



PSYCHOLOGY FOR  
**LIVING**

MARCH-APRIL 1997

**A CHRISTIAN  
RESPONSE TO  
AIDS**

**STEPPING  
INTO THE  
SHOES OF  
AN MK**

**HOPE SPRINGS  
ETERNAL**

**THE TEARS  
THAT WASHED  
AND WASHED**

by Clyde M. Narramore

## HELPING PEOPLE AT HOME AND ABROAD

“I’M A NEW LISTENER to your broadcast and I’d like to know more about your ministries.”

This is a question that is asked periodically. Although I won’t be able to cover the scope of our activities in this one issue, I shall touch upon a few highlights.

### PHONE MINISTRY

Many people have problems and don’t know where to turn, so they call us. These calls come from all over the country. We are happy to provide them with a referral to a Christian psychologist in their own area. Many of our referrals are graduates of the Rosemead School of Psychology which the Lord privileged me to found about 28 years ago.

There are many others who call with severe problems who want to talk to me personally. The Lord has always laid it on my heart to be available to as many as possible.

### VOCATIONAL COUNSELING

Through the years many people have come to our headquarters for vocational testing and counseling. This is an important service which we continue to offer. Our son, Dr. Kevin, and I provide this Christ-centered, professional counseling personally.

Many people are in the wrong kind of work. They want to make a move but they need guidance before they change courses in their lifework. Others are caught in company downsizing. The result is that people come to us from all over the country for vocational testing and counseling. The results have been splendid! It usually involves about two days of the client’s time.

If you know someone who could benefit from this type of counseling, ask him to phone us for an appointment.

### CRISIS COUNSELING

The Narramore Christian Foundation is engaged in a comparatively new, but much needed service of Crisis Counseling for Overseas Missionaries. Mission leaders know that the emotional



scars of terror and violence can last for many years. So they turn to us, asking if we can send a qualified Christian psychologist to their part of the world to help those who are suffering from such severe trauma. We then phone a Christian psychologist, asking him or her to leave on short notice and fly to that particular country to minister to the missionary victims involved. The Narramore Foundation helps with the counselor’s expenses including travel.

### DISTINGUISHED SERVICE AWARD

In the near future, I will share in detail the exciting news of NCF’s First Annual Distinguished Service Award in Christian Psychology.

When I first received my doctorate from Columbia University and moved to California to begin my professional career, there were hardly any Christian psychologists in the entire U.S. In fact, I knew of no one who was licensed and who was traveling throughout the United States speaking and appearing on radio.

But today the picture has changed. God has wonderfully blessed our efforts as we encouraged dedicated men and women throughout our land to consider getting their doctor’s degree and entering the field of Christian psychology.

Most Christian psychologists today are engaged in private practice. And this is

important. However, our profession has now matured to the point where we want to encourage those now in the field to consider other ways of reaching out and helping people—especially those who are underserved and who do not have the financial means to get the help they need. That is where our new Distinguished Service Award comes in. We are asking licensed Christian psychologists to send us the names of colleagues who are reaching beyond their counseling offices to generously provide unique and much needed service to people in America and around the world. We will then select a certain number whom we feel are extremely deserving. At that point we will send a brief summary to a special Blue Ribbon Panel, asking them to choose the very top candidates. Our special Blue Ribbon Panel includes Dr. James Dobson, Mrs. Elizabeth Dole, Dr. James Kennedy, Dr. E. V. Hill, Mr. Art Linkletter, Mr. Chuck Colson, and Dr. Gary Collins.

At that time we will make a grant to the top winners to enable them to continue and expand their special, sacrificial efforts. We believe this will also stimulate and encourage other Christian psychologists to reach out to others.

In the months to come, I will furnish you more information. Meanwhile, please uphold us before the Lord in this new, important, bold step for Him.

### MUCH MORE

I have only touched the tip of the iceberg in this brief overview of our ministries. The world is filled with needy people who are burdened with problems. God has given us the desire and the opportunity to reach out and help.

We are nearing the last days, and we want to do everything possible to get people saved and to help them be their best in serving the Lord. To do this, we need your prayers. You are a vital part of our ministry!

*Clyde M. Narramore*

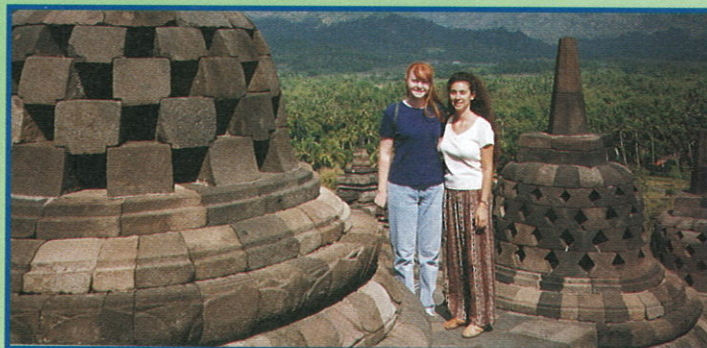
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## STAFF

### Founder and President:

Dr. Clyde M. Narramore

### Editor:

Ruth E. Narramore

### Editorial Assistant and Staff Writer:

Eva Hallam Solberg

### Art Director:

Donald Ensign

### Photographer:

Benjamin Burnweit

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**H**OW COULD CHRIST die for the sins of the world since He was only one person? Have you ever thought about that? I have. And I'm sure that when the plan for man's redemption was first incubated in the mind of the Holy Trinity, it was given ample thought.

We know from God's Word that Christ became a man, and in His human form in this sin-laden world, managed to live a sinless life. "Well," you may argue, "that takes care of one person, but how about the great multitude of others who have been born into the world? Does His sinless life offer a blanket redemption for everyone?"

Not exactly. You see, redemption is a very personal experience and it is not something which automatically happens en masse. If it took place that way, some would argue, "If Christ died for the sins of the world, then why do I need to be saved? I'm part of this world, so His death would

## TO THINK ABOUT

by Ruth E. Narramore

cover me too. Isn't that true?"

The answer is *yes* and *no*. The sacrifice of Christ's blood on Calvary is indeed enough to take in the whole world.

Each person's sins are measured against the holiness of Christ. For each individual, God asks, "Would my sinless Son have remained sinless if He had been in this person's place? The answer is a resounding "YES! There is no sin greater than God's grace and Christ's purity." And that's why the blood of Jesus Christ is able to cleanse from ALL sin (I John 1:7). And that goes the gamut to include the self-righteous to the world's vilest criminal.

Yet, God doesn't coerce anyone to be saved. Pardon for our sin is offered as a marvelous, magnanimous option.



But because we are created in God's image, like Him, we are endowed with a free will. God makes salvation a very personal choice—not on Christ's part, but on ours. Jesus already

made His decision to pay the death penalty exacted for our sins. He chose to die in our place, and He has already acted upon it. His part is finished. But it's still not a "done deal" until we accept His voluntary substitution. If we want to get in on God's wonderful, loving plan, we must personally sign the contract by acknowledging our sin and accepting God's provision by inviting Christ to indwell us. This is the only way to escape the punishment of sin. But the decision is ours—individually!

There is no sin so great that God won't forgive. The only

transgression God refuses to absolve is that of spurning the love of Christ by rejecting the sacrifice of His death on the cross. In God's eyes, this is the ultimate sin. Unless people turn about-face and acknowledge Christ as their Lord and Savior, God will show no mercy.

God loves His Son with a love too great for us to understand. God's heart was broken and His suffering was beyond our comprehension when Christ sacrificed Himself for us. But God allowed it because He loves us, and because Christ chose to sacrifice Himself to give us the opportunity to choose eternal life with Him.

The good news is that because Christ is completely holy without even the slightest hint of sin, death (which is Satan's device) has nothing in common with our Lord and cannot detain Him in the grave.

Hallelujah, Christ arose! And because He lives, we too can live. The choice is ours! □

## WHAT PEOPLE ARE SAYING

### ENCOURAGEMENT FROM FRANCE

Thank you for your daily broadcasts aired here in France. I especially appreciate your insights along with your dependence on God and His Word. Let me encourage you.

I pray that the Lord will continue to shine His glorious light into your life and ministry

*Abiodun M. Ayeni  
Ferney Voltaire, France*

### HE HAD A COW

Hi! This gift is from our sixteen-year-old son. He received a check from the sale of his calf/cow and wanted to

send you a gift. God bless you, dear friends.

*Dan Torkelson  
Wanamingo, Minnesota*

### LIKES TO HEAR "BEST FRIEND"

I am delighted to write and let you know what a blessing your radio program has been to me in particular and to other listeners, I'm sure.

I pray that the Lord will continue to bless your ministry and your family as well. I especially like to listen to you and your "best friend," Mrs. Narramore.

I want to request the free booklet you have been offering on your program—*Why A*

*Psychologist Believes the Bible*. That booklet should make a great witnessing tool for reaching unbelievers. Your offer is greatly appreciated. I'm anxious to get into it, so I'm looking forward to hearing from you soon.

Please pray for my family and me. God bless you.

*Michael Borland  
Queens, New York*

### WANTS TO HELP MISSIONARIES

I know how important your work is. There are many hurting people who need your help.

I wish I had enough money to send you so that you could

help the missionaries before they leave to go overseas. Also for tapes so that their children could have home schooling and not have to be separated from their parents.

*Mrs. A. Jones  
Asheville, North Carolina*

### YOU TOUCHED MY LIFE

I still deeply cherish the way you touched my life back in World War II. Thanks for leading me to the Lord when we were both Naval officers.

It's now been 52 years since I found the Savior, and He's more precious every day!

*Lowell Loeffler  
Fremont, Nebraska*



*The Mulkey family in Indonesia: (l. to r.) Aubry, her parents John and Marilyn Mulkey, and younger brother, Aaron.*

## STEPPING INTO THE SHOES OF AN MK

**Leaving Indonesia and transitioning to the States was one of the most difficult, heart-wrenching experiences of my life.**

*by Aubry Mulkey*

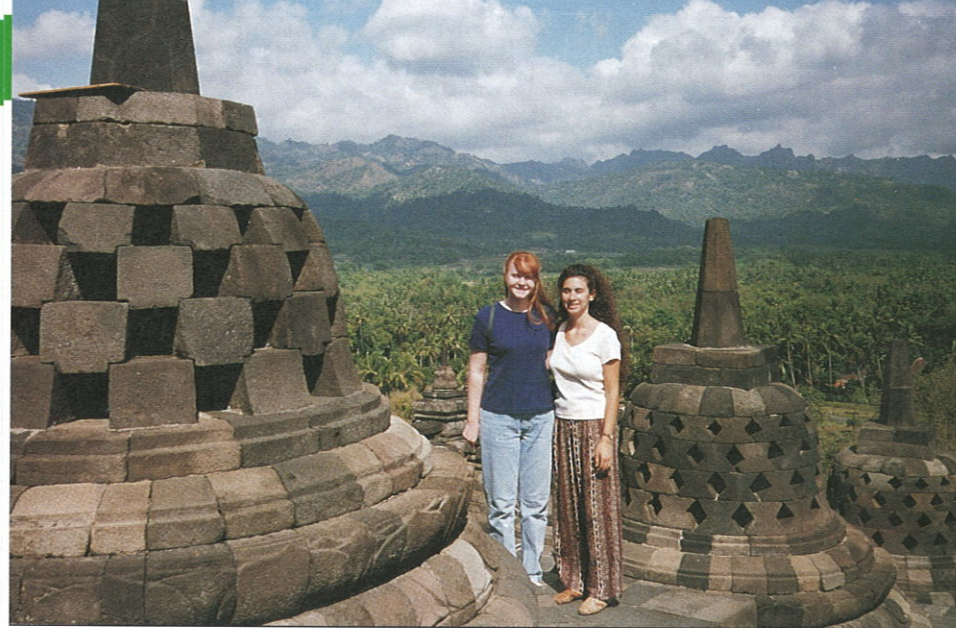
**I** WAS GOING HOME. Or was I? The engines of the airplane roared in my ears as I walked across the vibrating tarmac in Solo, Indonesia, to board this great bird that would begin my long journey to Los Angeles. The thundering noise from the plane matched the storm raging inside of me. I paused a moment and turned to catch my last glimpse of dear friends, but the storm inside me broke, causing all the tears and heartache to come flooding through, clouding my sight.

Who am I? Where am I going? I am a missionary kid (MK). My parents were serving as missionaries in the country of Indonesia, and now I was returning to the United States to attend college. My story is the same as that of countless MKs across the world as they leave the mission field, or their "home," to begin a new life in America.

Three years later, I now look back on my experiences with a greater understanding of what I

went through and what many MKs deal with during re-entry.

Transitioning to America was a definite culture shock. In college I had to get used to my American peers, their fads, speech, and interests. It took me awhile to figure out that when someone walked by and said, "Hey, how are you doing?" they didn't want me to stop and tell them. It was just a polite way of acknowledging me. When my friends described something as "sweet" or "bad" it completely confused me because it actually meant the opposite. Some of the many other culture shocks included getting into a car and being attacked by a mechanical seat belt when I closed the door, being scared to death by automatic flushing toilets, driving on the "wrong" side of the street, being inundated with choices by a waitress when all I wanted was a steak, and the list goes on and on. The only way I learned to survive culture



*Aubry Mulkey (l.) and friend Seta at the Borobuden Temple in Central Java, Indonesia.*

shock and fit in was to find a group of friends who accepted me for who I was, understood my background as an MK, and were willing to patiently explain cultural norms to me. It took some embarrassing moments and a great deal of laughter on both our parts, but I learned quickly and now have some great stories about my “re-entry.”

“Do you guys have monkeys in your backyard?”

This was a typical question people would ask when inquiring about life in Indonesia. Many Americans have a stereotype of what they think a mission field is like. They picture a jungle, grass huts, and missionaries ministering to half-naked heathens. When my family was on furlough and traveling to various supporting churches a few years ago, my brother and I grew tired of the stereotypes and ridiculous questions people asked. Even now I get somewhat frustrated when someone says, “Speak some Indonesian for me!”

Over the past few years, I have had a strong desire to effectively communicate to Christians in America as to what missionary life is really like. The key to this communication is patience. It is not an easy task, but the joy of seeing someone gain a deeper understanding with an extended world view is definitely worth the initial frustration of hearing people’s stereotypes.

Another difficult struggle for me dealt with identity, trying to figure out where “home” was. When I returned to America after a short visit to Indonesia to see my family, my roommate sensitively went out of her way to *not* greet me with a balloon that said, “Welcome Home.” She knew I was still clinging to Indonesia as my home. I surprised her by getting off the plane and saying, “It’s so good to be home!”

I was raised in Indonesia from the time I was three years old until I graduated from high school.

All of my childhood memories are of that place. I learned to snorkel in the Indian Ocean, hiked to village churches, had my senior trip in the surfer paradise of Bali, and bargained in the markets.

That is the country where I attended the same International School from first through twelfth grade, establishing friendships from all over the world. It is the country that molded me into becoming the person I am today. I have come to realize, however, that the longer I stay in the U.S. and the more roots I establish here, the more *it* is becoming another home to me. The key to this realization and the acceptance of America as my home was the result of a decision to allow myself to be open to grow in contentment in

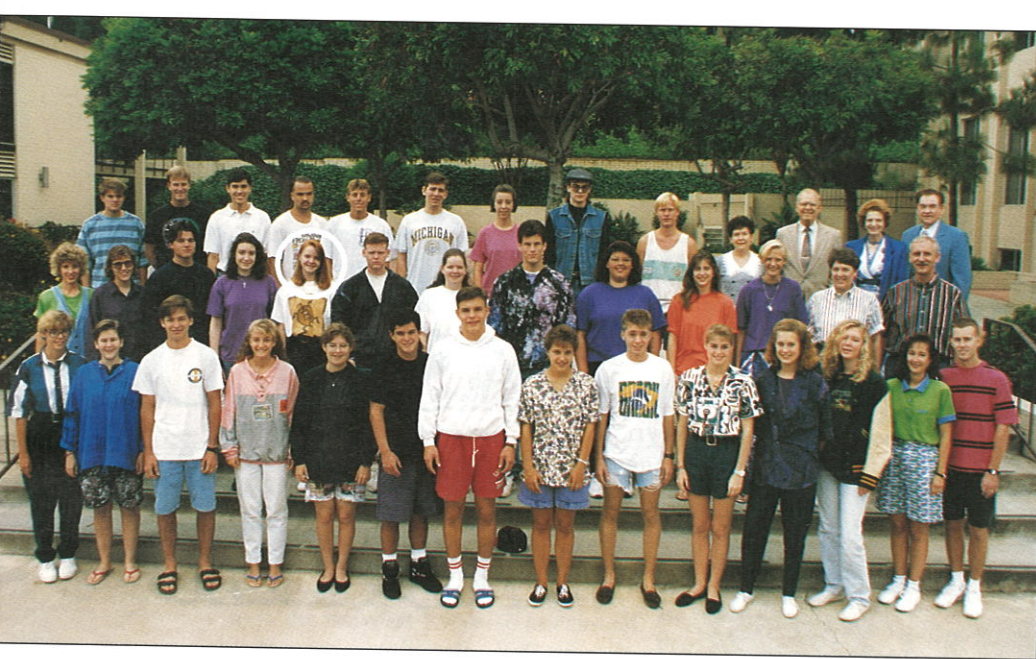
this new place.

One day when I was a junior in high school, my best friend told me that the Indonesian government had refused to grant her family a visa to remain in that country. They gave her family one month to leave. So during that short time we crammed all the great times and last-minute memories we could squeeze into our friendship. Then, before I knew it, she was gone.

Saying frequent good-byes was, and is, the hardest part of MK life. I feel as though I am a seasoned veteran in bidding good-byes because I have said thousands of them; yet, they never become any easier or any less painful. Building close friendships in school with other MKs and then having to say good-bye when going on furlough was very difficult when I was growing up. The good-bye I had to say when I left my life as



*MKs having a Western cook-out at our NCF East Coast Seminar last July. Aubry (extreme right) served as a leader with the Activity Staff.*



*The Narramore MK Seminar which the author attended in Rosemead, 1993. She is seen in the second row(circled).*

an MK in Indonesia to return to the U.S. felt like a never-ending emotional roller-coaster of sadness. The hardest part of all has been the continual good-bye and separation from my family who is still on the mission field.

It was a struggle to learn to live on my own without my parents nearby. It was hard not being able to watch my younger brother grow up. And it hurt not to spend holidays with my family or attend my brother's basketball games. I envied friends in college who could pick up the phone any time and call their parents. It bothered me to see those who took their families for granted because they had been nearby all their lives.

Looking back, I can see a different and positive side to those sad good-byes. The experiences have molded me into a person who does not take time spent with a friend for granted, but makes every moment special. It is encouraging to see how the pain of separation reveals the preciousness and depth of the relationships and friendships that have been established.

The most important element of my transition experience was my relationship with God. I learned that the one comforting presence through all the unknowns and challenges around me was God. That this was a struggle may be surprising to some because, after all, I am the daughter of missionaries. However, I had to learn that my faith had to be my own, separate from that of my parents. Being alone in America and having to learn to adapt taught me quickly to rely upon God's faithfulness and to trust Him to guide me in everything.

I have seen so many MKs return to the U.S., struggle with the changes and transitions, and then turn to things of the world in an attempt to cope with their confusion and pain. They rebel

against the faith in which they were raised and which is so important to their parents. However, I know that the remedies this world offers can only ease the hurts of these MKs briefly, only to leave them with more emptiness and confusion.

I treasure the faith in God that I was raised with and have come to claim as my own. I know it was only in my relationship with a loving God that I was able to find peace and grow through the struggles of my re-entry transition.

A year and a half after boarding that first plane for the U.S.A., I was on another

flight landing in the dark over millions of glistening lights, looking down at Los Angeles. The airplane was quiet as it slowly glided to the gate. But this time when I left Indonesia for America, there had been no storm raging within me. Instead, I was filled with peace. This was a different trip and I was a different person. I was coming back from visiting my parents...but I now felt altogether different than I had on that first trip.

My first trip to Los Angeles filled me with apprehension of the unknown as I set out to claim a strange place as another home. This time I was filled with anticipation and comfort because I was coming back to familiar faces and surroundings. This had become my new home. □

*Aubry Mulkey is an MK from Salatiga, Indonesia, who took the 1993 Reentry Seminar for MKs provided by the Narramore Christian Foundation. Last summer Aubry served on the activity staff of the MK seminars, both on the east and west coast. She is now a senior at Pacific Christian College in Fullerton, California.*



*The Activity Staff of the 1996 East and West Coast Narramore MK Seminars:(l. to r.) Jonathan Kern, Aubry Mulkey, and Ruth and Jim Lauer, coordinators.*

# THE TEARS THAT WASHED AND WASHED

**I am so appreciative to the Lord for His permission to cry.**

*by J. Grant Swank, Jr.*

**I**T WAS GOOD FRIDAY. There was really nothing good about it.

I had been undercut by an underling who should have known better. What a pious act he had put on while all the while plotting my demise. When I found out it was almost too late. I told my superior. He promised to stay true to me, no matter what. But he did *not* stay true.

It was on that awful Good Friday that I discovered my wife and I stood alone—with God—against the world.

Late afternoon we drove the car back to the house, packed the vehicle with basics, including our children and cat, then headed east for relatives. We drove through the night till early morning. Seeing the morning come over the hills, I knew we had done the only right thing. We had escaped with our tears.

On Easter we sat in another church rather than the one I had pastored. I listened to another preacher instead of myself. And I thanked God Almighty that I had been resurrected from a terrible fate. Easter it was, truly, in my soul, as I had never before experienced the new life.

But in the days which followed, the tears flowed as rivers.

I took my little boy by the hand and walked away from our relatives' house. We started toward Main Street. When we came to the corner, my eyes started to blur once again. I could hardly see the pavement. But it did not matter. I just kept walking.

The tot beside me took tiny steps. I had to



# There is a balm that can enter the heart only over days and weeks and months. Hurrying it will not do.

slow down for his gait. That did not matter for I really was going nowhere. Just anywhere would do.

Sometimes he would look up into my face and ask me why I was crying. "Don't worry about it," I replied gently. He took that for an answer and so kept pace with his Daddy. I was glad to have him by my side. The comfort of a child's hand meant so much to me. It particularly meant that I did not have to explain everything to him. He innocently took me for what I was—tears and all.

On and on we walked. Then we would stop by the curb. I would gesture for him to sit close by my side as we two looked like waifs let out of some shelter for the night. I did not care. Who knew me in that village? No one. And if anyone did, I still had no room to care.

How had life unraveled so painfully? Why did this have to happen to me? How could a "friend" play Judas so masterfully?

The Monday before Good Friday I had found a degree of comfort and counsel by seeking out a pastor. I had never met him before. He had never known my name. But a simple phone call to his office put me in touch with this man.

"Would you have an hour to listen to a pastor who has no one else to talk to?" I asked him.

With his permission, I drove to his study. There I cried. And I cried some more. I sobbed so that I thought the sobbing would never end. He sat. He crossed his legs. He folded his hands. He tilted his head. And then he told me that the same betrayal had happened to him years before. Ah, I had found an understanding friend.

Near the close of the hour, this new companion on the way prayed with me. We both cried as I left him. I only saw him one more time. That was on Good Friday morning when I stole into his sanctuary to listen to his message about the cross.

He said to the congregation, "When you can no longer carry the cross, it will carry you." I will never forget that sermon.

It was that very afternoon that everything broke with a fury. The final cut severed any tie that I might continue with my parish. It was over, hence the trip home to pack our duds for the east coast. I would never return. Some weeks later my wife gave me an early Father's Day gift by offering to travel back to the old haunts to pack up our belongings so the vans could haul them away for storage.

Cry, cry, and cry some more.

I would sit in an east coast church and let the tears drop off my chin during a hymn or when the preacher was meandering through his message. My thoughts were somewhere off in the hills.

Can you believe that the tears flowed for two years! It is true.

Even when I moved into another pastorate, I walked the pavements. I talked to the squirrels in the park. I sat in coffee shops listening to the city's noises while attempting to balance out Christianity with life in this world.

That's when I took such a liking to walking. I had never taken time to walk. Now I walked and walked and walked some more—through village streets, across meadows, along the railroad tracks, down back alleys—anywhere.

Gradually, the tears dried on my cheeks. The skin felt taut from an overflow of tears pasted against the flesh. That was all right. It was no bother.

Over time, having exhausted my spirit, having emptied one well after another, having become accustomed to dreariness, the light once again began to shine in my soul—slightly, and then more so. With that healing came the tucking away of tears. It was subtle. It was gradual, without notice. In whispers.

Yes, it took time and patience. It took not caring about many things that had played pressuring games on my energy. It meant rearranging priorities so as now to allow time for myself, for God to embrace me tenderly, for my head to clear slowly. Puzzle pieces were graciously tumbling into place—the unseen Hand.

The gift of time. How I thank God for that present wrapped in grace. Time does have its own healing. There is a balm that can enter the heart only over days and weeks and months. Hurrying it will not do. Resting in the tears, letting calendar pages overturn themselves is the manner by which a good God soothes and revives.

Many years have passed since that betrayal and its consequent healing.

When I look back over that learning, I am so appreciative to the Lord for His permission to cry. Jesus cried over Jerusalem. He cried at Lazarus' cemetery plot. He cried from the cross.

How good it is to understand that men can cry, too. □

*Pastor J. Grant Swank, Jr. is pastor of the Church of the Nazarene in Windham, Maine, and a prolific freelance writer.*

# A CHRISTIAN RESPONSE TO AIDS

We need to be bold enough to ask how Jesus might respond.

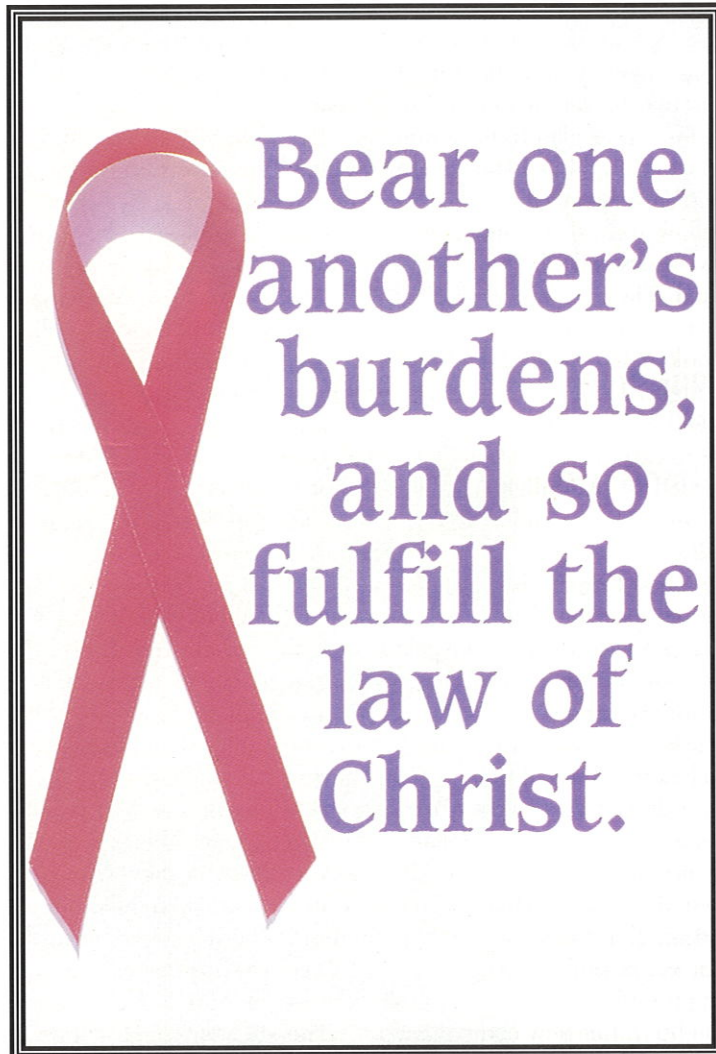
by David E. Schroeder

**T**HE SILENCE IS DEAFENING, and as a peace-and-quiet-loving individual, I have enjoyed it. I refer to the absence of evangelical dialogue about AIDS. Apart from the occasional, cautious venture into the topic by Christian magazines, we evangelicals have avoided public discussion about AIDS like the plague itself.

Our silence has not been due to homophobia as much as to "liberal" phobia. We have thought that to speak out on the topic would require vigorous gay-bashing or else we would be branded with the dreadful "L" word. Thus, to remain evangelically politically correct, many have remained silent.

A quarter-million Americans have died from AIDS since 1981 when it was first diagnosed. Some victims have not been homosexual; most have. Some have claimed to be Christians; many have not.

Our evangelical silence (or condemnation) has not sought to make distinctions, even to minister compassionately to the non-homosexual or the Christian victims. We have not even been bold enough to ask how Jesus might respond to the AIDS crisis. One thing we may



rightly assume: He would *not* be silent to be politically correct or out of fear of the "L" word.

As a practicing evangelical Christian, I believe that God's Word condemns homosexual practice as sinful and that a high percentage of the manifestations of the AIDS disease is due to homosexual practice. I, too, have tried to avoid the topic. But the silence does not befit evangelical thinkers. If we believe God is sovereignly active in the shaping of society, a phenomenon as significant as the AIDS epidemic should be addressed Christianly and from a Christian worldview. What is God saying to the world in

the midst of this devastation?

## What Is God Saying?

The quick, easy, simplistic and safe answer is that He hates homosexual behavior, and AIDS is the cup of His wrath. If a few thousand innocent bystanders, like hemophiliacs and drug users, fall to AIDS, that's the unfortunate price to be paid in order to spotlight God's displeasure.

This view may, in fact, be correct. Who has known the mind of the Lord? His purposes are past finding out. If it is correct, however, God seems to have a gender preference, inasmuch as female homosexuality seems to have escaped the devastation. Whether or not this view is correct, surely there are other things to be discovered and said *for* the Church and *by* the Church.

The AIDS crisis demands that Christians speak out indiscriminately against all sexual sin, which as Paul stated, "is against the body." (Whether he meant the individual body or the corporate body of Christ is for others to decide.) We have no evidence that God views the rampant fornication, adultery, pornography, and other heterosexual sins to be any less sinful than homosexual practice.

While we are rightly offended by the brazen flaunting of their lifestyle by homosexuals, we seem to have become

complacent to the pervasive flaunting by the entertainment industry of deviant heterosexual lifestyles. Because medical science has found ways to treat the heterosexual diseases (venereal diseases such as syphilis and gonorrhea), society—including the Church—has lost its alarm about the gross immorality that typifies our “anything goes” culture.

Moral concern has given way to medical progress. Presumably the same will happen if and when a medical solution to AIDS is found. The Church must not allow the progress of medical science to erode the moral authority given by God in His Word.

Whether or not sexual sin of any kind results in a social plague, God’s standards do not change; whether or not medical science finds treatments for sexual diseases, God’s standards do not change.

Sexual sin is sin, whether it be homo or hetero. Because it is a fearful thing to fall into the hands of a living God, Christians, and indeed *all* people, need to be sin-phobic, including pornophobic, fornicophobic, adulterophobic, as well as homophobic. Let the Church be indiscriminate in sin-bashing—but equally indiscriminate in sinner-loving.

### Shifting Truth

Second, the AIDS crisis gives us opportunity to be reminded of the folly of allowing one’s lifestyle to dictate his theology. In his article, “Teaching Is My Life,” in the October 19, 1994 issue of *The Chronicle of Higher Education*, Douglas Lederman talks about the John Carroll University professor, John K. Pugh, who suffers from AIDS. Pugh, whose parents were deeply religious, spent three years in a monastery before “he acknowledged to himself that he was gay.” For years he tried to reconcile “the way I was brought up to be and what I was in fact.” Lederman then notes, “He reconciled that rift by abandoning religion; he is now agnostic.”

How ironic that in academia where truth, regardless of its consequences, is passionately sought—especially in the sciences—it seems to be totally acceptable to change one’s philosophy of life to accommodate a lifestyle preference.

When morality (or its lack thereof) is allowed to dictate theology or metaphysics, a culture soon will be in trouble. The history of the Hebrews provides ample illustrations.

Finally, and here’s the main point, the Christian community may effectively borrow a paradigm from the world for

**Let the Church be indiscriminate in sin-bashing — but equally indiscriminate in sinner-loving.**

helping us to respond appropriately to the AIDS crisis. **Just as the world views alcoholism as the disease behind chronic drunkenness, so it is legitimate to view homosexuality as the disease behind AIDS.** Let me defend this idea and then delineate some of its logical ramifications.

First, consider cause and effect. While the parallel is not perfect, the effects of two antisocial practices—excessive drinking and homosexual practice—are widely recognized to be serious killers. With great courage and compassion the world has said that the cause of much drunkenness is a disease—alcoholism—and for the benefit of those with the disease we ardently insist that they abstain from drinking and get into a support group like Alcoholics Anonymous. We do not encourage the alcoholic to try to find a way to practice safe drinking. There is no safe alcoholic drinking; and there is no safe homosexual sex.

Second, consider the powerful socializing effects of this premise. While Christians may debate and vigorously deny that alcoholism and homosexuality are genetically and physiologically determined, suppose we concede that point for the moment. We now would have a powerful argument for demanding that the world be consistent in its handling of these diseases. Eliminate the effect by acknowledging and treating the cause.

Why is it not offensive to acknowledge someone’s alcoholism and help him overcome it, while it is offensive to acknowledge someone’s homosexuality

and suggest that he also needs to be changed? Is it not absurd to attack the root of drunkenness but not the major cause of AIDS? It is precisely because medical science has declared alcoholism to be a disease that many are being treated successfully. In 1995 nearly \$1.4 billion was spent on AID’s research.

Imagine the outcry if that amount had been spent on the “issue” of drunkenness while ignoring alcoholism as its cause.

If the premise is accepted that homosexual practice is a major cause of AIDS and that the disease itself and not just its effect needs to be treated (positions most evangelicals already hold),

Christians may find some courageous and compassionate ways of responding to the AIDS crisis.

### Fallen Nature

We can begin by remembering that all types of sexual perversion—homosexuality, adulterous heterosexuality, autosexuality, bestiality—are part of the fallen nature. Homosexuals should not be isolated and treated as though their aberration from the standard of holiness is worse than others. No doubt if we had an instrument that could monitor damage to the Church, we would find adultery to have far graver consequences.

Catering to the fallen nature, that is, indulging the flesh, can occur even in legitimate, heterosexual marriages when the focus is on self-gratification rather than spiritual union. Let us not be smug and self-righteous about our heterosexuality when we are prone to abuse it.

We can also minister effectively when we refuse to allow the avalanche of offensive homosexual triumphalism to put us at odds with homosexual individuals. Probably no social malady is as heralded by commercials or garners as much public acceptance as alcohol. The cost of beer commercials is enormous, and popular television programs such as “Cheers” are based on our culture’s overwhelming approval of the drink industry. Nevertheless, Christians finally are finding compassion for the victims of this social perversion and trying to redeem them.

*(Continued on p. 13)*



# HOPE SPRINGS ETERNAL

**The resurrection is the cornerstone of our faith.**

*by Joan Clayton*

**T**HERE IS SOMETHING exhilarating about spring. New life and renewal abound! Nature puts on her most glorious ensemble! Life bursts forth all around!

Last winter seemed so dead, with no growth or greenery. The bare cold branches appeared stark against the frosty horizon. But now those same bare branches have little green shoots and flowering blossoms!

Spring is so refreshing. It is a time of

resurrection...a resurrection of life!

On that wonderful first Easter morn, Jesus Christ arose from the dead and the world changed forever!

Because of the Resurrection, hope is able to flourish!

Because of the Resurrection, even in our darkest hour, Christ is there to light the way!

Because of the Resurrection, death is not the end!

Because of the Resurrection, the worst

thing that could ever happen is the best thing!

The tomb is empty! Death has been conquered! The grave has no victory!

Jesus said in John 11:25, 26: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die!"

It is such great news! That is precisely why we call Him Savior.

The Resurrection is the cornerstone of

our faith. All other religious leaders have gone to the grave and they are still there! But Jesus is sitting at the right hand of the Father, interceding for us.

Let this magnificent Easter time be a time of reflection, a time of gratitude and commitment.

Let those relationships that have gone awry resurrect and be restored with forgiveness and compassion.

Give those problems that seem to have no solution to the only One who can bury them and resurrect your spirit.

Express your thankfulness to the One who made eternal life possible for you!

Whatever your circumstance today, because Jesus lives, there is nothing that can separate you from God's love. Because of that love, death has been conquered...and hope springs eternal!

That glorious Easter morn  
two thousand years ago,  
Gives promises today  
for all mankind to know.  
As all the earth renews  
her lovely dress of spring,  
With Jesus we can trust  
our lives in everything!  
On Resurrection morning  
to problems shout and say:  
"I will not be defeated,  
I conquer, come what may!"  
Hallelujah!  
He is risen!  
He is risen indeed! □

Joan Clayton is a freelance writer in Portales, New Mexico. She also is the religious columnist for *The Portales News-Tribune*.

## Coming Next Month

- \* **Ordinary Super Parents**
- \* **Mother Goes To Work**
- \* **Well-Balanced**
- \* **Truths Are Not Always Self-Evident**
- \* **Ungrateful Child**
- \* **What Kind Of Parent Is God?**

## AIDS

(Continued from p. 11)

Even so, the blatant shameless promotion of "gay rights" should not deter us from ministering compassionately to the victims of their activism. While the world continues in its delusion that homosexuality is merely an alternate lifestyle (even though it kills people by the thousands), we may best counter such twisted thinking, not by engaging the debate, but by winning the victims. The best argument against alcoholism is a recovering alcoholic; the best argument against homosexuality is a recovering homosexual.

Furthermore, the AIDS crisis gives Christians the opportunity to prove to a skeptical world that has long ago written them off as anachronistic, that not only is our message still relevant, but we have powers they do not possess. The indwelling power of the Holy Spirit in a recovering homosexual and the external power of a Christian support group are the best antidotes to AIDS.

### The Power of Love

Homosexuals are the lepers of our

age; neither the sympathy of the world nor the reproachment of the Church will heal them. Like Jesus responded to lepers, so must the Church reach out to homosexuals with the power of love. Little did Jesus care about becoming ceremonially or even pathologically defiled when He touched the lepers. His thought was not for His professional or personal safety but for the restoration of the leprous person. Only when Christians exhibit this combination of courage and compassion will we have an effective ministry to homosexuals.

So let us not be put off by the rhetoric about the causes of homosexuality, the triumphalism and debate about gay rights, the foolish focus on the symptoms of AIDS rather than the primary cause, and anything else that distances us from the opportunity to minister compassionately in Jesus' name to very needy people. This is the challenge of the hour. To ignore it will only prove that the world is right about the Church being irrelevant to today's needs. □

*Dr. David E. Schroeder is president of Nyack College, New York. The above article is reprinted from ALLIANCE LIFE. Used with permission.*

## LORD, I WANT TO RESIGN

Then God reminded me that there is always hope.

by Venus E. Bardanouve

I WAS IN THE HOSPITAL recovering from surgery when my grown children told me disturbing news about my addicted grandson. Although they declared they were divorcing themselves from the pain this was causing them, I could feel their deep hurt.

I tried to be comforting, but after they left I felt overcome with hurt, anger, and despair—aggravated by my physical weakness. I could not sleep. Finally, I reached for an envelope on the nightstand so I could put my thoughts on paper. Then peace came over me as God reminded me that "Yes, the Prodigal did come home," and there is always hope.

*Venus Bardanouve is a freelance writer living in Harlem, Montana*

### LORD, I WANT TO RESIGN

Lord,  
Tonight I want to resign  
From being a grandmother.  
It hurts too much  
To watch these children of promise  
Dash themselves against the rocks.  
I weep—not only for these lost  
ones—  
But for their parents—my children—  
Groping their way through these  
dark times.  
They say they have finally  
Divorced themselves from the  
Havoc their child has chosen.  
But I know they weep in the night.  
So do I; I want to resign.

Then I remember:

The Prodigal *did* come home! □

# THE LONELINESS OF REJECTION

Jesus felt rejection, too. As I thought about this, I felt a deeper bond with Him.

by Shirley Higgins

THERE IS PROBABLY no greater emotional pain than that of rejection. Most of us have felt rejection at various times in our lives.

As a little child, I remember the feeling of not being wanted. As an adult, I often wondered why I felt this way. Did something happen in my childhood that I could no longer remember?

One day as I spoke with my mother during my weekly telephone call to her home in the midwest, I asked, "Mom, do you remember anything in my childhood that might account for my feelings of rejection?" She then told me that while she was pregnant with me, she and my father were in the process of divorce.

For the first time in many years, I sensed I was on to a clue. Soon I was able to put the pieces of the puzzle of rejection together. Naturally, I did not feel wanted because, as a child, I wasn't! I was brought into a world where there was a breach instead of a bonding in the family, and that breach was passed on to me as rejection.

When I was twelve years old, I accepted Christ into my heart and life. Although I knew that God had accepted me through His Son, my mother and father did not know Christ and did not understand. Immediately I again felt rejection, not only from my parents, but also from my non-Christian peers at school. It was a lonely road, not having the support and acceptance of family and friends.

For much of my adult life I had been unable to comprehend what had spawned my feelings of rejection. But after that talk with Mom on the phone, I began to under-



stand. At last the healing process could begin.

The first thing I had to do was forgive my parents. This was not an easy process, for there was sorrow, pain, and anger all mixed together. How very much I longed to have had a happy childhood. But this was not to be, and it never could be remedied. However, with the passing of time and healing by the Holy Spirit, I was able to forgive my parents.

The next thing I did was to share my problem with a trained Christian psychologist. I found this to be extremely helpful as I tried to unscramble my wounded thoughts and sort out the pain of my rejection. Working through the hurt of my past experiences with an understanding counselor provided the emotional support so needed for my healing.

Not all of us can point to our parents' divorce as a reason for our feelings of

rejection. Many of us could share various reasons as to why we have these feelings.

Jesus felt rejection, too! In Isaiah's prophecy of the coming Christ, he wrote: "He is despised and rejected by men, a man of sorrows and acquainted with grief... He was despised, and we did not esteem Him" (Isaiah 53:3).

We also are told in John 1:10, 11: "He was in the world, and though the world was made through Him, the world did not recognize Him. He came to His own, but His own did not receive Him." Imagine! The very Son of God not being recognized or received by His very own people.

But the greatest rejection of all time was when Jesus hung on the cross bearing *our* sin—and God, who because He is altogether holy, had to turn His face away. Listen to our Lord's heartbreaking cry: "My God! My God! Why have

You forsaken me?" (Matthew 27:46).

I remember many times after I had received the Lord Jesus into my life, realizing that I had a deep bond with Him in my feelings of rejection. He understood my pain for He, too, had experienced it. In relating with Him in this way, I was able, by His grace, to overcome the hurt of my childhood rejection.

Friend, do you feel rejected? If you do, there is a way to heal from this deep wound. Ask God to reveal to you the reasons for your feelings of rejection. Perhaps, like me, you will need the help of a Christian counselor. Don't be afraid to go this route. It may be God's method of helping to set you free! □

*Shirley Higgins is a valued member of our NCF staff.*

by Kevin Narramore

## TRUE CHRISTIAN CHARITY

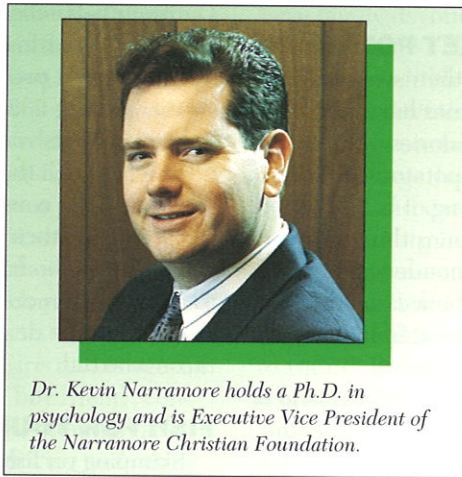
(Part 1 of 2)

**T**RENDY AND EXCITING OLD TOWN in Pasadena, California, claims over 115 restaurants in just four square blocks. It's an interesting and fascinating place to stroll through. Old Town is also a lucrative location for the poor as well as the "needy" who are too proud to work, but not embarrassed to ask for a handout.

One of the most impressive panhandlers is a super-tall, intimidating, bearded man who points his guitar like a shotgun at bypassers. Towering six feet nine inches tall above the pavement on Colorado Boulevard, he wears a long-tailed coat and a "Mr. Lincoln" type hat to hold your donations. Just as you attempt to walk around this giant who is blocking the sidewalk in front of Goldstein's Bagel Bakery, he strums dramatically and sings. But it's no ordinary song. A bellowing, thunderous tune awaits your unsuspecting ears: "You've got the right one, Baby, Uh Huh!... Thank you, sir. HAVE a good day!! #@#!"

Every time I see the big guy I wonder if this may be the day he picks up his six-string and goes completely "postal." But other panhandlers use more subtle ploys. One line I hear a lot is, "Can you help me buy some gas for my car? I live in Riverside" (yeeks, that's where my sister lives) "and I've no way of getting home." At this point I usually offer to walk that "helpless, stranded" individual to the nearest service station to buy him some gas, only to be insultingly chided for my condescending and untrusting attitude. Another approach in Old Town relies on holding a sign designed to glean your respect for complete honesty: "What the (expletive), I need beer money!"

Admittedly, I've grown suspicious of the "needy" to the point where I'd rather offer my help to someone who doesn't ask for mine. But not all panhandlers in Old Town are lazy leeches swelling with hubris. While walking into a Subway sandwich shop last week I noticed an elderly, rather sorrowful-looking woman



Dr. Kevin Narramore holds a Ph.D. in psychology and is Executive Vice President of the Narramore Christian Foundation.

seated in a chair on the sidewalk, holding out a cup for charity. *Oh, I thought, this poor shriveled little person should be in someone's home...or in a hospital. Why is she out here?*

Just then a tall, slender, well-dressed lady—probably in her early forties—walked up to the older woman, bent over and made eye contact. "Hello, how are you doing tonight?"

In a faint, barely audible, shaky voice, the older woman replied, "I'm...I'm making it."

"Are you all right, Sweetie?" asked the good Samaritan. "Are you safe tonight?"

"Yes, I have somewhere to go."

"Well," said the young professional woman, "would you give me the privilege of praying with you for just a moment? Will that be OK?" Then depositing a donation in the outstretched cup and gently taking the older woman's other hand in hers, she began, "Dear Lord, we..."

*Wow, I thought, I just missed an opportunity to be a witness to that poor woman. And the compassionate lady who is praying with her somehow just looks like a Christian....Does she attend my church? (Perhaps she has a younger sister I should meet.)*

This experience stimulated my thinking. Just what is the role of Christians in ministering to the needs of the poor? The Bible emphasizes the importance of helping others, but in the right way, lest

we harm them, as well as ourselves.

### A Theology of Compassion

The Bible tells us to have compassion on the poor who are among us because "whoever is kind to the needy honors God" (Proverbs 14:31b).

Deuteronomy 15:7 and 8 instructs: "If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hardhearted or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs."

In addition, Isaiah 1:17 admonishes us to "defend the cause of the fatherless, plead the case of the widow."

These Old Testament ethics involving a compassionate lifestyle carry over into the New Testament. In Luke 10 we are told of the Good Samaritan who, rather than looking the other way when he saw a mugging victim, showed mercy and love. But the Bible does not stop here. It also emphasizes the importance of active and personal stewardship. As we well know, the causes of poverty are not always a lack of money, but more often a matter of the heart and soul. Christians must therefore give aid with due diligence by being "wise as serpents and harmless as doves" (Matthew 10:16). Any less has the potential of promoting dependency, indolence, and moral decline.

Yet, there are many who are needy but are denied the opportunity of employment through no fault of their own. For these, God tugs at our hearts and asks us to show them His love and compassion. Some day—perhaps in the not-too-distant-future—we will be judged by God for our deeds. When we have reached out to the needy, we will be the recipients of His special blessing as He tells us, "Inasmuch as you did it to one of the least of these...you did it unto Me" (Matthew 25:40). □

"True Christian Charity," Part 2, will appear in the May-June 1997 issue of *Psychology For Living*.

by Eva Hallam Solberg

## NASAL DECONGESTANT

If you use a nasal decongestant spray, do so only for a day or two, or you may be worse off than if you hadn't used it at all. Decongestant sprays work by constricting blood vessels, but with repeated use the vessels no longer constrict, resulting in a rebound effect—more swelling and congestion.

(University of California at Berkeley Wellness Letter)

## INTERESTING FACTS

According to the American Medical Association, most people should be able to walk up three flights of stairs without having to pause for breath.

Most people sleep best in a room temperature of 60 to 65 degrees F.

Twenty minutes of casual walking uses up about 60 calories.

The speed with which the

body processes nutrients (metabolic rate) slows as much as 30 percent after age 30, resulting in increase of body fat. (Senior Life)

## EAT SWEET POTATOES

Despite their sweet taste, sweet potatoes have only a few more calories per ounce than white potatoes. A 3 1/2 ounce serving of baked sweet potato contains three times the recommended daily amount of beta carotene, half the RDA for vitamin C, —and is only 100 calories.

(University of California at Berkeley Wellness Letter)

## FAITH AND RECOVERY

Patients in the coronary-care unit at San Francisco General Hospital who had been prayed for by born-again Christians received a distinct advantage. Those who were NOT prayed for were five times more likely

to need antibiotics and three times more likely to develop complications, according to a 1988 study.

A 1995 study made at Dartmouth-Hitchcock Medical Center found that one of the best predictors of survival among 232 heart surgery patients was the degree to which the patients said they drew comfort and strength from their religious faith. Those who had no faith to turn to had more than three times the death rate of those who did. (Time)


## FISH FOR YOUR BRAIN

Skimping on fish may depress you, according to a researcher at the National Institutes of Health, who notes that populations consuming large amounts of fish have low rates of major depression. Fish oil may suppress the release of stress hor-


mones triggered by hostility and therefore may also prevent heart disease.

The brain-protective fatty acids in fish reportedly have a direct beneficial effect on brain chemistry, development, and functioning. A lack of fish oil is linked to depression in alcoholics, people with multiple sclerosis, and women with postpartum depression. Depressed people often have low levels of serotonin, a neurotransmitter known for its "feel-good" qualities, and evidence suggests DHA-type fish oil helps regulate serotonin.

Fish having DHA include salmon, sardines, tuna, herring, mackerel, and anchovy. If you don't like fish, take one or two fish oil capsules daily. Cod liver oil is OK, but less desirable than fish oil capsules because of a potentially toxic high content of vitamins A and D. (USA Weekend) □



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by Clyde M. Narramore

## WHAT CAN WE DO ABOUT SIBLING SQUABBLES?

### QUESTION:

*We have a thirteen-year-old girl and a nine-year-old boy. They are both Christians, but they fight constantly.*

*I know they love each other because if one is in trouble or danger, the other is very concerned. But they often purposely say things to hurt each other's feelings. The girl is big for her age and the boy is small, so consequently they call each other "Fatty" and "Skinny," which is very embarrassing to them. Though my husband and I occasionally have words or disagreements, we never really fight.*

*As for our children's perpetual arguments, I refuse to take sides. But what can I tell my son and daughter when they say I'm babying one or the other when I'm really not? Would prayer take care of this? If so, how can I get them to pray about it, too?*

### ANSWER:

Thank you for that excellent question. I'm sure there are many who can identify with it. Actually, it is not unusual for siblings to have their differences and their squabbles.

In dealing with this problem, there are several factors that you should consider. Some of them may be hidden.

1) *First, a reasonable amount of jealousy, scrapping, and teasing is natural.* Why? Because nine-year-old boys tend to "just hate" girls. They are peer-conscious and tend to identify with those of their own sex, rejecting those of the opposite sex. Naturally, this

will change in a few short years. This is the way God has made children. So the fact that your son teases his sister is not unusual behavior.

2) *To some extent, these attitudes are a part of growing up.* That's why thirteen-year-old girls who are beginning to reach young womanhood "just can't stand" little brothers! Girls of this age are becoming "boy friend" conscious. Their attention is turned to looking and acting pretty. Little, "immature" brothers just "hinder their progress."

You say your daughter is large for her age. This is not unusual for girls entering puberty. Naturally your daughter is sensitive about her size and "prettiness." She resents being teased by her little brother, so she gets back at him by calling him names.

3) *What about spiritual matters?* You say that your son and daughter are Christians. Make sure they understand that this means Christ is indwelling their lives. It could be that they are unsure of their salvation and you are expecting them to act like Christians when in reality, they may not be born again. **Quietly and carefully talk with each child about his or her relationship to Christ. Make sure they have asked Christ into their hearts.**

4) If your children are saved, *are they growing in their Christian walk?* Do your children attend Sunday school and church regularly? Do you and your husband

have family devotions with your children?

Do your children have individual devotions? Does your family memorize Scripture together? Does your husband exercise spiritual leadership in the home? Do you and your husband call the family together and read the Bible to them? Do you have good Christian books, magazines, and recordings available for your children's use? These are available in Christian bookstores.

5) *Every child needs to feel special.* Do you and your husband make it a point to spend quality time with each child alone and give him individual attention? This is important! A child needs to be singled out by his mother and/or dad, taken out for lunch or some other treat all by himself without other members of the family. **This is quality companionship. It is proof to the child that you love him enough to spend time with him alone.**

6) *What about competition?* Do you frequently compare one child with the other? This can create bad "vibes" between them. *Each youngster needs to feel that he is worthwhile just as he is — without being compared to a sibling or some other person.* Check on this. You might be doing it without realizing it.

7) *Do you sometimes plan activities where both of your children can have a good time doing things together?* Perhaps they can work together in planning a surprise for their grandparents or some

mutual family friend. **The more positive experiences your children can have together, the better friends they will become.**

8) *Talk with your children individually.* Tell them you know that they really *do* love each other and that deep down they are really *for* one another. Explain that this name-calling in the sensitive areas of their lives is not fitting for mature, thoughtful young people, and that you expect them to show more respect toward each other. You probably will need to repeat these talks every so often, but in time your words will take root.

9) How much time do you and your husband spend praying for your children? I suspect this is where you need to take action. The biggest job in all the world is that of raising children. Surely you and your husband need to *come before God's throne each day asking Him for guidance.* In addition, pray *with* your children and teach them to pray about relational problems. Try a regular prayer schedule; then notice the difference! □

Note: The Narramore Christian Foundation has produced a video by Drs. Clyde Narramore and Kenneth Markley which can be very helpful in dealing with the above problem. It is titled *How To Raise Happy Christian Kids.* To order this video by credit card, call 1-818-821-8400, or write Narramore Christian Foundation, P. O. Box 661900, Arcadia, CA 91066-1900. Price is \$21.95 and includes tax, postage, and handling.

by Lee and Gloria Bendell

## WORSHIP: IN SPIRIT AND IN TRUTH

**“W**ORSHIP prepares us to face the trials and tribulations of life. Job, Elijah, Daniel, David, Paul and countless other godly men and women have learned the importance of worship in the midst of persecution, suffering and hardships,” wrote Art Athens, Executive Director of Officer’s Christian Fellowship, in a recent letter.

He went on to add, “Over the past 40 days as Misti and I faced the health problems of our ninth child, Daniel, it was worship that enabled us to keep our bearings in the midst of the storm.”

Indeed, **God wants us to worship Him. It is undoubtedly the most important thing we can do.** Question One in the *Westminster Confession of Faith* asks, “What is the chief and highest end of man?” The answer: “Man’s chief and highest end is to glorify God, and enjoy Him forever.”

**Worship glorifies God.** In addition, genuine worship makes it easier to follow God’s command to “cast all your anxiety upon Him, because He cares for you” (1 Peter 5:7).

**What is true worship?** Perhaps the most familiar scripture on this subject is John 4:23, 24: “An hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is Spirit, and those who worship Him must worship in spirit and truth.”

Webster’s Dictionary gives several definitions of worship: “Courtesy or reverence paid to worth. Act of paying divine honors to a deity; religious reverence and homage. To adore, venerate, idolize. To perform religious service. Revere, reverence, honor.”

But this explanation seems inadequate when it comes to improving our worship. A. W. Tozer has written a classic booklet titled, *WORSHIP, The Missing Jewel*. In it he states, “After Webster’s done the best he can, a good thinker ought to come up with a definition of his own.” In summarizing his personal definition, Tozer says, “We are to feel something in our hearts that we didn’t have before we were converted; and we’re going to



express it in some way and it’s going to be a humbling but a most enjoyable sense of admiring awe and astonished wonder and overpowering love in the presence of that most ancient mystery.”

While I trust this definition will be as helpful to you as it was to me, let me encourage you to follow Tozer’s suggestion to write down your *own* definition of worship. I was endeavoring to do this when **the thought came to me that I wanted worship to be more than a “feeling,” so perhaps a better word would be “attitude.”** In other words, I would like to possess an “attitude of worship,” or a “heart attitude of worship.” God knows our hearts (Luke 16:15). With David I then can say, “Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way” (Psalm 139:23, 24).

This approach also leads to additional scriptural indicators of what true worship should mean. Certainly we are to “love the Lord our God with all our heart, and with all our soul, and with all our mind” (Matthew 22:37). The book of Deuteronomy affirms this several times. We also find we are to “*look for Him* with all our heart” (4:29), and “*serve Him* with all our heart” (11:13). To follow these directives, we must carefully “*observe them* with all our heart and with all our soul” (26:16) and “*obey Him* with all our heart” (30:2).

In 1 Kings 2:4 God advises Solomon to “*walk faithfully before Me.*” We would also ask, like Solomon, for God to give us

“*a wise and discerning heart*” (3:12). Let us accept the same challenge that God gave Solomon, and commit ourselves to walking before Him *in integrity of heart and uprightness*” (9:4). But we would also pray that, unlike Solomon, we would remain true and faithful in worshipping God, even in our later years.

**Let us acknowledge that although our worship—and sense of worship—will often differ from that of others, this difference does not make it any less real.** Not long ago we were discussing the topic of worship in a small Bible study group. Each member expressed a special sense of worship that was particularly meaningful to him or her. “Certain music is worship.” “Meditating on God’s Word is worship.” “Praising Him is worship.” “Singing is worship.” “A communion service is worship.” “Giving to the Lord is worship.” “Morning devotions are worship.” “Private prayer time is worship.” “Hearing God’s Word preached is worship.” “Giving thanks is worship.” While all of these responses are valid, some may create a more worshipful feeling than others based upon a person’s own background and experiences.

**When a sense of worship is the greatest, this in itself becomes an act of worship.** Even when the experience is only momentary, our *attitude* of worship can prevail. This attitude should infiltrate every aspect of our lives. Our goal will then become like Paul’s—that Christ will be exalted in my body....For to me to live is Christ....” (Philippians 1:20, 21). We will then fulfill the admonition of Romans 12:1, “I urge you therefore..., by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

*My prayer is that I will always worship my God and Savior in spirit and in truth; and that I may truly glorify Him. I pray that my worship will be a continual attitude of my heart leading me to love the Lord my God, seek Him, serve Him, observe His decrees, obey Him gladly, and walk faithfully before Him. This is the prayer of my heart!* □



# OUR WORLD TODAY

by Eva Hallam Solberg

## THE INVENTOR AND THE CREATOR

"Too many people have a microscopic idea of the Creator. If they would study His wonderful works as I have spent my life in doing, in the natural laws of the universe; if they would but look, they would have a much broader idea of the Great Engineer and His Divine Power."

(Thomas A. Edison—  
1847-1931)

## RELIGIOUS PERSECUTION IN VIETNAM

A naturalized American citizen on a trip to her native Vietnam was forced to confess to distributing religious propaganda and entering the country under false pretenses. Man Thi Jones, Folsom, California, said that Vietnamese officials gave her verbal permission to distribute religious materials, including pens with Christian crosses. However, they later arrested her, grilled her for six days, forced her to sign a confession and pay a \$1,000 fine before returning her visa and passport. Jones feared that her relatives in Vietnam would be mistreated and that she would never be allowed to visit them again. Jack Wade Jones said that his wife scrapped plans to appeal her case in Vietnam after being told it would fail. Jones said his wife's two-month ordeal was "a way for local authorities to make money."

(UPI Wire Service)

## CENSORSHIP NUMBERS MANIPULATED

A former researcher for People for the American Way said the report he helped pre-

**It takes both rain and sunshine to make a rainbow.**

pare each year is not necessarily true. His report that censorship is getting worse was based on the assumption that journalists under tight deadlines who found the study's conclusions credible would simply paraphrase it and release it as news. Only once in his two years with the organization did a reporter question the research. "We just lied to him until he went away," he said. When reported book challenges seemed to be declining in 1993, he was told to "make things look worse...so I did. I began to joke to friends about being the person single-handedly responsible for most of the censorship in the United States."

It is *not* censorship when a parent raises an objection to certain material used in a classroom or when a teacher or school administrator makes selection decisions regarding what books to use in school.

(EP News Service)

## ASHES TO HEIRLOOMS

Forget about the urn on the mantle. Now you can carry a loved one's ashes around your neck, sealed in a gold pendant. Created by an undertaker from Illinois, the necklaces made their debut at the National Funeral Directors Convention in Cincinnati. A small portion of

ashes or a lock of hair from the departed can be permanently sealed inside. The pendants cost from \$1,900 to \$10,000 each.

(Los Angeles Times)

## CYBERDEATH

A software application for assisted suicide has been developed by two men in Australia's Northern Territory, where assisted suicide for the terminally ill was legalized in July. The program is designed for a computer that is wired to an external syringe depressor and intravenous tubing. Meant to meet the law's requirement that the patient has acted "voluntarily and after due consideration," the software allows the patient to initiate the procedure, although the law stipulates that a physician needs to be present for an assisted suicide.

(Harper's Magazine)

## SOCIAL SECURITY AND WOMEN

A proposal by a special federal advisory council for Social Security reform would base benefit levels on average earnings of each recipient during 38 years of work, up from the current figure of 35.

This would hurt more women than men because many women take years off work to be at home with young children, according to

Edith U. Fierst, a council member who believes that the special impact of Social Security for women should receive more attention in discussing the future of the massive program. Only 15 percent of women are in the work force for at least 38 years, compared with 57 percent of men. Some fathers may be absent, some women may get divorced, and many women lose the right to share in their husband's other assets.

Government statistics show that the poorest group of elderly Americans are aged widows, who have a poverty rate of 40 percent and more.

(Los Angeles Times)

## WHAT WILL YOUR "DASH" REPRESENT?

All kinds of information can be found on tombstones, but one item is exactly the same on every marker: the "dash" between the dates.

That little dash doesn't tell us anything. But it represents the whole life of that individual. It represents the legacy that was left for generations to come. Our names and dates of birth have been established and recorded. We are now working on our "dash." And it is always horizontal, representing our dealing with our fellow man.

If we have made a lasting impact on enough people in our lifetime, our legacy will be remembered for a time. If we have led just one person to accept Jesus Christ as Savior and brought honor and glory to God, our legacy is eternal.

What will your "dash" say about you?

(Wayne Nix)

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