. In this story, God sent Philip to minister to the Ethiopian so that he could comprehend the book of Isaiah. Without Philip, the new believer would not comprehend God's Word or how the Word of God works in our lives.

Likewise, God can bring the younger and older members together to teach one another about different values and mindset, rather than allow them to separate. This assisted the group to identify the tools God used in the church to keep all Christians in unity.

Finally the story revealed that God does not place limitations on people based on culture, past sins, or languages. The church must also follow the Lord's leadership and not turn away because the individual may not look, act, or live as church people. The teaching lasted approximately 30 minutes, then the group spent another 30 minutes discussing how and why God wants Christians to work with all generations and languages in the church.

### **Week 12: Seminar 5**

To further explain God's desire to unite, information was presented about culture and generations. First, a definition of culture and generations was given to help the focus group. Then, the tenets of culture and generational values, beliefs, traditions, and worldviews were taught. It was mentioned that everyone uses their previous cultural backgrounds to make decisions, draw opinions, and influences how we follow Christ as our Lord and Savior. Next, the seminar shows how each generation, organization, and church has a culture that is different from others. At the conclusion, the group spent time discussing how culture shapes and draws people apart. The focus group was able to see how culture causes clashes.

As a result, the group became more aware of their need to find ways to

appreciate and value individuals from other cultures. It is through acceptance and appreciation that the church will be able to grasp the differences between the first, second, and third generation members at Bethel. After the seminar, the group discussed the cultural traits they believe each generation exhibits. At the conclusion, the group felt present issues for discord in the church would require the hand of God to move to change the hearts and minds of all members in the church. They prayed for God's direction for the church. The seminar lasted an hour and thirty minutes.

### **Week 13: Seminar 6**

In seminar 6, lessons on the three Haitian generations were given. The purpose of this seminar was to educate the focus group concerning the different characteristics in each group. It taught the group how the values, traditions, language, worldview, and ministry preferences are different from each other. For instance, information about the first generation parents explained the reasons they left Haiti and settled in Fort Lauderdale. This seminar also outlined the values that first generation exhibit.

Next, the seminar described the characteristics of the second generation. This generation was important to study since they are becoming the majority that will support the church in the future. The second generation will be the ministers, leaders, and Sunday school teachers who work with the pastor in the church. In addition, the pastor of Bethel is a part of the second generation. Since this group will play an important role in the future of the church, the seminar concluded with a challenge to this group to get involved in the church ministry sooner. After teaching about the second generation, many members in the focus group understood why many members of this generation have left Bethel Evangelical Baptist Church in the past. They mentioned that many left because their ministry view from Haiti was different from the views of the second generation living in America.

Finally, the seminar described the traits among the third generation.

Information about this generation was also important for the group to know since many worldviews shape their belief systems about church ministry and God. For instance, this groups views being spiritual and being religious different from the first generation. For example, the third generation is spiritual but do not believe one has to attend church religiously to get closer to Christ. Hence, a problem that arises, for instance, is that many in this generation attend church services less than the first generation. Nevertheless, another issue mentioned about the third generation is that many are not going to the physical church building for services but are watching church services live via Internet. Yet, it was stated previously that churches who do not incorporate live streaming or know the new trends will have trouble winning the third generation.

The seminar lasted 60 minutes. The last 20 minutes focused on a group discussion. Each member in the group shared ideas to describe the traits in the first, second and third generation.

#### **Week 14: Seminar 7**

During seminar 7, a lesson was taught to explain the traits in the American generation system. It described the age groups such as the builders, boomers, busters, and millennial in the church today. The lesson illustrated how diverse age groups shape the church. They shape the church ministries, worship services, finances, and outreach in the community. The seminar also demonstrated how the older group maintains their loyalty to the church but the younger generation is lacking in this area. This issue helped the focus group see why many younger people are not staying in the church. This topic also educated the group about the giving trends between the older and younger generations. It revealed that the older generations tend to support the ministry but the young support outreach ministries. Finally, this seminar also revealed that the key to keeping this

generation is to engage them by getting involved in ministry.

Gaining background information about American generations helped Bethel grasp ideas on how to reach and retain the first, second, and third generations in the church. The focus groups were able to see why the pastor was challenging them to follow vision and use new approaches to reach all for Christ. After presenting the seminar, the group reviewed and discussed different aspects of the generations. Ideas were presented on how the American generation is related to issues in the Haitian generations. The group concluded the seminar with a sense of empowerment to work towards reaching all generations for Christ in the church and community. The seminar lasted one hour and thirty minutes.

### **Week 15: Seminar 8**

The purpose of the final seminar was to brainstorm methods that the church should implement in order to connect all generations in the congregation. The seminar focused on teaching the focus group about how other multi-generational churches use new methods to keep all its members together. To do so, the focus group studied cross-cultural leadership. This leadership style aimed to building a leadership team that promotes unity among leaders in all three Haitian generations. Next, the seminar explained that any leadership style needed a God-given vision in order for individuals to follow. Vision was one of the things the group and pastor believed would establish a better environment in the leadership and congregation life.

Another aim in the seminar was to show the group ways to attract the younger generation. Information about engaging them in ministry was presented first. Secondly, information about using technology such as social media, website, and text messaging were presented to build the group's awareness. Next to technology, the seminar taught that the younger generation is more attracted to churches that build community through

small groups. The church must promote small groups so the younger people will stay in the church. This is important since people follow friends and invite each other to church. Therefore, the church needs to establish new groups so individuals can be part of and stay in the church.

Finally, the seminar motivated the focus group to promote Haitian culture so that the younger and older generations could learn to appreciate their culture of the past and present Haitian-American in the congregation. At the conclusion of the seminar, the group reviewed the different ideas and trends and brainstormed ways to make them useful in the church. They also shared ideas about promoting the Haitian and Haitian-American culture so that all ages could value and appreciate each other. The group ended the seminars inspired and with hope for the future of the church. The seminar lasted one hour. The first forty minutes focused on teaching and the last twenty minutes were used to review and discuss the ideas.

### **Project Summary**

This ministry project was a great learning experience. Although it was quite challenging, it has been very rewarding. I have always had an ambition to study how culture can impact church life. This project gave me an opportunity to love and appreciate our Haitian culture. It also helped me to distinguish how to address different issues that arise leading a Haitian-American congregation. Finally it help me train other leaders the cultural dynamics that shape how Bethel Evangelical Baptist Church leads, reach others, and retain it members.

This ministry project covered a topic that every church leader needs to know about. I believe that everyone in the focus group completed the training sessions with a greater understanding of cultural awareness and a greater desire to lead in ministry by the guidance of the Holy Spirit. Personally, the training impacted me and I have been

convicted to be a better ministry leader. This ministry project had a remarkable influence on the focus group and Bethel Evangelical Baptist Church and me. From my point of view, the interaction between the members in the focus group was enhanced, but especially the relationship between the pastor and its members has been enriched. This ministry project allowed leaders to connect with the pastor in a way that has not been experienced in the past.

## CHAPTER 5

### CONCLUSION

In this chapter, I will discuss the training and its effectiveness. This project on multi-generational unity was greatly needed at Bethel Evangelical Baptist Church. It would have taken more than fifteen weeks to promote the issues that were presented to the focus group. However, I am to a degree contented that the focus group became aware of the issues relating to culture at Bethel Evangelical Baptist Church. As will be reflected in this chapter, there were many positive outcomes that came from this ministry project; but some challenges were also faced. The chapter will evaluate whether the project accomplished its purpose by presenting (1) evaluation of purpose, (2) evaluation of goals (3) background of participants, (4) analysis of data, (5) strength, (6) weakness, (7) personal reflection, and (8) theological reflection of project.

#### **Evaluation of Purpose**

The purpose of the project was to teach multi-generational unity to the members of the Bethel Evangelical Baptist Church within the fifteen weeks allotted for the project. Through serious prayer, meditation, and contemplation with God, I sensed a genuine need to spend time making the members of the church aware of generational culture.

The project was only the beginning of what I sense God wants to accomplish at Bethel Evangelical Baptist Church. It was my prayer that God would lead me to train the leaders spiritually and culturally in order that the church would have a greater impact upon the body of Christ. It was also desired that each person would understand, through the various teaching seminars, about the differences among the first, second, and third



generations in the church. It was also important that each person understood the spiritual responsibility that is required to engage all age groups together. Therefore, the intended purpose was to thoroughly teach multi-generational unity to the church.

### **Evaluation of Goals**

Three goals guided this ministry project. The first goal was to evaluate current awareness on unity within the three existing generations of members at Bethel Evangelical Baptist Church. Prior to the training sessions, the leaders of the church were not as aware as one would think in regard to cultural differences in the church. Many churches focus on ministering to the older generations but do not consider the values in the young generation. In the same way, some churches cater to young people but neglect the older members. As a result, the young and older generations feel neglected and eventually some leave the church. So, there needed to be a study to identify how the first, second, and third generations can value and appreciate each other's distinctions.

Without this evaluation Bethel would continue to lose young folks and cater to only one generation. Therefore, a questionnaire on cultural awareness was produced and administered to the focus group at the beginning of the fifteen weeks and at the conclusion. The results from the questionnaire expressed the areas in which the church needed to address and train the leadership. After the pre-project questionnaire was given, the group reviewed the questions and began to see issues related to the church. There was sense of expectation that the seminars would foster greater appreciation and agreement in the church. The group realized that one of the missing elements was resources to train the church body.

Thus, the second goal was to develop a teaching series on multi-generational unity. The information from the questionnaire revealed the outline for the seminars. Many of the responses proved that the group knew there were generational and cultural differences in the congregation, however, they were not fully aware of the source for the

conflicts. Therefore, the first three seminars aimed to identify the source. The big issue had little to do with human needs. Rather the real conflict originated from Satan in the Garden of Eden. Satan devised a plan to destroy God's plan for unity. He led Eve and Adam to eat the forbidden fruit.

The focus group reveal important issues the church must address. First, they mentioned the church must structure itself to reach all generations. They also understood that being a church in the twenty-first century requires the body to welcome all ages, regardless of differences. Those in the group felt the church would not succeed if it did not cater to the first, second, and third generation Haitian members. Therefore, seminars 4 through 6 focused on culture and generational problems. The seminars emphasized biblical examples of people segregating due to their differences.

These are the same complications that have surfaced over the years, however, the church leaders never took the time to evaluate how generational difference hinder the church from growing. The focus group came to the realization that the church cannot operate without having an effective strategy to engage all generations in the life of the church. As a result, seminars 7 through 15 were written to help make the group aware of the differences between cultures in the Haitian and American generations. The seminars revealed how the generations view ministry, church leadership, and strategies to incorporate them.

The third goal was to teach the series on multi-generational unity. The seminars were presented during the last eight weeks of the project. During the seminars information was given to enlighten the focus group on the sources of division, the methods God used to unite believers, and the strategies churches in the twenty-first century can incorporate to grow the ministry. Seminar 1 and 2 revealed to the group the source of all divisions. This served to show the group that God never intended to divide his creation, but Satan did. Illustrating this point to the group proved that the church

should not practice disunity because of small differences. Rather, the church body should continue to work towards bringing all people, languages, and cultures together to glorify God.

Therefore, seminar 3 demonstrated how people hinder unity in God's kingdom. Teaching this seminar allowed the group to identify how our limitations promote division in the body of Christ as well. After teaching about divisions, seminar 4 began to establish the Lord's means to bring people together. It drew its point from Acts 8:26-40, which shows the disciple Philip ministering to an Ethiopian man. The story illustrates God's agenda to bring different cultures together. If the Lord plans the steps to meet each other, then the church today must try its best to keep the same unity. During the seminars, I noticed the group starting to see the purpose behind this project. Many asked questions and made comments about these issues surrounding Haitian churches in the community. One individual stated that Bethel Evangelical Baptist Church must also function to bring the young and old members together at all costs.

Seminars 5 to 7 then taught the focus group the personalities that distinguish the three generations of Haitian members at Bethel. The information in each seminar helped the focus group participants learn more about the cultural differences between the first, second, and third generation members. The seminars served to teach individuals to accept and appreciate the backgrounds of others while working on the common values together. This is always an issue in a Haitian church like Bethel. Church members try to promote their own cultural preferences but push other age groups away. To bring them back, the young and older generations need to study the backgrounds of the opposite generation.

Finally, seminar 8 concluded with strategies that would assist the church to retain all generational members. As the focus group went through the training, it was the consensus of the group that the method of training should be required of any person who

desired to serve as a ministry leader at the church. The group felt that the components of the training should be part of the model of ministry at the church. Through the seminars, questionnaires, and discussions, the group was able to assess the value of the project and its benefit to helping Bethel Evangelical Baptist Church improve effectiveness in retention of members and promotion of unity.

### **Background of Participants**

The group of 20 members was comprised of 8 men and 12 women ranging from the age of 18 to 65 plus. The group consisted of deacons, deaconesses, staff ministers, and ministry coordinators. There were 14 individuals born in Haiti and 6 born in the United States. The group was apportioned between the first, second, and third generation with 9 members from the first generation, 7 from the second generation and 4 from the third generation.<sup>1</sup>

The individuals in the group had different educational levels, consisting of 3 with bachelor's degrees, 5 college students, and 12 non-high school graduates from Haiti. The educational levels of the group were a bit challenging since some members could not read English. The participants revealed that 15 individuals favored Creole, 2 favored French, and 3 preferred to speak solely in English. Therefore, the seminar was presented in both Creole and English.<sup>2</sup>

The individuals that made up the group had membership with the church ranging from 1 year to 30 or more years. Each participant also held some kind of leadership role within the church. The group included one new leader, 7 members with 1 to 5 years of service, 3 with 6 to 10 years, 1 with 11 to 15 years, 1 with 21 to 25 years,

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<sup>1</sup>See appendix 3 for focus group demographics.

<sup>2</sup>Ibid.

and 7 leaders with more than 30 years as a leader in the church.<sup>3</sup> Therefore, the group consisted of a good cross-section of members from the church. However, the presenter had to be sensitive in discussing culture issues. Many of the members from Haiti have high pride for their backgrounds so the seminars had to be taught with respect and awareness of individual mindsets.<sup>4</sup>

The members of the group developed communication skills through their interaction. The project aided the church to get three generations of leaders together to identify the causes and solutions to foster unity among the members. It is without a doubt that the interaction between the pastor and leaders also promoted the vision for the church, which is to reach all generations for Christ. The seminars helped the group see the vision and paint a picture in the minds of the leaders about the future of the church. It proved to be advantageous for each individual as well as for the group collectively.

### **Strengths**

There were a number of strengths that were discovered during the period of the ministry project. One aspect of the project that was a very noticeable strength was the benefit of pastoral interaction with the members. I recently became pastor of the church and the project allowed me to get to know the leaders better. The size of the membership of Bethel Evangelical Baptist Church, which is approximately 1,200 members, does not necessarily foster the desired pastor and member relationship that would probably happen in a smaller congregation. The vastness can easily cause members to get lost in the shuffle and the pastor to become disconnected from the membership in interpersonal relationships. Through the ministry project, however, there were many times for actual fellowship and relational time between the pastor and members. The weight of that

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<sup>3</sup>Ibid.

<sup>4</sup>See appendix 3 for results of the pre- and post-project questionnaire.

personal connection proved to be an invaluable strength of the project. The members were able to experience the pastor in a very personable way, and the pastor was able to interact with the members and share intimate moments with them.

Another strength that was obvious was the relationship building among the members. The focus group brought people together that really did not know each other well. It especially brought together members of the three generations who would not normally interact together. The ability to bring different generations together was beneficial to the church in fostering better relationships and more fellowship. Not only was the coming together of the group beneficial to the church body, it was spiritually nurturing for the individuals within the group. Each person was able to know more about generations and cultural perspective of individuals in different age groups. I sense that there was a deep understanding about the differences and God's command to promote unity within the church. The project also forged a desire for the church to reach all members in the church who speak English, Creole, and French. The group stated that the church must reach all and not eliminate one group because the other does not speak their language.

The most obvious strength was the desire to promote unity for the future of the church. As the seminars proceeded and discussions grew, members saw how biblical passages such as Matthew 28:16-20 commanded believers to go make disciples of all nations. For the members, this meant reaching all three generations and creating an atmosphere for unity. The sense of needing God to foster unity became even more evident in the lives of the members. The members of the group desired to pray more for the church's ability to promote unity in the flock. There was more talk about praying as a corporate body and seeking God at an even deeper level than the church had ever done in the past. The moments of praying that took place within the group encouraged the participants to seek the will of God for the church's ministry. As pastor, I felt a greater

sensitivity to the Spirit of God to lead this church to complete the great commission. The project challenged everyone involved to go deeper in relationship with Christ and bond closer together in Christian love.

The level of assurance from the focus group was also a strength seen within the project. The group was so committed that it caused the sessions to flow very easily. The group arrived on time for each seminar, no one complained about the length, content, or any other aspects of the seminar. The depth of the group's commitment was encouraging throughout the project. The group characterized strong character as they worked through the various aspects of the project. They were so excited about the project promoting unity among the members. I was truly amazed and humbly pleased in what I saw God doing in the hearts of the group members.

### **Weaknesses**

There were a number of weaknesses evidenced as the project progressed. One weakness was the project's length. The fifteen weeks was not adequate enough to gain as much knowledge that was needed to bring the group to the point of desired transformation. More time was needed to study the in depth aspects concerning the Haitian cultures.

Group discussions that were very informative and insightful could not be carried further because of the project's time constraints. More discussion was needed and desired in some of the areas, but because of the limitation of time, the discussions ended. This I saw as a significant weakness because the members of the group were learning from one another. Also, because of the project's length the teaching modules could not go as deep as potentially needed.

Another weakness was the time spent teaching in two languages. There were members of the group who did not understand everything in English. The seminar presentations took longer so the presenter could explain the information in Creole. It also

took longer since the seminars were written in English rather than Creole. This made it difficult for some members to comprehend the materials presented as well.

An additional weakness was getting all members of the group together. Many of the members attended the sessions, but there were always some who could not attend due to their work schedules. This made it difficult to keep the group on the same agenda on a weekly basis. Therefore, information was reviewed weekly to keep the group up to date on the different lessons.

A weakness that was discovered was that the practical aspects of unity would be more beneficial being put into practice rather than just being lectured on and discussed. The group should have had more time to go engage other ministry leaders to study and apply the seminars in their ministries. The knowledge was beneficial, but a more hands-on approach would have seemingly proved to be better

### **What I Would Do Differently**

One of the things that I would do differently is I would have spent 3 weeks on each series of sessions. Rather than a seven-week lesson planning, and eight weeks teaching the seminars, I would have spent more sessions teaching the seminars. Also, I would have formatted the time of the sessions differently. I would have had alternating two-hour and four-hour session formats. I believe the time format would be more favorable for the group since their schedule varied weekly.

I would also have had some of the seminars off the church site. It would have been better to have sessions around the county in such places that are closer to the group member's residence. Many of the members live further away from the church campus, which hindered some from attending the seminars weekly.

Also I would have a session or two at a Haitian restaurant. This would allow the group to fellowship better more while discussing the seminar on Haitian generations. I could have also had a seminar in the Haitian Cultural Museum in Miami, Florida. This



would have encouraged the group to appreciate the Haitian culture.

Another thing I would do differently is to have more preaching during the fifteen weeks. I would have spent more time preaching to the whole congregation so that they could engage in the study on culture and ministry. This would have allowed more ministry leaders to see the reason for the church vision, which is to reach all generations for Christ. Nevertheless, the teaching sessions were instrumental to the project, and the preaching sessions brought the focus to a more spiritual place.

I would also have had more breakout group sessions within the project format. This would have allowed the group to spend more time discussing specific traits and solutions for the church. The discussions kept all of the members of the group completely engaged. When the group was all together, some of the participants did not get as involved. Once in the small groups, however, everyone contributed to the conversation

I would also include more depth in the area of training on the cultures in the Bible. I would include Scripture reading to study how cultural differences effected the destruction of nations in the Old Testament and ministry in the New Testament. Knowing how culture impacted the biblical world would allow the group members to see the dilemma all churches face today. It would have given insight to various ways God worked around the issues to bring about his purpose. This would help the group understand how the problems in biblical times are similar to the cultural divisions in current congregations.

In the same way, I would have structured the project more toward the cultural impact of language. From the group discussions, I learned that the real issues relate more to language their generational traits. The young and older members have disunity because the church cannot communicate fully to each other generation. The project should have had a seminar on the culture of Haitian language.

## **Theological Reflections**

Before initiating this project, the church and I knew very little about culture in ministry. Bethel Evangelical Baptist Church has always led with the desire to minister to members from Haiti. However, as times progress, the church observed the problems that were causing members to leave the congregation. This project demonstrated that God's purpose for his creation and church is to come together in unity. What fascinated me most is how the Old Testament foreshadows the Lord's plan to bring his children together. I can see how the Israelites enslavement, Moses's mission, and Jesus final prayer in John 17:11 foreshadowed God's plan for the church today. The project has allowed me to see the purpose for my ministry. I sense God calling for me to lead Bethel Evangelical Baptist Church to grow in unity. The calling came in a vision for the church and I have seen the vision blossom through this project.

This project has opened my eyes to foster unity among the administration and ministry leaders at the church. I see how division can easily come in the church through language and cultural differences. As the leader, I have to be aware of the strategies that bring discord in church ministries. The strategies Satan used involved cultural differences and opinions that cause believers to leave the church. I believe the church should have an operations manual to assist ministers and ministry leaders to effectively engage all generations in the church.

This project has also led me to have a closer prayer walk with the Lord. It has shown me that the vision and plan for unity comes from the Lord. I know that it is Christ that will use me to lead the congregation and ministry leaders and reach all generations before the coming of Christ.

## **Personal Reflections**

I am convinced that this project has improved the Bethel Evangelical Baptist Church. The church was in dire need of a project with this kind of emphasis. I am humbly

grateful to God for leading me to this place of study to prepare me for leadership in the black church. I am delighted and thankful that God moved me to inquire of The Southern Baptist Theological Seminary about the Doctor of Ministry program. Words cannot express how thankful my heart is for a program in challenging me to transition into my role as senior pastor.

I am delighted to have reached this milestone in ministry for the Lord and in my academic journey. My academic pursuit has prepared me to be both a teacher and minister of the gospel. My journey was not easy due to physical limitations but God always made a way for me. It is a privilege to study in this program that many others may not have the opportunity to complete. The Lord led me to this school for this purpose and planted in me a hunger to study the word at The Southern Baptist Theological Seminary. I often reflect back on my desire to get my doctorate back in 2004 while I was working on my MBA at Palm Beach Atlantic University. I originally planned to complete an MBA degree first, but was advised to go to seminary for my Master of Divinity. I enrolled and graduated from New Orleans Baptist Theological Seminary in 2009 and a year later the Lord opened doors for me to start my doctoral work in 2010.

I am humble that God would allow me to receive such a degree. My greatest desire is to use this Doctor of Ministry degree for the glory of God and to challenge the church to promote unity for the sake of Christ. It is my desire that I will use this degree to train future ministers to establish ministries that cater to all generations. This degree has means a lot to me, my church, Bethel Evangelical Baptist Church, and to my father Rev. Henry Jules. It is my dad who encouraged me to aim higher. He told me to keep going to school to better myself and not worry about my hearing impairment.

I am not completing this degree to promote my name but to promote the kingdom of God. It was not to have a title, but to fulfill a task that God had laid before me. That task required me to study and diligently work to improve the hearts and minds

of people who would lead God's people in ministry.

This project has enriched me as a pastor, preacher, teacher, husband, and father. I desire to see leaders with the knowledge to lead and a heart to serve God and his people.

### **Analysis of Quantitative Data**

To determine whether teaching multi-generational unity improved the mindset of the focus group, a pre-project questionnaire was given at the beginning and conclusion of the fifteen weeks. This pre- and post-project results revealed the participants' level of change concerning multi-generational unity. The questionnaire had thirty-four questions, grouped together in subjects such as generational issues, worship service planning, unity, leadership development, reaching others, and church culture.

To analyze if change occurred, the researcher used a t-test analysis to study the ratios from the pre- and post-project questionnaire. The t-test used three different numbers to determine change among the focus group perception on multi-generational unity. First, it analyzed the mean from the pre- and post-project questionnaire. Second, it analyzed the difference between the t-stat score and the t-critical score. The t-stat score would have to be higher than the t-critical score to reveal if the seminars made a difference among the focus group. Last the t-test compared the p-value score in comparison to the alpha number, which is  $p = .05$ . All three observations would determine whether teaching multi-generational unity changed the focus group mindset.

Overall the questionnaire demonstrated that teaching about multi-generational unity did make a difference. A t-test on the pre- and post-project questionnaire demonstrated the level of change.

Pre-project the mean score was 141.5 and the post-project score was 155.65. Both numbers revealed a level of change between the first, second, and third generations. The t-test sample showed that their mean score changed for participants 13 to 20, who are

the first generation, from pre-project to post-project.<sup>5</sup> Most of the first generation members increased their score by about 7 to 10 points. The second generation included participants 4 through 8, and their mean score also increased after the seminars. Finally the members in the third generation, are participants 1 and 2, and 10 through 12 had increases in their mean score. The data further revealed that participant 1 and participant 20 had the greatest increase. Participant 1, for increase, is a third generation member and had a pre-project mean score of 81 and then increased to 135 post-project. In the same manner, participant 20 who is first generation had a pre-project mean score of 174 and then increased to 195.<sup>6</sup> The reason the scores increased is because they either disagreed or agreed on certain questions because of previous backgrounds. At the conclusion of the project, the same individuals changed their beliefs and scored higher.

The data also demonstrates a level of change from the t-stat and t-critical two tail values. The t-stat value was -4.15587265 from pre-project to post-project scores. However, the t-critical value was 2.093024054.<sup>7</sup> For change to occur, the t-stat score had to be higher than the critical two tail value. The t-stat value was higher than the t-critical two tail value. The t-stat score demonstrated that teaching about multi-generational unity made a difference among the focus group. It also proved that the difference came from the seminar instructions and group discussions that challenged the contributors to think differently about leading a Haitian church with three generations.

The third item that proved the training changed the group's awareness on generational issues is the p-value score. The p-value score had a benchmark alpha score of  $p = .05$ . The test came back with a p-value score of 0.000536729.<sup>8</sup> The score came

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<sup>5</sup>See appendix 3 for t-test and participant information.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

back revealing .0005 as the difference between it and the alpha which is  $p=.05$ . Thus .0005 is less than the  $p = .05$  score, which therefore proved that the group did not change merely on chance, but from the information presented during the seminars and group discussions.

The seminars made significant change among the group participants as the data from the t-test has shown. It demonstrated that members of the focus group saw the need to reach all generations for Christ at Bethel Evangelical Baptist Church. The analysis from the mean score, t-stat, and p-value showed that the group believes the church needs to focus on all generations rather than one.

### **Conclusion**

This project has made an impact on the church leaders and their understanding of what it means to be a multi-generational church. I realized that there is more work to be done for the other members of Bethel Evangelical Baptist Church to grasp what it means to be a church for all generations. With the help of the leaders who already understand the importance of being multi-generational church, we should be able to lead the church to be focused on the Great Commission as well. I believe that once the church embraces the vision of being a church for all generations, we will see a real change in our culture.

It will also require members from the first, second, and third generations to fully grasp God's plan to unite them in the church. They will need to love and accept other age groups and work together for the church to succeed. This will occur when the first generation opens doors for the second and third generation to be included in leadership roles. It will also require the second and third generation to have patience with the first generation rather than leave the church when things do not go their way.

As previously mentioned, the church will need to establish a leadership structure that includes individuals from each age group. The church will not survive if it

has leadership from only one segment of the membership. The pastor will also need to bring leaders who speak French, Creole, and English so that the church members receive biblical instruction in their language. The current pastor currently preaches in two languages on a weekly basis, from both the English and Creole Bible so that all age groups receive the message. However, the church also needs to have Bible studies and special services in either Creole for the first generation and English for second and third generational members. There are certain lessons that need to be language focused in order to give the best worship and biblical sermons that will help individuals in each generation grow.

The process to unity will require more seminars to engage all members on the ideas presented in this project. It will require the pastor and the church leadership to spend time in prayer to seek God's will for the congregation. It will require the members in the first, second, and third generation to feel the need to labor together at Bethel Evangelical Baptist Church. Last, it will require the power of God and presence of the Holy Spirit to minister to the congregation to have them grasp the Acts 1:8 and Matthew 28:16-20 challenge to go make disciples in all nations. When the members in each generation understand this, then the church will thrive by the vision and purpose God has established for Bethel Evangelical Baptist Church.

APPENDIX 1  
PRE-PROJECT AND POST-PROJECT  
QUESTIONNAIRE

The research in which you are about to participate is designed to evaluate the level of understanding you have as we begin our seminars at the Bethel Evangelical Baptist Church. This research is being conducted by Patrick Jules for his Doctor of Ministry project addressing how to teach multi-generational unity in the church. In this research, you will answer the following questions about God's directive for his people, his plan for salvation for all, and the biblical teaching on unity in the body of Christ. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this questionnaire, you are giving informed consent for the use of your responses in this research.

For the following questions, circle your answer.

1. What is your gender?  
Male  
Female
  
2. What is your age?  
18-25  
26-35  
36-45  
46-55  
60+
  
3. How long have you been a member of Bethel Evangelical Baptist Church?  
Less than 1 year  
1-5  
6-10  
11-15  
16-20  
21-25  
Over 30



4. How long have you been a leader at Bethel?
  - Less than 1 year
  - 1-5
  - 6-10
  - 11-15
  - 16-20
  - 21-25
  - Over 30

Please write in your answers to the following questions.

5. Were you born in Haiti or the United States? \_\_\_\_\_
  6. Are you a first, second, or third generation Haitian born or American born?  
\_\_\_\_\_
  7. Do you speak French, Creole, or English? \_\_\_\_\_
  8. I learn more when the pastor teaches in French, Creole, or English? \_\_\_\_\_
  9. Which language do you prefer in the church services: French, Creole, or English?  
\_\_\_\_\_
- Do you prefer to attend an American or Haitian Church? \_\_\_\_\_
10. What languages do your children speak? \_\_\_\_\_
  11. Do your children prefer to attend a Haitian or American congregation? \_\_\_\_\_

Please circle the answer that corresponds to your opinions on the following statements.

1. I believe God desires to save only a few people but not all.
 

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
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2. I believe God prefers to have division by race and language in heaven.
 

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
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- |     |  |          |                   |                |       |                |
|-----|--|----------|-------------------|----------------|-------|----------------|
| 15. | The pastor should preach towards all groups in the congregation.             |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 16. | The pastor should study current issues to reach all people.                  |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 17. | The Bible should be read in both English and creole while preaching.         |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 18. | The way to include everyone is to spend time listening to them.              |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 19. | I'm ashamed to attend a Haitian church.                                      |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 20. | Generational unity requires effective leadership.                            |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 21. | A leader should have the ability to influence people.                        |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 22. | Leadership development is needed in diverse churches.                        |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 23. | The pastor should promote teamwork as an approach toward generational unity. |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 24. | To reach all groups, good communication is needed.                           |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 25. | A church without technology will not reach a younger crowd.                  |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 26. | The pastor's leadership style influences unity in the church.                |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| 27. | Young people prefer authoritarian leaders.                                   |          |                   |                |       |                |
|     | Strongly Disagree  | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |

28. Leaders attract people who are like them.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Agree    Agree    Agree
29. Sunday school is one method to promote unity.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree
30. People will connect to a leader who wants to work with everyone.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree
31. A church should focus on the young people and neglect the older member's style of worship and preaching.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree
32. A church should keep everyone busy to meet all groups.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree
33. What worked in the past will work today.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree
34. The church should have a cheerful atmosphere for all generations.  
 Strongly Disagree    Disagree    Disagree    Agree    Agree    Strongly  
 Disagree                    Somewhat    Somewhat                    Somewhat    Agree    Agree

APPENDIX 2  
TEACHING SERIES

**Seminar 1: The Source of Divisions**

Objective: The lesson will God's plan to bring all people together to worship him.

Introduction

Why did God create animals, land, and people in six days. Why would he create so many who would later disobey him. The bible demonstrates in the Old Testament and in the New Testament that God wanted to create people who would worship him and honor him as their Lord and Savior.

1. God created the first man and woman with a purpose. His plan would be so their would rule and live in the image of God. – Genesis 1:26
2. Gen. 1:27 says man was created to represent the image that one else knows about.

- I. So the purpose of creating man and woman is to rule and lead in his likeness. Both man and woman were united with each other and God to follow his command at all times.

The Lord even tells the first couple they should follow him and not do nothing else. However the Lord gave them one thing they must not do while leading the garden. He says in Genesis 2:15-16 that the must not eat from the tree of God and evil.

- II. Difference between good and evil

The good represents God and his kingdom.

The evil represents another being and his kingdom of destruction.

The Evil

The evil God talks about is Satan. In Genesis 3 the serpent come sin the picture to tempt the first women into sinning. The tricky he uses then and still is uses today is to question God.

1. Did God say you really cant eat the apple?
2. He also brings doubt by saying , God knows you will not die for real.

- III. So Satan purpose is to separate God from his creation while God wanted to bring them together.

Cain and Abel is another example of Satan dividing the family of God. Satan tries to destroy the first family by dividing the children of Adam and Eve. The story unfolds in Genesis chapter 4 when both men had to bring an offering to the Lord. In verse 3 it says Cain brought some offering to the Lord. But his brother brought an offering or first fruit to the Lord. So Abel offering had more value than the one Cain brought to the Lord. In verse 4 it says God was more pleased with Abel offering than Cain's. This caused Cain to be furious and full of rage over his brother. The end result is that Cain killed his brother.

This is Satan's scheme to divide the family of God. Instead of joy he tempts one to be full of rage, jealousy, and ambition to be first. That is the problem we have in the church today.

### Group Discussion

1. What has caused divisions in the church and among the people?
2. What caused the young generation to divide?
3. What caused the older members to divide with the younger generation/?
4. What should the leadership do to help fix the divisions in the church?

## Seminar 2: How God Planned to Unite Everyone

Purpose: God planned to unite everyone who is divided.

- I. The people of Israel became slaves by the Egyptians and Pharaoh.
  - a. Exodus 1:8 A new king, who had not known Joseph, came to power in Egypt. He said to his people, Look, the Israelites people are more numerous and powerful than we are. Lest us deal shrewdly with them; otherwise they will multiply.
  - b. The people of Israel had freedom under Joseph leadership. But now the lost that freedom when a new king came to power.
  - c. Pharaoh allowed the Israelites to become slaves because he feared the people might have more power than him.
  - d. In verse 15, Pharaoh even wanted to kill all the Hebrew sons because he feared this would further threaten his kingdom.
  
- II. The Cause of the Bondage
  - a. **Pharaoh** - Just looking at things in the natural, we read in verses 8-11 that a new King arose over Egypt that didn't know about Joseph. The Israelites were increasing in number and through fear of being overtaken the new Pharaoh purposely enforced hard labor upon them.
  
  - b. **Satan** –Through Pharaoh's stubborn persecution and hatred of the Israelites we see the working of the one who has repeatedly stood against God's people and will again in the future.
  
  - c. **God** – Pharaoh may have been increasing Israel's bondage, Satan may have been egging him on, but ultimately, God is the one who is in control. With this in mind, we read in Psalm 105:23-25 'Then Israel entered Egypt; Jacob lived as an alien in the land of Ham. The LORD made his people very fruitful; he made them too numerous for their foes, **whose hearts He turned to hate His people, to conspire against His servants.**'
    - i. **The Burden of Sin** – You will normally notice that before God saves a person out of the world (Egypt), that He will allow the bondage of sin, and their awareness of that sin, to increase. Look back at your own situation... did God bring you to an utter conviction of your sin before you cried out to Him?
    - ii. **Trials and difficulties** – Of the many promises of Jesus, this one is strangely quoted less than others—'In this world you will have trouble!' So what can we learn from Israel's burden in Egypt for our lives? The main point is that God is still in control! Don't blame Satan and fear that God has left you. It is God who allows the trials to occur. Some trials are definitely of our own making; some are outside of our control. But none are outside the range of a loving sovereign God.
  
- III. The Purpose and Workings of the Invisible God! Ok, we have seen that God was in control of the hardship Israel went through. Now here is the biggie—Why? What did He want to achieve? And for that matter, what does He want to achieve when he allows us to go through similar trials?

- a. **God's purpose for Egypt** – We read in Genesis 15:13-16 where God said to Abraham, ‘Your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. . . . In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.’
- b. **God's purpose for Israel** – God's purpose for Israel was many and varied. So it is with us.
  - i. **Reveal the true character of Egypt** – Similar to what I have written above, we see that God wanted to reveal to Israel exactly what Egypt was like. You see, the beginning of Israel's stay in Egypt, while Joseph ruled, was quite prosperous for the Israelite people. They had it pretty good. Now while this may have occurred for a season, God longed for a separated people for Himself and so He allowed the bondage in Egypt to increase so that they would see the true nature of Egypt, and in doing so, separate themselves from the Egyptians.
  - ii. **Bring increase to Israel** – Apart from revealing the true nature of Egypt, God also allowed Israel's bondage to increase so that they themselves would increase. A paradox? Not with God. We read in Exodus 1:11-12 ‘So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. **But the more they afflicted them, the more they multiplied and the more they spread out**
  - iii. **Draw Israel to God** – This is always the end result that God desires out of any trial we go through, or burden we seek to be free from. We read in Exodus 2:23-25 ‘And the sons of Israel sighed because of the bondage, **and they cried out; and their cry for help because of their bondage rose up to God.** So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. **And God saw the sons of Israel, and God took notice of them.**’ Whether it is an unbeliever struggling under the bondage of sin, or a believer going through a difficult trial, the end result should be the same. Sometimes we have things so good that it takes a difficulty before we truly cry out to God and learn to trust in Him. This thought is also expressed in 2 Cor 1:8-11.
- c. **God's purpose for the World!** – I told you that the purposes of God are varied! You can rest assured that He also has a purpose for those in the world who sit back and watch all the action from a distance. We read in Romans the following, very interesting, scripture. ‘For the Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and **that my name might be proclaimed in all the earth.**’
- d. Again so God would bring everyone together to worship him



1. Psalms 86:9  
All the nations you have made will come and worship before you, O Lord; they will bring glory to your name.
2. Isaiah 49:6  
**6** he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."
3. Daniel 7:13-14  
**13** "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. **14** He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.
4. Haggai 2:7  
**7** I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty.
5. Zechariah 14:9  
**9** The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

#### Discussion

1. Does God desire to leave people out because he or she looks different?
2. How does the church practice slavery like Pharaoh?
3. Should the church include everyone or just people like us?

### Seminar 3: What Does UNITY Look Like

Purpose: To demonstrate the biblical unity that God desired for his children from all nation.

Intro: We hope to look at the dynamics of unity a little closer today. THE aim of the seminar is to reveal how unity places an important role in the church, family, and in our communities. There are certain functions in unity that brings out the best in people.

- I. What is unity and how does it look like.  
Definition of unity.
  - a. the state of being united.  
a thing forming a complex whole.  
Mathematics the number one.<sup>1</sup>
  - b. Oneness, harmony, agreement. Unity was apparent on the day of Pentecost when the believers “were all with one accord in one place” (Acts 2:1). The church is a unity in diversity, a fellowship of faith, hope, and love that binds believers together (Eph 4:3, 13).<sup>2</sup>
  
- II. It a dynamic force that brings people together which Jesus prayed for
  - a. John 17: 21- that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.
  - b. Jesus prayed that God would bring everyone together as one knowing that divisions would occur.
  - c. This unity is special since through it the name of the father preserved a holy relationship on earth.
  - d. This text in John prove that God’s power is the foundation for uniting believers together
  - e. The verse exhorts that the power of God and his truth would bring all believers together as one in the lord. The verse shows still by saying that Jesus prays “that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (John 17:21 ESV).
  - f. By keeping them united, people would be able to determine God’s work in comparison to the evil one.

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<sup>1</sup>Catherine Soanes and Angus Stevenson, *Concise Oxford English Dictionary* (Oxford: Oxford University Press, 2004), s.v. “unity.”

<sup>2</sup>Ronald F. Youngblood, F. F. Bruce, and R. K. Harrison, Thomas Nelson Publishers, eds., *Nelson’s New Illustrated Bible Dictionary* (Nashville: Thomas Nelson, 1995), s.v. “unity.”

### III. People must learn to welcome others in order for unity to develop

Scripture reference: Romans 15: 7-8

Therefore, accept one another, just as Christ also accepted us to the glory of God. For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and for the Gentiles to glorify God for His mercy; as it is written, “Therefore I will give praise to You among the Gentiles, And I will sing to Your name.”

- a. The text teaches us several things about unity
  - i. Paul mentions that Jesus would be a servant in order to remove previous obligations and grant the Gentiles the right to praise God.”<sup>3</sup>
  - ii. As the beginning of the verse revealed, Jesus became a servant for both groups in order to reconcile every “nation under the sun” to his throne.<sup>4</sup>
  - iii. He wanted them to welcome the Gentiles into their hearts to establish an “unreserved fellowship between the Jews and Gentiles.”<sup>5</sup>

#### Discussion

1. We just demonstrated that unity describes oneness with others, how would we describe unity in our church?
2. How can we welcome all generations in our ministries?

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<sup>3</sup>C. K. Barrett, *The Epistle to the Romans*, Black’s New Testament Commentary, rev. ed. (London: Continuum, 1991), 249.

<sup>4</sup>Ibid.

<sup>5</sup>F. F. Bruce, *Romans*, Tyndale New Testament Commentaries, vol. 6 (Downers Grove, IL: InterVarsity, 1985), 256.

APPENDIX 3

PRE-PROJECT AND POST-PROJECT  
QUESTIONNAIRE RESULTS

Table A1. T-test: Paired two sample for means

	Pre-project	Post-project
Mean	141.4	155.65
Variance	638.568421	237.7131579
Observations	20	20
Pearson Correlation	0.82279266	
Hypothesized Mean Difference	0	
df	19	
t Stat	-4.15587265	
P(T<=t) one-tail	0.00026836	
t Critical one-tail	1.72913281	
P(T<=t) two-tail	0.00053673	
t Critical two-tail	2.09302405	

Table A2. Focus group demographics

Participant #	Gender	Age	Generation	Years as a Leader
1	male	18-25	third generation	1-5 yrs
2	male	18-25	third generation	less than 0
3	female	18-25	third generation	1-5 yrs
4	female	36-45	second generation	1-5 yrs
5	male	26-35	second generation	1-5 yrs
6	male	26-35	second generation	1-5 yrs
7	female	26-35	second generation	1-5 yrs
8	female	26-35	second generation	1-5 yrs
9	female	26-35	second generation	6-10yrs
10	female	18-25	third generation	21-25 yrs
11	female	18-25	third generation	6-10yrs
12	female	18-25	third generation	6-10yrs
13	female	46-55	first generation	11-15 yrs
14	male	46-55	first generation	30+
15	male	46-55	first generation	30+
16	male	60+	first generation	30+
17	male	60+	first generation	30+
18	female	60+	first generation	30+
19	female	60+	first generation	30+
20	female	60+	first generation	30+

Table A3. Pre-project results

Question	Focus Group	Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
1	20	70%	20%	0%	0%	5%	5%
2	20	70%	25%	0%	0%	5%	0%
3	20	60%	20%	0%	5%	15%	0%
4	20	45%	40%	0%	5%	0%	10%
5	20	0%	0%	0%	25%	45%	30%
6	20	0%	0%	0%	5%	35%	60%
7	20	10%	0%	0%	15%	35%	40%
8	20	0%	0%	0%	5%	60%	35%
9	20	0%	0%	0%	20%	45%	35%
10	20	5%	10%	0%	15%	50%	20%
11	20	0%	0%	10%	10%	70%	10%
12	20	0%	0%	0%	35%	50%	15%
13	20	5%	5%	15%	15%	30%	30%
14	20	5%	0%	0%	20%	55%	20%
15	20	0%	5%	0%	10%	50%	35%
16	20	0%	0%	0%	20%	55%	25%
17	20	0%	5%	0%	25%	45%	25%
18	20	0%	0%	0%	15%	55%	30%
19	20	70%	15%	5%	5%	5%	0%
20	20	0%	0%	0%	5%	70%	25%
21	20	0%	0%	0%	5%	65%	30%
22	20	0%	5%	0%	0%	65%	30%
23	20	0%	0%	0%	15%	45%	40%
24	20	0%	0%	0%	0%	45%	55%
25	20	5%	0%	10%	40%	20%	25%
26	20	0%	0%	5%	20%	65%	10%
27	20	10%	15%	25%	30%	20%	0%
28	20	5%	25%	15%	45%	10%	0%
29	20	0%	5%	5%	10%	55%	25%
30	20	0%	0%	10%	25%	45%	20%
31	20	65%	35%	0%	0%	0%	0%
32	20	0%	20%	15%	20%	30%	15%
33	20	5%	40%	10%	30%	10%	5%
34	20	0%	0%	5%	5%	60%	30%

Table A4. Post-project results

Questions	Focus group	Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
1	20	100%	0%	0%	0%	0%	0%
2	20	75%	25%	0%	0%	0%	0%
3	20	60%	40%	0%	0%	0%	0%
4	20	65%	25%	0%	0%	0%	10%
5	20	0%	0%	0%	0%	45%	55%
6	20	0%	0%	0%	0%	25%	75%
7	20	0%	0%	0%	5%	45%	50%
8	20	0%	0%	0%	0%	40%	60%
9	20	0%	0%	0%	5%	55%	40%
10	20	0%	0%	0%	0%	80%	20%
11	20	0%	0%	0%	20%	45%	35%
12	20	0%	0%	0%	0%	50%	50%
13	20	0%	0%	0%	10%	50%	40%
14	20	0%	0%	0%	5%	70%	25%
15	20	0%	5%	0%	10%	50%	35%
16	20	0%	0%	0%	0%	75%	25%
17	20	0%	0%	0%	0%	60%	40%
18	20	0%	0%	0%	15%	55%	30%
19	20	70%	15%	5%	5%	5%	0%
20	20	0%	0%	0%	0%	45%	55%
21	20	0%	0%	0%	0%	45%	55%
22	20	0%	0%	0%	0%	45%	55%
23	20	0%	0%	0%	0%	45%	55%
24	20	0%	0%	0%	0%	25%	75%
25	20	0%	0%	0%	0%	40%	60%
26	20	0%	0%	0%	10%	80%	10%
27	20	10%	15%	25%	30%	20%	0%
28	20	5%	60%	15%	10%	10%	0%
29	20	0%	5%	5%	10%	55%	25%
30	20	0%	0%	0%	5%	60%	35%
31	20	65%	35%	0%	0%	0%	0%
32	20	0%	50%	5%	15%	15%	15%
33	20	5%	60%	20%	10%	5%	0%
34	20	0%	0%	0%	0%	60%	40%

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## ABSTRACT

### TEACHING MULTI-GENERATIONAL UNITY AT BETHEL EVANGELICAL BAPTIST CHURCH, FORT LAUDERDALE, FLORIDA

Patrick Jules, D.Min.  
The Southern Baptist Theological Seminary, 2014  
Faculty Supervisor: Dr. T. Vaughn Walker

This project taught multi-generational unity among the members at Bethel Evangelical Baptist Church.

Chapter 1 introduces the project and Bethel Evangelical Baptist Church. This chapter discusses church history, demographic studies, and reasons for disunity in the church.

Chapter 2 addresses the biblical and theological issues concerning God's plan to unite all people in his kingdom. This chapter surveys various biblical texts which illustrate that God unites everyone to his kingdom regardless of culture or language.

Chapter 3 examines the generational difference in society and how it impacts the local church. Methods to bridge different generations are also discussed.

Chapter 4 recounts the process of the project in detail. It also outlines the methodology used in gathering research and describes the results of the research.

Chapter 5 focuses on analysis and evaluation. This chapter evaluates the purpose, goals, and methodology of the project, as well as its strengths and weaknesses.

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