

家庭危機生命線 快速參考指南及課程手冊

L  F E L I N E

FOR FAMILIES IN CRISIS

A QUICK REFERENCE AND LESSON GUIDE

親職教養的因應之道

DEALING WITH PARENTING

家庭危機關懷事工 快速參考與課程指南



A Quick Reference and Lesson Guide

親職教養的因應之道 Dealing with Parenting

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1

Scenarios and Assessment

I. 情境／案例研究 Scenarios/Case Studies**A. 情境一 Scenario #1**

布萊德和凱莉全家都忠心在教會聚會，兩人育有 2 子 1 女：賈瑞德（15 歲）、德瑞克（11 歲）以及莎拉（8 歲）。最近，德瑞克在學業上遇到困難，無論是在學校還是在教會，都難以專注。夫婦 2 人在家中也觀察到相同的行為。儘管他們已盡了最大的努力，仍然不知道該如何幫助德瑞克克服這些挑戰。就在德瑞克的問題日益嚴重之際，凱莉注意到，原本個性外向的莎拉，在家裡卻變得越來越退縮、沉默。

Brad and Kerry, a faithful churchgoing family, have two boys and a girl: Jared (fifteen), Derrick (eleven), and Sarah (eight). Derrick is struggling academically and having difficulty focusing both at school and church. Brad and Kerry see similar behaviors at home, and despite their best efforts, they are struggling to know how to help Derrick overcome these challenges. In the midst of Derrick's increasingly difficult issues, Kerry has noticed that Sarah, a normally outgoing child, has become more withdrawn at home.

B. 情境二 Scenario 2

馬里歐和茉莉才剛結婚，兩人都各自帶著前一段關係所生的孩子。馬里歐的第一任妻子離婚後，與她的新男友同居。馬里歐的孩子在母親家生活時，面對的是與父親家截然不同的規範與期待。馬里歐的前妻已不再支持孩子們從小所接受的屬神價值觀。茉莉的孩子則努力接受馬里歐成為他們的父親，同時馬里歐的孩子也必須面對不同的期待與價值觀，整個家庭的緊張氣氛正不斷升高。

Mario and Jasmine are recently married and both have children from previous relationships. Mario's first wife left the marriage and has moved in with her new boyfriend. Mario's children are finding different expectations when they stay with mom. Mario's ex-wife no longer supports the godly values with which the children were raised. As Jasmine's children endeavor to accept Mario as their father, and Mario's children contend with conflicting expectations, tension is mounting for everyone.

C. 情境三 Scenario 3

亞曼達是一位 30 出頭歲、勤奮工作的單親母親，自兒子出生以來，一直獨自扶養他長大。兒子狄倫一向是個容易惹麻煩、遊走在問題邊緣的孩子，但最近，他憤怒的情緒爆發和攻擊性行為已逐漸成為令人擔憂的問題。

Amanda is a hard-working single mother in her early thirties with a preteen son she

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has raised alone since his birth. Dillon has always lived on the edge, but recently his angry outbursts and aggression have become a cause for concern.

II. 定義與重要觀念 Definitions and Key Thoughts

- A. 根據 2007 年美國全國兒童健康調查，10.2% 的兒童生活在父母承受高度親職壓力的家庭中。這些父母經常：對孩子感到憤怒；覺得自己的孩子比大多數孩子更難照顧；覺得孩子經常做出令他們非常困擾的事情。

10.2% of children live with parents who experience high levels of stress from parenting^{[1][2]} (They often feel angry with their child, often feel that their child is much harder to care for than most children, or often feel that their child does things that bother them a lot.)^{[1][2]} (2007 National Survey of Children's Health).

- B. 根據 2007 年美國全國兒童健康調查，每週約有十分之一（9.3%）六至十一歲的兒童，在沒有成人或青少年照看的情況下獨自在家，或自行照顧自己。

Each week, nearly one in 10 children (9.3%) age 6-11 years take care of themselves or spend time alone without an adult or teenager for supervision (2007 National Survey of Children's Health).

- C. 根據 2007 年美國全國兒童健康調查，生活在單親母親家庭中的孩子，其父母回報高度親職壓力的比例較高。

Children with special health care needs are less likely to have mothers and fathers who are in excellent or very good health (2007 National Survey of Children's Health).

- D. 《華盛頓時報》分析最新的人口普查資料後發現，在過去十年間，美國五十個州的雙親家庭比例皆明顯下降。即使全美有孩子的家庭總數增加了 16 萬戶，雙親家庭的數量卻減少了 120 萬戶。

The Washington Times analyzed the most recent census data, showing that the percentage of two-parent families has dropped significantly over the past decade in all 50 states. Even as the total number of American households with children increased by 160,000, the number of two-parent households decreased by 1.2 million.

- E. 根據 2010 年美國人口普查的資料，自 1960 年以來，生活在單親家庭中的兒童人數幾乎增加了一倍。

The number of children living in single-parent homes has nearly doubled since 1960, according to data from the 2010 Census.

- F. 約 82.2% 擁有子女監護權的家長是母親；而 17.8%（約每六位監護家長中就有一位）則是父親。

Approximately 82.2% of custodial parents are mothers, and 17.8% of custodial parents (approximately 1 in 6) are fathers.

- G. 根據 2010 年美國人口普查的資料：55% 的非裔（黑人）兒童與單親同住；31% 的西語裔兒童與單親同住；這兩個比例都高於：21% 的非西語裔白人兒童；13% 的亞裔兒童。

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Black children (55 percent) and Hispanic children (31 percent) were more likely to live with one parent than non-Hispanic White children (21 percent) or Asian children (13 percent), according to data from the 2010 Census.

- H. 今日，美國約有三分之一的兒童——約 1,500 萬人——在沒有父親陪伴的家庭中成長。此外，另有將近 500 萬名兒童是在沒有母親陪伴的家庭中生活。

Today one-third of American children—a total of 15 million—are being raised without a father. Nearly five million more children live without a mother.

- I. 2011 年澳洲墨爾本大學的一項研究發現，父親缺席與較高的青少年犯罪率有關。另一方面，加拿大的一項研究顯示，即使是在社會經濟條件較為弱勢的家庭中，那些父親在孩子幼年及童年中期積極參與教養的家庭，其孩子長大後：行為問題較少；智力發展表現較佳。

A 2011 University of Melbourne study found that absent fathers were linked with higher rates of juvenile delinquency, while a Canadian study showed that kids whose fathers were active parents in early and middle childhood had fewer behavior problems and higher intellectual abilities as they grew older, even among socio-economically at-risk families.

評估（訪談）Assessment (Interview)

- A. 一般親職教養可詢問以下問題：

Questions to ask regarding general parenting issues:

1. 這些親職教養上的挑戰已經持續多久了？
How long have these parenting challenges been present?
2. 你們主要是在什麼樣的狀況下遇到這些教養上的困難？
How long have these parenting challenges been present?
3. 目前的生活環境是否有需要調整的地方，以減少孩子的壓力與焦慮？
In what environment are you seeing the most parenting challenges? Are there changes to your environment that need to be made to create less stress and anxiety for your children?
4. 最近是否發生了任何重大改變，導致親職教養變得更加困難？Have there been any major changes recently that have created more difficulty in parenting?
5. 身為父母，你們對於如何管教孩子是否有一致的共識？Are you as parents in agreement on how to discipline your children?
6. 你們所給予的後果是否與孩子的不當行為相符？還是管教過於嚴厲，或過於寬鬆？Do your consequences match the misbehavior or are you over or under-correcting the behavior?
7. 孩子的行為是否屬於明顯的不尊重？還是只是健忘、不成熟，或缺乏責任感所造成？Is there any overtly disrespectful behavior or is it just a matter of forgetfulness, immaturity, and/or irresponsibility?

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8. 你們是否與學校及醫師保持合作？是否已確認孩子是否存在潛在問題，例如發展遲緩、注意力不足過動症，或其他可以接受治療的狀況？Are you working in conjunction with the school and doctor? Are you checking to see if there are underlying issues such as developmental problems, ADHD, or other treatable situations?
9. 你和配偶是否已建立健康的婚姻界線，同時也能持續給予每一位孩子適當的關注？你們會透過哪些方式，讓每一個孩子感受到自己是被重視、有價值的？Have you and your spouse been able to create healthy boundaries for your marriage and consistent attention to each of your children? What kind things do you do with each child to make him or her feel valuable?
10. 你的孩子在人際同儕關係中是否也面臨困難？Is your child struggling in peer environments as well?

B. 有關繼親家庭（Step-parenting）可詢問以下問題：
Questions to ask regarding specific step-parenting issues:

1. 身為繼父與母親，你們是否共同制定了一套彼此都能認同的管教計畫？
As step-dad and mom have you designed a disciplinary plan on which you can both agree?
2. 媽媽，當需要直接管教自己的親生孩子時，是否由妳主導？爸爸，當需要管教自己的親生孩子時，是否也由你負責？
Mom, do you take the lead when it comes to directly confronting your biological children and Dad, do you do the same with your biological children?
3. 當你們需要管教配偶的親生孩子時，彼此是否會互相支持、互相配合？
Do you back each other up if you have to discipline your spouse's biological child?
4. 你是否正在與繼子女建立除了管教之外的關係？
Are you developing a relationship with your stepchildren outside of just discipline?
5. 你是否讓家庭融合的過程循序漸進、自然發展？是否允許孩子用他們自己覺得自在、親切的方式來稱呼繼父或繼母？
Are you allowing the assimilation process to be gradual and natural? Are you allowing the children to develop their own terms of endearment for their step-parent?
6. 當孩子住在你們家時，是否有一致且固定的生活作息與家庭規範？
Do you have consistent routines for your children when they are in your home?
7. 你是否曾與孩子坐下來，好好討論如何面對兩個家庭之間不同的期待與規範，使他們能夠順利適應？Have you sat down with your children and had a conversation of how they can successfully navigate the different expectations between their two homes?

C. 有關單親家庭可詢問的問題：
Questions to ask regarding specific single-parenting issues:

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1. 你是否擁有足夠的支持系統來幫助你自己？
Do you have an adequate support network to help you?
2. 單親母親若扶養兒子，你是否曾與兒子談論青春期的議題？同樣地，單親父親若扶養女兒，你是否也曾與女兒談論青春期相關的問題？
Single mothers with sons, have you been able to have a conversation with your son regarding puberty? Likewise, single fathers with daughters, have you done the same?
3. 你的孩子生命中是否有一位敬虔且健康的榜樣，可以適當填補父親或母親角色缺席所帶來的空缺？
Does your child have a godly, healthy role model in his life that meets the void (lack of father or mother figure)?
4. 單親母親扶養兒子時，你是否不知不覺把「一家之主」的責任過早或過重地放在兒子身上？
Single mothers with sons, are you putting unfair pressure on your son to be the “man of the house?”

D. 何時應轉介專業協助的警訊：

Red flags to know when to refer for professional help:

1. 每位牧者都應熟悉所在地有關強制通報的相關法律規定。若有任何合理理由懷疑孩子遭受虐待，或懷疑孩子有自我傷害的情形，就應採取適當的處置措施。
Each pastor should be aware of local state law regarding mandated reporting issues. If there is any reasonable suspicion of child abuse or reasonable suspicion that a child is harming himself or herself, appropriate action should be taken.
2. 在極端情況下，如果孩子對自己或其他家庭成員構成危險，可能需要暫時將孩子安置於家庭之外，以接受必要的專業協助與治療。
In very extreme scenarios, if a child is dangerous to himself or to other family members, she may need to be removed from the home to receive necessary help.

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2

Critique and Counsel

I. 聖經觀點 Biblical Insight

- A. 父母應當是向兒女傳遞合乎聖經真理原則的主要來源。然而，現今許多父母忽略了這項聖經所賦予的責任，反而期待孩子的屬靈教導完全來自主日學老師、青少年事工同工或講臺的信息。

Parents are expected to be the primary source of imparting biblically sound principles to their children. Far too often, parents are forsaking this biblical mandate and expecting teaching to come only from children's ministry leaders, youth leaders, and the pulpit.

1. 申命記 6:6-9 「我今日所吩咐你的話都要記在心上，也要殷勤教訓你的兒女。無論你坐在家裡，行在路上，躺下，起來，都要談論。也要繫在手上為記號，戴在額上為經文；又要寫在你房屋的門框上，並你的城門上。」

Deuteronomy 6:6-9 *And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.*

2. 箴言 1:8-9 「我兒，要聽你父親的訓誨，不可離棄你母親的法則；因為這要作你頭上的華冠，你項上的金鍊。」

Proverbs 1:8-9 *Hear, my son, your father's instruction, and forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.*

3. 箴言 22:6 「教養孩童，使他走當行的道，就是到老他也不偏離。」

Proverbs 22:6 *Train up a child in the way he should go; even when he is old he will not depart from it.*

- B. 神命令父母要管教並責備兒女。在管教孩子的過程中，父母應當效法天父管教我們的動機，就是結出公義的果子。

Parents are commanded to discipline or chastise children. In this act of discipline, parents are to mirror the motives of our heavenly Father, which is to bring the fruit of righteousness.

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1. 箴言 19:18 「趁有指望，管教你的兒子；你的心不可任他死亡。」
Proverbs 19:18 Discipline your son, for there is hope; do not set your heart on putting him to death.
2. 箴言 29:17 「管教你的兒子，他就使你得安息，也必使你心裡喜樂。」
Proverbs 29:17 Discipline your son, and he will give you rest; he will give delight to your heart.
3. 希伯來書 12:7-11 「……惟有萬靈的父管教我們，是要我們得益處，使我們在祂的聖潔上有分。凡管教的事，當時不覺得快樂，反覺得愁苦；後來卻為那經過操練的人結出平安的義果。」
Hebrews 12:7-11 (ESV) "... but he [God] disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."

- C. 聖經中有四節經文勸勉父母使用「杖」。這些經文常被引用來支持體罰。然而，「杖」一詞在希伯來文是 *shebet*。根據《史特朗希伯來文詞典 (Strong's Hebrew Lexicon)》第 7626 號，其意思包括：杖、手杖、枝條、支幹、棍棒、權杖、支派等。其不同用法包括：a. 杖、手杖 b. 長柄（如長矛或飛鏢的柄）c. 棍棒（牧羊人的工具）d. 權杖（權柄的象徵）e. 宗族、支派。這個字在整本聖經中另外出現了 31 次，其中除了 2 次之外，其餘幾乎都是象徵性的「杖」，而非實際用來責打人的棍杖。

Four verses of Scripture admonish parents to use "the rod." These verses are often cited to advocate corporal punishment. The word *rod* is "*shebet*" in Hebrew. This word is defined in Strong's Hebrew Lexicon #7626 as: rod, staff, branch, offshoot, club, scepter, tribe a. rod, staff b. shaft (of spear, dart) c. club (of shepherd's implement) d. truncheon, scepter (mark of authority) e. clan, tribe. It is used thirty-one other times throughout the Bible, and each of these times except for two the rod is a figurative rod, not a literal rod.

- D. 因此，值得我們思考的是，這些經文其實是鼓勵父母像神一樣，如牧人般帶領與管教孩子，教導他們屬神的權柄。至於是否採用體罰，是每個家庭都應當慎重衡量後所作出的個人決定；然而，這些經文未必只是專門在談論體罰。

It is worth consideration that these passages are actually encouraging parents to extend their "rod" over their children by demonstrating God's shepherding nature and teaching their young about godly authority. While corporal punishment is a personal decision that should be carefully weighed by each family, these verses are not necessarily speaking exclusively of corporal punishment.

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1. 箴言 13:24 「不忍用杖打兒子的，是恨惡他；疼愛兒子的，隨時管教。」
Proverbs 13:24 *Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.*
2. 箴言 22:15 「愚蒙迷住孩童的心，用管教的杖可以遠遠趕除。」
Proverbs 22:15 *Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.*
3. 箴言 23:13-14 「不可不管教孩童；你用杖打他，他必不至於死。你要用杖打他，就可以救他的靈魂免下陰間。」
Proverbs 23:13-14 *Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.*
4. 箴言 29:15 「杖打和責備能加增智慧；放縱的兒子使母親羞愧。」
Proverbs 29:15 *The rod and reproof give wisdom, but a child left to himself brings shame to his mother.*

E. 父母，尤其是父親，也同樣受命要以愛對待兒女，即使是在管教的時候也是如此。對一個屬神的人而言，避免憤怒本身就是聖潔的表現之一（參提摩太前書 2:8）；這項原則同樣適用於親職教養。

Parents, and specifically fathers, are also commanded to treat children with love, even in times of correction. Avoiding anger is actually a mark of holiness for a man (**I Timothy 2:8**). This principle is likewise applied to parenting.

1. 以弗所書 6:4 「你們作父親的，不要惹兒女的氣，只要照著主的教訓和警戒養育他們。」
Ephesians 6:4 *Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*
2. 歌羅西書 3:21 「你們作父親的，不要惹兒女的氣，恐怕他們失了志氣。」
Colossians 3:21 *Fathers, do not provoke your children, lest they become discouraged.*
3. 彼得前書 5:3 「也不是轄制所託付你們的，乃是作群羊的榜樣。」
I Peter 5:3 *Not domineering over those in your charge, but being examples to the flock.*
4. 箴言 16:23 「智慧人的心教訓他的口，又使他的嘴增長學問。」
Proverbs 16:23 *A wise man's heart guides his mouth, and his lips promote instruction.*
5. 箴言 16:21 「良言使人得智慧。」
Proverbs 16:21 *Pleasant words promote instruction.*

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6. 馬太福音 18:5-6 「凡為我的名接待一個像這小孩子的，就是接待我。凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。」

Matthew 18:5, 6 *And anyone who welcomes a little child like this on my behalf is welcoming me. 6 But if anyone causes one of these little ones who trusts in me to lose faith, it would be better for that person to be thrown into the sea with a large millstone tied around the neck.*

7. 提多書 2:7-8 「你自己凡事要顯出善行的榜樣；在教導上要正直、莊重，言語純正、無可指責，使反對的人既無處可說我們的不是，便自覺羞愧。」

Titus 2:7, 8 (ESV) *Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned...*

智慧的勸勉 Wise Counsel

A. 關於教養有特殊需求的孩子

Regarding raising children with special needs:

1. 有時候，某些生理上的因素會使原本健康的人出現健康方面的問題。有些孩子可能因為身體或情緒上的障礙，而無法專心完成學校課業或遵從父母的指示。因此，在管教時，切勿藉由嘲笑或貶低孩子來傷害他的心靈。管教必須具有策略性，並且以愛的方式進行。

Sometimes there are organic issues that can cause healthy people to become unhealthy. Some children may be unable to focus on schoolwork and parental commands due to physical or emotional obstacles. It is important to not crush his or her spirit by ridiculing or demeaning him or her when disciplining.

Discipline must be strategic and done in a loving way.

2. 更深入了解孩子實際正在面對的問題，有助於引導父母、老師，甚至教會的青少年事工領袖，更有效地幫助孩子。很多時候，父母和牧者會害怕像注意力不足過動症、發展遲緩或學習障礙這類診斷標籤。然而，當孩子接受了適當的專業診斷之後，每一位照顧者都能更積極主動地提供適切的照顧與幫助。反之，如果孩子沒有得到適當的協助，他們往往反而會被貼上負面的標籤，例如：笨、懶惰、叛逆、遲鈍等。

Learning more about what a child is actually dealing with will help to guide parents, teachers, and even church youth leaders. Often parents and pastors can be afraid of labels like ADHD, developmental delay, or learning disability. However, when a child receives the appropriate diagnosis, everyone can be proactive and give the proper care. When a child does not receive the proper

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help, he or she instead receives negative labels, such as dumb, lazy, rebellious, or slow.

3. 父母需要以孩子能夠理解的方式給予指示。除了口頭指令之外，有些孩子還需要配合視覺化提示（例如圖片、流程圖、手勢等）。此外，有些孩子一次只能接受一至兩個指令，因此不宜一次給予過多要求。

Parents need to give directions in a way the child understands them. He or she may need visual directions to go along with verbal commands and may only be able to receive one or two directions at the same time.

4. 父母雙方必須對管教方式有一致的共識，而且必須保持一致性。這並不是表示所有孩子都必須接受完全相同的管教方式，而是指每位孩子所接受的管教都應該具有一致的原則。規律的生活作息對所有家庭都非常重要，尤其是有年幼孩子的家庭。然而，即使是青少年，如果生活有固定且穩定的作息，通常也會更加安定。此外，充足的睡眠也是幫助孩子更願意回應指示的重要因素。根據美國國家睡眠基金會的建議，學齡兒童每晚需要十至十一小時的睡眠。然而，由於現代生活忙碌，許多家庭都很難真正落實這些有助於孩子成長的原則。

Both parents must agree upon discipline and it must be consistent. This does not mean it should be identical for all children, just consistent. Routines are crucial to any and all families, especially those with younger children. However, teenagers tend to be much more settled also if their lives are governed by routine. Sleep is a key component for helping children to respond well to directions. According to the National Sleep Foundation, school-age children need ten to eleven hours of sleep a night. Due to the busyness of life, many families have difficulty applying these helpful principles.

5. 對於有特殊需求孩子的父母而言，要在照顧這個孩子的同時，又兼顧家中其他孩子，是一件非常困難的事情。若父母了解每位孩子不同的愛之語，就能更有智慧地分配自己的時間與精力，並以孩子最能感受到愛的方式去關心他們。

It is very difficult for parents of a child with special needs to balance their energies with their other children. Knowing your children's love languages will help you to direct your energies in a way they will best receive.

B. 關於重組家庭中的親職教養：

Regarding parenting within stepfamilies:

1. 組成繼親家庭的婚姻，所面臨的挑戰，是要將兩個不同的家庭系統整合在一起。這通常是一個循序漸進且需要細心經營的過程。沒有血緣關係的父母（繼父或繼母），必須花時間與繼子女建立健康的關係。如果一位繼父一開始就對妻子的青春期的女兒提出許多與她過去生活不同的要求，

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很可能會引發一場漫長而痛苦的衝突。這位女兒需要知道，繼父是真心為她著想、關心她的益處。母親可以選擇再婚、選擇新的丈夫；然而，女兒需要時間，才能慢慢接受母親所作出的這個選擇。因此，當父母考慮再婚時，應當慎重考量孩子的感受，並給予他們足夠的適應時間。

Marriages forming step-families are facing the challenge of bringing together two different family systems. This can be a gradual and delicate process. The nonbiological parent must take the time to create a healthy relationship with the stepchildren. If a stepfather begins making demands of his wife's teenage daughter that are different than what she is used to, there is likely going to be a long and painful battle. This daughter needs to know the stepfather has her best interest at heart. Mom may have chosen a new husband, but her daughter needs time to mirror this choice. When parents are thinking of remarriage, they should carefully consider the feelings of their children and provide necessary adjustment time.

2. 羅恩·狄爾在他的著作《建立幸福的重組家庭》中，談到建立重組家庭最好的比喻。他並不鼓勵使用「融合家庭 (blended family)」這個詞。因為果汁機 (blender) 雖然能把所有材料攪拌在一起，卻也失去了每一種食材原本的特色與身分。他也認為，「沙拉 (chopped salad)」不是一個好的比喻，因為食材都被切碎了，每一部分似乎都失去了一些原本的自己，而且整體仍然缺乏真正的凝聚力。許多家庭則希望自己能成為一個「微波家庭 (microwave family)」——只要把家庭放進微波爐，加熱一下，就能立刻讓所有家庭成員彼此相愛。然而，他的結論是：最好的比喻其實是一道砂鍋菜 (casserole)。砂鍋菜需要以小火慢慢烹煮很長一段時間。等到完成時，每一種食材仍然保有自己的特色與身分。同樣地，在一個健康的繼親家庭裡，每位家庭成員都能保有自己的獨特性，同時也逐漸建立起對新家庭的歸屬感。Ron Deal, in his book *The Smart Step-Family*, discusses the best way to cook a stepfamily. He does not encourage use of the term “blended” because a blender brings everything together but at the loss of one's identity. A chopped salad is not the way to go because you lose pieces of yourself and there really is not a sense of cohesiveness. Many families would like a microwave family: Nuke the family and instantly create loving relationships between all members. However, he concludes the best way is a casserole. A casserole is cooked a long time over low heat and when it is finished each member has remained its individual identity. Every member of the family can feel a sense of individuality and yet discover a sense of belonging to the new family structure.
3. 由於孩子同時生活於兩個家庭，因此，前配偶之間保持良好的溝通是非常重要的。父母有責任盡可能讓孩子在兩個家庭之間的交接順利進行。

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如果法院曾介入監護安排，父母也應當謹慎遵守法院所訂定的相關規範。繼父母需要清楚說明，在自己的家庭裡，對於媒體使用、穿著、言語及其他生活規範有哪些期待。同時，也必須接受孩子在另一個父母家中所經歷的不同生活方式。繼父母需要明白，除非涉及虐待或嚴重疏忽照顧，否則他們無法改變另一個家庭裡所發生的事情。相反地，智慧的父母會把這些時刻視為可教導的時機，藉此將屬神的真理教導孩子。例如，如果孩子分享自己看了一部內容令人存疑的電影，父母可以問孩子：「你看那部電影的時候，有什麼感受？」接著還可以進一步問：「你認為這是一部基督徒應該觀看的電影嗎？」然而，父母不應該因為孩子在另一個家庭所發生的事情而處罰他。否則，很可能導致孩子心生苦毒，甚至逐漸封閉自己、與父母疏離。

Because the children live in two homes, communication between ex-spouses is vital. There is the responsibility to make transfers happen as smoothly as possible and be conscientious to follow the guidelines as given by the courts, if a court is involved. Stepparents will need to be clear as to what their expectations are for their home regarding media, clothing, language, and so on. At the same time, they must also accept the differences their children experience in the other parent's home. Stepparents must realize that, outside of abuse or gross negligence, they cannot change what happens in the other home. Instead, great parents find "teachable" moments to instill godly truth. If a child shares information about a questionable movie she watched, a parent could ask the child how she felt while watching that movie. A follow-up question could be: "Is this a movie that a Christian should watch?" However, the parent should not discipline his child for something that happened in the other home. This could cause the child to become bitter and withdrawn.

C. 關於單親家庭中的親職教養

Regarding parenting in single-parent families:

1. 單親爸爸和單親媽媽都必須付出極大的努力，一方面照顧自己，另一方面獨自承擔養育孩子的責任。他們最大的挑戰，在於如何一方面工作賺取足夠的收入維持家計，同時又能保留足夠的時間與精力，將正確的人生價值觀和生命原則傳遞給孩子。身為家中唯一的父母，他們必須：準備餐點；協助孩子完成家庭作業；承擔所有家庭大小事務。單親父母常常因為時間被迫分配在各種責任之間，而產生強烈的愧疚感，也很容易被每週接踵而來的挑戰壓得喘不過氣。他們對自身處境所產生的焦慮，也很容易流露出來，並反映在孩子的情緒與行為上。因此，幫助單親父母學習：時間管理的方法；財務管理的策略；面對焦慮的技巧；對他們而言，都具有極大的價值。 Single moms and dads must work very hard to

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care for themselves and serve as the sole parent to their children. The balancing act is how to work enough to make ends meet but then have time and energy leftover to infuse children with life principles. As one parent, he or she must prepare food, help with homework, and do all! Single parents often feel a great amount of guilt over their divided time and can be easily overwhelmed by their weekly challenges. Their anxiety over their own circumstances can easily spill over and be mirrored in their children's behaviors. Strategies for managing time or finances and tips on dealing with anxiety are all valuable to a single parent.

2. 許多單親父母都希望再婚，認為找到新的配偶就是解決問題的方法。然而，單親父母應當謹慎，不要只是為了讓孩子擁有父親或母親的角色，而急於尋找新的配偶。事實上，父母不斷尋找新的交往對象，對孩子而言，往往會形成一場充滿情緒起伏的雲霄飛車。孩子可能會看到一位「很好的人」走進自己的生命，卻又很快離開。這樣反覆的經歷，很容易讓孩子受到傷害。因此，比起尋找一位可能成為配偶的人來充當「父親」或「母親」的角色，單親父母更有智慧的做法，是讓孩子接觸那些已經建立健康婚姻、具有敬虔生命榜樣，且並非交往對象的人。這樣的智慧，不僅能避免單親家庭的孩子經歷更多的心碎與失望，也能減少他們日後因受傷而產生的憤怒情緒。

Many single parents are looking for a new spouse, thinking that this is the solution! However, single parents should be careful not to choose a new spouse just to bring a father or mother figure into their child's life. In fact, the hunt for a new spouse can often become a highly emotional roller coaster for a child, as they see "nice" people come in and then quickly move out of their lives. Instead of finding a "father" or "mother" figure that is a dating candidate, the single parent should more wisely bring their child into contact with healthy spiritual role models that are already married or not dating candidates. This wisdom can save the children of single parents from great heartbreak and, ultimately, anger.

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3

Application and Prayer

實際應用 Application

A. 幫助父母提升親職教養能力的方法：

Ways that parents can improve their parenting skills:

1. 參加親職教育課程或親職教養工作坊。
Attend a parenting workshop.
2. 改善不適當的溝通方式或負面行為，例如：憤怒爆發；冷戰、不理人；一味責怪他人。
Address inappropriate communication styles or negative behaviors such as angry outbursts, silent treatments, or blame.
3. 了解孩子的愛之語，並發揮創意，用孩子最能感受到愛的方式向他表達愛。
Learn your child's love language and think of creative ways to show your love in ways he or she will understand.
4. 閱讀親職教養相關書籍。若是雙親家庭，夫妻應安排時間彼此分享閱讀心得，並討論如何將所學實際應用在家庭中。
Read books on parenting. If you are a two-parent household, take time to talk about what you have read and how you can apply it.
5. 制定一套能夠持續且一致執行的管教計畫。
Work out a discipline plan that you can consistently implement.
6. 管理孩子及青少年的媒體使用時間。
Manage children's and teenagers' media time.
7. 留意並監督青少年的媒體使用情況，包括：手機、iPad、電腦、可連網的 Xbox 等遊戲、主機網際網路等)。父母可以選擇使用網路過濾軟體，但更重要的是，應使用某種瀏覽紀錄追蹤工具，定期向父母提供報告，

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列出孩子所瀏覽過的網站，並附上這些網站的內容分級或安全評等。目前已有許多價格實惠的相關工具可供選擇。

Monitor teenagers' media usage (cell phone, ipad, computer, xbox with internet access, and internet). You may choose to use filters, but you should definitely have some type of tracking device that sends a report to you listing all visited sites with a rating of those sites. There are several inexpensive options available.

8. 主動發現孩子做得好的地方。當你注意到孩子有好的行為時，可以立即給予獎勵。例如，可以給孩子一顆小石頭或代幣作為獎勵。當孩子累積六至七個代幣後，就可以兌換獎品。家中可以準備一個「獎勵箱」，裡面放置適合孩子年齡的獎品，例如：玩具、書籍、或書面獎勵券(如：「週末可以比平常晚睡三十分鐘。」「和爸爸或媽媽一起去吃冰淇淋！」)
Catch your children “doing good.” When you notice your child’s good behavior, reward them by giving a rock or token that they can cash in for a prize after receiving six or seven tokens. Have a prize bin that may include age-appropriate items such as toys, books, or written rewards like “*Stay up thirty extra minutes past bedtime on a weekend*” or “*Go out for ice cream with a parent!*”

B. 建立健康親子關係的策略：

Strategies for building healthy child-parent relationships:

1. 父母應當以身作則，在適當的時候勇於向孩子說：「對不起。」
Parents should model the ability to say, “I’m sorry” when appropriate.
2. 定期舉行家庭會議，讓每位家庭成員都能在沒有恐懼的情況下，自由表達自己的想法與感受。
Have regular family meetings where each family member can express himself or herself freely and without fear.
3. 全家一起討論家庭的管教計畫；若有需要，可以共同調整內容，或請孩子表示同意（例如簽名確認），讓孩子也參與並認同家庭規範。
Discuss the discipline plan as a family and, if necessary, make adjustments or ask the children to “sign off” on the plan.
4. 確保禱告、家庭靈修及屬靈對話，成為家庭生活中固定且規律的一部分。
Make sure that prayer, family devotions, or times for spiritual conversations are a regular part of the family routine.

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C. 面對嚴重失能家庭應採取的行動：

How to take action for severely dysfunctional family systems:

1. 尋求必要的專業人士協助，例如：學校輔導老師、醫療專業人員、家庭治療師。有些親職教養問題，需要由一個跨專業團隊長期提供照顧、支持與協助。

Engage the help of necessary professionals such as school counselors, medical practitioners, or a family therapist. Some parenting issues will require a team to provide long-term care and support.

2. 如果孩子對自己或家庭中的其他成員構成危險，就必須立即採取適當的處置措施。

If a child is a danger to himself or others in the family unit, immediate action must be taken.

禱告 Prayer

A. 為牧者的禱告：

Focused prayer for the pastor:

1. 求神賜給牧者一顆愛孩子的心，並對親職教養所面臨的各種獨特挑戰充滿憐憫與同理心。

Pray for God to give him or her a love for children and a compassion for the unique challenges of parenting.

2. 求神保守教會中每一個家庭，都能建立健康的溝通。

Pray for healthy communication within the family units in the congregation.

3. 求神讓教會家庭受到正面的屬靈影響，同時抵擋一切負面的屬靈勢力。Pray for positive spiritual influences over the families in your congregation and pray against negative spiritual influences.

4. 求神賜下分辨的恩賜，使牧者能辨識孩子不當行為的背後，究竟是情緒、屬靈，還是身體方面的問題所造成。

Pray for discernment to know if an emotional, spiritual, or physical issue is causing the undesired behavior.

5. 求神使父親的心轉向兒女，也使兒女的心轉向父親。

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Pray that the hearts of fathers would be turned toward their children and the hearts of children to their fathers.

6. 為教會中的每一個家庭獻上祝福的禱告。

Pray a prayer of blessing over church families.

B. 為父母的禱告

Focused prayer for the parents:

1. 求神幫助父母，知道如何將敬虔的原則融入孩子的生命中。

Pray for ways to infuse godly principles into their children.

2. 求神幫助父母行善不灰心，在照顧與管教孩子的事上，能持續保持忠心與一致。

Pray to not become weary in well-doing and remain consistent in their care and discipline.

3. 求神保守孩子在情緒、屬靈、社交及身體各方面都健康成長。

Pray for the emotional, spiritual, social, and physical well-being of their children.

4. 求神使孩子喜愛真理。

Pray for their children to have a love for the truth.

5. 求神幫助孩子在同儕關係中，能建立健康且正向的人際互動。

Pray for their children to positively navigate peer relationships.

6. 求神保護孩子，使他們在這個常常缺乏敬畏神價值觀的社會中，仍能平安行走，並持守信仰。

Pray a prayer of protection for your children as they navigate an often-godless society.

7. 為整個家庭獻上祝福的禱告。

Pray a prayer of blessing over their family.

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4 Recommended Resources

親職教養書籍

Stephen Arterburn、Fred Stoeker 著。《幫助你的兒子預備迎接每個男人的爭戰》（Preparing Your Son for Every Man's Battle）。WaterBrook Press，2003、2010。

George Barna 著。《培養孩子成為屬靈的勇士》（Transforming Children into Spiritual Champions）。Regal，2003。

Gary Chapman、Ross Campbell 著。《孩子的五種愛之語》（The Five Love Languages of Children）。Northfield Publishing，1997。

Gary Chapman 著。《青少年的五種愛之語》（The Five Love Languages of Teenagers）。Northfield Publishing，2000。

Tim Clinton、Gary Sibcy 著。《別過度愛你的孩子：如何與孩子保持親密關係，而不致溺愛、過度保護或過度控制》（Loving Your Child Too Much: How to Keep a Close Relationship with Your Child without Overindulging, Overprotecting, or Overcontrolling）。Integrity Publishers，2006。

Ron L. Deal 著。《聰明打造繼親家庭》（The Smart Stepfamily）。Bethany House，2002。
g. Don Dinkmeyer Sr.、Gary D. McKay、Don Dinkmeyer 著。《父母手冊》（The Parent's Handbook）。AGS，1997。

James Dobson 著。《養育男孩》（Bringing Up Boys）。Tyndale House Publishers，2004。

James Dobson 著。《養育女孩》（Bringing Up Girls）。Tyndale House Publishers，2012。

James Dobson 著。《教養孩子不是膽小鬼做的事》（Parenting Isn't for Cowards）。Word Publishing，1987。

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Shannon Ethridge 著。《幫助你的兒子預備迎接每個女人的爭戰》（Preparing Your Son for Every Woman's Battle）。Random House，2010。

Adele Faber、Elaine Mazlish 著。《如何說，孩子才會聽；怎麼聽，孩子才肯說》（How to Talk So Kids Will Listen & Listen So Kids Will Talk）。Avon Books，1980。

Kevin Leman 著。《星期五前擁有一個全新的孩子》（How to Have a New Kid by Friday）。Revell，2008。

n. loveandlogic.com 一個介紹言語管教技巧的網站，探討如何讓管教後果與孩子的行為相互對應，並提供許多可免費下載的文章及教材。

Jane Nelson 著。《正向暫停法》（Positive Time-Out）。Prima Publishing，1999。

Les Parrott III 著。《幫助正在掙扎中的青少年》（Helping Your Struggling Teenager）。Zondervan Publishing House，1993、2000。

David Stoop、Jan Stoop 主編。《完整親職教養百科：來自頂尖專家的實用建議》（The Complete Parenting Book: Practical Help from Leading Experts）。Revell，2004。

Cynthia Tobias 著。《他們的學習方式》（The Way They Learn）。Tyndale House Publishing，1998。

注意力不足過動症（ADHD）

Daniel G. Amen 著。《治癒 ADD：突破性的計畫，幫助你了解並改善六種不同類型的注意力不足症》（Healing ADD: The Breakthrough Program That Allows You to See and Heal the 6 Types of ADD）。Berkley Books，2001。

收養（Adoption）

Karyn B. Purvis、David R. Cross、Wendy Lyons Sunshine 著。《建立連結的孩子》（The Connected Child）。McGraw-Hill，2007。

Tedd Tripp 著。《牧養孩子的心》（Shepherding a Child's Heart）。Shepherd Press，1995。

Nancy Newton Verrier 著。《原初的創傷：認識被收養孩子的內心世界》（The Primal Wound: Understanding the Adopted Child）。Gateway Press，1993。

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Books on Parenting

Arterburn, Stephen and Fred Stoeker. *Preparing Your Son for Every Man's Battle*. Waterbrook Press, 2003, 2010.

Barna, George. *Transforming Children into Spiritual Champions*. Regal, 2003.

Chapman, Gary, and Ross Campbell. *The Five Love Languages of Children*. Northfield Publishing, 1997.

Chapman, Gary. *The Five Love Languages of Teenagers*. Northfield Publishing, 2000.

Clinton, Tim, and Gary Sibcy. *Loving Your Child Too Much: How to Keep a Close Relationship with Your Child without Overindulging, Overprotecting, or Overcontrolling*. Integrity Publishers, 2006.

Deal, Ron L. *The Smart Stepfamily*. Bethany House, 2002.

Dinkmeyer Sr., Don, Gary D. McKay, Don Dinkmeyer, *The Parent's Handbook*. AGS, 1997.

Dobson, James. *Bringing Up Boys*. Tyndale House Publishers, Inc, 2004.

Dobson, James. *Bringing Up Girls*. Tyndale House Publishers, 2012.

Dobson, James. *Parenting Isn't for Cowards*. Word Publishing, 1987.

Ethridge, Shannon. *Preparing Your Son for Every Woman's Battle*. Random House, Inc., 2010.

Faber Adele, and Elaine Mazlish. *How to Talk So Kids Will Listen and Listen So Kids Will Talk* Avon Books, 1980.

Leman, Kevin. *How to Have a New Kid by Friday*. Revell, 2008.

loveandlogic.com *A website on verbal discipline techniques. Discusses matching consequences with behavior. Lots of free downloadable articles and handouts.*

Nelson, Jane. *Positive Time-Out*. Prima Publishing, 1999.

Parrott III, Les. *Helping Your Struggling Teenager*. Zondervan Publishing House, 1993, 2000.

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Stoop, David, and Jan Stoop, eds. *The Complete Parenting Book: Practical Help from Leading Experts*. Revell, 2004.

Tobias, Cynthia Tobias. *The Way They Learn*. Tyndale House Publishing, 1998.

Book on ADHD

Amen, Daniel G. *Healing ADD: The Breakthrough Program That Allows You to See and Heal the 6 Types of ADD*. Berkley Books, 2001.

Books on Adoption

Purvis, Karyn B., and David R. Cross, Wendy Lyons Sunshine. *The Connected Child*. McGraw-Hill, 2007.

Trip, Tedd. *Shepherding a Child's Heart*. Shepherd Press, 1995.

Verrier, Nancy Newton. *The Primal Wound, Understanding the Adopted Child*. Gateway Press, 1993.

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5

Taking it to the Church

培養孩子屬靈的敏銳度
Nurturing Spiritual Sensitivity in Children

作者：蘿拉·佩恩
By Laura Payne

重點 Focus Thought:

在敬虔父母為孩子所做的一切事情中，沒有任何一件事比培養孩子屬靈的價值觀更重要。要養育出對神的同在具有屬靈敏銳度，並且能夠從神的眼光來看世界的孩子，並不是一件容易的事。同樣地，地方教會也必須與父母並肩同行，委身於幫助年輕的一代，看重屬靈的事。這一課不只是為父母而設，也向整個教會會眾傳達一項極其重要的屬靈原則。

Of all the things a godly parent does for their children, there is nothing more important than nurturing spiritual values. Raising up children who are spiritually sensitive to the presence of God and who see their world through God's eyes is not an easy task. Likewise, the local church must stand alongside parents and be committed to raising the value of spiritual things in the eyes of its young. This lesson is not only for parents; it speaks a vital principle to the entire congregation.

重點經文 Focus Verses :

路加福音 18:15 - 16 「有一天，有些父母帶著自己的小孩子來見耶穌，希望祂能按手祝福他們。門徒看見了，就責備那些父母，認為他們打擾了耶穌。於是，耶穌叫孩子們到祂這裡來，並對門徒說：『讓小孩子到我這裡來，不要阻止他們！因為神的國正屬於像這樣的人。』」（另請參閱同一事件在馬太福音 19:13 - 15 及馬可福音 10:13 - 16 中的記載。）

One day some parents brought their little children to Jesus so he could touch and bless them. But when the disciples saw this, they scolded the parents for bothering him. Then Jesus called for the children and said to the disciples, 'Let the children come to me. Don't stop them! For the Kingdom of God belongs to those who are like these children (Luke 18:15-16, NLT). (See also the same account in Matthew 19:13-15 and Mark 10:13-16.)

約珥書 1:3 「你們要將這事傳與子，子傳與孫，孫傳與後代。」

Tell your children about it in the years to come, and let your children tell their children. Pass the story down from generation to generation (Joel 1:3).

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詩篇 145:4 「這代要對那代頌讚祢的作為，也要傳揚祢的大能。」

Let each generation tell its children of your mighty acts; let them proclaim your power (Psalms 145:4).

撒母耳記上 2:11、18 「以利加拿和哈拿回到拉瑪自己的家，把撒母耳留在那裡。這孩子就在祭司以利面前事奉耶和華，成為耶和華的助手……那時，撒母耳雖然還是個孩子，卻已在耶和華面前事奉祂。」

Then Elkanah and Hannah returned home to Ramah without Samuel. And the boy became the LORD's helper, for he assisted Eli the priest... Now Samuel, though only a boy, was the LORD's helper (1 Samuel 2:11,18, NLT).

孩子真的像一張白紙嗎？

Are Children Really a Blank Canvas?

我們很容易相信，每一個出生的人都像一張白紙，並認為人的天性會自然引導孩子朝向充滿愛、敬虔和智慧的行为；除非他們遭遇了某些「不好的事情」，否則他們本來就會如此成長。雖然這是一個令人感到美好的想法，但神的話語卻告訴我們並非如此。當亞當和夏娃在伊甸園犯罪時，罪的根便種植在我們每一個人的心中。大衛在詩篇 58:3 提醒我們：「惡人一出母胎就與神疏遠；一離母腹便走錯路，說謊話。」在《牧養孩子的心》

(*Shepherding a Child's Heart*) 一書中，泰德·崔普 (Tedd Tripp, 1995) 這樣寫道：「人的心並不是中立的 (The Heart is Not Neutral)。既然不存在所謂童年時期的中立狀態，那麼，你的孩子不是敬拜神，就是敬拜偶像。……當孩子面對他們童年的各種經歷時，他們都是依據自己對神的態度來回應這些經歷。他們不是以信心之子的身分回應人生……就是以愚昧之子的身分回應人生……重點就在於：他們一定會作出回應。他們不是中立的。」 It is easy for us to fall into the belief that every human born is a blank canvas and that human nature will automatically lead our young towards loving, godly, wise behaviors, unless something “bad” happens to them. While this perspective would be nice to believe, the Word of God speaks otherwise. When Adam and Eve sinned in the garden, a root of sin was planted into the heart of us all. In Psalm 58:3 David reminds us, “Even from birth the wicked go astray; from the womb they are wayward and speak lies.” In his book, *Shepherding a Child's Heart*, Tedd Tripp (1995) says this, “The Heart is Not Neutral. Since there is no such thing as a place of childhood neutrality, your children either worship God or idols.... As your children interact with their childhood experience, they interact based on their Godward orientation. Either they respond to life as children of faith... or they respond as children of foolishness... The point is this: They do respond. They are not neutral.”

這個真理所帶來的份量，應當激勵我們，不只是努力讓孩子「快樂」或「安全」而已。身為神的百姓，我們更應當慎重思考：我們究竟正在培養孩子朝向怎樣的屬靈方向？我們是否正在培育出一個真正敬拜神的下一代？這遠遠不只是衡量外在敬拜行為，例如拍手、舉手敬拜等。教會必須毫無疑問地確信：我們的下一代，是否擁有一顆真正朝向神國的心。 The weight of this reality should motivate us to do far more than just make our children “happy” or “safe.” We should give great consideration as the people of God to the spiritual orientation we

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are encouraging in our young. Are we raising up a next generation that truly worships God? This is about so much more than measuring outward worship behaviors such as clapping or raising the hands. The church must know, without a doubt, that our next generation has a heart that is positioned towards the kingdom of God.

孩子與他們的成長塑造期

Children and Their Formative Years:

過去一個世紀以來，兒童心理學家普遍認為，孩子的成長塑造期，對於人格、價值觀及思考模式的形成具有極其重要的影響。許多心理學家甚至認為，孩子的人格在五歲以前就已經大致形成。

Child psychologists in the past century have agreed that the formative years of a child are vital in shaping personality, values, and thinking. Many would say that the entire personality of a child is fully developed by age five.

在一篇題為〈研究顯示：屬靈成熟的培育應從幼年開始〉(*Research Shows that Spiritual Maturity Process Should Start at a Young Age*)的文章中，喬治·巴納(George Barna)分析了自己所做的研究，並指出：「基本上，研究顯示，一個人在十三歲以前所建立的信念，往往就是他一生直到離世都會持守的信念。」(2003)

In a paper entitled “Research Shows that Spiritual Maturity Process Should Start at a Young Age,” George Barna analyzes his own research and comments, “In essence, the research noted what you believe by the time you are 13 is what you will die believing” (2003).

這項研究清楚地呼應了約珥書 1:3 所說：「你們要將這事傳與子，子傳與孫，孫傳與後代。」也呼應了詩篇 145:4：「這代要對那代頌讚祢的作為，也要傳揚祢的大能。」早在心理學家證實之前，神的話語就已經啟示我們：孩子生命的塑造期，是上一代將屬靈產業(spiritual legacy)傳承給下一代最關鍵的時刻。

This research clearly echoes the words of Joel 1:3, “Tell your children about it in the years to come, and let your children tell their children. Pass the story down from generation to generation” and Psalm 145:4, “Let each generation tell its children of your mighty acts; let them proclaim your power.” The Word of God revealed, long before psychologists confirmed, that the formative years are the critical time for one generation to pass on a spiritual legacy to the next.

這些研究結果以及上述經文，都應當激勵我們每一個人，認真委身於培養年輕一代屬靈價值觀的工作。喬治·巴納在他的著作《培養孩子成為屬靈的勇士》(*Transforming Children into Spiritual Champions*)中寫道：「你越晚開始對孩子產生屬靈影響，就越難抵消那些早已不斷把自己價值觀烙印在孩子生命中的其他影響力。」(2003)

This research and these passages of Scripture should motivate us all to become committed to the process of nurturing spiritual values in our young. George Barna says in his book *Transforming Children into Spiritual Champions*, “The longer you wait to pursue influence, the more difficult

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it is to counteract the influence of other parties that have been imprinting their values upon children” (2003).

耶穌如何向我們示範祂對孩子與神國的看法？

What Does Jesus Model to Us about Children and the Kingdom of God?

耶穌祝福孩子的故事，使我們對神如何看待孩子有了深刻的認識。首先，這個故事在福音書中被記載了三次！馬太福音、馬可福音和路加福音的記載都清楚顯示，這是耶穌事奉中的一個重要時刻。同樣地，這件事也深深影響了門徒，因此他們特別將它記錄下來。請留意，是一群父母把自己的孩子帶到耶穌面前。今天，仍然有許多父母真心渴望自己的孩子能夠遇見神。然而，教會該如何回應這些父母的需要呢？我們是否為孩子們預備了一個安全的地方，使他們能夠來到耶穌腳前，領受祂的祝福？還是，我們反而流露出一門徒當時的態度，責備那些父母，認為他們帶著孩子來打擾主呢？

The story of Jesus blessing the children gives us great insight into God's view towards children. First of all, the story is told three times! The accounts in Matthew, Mark, and Luke make it evident that this story was a significant moment in Jesus' ministry. Likewise, the disciples were impacted by this moment because they took time to write about it! Notice that it was a group of parents who brought their children to Jesus. Many parents are genuinely interested in their children encountering God. But how does the church meet the needs of these parents? Do we make a safe place at the feet of Jesus for our children to gather and be blessed? Or do we exhibit the spirit of the disciples, who chastised parents for bothering the Master with their children?

敬虔的父母一定會養育出敬虔的孩子嗎？

Do Godly Parents Automatically Raise Godly Kids?

令人遺憾的是，即使父母擁有敬畏神的心，也仍然可能沒有把這份敬虔的生命傳承給自己的孩子。其中一個最令人震撼的例子，就是大衛與押沙龍的故事。

It is, sadly, possible for parents with the heart of God to somehow fail to pass on their godly spirit to their children. One of the most striking examples of this is found in the story of David and Absalom.

大衛被稱為「合神心意的人」。他對領袖所展現出的尊重與正直，可說無人能及。儘管掃羅邪惡、屢次想要殺害他，大衛仍然不願意冒犯神所膏立的王。當亞比篩建議趁著夜晚潛入掃羅營中，直接殺死掃羅時，大衛反而責備了他（參撒母耳記上 26:6-11）。然而，與父親形成強烈對比的是，押沙龍竟然背叛自己的父親大衛，自立為王（參撒母耳記下 14-18 章）。這是一段充滿心碎與悲傷的故事。為什麼一位如此重視尊敬長輩的父親，竟然沒有成功地把這項敬虔的品格傳承給自己的兒子呢？

David was noted to be a “man after God's own heart.” His integrity towards leadership was like none other. Despite Saul's wickedness and evil intentions, David would not disrespect his leader and rebuked his own man, Abishai, who suggested that they kill Saul after slipping unseen into his camp (I Samuel 26:6-11). By contrast, Absalom revolted against his own father, David, and declared himself King (II Samuel, chapters 14-18). The story is one of heartbreak and grief.

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How is it that a father who was so committed to honoring his elders could miss passing that same godly virtue to his own offspring?

今日的實際應用

Practical Applications for Today

- 父母與教會領袖應當關注孩子的內心，而不只是管理外在行為。
Parents and church leaders should seek to monitor the attitude of the heart in children, not just legislating behaviors.
- 我們必須使聖經對孩子而言是真實且充滿生命的。我們可以透過以下方式做到：
We must make the Bible true and alive for our children. We can do this in the following ways:
 - 以符合孩子年齡與理解能力的方式教導聖經。
We do this by making sure we teach the Bible in age-appropriate ways.
 - 讓孩子一同參與讀經及聖經課程。
We do this by including children in Bible reading and Bible lessons.
 - 鼓勵孩子閱讀他們容易理解的聖經譯本。
We encourage children to read a translation they easily understand.
 - 教會講員應留意，《欽定本聖經》中有些經文對孩子而言較難理解，因此可考慮同時引用另一個較容易理解的譯本，或解釋《欽定本》較古老的英文，使教會中的年輕會眾能真正投入並理解信息內容。
Those speaking in the church should consider passages that are particularly hard to understand in the KJV, and consider reading a second translation or explaining the King's English to be sure that young members of the congregation are engaging in the messages.
 - 教會中的成年人（無論是父母或其他弟兄姊妹）都應主動與孩子談論聖經內容，或分享他們所聽見的信息。
Adults in the church (parents or otherwise) should find ways to engage children in conversations about Bible topics or the sermons they have heard.
 - 我們必須以身作則，尊重神的殿和屬神的事。
We must model reverence for the House of God and the things of God.

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- 父母應當以正面、充滿喜樂與熱情的態度談論教會，以及神的家。
Parents should speak positively and enthusiastically about the church and the family of God.
- 同樣地，當孩子來到教會時，他們應當感受到一個尊重神、敬畏神的環境，也能體驗到健康且充滿愛的團契生活。
Likewise, when children come to the church, they should find an environment of reverence for the things of God and an environment where positive, healthy fellowship is felt and seen.
- 培養幼小孩子屬靈的敏銳度。
Cultivating Spiritual Sensitivity in Young Children
 - 爸爸媽媽，即使抱著嬰兒或牽著幼兒，也要帶著他們一起禱告！不要因為身邊有年幼的孩子，就放棄祭壇禱告的時間。
Moms and Dads, pray with your infant or toddler in tow! Don't disengage from the altar experience just because you have a young one in hand.
 - 教會的祭壇應當永遠是一個讓孩子感到安全、願意親近的地方。也可以偶爾特別安排專門為孩子設計的祭壇呼召。
The altar should always be a safe, inviting place for young children. Occasionally, offer special altar appeals just for children.
 - 爸爸媽媽，要讓孩子聽見你說方言，也讓他們看見你自由地敬拜神。
Moms and Dads, allow you children to hear you speak in tongues and see you worship freely.
 - 要留意孩子在教會中的媒體使用情況。手持遊戲機、智慧型手機等電子設備，都可能降低孩子對神同在的敏銳度。
Monitor closely your child's media usage at church. Hand-held games and smart phones can dull the spiritual sensitivity of your child.
 - 教會中的成年人，要樂意與身邊的孩子分享自己的屬靈旅程。實踐約珥書 1:3 的教導，把神在你生命中的作為告訴下一代。
Adults, freely share your spiritual journey with children around you. Live out the principles of Joel 1:3 by telling what God has done in your life!

結論——誰是耶和華的幫手？

In Conclusion – Who Is the Lord's Helper?

撒母耳與母親哈拿的故事，常被視為一位母親把兒子奉獻給神的美好榜樣。然而，在這段經文中，還隱藏著一個常常被忽略的重要描述。「以利加拿和哈拿回到拉瑪自己的家，把

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撒母耳留在那裡。這孩子就在祭司以利面前事奉耶和華，成為耶和華的助手……撒母耳雖然還是個孩子，卻已是耶和華的助手。」（撒母耳記上 2:11、18）

The story of Samuel and his mother, Hannah, is often told as a beautiful example of a mother who dedicated her son to God. But embedded in this passage is an often-overlooked description of young Samuel: “Then Elkanah and Hannah returned home to Ramah without Samuel. And the boy became the LORD's helper, for he assisted Eli the priest... Now Samuel, though only a boy, was the LORD's helper” (1 Samuel 2:11, 18, NLT).

許多聖經學者認為，當哈拿把撒母耳帶到聖殿時，他可能只有六歲，甚至更小。然而，神的話語竟然稱呼這位年幼、仍在成長中的孩子為：「耶和華的助手（the LORD's helper）。」這是何等深刻的描述！我們真的看見身邊每一位孩子所蘊藏的潛力嗎？還是我們只看見他們打翻牛奶、吵鬧的聲音，以及孩子氣的行為？或者，我們是否能像神一樣，看見他們生命中的潛能？地方教會中的每一位弟兄姊妹，都肩負著一項極其重要的責任——培育下一代屬靈的心。

Bible scholars suggest that Samuel could have been just six years old or younger when his mother, Hannah dropped him off at the Temple. And yet the Word of God declares this young, formative lad to be “the LORD’S helper.” How profound! Are we truly seeing the potential that lies in the young ones around us? Are we focusing on the spilled milk, loud voices, and childish ways? Or do we see the potential God sees? Each one of us in the local congregation plays a vital role in nurturing the spiritual heart of our next generation.

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