

PSYCHOLOGY FOR
Living

SUMMER 2001

**Reflections
on
Aging**

PLUS: INSIGHTS ON ANXIETY FROM CHARLES SPURGEON

Seasons of Life

by Bruce Narramore

Have you ever wondered why God created a world with seasons? We have the brisk evenings and changing leaves of fall, the cold nights and snow-capped mountains of winter, the planting of crops and the bursting blossoms of spring, and the heat and reaping of harvest in summer.

I believe God created seasons because it takes a variety of conditions and experience to bring maturity.

Young seedlings cannot break through the frozen earth of winter, but they do just fine in the warming soil of spring. And many plants need



Bruce Narramore, Ph.D.

the long warm days of summer to mature their fruit.

Like plants, we too need seasons. We require the nurturing care of parents in our infancy and toddler days. But we must be gradually weaned from total dependency if we are eventually going to face life maturely. God uses seasons to grow and mature us so that we can become more Christ-like in our character. The apostle Paul wrote, "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me" (I Corinthians 13:11 NIV).

This month we have several articles on the seasons of life. Dr. Vern Lewis helps us understand the middle adolescent season of life in "Middle Adolescence:

Encountering the Real World." In "Reflections on Aging," Joe Pritchard reflects on the blessings of the senior seasons of life. In "To Think About," Ruth Narramore gives a unique personal insight into two people's response to bombing of Pearl Harbor, a season of war. And Dr. Clyde Narramore encourages us to use our summer season to sow lasting spiritual seeds.

With your help, summer is also a very special ministry season for the Narramore Christian Foundation. In fact, it is one of our busiest times of year. Just now we are in the middle of two intensive seminars for the sons and daughters of missionaries from around the world. Nearly 70 sons and daughters of missionaries are taking our reentry training this summer as they prepare to begin a new season of life here in the United States. We give these outstanding young people personality and aptitude tests to help them understand themselves and their special gifts. We help them think through the implications of having grown up in a culture other than the U.S. And we help them see how they can use the wonderful strengths this brings, while also facing the challenges that will come from having very different world and life views than most of their friends here in the U.S.

Other NCF associate staff will be ministering to missionaries and others in France, Kenya, China, Europe and West Africa. I trust you will be challenged and enriched by this issue of *Living*, and that you will pray regularly for our staff as we minister to so many people throughout the seasons of their lives!

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Reflections on Aging

by Joe Pritchard



Joe Pritchard

I'm growing old these days
I sit in the plush waiting room of a doctor's office waiting for my lovely wife. Behind the glassed-in counter—glass open, of course—I see several receptionists and nurses joking around. All kids. All talking fast. All bubbly. I strain to hear them, but can't. You would think, with my ears having grown so much over the past few years, that I could hear even better, but

that's not the case. I can't hear that well any more, and my mind has grown tired.

The radio blasts throughout the waiting room.

The kids continue to talk above the rat-tat-tat of what they call music—young, exuberant, oblivious to me—the old man sitting in their waiting room just 15 feet away. Oblivious to me, a man who has worked more blue collar years than they've been on this earth.

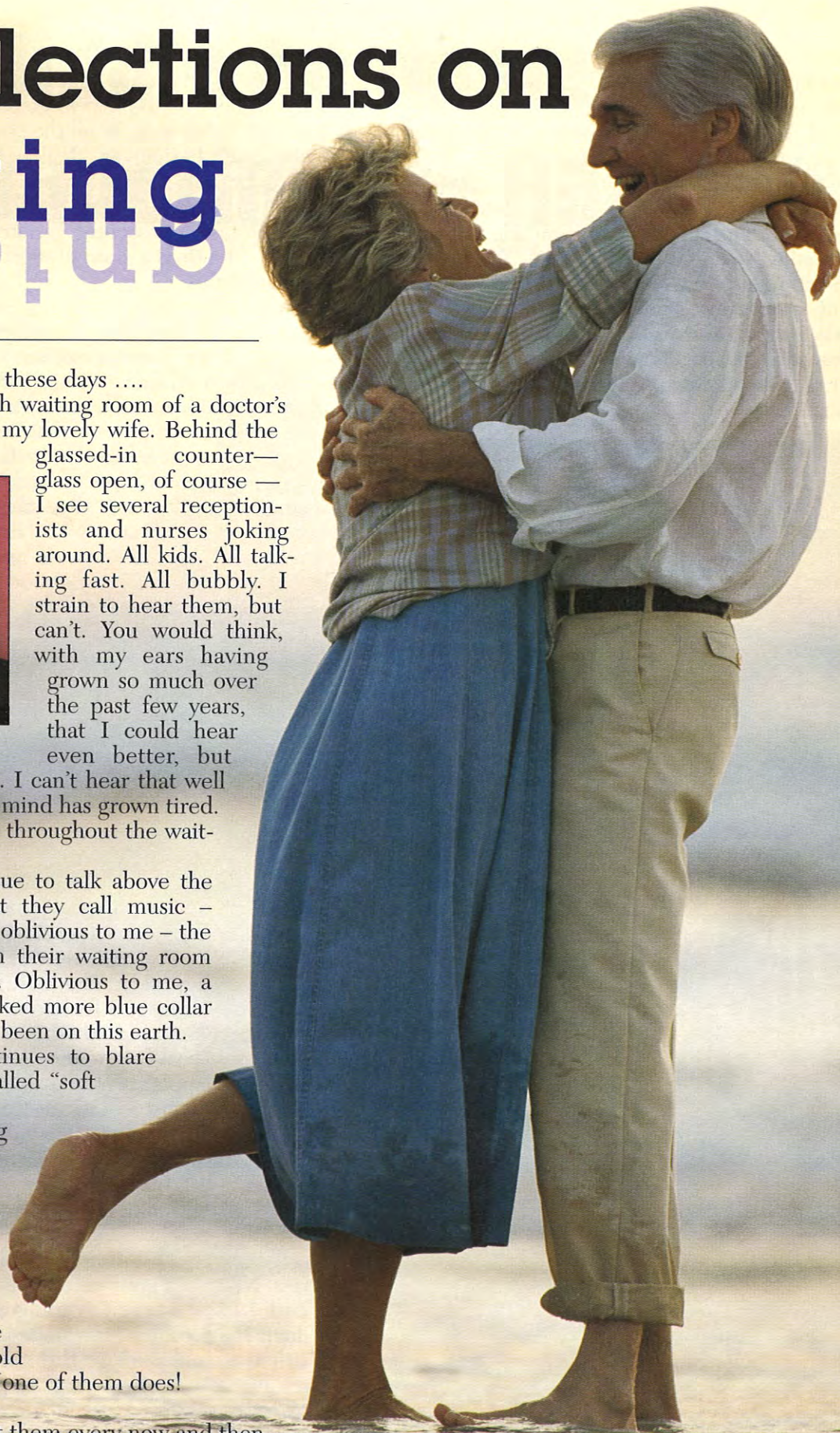
The radio continues to blare with something called "soft rock."

They're laughing again, oblivious to me. Talking about the good-looking doctor who just walked in. I'm sure he's a good doctor, but he doesn't look old

enough to drive. None of them does!

I'm getting old.

I sneak a peek at them every now and then, but they never look back. Thirty years ago ➤



they would have noticed me. Even 20 years ago. Ten, if I stretch it a bit No, that's my delusional mind playing tricks on me.

Suddenly, I notice another man sitting in the waiting room. Don't know how I missed him before. He's a reflection of me, approaching the downside of middle age. Beyond his graying hair and wrinkled hands, however, there's something special about him. He sits quietly with his reading specs on, just like I am. Yet, there's a spark deep within him that none of these kids with their perfect teeth and perfect smiles can match. I can see it in his gentle eyes. Feel it in his warm smile as he graciously acknowledges me. I can sense it because I, too, know what that feeling is ... a glow in my gut beyond

years.

As crazy as it sounds and as much as my arthritic hands and back would like to go back, I wouldn't trade places with those kids for all the youth in the world.

Delusional? Perhaps Jealous? At times, sure, but for the most part – absolutely not! Why? How could two old coots in their seemingly right minds defy youth and choose the fast-approaching geriatric scene?

Faith Faith as a grain of mustard seed, the faith to move mountains.

It's true. Such faith is not necessarily age specific. I know some in the thirty-something scene who have great faith. Even know a handful of today's youth who have faith beyond their young years. But there's something to be said for an old man's faith. Faith that has endured the test of time ... that has weathered many a storm and continues to evolve to its most precious point – the faith of a child.

Young children have the most genuine form of absolute faith. Maybe that's why I'm glowing inside. He is, too. We're on the downside again, the downside of faith. Back to the childhood version of faith. Undaunting. No doubts, no fears ... beyond any twenty-something Generation X kid with his extreme games.

Faith of a child Funny how getting old and over the hill physically can bring you back to such faith. All powerful. All knowing. Absolute faith that God is truly in control. That Jesus is unquestionably His Son. That He, indeed, is coming back! That the old man sitting across from me, and I, will have eternal life beyond our wildest imaginations. I know that he knows what I'm talking about. I know that look of absolute joy and inner peace.

I was raised to believe, to know, to have faith, by my wonderful parents. I continued to believe even when my adolescent actions didn't reflect such. Throughout my tumultuous twenties, testy thirties, fumbling forties, the belief was always there. The faith. Yet, there was never such an inner peace as I feel now.

An old man like I, over-the-hill according to *GQ* [magazine]. Sex appeal long gone, according to "*Cosmo*" [magazine]. Happier on the inside than I've ever been. He is, too. I can just feel it!

Happier beyond bliss. Beyond bulging biceps and babes looking back at us. I vaguely remember those days. I wouldn't trade them for all the Viagra in the world.

Faith as a child

I'm going back ... to my childhood. No fears. No worries. No real regrets — none that matter anyway. In the end, I know where I'm going when death knocks at my door. He does, too. His smile just told me so.

Faith as a child Now that's music to my ears.

Joe Pritchard is a licensed professional counselor and freelance writer who has spent the past 25 years working with troubled kids and families. He lives in Tennessee.



Middle Adolescence: Encountering the Real World

by Vern Lewis

I will never forget the look on our sixteen-year-old Todd's face soon after he bought his first car, a 10-year-old, two-door Ford. Behaving like a responsible adult, he had taken his car to our local Shell station to be serviced, then parked it and walked home. But when he came in the door, we had to inform him that the car had apparently slipped out of gear and smashed into another car. How helpless and defeated Todd felt! He was devastated. "Here, Dad," he said morosely, handing me the keys. "You'd better take these. I can't seem to do anything right."

Todd's crisis is typical of middle adolescents. Between fourteen and sixteen or seventeen, your teenagers will move farther away from you emotionally and start cutting their cords of dependency more aggressively. They will begin to challenge you and other authorities. And they will take more responsibility for their own needs, decisions and activities. Cars, telephones, and the Internet become bridges to the world outside the family. Dating, working part-time, and thinking about college and the future all make their appearance in the transition years of middle adolescence.

Each of these activities helps your teenager become more independent. They can also drastically increase the possibilities for failures and disappointments.

As your middle adolescents move toward adulthood, they will face at least five new developmental tasks or challenges.

- They need to find ways to reconcile their increasing freedom and independence and feelings of maturity with their longstanding desires to be taken care of by you.

- They need to start growing out of their naive and somewhat self-centered view of life in order to face some of the difficult realities of the world.

- They need to integrate their maturing sexual desires and identities and learn to relate to the opposite sex in a more adult manner.

- They need to make some revisions in the way they perceive themselves and others.

- They need to undergo some changes in their emotional lives ➤



that will enable them to handle their feelings more maturely and feel more solid and settled inwardly.

Help! Life's Tougher Than I Thought

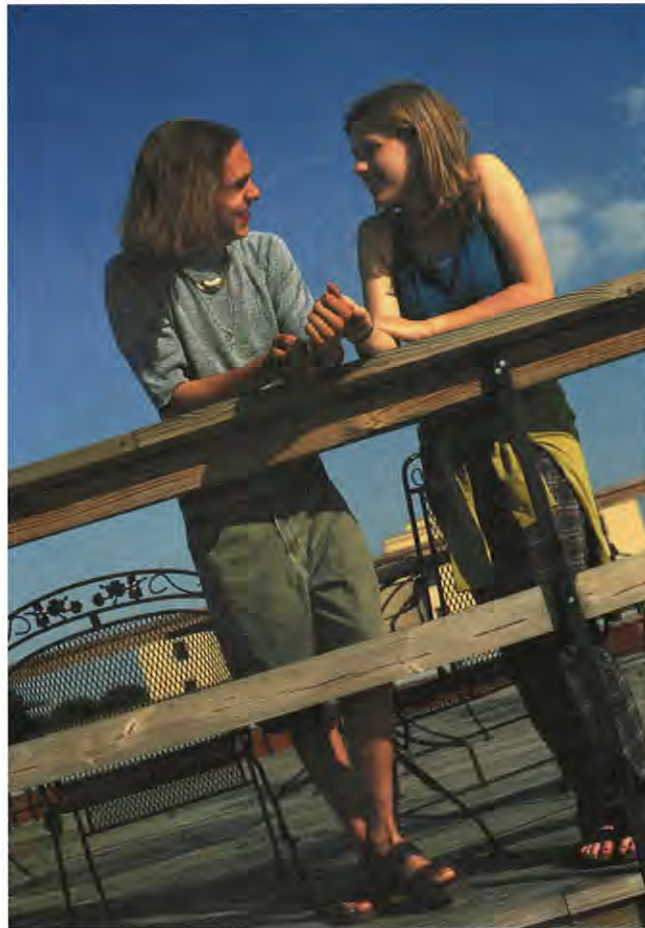
If early adolescents rush naively into new experiences thinking the world is their oyster, middle adolescents soon learn that someone is stepping on their oyster! As with Todd, their naïve early adolescent excitement is shattered as they suddenly realize they are not the unlimited, powerful adults they imagined themselves to be. This triggers an extremely vulnerable period. One minute middle adolescents are feeling ready to face the challenges of adulthood. Minutes later they bump into a problem and feel as helpless as a little child. Each failure challenges their optimism about life and makes them want to run back to the safety and security of mom and dad.

Remember what your children were like when they were sixteen- to twenty-four-month-old toddlers? They were learning to separate from you and alternated between wanting to do things for themselves and wanting you to do things for them. They started playing alone for longer periods of time and didn't cry or panic as quickly if you temporarily left their presence. Yet they periodically hustled back to you to show you what they had discovered or get a little support and love. Because they were becoming increasingly independent but still needed to return regularly for some emotional refueling and sharing of their explorations and accomplishments, Dr. Margaret Mahler, child psychiatrist, labeled this the *rapprochement* (or reapproaching) period.

At a much more advanced level, middle adolescents go through a similar reapproaching phase. This is why

you will probably hear an inflected "Mom?" the instant your middle adolescents come in the door from school. They want to know you are available in case they need you. Then, sons tend to head for the refrigerator or get on with their own activities, while daughters may seek you out and tell you a little about their day.

When middle adolescents check in for encouragement and support, they will probably be looking for one of three things. *First*, they may simply want emotional refueling. They love you and don't want to be shut off



from your love and care. *Second*, they may want to share their excitement over an accomplishment or interesting incident in their lives. Like toddlers looking for a gleam in your eye as they show you their newest finding or accomplishments, middle adolescents want you to share in the excitement of their discoveries. *Third*, they may be looking for encouragement or

help when they feel overwhelmed or in danger of failing.

Although your middle adolescents' periodic returns for emotional support may not look very different from when they were early adolescents, they serve a different psychological purpose. Twelve- and thirteen-year-olds move away from you to start breaking the bonds of emotional dependency. They return when they are feeling lonely or frightened. The anxiety that pulls them back is triggered by their separation from your loving presence. Middle adolescents experience some separation anxiety, but they are more likely to be upset by the threatening prospects of coping with adult responsibilities. It is usually an encounter with an overwhelming task or a celebration of a success in coping with their world that brings a middle adolescent back to you, not so much their fears of being separated from your love.

Your middle adolescents' struggle to increasingly think for themselves may also include rethinking their spiritual commitments. If you are a Christian parent, they have probably gone along with your spiritual commitment until now. But as budding young adults, they may begin to have some questions or doubts about their faith. They may need to struggle with these questions a bit before truly making a Christian commitment their own. That can be a scary time for both teenagers and their parents.

Middle adolescents are like people caught on the ledge of a burning building. They know they can't go back to their former security, but in some ways the hot ledge feels safer than taking the plunge toward a safety net below. Between the safety of the net and the danger of staying put is one brief, frightening interlude. For your middle adolescent, the burning ledge is the increasingly unacceptable, yet sometimes appealing

ing, dependency of earlier childhood. The net below is the visible, yet untested, net of their personal inner resources. Psychologists call this the *rapprochement dilemma*.

In order to jump off the ledge of dependency, your middle adolescents must edge away from you to test their own resources. They must prove to themselves that they don't have to give in to their childish wishes for you to protect or take over for them. But if they move away too quickly or too far, or if you aren't available when they come back for reassurance, they feel abandoned and cut off from the support they need.

As middle adolescents struggle with their conflicting desires between dependence and independence, sometimes they become vulnerable to feelings of depression. The optimism and enthusiasm of early adolescence are likely to be replaced with feelings of discouragement or failure. Finding out the world can be tough, losing their childhood innocence, breaking away from their previous closeness with you, and comparing themselves to their peers can create a lot of sadness. Some middle adolescents give in to their feelings of discouragement or helplessness by choosing to remain dependent. They elect the safety of childhood over the problems of adulthood. Others deny their wish to remain dependent on you by becoming demanding and bossy with their friends or siblings. They turn others into the needy ones and they become the strong ones.

The swaggering, tough-looking adolescent with baggy clothes, weird-looking hair, tattoos and pierced body parts is a classic example of someone trying to hide his underlying dependency or fears of adulthood by looking overly self-assured. Other middle adolescents mask their fears of failure

or their wishes to be taken care of by throwing themselves into a frenzy of activity. As long as they are active, they don't have to think about their loss of your support or the possibility of encountering failure. Still others frantically seek to fill the void created by losing the security blanket of your love by trading it for a security blanket of their peers.

Anger often peaks at this age as teenagers struggle with their conflicting desires to be independent, but also to be taken care of. When their desires to be independent predomi-

ing to help them on their way. During this phase, they are likely to see you as either all good or all bad. Few middle adolescents are able to realize that their parents are normal humans with their share of both strengths and weaknesses. Under the pressures and frustrations of this difficult time of life they either love you or hate you!

All of these coping styles can be used a little by normal middle adolescents. Somehow they have to cope with their mixed feelings about becoming adult. Middle adolescents who don't resolve this dilemma are

likely to keep living it throughout their lives. They may attach themselves to a mate or friend who will take care of them or fight their battles for them much as you did when they were younger. Or, they may remain emotionally distant from others in order to avoid being absorbed into childish dependency, which would mean losing their sense of autonomy and freedom. Adolescents who sacrifice independence for the safety of childhood ties will stunt their growth and never become mature and independent. But teenagers who reject emotional closeness in order to demonstrate their independence may cut themselves off from close and loving relationships as adults.

The healthiest adolescents are those who learn to tackle difficult problems alone when necessary but are capable of asking for help and being mutually interdependent. They don't fear being engulfed or controlled when they admit

their needs, but they aren't afraid to work alone either.

In the next issue of *Psychology For Living*, Dr. Lewis will discuss ways of helping your middle adolescents negotiate these critical developmental years.

Dr. Vern Lewis is a retired Christian psychologist living in Southern California.



nate, they can deny all of their weaknesses and dependencies and be stubbornly independent. Yet, because their adult feelings aren't yet sufficiently settled, many blame their parents or find other scapegoats for their upsetting emotions. In the process, they can suddenly turn parents into enemies blocking their path to maturity rather than friends want-

A young man has a recurring nightmare about failing his last college class and therefore never receiving his college degree. Yet in real life, he graduated from college years ago. A young couple agonizes over bills when their child is diagnosed with leukemia. An elderly widow fears that she will outlive her deceased husband's pension, which ends 10 years after his retirement date.

Fear and anxiety have always been a common factor in human experience. Many Christians condemn themselves for being anxious, or consider themselves "unspiritual." Yet some of God's choicest servants have struggled with anxiety. Among them was the most popular preacher of 19th Century England, and perhaps of modern times, Charles Haddon Spurgeon.

One of Spurgeon's fears was poverty. He once wrote, "During a very serious illness, I had an unaccountable fit of anxiety about money matters. One of the

brethren after trying to comfort me, went straight home and came back to me bringing all the stocks and shares and deeds and available funds he had, put them down on the bed: 'There, dear Pastor, I owe everything I have in the world to you, and you are quite welcome to all I possess.' Of course, I soon got better and returned it all to my dear friend." (Richard E. Day, *The Shadow of the Broad Brim* (Valley Forge, Pa.: The Judson Press, 1934), 175.)

Perhaps because he struggled with anxiety Spurgeon had some very incisive and thoughtful comments on this malady.

First, Spurgeon reminds us that "Even the strongest of God's servants are sometimes the subjects of fear." David was a very strong man and he overthrew Goliath, but we read that on one occasion he said, 'I am afraid.' Admire his honesty in making this confession. Some men would never have owned that they were afraid ... but this hero of a thousand conflicts, this brave scion of the sons of men, honestly says, 'I am afraid.' "

Spurgeon points out **secondly**, Jesus experienced fear. Jesus felt fear in the Garden of Gethsemane as He faced the agony of the cross. Yet He feared without sinning. In speaking of this experience of Christ, Spurgeon preached: "And there appeared an angel unto him from heaven, strengthening him" (Luke

22:43 KJV). "I suppose that this incident happened immediately after our Lord's first prayer in the garden of Gethsemane. His pleading became so fervent, so intense, that it forced from him a bloody sweat. He was, evidently, in a great agony of fear as he prayed and wrestled even unto blood It is probable that this angel came in answer to that prayer. This was the Father's reply to the cry of his fainting Son ...".

Third, Spurgeon suggests that while everyone may occasionally be afraid, some struggle greatly with anxiety. "Even those who have faith in God may occasionally be weak enough to fear and be dismayed about common circumstances to which they ought to be indifferent, or over which they ought by faith to exult A certain class of persons are greatly gifted with the mournful faculty of inventing troubles. They have a little trouble factory in their houses, and they sit down and use their imaginations to meditate terror. They know that they shall be bankrupt; there was a little falling off in their trade last week. They believe that they shall soon be too old for labour."

Fourth, Spurgeon does not label all anxiety as sinful. "I would not blame all those who are much given to fear, for in some it is rather their disease than their sin, and more their misfortune than their fault."

Indeed, in a sermon preached by this "Prince of Preachers," in his huge church in England on April 3, 1859, Spurgeon concluded that if we are honest we would admit that we all fear at times, and that fact does not imply that we are necessarily sinning. Spurgeon func-

Insights on Anxiety from Charles Spurgeon

tioned in the real world of emotions. He didn't deny humanness, and for that reason he offered insights and suggestions which worked in his century and can still help us now in the 21st century.

Fifth, most Christians would admit that one type of fear is good, and God commands it. "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10 KJV).

"What is this fear of God?" asks Spurgeon. "I answer, first, it is a sense of awe of His greatness The fear of God also takes another form, that is, the fear of His Fatherhood which leads us to reverence Him.... This holy fear takes a further form when our fear of God's sovereignty leads us to obey Him as our King; for He, to whom we pray, and in whom we trust, is King of kings, and Lord of lords, and we gladly own His sovereignty."

Causes of Fear

According to Spurgeon, a large number of the fears which are common to most of us revolve around the two words, "What if?" "We know the present, and we dread the unknown tomorrow ... when this fear takes the shape of a foreboding of coming trial, it is even more common and crushing." For example, "We have sometimes to look forward to a period of sickness ... we naturally expect that month after month our pain will greatly increase, and come to an alarming height."

Similarly, "To many the fear of poverty is very bitter; they dread the infirmities of old age; they are dismayed in prospect of the desertion of

friends, or the loss of beloved relatives in whom their heart is wrapt up. All these things, because as yet we are new to them, are apt to exercise an influence over our faith of the saddest kind."

Another common fear is "what-if" I am left alone. "Many a man fears because he is afraid of loneliness. More or less we must be alone in the service of God. Christian companionship is a great comfort, but if a man becomes a leader in Israel, he becomes a lonely spirit to a certain degree A part of the road to heaven every man must treat with no companion but his God ...".

Facing Our Fears

Spurgeon gives us two sources for facing our fears. First, there is God. Second, there are Christian friends. "No matter how fearful the 'what-ifs,' " according to Spurgeon ... "Here is this precious word for you, 'Fear thou not; for I am with thee.' "

"I will never leave thee nor forsake thee" was Spurgeon's primary antidote for fear. Jesus is present with us and He will strengthen us in hard times.

He continues: "At times He draws near to us by a secret strengthening of us to bear up when we are under pressure. We may have no marked joys, nor special transports; but quiet, calm, subdued joy rules the spirit."

On another occasion Spurgeon said: "How shall I hope to hold on to the end? Here is the answer to it: 'I shall be anointed with fresh

oil.' I am poor, but I shall receive my daily pension; I am weak, and I have no strength in reserve, but my strength is laid up in God."

Continuing this thought, Spurgeon explains: "... It is possible that you are afraid of some great and grievous affliction. I know dear sisters who are aware that a certain disease is upon them which will one day come to such a point that either there will be a painful operation or else they may die. Dear friend, do not fret about it. You have not sufficient strength for what is coming, but you will be anointed with fresh oil

"Some of us, it may be, have been troubled about the future death of some dear one upon whom we depend, or whose life is very precious to us: we have buried them a hundred times over in our fears. Let us remember that when the trouble comes, it will be time enough for us to be cast down by it; nay, we shall not be cast down, for God, who helpeth those who are

Legacy, continued on page 13 ►

Learning to Lullaby

by Kathryn Coad Narramore

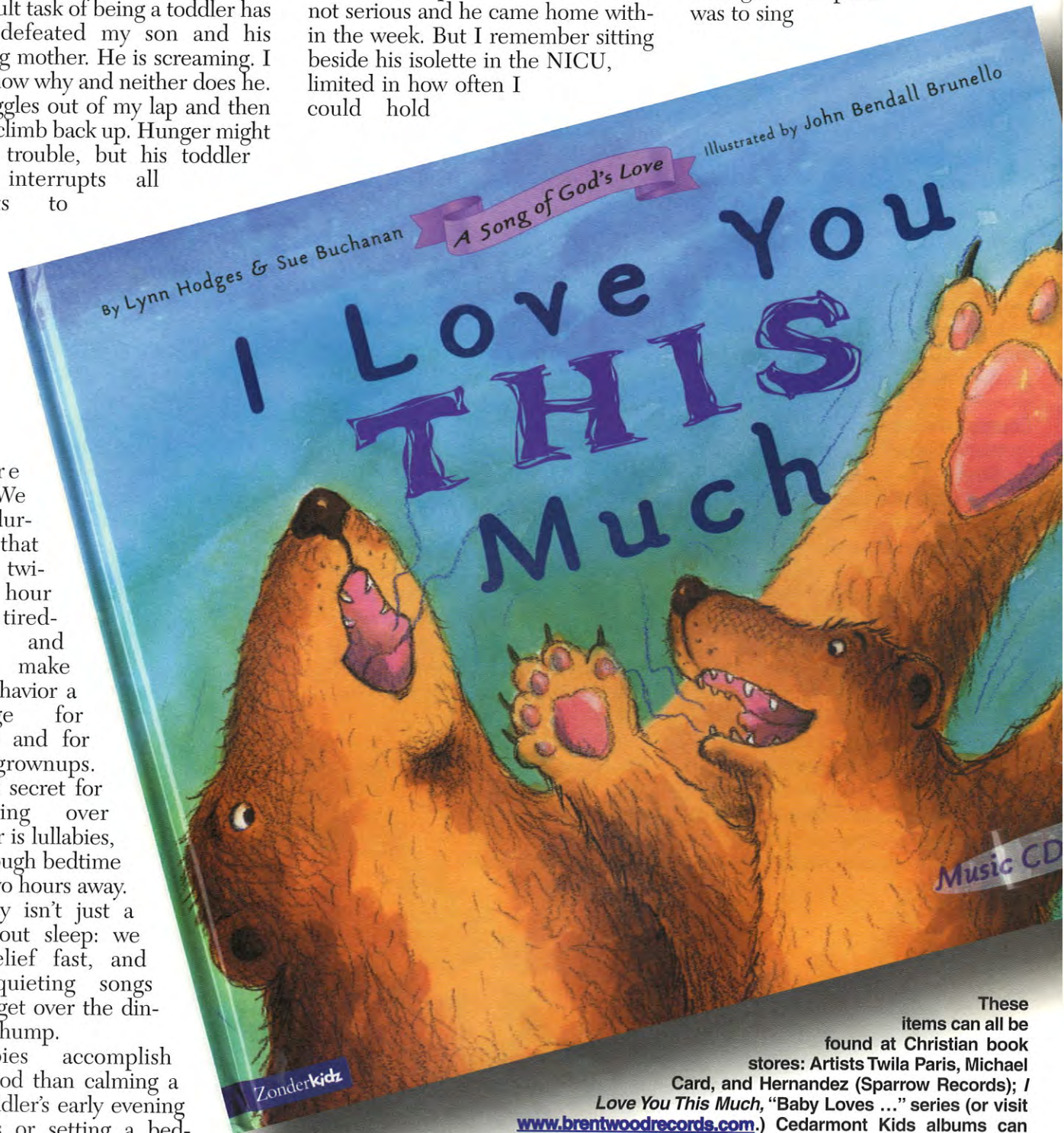
It's 6:00 p.m. and the tremendously difficult task of being a toddler has nearly defeated my son and his wearying mother. He is screaming. I don't know why and neither does he. He wriggles out of my lap and then yells to climb back up. Hunger might be the trouble, but his toddler chaos interrupts all attempts to

could only be with him in the hospital's Neonatal Intensive Care Unit (NICU). His preemie troubles were not serious and he came home within the week. But I remember sitting beside his isolette in the NICU, limited in how often I could hold

him, and yet wanting to be with him. I would talk with him, but my strongest impulse was to sing

prepare food. We are enduring that nasty twilight hour when tiredness and hunger make good behavior a challenge for children and for their grownups. My best secret for triumphing over this hour is lullabies, even though bedtime is still two hours away. A lullaby isn't just a song about sleep: we need relief fast, and these quieting songs help us get over the dinner-time hump.

Lullabies accomplish more good than calming a tired toddler's early evening tantrums or setting a bedtime mood. Our first baby arrived early and for a week I



These items can all be found at Christian book stores: Artists Twila Paris, Michael Card, and Hernandez (Sparrow Records); *I Love You This Much*, "Baby Loves ..." series (or visit www.brentwoodrecords.com.) Cedar-mont Kids albums can also be found at certain music retailers and at Christian Book Distributors, 1-800-247-4784, or at their website: www.christianbook.com. Call 1-800-727-3480 or 1-800-991-7747 to locate a Christian book store near you.

to him. He was terrifyingly fragile but song seemed a gentle enough approach.

The only lullaby I could think of was "Rockabye Baby," but I couldn't get excited about a song featuring a bough breaking and a baby falling—not my baby, and not when he was already hooked up to some crazy looking machines. I made up some songs, but quickly found that finding rhymes for Jeremiah can be difficult when sleep-deprived. (Using papaya in a lullaby lyric takes more brain power than most new mothers can muster). But just as my arms yearned to unhook my baby from the machines and hold him, so I wanted to sing soothing songs to this small, precious person.

My response to our wired baby was just right in several ways: medically, as I later discovered, but also emotionally, and spiritually. Several studies have shown that lullabies can make a big difference to the length of time a premature baby needs to stay in a NICU ward. In one study headed by a Brigham Young University music professor, researchers played two 20-minute sessions of lullaby music a day for four days. The total music heard was just over two and a half hours, but it had a huge effect. The babies who heard the lullabies

gained weight quickly and went home on average three days sooner than the non-lullaby babies! Additional research revealed that as much as recorded lullaby music helps preemies grow, live parents' songs have an even greater effect.

Other research studies confirm that music therapy helps premature babies thrive. Recently a musical

CD Lullabies

No baby to lullaby? Not every baby has a parent to sing and touch and love it through its stay in the NICU ward. Babies who are prenatally drug exposed (usually born too early or too small and often immediately removed from the parents), abandoned, or victims of child abuse and neglect have a great need for the tenderness of a lullaby. Often called "Boarder Babies," these babies are housed in NICU wards or in special homes while waiting for foster care. Many programs are eager for volunteers who will hold these boarder babies (the job description is often baby cuddler). Lullabying is definitely allowed and you will have a special opportunity to pray for a child in great need of your prayers. Call your local hospital with a NICU to ask about volunteer opportunities.



pacifier that uses lullabies to encourage preemie babies to learn how to suckle has been tested in hospitals. (Babies born under 34 weeks have not developed a sucking reflex in the womb and have to learn it.) The pacifier is hooked to a tape player so that when the infant sucks, she hears a lullaby. Babies with this device learned to suckle more than twice as fast as babies without!

Singing is nearly a reflex when we hold a newborn, and it can be the beginning of important emotional and spiritual bonds. "Baby talk," called infant-directed speech, is very similar to the cadence of lullabies. We speak and sing at a higher pitch when communicating with an infant

and we change our tone of voice less drastically and less frequently. But not only do we use a special tone when talking to babies, we modulate our voices in response to the baby responding to us. Likewise, when we sing to our child, he hears a song tailored to him because we sing according to his cues. With these early interactions, we can begin to know our child as an individual even at this young age.

If we are intentional about it, a lullaby can also be a spiritual action: we cradle a child and sing our love and prayers and hopes for that night and for a life to come. In the quiet of a lullaby we release our children into God's care and protection, and we find the words to express our desire to nurture and protect our children. The best lullabies acknowledge that all we would do for our children is nothing compared to what our Father in Heaven has already accomplished. Our best and most ambitious hopes for our parenting abilities emerge in these songs, and we can also pray our deepest wishes and dreams for our children when we sing them to sleep.

By choosing lullabies with Christ centered lyrics, we plant the seeds of praise. Twila Paris, Christian recording artist, describes her lullaby album as an introduction to worship and also notes that she wanted to write songs that would be comforting and peaceful, yet having content that would instill these very tender vulnerable minds with foundational truths. Jesus knew that children have a special talent for praise. When the chief priests and scribes (infuriated by children's hosannas welcoming Jesus into Jerusalem) criticized Jesus for cleansing the temple, he replied with a verse from the Psalms: "Out of the mouth of infants and nursing babies you have prepared praise for yourself" (Matthew 21: 16). Children have a capacity for joy that is undeterred by adult cares and

concerns. We can cultivate this tendency towards praise early.

Certainly our children have inspired me to relearn great hymns and seek out lullabies to sing. After returning home from the NICU with our son, my instinctive longing to sing to him only intensified. I began saving bulletin pages from church, the ones with my favorite songs and hymns. A church near our house rings out hymns midday on its church bells, and I would sit on our front steps, holding our son and singing along. I didn't want to give him just any music with just anybody singing; I wanted to give him a lullaby, complete with its spiritual and emotional benefits. This desire spurred me to find some collections of Christian lullabies to learn and sing.

When first I searched for these songs, I wanted to do all the singing, and fondly envisioned our children falling asleep every night to my homespun bedtime music. Two babies later I have recognized my limits and am grateful to accept help. Lullabying can be as easy as letting a sleepy baby nestle in while we sing our cuddly feelings. Sometimes being there and being musical at the same time is hard to do and means walking and singing to a colicky baby for hours in spite of our own tiredness and aching back. Other times, soothing song is impossible, and that's when we grit our teeth and let someone else do the singing!

Here are some Christian lullaby albums that I most enjoy for those times when we need to invite some peace into the day or night. These recordings are a good way to learn lullabies to sing if we find ourselves at a loss for words. They also give us ideas for our prayers, and most parents could use the help by the time bedtime finally rolls around.

Bedtime Prayers: Lullabies and Peaceful Worship, Twila Paris, Sparrow 2001: This new release has a special history. Although Paris had thought she would not be able to have children, she discovered her pregnancy when she began recording the album. So the songs originally written for other people's children are, in fact, recordings of Paris singing her first lullabies to her unborn baby. As well as being songs



to go to sleep by, they are also an introduction to praise and to God as a loving father. Paris considers how each child is a unique individual formed and loved by God. She also sensitively remembers how children missing a parent understand God differently and the ways in which children experience God. And she sings a prayer that every Christian parent will understand: "I pray that He will always comfort you and make you brave and strong/ I pray that you will follow him your whole life long."

I Love You This Much, Lynn Hodges & Sue Buchanan, Zonderkidz 2001: Of all the lullabies I reviewed and practiced, this CD/book combination is the one I sing to my son most nights and naptimes. The chorus is full of the words I want to tell him as he goes to sleep — "I Love You" — and I found the simple song easy to learn. Based on Ephesians 3:17-18, the

song is about how much a parent loves a child and about how God loves each one of us: "I pray that you may have power to grasp how wide and long and high and deep is the love of Christ." The book illustrates the lyrics, making it a fun bedtime book. Although there is only one song, a peaceful instrumental composition follows the vocal section and the music lasts long enough to ease a baby into sleep.

Baby Loves Classics; *Baby Loves Hymns*, *Baby Loves Country*, Brentwood 2000. These three albums introduce different styles of music through soothing lullabies with Christian lyrics. *Baby Loves Classics* is a collection of classical pieces from Tchaikovsky, Chopin, Beethoven and other composers with Christian lyrics added. Your baby hears Dvorak sung with "May the father's love so deep/ Wrap around you while your sleep." *Baby Loves Country* is a combination of well-known lullabies and newer country songs, again with Christian lyrics. *Baby Loves Hymns* introduces great hymns, including "Near to the Heart of God" and "Great is Thy Faithfulness," sung in medley style with classic lullabies like "All Through the Night." The albums do not list the lyrics so it can be hard to sing along; however, they are great choices for the end of the day when you don't have a song left to sing.

Hide "Em in Your Heart Lullabies, Betsy Hernandez, Sparrow 1996. Hernandez' own collection of lullabies (she also sings on Card's album, below) is scripture, word for word, put into song and provides a whole different way for you and your baby to become familiar with God's word. The sung scriptures all relate to children or children's issues. For fears of the dark, "When I am Afraid," Psalm 56: 3, 4, and "Don't Be Afraid," Matthew 10: 29, 31, both offe

words of encouragement while falling asleep. "Beautiful In Its Time," written from Ecclesiastes, focuses on how God values and loves each person as he or she grows. All the songs celebrate children as gifts from God, a good reminder for both parents and children to hear.

Lullabies: 15 Traditional and Christian Lullabies from Around the World, Cedarмонт Kids, Provident 1995, 1998. Lullaby has a rich tradition since parents have wanted to sing to their babies for a long time; learning the classics supplies a handy repertoire of songs for bedtime. The Cedarмонт Kids collection of lullabies contains 15 classics including "Brahm's Lullaby," "All the Pretty Little Horses," and "Mozart's Lullaby," all sung by Tanya Goodman Sykes. I recognized many of the tunes but had never learned the words. The lyrics

are helpfully included and the second half of the album repeats the music without the vocals, making for an easy sing-along.

Sleep Sound in Jesus, Michael Card, Sparrow 1989. Though over 10 years old, this album has remained popular and for a reason. These songs clearly come from a parent experienced in both the highs and the lows of parenting. He sings about the sweetness of his babies and also their "howling and scowling." He asks, "Won't you cease/ and just release/ and stop this hopeless fighting please?" with a lullaby cadence. He reminds us that we are not the first to experience "the woe/ My little one must undergo/ To fume and fuss and whine and weep/ At simply laying down to sleep." Several of these lullabies are based on Scripture, including "Unseen Warriors," a song about guardian angels (Matthew 18:10), and "He Grants Sleep to Those He Loves," a song about calming down from the busyness of daily life and resting in God (Psalm 127: 2).

The real winner of all these recordings is a unique one we own that is not available in any stores. Several years ago, my mother-in-law made a tape for my husband of songs she had sung to him as a child. She typed up the lyrics and pasted them into a small book. When Richard began singing to our babies, he dug out that tape and book and relearned his old bedtime songs. Bedtime has become "Daddytime," and many nights Richard sings his mother's lullabies to his sons, giving them the music he remembers from his own childhood.

Kathryn Coad Narramore is a freelance writer and fulltime mother. She lives in Jersey City, New Jersey, with her husband, Richard Narramore, and their sons, Jeremiah and Thomas.

Kid's Songs

Not all song times are about lullabies. Cedarмонт Kids has more lively tapes, CD's, and videos with songs to sing with your children. The audio recordings all include lyrics, and kids sing all the songs. Some titles include: Sunday School Songs (classic Christian songs like "Jesus Loves the Little Children" and "He's Got The Whole World In His Hands"); Gospel Bible Songs (upbeat renditions of "Were You There?" and "Do, Lord, Remember Me"); Hymns; Bible Songs (songs about bible characters or verses); and Songs of Praise ("Kum-Ba-Yah" and "He Is Lord").



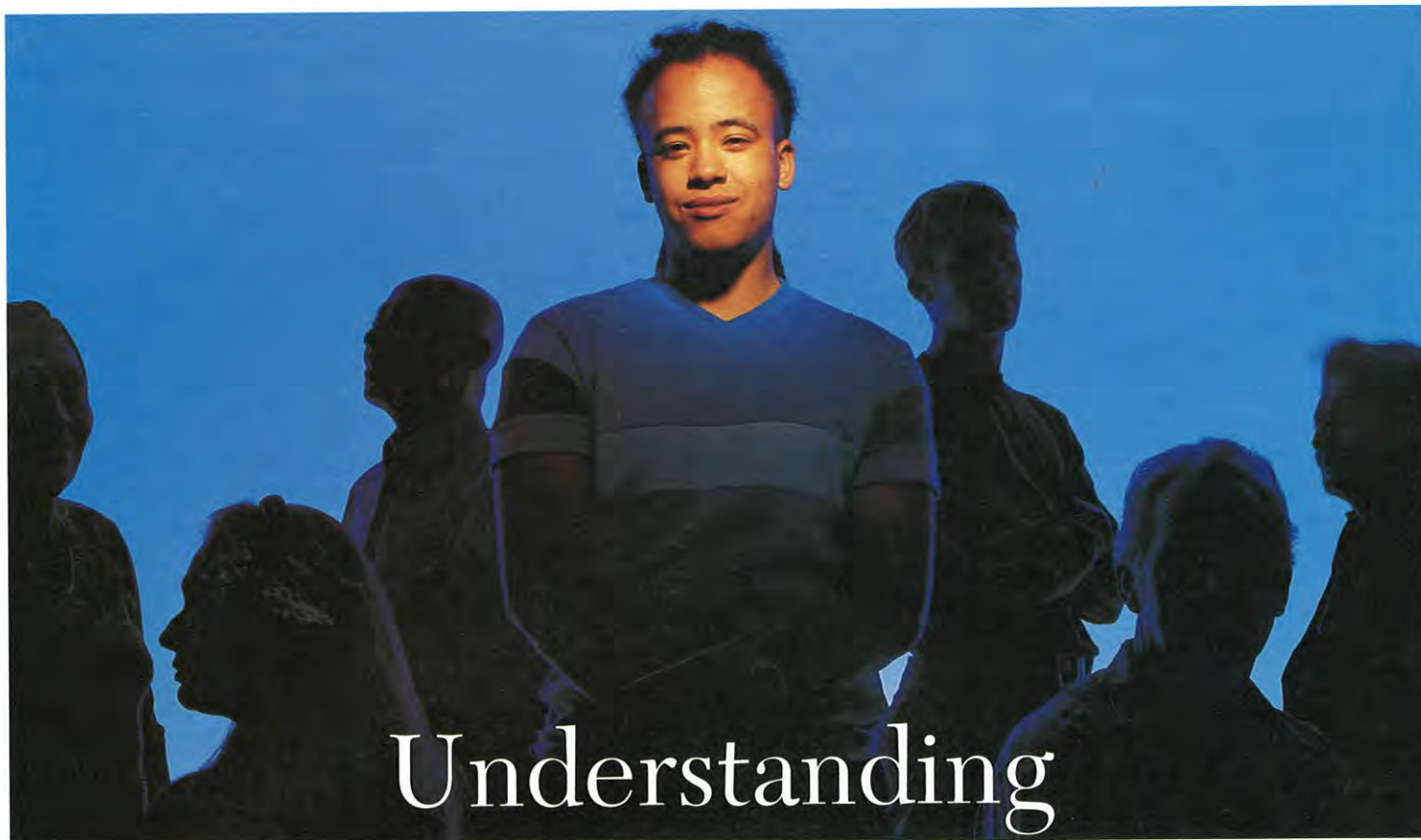
Legacy, continued from page 9

cast down, will comfort us. 'I shall be anointed with fresh oil.'

But Spurgeon does not say we should take our fears to God alone. "Is it not the duty of Christians to strengthen the weak hands and to confirm the feeble knees?" Yet for some: "If they see a brother a little faint, they tell him something frightful – something about the dragons and the lions, or the giants that are in the road. Instead of that, my brother, help to prop up thy reeling friend for a little season, and it may be that in some brighter day with him, when thy dark hour shall come, he will repay with a mighty interest the little cheer which thou givest to him today. ... It is a divine thing to wipe tears from all eyes: perhaps thy faith is meant to be a handkerchief with which thou mayest wipe away the tears of thy brother."

We each have our own vulnerabilities to the stresses of life. For some, that vulnerability is anxiety. For others, it may be depression or even some form of physical discomfort. And even those who are not prone to anxiety usually suffer its pain at times. But sometimes a liability can be more than just overcome. It can be turned into an asset to be uniquely used in God's work. In the words of Spurgeon: "Those who have been in the chamber of affliction know how to comfort those who are there. ..." For indeed, God "may make His sons of thunder anywhere: but His sons of consolation He must make in the fire, and there alone."

All Charles Spurgeon quotes not otherwise attributed are from *Bright Days, Dark Nights: With Charles Spurgeon in Triumph Over Emotional Pain* (Grand Rapids: Baker Books, 2000) by Elizabeth Ruth Skoglund.



Understanding Multiple Personality Disorders

by **Kimberly Gaines Eckert, M.A.**
Todd D. Burnett, M.Div.
Mark R. McMinn, Ph.D.

“**I** am five years old,” Chris told her counselor as she scribbled haphazardly in her coloring book, “and I can’t write, and I live with my mommy and daddy.” Chris rocked back and forth in the fetal position and sang to herself as she worked on her coloring book.

However, Chris was not actually five years old and her name wasn’t Chris. “Chris” was really Julie — a woman in her mid-thirties who had sought treatment for depression. Although “Chris” said she couldn’t write, Julie had brought her own handwritten journal entries to previous sessions. While “Chris” told her counselor she lived with her mommy and daddy, Julie actually lived hours away from her parents and had not spoken to them for several years.

Why would a woman seek counseling and then speak these obvious untruths about herself? Was Julie maliciously lying to her counselor or pretending to be something she was not? Why would an adult speak and act like a young child? The answers to these are found in understanding the mysterious psychological disorder known as Dissociative Identity Disorder (DID), formerly called Multiple Personality Disorder (MPD).

Imagine you have a friend who has just been through a painful and unwanted divorce. In the midst of her pain and confusion, your friend may distance herself from memories of her unfaithful husband. Perhaps she will avoid talking about him, refuse to answer his phone calls, or even discard pictures and memorabilia that remind her of a relationship that wounded her so deeply. All this reflects a basic coping strategy. In the middle of pain, we find ways to remove ourselves

from it. If our hand gets too close to the candle flame, we pull it away. If a memory hurts too much, we find ways of avoiding it.

As a very young child, Julie was the victim of traumatic and severe sexual and verbal abuse with no means of physical escape. What could Julie do at age five when the emotional pain of being sexually molested and the chaos of screaming parents was so overwhelming few adults could handle it, let alone a sensitive young child? In an effort to survive, Julie learned to submerge her memories deep within herself in order to separate from the horror of her situation. She tried to avoid her awful pain by discarding it and setting it aside as if she could avoid those memories for a lifetime.

This ability to mentally escape from a traumatic situation and store away all of one’s thoughts and emotions regarding an event as though it did not happen is called

dissociation. Dissociation involves splitting off or separating certain deeply unpleasant feelings, memories, and experiences because they are simply too painful to bear.

Dissociation is a bit like normal forgetting and the better-known psychological defense mechanism of *repression*, but incredibly more pervasive and potentially problematic. Because dissociation is caused by horrible traumas, the memories are actively pushed out of the child's mind into a separate, hidden, split-off unconscious mental space.

As a short-term mechanism for coping with traumatic experiences, dissociation can seem to work rather well because it allows the child to function normally, as though the trauma never happened. In this sense, dissociation worked for Julie.

But in another sense, dissociation is extremely costly. It ultimately led Julie to develop an entire set of alternative personalities, (called alters by mental health professionals). Each alter contained certain aspects of Julie's life experiences, personality and ways of thinking and relating to other people. But none of them were integrated into a comprehensive, complete self with a realistic understanding of herself, others and the world around her. Her split-off and unresolved memories were also at the root of her serious clinical depression.

Individuals with DID are generally dominated by at least two of these distinct and separate personalities, each one storing a different split-off and isolated chunk of experience and emotional reactions. Since these alters are isolated and unknown from each other, they each lead to such different behavior and thought patterns that they seem to be entirely different people.

"Chris" was one of those alters, the part of Julie that carried the pain of a frightened five-year-old

who couldn't yet read or write. Yet the real Julie did not even know that "Chris" existed. It was as if Julie has been splintered into many pieces, each of which carried part of the puzzle that she and her counselor would ultimately need to put together. And each of these pieces had been put in a separate room and the door shut.

Causes

You may be thinking of people you know who were terribly abused in their childhood years but never have had any symptoms of dissociation. Not every abused child becomes dissociative, just as not every smoker develops lung cancer. It appears there are five critical aspects, all of which must be in place, for DID to occur.

First, there must be severe trauma that is terribly upsetting to the child, typically in the form of repeated abuse.

Second, there must be inadequate supports and comforts in the child's

For Julie, both parents were overtly physically and sexually abusive, thus destroying her ability to trust anyone or to develop supportive relationships with adults of either gender.

Third, this trauma must occur at a critical stage in the child's development. Most adults with DID were abused between the ages of three and five years, which suggests this is a critical developmental age when the child's traumatic experience can lead to a rigid compartmentalizing of certain memories and feelings.

Fourth, there must be some sort of experience later in life that evokes emotions that have been hidden in a split-off personality state. The loss of a relationship in Julie's adult life, and the abandonment and fear she felt with that loss, led to the emergence of the little girl alter personality of "Chris."

Fifth, there appears to be some personal disposition or propensity that makes some people more likely to dissociate than others. Just as some people are born with greater musical aptitude than others, some are born with a tendency to protect themselves by dissociation. When all of these factors occur in the same person, then DID is likely to result.

Spiritual Issues

Severe mental illnesses like DID can wreck havoc with a person's spiritual life, and spiritual factors nearly always play some role in the various emotional and mental disorders. It is common for DID clients to feel alienated from God, or angry with Him because they believe God abandoned them by not stopping the abusive or traumatic experiences. Some victims believe they are so damaged that God can never want them. Many times this produces intense con-



flicts among the client alters that identify themselves as Christian and those that do not. Because DID seems so bizarre and unusual, and because one or more of the alters may be furious with God, some people conclude that DID is directly caused by demon possession. While Satan is ultimately the cause of all evil in our world, including fractured and abusive families, that does not mean that problems like DID are directly caused by demon possession or demon activity. In DID, the most likely explanation for trance states, amnesia, hearing voices, subjective feelings about the presence of other identities, and different voices or handwriting styles is early childhood trauma. Although the New Testament offers several descriptions of the effect of demons on people, including instances when multiple demons influence a person, there are no biblical examples of demon possession creating multiple personalities. Further evidence that DID is not directly caused by demon possession is the fact that many individuals suffering from DID are cured by psychotherapy (including psychotherapy with non Christian therapists). If DID were caused by demon possession, it could not be cured without supernatural intervention.

Treatment

Given the complicated nature of Julie's family history and current problems, what kind of help will she and others like her need?

A good way to think about this is to consider those essential things Julie missed in her traumatic and abusive childhood. Because Julie's parents were so abusive, she was unable to trust them with her fears, her pain, or even her joys. Julie was never given a safe space or a safe person in which to confide her real emotions. This is the starting point for effective therapy for anyone suffering the kind of severe abuses that lie at the root of most cases of DID.

Second, the therapist should be a mature person with previous experience of successfully treating DID. This is crucial, because the symp-

toms of DID are so strange and some of the causes so deep that they call for a very capable psychotherapist. It takes great sensitivity, for example, to know how much of the long ward-off pain a person is ready to face at any given moment. And it takes skill to know how to help a person face the fact that his or her alters are really painful disowned parts of his or her self.

Because of the complexity of DID and the necessity of going slowly and safely, individual counseling or psychotherapy is the most common and



effective treatment for DID. Group counseling and very short-term approaches to treatment are too frightening and can actually be experienced as abusive by victims who have already been deeply hurt by insensitive others. Effective psychotherapy will most likely take years to accomplish fully.

Ideally, the psychotherapist can help a person with DID work through the many conflicted spiritual attitudes and feelings that accompany this disorder. That needs to include feelings of resentment and questions like, *How could God allow this to happen?* as well as fears of trusting God, plus other distorted perceptions and beliefs about God. Because of the severity of the trauma, it can take a long time to reach the point of feeling that God is good and trustworthy. As a counselor goes through the suffering the person with DID has endured, he is actually representing God's caring and will-

ingness to suffer with him in his pain.

In Julie's treatment, her counselor listened carefully and patiently. He sensitively helped Julie face her years of hidden pain and the horrible abuse she suffered. He helped her face her hatred of her parents for abusing her so badly. He helped her work through deep feelings of worthlessness and depression and her fear that no one could ever love her.

As Julie gradually came to grips with her painful, confusing inner world, her counselor helped Julie make sense of all the different parts of herself. He patiently explored why Julie had split off her various selves and how each part was essential to Julie's identity as a whole person.

When Julie faced her atheistic alter, her counselor provided a safe place to explore Julie's feelings of abandonment by God and anger toward God. In time she learned that all relationships involved a mixture of positive and negative feelings. Then, Julie and her counselor were able to examine how her hidden feelings of abandonment and anger that were originally experienced in relationship with her parents had become directed toward God and shut off into a separate atheistic alter.

Through his patience, compassion and sensitivity, Julie's counselor provided a safe relationship and an opportunity for Julie to learn to see herself as a loved child of God. Now she felt strong enough to face her painful feelings and experiences without dissociating them into separate selves. As a result of this accepting relationship and lengthy therapeutic work, Julie was eventually able to integrate her alter personalities into a unified, whole person!

NOTE: For a more complete discussion of DID write or call NCF at 1-800-477-5893 and ask for a free copy of the booklet, *Dissociative Identity Disorder*.

Kimberly Gaines Eckert and Todd D. Burnett are doctoral students in clinical psychology at Wheaton College. Dr. Mark McMinn is Professor of Psychology at Wheaton College and Director of the Center for Church - Psychology Collaboration.



Christian Psychology Training Programs

by Bruce Narramore

"I am a licensed clinical social worker and am seeking to obtain a doctorate in Christian psychology. Do you know a good Christian university with an accredited doctoral program in psychology? Thank you. The search has not been easy!"



Bruce Narramore, Ph.D.

Thanks for your letter regarding Christian graduate training programs in psychology. At the present time there are four Christian institutions that offer doctoral training programs in clinical psychology that are committed to helping students integrate their Christian faith with their psychological studies and that are also accredited by the American Psychological Association. While

APA accreditation is not required to gain a good doctoral education, it is very helpful in getting a quality internship and it makes licensing much easier in most states in the United States.

The schools are:

Rosemead School of Psychology, Biola University. I am biased toward this program since I am the founding dean and continue teaching and supervising in the doctoral program. Rosemead was founded by the Narramore Christian Foundation in 1970 and merged with Biola University in 1977. It offers both the Ph.D. and Psy.D. in clinical psychology and has a strong emphasis on counseling and clinical practice, the integration of psychology and the scriptures, and the personal/spiritual growth of students. All students take a minimum of five psychotherapy lab courses where they receive supervision seeing patients from the modality of each course. All students also have on-campus counseling experiences and take at least four semesters of supervised clinical practicum as well as a fulltime year-long clinical internship. The

address is 13800 Biola Avenue, La Mirada California 90639; phone 562/903-000, extension 4867. Web: www.rosemead.edu email: Admissions@Biola.edu.

Wheaton College has the newest APA accredited doctoral program in clinical psychology at a Christian institution. The address is 501 College Avenue, Wheaton, Illinois 60187-5593; phone 630/752-5195; email graduate@wheaton.edu Web: www.wheaton.edu.

Fuller Theological Seminary has offered a doctorate in clinical psychology for more than 30 years. Like Biola University, it is located in Southern California. The address is 135 North Oakland Avenue, Pasadena, California 91182; phone Admissions: 800-238-5537; General Information: 800-235-2222, Website: www.fuller.edu.

George Fox University is another more recent program located in Oregon. It was accredited within the past two or three years. The address is 414 N. Meridian Street, Newberg, Oregon 97132-2697; phone 503-538-8383; email webmaster@georgefox.edu. Website: www.georgefox.edu.

These programs have some differences in clinical



training and research emphasis as well as denominational and theological differences, but they each seek to provide a distinctively Christian perspective on clinical psychology as well as quality doctoral education in psychology.

Summer Sowing

by Clyde M. Narramore

The American poet, James Russell Lowell, has asked this question:

*And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten.*

And, indeed, summer is a wonderful time of the year. But for the Christian, summer days are even more special. They provide unique times to share the most important news in all the world: the gospel of Jesus Christ.



Dr. Clyde M. Narramore

We may get busy during the summer – visiting friends, boating, hiking, traveling and the like. But when August pulls its final curtain and the colorful

days of fall greet us, we can look back and realize that perhaps the most important thing we did during June, July and August was to share the gospel with another person.

Not long ago, a man asked me why I was so interested in sharing the gospel with people. Naturally, I didn't have to think twice to answer him. "Everyone on earth is eventually going to die. Then he or she will live either with Christ in Heaven or spend a terrible eternity in Hell!"

So what could possibly be more important than having a part in a person's eternal salvation?

Summertime is one of the most natural times to share the gospel.

You are probably more free and relaxed. And many of the people you'll see are away from home with time on their hands. A family may have traveled from Portland, Maine, to Portland, Oregon. Another family may have gone from Columbus, Ohio, to Columbus, Georgia. Another may have traveled from Pasadena, Texas, to Pasadena, California, or Pasadena, Florida. In other words, you don't have to go to them because they come to you!

Not only do people tend to move around during the summer; they're off their regular schedule and do not have to worry about squeezing through the traffic to rush to the office at a particular minute. It's vacation time, and as the old song says, "the livin' is easy." So people have more time to talk, listen, or read whatever you put in their hands or leave for them to read.

In short, they're taking time to "smell the roses."

The summer months offer many opportunities to share the gospel personally in informal settings. You may be talking with a relative or a friend or even a stranger; the conversation may last only a few minutes or considerably longer. One of the best things you can do is draw people out. Show an interest in them and their life. Then give a word of testimony about what God means to you. This is something that will interest them and, of course, they cannot refute it because you have actually experienced it.

One time when Ruth and I were in China we visited a beautiful site – like an enormous park out in the country. Since almost every Chinese is eager to learn English, many of them approach you if they see you are not busy and ask if they can speak English with you. On this par-

ticular day I was merely standing by a monument and looking around. A young man, about twenty-eight years of age, walked up to me and politely asked, "May I speak English with you?" I told him I would be happy to talk with him. After speaking together for a few minutes I asked him, "Do you believe in God?" With that, he looked up to the sky and said "God in the sky?"

"Yes" I said, the God up in the sky. "Do you believe there is a God?"

Then he looked earnestly and said, "I do not know. You believe?"

I assured him that I did and that His Holy Spirit lived in my heart. Then he quickly asked, "How he get there?"

I had an opportunity to slowly explain that God created the heavens and how I was saved and how he, too, could be saved. That was undoubtedly a defining moment in his entire life.

Our tour group was moving along





at that time so I never learned whether he personally asked Christ to save him. But I was so grateful for the opportunity to share the gospel with him. Who knows? It's altogether possible that he did trust in Christ and that by now he has led many others to the Lord, with a possible Bible study in his home.

During the summer you may have an opportunity to witness to family members and other relatives. Always try to begin by showing an interest in them personally and by drawing them out. Then that will give you an opportunity to share. One man told me about attending a family reunion. After dinner each person was given an opportunity to say a word, so he stood up and said, "My remarks will be rather short but personal. We have been meeting here today and having a wonderful time. But we have no assurance that all of us will ever be able to meet like this again. We know that before too many years all of us

will be gone, having faced eternity.

Then the man briefly told of his conversion and challenged them all to be saved.

Rest assured that if you pray that God will give you opportunities this summer, He will do just that. This door may open in some surprising ways and you will find that you'll be blessed beyond measure.

Let me suggest a few verses of Scripture you can use:

You need to be saved: Romans 3:23

You can't save yourself: Eph. 2, 8, 9

No one else can save you: Acts 4:12

Christ can save you: John 3:16

Here's how to do it: Romans 10:13

Although I enjoy talking with people personally about the Lord, I also like to reach out to those I do not know. I have found one of the best ways is to leave a colorful little tract or booklet somewhere so a person can pick it up at his leisure, then sit down and read it when he gets time. Most Christian book-

stores carry a variety of attractive tracts and booklets. A point of interest: I've never seen a tract thrown away or torn up, even at Columbia University where I left many.

One of my favorite gospel tracts, *The Best Thing in Life*, is published by Good News Publishers, Wheaton, Illinois. A phone call to the publisher to request a dozen or 100 is as easy as giving them out. Another outstanding booklet is *How to be Sure You're A Real Christian*, which NCF is privileged to publish. We invite you to send for a supply of this or other NCF booklets to share with your friends.

Where are the best places to leave these messages of mercy? They're unlimited. Restaurants and offices are excellent. All stores are possibilities. People at service stations like them. And the list goes on. Just use or leave them wherever you are! Someone will come along, pick them up and be blessed. Tracts are good because they are brief, to the point and well written. Also, they are designed to bring the reader to a definite decision. And remember, perhaps most people have never heard a plain, clear presentation of how to be saved.

I'll never forget a man of about forty to whom I sent a tract. A few months later his mother phoned me saying her son had died suddenly from a heart attack.

Then she added these comforting words. "On the last page there was a place for a person to sign his name saying he was now trusting Christ as his Savior. And praise God, he had signed it!"

When we get to Heaven we'll perhaps learn about all the people who have been saved because we were faithful in having a part in their salvation. What a privilege!

Friends, make this the best summer you've ever had. Make it a Summer of Sowing!



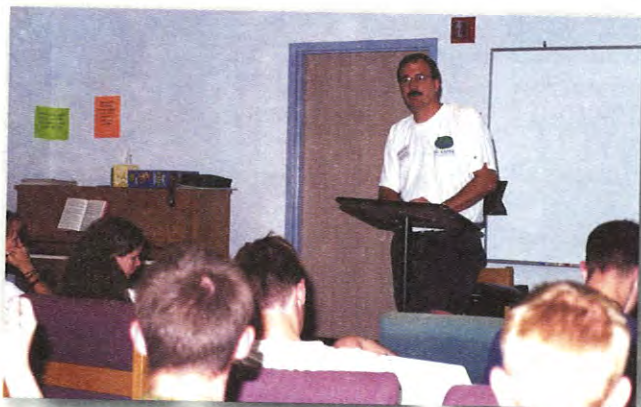
MKs Begin Life in U.S.

In one of NCF's most exciting ministries, 70 sons and daughters of missionaries from around the world recently completed an intensive 12-day re-entry program. These MKs came to Southern California from 28 countries to process their transition to life as young adults and university students in the United States.

The students took personality and vocational tests and had lectures and discussions on life in the U.S., the unique identity of "third culture kids," and the emotional and spiritual impact of leaving their parents and home country behind.

The students' intense schedule was interspersed with recreational outings to Knotts Berry Farm, an Anaheim Angels baseball game, and a picnic and swimming party at the home of Bruce and Kathy Narramore.

The MKs are now spreading throughout the U.S. and Canada for the next exciting chapter in their lives.



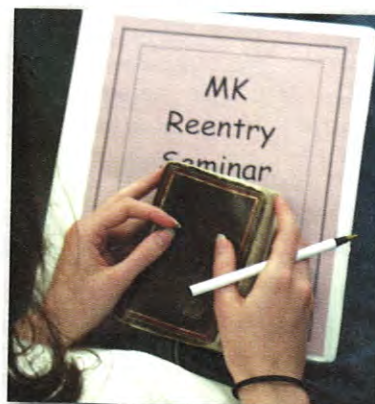
Perry Bradford, MK Re-entry Seminar coordinator, discusses cross-cultural transition issues with MKs.



Dr. Bruce Narramore lectures on "Identity and the Christian's Self Esteem."



MKs enjoy clowning around as they gather for a group photo on the Biola University campus.



Students are challenged to grow in their walk with God.



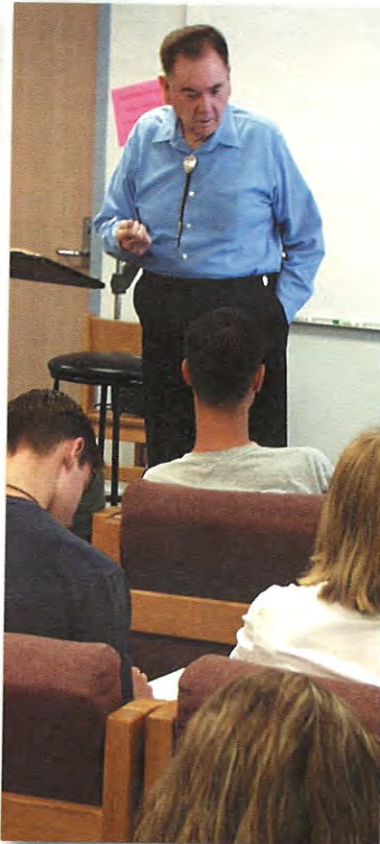
Kathy Narramore talks with Phil Hagelberg, whose parents serve with OCI in Singapore.



Ruth E. Van Reken, an adult MK and co-author of *The Third Culture Kid Experience*, shares with MK staff member, Jennifer Hubers.



Informal sharing of personal experiences is a vital part of the program.



Dr. Clyde Narramore shares a challenging devotional from Proverbs 3:5 and 6.



MKs help themselves to loads of traditional U.S. hamburgers, hot dogs, and home-made ice cream during a Fourth of July picnic at the Narramores' home.

Dr. Narramore Keynotes Christian Psychologists Convention

Dr. Bruce Narramore was recently honored by being asked to deliver a keynote address at the annual meeting of the Christian Association for Psychological Studies, held in Richmond, Virginia. Each year, between 250 and 500 Christian psychologists, counselors and psychiatrists gather at the conference to fellowship and share strategies and insights for improving their counseling, consulting, research and consultation. Each presentation includes both a biblical and psychological perspective.

Dr. Narramore addressed the delegates on the topic, "Practicing Psychotherapy Christianly in a Culture of Tolerance for Everything Except Christianity." In his presentation, Dr. Narramore pointed out that our American culture has not actually become more tolerant. We have just changed the things we tolerate — and a biblical perspective is not one of them! In the U.S. there is actually much less tolerance for Christians and a biblical perspective on life, politics, and psychology than there was even 20 years ago. In other countries, Christians are being martyred in much larger numbers than at any time in the history of the church.

Dr. Narramore then shared several personal perspectives he has developed for helping clients grow both spiritually and emotionally in the counseling process. He was also able to meet with many graduates of the Rosemead School of Psychology who are practicing throughout the East, Southeast, and Central regions of the United States. ☛

Tribute Gifts

Would you like us to join you in honoring your loved one? You can send a Tribute Gift or Living Memorial Gift to the ministries of the Narramore Christian Foundation.

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(67th wedding anniversary)

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NCF Health Watch

Compiled by Eva Hallam Solberg

Statistics on Mental Illness

Twenty-eight percent of the American adult population have a diagnosable mental or substance abuse disorder during any year, but only eight percent receive mental health care.

Four of the ten leading causes of disability for persons age five and older are mental disorders. Slightly more than half of the 21 percent of U.S. children and adolescents with a diagnosable mental or addictive disorder associated with at least minimal impairment receive no care at all.

Among developed nations, including the U.S., major depression is the leading cause of disability.

While women and men experience mental disorders at almost equal rates, depression, panic disorder and eating disorders affect women disproportionately. Risks for bipolar disorder are similar in men and women.

—Surgeon General's Report



Adaptation to Chronic Illness

A helpful idea for the chronically ill is, "People suffer less when they have something better to do." Almost anything is better than lying around concentrating on one's pain, disability, or disease. Many chronically ill people try to live according to this philosophy, and finding ways to apply it is one form of psychotherapeutic help.

Another useful principle states that you should never have as a goal something that a "dead person" can attain.

Not feeling pain is such a goal. Instead, we should be concerned about what a person *can* do. Another statement of this rule is: *Work toward a goal rather than away from one.*

Finally, keep in mind the phenomenon of emotional inertia. We change faster than our conceptions of ourselves change. People whose health is declining may think of themselves as somewhat



more capable than they are, because they are referring to an earlier period of their lives. It takes time and experience for the changes to be integrated. During that time a patient may seem to be overreaching or even "in denial." But it is more accurately described as a normal period of adjustment to new circumstances.

—Dr. Steven J Kingsbury, USC Medical Center

Pearl Harbor—The Untold Story

by Ruth Narramore

It was a Sunday evening in the summer of 1951. A guest speaker had been invited to address the congregation at the Los Angeles church where my husband and I served in a ministry of music. There were a few members of the congregation who harbored hatred and stayed away because they did not want this man to occupy a place of honor in our church's pulpit. But for the most part, people came — some out of curiosity, but primarily because they were eager to hear the testimony of the change Jesus Christ had made in this man's life.

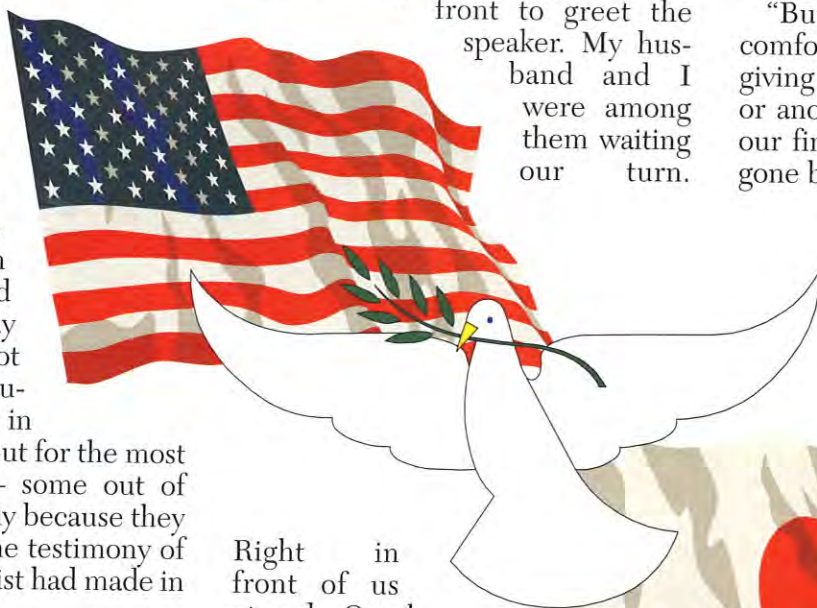


Ruth Narramore

The man was Captain Mitsuo Fuchida, the Japanese pilot who on December 7, 1941, had led the bombing raid on Pearl Harbor. It was an horrendous attack which sank 18 ships of the U.S. Pacific Fleet and resulted in 3,700 American casualties. Now, as Fuchida stood before us, he spoke softly with a decided accent. He had a kindly expression on his face. It was difficult to imagine this gentle person as being responsible for sending so many American servicemen to their watery graves. As he spoke, he shared with the audience how God had forgiven him, and how he had

been born again into God's family because Christ had come into his heart.

When the service was over, a number of people stepped to the front to greet the speaker. My husband and I were among them waiting our turn.



Right in front of us stood Opal Michael, a woman whose ready wit and consistent cheerful attitude endeared her to the whole church family.

It was now Mrs. Michael's turn to speak. "Captain Fuchida," she addressed him while shaking his hand, "I am very happy that you have come to know Christ as your Savior. I say this sincerely. My husband was in the United States Navy and was on duty aboard ship at Pearl Harbor when you dropped those deadly bombs killing thousands of American servicemen. And you killed my husband!

"The years since then have not been easy. I was left a widow with three children — all of them teenagers. They needed their dad, and I needed my husband. We had to do without his love, his wisdom and his emotional and spiritual sup-

port. It was also difficult financially. I had to work outside the home to support us. This meant I couldn't be there when the children came home from school.

"But the Lord helped us. He comforted me and was faithful in giving me guidance. And in one way or another, He always provided for our financial needs. Ten years have gone by since that dreadful day, and the children have grown into fine Christian adults. My husband would have been proud of them.

"I want you to know, Captain Fuchida, that I hold no bitterness in my heart toward you. I am glad that you are now

my brother in Christ.

"Someday when we get to Heaven, I want you to meet my husband. He was such a fine man! God bless you."

As I stood there listening to the gracious words of this dear Christian lady, the tears trickled down my face. To me, what Opal Michael had said that evening was no less a demonstration of God's love than Mitsuo Fuchida's testimony of salvation.

I turned to my husband; his eyes were moist. I leaned my head toward his shoulder and whispered hoarsely, "Only by the grace of God ... only by His grace!"

"Every Person Is Worth Understanding."

The Ministries of the Narramore Christian Foundation

- **Insightful Literature:** NCF's quarterly magazine, *Psychology for Living*, publishes practical, biblically and psychologically-based articles addressing the needs of children, youth, married couples, families and singles. Approximately 50 booklets on a variety of psychological topics are also published by NCF and mailed to people around the world.

- **Seminars for Sons and Daughters of Missionaries:**

For nearly 20 years NCF has provided a 12-day seminar for MKs coming to the U.S. for college. Personality and vocational tests, plus counseling and orientation sessions, help these young adults transition to life in the United States.

- **Crisis Counseling for Overseas Missionaries:**

The Foundation sends Christian psychologists overseas to conduct seminars and provide intensive short-term counseling for missionaries who have recently undergone a severe crisis or trauma.

- **Correspondence:** Many people write the Foundation about problems and concerns. Appropriate booklets and printed materials are sent free of charge, usually with a personal letter.

- **Help by Phone:** People phoning for help and direction are able to talk with a specially trained

person who makes referrals throughout the United States.

- **World-Wide Internet Ministry:** Realizing the potential of electronic communications, NCF is now on line to serve and minister to pastors, missionaries, Christian workers, and individuals at home and around the world.



- **Seminars and Retreats for Pastors and Missionaries:**

In partnership with other organizations, NCF offers retreats and in-depth training for ministers, missionaries and other Christian leaders. Group and individual counseling is available to help participants work through personal, vocational and family concerns.

- **International Radio Ministry:**

Psychology for Living is a daily 15-minute broadcast dealing with solutions to everyday problems and is heard regularly on stations in the U.S.A. as well as in several foreign countries.

- **Videos:** Insightful videos on everyday problems such as the following: "Dealing

With Feelings of Anger," "Ten Danger Signals in Your Child's Behavior," and "Understanding Yourself and Others," by Dr. Clyde Narramore, are available for use by individuals, families, churches, schools and other groups.

For more information or help contact: Narramore Christian Foundation 250 W. Colorado Blvd., Suite 200 Arcadia, CA 91007
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