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ABSTRACT

HOME, THE SCHOOL OF LOVE: A SEMINAR
IN FAMILY SPIRITUAL ENRICHMENT

by

Robert Howard Cowan

Chairperson: John Youngberg

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University
Theological Seminary

Title: HOME, THE SCHOOL OF LOVE: A SEMINAR IN FAMILY
SPIRITUAL ENRICHMENT

Name of researcher: Robert Howard Cowan

Name and title of faculty adviser: John Youngberg Ed.D

Date completed: August 1977

Problem

The families of the Seventh-day Adventist Church must develop deepening love relationships with God, with each other, and with people outside their own homes if they are to fulfill the will of Christ. Three factors may be hindering the development of love on these three levels: (1) a lack of understanding about what love really is, (2) a lack of understanding of how love develops in human and divine/human interrelationships, and (3) a lack of understanding that the home is the central focal point where this love is to be developed.

Methods

The methods used involved three phases: (1) preparation, (2) presentation, and (3) evaluation. The preparation phase involved a select survey of contemporary literature in the field of family enrichment; becoming involved as a learner in several marriage and/or family enrichment seminars; and the preparation of a questionnaire, evaluation sheet, and seminar materials.

The presentation phase involved conducting two family spiritual enrichment seminars; one in Michigan and one in California.

The evaluation phase involved the analysis of questionnaire results and evaluation sheets, with a goal toward improving the seminar content and procedures and the personal skill of the leader in leading a seminar.

Results

The majority of the seminar participants reported the seminar had been successful in meeting its objectives and in helping them to develop deeper love relationships on all three levels.

Suggestions for improvement included having more time for the seminar and having some sort of follow-up meetings after the seminar was over.

Conclusions

The results of these two seminars suggest that since this family spiritual-enrichment seminar has been helpful in meeting the needs of some of the families in two Adventist churches, it might also be helpful in meeting the needs of some other Adventists elsewhere. Therefore, the following eight recommendations are made for the future: (1) at least one family seminar each year should be conducted by the leader in his home church, (2) regular follow-up meetings for seminar alumni should be provided, (3) these same materials should be used in marital and premarital counseling, (4) the leader should be available occasionally to conduct seminars away from his local church, if needed, (5) this format could be tried as a means of evangelism, (6) a family study group could be formed, (7) these materials should be offered for publication to permit other pastors or laymen to conduct these seminars, and (8) the leader should make family-life education a specialization in his ministry.

Andrews University
Seventh-day Adventist Theological Seminary

HOME, THE SCHOOL OF LOVE: A SEMINAR
IN FAMILY SPIRITUAL ENRICHMENT

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Robert Howard Cowan

August 1977

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IN FAMILY SPIRITUAL ENRICHMENT

A project report presented
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TABLE OF CONTENTS

LIST OF CHARTS	xi
LIST OF TABLES	xii
ACKNOWLEDGMENTS	xiii
 Chapter	
I. INTRODUCTION	1
Statement of the Problem	1
Justification of the Problem	2
The Problem in Society	2
The Influence of Family Problems on the Seventh-day Adventist Church	8
Assumptions and Implications	10
Clarification of Terms Used	12
Love	13
Home	23
School	24
Seminar	24
Family	24
Enrichment	25
Image of God	25
Research Design, Instrumentation, and Populations Studied	26
II. A SELECT SURVEY OF CONTEMPORARY LITERATURE IN THE FIELD OF FAMILY ENRICHMENT	28
Introduction	28
Premarital Preparation	28
Marriage Enrichment	31
Marriage Counseling	36
Child Development and Training	39
Self-Esteem	40
Discipline	42
Adult Education in Small Groups	47
Family Enrichment	55
Communication	58
Some Distinctive Features of Home, the School of Love	65
III. HOME, THE SCHOOL OF LOVE	67
Introduction	67

Love as a Part of the Image of God in Man	67
The Loss and Restoration of Love as a Part of the Image of God in Man	71
The Home as a School for the Development of Love	80
 IV. THE BENTON HARBOR SEMINAR	 87
Introduction	87
Arranging for the Seminar	87
Gaining Approval from the Benton Harbor Church	87
Staffing the Seminar	88
Conducting the Seminar	90
Invitations	90
Schedule	90
Format of the Seminar Meetings	90
The Data Reported	99
Evaluation Sheets	99
Family Surveys	101
 V. THE HEMET SEMINAR	 104
Introduction	104
Functioning as a Consultant Compared to Leading a Seminar in One's Own Church	105
The Eight-day Format as Compared to the Three-day Format	107
The Advantages of the Eight-day Seminar	107
The Advantages of the Three-day Seminar	108
Differences in Resource People	108
Improvements in the Hemet Seminar from Lessons Learned in the Benton Harbor Seminar	109
Age of Participants	109
Witnessing Module	109
Seminar Scheduling Procedure	110
Meeting Schedule	111
Subject Outline for Seminar Sessions	112
The Data Reported	123
Evaluation Sheets	123
The Family Surveys	125
 VI. SUMMARY, EVALUATION, AND RECOMMENDATIONS	 127
Summary	127
Evaluation	128
Evaluation Sheets	129
The Family Surveys	131
Seminar Leader's Self-evaluation	133

Learning goals for the leader	133
Learning goals for the church members	135
Recommendations	136
APPENDICES	139
APPENDIX A	140
Additional Ellen G. White Quotations on the Restoration of the Image of God in Man	141
APPENDIX B	143
Additional Ellen G. White Quotations on Love	144
APPENDIX C	148
Additional Ellen G. White Quotations on the Home as a Training School For Love	149
APPENDIX D	152
Additional Ellen G. White Quotations on the Importance of the Home From the Book <u>The Adventist Home</u>	153
APPENDIX E	155
Some Samples of the Materials Used in Conducting Family Spiritual Enrichment Seminars	156
SELECTED BIBLIOGRAPHY	204
VITA SHEET	213

LIST OF CHARTS

I.	Introductory Meeting, Sabbath, November 16, 1974	91
II.	First Group Session, Sunday, November 17, 1974	92
III.	Second Group Session, Monday, November 18, 1974	93
IV.	Third Group Session, Tuesday, November 19, 1974	94
V.	Fourth Group Session, Wednesday, November 20, 1974	95
VI.	Fifth Group Session, Thursday, November 21, 1974	96
VII.	Worship Service, Sabbath, November 23, 1974	97
VIII.	Sixth Session, Sabbath, November 23, 1974	98
IX.	First Seminar Session, Friday, October 10, 1975	113
X.	Second Seminar Session, Friday, October 10, 1975	114
XI.	Third Seminar Session, Sabbath, October 11, 1975	115
XII.	Fourth Seminar Session, Sabbath, October 11, 1975	116
XIII.	Fifth Seminar Session, Sabbath, October 11, 1975	117
XIV.	Sixth Seminar Session, Sabbath, October 11, 1975	118
XV.	Seventh Seminar Session, Sabbath, October 11, 1975	119
XVI.	Eighth Seminar Session, Saturday night, October 11, 1975	120
XVII.	Ninth Seminar Session, Sunday, October 12, 1975	121
XVIII.	Tenth Seminar Session, Sunday, October 12, 1975	122

LIST OF TABLES

I.	Observed Change From Pretests	
	to Posttests	103
II.	Observed Change From Pretests	
	to Posttests	126

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CHAPTER I

INTRODUCTION

Family-life education is a rapidly growing interdisciplinary field of study. Since the writer of this project report is a Christian pastor, and not a sociologist, psychologist, or professional educator, he is concerned about helping families in the local church situation. Because his orientation is that of a commitment to the strengthening and improving of the family unit, his views offer a sharp contrast to some other contemporary writers who are suggesting that the family unit be dissolved as an institution.¹

Statement of the Problem

The problem that is being approached in this project report is a twofold problem having both an inward and an

¹While some authors openly advocate the dissolution of the family unit, e.g., see David Cooper, The Death of the Family (New York: Pantheon Books, a division of Random House, 1970), others seriously challenge those who hold the conventional assumptions about the necessity of the nuclear family, the inherent nature of male and female sex-role differences, and the unchangeability of human nature, e.g., see Arlene S. Skolnick and Jerome H. Skolnick, Family In Transition (Boston, Mass.: Little, Brown and Co., 1971); David A. Shultz and Robert A. Wilson, eds., Readings on the Changing Family (Englewood Cliffs, N.J.: Prentice-Hall, 1973); Norman Sheresky and Marya Mannes, Uncoupling: The Art of Coming Apart (New York: Viking Press, 1972); Edward Shorter, The Making of the Modern Family (New York: Basic Books, 1975).

outward manifestation. The inward problem is that of unsatisfactory relationships between Seventh-day Adventist family members and God. The outward problem is that of unsatisfactory relationships within Seventh-day Adventist families. While the first problem relates to divine-human relationships, the second area has to do with human-interpersonal relationships.

Justification of the Problem

The awareness of this twofold problem did not come to the writer in a day. Instead it grew into his awareness during his first decade of pastoral ministry in the congregations he has served. The years since then have reinforced his determination to make a meaningful contribution in the Adventist church toward the solution of this problem of strained, fractured, and broken relationships.

The Problem in Society

Seventh-day Adventists are not the first group of people to experience problems in family relationships. The Biblical record is clear that the first human family had its share of problems, too. One example is that of a sibling murder when Cain killed his brother, Abel.

From then until now, all of human society has struggled with the problem of unsatisfactory human relationships, both inside and outside the family structure. Some people today are asking questions about the ability of the family to survive as an institution. A brief survey of

recent thinking on this subject will illustrate this point of view. An editor for a religious book publisher writes of his concern for family survival in a recent issue of the Fuller Theological Seminary Alumni Newspaper (Pasadena, California) which was devoted to "The Family in the Christian Community."

Is there a future for the family? Or will the family soon become an antiquated vestige of the past like horse-drawn carriages and ice boxes in the kitchen?

An abundance of prophets of doom are running to and fro, predicting the end of the family as an institution.¹

In the same issue, a professor of pastoral theology at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, observes that "Today perhaps more than at any other time in human history, the nuclear family is under serious attack."² As evidence for this statement he quotes a portion of David Cooper's book, The Death of the Family, and describes the quotation as a "disturbing and vitriolic attack on the family."³

Newspaper and news magazine articles from the early 1970s have often carried stories about experiments in marriage in such countries as Sweden, Denmark, and America, citing such free-wheeling ideas as group families, house-husbands, unwed mothers, and trial marriages as evidences

¹David A. Stoop, "Editorial," Theology, News and Notes 20 (December 1974) :2.

²George Ensworth, Jr., "Biblical Foundations for the Family," Theology, News and Notes 20 (December 1974): 3.

³Ibid.

that the modern family structure is undergoing serious societal change. One such article, entitled "The American Family: Future Uncertain," is quoted in part here as an example.

"Can the family survive?" asks anthropologist Margaret Mead rhetorically. "Students in rebellion, the young people living in communes, unmarried couples living together call into question the very meaning and structure of the stable family unit as our society has known it." The family, says California Psychologist Richard Farson, "is now often without function. It is no longer necessarily the basic unit in our society."¹

Five years later, another news weekly devoted thirteen pages to a special section discussing the same issues, two sentences of which are quoted here.

A turbulent era of experimentation and change is under way in the American family.

Marriage bonds are loosening under the strains of broad social and economic shifts in the nation at large--among them the quest for equality in the home and "fulfillment" in outside careers.²

The nearer the articles get to the present day, the more open and flagrant become the attacks on the family. One outspoken critic of the family and of fidelity in marriage who openly advocates committing adultery says, "Sex with one's doctor can be rewarding as all these case histories have demonstrated."³

¹Time, December 28, 1970, p. 34.

²"The American Family: Can it Survive Today's Shocks?" U.S. News & World Report, October 27, 1975, p. 30.

³Isobel Silden, "Should You Have Sex With Your Doctor?" Pageant 32 (January 1977) :48.

Dr. Paul Popenoe, founder of the American Institute of Family Relations, has sounded a warning about these trends. "No society has ever survived after its family life deteriorated."¹

Urie Bronfenbrenner, a Cornell psychologist, regarding the signs of declining family stability in America, says:

One of the signs that a society is beginning to lose its vitality is that children cease to be central in the lives of people. If you want to turn society around, it's around children that you have the hope of doing it.²

Bruno Bettelheim, a professor of psychology and psychiatry at the University of Chicago, defined some of the factors which have resulted in dissension and disorganization in the family in a lecture he gave at Pacific Union College in Angwin, California (1976).

"An astonishing fact," said Bettelheim, "is that the average marriage is expected to last much longer than ever before." Two hundred years ago the average length of one marriage was 17 years but today the average length is 39 years because of increased life expectancy. "I submit to you," said Bettelheim, "that it is much easier to live successfully for 17 years than for 40 years."

In addition to longer marriages, there are also longer parent-child relationships.³

"Bettelheim also noted in this same lecture on "The Difficulty between Parents and Children in the Modern Family" that,

Girls mature physically much earlier than ever

¹Time, December 28, 1970, p. 34.

²Ibid., p. 37.

³Rita Roberts, "A View of the American Family," Viewpoint 7 (Winter 1976) :7.

before. In the 1700's menstruation began when girls reached an average age of 18; in 1900 the average age dropped to 14; today it is 12. Although scientists are unsure of the reasons, a young girl's early physical maturity does create problems with sexual overtones that the average parent in the past did not have.¹

Dr. Reuben Hill, a professor of sociology at the University of Minnesota, contributed an article entitled "The Family and Population Change" to a book on family life in which he identified six major changes in family structure and functions. According to Hill, the modern American family is changing

. . . From centralized, three generational, extended family structures controlled by the oldest generation to decentralized nuclear units linked voluntarily with a kin network as an optional and auxiliary system characterized by an exchange of services and goods based on the norm of reciprocity, in which the conjugal tie has primacy over generational ties.²

To say it more simply, whereas the family of yesterday was larger, with grandma and grandpa living in the same house with their children and grandchildren on a farm where they all depended on each other, today, mom, dad, and the kids live by themselves in the city independent of the influence of grandparents, and often independent even of each other.

¹Ibid.

²Arthur A. Campbell et al, eds., The Family in Transition, A Round Table Conference sponsored by the John E. Fogarty International Center for Advanced Studies in the Health Sciences, Proceeding No. 3, (Bethesda, Md.: National Institute of Health, 1969), p. 27.

For those who believe in the sanctity and perpetuity of the family, it is encouraging to note that not all of what is being written today about family life in America is negative.

David Stoop, whose editorial was quoted in part earlier in this chapter, is one who sounds a positive note.

We hope this issue [of Theology, News and Notes] will help you raise your voice higher in the growing crescendo of the prophets of hope [for family survival].¹

Bettelheim expresses hope that the family can adjust itself to a society in transition and still remain a significantly strong institution. He suggests this can best be accomplished as family members learn how to cope with problem solving in an atmosphere of love and acceptance.

Says Bettelheim:

Modern technological society has not only separated the child's activities--and therefore his life--from that of his parents, our population's mobility has put a great deal of physical distance between family members.

Since neither ties of work nor ties of place any longer bind us the only bond that can now hold families together is an emotional one. It is essential, therefore, when difficulties arise, that we refrain from blaming each other. We must instead accept problems as challenges to be met together, because it is only through trying to cope with these by our combined best efforts that we can regain the feeling that we truly belong to each other.²

One reason why so many family members today believe

¹Stoop, p. 2.

²Bruno Bettelheim, "Recreating Family Life: The Means Are in Our Hands," Parents' Magazine & Better Home-making, October 1976, p. 72.

their family is failing, according to Bettelheim, is their mistaken concept that good families never have any problems.

The worst impediment to a satisfying family life today is the conviction that it should be free of serious difficulties, and should run like a smoothly-working machine. If the correct view prevailed--that when people live together this, in itself, creates problems--then it could be seen that the good family isn't one in which problems don't occur, but one in which the members work together to solve problems as they happen.¹

The Influence of Family Problems on the
Seventh-day Adventist Church

The idea that only the non-Christian families in America are in trouble, if it has ever been true, is no longer true today. Christian and non-Christian family members are both under great pressure from modern society to abandon their commitments to each other and let the family die like a sinking ship beneath the ocean waves of change.

For a Christian pastor to agree that such a sacred, God-ordained institution as the Christian family is in trouble is hard enough, but to go a step beyond that and admit that the families in his own denomination are in trouble is even more difficult. And the difficulty of admission increases as the circle is drawn closer to him personally by focusing the attention upon his own local congregation, extended family, or nuclear family.

He need not see the disintegration of "Christian" families as a crisis to his faith, but rather as an evidence of the priority the evil one places in his attack on

¹Ibid., p. 64.

marriage and the family. The Apostle Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour."¹ Since every person who is devoured by the devil is a member of someone's family, it is not difficult to see why the families of the church are affected also. However, the Christian pastor will desire to contest this battleground with the enemy, for the well being of his members and the glory of God Who chartered the marriage and family institutions.

This writer's observations as a minister have convinced him that families in the Seventh-day Adventist Church today are experiencing a divorce rate that is higher than ever before. In addition, he has come to realize that many Adventist families are experiencing growing unrest, unhappiness, and lack of fulfillment. These latter families may not experience a divorce, but they are certainly not happy. Some husbands and wives have stopped caring for or communicating with each other, if they ever really knew how to do either in the first place. Some parent-child relationships are so strained that both parents and children are relieved when the younger members of the family are old enough to move out and go away from home. Whether they go to a boarding school or college, get a job or get married is less important than that they leave. Some sibling relationships are so strained that brothers and sisters rarely say a kind

¹1 Pet 5:8

word to each other, if they speak at all, except at meal-time when they say, "Please pass the salt." We must face the reality of the situation that serious problems exist in Seventh-day Adventist families and that no church is immune to the pervasive culture which surrounds it.

What therefore is the problem being addressed in this project? How can it be solved? The surface problem is the strained, fractured, and broken human relationships within the Adventist family. But the real problem doesn't stop there. It goes deeper than the problem of unhappy human relationships to its underlying causes which almost always have to do with problems in the sphere of divine-human relationships. That is, whenever two or more people are not getting along well with each other, there is a high probability that one or more of them is having some degree of difficulty in getting along with God.

Assumptions and Implications

The writer states the following assumptions and their implications which are part of the philosophical framework from which he has worked.

1. God is an integral part of success or failure in building happy family relationships.

2. The giving and receiving of genuine love is an essential, if not the most essential, ingredient in building successful human, or divine-human relationships.

3. The family should be the first and the best

place (but not the only place) to learn how to love both God and man.

4. The church can help families become better environments for learning how to love.

5. The seminar format is one means by which a church can help families grow spiritually.

6. When families grow in their love to God and for each other, one of the natural results will be a desire to bear witness of this inward change to other people outside the family circle.

The development of true love for both God and man is seen in this report as the most viable solution to the problems facing Seventh-day Adventist Christian families. It is further the approach of this report that the ideal place for true love to be developed is within the home. The church has both an opportunity and a responsibility to help its families grow spiritually. Therefore the writer has attempted to put together a seminar format in which small groups of Adventist families can be helped to learn how to love God and each other better.

As a natural outgrowth of developing greater love for God and for one's own kindred, the writer has anticipated that love for those outside the immediate family will also occur. To aid in the development of this awareness of love beyond the home circle, part of the seminar deals with the concept of the Christian's witness for Jesus Christ in the world.

It is further anticipated that many, if not all, of the principles that will help Adventist families develop love for God, for each other, and for other people beyond their family will apply to Christian families of other denominations also. As evidence that love for God and man is a universal Christian principle that transcends denominational barriers, this quotation is offered.

No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity.¹

The writer therefore hopes this project report will contribute toward the betterment of mankind in general and Adventist families in particular, with the long range view of assisting in the preparation of men and women, boys and girls to spend eternity with the redeemed of all ages of this earth's history enjoying the presence of the Godhead.

Clarification of Terms Used

The terms to be clarified, as used in this paper are love, home, school, seminar, family, enrichment, and image of God. The clarifications are not considered to be final; rather they are suggestions toward a better understanding of the above-mentioned words. Since love is the

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), 4:224.

central issue, more space will be given to its clarification than will be given to any of the other words discussed here.

Love

To understand the meaning of the word "love" as used in this paper requires a brief investigation into the biblical usages of some of the words translated in English as "love" from both the Old and the New Testaments. The Old Testament usages will be explored first followed by the New Testament undergirding for the word "love."

The first Old Testament word to be considered here is 'ahabah. Regarding this word Siegfried H. Horn suggests:

The OT word generally translated "love", is 'ahabah and the verb translated "to love" is 'ahab. These terms comprehend love in its widest scope, from God's love for the righteous (Ps 146:8, etc.) man's love to God (Dt 11:1; Ps 116:1, etc.), and for the things of God (Ps 119:97, etc.), a man's love for his family and friends (Gen 22:2; 24:67; Lev 19:18, etc.), to the illegitimate love born of passion (2 Sa 13:1; 1 Ki 11:1, etc.).¹

Norman Snaith maintains that there are

three main elements for the understanding of Hebrew 'ahabah (love). First God's love for Israel is an unconditional sovereign love. Second, Israel's love for God is a conditioned, dutiful love, showing itself in the proper fulfillment of God's requirements as laid down in the covenant. Third, Israel must obey, not only because he must, but also because he must "love, and with all his will

¹ Siegfried H. Horn, Seventh-day Adventist Bible Dictionary, (Washington, D.C.: Review and Herald Pub. Assn., 1960), s.v. "Love."

(nepshesh, desire, self), and with all his strength."¹

This broad, general word for love then embraces a wide concept of love with many different specific meanings or applications. Another word used in the Old Testament that has a narrower or more restricted usage is the term chesed.

Snaith observes that the Hebrew word chesed is translated in the English versions "with few exceptions, by 'mercy, loving-kindness,' the latter being a rendering which we owe in the first place to Miles Coverdale. Luther used the word Gnade, his New Testament rendering of charis (Grace)."²

The same author points out that a distinction must be made between chesed and 'ahabah,

since both mean "love". The difference lies in the fact that chesed, in all its varied shades of meaning, is conditional upon there being a covenant . . . on the other hand 'ahabah is unconditional love . . . 'Ahabah is the cause of the covenant; chesed is the means of its continuance. Thus 'ahabah is God's Election-Love, whilst chesed is His Covenant-Love.³

In this quotation, Snaith defines love in the light of the concept of covenant with His people Israel, which is a recurring motif throughout the Old Testament.

George Buttrick sees a harmony between love and Law in the Old Testament because of the covenant relationship between God and Israel. Says he:

¹Norman Henry Snaith, The Distinctive Ideas of the Old Testament (Philadelphia: Westminster Press, 1946), p. 172.

²Ibid., p. 118.

³Ibid., p. 119.

. . . Those who love Yahweh are those who keep his commandments (Ex 20:6; Dt 5:10; 7:9; 11:1; Neh 1:5; Dan 9:4; etc.). There is in the OT, therefore, no antithesis between love and law. The love of God is primary, and man loves both God and man in response to God's love. But the life of love is a life lived out in the relationship of the covenant. The law is the gift of God's love in order that man may have a framework in which he orders his devoted obedience.¹

Gerhard Kittel, in discussing the word "love" in relationship to the covenant, refers to the usage of the word "love" in the book of Deuteronomy. Says Kittel:

. . . the thought of love in Dt serves predominantly to undergird the thought of election and covenant. The irrational singularity of love is presented, therefore, in a way which is strictly formal and ineffective. Thus we are told that Yahweh has chosen Israel of all the nations on earth as His peculiar people. It was not because Israel was more numerous than others, on the contrary, it is the smallest of all peoples--but because He loved Israel that He bound Himself . . . to it (Dt 7:6ff).²

Snaith concurs with Kittel here when he writes that

God chose Israel because He willed to choose them, Deuteronomy vii. 6-8. It was not because of any necessity laid upon Him from outside. It was all of His own free, unfettered, and sovereign will. The realization of this is essential to the understanding of both Old and New Testaments.³

The same author makes four important points in the following quotation about God's love in relationship to God's covenant with Israel.

¹George Arthur Buttrick et. al., eds., The Interpreter's Dictionary of the Bible, 4 vols. (New York: Abingdon Press, 1962), 3:168.

²Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1964), 1:33.

³Snaith, p. 137.

Firstly, Jehovah existed before Israel. Secondly, if He once existed without them, He could do so again. Thirdly, if He chose them, He could also reject them. Fourthly, He was different from other gods in the demands He made upon His people as their part in the Covenant. These four points are of the utmost importance. Without them, Israel's religion could never have grown to what it actually did become. The development is wholly wrapped up with the special relations between God and His people. These relations were centered in, and summed up in the Covenant. The Covenant involved these four special and peculiar conditions.¹

God's steady and persistent love for Israel in spite of its waywardness is extremely important, for Snaith, to an understanding of the Old Testament concept of God's love.

Wonderful as is His love for His covenant-people, His steady persistence in it is more wonderful still. The most important of all the distinctive ideas of the Old Testament is God's steady and extraordinary persistence in continuing to love wayward Israel in spite of Israel's insistent waywardness.²

In harmony with Snaith, Merrill C. Tenney emphasizes God's "steadfast love" as an attribute of God that is both permanent and enduring.

Though love itself is an attribute (of God), it in turn consists of attributes. It is through these attributes, functional characteristics, and fruits, that love is portrayed in the Bible rather than through definitive terms. From the earliest patriarchal records (Gn 24:12), the durability and permanence of love is portrayed in the continual recurrence of the phrase "steadfast love". It occurs in nearly every book in the OT, totaling at least 171 times in the RSV, and is particularly frequent in the Psalms and the later writings. It appears seven times in 2 Chronicles (1:8; 5:13; 6:14; etc.), and twenty-six times in Psalm 136. This is a thanksgiving psalm for the Lord's great deeds on behalf of

¹Ibid., pp. 136, 137.

²Ibid., p. 129.

His people, in which the response is, "For his steadfast love endures forever." The same quality appears in Jeremiah when God promises joyful restoration from Babylonian exile, declaring to Israel, "I have loved you with an everlasting love; therefore I have continued my faithfulness to you" (Jer 31:3).¹

George Buttrick stresses the importance of understanding the Old Testament idea of love before one can understand the New Testament ideas of love and grace. Says he:

Love in the OT is the basic character of the relationship between persons, a relationship with the qualities of devotion, loyalty, intimate knowledge, and responsibility. It is not simply an emotion but is the total quality of relationship. In its personal character, love is closely related to the sexual realm, even when the subject is God's love. And the "person" may be collective, as in the case of God's love for Israel as a whole. In all cases, love is the force which both initiates and maintains relationships, be it among persons or between God and man. The OT idea of the love of God is decisive for the NT ideas of love and grace. It includes the relationships of friendship, sex, covenant, loyalty, kindness, and sometimes mercy or pity.²

Tenney writes further about God's love when he states that

. . . The revelation of deity as the God of love is a distinctive of the Judeo-Christian religions. . . .

. . . Love in divine-human relationships and in interhuman relationships is at the heart of Christian life and teachings. . . .

. . . Love emanates from God (1 John 4:7 f.). . . . Love is also a prerequisite to being a good citizen, a good neighbor, or a good husband or wife or parents.³

¹Merrill C. Tenney, ed., The Zondervan Pictorial Encyclopedia of the Bible, 5 vols. (Grand Rapids, Mich.: Zondervan Pub. House, 1975), 3:990.

²Buttrick, 3:164.

³Tenney, 3:989.

Beyond the covenant and election motifs in the Old Testament, there are other illustrations of God's love which depict Him as a Husband or as a Father. Both of these concepts can be found, for example, in the book of Hosea, as is observed by Kittel:

. . . Love as a basic motif in Yahweh's dealings with His people seems first to have been experienced by Hosea, so far as we can see. . . . Hosea clearly perceives at the depths of the thought of the election and the covenant the spontaneous love of the acting God. . . . He [Hosea] depicts this God as a man who against custom, legal sense and reason woos a worthless woman (Hos. 3:1). Hosea has to love the adulteress as Yahweh loves the children of Israel. . . . The prophet is to take a harlot to wife, for only a marriage which is nonsensical in the eyes of men and dishonoring to the husband can really give a faithful picture of the relationship of Yahweh to the land of Israel (Hos. 1:2). . . . He [Hosea] pulls down the structure of the covenant theory in order to lay bare the foundation in the love of God. . . .

With the same tenderness and depth Hosea introduces the thought of God's love in other motifs which cause us to think of fatherly love, although the actual terms father and son are perhaps deliberately avoided and we are simply given a picture of the fatherly instructor who is disappointed but who for this very reason loves the more passionately.¹

Snaith also discusses God's love in Hosea and sees there clear evidence of a love that is both "sure" and "unswerving."

Hosea's own domestic experience taught him what chesed could mean to Jehovah. Because of his own attitude to his wayward wife, he came to know that the chesed of God meant steadfast determination to be true to His share of the Covenant obligation whatever Israel did on her part. Hosea's love for Gomer-bath-Diblaim was so strong and sure that not all her adulteries could kill it. He realized that Jehovah's love for Israel was at least

¹Kittel, 1:31, 32.

as sure and strong as his own love for his wife. Jehovah's love was both a "sure love" and a "love unswerving."¹

Collin Brown also refers to Hosea in his discussion of the meaning of God's love. After referring to Hos 11:8 (and the following verses) where God is portrayed as a Father who does not wish to give up His son, Ephraim, he writes:

This description by Hosea of the passionate and zealous love of God is unprecedented in its boldness. For, according to Hosea, the God-ness of God does not express itself in destructive power, but in tender and compassionate love, which precedes any responsive human love, and which suffers through the faithlessness of his people (6:4) and does not hand them over to ultimate ruin.²

God as a Father loving His child is also seen in Mal 1:6; 3:17.

Tenney also clearly perceives God's love in the husband-wife motif in Hosea.

Even in Israel's apostasy, God revealed to the prophet Hosea His undying love for His chosen people. Divine compassion that would not let Israel go was realistically portrayed through Hosea in the domestic drama of a faithful husband's love to an unfaithful wife (Hos 1:2f.; 3:1-5).³

The last Old Testament motif of God's love that will be mentioned here is that of Isa 49:15 which portrays God's love as more enduring than a mother's love: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget,

¹Snaith, pp. 140, 141.

²Collin Brown, ed., The New International Dictionary of the New Testament, 3 vols. (Grand Rapids, Mich.: Zondervan Pub. House, 1976), 2:540.

³Tenney, 3:991.

yet will I not forget thee."

Moving on now to the New Testament undergirding of love, it is first observed that John agrees with what the Old Testament has been saying all along, that "God is love." (1 Jn 4:8).

The Apostle Paul goes a step further as he identifies some important attributes about what love really is.

Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him.¹

Earl Palmer observes that while it is true that men learn something about love in early childhood, and seek it all the rest of their lives, yet "there is hardly a word or an experience that is as misunderstood, or as partially understood as this one."²

We have said so much and have written so much about love, it would seem by now that we should have clarified, if not exhausted, the subject. . . . When we consider God's love, we are still usually confused. We seem to have an especially difficult time understanding love as a way of living. And surely not enough has been said to help us clearly understand the unique, life-changing kind of love that unfolds in the New Testament.³

¹1Cor 13:4-7, The Living Bible, paraphrased, (Wheaton, Ill.: Tyndale House Publishers, 1972), p. 927.

²Earl F. Palmer, Love Has Its Reasons: An Inquiry into New Testament Love (Waco, Tex.: Word Books, Pub., 1977), p. 22.

³Ibid.

According to Sherrill, the experience of love "is so rich with meaning that no one word can ever include it all."¹

. . . we who speak English must press this one word into service as a symbol for what is, in fact, a galaxy of experiences. . . . But the Greek language . . . made good use of the terms Eros and Agape . . . love. . . . Eros is love whose motive is to enhance the status of the self within a relationship . . . agape is love whose motive is to enhance the status of the one loved.²

Siegfried Horn identifies phileo as another New Testament word that is translated "'to love,' 'to like,' 'to kiss,' [and notes that] it occurs much less frequently than agapao."³ He also provides a helpful distinction between the meanings of agapao and phileo which is reported here:

The love represented by phileo is affectionate or sentimental love based more on feelings and emotions than the love represented by agapao. Examples of its usage are Mt 6:5; 10:37; 23:6; Jn 11:3, 36, etc. This kind of love is never commanded in the Bible, for it is more or less spontaneous, as is a parent's love for his child and a child's love for his parents (Mt 10:37); but the love represented by agapao is commanded (Mt 5:44; Eph 5:25; etc.). This is possible because agape is a principle, and may be described as a love of respect and esteem, a love bringing into play the higher powers of the mind and intelligence. It is this kind of love that the Christian is to exercise even toward his enemies (Mt 5:44). That is, he is to treat his enemies with proper respect, but he is not commanded to have a warm emotional affection toward them, such as would be required of him if he were commanded to show them the love represented by phileo.⁴

¹Lewis J. Sherrill, Guilt and Redemption, rev. ed. (Richmond, Virginia: C. D. Deans, 1957), p. 97.

²Ibid.

³Horn, s.v. "Love."

⁴Ibid.

In Schuller's view,

. . . It takes great courage to love. For love means involvement, the risk of disappointment, the chance of exposing our intimate life to another person. Only the person who is really deeply self-trusting has the courage to love on this vulnerable level.¹

One of the amazing things about God is His ability to love His created beings in such a vulnerable way. His love for man is revealed best in the life and death of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."²

Sherrill says that the cross of Christ reveals what "the character of God is. God is Agape--Love--and the cross not only demonstrates what that means, but also demonstrates that an inexhaustible supply of it is available in our universe."³

Love begins with God's initiative and finds its fulfillment in man's response. Human love is awakened by God's love.⁴ Love includes both vertical and horizontal dimensions-- communion with God and community with persons. In its simplest essence, love is togetherness and belonging.

Love, then, as used in this paper, is that

¹Robert H. Schuller, Self-Love: the Dynamic Force of Success (New York: Hawthorn Books, 1969), p. 192.

²Jn 3:16.

³Sherrill, p. 170.

⁴Ellen G. White, The Desire of Ages (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 22.

multi-faceted positive attribute of God's character which is inwardly experienced by the Christian and outwardly expressed by him in his relationships with others (human or divine). Love involves a total response of oneself as a whole person. As such, love involves the emotions, the will, and the physical being, but it is not limited to any one of these three.

Love is a principle,¹ a decision-event,² and a description of God³ all at the same time. It is not dependent on moods⁴ for its expression. It has beneficent characteristics which are without peer among human experiences. "Real love is unconditional, uncalculating, non-selective and non-judgmental."⁵

Home

A home is more than a building, it is an environment of love, acceptance, and encouragement--a place where people, as a family, interact with each other. But it is also a training ground for interaction in a wider circle of contacts--with God, people, and things. It includes the concepts of sacrifice, giving, and discipline. The people who live in a home are more than occupants--they are participants in life together.

¹White, Testimonies, 2:169.

²Palmer, p. 31.

³Ibid., p. 24.

⁴Ibid., p. 28.

⁵Schuller, p. 100.

School

A school is a place and an atmosphere in which learning happens. It has no restrictions as to time or place. Instead, it occurs in a variety of times and places. Learning will take place in settings that are formal and structured or informal and unstructured.

Seminar

A seminar is a special kind of school that convenes for a relatively short time period. It offers many opportunities for student-teacher interaction. It is a task-oriented activity that may have learning or behavior modification as its goal. The objectives of a seminar will determine what is expected of the participants.

Family

Ideally, a family is a group of people, usually three or more, who are related to each other by legal or blood ties, usually living within close physical proximity to one another, and having a basic attitude of mutual trust and helpfulness toward each other. One's family of origin is his first nuclear family. The family he establishes at his marriage is his second nuclear family.¹ When other relatives are included, whether they live near or far, they are the extended family.

¹Also called the conjugal family or the family of procreation.

In virtually all societies, the family is the institutional structure carrying the responsibility for replenishing societal membership as well as the protection, physical maintenance, socialization, and social placement of the young. Closely allied with the family is the institution of marriage, which serves to legitimize parenthood and to ensure the offspring will be recognized and supported. "In many respects, the family is the mediating agent of the culture. It is the chief agency for transmitting values and attitudes."¹

Enrichment

The term enrichment as used here does not connote the increase of material wealth. Instead it describes spiritual growth within people's lives. It includes the development of increased maturity, awareness, and understanding about life as Christian families.

Image of God

The image of God, as used in this paper, means that likeness or similarity to God which is present in any given human being at any given time in history. God's image in man was nearly lost due to man's fall into sin. One of the goals of the plan of redemption is the restoration of the image of God in man. "The central theme of the Bible, the

¹Donald H. Blocker, Developmental Counseling, (New York: Ronald Press Co., 1966), p. 189.

theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God."¹

Research Design, Instrumentation,
and Populations Studied

The research design for these seminars was to offer the seminar to a small group of fifty people or less by a self-selecting method. That is, the seminar would be announced and let those who wished to attend.

The instruments used were a Family Survey and an evaluation sheet. The Family Survey questionnaire was designed by the writer in an attempt to determine attitudes and present experience of seminar participants with regard to their love for God, love for family, and love for those outside the family.²

This survey was given as a pretest the first night of the seminar to all participants, and the same survey (minus the biographical information) was given at the end of the seminar as a posttest. The data were key punched and fed into a computer for analysis.

The computer-printout results were compared to see if participants showed any change in attitude or present experience that might be partly attributable to the training in the seminar.

¹Ellen G. White, Education (Mountain View, Calif.: Pacific Press Pub. Assn., 1952), p. 125.

²See appendix E for sample of Family Survey.

In addition, an evaluation sheet asking for suggestions for improvement was completed by each participant at the last meeting of the seminar.¹

The populations studied were Seventh-day Adventists who voluntarily attended a week-long seminar in Benton Harbor, Michigan and a weekend seminar at Pine Springs Ranch, an Adventist Retreat Center, near Hemet, California.

Chapter IV will report on the Benton Harbor Seminar and chapter V, the Hemet Seminar. These are being reported separately for three reasons: (1) the first seminar was held in another pastor's church while the second seminar was held for the writer's own church members; (2) the resource persons and some of the content was different in the two seminars; and (3) the week-long style is different than the weekend style.

¹See appendix E for sample for Evaluation Sheet.

CHAPTER II

A SELECT SURVEY OF CONTEMPORARY LITERATURE IN THE FIELD OF FAMILY ENRICHMENT

Introduction

Books on the subject of family life continue to proliferate. Libraries and bookstores are well-stocked with literature in this field, much of it being written from a sociological or psychological point of view.

In this study, an attempt is made to survey a selection of currently available literature related to the subject of family enrichment. No claim is made that this survey is exhaustive or complete, but contributions of the literature which have undergirded this project are highlighted. The materials are organized under the following headings: (1) pre-marital preparation, (2) marriage enrichment, (3) marriage counseling, (4) child development and training, (5) adult education in small groups, (6) family enrichment, and (7) the distinctive features of "Home, the School of Love."

Premarital Preparation

It is recognized in family-life literature that marriages which begin well have a greater chance of

succeeding than those that begin poorly. To help young people prepare for marriage, Arthur Spalding,¹ and Harold Shryock² have prepared books on this topic. Since then many books have been written by authors of various philosophical orientations--even as high-school or college textbooks for courses in preparation for marriage--which provide a general overview of the family in America.³ Other works are directed more specifically at sex education for couples contemplating marriage.⁴

A cursory survey of book titles on marriage and the family from the early period following World War II suggests a strong sociological emphasis. In contrast to these, however, are the books written by David Mace, an author from the postwar era who writes from a Christian philosophical perspective. His concept of marriage originates in the Old

¹Arthur W. Spalding, Love, Courtship and Marriage (Washington, D.C.: Review and Herald Pub. Assn., 1929).

²Harold Shryock, Happiness for Husbands and Wives (Washington, D.C.: Review and Herald Pub. Assn., 1949).

³See Francis E. Merrill, Courtship and Marriage rev. and exp. ed. (New York: Henry Holt & Co., 1959); Paul H. Landis, Your Marriage and Family Living, 2d ed. (St. Louis, Mo.: McGraw-Hill Book Co., 1954); and Judson T. Landis and Mary G. Landis, Building a Successful Marriage, 6th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1973).

⁴See Hugo G. Beigel, Encyclopedia of Sex Education (New York: Wm. Penn Pub. Corp., 1952); S. A. Lewin and John Gilmore, Sex Without Fear rev. ed. (New York: Medical Research Press, 1962); and Ralph G. Eckert, Sex Attitudes in the Home (New York: Association Press, Popular Library Edition, 1963).

Testament design for the Hebrew people.¹ Mace stresses the point that marriage involves an extended and complex process of interpersonal adjustment.² He also suggests that some of this adjustment can be made before the wedding day through proper premarital preparation.

While premarital preparation should include a broad spectrum of principles and attitudes, some parents feel unqualified to supply their children with information on sexual adjustment in marriage. Most parents could read some books about premarital preparedness and thereby improve their ability to help their children be ready for the establishment of their own homes. One author on premarital preparation, Charlie Shedd, wrote letters, which he later printed as books that provide some of the most interesting reading in the field from a Christian perspective to his daughter³ and to his son.⁴

Tim and Beverly La Haye who have written on sex from a Christian standpoint, stress that expressing one's love physically does not come naturally. It must be

¹David R. Mace, Hebrew Marriage (London: Epworth Press, 1953).

²David R. Mace, Success in Marriage (Nashville, Tenn.: Abingdon Press, 1958), p. 23.

³Charlie W. Shedd, Letters to Karen: On Keeping Love in Marriage (Nashville, Tenn.: Abingdon Press, Spire Books, 1973).

⁴Charlie W. Shedd, Letters to Philip: On How to Treat a Woman (Old Tappan, N.J.: Fleming H. Revell Co., Spire Books, 1973).

learned.¹ For that reason they say: "A couple must seriously study this subject just prior to marriage, and then after their marriage they can begin their practice to learn satisfying techniques."²

Marriage Enrichment

Marriage enrichment generally has the goal of strengthening successful marriages. Its focus is more on the prevention of serious marital conflict than it is on the solving of deep-seated problems at the eruption of a crisis. This latter area is more in the domain of marriage counseling.

Love between the marriage partners is the most often emphasized theme in the literature on marriage enrichment. Loving is viewed by Erich Fromm as more an art than a sentiment that can be easily indulged in by anyone. It results from maturation and the development of one's total personality. Hence the truly loving person is a rarity because so few are really mature.³

For Spalding,

Love is the greatest power in the world. It is the greatest power in the home, where the problems of conduct are first encountered. No

¹Tim La Haye and Beverly La Haye, The Act of Marriage: The Beauty of Sexual Love (Grand Rapids, Mich.: Zondervan Pub. House, 1976).

²Ibid., p. 59.

³See Erich Fromm, The Art of Loving (New York: Harper & Row, Pub., Bantam Books, 1963).

stern command, no weight of authority, can accomplish, in the formation of character and the direction of will, what love will accomplish.¹

Other authors such as Mace and Fagal, agree that couples of deep religious faith

. . . see their love as partaking of, and reflecting back, the love of God. They see their union as ordained within the unfolding of divine purpose which embraces them and all mankind. . . .

Their happiness is deep and enduring precisely because they never make happiness their first objective. For one of life's strange but inexorable paradoxes is that the pursuit of happiness is a self-defeating activity.²

Now as of old, the true inner bond that sustains a marriage is love--not a superficial sentiment, but a deep sustained, outgoing concern for the loved one.³

If in marriage each partner can seek out the best in the other, enlarging encouragingly on these good points, he or she will receive rewarding love and life-long appreciation in return. Expressions of confidence and faith always bring out the very best in another. Since love thrives on these positive virtues, use them lavishly.⁴

In another place, Mace, a co-founder of ACME,⁵ stresses the importance of coping adequately with the pressures in the rapidly changing society during the early years of marriage to help build loving relationships (which he believes to be the basis of a "good" family) by identifying

¹Spalding, p. 7.

²Mace, Success In Marriage, p. 42.

³Ibid., p. 101.

⁴William A. Fagal and Virginia Fagal, Building A Happy Home (New York: Faith for Today, [n.d.], p. 11.

⁵ACME is an acronym for the Association of Couples for Marriage Enrichment.

six ways of preventing a marital crisis: (1) later marriage, (2) later parenthood, (3) help in early marital adjustment, (4) "staggering" husband-wife vocational goals, (5) family clusters, and (6) marriage and family enrichment.¹

While the early years of marriage are very important in building love relationships, the importance of the middle and later years of a couple's life together must not be overlooked. A husband-wife team emphasize this last point and suggest:

The vast majority of married couples can, on their own achieve more satisfying relatedness, providing they are willing to pay the price of self-investment and mutual effort over an extended period. (Italics mine.)²

Marriage is the most difficult and the most demanding, but also the most potentially rewarding of all human relationships, because it is potentially the most intimate. Because it is the most intimate, it also holds the greatest potential for conflict.³

Marriage is described by Erickson and Hogan as "the only well-known, long-term collaborative relationship."⁴

As such, marriage has four characteristics: "It is a voluntary; permanent; exclusive; and goal-oriented relationship."⁵ This intimate relationship of marriage is greatly

¹David R. Mace, "Making Marriage Work," Parents' Magazine & Better Homemaking, October 1976, p. 18.

²Howard J. Clinebell, Jr. and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper and Row, Pub., 1970), p. 11.

³Ibid., p. 96.

⁴Gerald D. Erickson and Terrance P. Hogan, eds., Family Therapy, An Introduction to Theory and Technique (Monterey, Calif.: Brooks/Cole Pub. Co., 1972), p. 7.

⁵Ibid.

influenced by certain factors called "dynamics" by Ernest Ligon and Leona Smith¹ who look upon the husband (and father) as the cornerstone of the family. It is the wife, however, who creates the climate in the home which permits the husband to develop the necessary skills to achieve that role well. It is the husband's influence that determines his wife's emotional outlook, be it temperamental or sparkling. By these examples, it can be seen that relationships are influenced by dynamics and spouses influence each other's dynamics.

Another author, who agrees that the man is the head of the house, insists that to have a happy Christian home the husband must really get involved with his wife and children. He suggests that "one reason men have lost the respect of their families is because they have become spectators in the family situation."²

While Williams sees the husband as the initiator and aggressor in all areas of the marriage relationship and the wife as the responder, he believes "it takes the whole family working together to help each other to mature in love."³

¹See Ernest Mayfield Ligon and Leona Jones Smith The Marriage Climate: A Book of Home Dynamics (St. Louis, Mo.: Bethany Press, 1963); For a study manual based on this book that can be used in group sessions, write to: Union College Character Research Project, 207 State St., Schenectady, New York, 12305.

²H. Page Williams, Do Yourself a Favor: Love your Wife (Plainfield, New Jersey: Logos International, 1973), p. 5.

³Ibid., p. 33.

Williams believes that the most important gifts a man can give to his wife and children are his time, attention, appreciation, and understanding--not his money. The theme of his book is Eph 5:28: "This is how husbands should treat their wives, loving them as part of themselves. For since a man and his wife are now one, a man is really doing himself a favor and loving himself when he loves his wife."¹

Most authors surveyed here agree with Tim La Haye that "A happy home doesn't just happen."² But only the Christian authors agree with La Haye's concept of how a home can be happy. "It is the result of two things: proper adjustment to each other and incorporation into daily life of the principles of marriage outlined by God in the Bible."³

Another author who stresses the importance of love in marriage is Dennis Guernsey, who identifies three facts about mature love based on 1 Jn 3:16-18:

First, love is a giving of yourself irrespective of whether or not there are feelings attached. . . .

The second fact that hit me was that mature love seeks to practically and demonstrably meet the other person's needs. . . .

Finally, a third truth struck me. Mature love relies not on good thoughts and tender words to demonstrate its reality. Instead it relies upon

¹The Living Bible.

²Tim La Haye, How To Be Happy Though Married (Wheaton, Ill.: Tyndale House Pub., 1976), p. 9.

³Ibid.

actions and sincere practice.¹

James Dobson indicates there is a great need for men to understand their wives if the homes of America are going to be truly happy.

. . . too many men do not understand the emotional needs of their wives . . . women have needs which men do not comprehend. It is this breakdown of understanding that has motivated this book and its title. . . .²

Some additional resource information is available from the Marriage Encounter Resource Community in local Catholic parishes which are participating in the Marriage Encounter movement. Marriage enrichment material is only a part of the literature in this field. A large contribution to the body of research available is information concerning major crises in family life.

Marriage Counseling

Once a family's problems have advanced to the crisis point, marriage counseling becomes more necessary than enrichment. The family members need to be referred to a competent marriage counselor either individually or together. In an effort to more adequately prepare physicians to provide counseling, the University of Pennsylvania School of Medicine provided a five-year experiment in communicating information and attitudes on marriage and family living to

¹Dennis Guernsey, Thoroughly Married (Waco, Tex.: Word Books, Pub., 1976), pp. 24-26.

²James Dobson, What Wives Wish Their Husbands Knew about Women (Wheaton, Ill.: Tyndale House Pub., 1975), p. 13.

their senior medical students. The stated goal of the experiment was

. . . to make available to professional persons working intimately with people, and to the intelligent layman who as husband, wife, or parent is personally involved in close human relationships, material which has proved itself to be informative, stimulating, and practically useful in understanding and helping people with their development and with their problems.¹

Paul Tournier suggests that one of the most important goals of marriage counseling is to help people understand each other. This requires careful listening on the part of the counselor and the family members because the person who is listened to feels understood.

In order really to understand, we need to listen, not to reply. We need to listen long and attentively.²

The essential part of psychotherapy is listening, long and passionate listening, with love and respect and with a real effort at understanding.³

A great deal of time must be taken in order to build a true marriage. . . . A deep encounter rarely takes place in a few moments. It must be prepared for by hours of careful drawing together.⁴

It is quite clear that between love and understanding there is a very close link. It is so close that we never know where the one ends and the other begins, nor which of the two is the cause or the effect. He who feels understood feels loved, one who feels loved, feels sure of being understood.⁵

¹Emily Hartshorne Mudd and Aron Krich, eds., Man and Wife (New York: W. W. Norton & Co., 1957), p. xxi.

²Paul Tournier, To Understand Each Other (Richmond, Va.: John Knox Press, 1967), p. 25.

³Ibid., p. 50.

⁴Ibid., p. 18.

⁵Ibid., p. 28.

The importance of developing mature love as one of the goals in marriage counseling is further emphasized by William Glasser who places love at the top of the list of psychological needs.

First is the need to love and be loved. In all its forms, ranging from friendship through mother love, family love, and conjugal love, this need drives us to continuous activity in search of satisfaction. From birth to old age we need to love and be loved. Throughout our lives, our health and our happiness will depend upon our ability to do so. To either love or to allow ourselves to be loved is not enough; we must do both. When we cannot satisfy our total need for love, we will without fail suffer and react with many familiar psychological symptoms, from mild discomfort through anxiety and depression to complete withdrawal from the world around us.

Equal in importance to the need for love is the need to feel that we are worthwhile both to ourselves and to others.¹

One procedure for counseling with married couples is to follow a study manual that was designed for use by marriage counselors and couples together, such as the one written by James R. Hine. It has two parts--one for the husband and one for the wife--which provide worksheets and questionnaires intended to assist in analyzing the good and bad points of the marriage. Hine hopes that couples will discover more good than bad points, and the marriage relationship will improve. His goal is to help stop the rise in the divorce rate or even "to reverse the trend altogether."²

¹William B. Glasser, Reality Therapy (New York: Harper & Row, Pub., 1965), pp. 9-10.

²James R. Hine, Alternative to Divorce (Danville, Ill.: Interstate Printers & Pub., 1957), p. iv.

Child Development and Training

One pair of writers, Fagal and Fagal, suggests that

. . . parenthood is a more important career than being the greatest artist, sculptor, author, or musician in the land. If these spend years and much effort acquiring skill in their chosen fields, a parent should expect to work with even more diligence and care in developing in a "human soul the likeness of the Divine."¹

Another writer, Koller, marvels at what little training is offered people to become effective parents.

What is astounding to some, but true, is the minimal or relative neglect of preparations for parenthood in the United States, in sharp contrast to the elaborate preparations, strategies, and efforts that go into entering marriage.²

Many married couples get along fine with each other until their first child is born. With the arrival of the third member of the family, however, the potential for parental conflict over proper discipline and child training is introduced. With the addition of each new child the chances for conflict increase. If married couples were better prepared to understand child development and training, some of these areas of conflict could be more easily solved. Hence the need is observed for helping parents in the church grow in their understanding of children.

Parents would do well to read first a general book

¹Fagal and Fagal, p. 41.

²Marvin R. Koller, Families, A Multigenerational Approach (New York: McGraw-Hill Book Co., 1974), p. 263.

on psychology.¹ Next they would do well to read something on child psychology. Justin Pikunas, a professor of psychology at the University of Detroit, has contributed a book which helps in understanding a child's psychological development from prenatal influences through senescence.² From there, the parents may wish to study other areas of child training which concern them. Some authors limit their discussions to a few years of the child's life.³ Other authors have written books that concentrate more on subject areas than on chronological development. Two of these subject areas that will be reviewed next are self-esteem and discipline.

Self-Esteem

Self-esteem is an important subject because it is very easy for adults to lower a child's self-esteem by the way the adult relates to the child. Parental caution is needed to ensure the development of proper self-esteem in a child.

Strommen states that "it is well to observe that

¹See Percival M. Symonds, Dynamic Psychology (New York: Appleton-Century-Crofts, 1949).

²Justin Pikunas, Human Development: A Science of Growth (New York: McGraw-Hill Book Co., 1969), p. v.

³See Genevieve Millet ed., Guiding Your Child from 5 to 12 (New York: Parents' Magazine Enterprises, 1965); and Bertrand Williams, The Christian Boy's Problems, 4th ed. (Grand Rapids, Mich.: Zondervan Pub. House, 1945).

low self-esteem is passed on in families."¹ Therefore he concludes that:

Fostering self-esteem is an important goal for home and church. Given a congenial atmosphere and reaffirming adults, youth can change their self-perceptions and gain a new outlook on life. The awareness that one is loved by God and man can be encouraged.²

Schuller also emphasizes the importance of self-esteem, which he says is closely related to self-love, self-worth, self-confidence, and self-image.³

Dobson observes that the world offers self-esteem by measuring a child's beauty, intelligence, wealth, and athletic ability. Those who lack these qualities develop strong feelings of inferiority and inadequacy. The Christian concept offers self-worth on an entirely different basis, maintains Dobson.

The healthy self-concept which Christ taught, then, involves neither haughtiness and pride nor inferiority and worthlessness. It is one of humble reverence for God and every member of His human family. We are to see our fellowman as neither better nor worse than ourselves; rather we are to love them as ourselves, and that prescription puts the entire matter of self-worth into its proper perspective.⁴

Most writers agree that self-esteem is best learned by a child in an atmosphere of love in the home.

Love is the basis for emotional security and

¹Merton P. Strommen, Five Cries of Youth (New York: Harper & Row, Pub., 1974), p. 26.

²Ibid., p. 12.

³Schuller, p. 52.

⁴James Dobson, Hide or Seek (Old Tappan, N.J.: Fleming H. Revell Co., 1974), p. 159.

stability in the individual. It is love from parents that helps to establish the secure personality in infancy. . . .

Love is the basis for effective personality development. The finest individuals are those who have been nourished in an atmosphere of love.¹

The findings of the psychology of personality indicate that fatherly love is the best possible motivation about which to integrate one's personality. Furthermore, fatherly love is a type of motivation which can be sustained. It is not subject to the fluctuations which most motivations undergo. It is based on a strong instinctive drive in human nature, and therefore can be easily taught to the child.²

Discipline

Regarding the importance of home training, Ligon and Smith say, religious and character education in the home are the "greatest source of impregnable strength."³ They also maintain that "the home is an indispensable force without which the other [good influences] are usually ineffective."⁴

Glasser also emphasizes the need for an atmosphere of love in the home and suggests that discipline and love must go together.

Children ordinarily learn by means of a loving relationship with responsible parents, an involvement which implies parental teaching and parental

¹Symonds, p. 357.

²Ernest Ligon, The Psychology of Personality (New York: Macmillan Co., 1944), p. 63.

³Ligon and Smith, The Marriage Climate, p. 204.

⁴Ibid., p. 239.

example. In addition, responsibility is taught by responsible relatives, teachers, ministers, and friends with whom they become involved. The responsible parent creates the necessary involvement with his child and teaches him responsibility through the proper combination of love and discipline.¹

Discipline and love, for Glasser, are not mutually exclusive alternatives, but parts of the same whole. "Discipline must always have within it the element of love."²

Josephine Edwards agrees with this point of view.

Children need a lot of loving at the turning-out-the-light time. They need a lot of loving every minute. Love is the balm which heals the wounds of the world.³

With regard to loving discipline, Cooper writes:

Children actually feel deprived if their parents do not correct them. Most youngsters flourish on loving discipline. It is a solid proof to a child--on the important level of the subconscious--that he is loved and cared about. Even teen-agers, we are told by the behavioral experts, want to be told when they make mistakes.⁴

Josephine Edwards suggests some other good points on child discipline that are worthy of consideration. "One of the greatest requisites in discipline is that the punishment fit the offense."⁵ "A beautiful and holy character is dependent upon obedience."⁶ "Reward and praise obedience, and punish disobedience every time. Never make an exception."⁷

¹Glasser, p. 16. ²Ibid., p. 19.

³Josephine C. Edwards, Children Can Be Taught (Nashville, Tenn.: Southern Pub. Assn., 1960), p. 37.

⁴Douglas Cooper, Living God's Love (Mountain View, Calif.: Pacific Press Pub. Assn., 1975), p. 117.

⁵Edwards, p. 39. ⁶Ibid., p. 27. ⁷Ibid., p. 30.

Behavior modification by positive reinforcement is suggested by Edwards in the last quotation above, even though she does not use those terms, and it is reiterated below.

"If children can see gains and results; if they can get warm praise, encouragement, and appreciation, they will run their legs off to help you."¹

Edwards views children as friends of parents and teachers. "The all-important thing is to have the friendship, love and confidence of the children committed to our care."²

Ligon and Smith emphasize this last point also. "You discipline only those children who make themselves your disciples. The key to successful discipline therefore, is not how, when or whether you punish, but how to win and keep the child's discipleship."³

All parents are faced with daily decisions with regard to child training. One author offers his book as "a practical guide" offering "concrete suggestions and preferred solutions for dealing with" these daily situations. He also claims that his book "sets forth basic principles to guide parents in living with children in mutual respect and dignity."⁴

¹Ibid., p. 21.

²Ibid., p. 63.

²Ligon and Smith, p. 55.

³Haim G. Ginott, Between Parent and Child (New York: The Macmillan Co., Avon Books, 1965), p. xiv.

Some authors are quite permissive and liberal in their attitudes toward child training. One example is Fitzhugh Dodson, a psychologist from Redondo Beach, California, who founded the La Primera Preschool. While he gives some helpful hints to fathers in one of his books, there are several areas in which his views differ sharply from less permissive, more conservative authors. He is against censoring what movies, TV shows, or books his children view;¹ he regards masturbation as normal and accepted;² he is opposed to sending high-school teenagers away to boarding schools;³ and he suggests fathers should acknowledge having romantic and sexual feelings toward their teenage daughters but should keep these feelings to themselves.⁴

Thomas Gordon is another author, whose attitudes toward child training and discipline are somewhat permissive. He has written several books on improving human relationships, including one on parent-child relationships.

Gordon, referring to Carl Rogers' book Client-Centered Therapy, admits "This book contains the origins of much of Dr. Gordon's philosophy and basic attitudes about persons."⁵

Although Gordon does not specifically label his book

¹Fitzhugh Dodson, How to Father (New York: New American Library, Signet Books, 1975), p. 203.

²Ibid., p. 232.

³Ibid., p. 260.

⁴Ibid., p. 271.

⁵Thomas Gordon, P.E.T.: Parent Effectiveness Training (New York: Peter H. Wyden, Plume Books, 1975), p. 329.

sociological or psychological in approach, he does identify it as "our humanistic philosophy."¹ His logic for training people for effectiveness is basically the same whether he is working with parents, teachers, school principals, leaders in industry, youth workers, or any other authority figure. He says, ". . . for a relationship to change in any significant way, he who holds the power must change."²

Gordon really views his training method as ". . . People Effectiveness Training . . . based on a theory of human relationships that is applicable to any and all relationships between people, not only to the parent-child relationship."³

The essence of Gordon's approach can be summarized by the following quotations.

How conflicts are resolved is probably the most critical factor in parent-child relationships. Unfortunately, most parents try to resolve them by using only two basic approaches, both of which are ineffective and harmful to the child as well as the relationship.⁴

In P.E.T. we refer to the two "win-lose" approaches to conflict resolution simply as Method I and Method II [In Method I, the parent wins and the child loses; in Method II, the child wins and the parent loses]. Each involves one person winning and the other losing--one gets his way and the other does not.⁵

It comes as a revelation to parents, locked in by tradition to either of the "win-lose" power methods of resolving conflicts, that they do have an alternative. Almost without exception, parents are relieved to learn that there is a third method. . . .

¹Ibid., p. xv. ²Ibid. ³Ibid., p. xii.

⁴Ibid., p. 149. ⁵Ibid., p. 153.

The alternative is the "no-lose" method of resolving conflicts--where nobody loses. In P.E.T. we call it Method III.¹

Method III, then, is a method by which each unique parent and his unique child can solve each of their unique conflicts by finding their own unique solutions acceptable to both.²

While much of what Gordon suggests is good and helpful, it is a more permissive approach to child training than some authors with a distinctively Christian approach can accept.

For example, James Dobson warns that the child-management philosophies of the past twenty years that advocate tolerance and permissiveness are unworkable and illogical in solving conflicts that involve rejection of parental authority by the child.

. . . many well-meaning specialists have waved the banner of tolerance, but offered no solution for defiance. They have stressed the importance of parental understanding of the child, and I concur, but we need to . . . know when to punish, how to set limits, and what behavior to inhibit. This disciplinary activity must occur within the framework of love and affection, which is often difficult for the parent who views these roles as contradictory.³

Adult Education in Small Groups

Some authors discuss this topic from the viewpoint of business management. The pastor, on the other hand, is working with a volunteer organization (the church), and it

¹Ibid., p. 194. ²Ibid., p. 200.

³James Dobson, Dare to Discipline (Wheaton, Ill.: Tyndale House Pub., 1971), p. 13.

poses some different kinds of problems than does the business community. Still, some of the principles and concepts in the field of business can be applied to the church.

Richard Walton suggests that confrontations on all levels among superiors and subordinates in industry can be helped toward a solution by a knowledgeable third-party consultant. He calls the end result "conflict resolution."

We increasingly understand that psychological and social energy is tied up in suppressing conflict, that conflicts not confronted may be played out in indirect and destructive ways, and that the differences that underlie interpersonal conflict often represent diversity or complementarity of significant potential value to the organization. An interpersonal or organizational system that can acknowledge and effectively confront its internal conflicts has a greater capacity to innovate and adapt.¹

One book suggests handling conflicts openly in order to solve them in church groups.

. . . it is blind obedience to the norm (especially prevalent in churches) that conflict is wrong or unchristian that sends individuals scurrying to the woods when conflict may be imminent. The problem with conflict, in most situations, is not that it will be destructive of the group--probably just the opposite is true--but its occurrence disregards the group norm that conflict is a no-no. Persons who try to deal openly with conflict are placed on the list of those to be avoided, shunned and cast out. In the minds of church members, any conflict is conflict gone awry. This group norm is highly debilitating to the life of the group because it gets in the way of possibilities for growth, change, and development.²

¹Richard E. Walton, Interpersonal Peacemaking: Confrontation and Third-Party Consultation (Reading, Mass.: Addison-Wesley Pub. Co., 1969), p. v.

²Speed Leas and Paul Kittlaus, Church Fights: Managing Conflict in the Local Church (Philadelphia: Westminster Press, 1974), p. 13.

Another author who recognizes the potential for conflict in local church groups writes: "From the first moment a young pastor steps into the pulpit or presides at a board meeting he is caught in the cross fire of conflicting expectations for the ministry."¹

Since the role of a pastor is perceived in different ways by different people, a pastor should expect some misunderstanding and criticism when starting something new, like conflict resolution in small groups. If he doesn't feel able to cope with certain criticism in this new area of group leadership, he had better not start a small-group ministry in his church. If he does decide the possibilities of success are worth the risk of criticism, however, there are books available that offer some help.

For example, Robert C. Leslie in Sharing Groups in the Church suggests that intimate group life fills an important gap in the lives of church members today that has been opened up by the increasing impersonalization in human relationships in modern secular culture.

Leslie sees the Biblical basis for the small intimate sharing group in the example of Jesus Christ and His twelve disciples who spent three and a half years in close contact with each other. Leslie believes that small sharing

¹Donald P. Smith, Clergy in the Cross Fire: Coping with Role Conflicts in the Ministry (Philadelphia: Westminster Press, 1974), p. 13.

groups offer "the best hope for church renewal."¹

Clyde Reid's book Groups Alive--Church Alive addresses itself to the effective use of small groups in the local church. He suggests that ". . . the average church anywhere can be greatly strengthened by the proper use of the power of the small group."²

One reason why small groups of church members meeting together offer hope for church renewal is the present lack of involvement by a significant number of members in the life and work of the church throughout the week without involvement in small groups. For too many, church is a place where people go one morning a week and then forget the other six and a half days. This problem is not unique to modern times, however. Ellen White wrote of similar conditions prevailing in some Adventist churches in the twelve years prior to 1900 when her sixth volume of the Testimonies for the Church was first printed.

Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not put them in to practice.³

¹Robert C. Leslie, Sharing Groups in the Church: An Invitation to Involvement (Nashville, Tenn.: Abingdon Press, 1971), p. 7.

²(New York: Harper & Row, Pub., 1969), p. 11.

³White, Testimonies for the Church, 6:426.

Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ.¹

Yet there are many people in the church whose concepts of the term missionary are limited to someone who works for Christ in a foreign country or to an activity which is reserved for doctors and ministers. Such a concept, however, is far too narrow.

These persons need first to be taught and disciplined at home. True faith and love for Christ would create in them a most earnest desire to save souls right at home. . . .

Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field.²

Since the church as a caring community is considered by many to be more easily discerned in a small-group setting, small groups are seen as helping to meet the need in the church for the renewal of spiritual life. It is hoped, therefore, that the present seminar may become a part of the solution for spiritually complacent Adventist families.

The impersonalization and depersonalization of our society has struck deeply into the life of the church and robbed us of our heart and warmth. To love Jesus' way, we have to really know and really care about one another as persons. It is precisely the awareness of lost contact with others that has

¹Ibid., p. 427.

²Ibid., pp. 427-28.

led so many to join or form groups.¹

One reason why the cocktail lounge is so eagerly patronized in America today is because it has been filling a need that isn't being met in the home, at work, or at church. In today's society, bartenders and hairdressers perform a function not unlike the minister, counselor, or psychologist as listeners and sounding boards for the release of the tensions and anxieties of their customers. One writer suggests that the renewal of the church today is centering in the "rediscovery of the lay ministry and small group fellowship."² Another writer, who sees the small group as a significant adjunct to the church, says,

The conclusion I've come to over the years is simple. The small groups of Christians meeting together can succeed--or fail. There is no magic in the "small group" itself, but when in that smaller group we experience the meeting of the Body of Christ for Ministry, exciting and positive things do happen.³

He continues by clarifying the relationship he sees between small groups and corporate worship in the church.

Does the small group replace the church? Not at all! The small group should never be viewed as a replacement for the congregational gathering. Nor is small group Bible study a substitute for preaching the Word. The healthy church has both the small-group-type activity and a strong corporate ministry

¹Lawrence O. Richards, Sixty-nine Ways to Start A Study Group and Keep it Growing (Grand Rapids, Mich.: Zondervan Pub. House, 1973), p. 13.

²Bruce Larson, Groups That Work (Grand Rapids, Mich.: Zondervan Pub. House, 1967), p. 23.

³Richards, p. 8.

of worship and Bible teachings.¹

While small groups for Bible study are one form groups in the church will take, the possibility of a counseling group led by a capable pastor or laymen is another.

Merle Ohlsen suggests that counselors ought to understand the dynamics of therapeutic groups. They also ought ". . . to recognize and use the therapeutic forces within a counseling group, to facilitate changes in their clients' behavior, and to help clients learn to assist others while they obtain assistance for themselves."²

Significantly, some small groups naturally occur in the church and these can be utilized to deepen spirituality instead of arranging contrived or artificial groupings. These natural groups are families. Other nonfamily groups in the church may be helpful and even necessary for lonely or isolated adults, and seminars can be arranged to aid in directing human lives constructively. This report suggests, however, that the family is God's answer to the expressed need of so many in American society today--fulfilling the desire to know and to be known, to understand and to be understood, to give and to receive love. It was God who established the family in Eden. He preserved it in the flood, and He emphasizes it throughout human history as is recorded by His inspired authors. From this point of view,

¹Ibid., p. 15.

²Merle M. Ohlsen, Group Counseling (New York: Holt Rinehart and Winston, 1970), p. ix.

the family is God's ideal human structure in which primary group intergenerational love relationships are to be experienced.

If small-group family seminars can help to awaken the Adventist Church to the potential of the Christian family today, the time invested will be well spent. But these seminars should not be considered substitutes for the family. Rather they are designed as helping agencies for the family.

The growing body of literature on church growth also has something to say about working in groups and for groups, especially for family groups, in evangelizing people in America and around the world.

Donald McGavran and Win Arn say:

. . . if you can win a whole family, it is better than if you pull someone out of the family. . . . I can illustrate it in the Sunday School movement in America. If a church brings in only children, many of them are going to fall away. But if the entire family can be reached as a unit, the stability of the converts will be much greater.¹

The First Baptist Church in Dallas, Texas, pastored by Dr. Wally Amos Criswell, has 15,000 members. It also has one of the ten largest Sunday Schools in America.

When Dr. Criswell first came [in 1944] the congregation was made up of many middle aged teachers and older folks. A massive drive was put on to attract young couples to the downtown church. . . . The largest group joining the church week by week is

¹Donald A. McGavran and Win Arn, How to Grow A Church (Glendale, Calif.: G/L Pub., Regal Books, 1974), pp. 33-34.

still composed of young families.¹

Overseas, the church growth emphasis should also be on winning families, according to Donald McGavran, referring to Africa as an example.

The strong sense of community, the tribalism which is the life of Africans, makes group accessions available to speed sound church growth. A trickle of converts, each ostracized by his family as he is baptized, is unnecessary in Africa.²

Family Enrichment

In a discussion of family enrichment such as this, it must be recognized that not all families are alike. Marvin Koller, a sociology professor at Kent State University, recognizes the wide variety and diversity among families in the following quotation.

It would be relatively easy to deal with family if it were a unique, simple social form. But such is not the case. Instead, an almost endless variety of families exists. There are families composed of single parents and their dependent offspring; childless couples; both parents with one to a dozen or more children; unmarried brothers and sisters trying to make a home for themselves in the absence of both parents; and young, middle-aged, or elderly couples struggling for existence.

There are "other" qualities that bring about variations in families. Some families are rural and some are urban. Some are deeply immersed in ethnic, religious, or racial experiences and others are not. Some are impoverished and others live at

¹ Elmer Towns, The Ten Largest Sunday Schools, and What Makes Them Grow (Grand Rapids, Mich.: Baker Book House, 1969), p. 40.

² Donald A. McGavran, How Churches Grow (New York: Friendship Press, 1970), p. 7.

the peak of prestige and opulence, with a myriad variations in between. Some have members who have been educated at the highest formal levels, while others have members who are illiterate. Some families are happy and content with their circumstances. Others are frustrated by conditions beyond their control. Some are at peace, others are at odds with the current social order.

For which family variant are we preparing, or should we be preparing, in family life study? In this text, we will emphasize that no ideal family, satisfactory to all, has yet been found or devised. Instead, there are families that have both strengths and weaknesses, abilities and disabilities, while individual family members try to follow some dimly defined model. Whatever models we choose, families of almost infinite variety will emerge, and these remain our central concern.¹

Some authors approach family enrichment more from the viewpoint of psychotherapy and behavior modification,² than from the perspective of helping small groups (families) in the local church.

Other authors have more of a sociological orientation. For example, Urie Bronfenbrenner, in his lead article in a recent book edited by Vaughan and Brazelton, asserts that more working mothers, fewer adults in the home, more single-parent families, and more children of unwed mothers are some of the major problems facing American families today. Because of these and other related factors in family disorganization, one sees change in American children that is building roots of alienation. The demands of the labor market, the popularity of day-care centers, the impact of television, and the nonavailability of parents to their

¹Koller, Families, A Multigenerational Approach, p. 2.

²See Erickson and Hogan, Family Therapy.

children are creating an impact of weakness in American families.

Says Bronfenbrenner: "The Future belongs to those nations that are prepared to make and fulfill a primary commitment to their families and to their children."¹

Bronfenbrenner urges Americans to be reawakened to a concern for fundamental values.

. . . among them [values] none should be more dear than a renewed commitment to the nation's children and their families . . . in the demanding and richly gratifying task of enabling the young to develop into competent and compassionate human beings.²

Other contributors in the same source wrote of parental deprivation in both dual-parent and single-parent families as an important problem to overcome. Another problem identified was how to define families in the light of current trends of immorality: ". . . we now define families as at least 1 adult and 1 child, acknowledging the separation of marriage from childbearing."³

The book ends on a positive note, however.

In answer to the question "can the family be saved?" my answer would be undoubtedly, yes, if we have the courage and the drive to tackle the complex organizations that we live in and make them work for us.⁴

In spite of the many forces and influences in modern society that threaten the family, this report takes the

¹Victor C. Vaughan, III, and T. Berry Brazelton, eds., The Family--Can It Be Saved? (Chicago: Year Book Medical Pub., 1976), p. 32.

²Ibid.

³Ibid., p. 235.

⁴Ibid., p. 306.

position that it is possible for family members to grow closer together in establishing a happy home. The following quotation undergirds this view.

Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another.¹

For a family to grow toward this ideal for the home will require careful communication. This topic will therefore be explored briefly as a part of the field of family enrichment.

Communication

The importance of communication between marriage partners and between parents and children is emphasized by one author:

Talk is absolutely essential in marriage. It's married strangers who quarrel most readily. Silence may be golden--sometimes. But silence can also kill. Buttoned-up lips too often indicate an unsteady heart. Without verbal spillways the tension inside becomes too great, and tragedy can result. The very first barrier to communication should be a danger signal.²

Yes, youth want help. They want guidance. They want restriction. They want love that cares enough to set some rules. They want consistent example. But too often these are lacking. In a shocking number of cases there is no real communication between parents and youth.³

¹Ellen G. White, The Adventist Home (Nashville, Tenn.: Southern Pub. Assn., 1952), p. 15. For additional quotations from Ellen White on the importance of the home, see appendix D.

²George E. Vandeman, Happiness Wall to Wall (Mountain View, Calif.: Pacific Press Pub. Assn., 1968), p. 46.

³Ibid., p. 60

Since families are smaller and more isolated today than they were formerly, family members look more to each other within the family unit to meet their emotional needs. One pastor identifies the four most basic emotional needs that the family ought to meet for its members.

Every person needs an intimate response. This involves tenderness, sensitivity, and appreciation of the special nature of one's personhood. . . .

. . . Second, there is the need for adventure. No life is emotionally whole without a sense of expectancy. . . .

. . . Our third basic need is for security. . . . If your emotional need for security is not being met by persons, you will inevitably seek it in becoming attached to material objects. . . .

. . . The final basic need I want to mention is recognition. You and I need to be singled out as special.¹

With regard to building effective parent-child relationships, Huffman asks four questions: 1) "Do I care enough to make any sacrifice for my children?" 2) "Do I take my child seriously as a person?" 3) "Do I respect the privacy of my children's personhood?" and 4) "Do I love my child enough to provide firm discipline?"²

Koller reports a formula for teenagers to use in getting along with their parents.

With tongue in cheek, one anonymous writer has suggested the following: Suggestions to teenagers on How to Get Along with Their Parents.

Don't be afraid to speak their language. Try using strange-sounding phrases like "I'll help you wash the dishes" and "yes."

¹John A. Huffman, Jr., Becoming A Whole Family (Waco, Tex.: Word Books, Pub., 1975), pp. 66-72, passim.

²Ibid., pp. 85-96, passim.

Try to understand their music. Play Glenn Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.

Be patient with the underachiever. When you catch your dieting Mom sneaking salted nuts, don't show your disapproval. Tell her you like fat mothers.

"Encourage" them to talk about their problems. Try to keep in mind that to them, things like earning a living and paying off the mortgage seem important.

Be tolerant of their appearance. When your Dad gets a haircut, don't feel personally humiliated. Remember its important to him to look like his peers.

And most vital of all: If they do something you consider wrong, let them know it's their behavior you dislike, not themselves.

Remember, parents need to feel they're loved!¹

Another aspect of family enrichment has to do with recreation. Marion Jacobsen suggests that

Families need a strong, happy sense of togetherness, and most parents want to help create it. But a family's actual experience of being together often proves to be uncomfortable if not painful. Personalities clash and interests conflict. . . .

. . . This book is about what parents can do to make family living fun--a happy, treasured experience that will reinforce and enrich family relationships for all the coming years.²

After many practical suggestions on family fun ideas at home and away from home, Jacobsen concludes her book with this good counsel: "Whatever else you do or don't do, enjoy the family God has given you while you have them."³

It is refreshing for a pastor to read books by other

¹Koller, p. 222.

²Marion Leach Jacobsen, How To Keep Your Family Together and Still Have Fun (Grand Rapids, Mich.: Zondervan Pub. House, 1973), p. 7.

³Ibid., p. 121.

pastors on family life that emphasize God's interest in families. Larry Christenson has authored such a book.

Most books on family life start with man, then try to include God as a helpful additive. A kind of celestial STP, guaranteed to pep up sluggish family life.

This book comes at it the other way around. The family belongs to God. He created it. He determined its inner structure. He appointed for it its purpose and goal. By divine permission, a man and a woman may cooperate with God's purpose and become a part of it. But the home they establish remains His establishment.¹

. . . the secret of good family life is simply this: To cultivate the family's relationship with Jesus.²

Russell Becker, a pastor who writes about helping families in the church, sees the solution for pastoral care as residing not in the pastoral staff alone but in a mutual ministry among the laity to one another, guided by the pastoral staff.

This solution is necessary, Becker believes, because the normative pattern of family life in America is "the isolated conjugal family in a highly mobile society."³ The circle of caring for others is thus drawn very small and all emotional needs and intimate caring must be provided by a very few others.

Therefore, an ongoing couples Christian concern

¹Larry Christenson, The Christian Family (Minneapolis, Minn.: Bethany Fellowship, 1970), p. 21.

²Ibid., p. 144.

³Russell J. Becker, Family Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), p. 21.

group was formed as a . . . ministry of the laymen to each other in mutual caring and burden bearing. . . . It is a natural constitution of the life of the congregation through which contemporary parents may minister to each other as parents.¹

Becker's couples Christian Concern Group has as its goal to be more than a self-serving introverted nurture group. It also wanted to embrace the concept of outward directed mission. The solution they arrived at was to consider the family members who worked outside the home as the missionaries from the nurture group who went out into the world. Says Becker:

At one and the same time the couples Christian Concern Group addresses itself to the crisis of purpose in the contemporary family and culture and the crisis of introversion and organizational self-serving which afflicts the churches. It is the family which sends a missionary to the world each day in the person of its breadwinner.²

In this way, the church members become the new extended family. The size of the group is ideally kept to six couples although it may vary from five to seven couples, and they found that "one meeting every other week was a frequency that could be sustained on a long-term basis."³

In addition to the books surveyed in preparation for this project, the writer also attended several seminars on various aspects of marriage, family life, child-training, and human relations,⁴ listened to tape recordings by family

¹Ibid.

²Ibid., p. 31.

³Ibid., p. 47.

⁴Institute in Basic Youth Conflicts, by Bill Gothard, Basic Seminar, Long Beach, Calif., 1971, and the Advanced and Pastor's Seminars, U.C.L.A., 1973; ACME Marriage Enrichment Seminar, Andrews University, 1973; Human Relations

life educators,¹ and surveyed one syllabus,² one doctoral dissertation,³ and two doctoral project reports⁴ that related to his report in some way. In addition, several other doctoral dissertations have been discovered which other students of family-life education may wish to consult.⁵

Workshop, by Dr. C. C. Crider, Andrews University, 1974; Marriage Enrichment Seminar, by Dr. Edward C. Banks, Andrews University, 1974; Family Leadership Seminar, by Drs. John and Millie Youngberg, along the banks of the Pere Marquette River, Michigan, 1974; and a Camp Au Sable Retreat, Family Seminar, by Drs. John and Millie Youngberg, Michigan, 1974.

¹The "Fun Family Forum," twelve one-hour cassette tapes, by Charlie Shedd, available from Creative Resources, A Division of Word, 4800 West Waco Dr., Waco, TE 76703; and the "Happy Christian Home," six one-hour cassette tapes by Tim La Haye, Family Life Seminars, P.O. Box 1299, El Cajon, CA 92022.

²Syllabus for "Together Again" seminar on Marriage by Shirley Macaulay, 6659 Sunset Circle, Riverside, CA 92505.

³John B. Youngberg, "A Study of Leadership Concepts and their Application in Family-life Education Training Courses in a Seventh-day Adventist Community" (Ed.D. dissertation, Western Michigan University, 1974).

⁴Elwood E. Staff, "An Inquiry into the Needs and Problems of the Seventh-day Adventist One-Parent Family" (D.Min. Project Report, Andrews University, 1974); Gordon G. Bietz, "The Development and Formative Evaluation of Instructional Materials and Procedures Designed to Teach the Concept of Christian Witness" (D.Min. Project Report, Andrews University, 1976).

⁵Ross Thomas Bender, "The Role of the Contemporary Family in Christian Nurture: A Theological Interpretation" (Ph.D. dissertation, Yale University, 1962); Samuel H. Cox, "Family Background Effects on Personality Development and Social Acceptance" (Ph.D. dissertation, Texas Christian University, 1966); John Frances Doherty, "A Study of Change in the Religious and Social Attitudes of 85 Members of the Christian Family Action Movement in a Suburban Parish" (Ph.D. dissertation, Fordham University, 1963); Jean Bonner Howell, "A Family Ministry Approach to Christian Education for

From the preceding pages, which have surveyed the literature of family enrichment, several conclusions may be drawn: (1) premarital preparation is advisable, (2) good marriages can be improved, (3) relationship crises often require counseling, (4) proper child training is very important, (5) a small group ministry can benefit Christian families, and (6) family relationships can be improved. In addition, two trends have been observed in the currently available literature. Firstly, most of the available information on family life is compartmentalized to deal separately with husband-wife or parent-child relationships. Very few works discuss the whole family together. Secondly, most works view these relationship problems as human interactions without much influence from God in the development of love for one another in families.

Studying family dynamics compartmentally and focusing on them outside the context of God's influences in building love in families are seen by this writer as

Southern Baptist Churches" (D.R.E., the Southern Baptist Theological Seminary, 1967); Margaret R. Owen, "A Philosophy for Christian Family Life" (Ph.D. dissertation, Columbia University, 1952); Arthur James Powell, "The Influence of Family Life in the Development of Christian Personal Morality" (Ph.D. dissertation, Southern Baptist Theological Seminary, 1963); Lawrence O. Richards, "Pre-evaluative Research on a Church/Home Christian Education Program" (Ph.D. dissertation, Northwestern University, 1972); Ernest Stricklin, "Christian Family Life Education Implied in the Covenant Life Curriculum of the Presbyterian Church in the United States" (Th.D. dissertation, Boston University School of Theology, 1964).

limitations in the available literature in the field of family enrichment.

An attempt has therefore been made, in this project, to develop a family spiritual enrichment seminar that will eliminate these two weaknesses.

Some Distinctive Features of
Home, the School of Love

Since the family-life seminars of which this writer is aware seem to follow one of three patterns, namely, (1) they are usually limited to one phase of family-life education, such as: (a) marriage enrichment or (b) parent-child relationships;¹ (2) they are often strongly teacher/leader centered rather than group centered; or (3) their goals are task oriented toward a different goal from the development of love, such as clarifying roles in family-leadership patterns; a need was perceived for a different approach.

The present seminar is therefore distinctive because it (1) includes elements that address themselves to developing love in divine-human relationships, marriage relationships, parent-child relationships, and sibling relationships; (2) it is centered partly in the small-group interaction process and partly in the seminar leader, rather than so exclusively centered in the seminar leader;

¹An exception to this rule is Youngberg, who includes family members of all ages and in their varying relationships to each other within the family.

and (3) its task orientation lies in helping families learn how to develop love at home for God, each other, and for those outside the family.

CHAPTER III

HOME, THE SCHOOL OF LOVE

Introduction

This chapter presents a context for "Home, the School of Love: A Seminar in Family Spiritual Enrichment." While the concept of the home is a very important part of this seminar, it is not the central issue. Love is the central issue, with the home as an important environment for nurturing the development of love for God and man. Therefore this chapter presents a context for love as well as for the family.

For convenience, the subject is divided into three parts. In part one, love as a part of the image of God in man is discussed. In the second section, the loss and the restoration of love as part of the image of God in man is given consideration. Thirdly, the importance of the home as a place for the development of love will be investigated.

Love as a Part of the Image of God in Man

Moses declares that "God created man in his own image."¹ The Apostle John asserts that "God is love."²

¹Gen 1:27.

²1 Jn 4:8.

While there is no statement in either the Old or New Testaments that explicitly connects these two ideas, one could deduce that when these two biblical statements are taken together love is a part of the image of God in man. To explore this hypothesis further will be the task of the next few pages.

The image of God in man is first mentioned in the scriptures in Gen 1:26, 27.

And God said, Let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. (*Italics mine.*)

To understand the nature of man at his creation requires a look into the meaning of the Hebrew words which are translated here as "image" and "likeness." The English word "image" is translated from the Hebrew word tselem.¹ This Hebrew word is translated once as "form" and sixteen times as "image."²

A second passage in Genesis where tselem is translated "image" with reference to man's original creation is found in Gen 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

¹Robert Young, Analytical Concordance to the Bible, (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 22d American Edition), p. 509.

²Ibid., "Index-Lexicon to the Old Testament," p. 51.

Both the Gen 1:26, 27 and the Gen 9:6 passages proclaim the exalted position of man because of the honor bestowed upon him by God at creation in making man in His own image.

There is a third passage, however, in which tselem does not refer to such a divine-human comparison. This third passage is Gen 5:3. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Tselem is used here to describe a human to human comparison which is different from the previously mentioned divine-human comparisons.

In this last reference, the word "likeness" is also used, as it was in Gen 1:26. The Hebrew word translated in these two places as "likeness" is demuth.¹ This word is translated once each as "fashion," "manner," "like as," twice as "similitude," and nineteen times as "likeness."²

The word "likeness" is also used in Gen 5:1, 2.

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

It can be seen from these verses that the same two Hebrew words, tselem and demuth, are used to describe the similarity of relationship between God and man as are used to describe the similarity of relationship between Adam and

¹Young, p. 608.

²Ibid., "Index-Lexicon to the Old Testament, p. 14.

Seth. One must be careful, however, not to stretch these similarities too far. Whereas Adam and Eve were related to God by creation, they were related to Seth by procreation--and there is as vast a difference between these two methods of generation as there is between divine beings and human beings.

While believing that man is a whole person,¹ he can still be discussed compartmentally. Therefore four suggested ways in which Adam was like God can be stated briefly as socially, mentally, spiritually, and physically.

Socially, Adam and Eve were created to be together, to love each other, to live in harmony with one another in a satisfying and close personal relationship. The fact that God is not alone but exists as three persons comprising the one triune Godhead suggests the sociability of the Creator. It also provides a strong suggestion of God as one who loves.

Mentally, Adam and Eve were capable of engaging in a meaningful relationship with each other and with God. They were also entrusted by God with the responsibility of having dominion over the flora and fauna of the world, which would have required the exercise of intelligence and wisdom.

¹For a discussion of the scriptural emphasis of man as a whole person and not as a dualistic or pluralistic being, see G. C. Berkouwer, Man: The Image of God (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1962), pp. 77, 203; and Sherrill, pp. 190-91.

Spiritually, man was created with the capacity for knowing, understanding, and worshipping his creator. This capacity for expressing love and adoration for divine beings and to exercise decision-making abilities on the moral level in distinguishing right from wrong, such as at the tree of knowledge of good and evil, also set man apart from the rest of the creatures of earth.

It is suggested by some that man also bore a physical resemblance to God.

Created to be "the image and glory of God" (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory.¹

While the similarities between God and man have been described in this section under four separate headings, man is none the less to be regarded as a holistic being. Greek philosophers have suggested a dichotomy in human nature as both body and soul, while Hebrew thinkers saw man as a unity.² It is from the latter source of antiquity that Christianity has a greater affinity.

The Loss and Restoration of Love as a Part
of the Image of God in Man

Biblical revelation has informed us that man fell from his high position of likeness to God when he disobeyed

¹White, Education, p. 20.

²Sherrill, p. 191.

God and committed sin.¹ God had forbidden Adam and Eve to eat of the fruit of the tree of knowledge of good and evil. The consequence of disobeying this prohibition was separation from God, Who is the source of life. The natural result of separation from God was a diminishing of every aspect of the image of God in man.

The Scriptures plainly declare both modern man's inheritance of the death penalty through the transgression of man's first parents and the possibility of the restoration of life through Christ. "For as in Adam all die, even so in Christ shall all be made alive."²

The extent to which man has lost (by his fall into sin) the image of God in which he was originally created is appalling. The first hint of what man had lost is given in Gen 3:7-24. Some of these losses here indicated include an awareness of their nakedness followed by shame; fear of God; blaming each other; the cursing of the serpent; the promise of the Savior's future death; the husband to "rule over" the wife; cursing the ground; eventually returning to dust; animals dying so "coats of skins" could be made for clothing; and losing his beautiful garden home. The depravity of sinful man is described further in Rom 1:18-32, where three times God is said to have given men "up" or given them "over" to their "uncleanness," their "vile

¹See Gen 3:1-19 for a description of the Fall.

²1 Cor 15:22.

affections," and "to a reprobate mind," because they were "filled with all unrighteousness." This great loss is portrayed still further in the following quotation.

Through sin the divine likeness [in man] was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed.¹

Since the whole image of God in man was marred by sin, and since the capacity to love is understood to be one feature of the image of God in man, it follows that man's capacity to love was also seriously impaired. Any attempt to restore the image of God in man must also include the restoration of man as a lover of God and man.

Since man's fall in Eden, it has ever been God's plan for a complete restoration in man of the image of God. This restoration is the great objective of the plan of redemption.

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized--this was to be the work of redemption. This is the object of education, the great object of life.²

The importance of this restoration is emphasized in the following quotation:

Though the moral image of God was almost obliterated by the sin of Adam, through the merits and powers of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the

¹White, Education, p. 15.

²Ibid.

city of God as a conqueror.¹

This restoration of God's image in man is not to be accomplished by man's own works of righteousness. Instead this transformation of character results from an experience of righteousness by faith in Jesus Christ.

The above quotation stated clearly that this change takes place "through the merits and powers of Jesus" and that "Jesus will give it [the moral image of God] to him [man]." (Italics mine.) It is true therefore that, "None but Christ can fashion anew the character that has been ruined by sin."²

In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image, but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. . . . The last lingering traces of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord.³

It is evident from these statements that the restoration of the image of God in man will include a complete restoration of the physical, mental, spiritual, and social

¹Ellen G. White, Review and Herald, June 10, 1890, as quoted in Francis D. Nichol, ed. The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Pub. Assn., 1957), 6:1078.

²White, Desire of Ages, p. 38.

³Ellen G. White, The Great Controversy (Mountain View, Calif.: Pacific Press Pub. Assn., 1950), pp. 644-45.

powers to their original purity.¹ This holistic restoration embodies character development in all of its aspects, including man's capacity for giving and receiving love. This character development is precisely what God is waiting for in order to return to earth again.

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ (2 Peter 3:12 margin).²

The centrality of love in character development as it relates to the restoration of the image of God in man is indicated by the nature of God.

"He that loveth not, knoweth not God; for God is love."³ Since God is love, and since man was created in God's image, the restoration of the image of God in man must also include the restoration in man of love--love for God and love for man. The importance of love for God can be seen in the following quotation:

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. To love Him, the infinite,

¹For additional Ellen G. White quotations on the restoration of the image of God in man, see appendix A.

²Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald Pub. Assn., 1941), p. 69.

³1 Jn 4:8.

the omniscient One, with the whole strength, and mind, and heart means the highest development of every power. It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored.¹

The importance of love for man, can also be seen in this same work.

Like the first is the second commandment-- "Thou shalt love thy neighbor as thyself." Matthew 22:39. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts.²

This same author identifies the connection between love and the purpose of the incarnation of Christ in the following words:

It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might recreate the image of God in man; and whoever turns men away from Christ is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. (Italics mine.)³

Another statement from this same author equates God's character with love. ". . . the character of God, whose likeness we are to receive, is benevolence and love."⁴

¹White, Education, p. 16. ²Ibid.

³White, Desire of Ages, p. 478.

⁴Ellen G. White, Patriarchs and Prophets (Mountain View, Calif.: Pacific Press Pub. Assn., 1913), p. 595.

Another author who identifies love as the essential primary element in the image of God is G. C. Berkouwer.¹

To clarify the relationship between love and law, Ellen White states that:

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society.²

Thus one can see that love is a vital ingredient, if not the central quality, in the restoration of the image of God in man. Even the biblical concept of the remnant people who "keep the commandments of God"³ encompasses the principle of love--"For this is the love of God, that we keep his commandments."⁴ "Love is the fulfilling of the law."⁵ "If we love one another, God dwelleth in us, and his love is perfected in us."⁶ "Only the service of love can be acceptable to God."⁷

There is nothing that Christ desires so much as agents who will represent to the world His spirit and character. There is nothing that the world needs so much, as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.⁸

¹Berkouwer, pp. 49, 60.

²White, Education, p. 76. ³Rev 12:17.

⁴1 Jn 5:3. ⁵Rom 13:10. ⁶1 Jn 4:12.

⁷White, Patriarchs and Prophets, p. 42.

⁸White, Christ's Object Lessons, p. 419.

Therefore, love for God and man in the life of the Christian is the goal to be sought, the experience to be desired, and the highest form of motivation in character development. When genuine love for God and man are present in the life of a Christian, he will live a life characterized by obedience to God and helpfulness toward people. To assist people in experiencing deepening love relationships with God and man is therefore the primary goal of the seminar project reported in this paper.

It is recognized, however, that much more time will be spent by the participants outside the seminar than in one. Some degree of love is already developed, or underdeveloped, in every home before the participants come to the seminar. Likewise, the development of love will continue to be a life-long process after the seminar is over.¹ Because of this, the home needs to be recognized as the place where love is really going to be developed with continuity.

It needs to be emphasized at this point that the meaning of the word love is explored, and hopefully clarified, in chapter I of this report. To understand the development of love in the home, the reader should familiarize himself with the material on love in chapter I. It will be stated here briefly, however, that love is a word that describes a whole range of personal, human experiences.

¹For additional quotations on love by Ellen White, see appendix B.

It is not just an isolated, abstract idea. Yet it cannot be completely understood in sociological terms. The meaning of love for the Christian is rooted in its theological, Judeo-Christian undergirding as found in both the Old and New Testaments.

Love is understood best when one sees it in the context of God's love for man and in its relationship to the home. Perhaps this is why the biblical description of love so often involves the home. For example, God's love in the Old Testament is variously compared to a father's love for his child (Hos 11:8), a mother's love for her child (Is 49:15), a husband's love for his harlot wife (Hos 1:2ff), and His covenant love for His chosen people (Dt 7:6-9). In addition, God's people are commanded in the New Testament to love their enemies (Mt 5:44), to love their neighbor as themselves (Mt 22:39), and to love each other as Jesus has loved them (Jn 13:34). While husbands are urged to love their wives as themselves (Eph 5:33), as Christ loved the church and gave Himself for it (Eph 5:25), wives are urged to reverence their husbands (Eph 5:33). These comparisons of the love experience are all set in the framework of human interpersonal relationships, either among family members within the home or as family members relate to people outside their homes. It is suggested in this study, therefore, that the home is the crucial place for the development of love.

The Home as a School for the Development of Love

It is in the home that the early lessons of childhood are learned. The home is therefore the child's first school.¹ The Christian family is to be a training school from which children are to graduate to a higher school in the mansions of God.²

It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life--lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important then, is the school in the home.³

Jesus secured His education in the home. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home and faithfully and cheerfully acted His part in bearing the household burdens. He who had been the commander of heaven was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph.⁴

Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years.⁵

¹Ellen G. White, Child Guidance (Nashville, Tenn.: Southern Pub. Assn., 1954), p. 17.

²White, The Adventist Home, p. 547.

³White, Child Guidance, p. 17.

⁴Ibid., pp. 19-20.

⁶Ibid., p. 193.

One pair of authors suggests that most children would do best in school if they were to stay in their homes and be cared for by their own parents until they reach their Integrated Maturity Level (I.M.L.), which is not usually reached until the child is from eight to ten years old.¹

Erik H. Erikson, who is credited by one writer² as having blazed the trail in the developmental psychology of religion and having made his great contribution by hypothesizing "an eight-stage series of life crises that includes what happens to people from birth to death,"³ suggests that:

The most fundamental prerequisite of mental vitality . . . is a sense of basic trust, which is a pervasive attitude toward oneself and the world derived from the experiences of the first year of life. By "trust" I mean an essential trustfulness of others as well as a fundamental sense of one's own trustworthiness.⁴

If the parental home were a place where the pre-school child would learn the first lessons of basis trust, would he not be off to the best possible start in his young life? The biblical record reveals that the home can be a

¹For details on this concept see Raymond S. Moore and Dorothy N. Moore, Better Late Than Early: A New Approach to Your Child's Education (New York: Reader's Digest Press, dist. by E. P. Dutton & Co., 1975).

²See John J. Gleason, Jr., Growing Up to God: Eight Steps in Religious Development (Nashville, Tenn.: Abingdon Press, 1975).

³Ibid., p. 17.

⁴Erik H. Erikson, Identity: Youth and Crisis (New York: W. W. Norton & Co., 1968), p. 96.

successful nurture center. It was for Moses (Ex 2:1ff), for Samuel (1 Sam 1:19ff), for Jesus (Mt 1:23ff; 2:11ff; Lk 1:40ff; etc.), and for Timothy (2 Tim 1:5; 3:14, 15).

One author observes that Timothy "learned the Scriptures well from mother and grandmother. It is clear that [for Timothy] nurture was a family affair. And it still is."¹

The same author suggests that,

While all Christian education is not to take place in the home, a "family relationship" or "family feeling" is to be of concern in every teaching/learning setting. Rather than abandoning the home as the nurture center for children in favor of an imitation of school, we are to reaffirm the centrality of the home, and take seriously our task of devising educational systems which will support parents in that task.²

While parents "still are the primary socialization agents for young children,"³ not all of a child's religious education takes place in his home or by the members of his family.

. . . friends, teachers, parents, and God can establish a quality of relationship that enhances feelings of esteem, changes the way of perceiving the self, and helps young people to believe in their worth and significance.⁴

Regarding the influence of a parochial school in addition to the home, one author states:

¹Lawrence O. Richards, A Theology Christian Education (Grand Rapids, Mich.: Zondervan Publishing House, 1975), p. 195.

²Ibid., p. 36.

³Ibid., p. 194.

⁴Strommen, Five Cries of Youth p. 26.

The relevant empirical research suggests that superior religious learning in school-age children tends to be produced by a simultaneous combination of church-sponsored school and religiously-oriented nonschool (for example, family) learning environments, as contrasted to the level and quality of religious learning produced by either the church-sponsored school or the religiously-oriented non-school environments taken alone.¹

He also points out that religious instruction is not limited to the family or the school but it takes place in the child's little society, "be that society the family, the school, the formal religion class, or an informal peer-group association."²

Regarding a weakness in research on religious education (wherever it takes place), Strommen notes that:

. . . most of the published research in religion is cross-sectional rather than longitudinal in time. There are precious few studies which enable one to trace religious development over a period of time.³

Some of the parents in America provide little or no positive religious education for their children. The atheistic or agnostic families may not be interested in providing religious instruction, while some religiously oriented families do not believe they are adequately trained to do so. By way of contrast, Adventist families generally desire to

¹James Michael Lee, The Shape of Religious Instruction (Mishawaka, Ind.: Religious Education Press, 1971), p. 7.

²Ibid., p. 27.

³Merton Strommen, ed., Research on Religious Development: A Comprehensive Handbook (New York: Hawthorn Books, 1971), p. xiv.

provide for their children's religious instruction while they are at home, school, church, and elsewhere. In common with other families in America, they vary in their ability to fulfill this desire, and, in some cases, they do not adequately perceive their deficiencies in parent-child relationships.¹ The church has the opportunity and the responsibility to help parents provide for their children's religious training. This is most effectively accomplished when there is a consistency between the two.

. . . All the Sunday school lessons, all the catechism classes which emphasize that God is love, that God is forgiving, and that there is such a thing in the Christian faith as redemption may fall on deaf ears if a child has at home experienced from his first gods [his parents] the feeling lessons that he or she is worthless. . . .²

As parents are helped to love each other, to establish a climate of trust, and to begin communicating with their teenage children a revolution ensues in the home. At least half the parents of church youth would profit from education to bring about such changes.³

Another positive influence of which Christian families can avail themselves is the Christian school.

The teachers in Christian schools need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object

¹When Kenneth Keniston analyzed the families of the "Chicago Seven" criminals, he found that their parents believed they were loving. See Kenneth Keniston, Youth and Dissent: The Rise of a New Opposition (New York: Harcourt Brace Jovanovich, A Harvest Book, 1971).

²Gleason, p. 51.

³Strommen, Five Cries of Youth, p. 49.

of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose.¹

One of the best biblical statements on the importance of the home as a training center for love is Dt 6:4-8.

Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

In commenting on these verses, one author states his opinion that

. . . The critical location for Bible teaching is not the classroom but rather the household. . . . It is in life itself, where Bible truths are to have meaning for us as whole persons, that their communication must center.²

To conclude this chapter, the following quotation is offered.

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home.

¹Ellen G. White, Fundamentals of Christian Education (Nashville, Tenn.: Southern Pub. Assn., 1923), p. 436.

²Richards, A Theology of Christian Education, p. 193.

becomes a school where the parents serve as under-teachers, while Christ Himself is the chief instructor.¹ (*Italics mine.*)

¹White, The Desire of Ages, p. 515; for additional quotations on the importance of the home as a training school for love, see appendix C.

CHAPTER IV

THE BENTON HARBOR SEMINAR

Introduction

This chapter describes the arrangements for, the content of, and the evaluation data reported from the first seminar on "Home, the School of Love." Part one of this chapter will discuss the arrangements for the writer's first seminar; part two will relate the steps involved in conducting the seminar in the Benton Harbor, Michigan, Seventh-day Adventist Church; and part three will report the evaluation data.

Arranging for the Seminar

Gaining Approval from the Benton Harbor Church

One of the writer's goals while he was in residence in Michigan as a student at Andrews University was to conduct one seminar in the vicinity of the University. Conversations with C. Raymond Holmes, pastor of the Benton Harbor Seventh-day Adventist Church, led to the decision that a seminar on the home would be beneficial to the church and would provide a testing ground for the seminar, "Home, the School of Love."

The city of Benton Harbor is located about thirteen miles north of Berrien Springs. The writer

subsequently attended a church board meeting at the Benton Harbor Adventist Church and secured its approval to conduct his first family seminar there in the church facility.

Staffing the Seminar

In staffing the seminar, the writer's intent was to provide more than a "one-man-show." It was his philosophy that every seminar participant would bring to the seminar his own background of experience as a member of his own family of origin. In addition, each participant would bring his experiences with him as a member of his family of procreation. Therefore, in the family seminar, the participants were viewed as a group in which every learner was also a teacher, and every teacher was also a learner. In this way the participants were considered a part of the staff of resource people, sharing insights from their own lives.

Beyond this, a need was perceived to provide child care for the younger family members who would be too immature to be involved in the group process or to help make the decisions that would be necessary for families to improve their lives together. Therefore, several Andrews University undergraduate students were contacted and interviewed by Elder Holmes and the writer together. These students agreed to take care of the children age eight and under.

To provide the primary leadership for the seminar,

three Doctor of Ministry students were invited to join the writer in planning and conducting the seminar. Andre Stijnman agreed to lead in discussions on family worship, corporate worship, and the influence of television on the family; Desmond Cummings, Jr., planned to direct a section on love discipline; and C. Raymond Holmes was assigned as a group leader and participant because of his already established leadership role as the pastor of the church. In addition, Richard Lange was invited to present the witnessing module during the fifth group session. The writer was the overall leader and was responsible for the remaining subjects of the seminar. To build up a reservoir of confidence and goodwill with the congregation, he and his family attended the Sabbath services of the Benton Harbor Church for a period of about nine months in all, approximately six months before the seminar and three months after the seminar.

During his involvement at the Benton Harbor Church, opportunities were given for the writer to preach several sermons, assist during Sabbath School and worship services, and assist, when needed, in teaching a Sabbath School class. Friendships were developed between the writer's family and some of the other families of the church. These contacts were helpful in introducing the seminar leader to the congregation before the seminar began.

Conducting the Seminar

Invitations

Elder Holmes mailed a letter of invitation and an application blank to register for the seminar¹ to all of his church members. The seminar was scheduled to begin in the Benton Harbor Church at 11:00 o'clock on Sabbath morning, November 16, 1974, and to end at 3:30 o'clock Sabbath afternoon, November 23, with meetings each evening except Sabbath and Friday. The members were invited to register by November 16.

Schedule

The schedule of meetings was as follows:

11:00	a.m. Sabbath	Nov. 16	Worship Service	1 hr.
7-8:30	p.m. Sunday	Nov. 17	1st Group Session	1½ hrs.
7-8:30	p.m. Monday	Nov. 18	2nd Group Session	1½ hrs.
7-8:30	p.m. Tuesday	Nov. 19	3rd Group Session	1½ hrs.
7-8:30	p.m. Wednesday	Nov. 20	4th Group Session	1½ hrs.
7-8:30	p.m. Thursday	Nov. 21	5th Group Session	1½ hrs.
11:00	a.m. Sabbath	Nov. 23	Worship Service	1 hr.
1:30-3:30	p.m. Sabbath	Nov. 23	6th Group Session	2 hrs.
			Total	11½ hrs.

Format of the Seminar Meetings

The seminar format that may be helpful in understanding how each session was organized will be presented next in the form of a series of charts.

¹See appendix E for a sample copy of the letter of invitation and the application blank.

CHART I

INTRODUCTORY MEETING, SABBATH, NOVEMBER 16, 1974

Objective: To introduce the seminar.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Invocation	Prayer for God's blessing and guidance in worship service as we focus on the family	Personal thought given to content of prayer in advance of service	11:00 a.m., Benton Harbor Adventist Church
2. Opening hymn	Congregational singing	Church Hymnal, #145, "Oh Love That Wilt Not Let Me Go"	11:02 a.m.
3. Scripture and prayer	Read aloud by Andre Stijnman	Dt 6:4-7	11:07 a.m.
4. Children's story	Bob Cowan gathered little children up front and told story about how hornets work together to build their home; application to people	Visual aid of large, genuine hornets nest borrowed from neighbor; encyclopedia article on hornets	11:12 a.m.
5. Sermon	Bob Cowan preached for 30 minutes, expository sermon: Love for God taught in the family is the goal of the Christian and of the seminar	Preaching portion: Dt 6:4-7 See Appendix E for sermon outline	11:30 a.m.
6. Closing hymn	Congregational singing	Church Hymnal, #343, "I Love Thee"	12:00 noon
7. Benediction	Local Elder leads out	Prayer of enablement to accomplish goals presented	12:05 p.m.

CHART II

FIRST GROUP SESSION, SUNDAY, NOVEMBER 17, 1974

Objectives:

1. To promote an atmosphere of warmth, friendliness, and welcome for participants.
2. To gather information from participants about their degree of love for God, family, and others at beginning of seminar via Family Survey.
3. To explain what will be happening in the seminar during the week.
4. To present the fundamental goals of developing love for God and man.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Make personalized name tags	Express creativity, personality, and individuality so people can get to know each other better	Table provided with multicolored paper, scissors, glue, hole punch, yarn, colored felt pens	7:00 p.m. - Junior Room Church Basement
2. Fill out 14 page "Family Survey"	Multiple choice questionnaire	Questionnaire developed for Family Seminar by Bob and Janet Cowan, 64 categories, each having from 2-9 alternative choices. See appendix E for "Family Survey"	7:30-8:00 p.m. Junior Room
3. Punch- refreshments	Mixing and mingling, informal fellowship; break tension of intense concentration	Served at table in back of room	8:00-8:15 p.m. Junior Room
4. "Home, The School of Love: orientation	Pass out one page handout, leader read and emphasize a few quotations	See appendix E for orientation sheet	8:15 p.m. Junior Room
5. Dismiss Children ages 1-8			8:30 p.m. 7:00-8:30 p.m. Child Care Center

CHART III

SECOND GROUP SESSION, MONDAY, NOVEMBER 18, 1974

Objectives:

1. Allow time for feedback from first group session.
2. To motivate families to develop a private devotional life.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Opening prayer	Stand with bowed heads	Leader or participant.	7:00 p.m. Junior Room
2. Feedback	Sit in circle facing each other; share reactions from name tags, questionnaires, and orientation	Leader ask initial question or two and guide full group discussion	7:02 p.m. Junior Room
3. Presentation: A private devotional life is essential in building a love relationship with God	Leader and participants seated; handout circulated; read aloud by leader	"The Key To Success In Christian Living Is A Private Devotional Life," by R. H. Cowan. "A Clarion Call to God's People to Come Back to God's Book" by R. H. Pierson, <u>Review & Herald</u> , Oct. 31, 1974, pp.4-6	7:30 p.m. Junior Room
4. Small group activity in family groups	Team up as families and discuss "What can we do as a family to encourage each person to develop a private devotional life"	Ideas generated from within the family, possibly stimulated by presentation	7:45 p.m. Junior Room
5. Sharing time	Reassemble as large group and report family ideas for all to hear	One member of each family reports to large group	8:05 p.m. Junior Room
6. Closing prayer	Stand with bowed heads	Leader or participant	8:30 p.m. Junior Room
Children ages 1-8			7:00-8:30 p.m. Child Care Center

CHART IV

THIRD GROUP SESSION, TUESDAY, NOVEMBER 19, 1974

Objectives:

1. To help the participants to understand the importance of conducting regular family worship in the home in order to aid in developing love for God and man.
2. To suggest ideas on how this goal might be accomplished.
3. To help the participants to begin planning one Friday evening worship at home.
4. To share ideas with one another for future family worships.

Instructional Content	Process	Sources	Schedule Time and Place
1. Opening prayer	Stand with bowed heads	Des Cummings	7:00 p.m. Junior Room
2. Sharing time	Sit in circle as a full group; share ideas on developing a private devotional life	Leader encourage discussion	7:02 p.m. Junior Room
3. Presentation: "Family Worship"	Andre Stijnman read his paper on "Family Worship" See appendix E for sample copy; handed it out after presentation	Andre Stijnman, handout on "Family Worship"	7:30 p.m. Junior Room
4. Small group activity	Divide up into family groups and plan for family worships in general and for this coming Friday evening in particular with longer range plan for the next 30 days	Family members talking among themselves	7:45 p.m. Junior Room
5. Sharing time	One member of each family share the family's plans for family worship, after full group has reassembled	One member per family	8:05 p.m. Junior Room
6. Closing prayer	Standing		8:30 p.m. Junior Room
Children ages 1-8			7:00-8:30 p.m. Child Care Center

CHART V

FOURTH GROUP SESSION, WEDNESDAY, NOVEMBER 20, 1974

Objective:

To stress the importance of communication within the family as necessary to the development of love between family members.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Opening prayer	Standing in a circle	Leader or participant	7:00 p.m. Junior Room
2. Announcement of evening topic "Communication in the family" and introduction of resource person Andre Stijnman	Leader standing, participants seated in a circle	Bob Cowan	7:01 p.m. Junior Room
3. "The Influence of Television on family communication"	Andre's oral presentation; handout distributed when finished with oral presentation	See appendix E for handout (Not available at this time)	7:02 p.m. Junior Room
4. "Communication between parents and teenagers"	Des Cummings oral presentation, use of blackboard and poster board for visual aids	No handout distributed	7:22 p.m. Junior Room
5. Charlie Shedd's five gifts that will guarantee a turned-on marriage"	Bob Cowan distributed three handouts and highlighted the one on "Charlie Shedd's five gifts..."	See appendix E for handouts "Charlie Shedd's Five Gifts . . ." and "When I Stopped Praying for My Family," and "Time"	8:02 p.m. Junior Room
6. Small group discussion	Teenagers and Juniors form one group; adults form three groups	Cowan, Holmes, Stijnman with adults; Cummings with teenagers and juniors	8:10 p.m. Junior Room
7. Closing prayer	Standing	Ray Holmes	8:30 p.m. Junior Room
Children ages 1-8			7:00-8:30 p.m. Child Care Center

CHART VI

FIFTH GROUP SESSION, THURSDAY, NOVEMBER 21, 1974

Objectives:

1. To show that deep, genuine love for God and family will overflow in love for all others outside the family.
2. To show that love for others will be expressed by witnessing to them about Jesus.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Opening prayer	Standing in a circle	Leader or participant	7:00 p.m. Junior Room
2. Introduction of resource person, Richard Lange		Bob Cowan	7:01 p.m. Junior Room
3. "Earth: Theater of the Universe" introduced and presented as a new witnessing tool	Speaker standing, participants seated facing screen	Richard Lange, oral introduction then 29-minute multimedia presentation with color slides and cassette tape recording; presentation books displayed and offered for sale	7:02 p.m. Junior Room
4. Question and answer period		Richard Lange	8:15 p.m. Junior Room
5. Closing prayer Children ages 1-8			8:40 p.m. Junior Room 7:00-8:30 p.m. Child Care Center

CHART VII

WORSHIP SERVICE, SABBATH, NOVEMBER 23, 1974

Objectives:

1. To explain that Jesus' goal for the Christian is that he love others as Jesus loved him.
2. To motivate the congregation to become involved in developing this deep love.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Invocation	Prayer for God's blessing and guidance in worship service as we continue to focus on the family	Personal thought given in advance of service	11:00 a.m. Benton Harbor Adventist Church
2. Opening hymn	Congregational singing	Church Hymnal, #142, "Love Divine"	11:01 a.m.
3. Scripture and prayer	Read aloud by C. Raymond Holmes	Jn 13:31-35	11:07 a.m.
4. Children's story	Bob Cowan gathered children up front and told them a story of personal experience; lesson: obedience	"When Bobby Got Bitten by a Donkey"	11:12 a.m.
5. Sermon	Bob Cowan expository sermon; 30 minutes, "Jesus Gave a New Commandment: Love Others as He Loved Us"	See appendix E for sermon outline	11:30 a.m.
6. Closing hymn	Congregational singing	Church Hymnal, #533, "On a Hill Far Away"	12:00 Noon
7. Benediction	Des Cummings	Prayer for enablement to accomplish goals presented	12:05 p.m.

CHART VIII

SIXTH GROUP SESSION, SABBATH, NOVEMBER 23, 1974

Objectives:

1. To present the need for discipline within the framework of love among family members.
2. To discuss methods to improve discipline in love in home.
3. To permit participants to evaluate seminar.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Opening prayer	Standing in a circle	Bob Cowan	1:30 p.m. Benton Harbor Adventist Church
2. Sharing of Friday evening family worships at home	Large group discussion	One member of each family reported on previous night; Bob Cowan discussion leader	1:32 p.m.
3. "Love Discipline"	Oral presentation	Des Cummings	1:45 p.m.
4. Response to talk on "Love Discipline" Questions about entire seminar	Large group discussion	Bob Cowan, discussion leader	2:30 p.m.
5. Evaluation of seminar	Evaluation forms passed out and completed by participants	See appendix E for evaluation form	3:10 p.m.
6. Planning for future meeting	Discussion by large group	Decided on Sabbath, December 14 for potluck and posttest survey	3:25 p.m.
7. Gift books offered to participants	Elder Holmes, announcement	Choice of one book per family <u>Happiness Homemade or By Faith I Live; Bible Readings for the Home</u> (one for each family)	3:28 p.m.
8. Closing prayer	Standing	Elder Holmes	3:29 p.m.
9. Song	Spontaneously led by a participant	"Blest Be the Tie that Binds"	3:30 p.m.
10. Offering	Announcement that an offering basket would be near exit door to help with expenses	Elder Holmes	3:31 p.m.
Children Ages 1-8			1:30-3:30 Child Care Center

The Data Reported

There were two kinds of data gathered from the participants: (1) an evaluation sheet at the sixth group session and (2) a pretest and posttest "Family Survey." They will be reported in the sequence listed above.

Evaluation Sheets

The evaluation sheets were distributed to all present, and forty-six people completed and returned them at the sixth group session. Each sheet contained four subjective questions and one objective question. A brief summary of the evaluation forms will be provided here.¹

The first question was "What happened in the Seminar that was the most helpful to you?" A wide variety of responses to this question were given. Some responses were subject oriented. They mentioned topics like "daily devotionals," "love discipline," "communication," and "television." Other responses were leader oriented. They expressed appreciation for specific leaders on the staff. Still others responded by expressing favor toward the openness of the group process and sharing of ideas that took place in the relaxed atmosphere of the informal fellowship. One participant appreciated "having children cared for so you [could] function with all your thoughts." There were no negative comments offered here. The most common

¹For a verbatim summary of evaluation sheets, see appendix E.

response to the question was "everything," or "all of it."

Question two was: "What happened in the seminar that was the least helpful to you?"

Three people responded that the Thursday evening film on witnessing was the least helpful. Other responses suggested the television presentation because they didn't "have one anyway," the seminar "went too fast," there was "not enough time given to each subject area," and "I work all day and in the evening I am very tired." The most common response to this question was that "nothing" was least helpful or "everything was helpful."

Question three asked: "What suggestions would you have to improve the seminar?"

The answers to this question suggested having "more evenings" devoted to the seminar, "have a question and answer period," to have more discussions with the total group "rather than family" groups, "call on the kids more," have "a follow-up plan for the church," publicize it better so "more families" could attend, "concentrate on fewer subjects," have a "stronger emphasis on husband-wife relationships," get more "teens" to attend, use a "P.A. system" so participants could hear discussions better, and "have them more often." The most common answer was "none."

Question four was: "Comments you would like to share."

One person suggested having a fellowship group like this once a month "instead of regular prayer meeting."

Another said he (or she) was not really enthused about the seminar in the beginning but as the seminar progressed it "was very interesting and you changed my mind."

The most frequent comments expressed personal enjoyment and benefit: "I really think it helped me [a] lot." "This seminar was just [the] thing I needed to give my relationship a lift." "This seminar has drawn us closer together as a church." "Our church's love-quotient and trust-quotient has (sic) been raised."

Question five asked the participants to give an "overall evaluation" of the seminar by checking one of four alternatives: "excellent," "good," "fair," or "poor." Of the forty-six people who filled out the evaluation forms, thirty-six checked "excellent," six checked "good," two checked both "excellent" and "good," one checked half-way between "excellent" and "good," one did not check any of the four, and none checked either "fair" or "poor."

Family Surveys

The data from the Family Surveys were analyzed by a computer and sorted into four categories: (1) pretest, low frequency attendance, (2) pretest, high frequency attendance, (3) posttest, low frequency attendance, and (4) posttest, high frequency attendance. Low frequency attendance indicated the participants' presence at from one to three group sessions, while high frequency attendance was defined as involvement in four to six group sessions. Eight people

were in the first category as compared to forty-five people in the latter group, making a total of fifty-three respondents.

The biographical data indicated that the group was almost evenly divided between males and females; the age spread ranged from age 9-60; the occupational spread included some people in all categories between students and professionals; most participants were married once and still living with the same spouse; the length of marriage for participants spanned from "1-3 years" to "40 or more years"; the majority were Seventh-day Adventists; most participants and their spouses had been SDAs for "21-40" years; and most had either graduated from some college or had taken some college work.

The remaining data have only been reported here in categories where there was an observed change (positive or negative) in the total group response at the posttest as compared to the pretest. No negative changes in response were observed in the data. A change was observed if it involved two or more of the eight people who responded from the low frequency attendance group, or if it involved eight or more of the forty-five people with a high frequency of attendance. Responses were considered positive if they moved in the direction of increasing love and negative if they reflected decreasing love. These responses are reported in the following statistical table. They will be interpreted in chapter VI.

TABLE I

Observed Change
From Pretests to Posttests

Question # Answer #	Subject Category	Low Frequency Att.				High Frequency Att.				Change in % of Total
		Pretest		Posttest		Pretest		Posttest		
		No.	%	No.	%	No.	%	No.	%	
16:2	Faith/Works	4	50	6	75					25.0
20:0	No private devotions					17	37.7	8	17.7	20.0
22:1	Pers. dev. enjoyment					26	57.7	38	84.4	26.7
23:1	Pers. dev. eagerness					14	31.1	27	60.0	28.9
29:9	Actions: love for Jesus					12	26.6	24	53.3	26.7
30:3	Increased love for others					18	40.0	31	68.8	28.8
31:5	Belief in love for Jesus					26	57.7	37	82.2	24.5
60:3	Witness, a life style					8	17.7	16	35.5	17.8
61:2	Love in witnessing	2	25	6	75					50.0
61:2	Love in witnessing					13	28.8	22	48.8	20.0

CHAPTER V

THE HEMET SEMINAR

Introduction

The second seminar on Home, The School of Love was held in Southern California after the writer's period of residence at Andrews University had been completed. It was anticipated that there would be at least four significant differences between the two seminars: (1) the seminar leader would be conducting a seminar for his own church rather than as a consultant in someone else's church, (2) the seminar would be held over one weekend (including Friday evening, all day Sabbath, and Sunday morning) instead of over an eight-day period, (3) the resource personnel at Andrews University would not be available in Hemet, and (4) certain improvements learned from the Benton Harbor seminar would be incorporated in the Hemet seminar.

These differences will be discussed first, then the procedure for scheduling the seminar will be presented, charts will be provided to show the outline for each of the seminar sessions, and the evaluation data will be reported.

Functioning as a Consultant Compared to
Leading a Seminar in One's Own Church

Before any areas of difference between the writer's role as a consultant in someone else's church are compared with his role as the pastor in his own church one similarity should be pointed out first. The leader attended the Benton Harbor church for about six months before he conducted his first seminar, and he attended the Hemet church for eight months before he conducted his second seminar. So in both cases he was known to the people in the churches (and therefore to the seminar participants) a relatively short time before the seminars began.

In contrast, a pastor of a church acquainted with his members for several years instead of eight months might be expected to begin a seminar with a stronger base of support and confidence from his people than had been established here. However, the writer did not perceive that being relatively unknown was a deterrent either in the number of participants who took part or in the benefits received by the participants in the seminars. The leader's credibility had been adequately established in both churches. In Benton Harbor, his credibility was established by the approval of the pastor, the board, the Seminary, and his six-months presence in the church preceding the seminar. In Hemet, his credibility came from his appointment as pastor of the church by the conference and the added

influence of having already conducted one such seminar in Michigan.

As for differences between the consultant's role compared with the pastor's role, only two were observed.

First, a somewhat greater degree of credibility was extended to him in his role as the pastor than in his role as consultant. This difference is perhaps derived from a congregation's ready acceptance of one who has been designated as their pastor by the conference committee, rather than of one who is a student--a subordinate role in the minds of many. However, if a consultant who was an official of the local, union, or General Conference, such as Ministerial Secretary, came to conduct a seminar in the church most people would tend to perceive him as a resource person in a superior position than their local pastor.

Second, a full time pastor sees his congregation more often and in more places than does a consultant. He sees them in their homes, at prayer meetings, church socials, and board meetings, in addition to Sabbath mornings. The student consultant who attends their church is with the people only one morning per week. Because of this, the student consultant is at a disadvantage because the congregation does not know him as well and will not accept him as readily as they would the pastor. Hence, a consultant who is perceived as a subordinate by a congregation operates at a disadvantage.

However there is a third possible difference that

might occasionally occur, although it was not observed in this study. Some people might talk more openly to a consultant who would be available for only a short time than they would to their pastor.

The Eight-day Format as Compared
to the Three-day Format

After having conducted both kinds of seminars, the writer observed advantages and disadvantages for both styles. It is generally true that the disadvantages of one style become advantages in the other style. Therefore the advantages of each style will be discussed. First, it should be stated clearly that in the opinion of this writer both styles were successful. In so saying, he is not limiting the possibilities to these two kinds of time format and other time schedules may emerge in future seminars.

The Advantages of the Eight-day Seminar

The principal advantage is that the cost of participation is kept at its lowest possible point when held at a local facility.¹ No extra cost is incurred for housing, meals (each family provides its own), or transportation to and from a distant seminar site.²

¹The treasurer of the Benton Harbor church reported a cost of \$80 for the fifty people who attended the seminar.

²The cost of the Hemet Seminar (at Pine Springs Ranch) was \$294.35 for food, lodging, and seminar materials for thirty people.

Another advantage is that the participants can assimilate the ideas presented in the seminar over a longer time period. Hence, the possibility of the ideas influencing the participants would be expected to be greater.

In addition, the family members are all sleeping in their own familiar beds each night and eating their own familiar food so they are not being required to make any extra adaptations in their physical environment. Their life-style is disrupted very little.

The Advantages of the Three-day Seminar

The principal advantage of the three-day seminar is the continuity achieved when the participating group is away from home. Participants who traveled to a seminar site away from their homes and paid for room and board attended the seminar sessions more regularly than did the participants who stayed close to the distractions of home.

It also appeared that the greater concentration of seminar presentations in a shorter time span provided a more comprehensive view of the objectives of the seminar. The minimum of time between meetings made it easier for the participants to remember what had happened before.

Differences in Resource People

Inasmuch as four Doctor of Ministry students and one nonstudent minister shared the leadership of the first seminar while one leader conducted the second seminar alone, it was expected that there would be less variety in the

skills and personality of the leadership at the second seminar.

However, the second seminar had among its participants two resource people (each of whom was a certified marriage counselor) that the first seminar did not have. Their input during the second seminar helped to make up for the lack of additional resource personnel.

The fact that each participant in both seminars was considered a resource person introduced a significant variable between the two seminars, since the participants were different in each seminar.

Improvements in the Hemet Seminar from Lessons
Learned in the Benton Harbor Seminar

Age of Participants

In most cases, it was found that age nine, the minimum age level in the first seminar, was too young for participants to benefit from the seminar. Therefore, in the second seminar, the minimum age level for participants was raised to twelve.

Witnessing Module

The witnessing module during the first seminar was included because it was (1) available, (2) new, and (3) expected to be significantly helpful in inspiring church members to witness for Christ. The feedback received from the first participants led to a change of approach for the presentation on witnessing in the second seminar.

This change of approach places no value judgment on the person who gave the first presentation on witnessing nor on the materials that were presented on that occasion. Rather the writer believes that the resource person was inadequately informed of the seminar's format and objectives and that uniformity in the approach to each seminar session is very advantageous. While some variety does introduce an element of interest in the seminar, too much variation from the standard seminar format causes learning productivity to decrease.

Seminar Scheduling Procedure

After the seminar leader had been the pastor of the Hemet church for a few months, he recommended to the church board that a Family Spiritual Enrichment Seminar be conducted for the church members in a retreat setting. The board warmly received the idea and gave its approval.

Subsequently, a variety of retreat sites were investigated for possible seminar locations. Pine Springs Ranch, the Southeastern California Conference camp, was chosen as ideal. The camp facilities were booked far in advance; however, a cancellation by one of the church groups made it available the weekend of October 10-12, 1975. Applications were prepared and distributed to the members of the Hemet church and plans were organized to implement the seminar. Two Adventist families from beyond the Hemet area who submitted applications were granted permission to attend.

Since so much time was required to fill out the Family Survey questionnaire during the first evening meeting of the Benton Harbor seminar, it was decided and implemented that the participants should receive their questionnaires prior to the seminar and be asked to fill them out and return the completed questionnaires at Pine Springs Ranch.

The meeting schedule for the seminar, the subject outlines for the sessions' schedules, the outlines of each session in chart form, and the evaluation data follow:

Meeting Schedule

Friday, October 10, 1975

3-5 p.m.	Arrival, Locating, Return Questionnaire, Make Personalized Name Tags--Lodge
5:30 p.m.	Supper--Cafeteria
6:15 p.m.	*Sundown Worship--Lodge
6:30 p.m.	1st Seminar Session
8:00 p.m.	Break
8:10 p.m.	2nd Seminar Session
8:30 p.m.	**Dismissal
10:00 p.m.	Quiet Time

Sabbath, October 11, 1975

7:45 a.m.	Breakfast--Cafeteria
9:00 a.m.	*3rd Seminar Session--Lodge
10:30 a.m.	Break
10:40 a.m.	4th Seminar Session--Lodge
12:00 noon	**Dismissal
12:30 p.m.	Dinner--Cafeteria
1:30 p.m.	Free Time
3:00 p.m.	*5th Seminar Session--Lodge
4:15 p.m.	Break
4:25 p.m.	6th Seminar Session--Lodge
5:15 p.m.	**Dismissal
5:30 p.m.	Supper--Cafeteria
6:15 p.m.	Sundown Worship as Separate Families wherever you wish.

Meeting Schedule--continued

6:30 p.m. *7th Seminar Session--Lodge
 8:00 p.m. Break
 8:10 p.m. 8th Seminar Session--Lodge
 9:10 p.m. **Dismissal
 10:00 p.m. Quiet Time

Children's meetings, for those below 12 years of age, will be conducted by Donna Myers, Mark Froning and Bill Keresoma.

Sunday, October 12, 1975

7:45 a.m. Breakfast--Cafeteria
 9:00 a.m. *9th Seminar Session--Lodge
 10:30 a.m. Break
 10:40 a.m. 10th Seminar Session--Lodge
 12:00 noon **Dismissal
 12:30 p.m. Dinner--Cafeteria
 1:15 p.m. Departure or free time to enjoy ranch facilities.

*Children's Meeting Begins--Multi-purpose Room
 **Children's Meeting Dismisses

Subject Outline for Seminar Sessions

1st Seminar Session: Get acquainted, orientation and keynote address, "Home, the School of Love".

2nd Seminar Session: Feedback and Discussion

3rd Seminar Session: Private Devotional Life

4th Seminar Session: Family Worship

5th Seminar Session: Communication in the Family

6th Seminar Session: Communication in the Family, continued

7th Seminar Session: Love Discipline

8th Seminar Session: Family Games (N.A.S.A. Forced Choice Game)

9th Seminar Session: Strategy for Witnessing

10th Seminar Session: Group Discussion and Evaluation

CHART IX

FIRST SEMINAR SESSION, FRIDAY, OCTOBER 10, 1975

Objectives:

1. To have sundown worship together.
2. To get acquainted with each other.
3. To provide the participants with an overall orientation to the Seminar.
4. Keynote address, "Home, The School of Love".

Instructional Content	Process	Sources	Schedule of Time and Place
1. Sundown worship	Participants seated in one large circle; Elder Cowan led in brief worship talk and prayer	<u>DA</u> 633-Christians can hasten the Lord's return. <u>DA</u> 509-The way to hasten His return is by a change of human hearts. <u>P.E.T.</u> 201-Motivation for change is increased in a person who participates in decision to change	6:15 p.m. Lodge
2. Get acquainted	Each participant explains their personalized name tag	Participants	6:30 p.m. Lodge
3. Orientation	Handout distributed and highlighted by leader, Elder Cowan	See appendix E for "Orientation" handout	7:10 p.m. Lodge
4. Keynote address, "Home, The School of Love"	Elder Cowan presented his keynote message orally while seated	See appendix E for "Home, the School of Love" sermon notes	7:30 p.m. Lodge
5. Break	Recess		8:00 p.m. Lodge
Children ages 1-11			6:15-8:00 p.m. Multi-purpose Room

CHART X

SECOND SEMINAR SESSION, FRIDAY, OCTOBER 10, 1975

Objective:

To provide opportunity for feedback and discussion based on first seminar session.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Feedback and discussion	Participants seated in one large circle, leader give opportunity for discussion	Participants and leader interacting and responding verbally to one another	8:10 p.m. Lodge
2. Dismissal Children ages 1-11	Stand for closing prayer	Leader or participant	8:30 p.m. Lodge 8:00-8:30 p.m. Multi-purpose Room

CHART XI

THIRD SEMINAR SESSION, SABBATH, OCTOBER 11, 1975

Objectives:

1. To explain the importance of having a private devotional life in developing love for God, family and others.
2. To make suggestions on how to have a meaningful private devotional life.
3. To give families an opportunity to help each other schedule time for a private devotional life.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Presentation on a private devotional life	Began with opening prayer. Passed out handout to participants seated in large circle; highlighted handout	See appendix E for handout "The Key to Success in Christian Living Is a Private Devotional Life"	9:00 a.m. Lodge
2. Small group discussion	Divide up into family groups and discuss how each family member can help the others to take time for a meaningful private devotional life	Families in small groups	9:30 a.m. Lodge
3. Sharing time	Recircle into one large group; one member of each family share with large group their families' ideas	One member of each family	10:00 a.m. Lodge
4. Break	10 minute recess		10:30 a.m. Lodge
Children ages 1-11			9:00-10:30 a.m. Multi-Purpose Room

CHART XII

FOURTH SEMINAR SESSION, SABBATH, OCTOBER 11, 1975

Objectives:

1. To show that a regular meaningful family worship is essential to spiritual growth.
2. To explain that spiritual growth is best measured in terms of deepening love relationships.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Presentation on family worship	Leader distribute hand-outs on Family Worship and highlight for group	Andre Stijnman's handout; see appendix E	10:40 a.m. Lodge
2. Small group discussion	Divide up into family groups and discuss how the family can develop regular, meaningful family worships	Family members formed into small family groups	11:10 a.m. Lodge
3. Sharing time	Recircle into large group and have one member from each family share ideas with large group	One member of each family	11:40 a.m. Lodge
4. Dismissal	Stand for closing prayer	Participant	12:00 noon Lodge
Children ages 1-11			10:30-12:00 noon Multi-Purpose Room

CHART XIII

FIFTH SEMINAR SESSION, SABBATH, OCTOBER 11, 1975

Objectives:

1. To point out how television can interfere with family communication.
2. To point out the importance of good communication between parents and teenagers.
3. To stress the importance of improved husband-wife communication.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Presentation, "How Television Interferes with Family Communication"	Elder Cowan distributed Andre Stijnman's handout on that topic and highlighted it	Handout not available	
2. Presentation on "Teenager-Parent Communication"	Glen Chinn, a Seminar participant and the Chief Probation Officer for the Hemet office of Riverside County Prob. Dept. spoke briefly then led into large group discussion.	Mr. Chinn. No handout distributed; no notes available.	3:15 p.m. Lodge
3. Presentation "Charlie Shedd's Five Gifts that Will Guarantee a Turned-on Marriage - and Guidelines for Parents"	Elder Cowan distributed handouts and highlighted them.	See appendix E for sample handouts.	3:50 p.m. Lodge
4. Break	10-minute recess		4:15 p.m. Lodge
Children ages 1-11			3:00-4:15 p.m. Multi-Purpose Room

CHART XIV

SIXTH SEMINAR SESSION, SABBATH, OCTOBER 11, 1975

Objective:

1. To practice communication skills by means of three exercises; paraphrasing, active listening; building blocks.

Instructional Content	Process	Source	Schedule of Time and Place
1. Paraphrasing exercise	Call for one couple to volunteer; give them a life situation; discuss it practicing paraphrasing.		4:25 p.m. Lodge
2. Active listening exercise	Call for another couple to volunteer; give them a life situation; let them discuss it practicing active listening.	Eleanor and Fred Buess sat in place in circle; heating of house. He wants it cold; she wants it warmer.	4:35 p.m. Lodge
3. Building block exercise	Call for one couple to volunteer. Seat them at a table facing opposite directions, each with an identical set of building blocks; ask one to build something and tell the other one what to do to make something. See if end result indicates good communication.	Earlene and Mark Papendick	4:55 p.m. Lodge
4. Dismissal	Repeated above process with teenagers from two families	Rich Conant & Janelle Spear	5:05 p.m. Lodge
Children ages 1-11	Standing for Prayer		5:15 p.m.-Lodge 4:15-5:15 p.m. Multi-purpose Room

CHART XVI

EIGHTH SEMINAR SESSION, SATURDAY NIGHT, OCTOBER 11, 1975

Objectives:

1. To have fun together as a group of families.
2. To make participants increasingly aware of the importance of family recreation in building love relationships within the family.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Exercise in family group decision making	Divide into family groups distribute N.A.S.A. group decision game worksheets	For N.A.S.A. group decision game worksheet see appendix E	8:10 p.m. Lodge
2. Forced choice value game	Number off group 1,2; 1,2 etc. ask questions; participants move to one side or the other.	See appendix E for sample forced choice value game quiz sheet (not available)	8:40 Lodge
3. Group discussion	Elder Cowan led discussion about discipline and communication.	Adults only: teens and juniors played volleyball outside	8:50 p.m. Lodge
4. Group discussion	Elder Cowan led discussion about communication and discipline.	Teens and juniors only; adults dismissed	9:10 p.m. Lodge
5. Dismissal of teens and juniors			9:40 p.m. Lodge
Children ages 1-11			8:00-9:00 p.m. Multi-purpose Room

CHART XVII

NINTH SEMINAR SESSION, SUNDAY, OCTOBER 12, 1975

Objectives:

1. To present the concept that true love for God and man will result naturally in witnessing for Jesus Christ.
2. To present the concept that witnessing because you love people is a life style, not simply one separate activity in the Christian's life.

Instructional Content	Process	Sources	Schedule Time and Place
1. Presentation: "Strategy for Witnessing"	Elder Cowan presented his sermon, "Witness as a Life Style", while seated	See appendix E for sermon outline	9:00 a.m. Lodge
2. Large group discussion	Elder Cowan, discussion leader; participants sharing ideas	Group interaction	9:30 a.m. Lodge
3. Break	10 minute recess		10:30 a.m. Lodge
Children ages 1-11			9:00-10:30 a.m. Multi-purpose Room

CHART XVIII

TENTH SEMINAR SESSION, SUNDAY, OCTOBER 12, 1975

Objectives:

1. To allow opportunity for participants to structure some seminar time.
2. To permit participants to evaluate the seminar's effectiveness on paper.

Instructional Content	Process	Sources	Schedule of Time and Place
1. Small group discussion; parents only	Elder Cowan led discussion on communication and areas of discipline between parents and children	With parents only	10:40 a.m. Lodge
2. Small group discussion; teenagers only	Elder Cowan led discussion on problems teenagers have in communicating with and relating to their parents	With teenagers only	11:10 a.m. Around fire pit in Lodge
3. Evaluation Children ages 1-11	Pass out 5 question evaluation sheet. Ask participants to fill out and pass them back	See appendix E for evaluation form	11:40 a.m. Lodge 10:00-12:00 noon Multi-purpose Room

The Data Reported

The same type of data were gathered in both seminars; and the data for the second seminar will be reported in the same manner as were those for the first seminar.

Evaluation Sheets

The same evaluation sheets were used in both the Benton Harbor and Hemet seminars. A brief summary of the Hemet seminar evaluation sheets will be given here.¹

In their answers to question one as to what was "the most helpful" in the seminar, one participant didn't know what was most helpful, one thought "every item [was] helpful," and several mentioned the specific various subject areas, such as communication, discipline, worship, witnessing, and love for God and others.

In addition, some people expressed their appreciation for the group processes of "interaction," "viewpoints of other people," and "sharing" as being the most helpful. One respondent said he (or she) "especially appreciated the isolated setting which added to the effectiveness of the program."

One person expressed concern about inflexibility in the format. Several thought the discussion with the teenagers was the "most helpful except we didn't have enough time."

In question two the participants were asked to share

¹For a verbatim report, see appendix E.

what was "least helpful" to them. The responses included the "recreational period," "the communicating games" which seemed to deal with unrealistic situations, the discussion on "solving children's problems since my children are older," "listening to [a particular seminar participant] put in sometimes cynical, unrelated remarks," and the inability of one participant "to get involved in" some of the discussions.

Under question three regarding suggestions for improving the seminar, the most common response was to have "more time" for the seminar. Other suggestions included "more use of audio-visual materials," "more family unit involvement," and "more time to be in small groups." Some also believed the seminar could be more on target if the group members could write down some questions or situations they would like to discuss.

Question four asked for comments participants would like to share. Most of the comments expressed appreciation for and enjoyment of various aspects of the seminar and several wished that more members of the church could have been involved. One person considered the seminar to be "a turning point in at least two learning situations" in his (her) life.

Question five, the one on overall evaluation, was answered by fourteen people as "excellent," four as "good," one as "poor," and one had no response to this question. Twenty people turned in evaluation sheets.

The Family Surveys

While twenty-two participants responded by completing the pretest survey, only eleven respondents were recorded for the posttest. While this represents only a 50 percent response, some selected data will still be reported here as they were analyzed by a computer. Since all of the participants stayed for the whole weekend, no separation was needed between high and low frequency attendance.

The biographical data revealed that slightly over half of the participants were females; the age of the respondents ranged from 12 to "61 and over" years; the occupational spread ranged from "professional" to "other," with the highest two categories indicating they were either "professionals" or "students" (31.8% in both instances); over half of the group were "married once--still living with that spouse; and most of these had been married from "20 to 29" years; 90 percent were Seventh-day Adventists and had been members of the church for from "21 to 40 years"; all who answered the questions (59.1%) indicated their spouses were SDAs and most of them had been for from "21 to 40 years"; over one-fourth of the group had not finished high school, and one person had not finished elementary school; and most of the spouses were reported to have some college or higher training.

The only observed changes that are reported here are those that showed an increase in the percentage of the

total number of people responding to any one answer at 13.7% or more. However, one case of less than 13.7% of change is noted where the percentage of the total in the posttest is double that of the pretest. These responses are reported in the following statistical table. They will be interpreted in chapter VI.

TABLE II

Observed Change from Pretests to Posttests

Question # Answer #	Subject Category	Pretest		Posttest		Change in % of Total
		No.	%	No.	%	
22:1	Pers. devotions, enjoyment	15	68	9	81.8	13.8
23:1	Pers. devotions, eagerness	10	45.5	7	63.6	18.1
25:4	Prayer-- anywhere	17	77.3	11	100.0	22.7
31.5	Belief in love for Jesus	17	77.3	11	100.0	22.7
34.2	Condition of marriage	5	22.7	5	45.5	22.8
40.2	Spouse, leisure time	7	31.8	5	45.5	13.7
42.2	Leisure time, self	1	4.5	1	9.1	4.6
60.3	Witness a life style	5	22.7	6	54.5	31.8
61.2	Reason for witness	8	36.4	6	54.5	18.1
62.2	Witness to neighbors	16	72.7	1	90.9	18.2

CHAPTER VI

SUMMARY, EVALUATION, AND RECOMMENDATIONS

Summary

In chapter I it was admitted that relationship problems do exist in Adventist families. While societal pressures in the modern American culture have contributed to these problems, it was suggested that the underlying cause was an inadequacy on the part of Adventists in their love relationships with God. Therefore, the overall goal of this seminar was to help families in the development of love for both God and man. It was suggested that the church has a responsibility to help families in the development of this love. The terms used in this paper were clarified and the research design for this project was outlined.

Chapter II provided a select survey of the literature in the field of family enrichment. The sources referred to in that chapter were selected from the subject areas of premarital preparation, marriage enrichment, marriage counseling, child development and training, and family enrichment. In addition, the limitations of the current literature were identified and the distinctive features of this seminar were pointed out.

In chapter III love was identified as the central

issue in the context of the home as the school of love. Love was found to be a part of the image of God in man which was marred by man's fall into sin and which is to be restored by the plan of redemption. It was also suggested that the best place for people to develop love is the home.

The fourth chapter reported the planning and conducting of the writer's first seminar which was held in the Benton Harbor, Michigan, Adventist church from November 16-23, 1974. The outline of each meeting was given in chart form. The data from the evaluation sheets and family survey questionnaires that were used were reported.

Chapter V was similar in style to chapter IV except that it reported on the Hemet, California, Adventist church family seminar held at Pine Springs Ranch, October 10-12, 1975. The outlines for each session were given in chart form and the evaluation data for that seminar were reported. Some changes were made in the second seminar because of the lessons learned in the first seminar. In addition, the weekend format was shown in comparison with the one week format presented in chapter IV.

Evaluation

There were two instruments for evaluation used at each seminar (the evaluation sheets and the family surveys) in an attempt to ascertain the value of the seminar to those who participated. The evaluation sheets were subjective while the family surveys were objective in design. In

addition, the seminar leader evaluated himself as to his personal learning goals. These three types of evaluations will be presented in this chapter after a few observations about the evaluation process in general on this kind of seminar.

Robert O. Blood points out that it isn't easy to accurately measure attitudinal changes, like the development of love that was attempted in this seminar.

. . . Things like love, unselfishness, problem-solving ability, and personal maturity are not as easily measured as skin color and employment status. Yet in many ways these soft variables deal with those ways of relating to one another which are the essence of family living. These are the things which I spend most of my time as a marriage counselor and workshop facilitator helping people achieve. I have a lot of faith that what I am doing is useful, but I would like to have that faith put to the test of scientific research.¹

It is the writer's opinion that the evaluation sheets have provided a more reliable assessment of these two seminars than the family survey, partly because this family survey is so new and partly because so few completed questionnaires are presently available for analysis. Hence the evaluation sheets will be discussed first.

Evaluation Sheets

The participants of the two seminars reported enjoying the practicality, informality, openness, and sharing within the small group as the most helpful things that

¹Robert O. Blood, "Research Needs of a Family Life Educator and Marriage Counselor," Journal of Marriage and the Family 38 (February 1976): 10.

happened in the seminars, according to the sixty-six evaluation sheets which were returned.

The most common report of the least helpful happening was the block on witnessing in the first seminar and the communication games in the second seminar. Because of this information, the witnessing block was changed in the second seminar to more closely fit in with the overall seminar format. The writer's opinion is that the reported communication games that were seen as least helpful were the communication role-plays rather than the building blocks game. It is anticipated that by giving people the opportunity to communicate on their own areas of real problems this aspect of the seminar will be strengthened in the future.

The most common suggestion for improvement in both seminars was to have more time. It was variously suggested that more evenings close together could be devoted to the seminar, that the meetings could be spread out over a longer time period, or that longer time periods could be held for each session.

Participants in both seminars suggested that some kind of follow-up meetings be held and that the opportunity to attend a seminar be extended to other church members also.

The majority of the participants of both seminars rated the seminar as "excellent" overall, a few rated it as "good," none as "fair," and only one as "poor," with two leaving this question blank.

It seems clear from the evaluation data that

the seminar was generally considered helpful to and appreciated by the participants.

The Family Surveys

Of the 75 pretest surveys that were returned, 53 were from Benton Harbor and 22 were from Hemet. Of the 64 posttest surveys, 53 were from Benton Harbor and 11 from Hemet. Any interpretation of the data from the family surveys must be considered tentative because of the small amount of data gathered. Since no statistical method for calculating the significance level was employed, these data merely state that a certain percentage level is observed to be higher than another percentage level. There is no conclusion based exclusively on this difference since the observed change may have been by chance or it may have been as a result of the treatment.

The first possible interpretation that can be drawn from the surveys in both tables 1 and 2 is that more answer categories were observed as changed with high-frequency attendance than with low-frequency attendance. This possible interpretation is based on the observation that only two categories of observed change occurred in the low-frequency attendance group as compared to eighteen categories of answer change in the high-frequency attendance groups. The data therefore suggest the possibility that a greater exposure to the concepts of the seminar is more likely to lead to observed changes in the beliefs and attitudes of the

participants than would be expected otherwise.

The second possible interpretation is that the only observed change in percentage reduction (table 1, question 20, answer 1) is interpreted as a positive response. This possible interpretation is based on the concept that a lowered percentage on this question reveals a change from having no private devotions to having some private devotions. These data reveal a lowering of the percentage of people having no private devotions from 37.7% to 17.7%. This was therefore considered to be a positive change even though the data reported it as a reduced percentage shift.

The third possible interpretation is based on the observation that there were only five of a possible fifty-three subject categories (beyond the biographical information) which showed a change in both seminars. These five subject categories showed (1) an increase of enjoyment in personal devotions, (2) an increase of eagerness to have personal devotions, (3) an increase in belief that Christianity means love for Jesus, (4) an increase in belief that witness is a life style, and (5) an increase in belief that love is the motivating force in witnessing.

One possible interpretation that is suggested by this information is that the seminars may have been strongest in the presentations on (1) the personal devotional life, (2) the love for Jesus as one of the basic issues in Christianity, and (3) witnessing as a life style, motivated by love.

Another possible alternate interpretation on this point could be that the need in the participants was more keenly felt for change in these five areas, rather than that the seminar presentations were stronger in these areas.

The last possible interpretation from the survey data is that the twenty observed changes in attitudes and beliefs that were recorded may have been partly due to the influence of the seminars. This possible interpretation therefore allows for other influences in the participants' lives during the time period between the pretests and the posttests.

Seminar Leader's Self-evaluation

Before the first seminar was conducted, the leader had suggested eight possible learning goals from this project: six for himself and two for the church. These goals will be stated here and commented upon separately.

Learning goals for the leader

Learning goals for the leader are:

1. To develop greater personal competency as the spiritual leader in his own nuclear family and in his extended family.

The leader believes himself to be more competent now as a family spiritual leader. The confidence gained in developing and leading in these two seminars is partly responsible for his belief that he now has greater

competency in family-life situations.

2. To develop greater personal competency in meeting the challenge of improving the spiritual life of the families in churches where he will serve as a pastor in the future.

The leader believes his competency to help church families grow spiritually has improved significantly because of the greater background of knowledge and experience he now has from his involvement in this seminar project.

3. To develop greater competency in preaching Sabbath morning sermons to congregations on the theme of the Christian home.

The leader believes this goal too has been achieved. Two sermons on the home were preached in Benton Harbor in conjunction with the first seminar. In addition, the background of study given to the home in connection with this project has given added depth to the leader's preaching reservoir on the subject of the home.

4. To acquire the necessary skills for fulfilling a need in the church, which is intuitively perceived while functioning as a pastor, once that need is identified.

This goal has been achieved in at least one area (the home) and the leader believes that many of the skills and principles utilized in fulfilling one perceived need are transferrable to other future needs.

5. To develop the skills requisite to designing a

seminar or workshop to fulfill a church need.

The leader believes he has also accomplished this goal as is evidenced by the seminar he has designed, called "Home, the School of Love."

6. To develop the skills needed to conduct or lead out in a seminar for adult education which would create a high degree of motivation, interest, and participation in the adults being trained.

This goal too has been achieved. The one part of the seminar in which the participants showed the lowest degree of motivation, interest, and participation was the filling out of the family surveys for the pretest and the posttest. It was difficult to get these questionnaires returned in their completed form. Some participants expressed to the leader that it was very hard to make decisions about which option should be selected in answer to each question. This deterrent to interest could be removed by conducting a seminar without the pretest and posttest questionnaires.

Learning goals for the church members

The goals for the church-member participants are:

1. For a small group of families to experience spiritual growth during the one week (or weekend) seminar.

This goal was accomplished at each seminar.

2. For the involved families to gain insight and motivation during the seminar which can be applied and

carried over to the other fifty-one weeks of the year for family enrichment.

This goal has not been tested. However, informal feedback from some seminar participants since the seminars has indicated they want some help in accomplishing this goal by follow-up meetings of some kind.

Recommendations

The following eight recommendations suggested here are based on this project as reported in the foregoing pages. Whereas the participants in both the Benton Harbor and Hemet seminars expressed their appreciation for the family spiritual enrichment seminar content, format, and small-group process as a help in fulfilling some important needs with Seventh-day Adventist families, it is recommended that:

1. The leader conduct at least one family spiritual enrichment seminar annually in his local church.
2. The leader follow up each seminar with a monthly (or quarterly) meeting for seminar alumni.
3. The leader utilize the materials and concepts in premarital and marital counseling as often as possible.
4. The leader make himself available for a maximum of one seminar a year away from his local church if the need arises.
5. An experiment be done in using this format for a series of evangelistic meetings to win families to Christ

who are not now Seventh-day Adventists.

6. An on-going family study group be established in the leader's church, that the group meet every two weeks, and that the seminar materials used for this project form the basis for this study group.

7. These materials be made available, possibly through one of the Adventist denomination publishing companies, as a seminar syllabus for other pastors, a book, or a Sabbath School lesson quarterly so that a wider group in the Adventist church could use them.

8. The leader continue to study and refine the principles and procedures on how to develop love for God and man in families as a specialization in his future ministry, with the goal of helping to prepare a people to meet their Lord.

Richard Niebuhr and Daniel Williams once wrote:

"No substitute can be found for the definition of the goal of the church as the increase among men of the love of God and neighbor."¹

This writer agrees. It has been his goal in this project to promote among seminar participants the development of a deep and abiding love by people for God, love within families, and love for all other human beings outside of one's own family. To the extent that some people

¹H. Richard Niebuhr and Daniel Day Williams, The Purpose of the Church and Its Ministry (New York: Harper & Brothers, 1956), p. 32.

may grow in their love relationships on all three of these levels partly as a result of these family spiritual enrichment seminars will this project have proven itself to be of lasting value.

APPENDICES

APPENDIX A

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
RESTORATION OF THE IMAGE OF GOD IN MAN

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
RESTORATION OF THE IMAGE OF GOD IN MAN

"Man, who has defaced the image of God in his soul by a corrupt life, cannot, by mere human effort, effect a radical change in himself. He must accept the provisions of the gospel; he must be reconciled to God through obedience to His law and faith in Jesus Christ. His life from henceforth must be governed by a new principle. Through repentance, faith, and good works he may perfect a righteous character, and claim, through the merits of Christ the privileges of the sons of God. The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach. 'And it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.'" Testimonies For the Church, vol. 4, p. 294.

"By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to cooperate with the divine agency in this work." Testimonies For the Church, vol. 5, p. 743.

"Satan was exulting that he had succeeded in debasing the image of God in humanity. Then [when the fullness of the time was come, Gal. 4:4] Jesus came to restore in man the image of his maker. None but Christ can fashion anew the character that has been ruined by sin." The Desire of Ages, pp. 37-38.

"This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory." The Desire of Ages, p. 625.

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life in Christ Jesus. The Holy Spirit comes to the soul as a comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven." The Desire of Ages, p. 391.

"The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul." Christ's Object Lessons, pp. 42-43.

"Thus God showed His love for man. With Christ He gave all heaven, that the moral image of God might be restored in man. . . . His grace in all its vastness is provided for all." Sons and Daughters of God, p. 11.

"The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine." Testimonies For the Church, vol 8, p. 289.

"Sin has marred the divine image in man. Through Christ this may be restored, but it is only through earnest prayer and the conquest of self that we can become partakers of the divine nature. . . ." Testimonies to Ministers and Gospel Workers, p. 80.

"The lost coin in the Saviour's parable though lying in the dirt and rubbish, was a piece of silver still. Its owner sought it because it was of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness." The Ministry of Healing, p. 163.

"The teachers [in Christian schools] need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose." Fundamentals of Christian Education, p. 436.

"God's love for His children during the period of their severest trial [the time of trouble] is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected." The Great Controversy, p. 621.

APPENDIX B

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON LOVE

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON LOVE

"The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will activate them in all their dealing one with another." The Desire of Ages, pp. 677-678.

"The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, 'with healing in His wings.' Mal 4:2." (Italics mine.) The Desire of Ages, p. 22.

". . . it is loving service, true humility, which constitutes real greatness. How was He to kindle love. . .? [He washed their feet.] So Christ expressed His love for His disciples." (Italics mine.) The Desire of Ages, p. 644.

"We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. . . But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful. The love of Christ is the force and power of every message for God that ever fell from human lips." Testimonies To Ministers and Gospel Workers, p. 288.

"One of the strongest evidences of true conversion is love to God and man. Those who accept Jesus as their Redeemer have a deep, sincere love for others of like precious faith." The Acts of the Apostles, p. 262.

"True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being." (Italics mine.) The Ministry of Healing, p. 490.

"Love must be the principle of action in the Christian life. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation."

"And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,--a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

"If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. Then every labor will be light. For his sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

"This is the religion of Christ. Anything short of it is a deception. No mere theory of truth or profession of discipleship will save any soul. We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one a stony-ground hearer, and he will not endure when the test comes upon him." (Italics mine.) Christ's Object Lessons, pp. 49-50.

"The great motive powers of the soul are faith, hope and love; and it is to these that Bible study, rightly pursued, appeals. . . . As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores." (Italics mine.) Education, p. 192.

"The attribute that Christ appreciates most in man is charity (love) out of a pure heart. This is the fruit borne upon the Christian tree (MS 16, 1892)." Seventh-day Adventist Bible Commentary, vol. 6, p. 1091.

"Said Christ, 'Love one another, as I have loved you;' not with a greater love; for 'greater love hath no man than this, that a man lay down his life for his friends.' Our love is frequently selfish, for we confine it to prescribed limits. When we come into close union and fellowship with Christ, our love and sympathy and our works of benevolence will reach down deeper and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world. Those who live merely for 'me and mine' will fail of heaven. God calls upon you as a family to cultivate love, to become less sensitive in regard to yourselves and more sensitive to the griefs and trials of others. This selfish spirit that you have cherished all your lives is correctly represented by the priest and the Levite who passed by the unfortunate on the other side. They said that he needed help, but purposely avoided him." The Acts of the Apostles, pp. 529-530.

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces new life in the soul." The Desire of Ages, p. 176.

"Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. Not only do they rob God of the love due

Him, but they rob their neighbor as well. Love is a plant of heavenly growth, and it must be fostered and nourished. Affectionate hearts, truthful loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence.

"Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not learned merely, but educated, in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate." (*Italics mine.*) Testimonies For the Church, vol. 4, p. 548.

"Paul set forth the importance of that love which should be cherished by the followers of Christ: [1 Cor. 13:1-3 is quoted here.]

"No matter how high the profession, he whose heart is not filled with love for God and his fellow man is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.

"(1 Cor. 13:5) Christlike love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others. . .

"This love 'never faileth.' It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the city of God." The Acts of the Apostles, pp. 318-319.

"The question that Christ put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest thou Me?' He said. This is the essential qualification. Though Peter might possess every other, without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister will prove a failure." Testimonies to Ministers and Gospel Workers, p. 183.

"The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless. (RH July 21, 1904)." Seventh-day Adventist Bible Commentary, vol. 6, p. 1061.

"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may

meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more." Testimonies For the Church, vol. 5, p. 740.

APPENDIX C

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
IMPORTANCE OF THE HOME AS A TRAINING
SCHOOL FOR LOVE

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
IMPORTANCE OF THE HOME AS A TRAINING
SCHOOL FOR LOVE

"Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, 'What is right?' 'What is wrong?' 'How may I best fulfill life's purpose?' Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened." Ministry of Healing, p. 361.

"The unstudied, unconscious influence of the holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist." Testimonies to Ministers and Gospel Workers, p. 59.

"The more closely the members of a family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home." The Adventist Home, p. 37.

"In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. . . . (Jn 15:17; 13:34)

"The Samaritan had obeyed the dictates of a kind and loving heart, and in this had proved himself a doer of the law. . . .

"The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians. . . .

"The love of God in the heart is the only spring of love toward our neighbors." (1 Jn 4:20-21) The Desire of Ages, pp. 503-505.

"After the birth of his first son, he (Enoch) reached a higher experience; he was drawn into closer relationship with God. As he saw the child's love for its father, its simple trust in his protection; as he felt the deep yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to man in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ, became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt." Testimonies to Ministers and Gospel Workers, p. 51.

"John (the revelator) saw the mercy, the tenderness, and the love of God blending with His holiness, justice, and power. . . .

"The Saviour is presented before John under the symbols of 'the Lion of the tribe of Judah' and of 'a Lamb as it had been slain' Revelation 5:5,6. These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful." The Acts of the Apostles, p. 589.

"Bro. M. has made a mistake in his domestic life. He has not, in words, expressed that affection for his wife that it was his duty to express. . . . The best way for Bro. M. to be a living missionary in his family, is for him to exemplify in his life the life of our dear Redeemer." Testimonies For the Church, vol. 2, pp. 676-677.

"There is need for constant watching that the principles which lie at the foundation of family government are not disregarded. The Lord designs that the families on earth shall be symbols of the family in heaven. . . .

"Parents should themselves be converted . . . before they can rightly represent the government that God designed should exist in the family.

"God Himself established the family relations. His word is the only safe guide in the management of children. Human philosophy has not discovered more than God knows or devised a wiser plan of dealing with children than that given by our Lord. . . . If the word of God were carefully studied and faithfully obeyed, there would be less soul anguish over the perverse conduct of wicked children." (Italics mine.) The Adventist Home, p. 306.

"The sweetest type of heaven is a home where the Spirit of the Lord is present." The Adventist Home, p. 15.

"Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband." The Adventist Home, p. 120.

"J and K both lack sympathy and love for those outside of their own families. . . .

"L needs to cultivate love for his wife, love that will find expression in words and deeds. . . . His unsympathizing nature needs to be brought into close contact with Christ, that the stiffness and cold reserve may be subdued and softened by divine love. It will not be weakness or a sacrifice of manhood and dignity to give his wife expressions of tenderness and sympathy in words and acts; and let it not end with the family circle, but extend to those outside the family. . . . His affection and love should be centered upon Christ and heavenly things, and he should be forming a character for everlasting life." (Italics mine.) Testimonies For the Church, vol. 3, pp. 529-531.

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It

It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. . . . In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another." Education, pp. 250-251.

"Perfect confidence should exist between husband and wife. Together they should work for the highest good of their children. Never should they in the presence of the children criticize each other's plans or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of the wife, giving her wise counsel and loving encouragement." The Ministry of Healing, pp. 393-394.

APPENDIX D

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
IMPORTANCE OF THE HOME FROM THE BOOK
THE ADVENTIST HOME

ADDITIONAL ELLEN G. WHITE QUOTATIONS ON THE
IMPORTANCE OF THE HOME FROM THE BOOK
THE ADVENTIST HOME

" . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." p. 15.

"Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another." p. 15.

"The family tie is the closest, the most tender and sacred, of any on earth." p. 18.

"The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts." p. 21.

"The sphere of the mother may be humble but her influence, united with the father's is as abiding as eternity. Next to God, the mother's power for good is the strongest known on earth." p. 240.

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached." p. 32.

" . . . The world is not so much in need of great minds as of good men who will be a blessing to their homes." p. 38.

"Love is a plant of heavenly growth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence." p. 50.

"There is not one family in a hundred who will be improved physically, mentally, or spiritually by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city. . . ." p. 137

"Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures do not make a 'home' if sympathy and love are wanting." p. 155.

"The minister's duties lie around him, nigh and afar off; but his first duty is to his children. . . . Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. The spiritual welfare of his family comes first." p. 353.

"The very best legacy which parents can leave their children is a knowledge of useful labor and the example of a life characterized by disinterested benevolence. By such a life they show the true value of money, that it is only to be appreciated for the good that it will accomplish in relieving their own wants and the necessities of others, and in advancing the cause of God." p. 390.

APPENDIX E

SOME SAMPLES OF THE MATERIALS USED IN
CONDUCTING FAMILY SPIRITUAL
ENRICHMENT SEMINARS

"Home: the School of Love"
A Seminar in Family Spiritual Enrichment

FAMILY SURVEY

INSTRUCTIONS TO THE RESPONDENT: Please select only one answer under each numerical category. Indicate your choice by placing a check mark in the box in front of that answer. It is important to answer every question. In each case please check the REAL, not the IDEAL. Unmarried children need only answer those categories marked by an asterisk (*). All information supplied will be kept in strict confidence. You need not write your name anywhere. Thank you very much for your cooperation.

BIOGRAPHICAL DATA

* 1. Sex 1. Female 2. Male* 2. Age 1. 9-12 2. 13-16 3. 17-24 4. 25-30 5. 31-35 6. 36-40 7. 41-50 8. 51-60 9. 61 and over* 3. My present occupation--major source of income 1. Professional (doctor, nurse, minister, teacher, etc.) 2. White collar (clerks, salespersons, colporteurs, etc.) 3. Skilled workmen (carpenters, plumbers, bricklayers, painters, etc.) 4. Semiskilled (machine operator, truck driver, nurse's aid, etc.) 5. Unskilled (day laborer, farm hand, helper to artisan) 6. Unemployed or on relief (Social Welfare) 7. I am a housewife/homemaker and my spouse supplies the income 8. I am a student and my parents supply the income 9. Other (please specify) _____

4. Marital status

- 1. Single
- 2. Married once-still living with that spouse
- 3. Married once-lost that spouse by death
- 4. Married once-separated from that spouse
- 5. Married once-divorced from that spouse
- 6. Married more than once-still living with last spouse
- 7. Married more than once-divorced or separated from last spouse
- 8. Married more than once-lost the last spouse by death
- 9. Other (please specify) _____

5. Length of marriage

- 1. Less than one year
- 2. 1-3 years
- 3. 4-6 years
- 4. 7-9 years
- 5. 10-14 years
- 6. 15-19 years
- 7. 20-29 years
- 8. 30-39 years
- 9. 40 or more years

* 6. My present church affiliation

- 1. None
- 2. Seventh-day Adventist
- 3. Other Protestant
- 4. Catholic
- 5. Jewish or other non-Christian religion
- 6. Child in Adventist home, but not yet baptized
- 7. Other (please specify) _____

* 7. Length of time I have been a member of my present church as listed above

- 1. Less than one year
- 2. 1-5 years
- 3. 6-10 years
- 4. 11-20 years
- 5. 21-40 years
- 6. Over 40 years
- 7. Child, not yet baptized

8. Church affiliation of my spouse

- 1. None
- 2. Seventh-day Adventist
- 3. Other Protestant
- 4. Catholic
- 5. Jewish or other non-Christian religion
- 6. Other (please specify) _____

9. Length of time my spouse has been affiliated as listed above

- 1. Less than one year
- 2. 1-5 years
- 3. 6-10 years
- 4. 11-20 years
- 5. 21-40 years
- 6. Over 40 years

* 10. My educational background

- 1. Graduate of a professional degree program(M.A., Ph.D., D.D.S. etc.)
- 2. A degree from a 4 year college program(B.A., B.S., etc.)
- 3. Some college but did not graduate
- 4. Business or trade school(beyond high school)
- 5. High school graduate
- 6. Some high school but have not finished
- 7. Apprenticeship or manual arts education(less than high school)
- 8. Elementary school graduate
- 9. Some elementary school but have not finished

11. Educational background of my spouse

- 1. Graduate of a professional degree program
- 2. A degree from a 4 year college program
- 3. Some college but did not graduate
- 4. Business or trade school
- 5. High school graduate
- 6. Some high school but have not finished
- 7. Apprenticeship or manual arts education
- 8. Elementary school graduate
- 9. Some elementary school but have not finished

PERSONAL CHRISTIAN EXPERIENCE

* 12. I consider myself at the present time

- 1. To be a Christian
- 2. Not to be a Christian
- 3. Not sure that I am a Christian
- 4. Not sure what it means to be a Christian

* 13. My actions show that I usually

- 1. Love both God and man
- 2. Love God but not man
- 3. Love man but not God
- 4. Love neither God nor man

* 14. My actions show that I am a Christian because right now I am

- 1. Living for Jesus in all aspects of my daily life
- 2. Living for Jesus in most aspects of my daily life
- 3. Living for Jesus in a few aspects of my life
- 4. Keeping the 10 commandments for Jesus and living the rest of my life my way
- 5. Trying to do good to other people without regard for Jesus
- 6. Other (please specify) _____

* 15. To be a believer in Jesus as my Saviour means

- 1. I do not yet understand what it means
- 2. Simply a mental exercise
- 3. Simply an emotional experience
- 4. Involves a decision to accept Jesus' death on the cross for my sins and involves a personal growing love relationship with Him
- 5. Other (please specify) _____

* 16. I believe that a true Christian will

- 1. Be saved by his own good works alone but faith in Christ will follow his works
- 2. Be saved by faith in Jesus alone but good works will follow his faith
- 3. Be saved by faith plus works
- 4. Other (please specify) _____

* 17. If necessary, I would be willing to sacrifice anything for Christ

- 1. Never
- 2. Seldom
- 3. Occasionally
- 4. Regularly
- 5. Almost always
- 6. Always

* 18. When a person is accepting Christianity

- 1. He is primarily accepting a body of doctrines
- 2. He is primarily accepting a Person (Jesus Christ)
- 3. He is accepting both the Person (Jesus) and His teachings
- 4. Other (please specify) _____

* 19. Taking time for personal devotions (Bible study, meditation, or devotional reading other than family worship) each day

- 1. Is important to me
- 2. Is not important to me
- 3. I'm not sure yet whether or not it is important to me

* 20. Personal devotions are important to me

- 1. But I always have a hard time doing it
- 2. And I have an easy time doing it
- 3. And I sometimes have a hard time and sometimes I have an easy time doing it

* 21. The frequency with which I spend time alone with God in personal devotions

- 1. Not at all
- 2. About once or twice a month
- 3. About once or twice a week
- 4. About five days a week
- 5. I rarely miss a day
- 6. I have it every day for a period of time, and then all of a sudden I might get extra busy and not have it for a week or more
- 7. Other (please specify) _____

* 22. My time alone with God in personal devotions

1. Is an enjoyable experience for me
2. Is a time I really dread
3. Is not either enjoyment or dread, and instead is rather routine and ritualistic
4. Other (please specify) _____

* 23. My personal devotional life is

1. Something I usually look forward to eagerly
2. Something I usually don't eagerly anticipate, but feel guilty about if I leave it out
3. Something that affects my feelings in no way at all
4. Other (please specify) _____

* 24. My frequency of private prayer

1. At least once a day
2. More than once a day
3. Three to five times a week
4. Once a week
5. Once a month
6. Almost never
7. Never

* 25. I feel free to talk to God

1. Only when I'm on my knees
2. Only when I am in church
3. Only when I am having private devotions
4. No matter where I am or when it is
5. Never
6. Other (please specify) _____

* 26. I feel free to talk to God about

1. All aspects of my life
2. Most but not all aspects of my life
3. Only a few aspects of my life
4. Nothing
5. Other (please specify) _____

* 27. I think of God as

- 1. A harsh judge just waiting to catch me in sin so I will be lost
- 2. A person more to be afraid of than to love
- 3. Not a person at all but a power or influence
- 4. A person who really loves me, willingly forgives me, and gladly receives my response of love toward him

* 28. I believe that God would rather have me

- 1. Obey Him than love Him
- 2. Obey Him because I love Him
- 3. Obey Him because I am afraid of Him
- 4. Love Him than obey Him

* 29. God and I both know that my actions usually reveal that my supreme object of love is

- 1. Myself
- 2. Spouse
- 3. Children
- 4. Parents
- 5. Money
- 6. Clothes
- 7. Car
- 8. Church
- 9. Jesus

* 30. My actions show that real greatness is determined for me by

- 1. Riches
- 2. Fame
- 3. Loving service for others
- 4. Leadership
- 5. Praise
- 6. Loving those who love me

* 31. My actions show that I believe the best way to be a good Christian is to

- 1. Grit my teeth and work hard at it
- 2. Depend on church meetings to keep me strong
- 3. Lay up treasures in heaven by tithes and offerings
- 4. Gain spiritual strength from stronger Christians
- 5. Develop a growing love relationship with Jesus Christ

HUSBAND-WIFE RELATIONSHIPS

32. At present I would evaluate my marriage as

- 1. Very Happy
- 2. Happy
- 3. Mediocre
- 4. Unhappy
- 5. Very unhappy

33. The responsibility for the condition checked above is divided in the following way

- 1. My spouse is completely responsible
- 2. My spouse is mostly responsible
- 3. My spouse and I share the responsibility nearly equally
- 4. I am mostly responsible
- 5. I am completely responsible

34. This condition in my marriage

- 1. Has been this way since our wedding day
- 2. Has been gradually but steadily moving in this direction
- 3. Has gone back and forth but now it is as I stated in #32
- 4. Has not been this way until just recently

35. I show my love to my spouse

- 1. By words but not by deeds
- 2. By deeds but not by words
- 3. By both deeds and words
- 4. By neither words nor deeds

36. When my spouse wants to talk to me about little matters that have happened during the day I usually respond by

- 1. Listening and replying
- 2. Listening politely
- 3. Pretending to be listening while walking away
- 4. Ignoring him/her

37. When my spouse wants to talk to me about relatively important matters I usually respond by
- 1. Listening and replying
 - 2. Listening politely
 - 3. Pretending to be listening while walking away
 - 4. Ignoring him/her
38. When I get upset with my spouse I usually respond by
- 1. Not talking at all
 - 2. Pretending nothing is bothering me
 - 3. Blowing up and getting over it quickly
 - 4. Bringing it up as calmly as possible at the appropriate time
 - 5. Waiting for him/her to bring it up
 - 6. Getting away from it all for a while
39. My spouse and I spend time alone together
- 1. Never
 - 2. Rarely
 - 3. Only when we have to
 - 4. Just on special occasions like anniversaries
 - 5. As often as possible
40. My spouse and I spend our leisure time
- 1. Always together
 - 2. Mostly together but sometimes apart
 - 3. Divided nearly equally between together and apart
 - 4. Mostly apart but sometimes together
 - 5. Never together
41. My spouse and I eat our meals
- 1. Together always
 - 2. Almost always together
 - 3. Sometimes together and sometimes apart
 - 4. Rarely ever together
 - 5. Always apart

42. The kinds of things we usually do together during our leisure time are

- 1. Mutually enjoyable hobbies
- 2. Independent activities but in the same room
- 3. Going places and doing things together
- 4. Outdoor activities such as sports or gardening
- 5. Indoor activities such as table games or reading
- 6. Combination of above
- 7. Other (please specify) _____

43. If there were one thing I could change about my marriage it would be

- 1. Nothing
- 2. Something in myself
- 3. Something in my spouse
- 4. Something in my in-laws
- 5. The way my parents interfere with my marriage
- 6. Other (please specify) _____

PARENT-CHILD RELATIONSHIPS

44. Family size

- 1. No children
- 2. One child
- 3. 2-4 children
- 4. 5-6 children
- 5. Over 6 children

* 45. The way children are disciplined in our home by father

- 1. Love with firm discipline
- 2. He tries #1 without always accomplishing it
- 3. Strict discipline without showing love
- 4. Love with mild discipline
- 5. Mild discipline without showing love
- 6. Uncertainty--doesn't really know how to discipline

* 46. The way children are disciplined in our home by mother

- 1. Love with firm discipline
- 2. She tries #1 without always accomplishing it
- 3. Strict discipline without showing love
- 4. Love with mild discipline
- 5. Mild discipline without showing love
- 6. Uncertainty--doesn't really know how to discipline

* 47. I do express love in our home in words and acts of thoughtful kindness and gentle courtesy

- 1. Never
- 2. Seldom
- 3. Sometimes
- 4. Only when I feel like it
- 5. Quite often
- 6. Always

* 48. When conflicts arise between parents and children in our home it is most often resolved by (answer the real, not the ideal).

- 1. Assertion of parental authority over children without showing love
- 2. Parental authority asserted while showing love
- 3. The parents give in to children's demands
- 4. Sometimes parents give in and sometimes parental authority is exercised over children
- 5. Parents and children work together to find mutually acceptable solutions
- 6. There is no pattern in the way we resolve conflicts

* 49. After a conflict has been resolved by our method

- 1. The parents feel better but the children feel worse
- 2. The children feel better but the parents feel worse
- 3. Sometimes parents feel better and sometimes parents feel worse
- 4. Parents and children usually both feel better
- 5. This is a variable too difficult for me to rate
- 6. Other

* 50. Conflict resolution

- 1. Most frequently draws our family closer together
- 2. Most frequently drives our family farther apart
- 3. Sometimes draws us together and sometimes drives us apart
- 4. Other (please specify) _____

51. I pray for my children

- 1. Often
- 2. Occasionally
- 3. Seldom
- 4. Never

* 52. In our home the parents play with the children

- 1. Often
- 2. Occasionally
- 3. Seldom
- 4. Never

* 53. In our home the general attitude of the children toward the parents is

- 1. Love mingled with fear
- 2. Fear mingled with hatred
- 3. Love mingled with hatred
- 4. Love mingled with respect
- 5. Respect mingled with fear
- 6. Other(please specify) _____

* 54. Family worship, frequency

- 1. Never have family worship
- 2. Rarely have family worship
- 3. About 2-4 times a week
- 4. At least once every day
- 5. Nearly always twice a day
- 6. Only on Friday or Saturday nights
- 7. Other(please specify) _____

* 55. Family worship, participation

- 1. Always conducted by parents
- 2. Always conducted by children
- 3. Conducted by parents but children participate some in worship
- 4. Both parents and children share freely in leadership and participation

* 56. Family worship, planning

- 1. No forethought or planning
- 2. Usually depend on Sabbath School lesson papers
- 3. Only read from Bible, then pray
- 4. Only read from the Spirit of Prophecy, then pray
- 5. Use wide variety of devotional sources but little creative planning
- 6. Much forethought and creative planning put into worships
- 7. Prayer only

* 57. Family worship, enjoyment

1. Parents enjoy it but children don't
2. Children enjoy it but parents don't
3. Neither parents nor children enjoy it
4. Both parents and children usually enjoy it
5. Other (please specify) _____

* 58. Family worship, geared for which age level

1. Adults only
2. Children only
3. Both parents and children each time
4. Adults sometimes and children sometimes

RELATIONSHIPS TO THOSE OUTSIDE THE HOME

* 59. My style of Christian witness is

1. Passing out literature door to door
2. Random literature distribution to people who impress me as being interested
3. To live a godly life and pray that others will somehow see Jesus in me
4. Cannot be restricted to a certain time or place but is involved with all of my daily activities
5. Other (please specify) _____

* 60. In my life as a Christian I

1. Never witness for Christ
2. Rarely witness for Christ
3. Witness daily because witness is a life style for me
4. Witness sometimes but not all the time
5. Other (please specify) _____

* 61. I usually witness for Jesus because

1. I feel guilty if I don't
2. I love people and want them to be saved
3. I love Christ and I really enjoy witnessing
4. It is expected of a Christian
5. Other (please specify) _____

* 62. I am friendly to my neighbors because it is

- 1. My duty as a neighbor but not as a Christian
- 2. An opportunity for both friendship and Christian witness
- 3. An opportunity for friendship but not Christian witness
- 4. An opportunity for Christian witness but not friendship
- 5. Other (please specify) _____

* 63. When I see a visitor at church

- 1. I would like to be friendly, but I don't know what to say
- 2. I am friendly if I happen to pass by them
- 3. I am so busy with my church duties or my family that I'm afraid I don't even notice them
- 4. I don't know who are visitors and who are members
- 5. I try to seek them out and make them feel welcome
- 6. I feel it is the hostess' or greeters' responsibility to make them feel welcome

* 64. To our own church members I

- 1. Am friendly to those I know well
- 2. Keep pretty much to myself
- 3. Am usually friendly to everyone
- 4. Don't usually notice other people as I am absorbed in my church or Sabbath School responsibilities
- 5. Other (please specify) _____

"HOME: THE SCHOOL OF LOVE"

A SEMINAR IN FAMILY SPIRITUAL ENRICHMENT

Evaluation Form:

1. What happened in the Seminar that was the most helpful to you?

2. What happened in the Seminar that was the least helpful to you?

3. What suggestions would you have to improve the Seminar?

4. Comments you would like to share:

5. Overall evaluation: (Please check one) Excellent

Good

Fair

Poor

SEVENTH-DAY ADVENTISTS

1352 Colfax Avenue,
Benton Harbor, Michigan
49022
Church Phone -- 926-8891

Dear Member:

A Family Spiritual Enrichment Seminar will be held soon for our Congregation and its families. You and your family are invited. Please fill in the enclosed registration form and return it to me by November 16.

DATES

Sabbath, November 16 -- 11:00 A.M. Service
November 17 - 21, -- 7:00 - 8:30 P.M.

Sabbath, November 23 -- 11:00 A.M. Service
POTLUCK FOLLOWING

1:30 - 3:30 Final Session

Children nine years of age and older are encouraged to attend the sessions with their parents. Younger children will be cared for by students from Andrews University so that families with small children may take advantage of this excellent opportunity for Christian family enrichment.

ALL MEETINGS WILL BE HELD IN OUR SANCTUARY

Three ordained Adventist Ministers have teamed up to serve as resource personnel for this Seminar. They are:

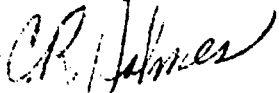
Elder Bob Cowan,
Pastor, the past nine years in California.

Elder Des Cummings,
Campus Chaplain in Southern Missionary College

Andre Stijnman,
Pastor from the Netherlands.

Emphasis will be placed upon group involvement and activities rather than lectures. Those who attend every session will receive the most benefit from the Seminar and as your Pastor, I urge every family to make plans to be here.

In Christ,



C. Raymond Holmes, Pastor

PS. There will be an offering taken at the last session to help cover expenses particularly with reference to the

"HOME, THE SCHOOL OF LOVE"

A FAMILY SPIRITUAL ENRICHMENT SEMINAR

November 16 - 23, 1974, Benton Harbor, Michigan

APPLICATION FOR REGISTRATION

INSTRUCTIONS

Please fill in the blanks below and return to the Church Office by November 16. One application for each family is adequate. This SEMINAR is free of charge, but an offering will be taken at the last session to cover expenses. Regular attendance will provide the greatest personal benefits to you.

NAME _____ PHONE _____

ADDRESS _____

_____ ZIP _____

CHECK ONE OF THE FOLLOWING IN EACH CATEGORY

MALE _____

FEMALE _____

AGE () Below 20 () 21-40 () 41 - 60 () Above 60

MARITAL STATUS () Single () Married () Widowed

() Separated () Divorced

IF MARRIED, NAME OF SPOUSE _____

AGE OF SPOUSE, in relationship to my age:

_____ More than 5 years younger

_____ 1 - 5 years younger

_____ Same as mine

_____ 1 - 5 years older

_____ More than 5 years older

IF YOU HAVE CHILDREN, PLEASE COMPLETE THE FOLLOWING -- Use back of sheet, if necessary

	NAMES	AGES	YEAR IN SCHOOL	SCHOOL ATTENDING
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____
5.	_____	_____	_____	_____
6.	_____	_____	_____	_____

PP: Dt. 6:4-7
 SUBJ: God's Love
 THEME: Teaching God's Love in the Home
 PURPOSE: Modification (How?)
 TITLE: Home: The School of Love

Robert Cowan
 November 16, 1974
 Benton Harbor, Mi.

INTRO: Begin with life situations: Crises in marriages - Parent-child relationships.

1. How would you handle the situation if you discovered your spouse was planning to leave you? Anger? Hurt feelings? Communication, love, understanding?
2. What would you do if you were a parent and your teenage daughter ran away from home but you knew where she was? Force her to come home? Call the police? or go to her with love and concern and acceptance and communicate to discover why she was so unhappy at home that she decided to run away?
3. Suppose you are a nine year old boy and your father has just broken his promise again to take you out camping, how would you feel and what would you do? Go pout in your bedroom? Decide to never forgive your father? or talk to your father about your feelings?

PROP: Every Christian parent can transform his home into a school of love
 T.S.: by following the words of God given to us by Moses in Dt. 6: 4-7.

I. LOVE GOD SUPREME

1. Love cannot be commanded.
2. Love awakens love.
3. Love for God was awakened in Israel by deliverance from slavery in Egypt.
4. Love for God is awakened in us by deliverance from slavery to sin (in Benton Harbor) by Jesus on the cross.

II. KEEP GOD'S WORDS IN OUR HEARTS

1. It is important to keep God's word. But, it is even more important to know where to keep it. Because if you keep it only outside your heart it will rapidly become a legalistic form, a cold external, a doctrine of works, a humanistic philosophy. But, if we keep it in our heart it permeates the entire life, it motivates the whole being, "Keep thy heart with all diligence for out of it are the issues of life." Prov. 4:23.

III. TEACH GOD'S LOVE AND GOD'S WORD TO OUR CHILDREN

1. How? By both precept and example, diligently communicate.
2. When? sitting in your house
 walking by the way
 lying down - bedtime prayer or evening worship
 rising up - morning worship

CONC: Therefore, every Christian parent can transform his home into a school of love by 1) loving God supremely, 2) keeping God's word in our hearts, and 3) teaching God's love and word to our children. This whole week will be devoted to understanding better How to do it.

"HOME: THE SCHOOL OF LOVE"

ORIENTATION

"EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN THAT BUILD IT."
PSALM 127:1

LOVE FOR GOD AND LOVE FOR MAN ENCOMPASSES GOD'S WILL. MARK 12:28-34

LOVE FOR CHRIST IS THE ONE TEST OF DISCIPLESHIP CHRIST ASKED OF PETER.
JOHN 21:15-17

THE CULTIVATION OF CHRIST'S LOVE IN THE CHRISTIAN TAKES TIME.

"THE VERY BEST WAY TO REFORM THE CHARACTER AND REGULATE THE CONDUCT OF YOUR FAMILY IS THROUGH THE PRINCIPLE OF LOVE." 4T 256

"FAMILY RELIGION IS A WONDERFUL POWER. THE CONDUCT OF THE HUSBAND TOWARD THE WIFE AND OF THE WIFE TOWARD THE HUSBAND MAY BE SUCH THAT IT WILL MAKE THE HOME LIFE A PREPARATION FOR ENTRANCE TO THE FAMILY ABOVE.

"HEARTS THAT ARE FILLED WITH THE LOVE OF CHRIST CAN NEVER GET VERY FAR APART. RELIGION IS LOVE, AND A CHRISTIAN HOME IS ONE WHERE LOVE REIGNS AND FINDS EXPRESSION IN WORDS AND ACTS OF THOUGHTFUL KINDNESS AND GENTLE COURTESY.

"RELIGION IS NEEDED IN THE HOME. ONLY THIS CAN PREVENT THE GRIEVOUS WRONGS WHICH SO OFTEN EMBITTER MARRIED LIFE. ONLY WHERE CHRIST REIGNS CAN THERE BE DEEP, TRUE, UNSELFISH LOVE. THEN SOUL WILL BE KNIT WITH SOUL, AND THE TWO LIVES WILL BLEND IN HARMONY . . .

"IN EVERY FAMILY WHERE CHRIST ABIDES, A TENDER INTEREST AND LOVE WILL BE MANIFESTED FOR ONE ANOTHER; NOT A SPASMODIC LOVE EXPRESSED ONLY IN FOND CARESSES, BUT A LOVE THAT IS DEEP AND ABIDING." AH. 94

"LOVE IS A PLANT OF HEAVENLY ORIGIN, AND IF WE WOULD HAVE IT FLOURISH IN OUR HEARTS, WE MUST CULTIVATE IT DAILY." 6BC 1091-2

"SAID CHRIST, 'LOVE ONE ANOTHER, AS I HAVE LOVED YOU;'. . . THOSE WHO LIVE MERELY FOR 'ME AND MINE' WILL FAIL OF HEAVEN. GOD CALLS UPON YOU AS A FAMILY TO CULTIVATE LOVE." 3T 529-31

"IN ORDER TO HAVE THE WAX TAKE A CLEAR, STRONG IMPRESSION OF THE SEAL, YOU DO NOT DASH THE SEAL UPON IT IN A HASTY, VIOLENT WAY; YOU CAREFULLY PLACE THE SEAL ON THE PLASTIC WAX, AND QUIETLY, STEADILY PRESS IT DOWN, UNTIL IT HAS HARDENED IN THE MOLD. IN LIKE MANNER DEAL WITH HUMAN SOULS.

"THE CONTINUITY OF CHRISTIAN INFLUENCE IS THE SECRET OF ITS POWER, AND THIS DEPENDS ON THE STEADFASTNESS OF YOUR MANIFESTATION OF THE CHARACTER OF CHRIST." MH 494

"THIS UNION WITH CHRIST, ONCE FORMED, MUST BE MAINTAINED. CHRIST SAID, 'ABIDE IN ME, AND I IN YOU. AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF, EXCEPT IT ABIDE IN THE VINE; NO MORE CAN YE, EXCEPT YE ABIDE IN ME.' THIS IS NO CASUAL TOUCH, NO ON-AND-OFF CONNECTION. . .

"A PROFESSION OF RELIGION PLACES MEN IN THE CHURCH, BUT THE CHARACTER AND CONDUCT SHOW WHETHER THEY ARE IN CONNECTION WITH CHRIST. IF THEY BEAR NO FRUIT, THEY ARE FALSE BRANCHES." DA 676

"HOME: THE SCHOOL OF LOVE"

by Bob Cowan

"CHARLIE SHEDD'S FIVE GIFTS THAT WILL GUARANTEE A TURNED-ON MARRIAGE"

1. TAKE TIME ALONE TOGETHER. Invest time together. Go out for dinner once a week. When he & his wife have guests in their home overnight they will often get up early and go out to a restaurant to eat breakfast together.
2. GIFT OF A SIMPLE COMPLIMENT. Once each day, and give a new one once each week. Say at night before going to bed, "What was your happiest moment today?" Then share with each other what your happiest moments were.
3. GIFT OF SURFACED HOSTILITIES. Never hide things for more than 48 hours. Bible - "Let not the sun go down upon your wrath." Talk things over. Don't hold grudges or heartaches in to fester and become worse. Get it out in the open where you can handle it together and work it through to an understanding.
4. GIFT OF MUTUAL SELF-ANALYSIS. Spend 15 minutes each day sharing with each other what is going on inside of you. e.g. Maslow's book is read separately by each spouse during the day, a few pages or a chapter. Whenever one identifies himself/herself they write "me" in the column. Never write the other persons name there. Look only for yourself to be identified. The "me's" are written in each other's own handwriting. Then discuss what you mean by "me" there and ask what the other one thinks about that. Women all over the world have one common problem - they can't get their husbands to talk.
5. GIFT OF PRAYER IN DUET. Serious, depth, prayer together. Relive the love and close experiences of your courtship. Have MERCY toward each other.

FAMILY COMMUNICATION

Andre Stijnman, 10 minutes, "How Television Interferes with Family Communication"
 Des Cummings, 10 minutes, "Teenager-Parent Communication"
 Bob Cowan, 10 minutes, "Charlie Shedd's Five Gifts That Will Guarantee A
 Turned-On Marriage"

1. GIFT OF TAKING TIME ALONE TOGETHER
2. GIFT OF A SIMPLE COMPLIMENT
3. GIFT OF SURFACED HOSTILITY
4. GIFT OF MUTUAL SELF-ANALYSIS
5. GIFT OF PRAYER IN DUET

GUIDELINES FOR PARENTS

1. Pass on faith and trust in God to your children--through daily living, family prayers, and Bible study.
2. Show love and acceptance--in simple daily expressions and words of appreciation.
3. Listen--not only to words, but hear the "heartbeats." Identify with their feelings. Understand their outbursts.
4. Be available--to play, talk, or deal with issues when they want to, not just when it suits you.
5. Teach values--respect, responsibility, self-discipline. These help them face life.
6. Provide occasions for sharing--hobbies, recreation, fun times, and work.
7. Set limits--with love, consistency, and firmness. If ignored, they are responsible for consequences.
8. Relax--an uptight parent produces uptight children.
9. Allow them to make decisions--whenever possible.
10. Affirm each as a person of worth--created by God for a special purpose.

LOVE NEVER FAILS. These guidelines were printed on a postcard known as Card #5, by Heart to Heart publications, Harrisonburg, Virginia 22801. "Heart to Heart is a radio broadcast bringing Christian inspiration to homemakers in the midst of everyday tasks." (Courtesy of John Youngberg, Berrien Springs, Michigan.)

178
When I stopped praying for my wife and children, great things happened. My own attitudes changed. I began to see the members of my family in a new light. They became real persons. And it became easier to love them more deeply in spite of faults. Mistakes took a more minor role in relationships.

Often in the past I prayed prayers like, "Lord, help my son to be a good boy. Change his attitudes. Lord. Help him to a double dose of divine love. May he be kind and more pleasant in all our family relationships. Help him to be obedient."

For my daughter I prayed that she might know Christ's love and discern, as she grows to maturity, what true love is in every relationship.

And for my wife I prayed that God might give her strength for all her daily duties in the home. I prayed that she might have plenty of patience with the children and that she might get all done which should be done to keep our home going smoothly. I prayed that as a busy mother she might have extra helpings of grace.

Then one evening it happened. I was alone when suddenly it struck me that this kind of praying must stop. It seemed my prayers really didn't help. If anything, the children knew less about love than in their earlier years. Traits such as caring and kindness, I feared at times, were decreasing. And I realized I must stop praying for them. I realized I was praying for the wrong person. I was short in praying for the one who really needed prayer.

So I stopped praying prayers like the above for my family. I realized that if my children were to know Christ's love, then I as their father needed to experience more of Christ's love and make that love visible. If they were ever to learn true love in relationship to others, then I would need divine aid to demonstrate true love in all my relationships with them and others. So my prayer turned to, "Lord, make me fit to live with; loving and kind as you are to me."

I stopped praying prayers like the above for my wife when I realized that my job was not to make her good but to make her happy. I realized that my

When I stopped praying for my family

By John M. Drescher

prayer should not be for God to help her get all her work done. It was to ask God to help me see those places where I could help her and make it easier for her. My prayer now turned to, "Lord, make me a real 'helpmeet,' eager and happy to do all I can to make my wife happy." I realized I was the one who needed extra helpings of God's grace.

From that night on my world was changed. My home changed. It suddenly seemed that my wife and children changed. A new atmosphere of love pervades the house and even the car when we go driving. The children seem more kind. And it all started when I stopped praying for them and began to pray for God to give me a new attitude; when I asked God to help me refrain from all which might hurt those I love or hinder relationships; when I told God that I want to do all within my power what needs to be done to make my children and wife happy. Something happened when I wanted God to change me more than I wanted him to change other persons.

No, it hasn't been perfect. I goof and I'm sorry. But I've learned that my family loves me right through my mistakes.

Of course, I still pray. My wife and children are as much in my prayers as ever. But now my prayers are primarily prayers of thanksgiving for each one. And I believe that God desires this kind of praying, because it also honors him who gave each one to me. Life really took on new meaning and happiness when I stopped asking God to change others and asked him to change me. ❏

Reprinted with permission from the Messenger of the Church of the Brethren, August 15, 1971. The author is editor of the Gospel Herald, weekly publication of the Mennonite Publishing House.

Time

Time.

It hangs heavy for the bored, eludes the busy, flies by for the young, and runs out for the aged.

Time.

We talk about it as though it's a manufactured commodity that some can afford, others can't; some can reproduce, others waste.

We crave it. We curse it. We kill it. We abuse it. Is it a friend? Or an enemy? I suspect we know very little about it. To know it at all and its potential, perhaps we should view it through a child's eyes.

"When I was young, Daddy was going to throw me up in the air and catch me and I would giggle until I couldn't giggle any more, but he had to change the furnace filter and there wasn't time."

"When I was young, Mama was going to read me a story and I was going to turn the pages and pretend I could read, but she had to wax the bathroom and there wasn't time."

"When I was young, Daddy was going to come to school and watch me in a play. I was the fourth Wise Man (in case one of the three got sick), but he had an appointment to have his car tuned up and it took longer than he thought and there was no time."

"When I was young, Grandma and Granddad were going to come for Christmas to see the expression on my face when I got my first bike, but Grandma didn't know who she could get to feed the dogs and Granddad didn't like the cold weather, and besides, they didn't have the time."

"When I was young, Mama was going to listen to me read my essay on 'What I Want to Be When I Grow Up,' but she was in the middle of the 'Monday Night Movie' and Gregory Peck was always one of her favorites and there wasn't time."

"When I was older, Dad and I were going fishing one weekend, just the two of us, and we were going to pitch a tent and fry fish with the heads on them like they do in the flashlight ads, but at the last minute he had to fertilize the grass and there wasn't time."

"When I was older, the whole family was always going to pose together for our Christmas card, but my brother had ball practice, my sister had her hair up, Dad was watching the Colts, and Mom had to wax the bathroom. There wasn't time."

"When I grew up and left home to be married, I was going to sit down with Mom and Dad and tell them I loved them and I would miss them. But Hank (he's my best man and a real clown) was honking the horn in front of the house, so there wasn't time."

—Erma Bombeck

From Erma Bombeck's *At Wit's End*, Courtesy of Publishers-Hall Syndicate.

FP: John 13:31-35
 SUBJ: Love
 THEME: Love for one another
 PURPOSE: Modification (How?)

Robert Cowan
 November 23, 1974
 Benton Harbor, Mi.

TITLE: A New Commandment

INTRO: Last Sabbath we read the words of Jesus as he quoted from Dt. 6 then added to it in Mk. 12:31 - Love your neighbor as yourself. This week we see Jesus giving a new commandment in John 13:34 "love one another as I have loved you." The test of discipleship is love for one another.

PROP: Every Christian can learn to follow the new commandment, T.S.; if we can find out how Jesus loved His disciples and follow His example beginning with John 13: 31-35.

I. HE LOVED THEM IN SPITE OF THEIR FAULTS

1. He bore patiently with Judas - His betrayer
2. He bore patiently with Peter - The one who denied Him
3. He bore patiently with Matthew
4. He bore patiently with them on the lake in the storm
5. He bore patiently with them in a garden of prayer
6. He bore patiently with them when they could not cast out the unclean spirit after the transfiguration
7. He bore patiently with the Samaritan woman
8. He bore patiently with the woman taken in adultery

II. HE LOVED THEM ENOUGH TO SERVE THEM

1. Ordinance of humility, John 13:1-17
2. He prepared fish and bread by the seashore when they were through fishing all night after the resurrection
3. He walked 2 miles to Emmaeus with the 2 disciples (husband and wife?) after the resurrection and broke bread for them.

III. HE LOVED THEM ENOUGH TO DIE FOR THEM

1. He said, "as I have loved"; this implies in the past, before the cross
2. But the disciples did not fully understand Jesus' love until after He had died on the cross
3. Neither can we fully understand it until we understand the cross

CONC: "Were you there when they crucified my Lord?"

Therefore, we can learn to love others as Jesus loved us if we will

1. love people in spite of their faults,
2. love them enough to serve them, and
3. love them enough to die for them.

A VERBATIM SUMMARY
OF EVALUATION SHEETS, BENTON HARBOR SEMINAR

QUESTION 1: What happened in the Seminar that was the most helpful to you?

Probably Des Cummings talks and the chance to make some new friends.

Many ideas were given that believe [it] or not was (sic) quite foreign to me. I[t] also brought my life in better focus to me and my family.

The informal fellowship. I appreciated the emphasis placed on individual prayer and study. The willingness of everyone to share their shortcomings and a desire to have worship was an encouragement.

1. Being able to hear a subject presented then hearing others views based on their life experiences & having a chance to see the reaction of others when you tell your feelings on same subject.
2. Having children cared for so you function with all your thoughts.

Introducing us to daily devotionals & what to use. Keeping the sessions on a very practical every day level.

The organization was such that one could not just sit & listen, but rather made it necessary to discuss--acknowledge the points, and make a committment. Relaxed atmosphere, where all share.

Discussing personal worship.

The Seminar was a chance to get together with Church members and discuss not only family problems but Church problems.

About talking with God more and agreeing with parents.

Learned more about having a happier home.

1. Admission of things wrong.
2. Discover needs.
3. Plan for something better.

The practical & real presentation of actual ways that people can relate to other people in caring. (Not judging, or disciplining.) Love is the mightiest force in the world, not whipping, or retaliating. Love will always motivate more than a fear of reprisal. A look of sad regret is always more effective than a blow, but only if the proper ground work is laid & a person is tender hearted, sensitive & receptive. I see so many parents yelling at their kids & I really appreciate the work you are doing here. We should be seeing some positive results.

Elder Cummings talking about conflicts, barriers, and throwing stones.

It has been the most thought provoking series of meetings I have been to in a long time (years) (discipline with love).

All of it was helpful.

I learned more about my own problems and how to work them out with Jesus help. Also how to help my small children and how to show them I love them and that Jesus loves them most of all. How to deal with family problems fairly.

I enjoyed the exchange of ideas. Although our girls are grown--It helped me to see where I could improve--If too late with the children, maybe in helping the grandchildren.

Probably most all of it but most of all was (when he comes).

Knowing that we as parents aren't alone in our problems.

Everything.

Introduction to personal devosions. (sic)

Sharing.

Helped draw me closer to my family.

I thoroughly enjoyed the informality & group discussions. Good "refresher" course.

The meeting on discipline.

All instruction were good.

All were good.

Getting a personal worship going.

2 get started with private worship dayly. (sic)

Everything.

Group discussions to know others are--or have been--battling some of the same things you are and that they can be overcome.

Communication--Openness. Learn to be positive & truthful.

An awareness of better communication, love, and being a family who will make heaven.

That preacher Desmin (sic) or something's talks. He preached good!

The openness and candidness of everyone, getting to know each other better. Brother Andre's presentation was thrilling to me--the one on

worship. I felt fed, and a new thrill in being part of the Advent movement. Having Brother Cummings "analyze" & illustrate our feelings were very helpful--with the charts & refreshing style.

Love-discipline discussing, also discussion of family communication.

All of it.

1. Insight into the churches personalities. 2. Reexamination of our home & my personality.

It caused me to look closer at myself.

Discussing in larg (sic) gruops (sic) most.

About the T.V.

The suggestions for personal and family worship.

Personal davotions. (sic)

Got the group to bare their innermost problems.

QUESTION 2: What happened in the Seminar that was the least helpful to you?

I don't know.

The film on witnessing broke the continuity and fellowship even though it was interesting. I feel as though we missed one night as far as family fellowship is concerned.

1. Went to (sic) fast. 2. Not enough time given to each subject area.

All was helpful.

I work all day and in the evening I am very tired. Therefore I am very weary by the end of the week when I go out every night.

About controlling other peoples (sic) kids.

?

None of it was unhelpful. All was just a little bit helpful.

Everything was helpful!!

The T.V. bit ("we don't have one anyway")

Lost (sic) of sleep.

Everything was helpful maybe not at present but in the future.

Nothing was "not helpful."

Nothing.

Its all been interesting.

I enjoyed it very much

Nothing.

I really enjoyed it all.

As far as family, Thurs. nights meeting, although Bible study knowledge great.

I liked it all.

Thursday night (Eld. Lang) was good in itself, but it was the one night I didn't quite feel the same sense of fellowship with everyone. It seemed to be in a different "category", or something--hard to put into words.

?

Not one thing--it was all good.

Time for one wis[rest of word unintelligible]

Throwing stones.

Worship.

QUESTION 3: What suggestions would you have to improve the Seminar?

None I think it was real nice.

Longer time.

Have a question and answer period. We could ask specific questions on discipline and get some ideas from the leader and others.

1. Seminars such as these should be shared by a church more often.

Longer--not each night, but more evenings. (What I mean is more than 5 nights)

More of the discussion groups to be group rather than family. Some family group is O.K., but is good to know more of other family problems--solutions etc.

I think you could make it a whole series of studies, but for the length of time we spent it was good.

I would have liked the members of the Church to have a chance to discuss some of our particular problems i.e. lack of leaders or teachers in S.S. depts. and why.

Call on the kids more.

To have it once every week instead of every night.

A "follow up" plan for Church as a family together.

Very well planned, be shure (sic) to keep showing a personal interest in people. This has been one of the best parts of the series.

Have more group sessions.

Just want to say God Bless us all for believing in the Lord.

I felt that the church was not given a better idea of the seminar--and that if there had been a little more insight--more families would have attended.

You should have more time for a metting (sic) and to last long. (sic)

Concentrate on fewer subjects.

Have it for about 2 wks instead of one. Have a meeting for husband-wife relationship.

Have them more often. Get everyone involved!

More group discussion.

Very good just as it was.

None.

Might have people call one another to see how their week is going and how their worship both personal and family is going.

None.

Stronger emphasize of husband/wife relationship.

Get more out.

Keep on the key (theme) started with and not open it up to everyone on Sabbath.

None.

The only "group" conspicuously absent were the teens--academy age, I don't know how they could have been made to attend. They would have benefited (sic) if they'd have come.

Longer--perhaps 3 nites/wk (sic) over several weeks. Maybe coverage a bit more limited in scope--more time to "chew on the meat".

More of them.

More teenagers should be present. Even if for only 1-2 nights.

Have more and different things.

Using a P.A. system so I could hear discussions better.

Spread out over longer period.

QUESTION 4: Comments you would like to share.

Maybe a fellowship group could sorta(sic) follow this where we could share our thoughts. Do it once a month informally instead of regular prayer meeting. Would help prayer meeting attendance also.

I had hoped our family life would be more like God's will for each family and you've more than met my expectations. Thanks & praise the Lord for your efforts. God bless your ministries!

Thanks to you & all your families for sharing these evenings with us.

Liked the well-planned program. Start on time end on time.

I really wasn't enthused about it all. I tho't (sic) what a bore it would be. But was very interesting and you changed my mind.

It will make it easier to communicate with my parents.

This seminar has drawn us closer together as a Church. We need more on the family. I've been at this Church for about seven or eight years, we've never come together representing an endeavor for home improvement. How can a Church produce & be close when things are not right at home?

I really think it helped me [a] lot I wish some of the other people that I know could have been here.

Enjoyed this Sab. pre. mts. Exchange of ideas. We can so easily condemn other members instead of just a word of encouragement.

None.

God bless you in your work for the Lord.

I enjoyed every meeting thoroughly.

Praise the Lord! In Christ and of Christ only can we grow.

This seminar was just [the] thing I needed to give my relationship

a lift.

None.

We are really having some problems in our home and I feel a great need for prayers as I am sure there are others in the same situation.

I wish we could learn to do this without someone else coming in. We love you & what you've done but it won't last until we do it ourselves.

Elder Cowan, as one conducting the program you are excellent in your approach. God bless you.

I liked the speakers.

The thing that I appreciated most was the depth and sincerity of all those in charge. I instinctively trusted them. What they said rang true, was solid and something I could digest. In other words, the whole tone and spirit was heartwarming and inspiring. I attended because I wanted to; not something I had to "endure," but something I enjoyed. Our church's love-quotient and trust-quotient has been raised. Real respect for the leadership. High calibre, yet humble & lovable.

Felt it could be an excellent tool to draw members of church as well as family closer together.

QUESTION 5: Overall evaluation: (Please check one)

Excellent 36

Good 6

Fair 0

Poor 0

1 did not check any

2 checked both excellent and good

1 checked 1/2 way between excellent & good

46 TOTAL NUMBER OF EVALUATION FORMS FILLED OUT

Seventh-day Adventists

1352 Colfax Avenue, Benton Harbor, Michigan 49022

Church Phone 926-8891

February 17, 1975

Elder Robert Cowan
Andrews University
Berrien Springs, Michigan

Dear Bob:

First of all I want to thank you for accepting my invitation, and that of the Church Board, to conduct a Family Enrichment Seminar here in Benton Harbor. The Seminar was well planned and was received with much enthusiasm on the part of the members. I was extremely pleased with the high attendance during the week, as I know you were. Many comments have been made by participants expressing appreciation for the Seminar and sharing blessings received. There are two things that I want to call to your attention concerning the Seminar which I am sure you will welcome as you plan such emphases in your future ministry.

It was my feeling, and that of some others of the participants, that the continuity and impact of the week was broken by the inclusion of brother Lange's presentation on the Thursday evening of his Earth: Theatre of the Universe. His presentation was excellent and the materials he reviewed certainly seemed outstanding. However, in the context of the Seminar it did seem out of place and appeared to a number of us as a commercial selling attempt.

On the positive side the Seminar served to expose one very serious need in this parish. As you recall, a number of the younger couples indicated that they had been unsuccessful in developing habits with respect to daily Bible reading. They expressed themselves as "getting nothing out of" reading the Bible. This of course became a serious matter to me. You will be interested to know that on March 5th we shall begin a special series of prayer meetings devoted to the theme of "Learning to Use the Bible Devotionally." Special materials are being prepared for a ten-week prayer meeting emphasis. As of this date 26 people have indicated that they will attend. More are anticipated.

In my judgement you would not be out of line if you considered the Seminar a success.

Cordially,

C. Raymond Holmes

C. Raymond Holmes,
Pastor

"HOME: THE SCHOOL OF LOVE"

THE KEY TO SUCCESS IN CHRISTIAN LIVING
IS A PRIVATE DEVOTIONAL LIFE

I. THE EXAMPLE OF JESUS

- A. Childhood - "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. . . Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of God's created works. . . Every child may gain knowledge as Jesus did." DA 70
- B. At the beginning of His ministry - "And Jesus answered him/the devil/, saying, It is written, That man shall not live by bread alone, but by every word of God." Luke 4:4 KJV
- C. At the end of His earthly ministry - "But he often withdrew to the wilderness for prayer." Luke 5:16 LB "Then, accompanied by the disciples, he left the upstairs room and went as usual to the Mount of Olives." Luke 22:39 LB (KJV="as he was wont"). "Jesus oftentimes resorted thither/the garden of Gethsemane/ with his disciples." John 18:2 ("Jesus had gone there many times with his disciples." LB)

II. WHY IT IS IMPORTANT FOR US TODAY

- A. "Living a Christian life is kind of like shaving--no matter how well you do it today, it needs to be done again tomorrow." Quiet Hour Echoes, Nov., 1974, p. 16. "Consecrate yourself to God in the morning; make this your very first work. . . This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ." SC 70
- B. "Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive." GC 625
- C. Personal experience on how a lack of private devotions led to a loss of Christian living.
- D. Share how there is power in parental example. "You rear a child like you throw a baseball--give it the start you can while it is still in your hands, for it must go the rest of the way by itself." Q.H.Echoes, Nov., 1974, p. 16. (A clarification is needed here, however--baseballs cannot decide to place themselves in God's hands along their journey, but a child can!)

III. SOME SUGGESTIONS ON HOW TO IMPLEMENT IT

- A. What I have found to be personally satisfying.
- B. Sharing of ideas from friends.

LOVING DISCIPLINE

"And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. Rather, bring them up with the loving discipline the Lord himself approves, with suggestions and godly advice." Ephesians 6:4 Living Bible

"Some time ago I was shown the case of J. Her errors and wrongs were faithfully portrayed before her; but in the last view given me I saw that the wrongs still existed, that she was cold and unsympathizing with her husband's children. Correction and reproof are not given by her for grave offenses merely, but for trivial matters that should be passed by unnoticed. Constant faultfinding is wrong, and the Spirit of Christ cannot abide in the heart where it exists. She is disposed to pass over the good in her children without a word of approval, but is ever ready to bear down with censure if any wrong is seen. This ever discourages children and leads to habits of heedlessness. It stirs up the evil in the heart and causes it to cast up mire and dirt. In children who are habitually censured there will be a spirit of 'I don't care,' and evil passions will frequently be manifested regardless of consequences.

"Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child and will lead to the cultivation of self-respect and pride of character. Sister J should cultivate love and sympathy. She should manifest tender affection for the motherless children under her care. This would be a blessing to these children of God's love and would be reflected back upon her in affection and love.

"Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts, mothers may bind their children to their hearts. To manifest severity and to be exacting with children are great mistakes. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation.

"It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow or a harsh word escape your lips. God writes all these words in His book of records. Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and some become discouraged under it and will neither heed the loud, angry voice of command nor care for threatenings of punishment. Rebellion is too frequently established in the hearts of children through the wrong discipline of the parents, when if ^{the} proper course had been taken, the children would have formed good and harmonious characters. A mother who does not have perfect control of herself is unfit to have the management of children." 3T 531-3.

Instructions:

You are a member of a space crew originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to mechanical difficulties, however, your ship was forced to land at a spot some 200 miles from the rendezvous point. During re-entry and landing, much of the equipment aboard was damaged and, since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile trip. Below are listed the 15 items left intact and undamaged after landing. Your task is to rank order them in terms of their importance for your crew in allowing them to reach the rendezvous point. Place the number 1 by the most important item, the number 2 by the second most important, and so on through number 15, the least important.

GROUP	SCORE	CORRECT	ALONE	
_____	_____	_____	_____	Box of matches
_____	_____	_____	_____	Food concentrate
_____	_____	_____	_____	50 feet of nylon rope
_____	_____	_____	_____	Parachute silk
_____	_____	_____	_____	Portable heating unit
_____	_____	_____	_____	Two .45 calibre pistols
_____	_____	_____	_____	One case dehydrated milk
_____	_____	_____	_____	Two 100 lb. tanks of oxygen
_____	_____	_____	_____	Stellar map of the moon's constellation
_____	_____	_____	_____	Life raft
_____	_____	_____	_____	Magnetic compass
_____	_____	_____	_____	5 gallons of water
_____	_____	_____	_____	Signal flares
_____	_____	_____	_____	First aid kit containing injection needles
_____	_____	_____	_____	Solar-powered FM receiver-transmitter

(Score)

NASA GROUP DECISION GAME
[Answer sheet]

Name _____

Group Number _____

Instructions:

You are a member of a space crew originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to mechanical difficulties, however, your ship was forced to land at a spot some 200 miles from the rendezvous point. During re-entry and landing, much of the equipment aboard was damaged and, since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile trip. Below are listed the 15 items left intact and undamaged after landing. Your task is to rank order them in terms of their importance for your crew in allowing them to reach the rendezvous point. Place the number 1 by the most important item, the number 2 by the second most important, and so on through number 15, the least important.

GROUP	SCORE	CORRECT	ALONE	
_____	_____	_____	<u>15</u>	Box of matches
_____	_____	_____	<u>4</u>	Food concentrate
_____	_____	_____	<u>6</u>	50 feet of nylon rope
_____	_____	_____	<u>8</u>	Parachute silk
_____	_____	_____	<u>13</u>	Portable heating unit
_____	_____	_____	<u>11</u>	Two .45 calibre pistols
_____	_____	_____	<u>12</u>	One case dehydrated milk
_____	_____	_____	<u>1</u>	Two 100 lb. tanks oxygen
_____	_____	_____	<u>3</u>	Stellar map of the moon's constellation
_____	_____	_____	<u>9</u>	Life Raft
_____	_____	_____	<u>14</u>	Magnetic compass
_____	_____	_____	<u>2</u>	5 gallons of water
_____	_____	_____	<u>10</u>	Signal flares
_____	_____	_____	<u>7</u>	First aid kit containing injection needles
_____	_____	_____	<u>5</u>	Solar-powered FM Receiver-transmitter

Score

SUBJ: Witnessing

November 30, 1974

THEME: Jesus' Witnessing Style

Benton Harbor, Mi.

PURPOSE: Modification (How?)

TITLE: Witness as a Life Style

INTRO: Over the years, we in the church seem to have gotten the impression that witnessing for Jesus Christ is one separate activity of the Christian that happens occasionally in his life. We could compare this idea to eating food, or going grocery shopping--it is not integrated into all of one's life but just happens once in a while--when it is needed or when called for by some Church activity. In the minds and lives of many Christians, witnessing takes place only once a month on a Sabbath afternoon when the members of the church all meet at the church and go out to an assigned territory to pass out literature.

But I would like to suggest this morning that this is not an accurate picture or a complete understanding of what it means to witness for Jesus Christ. And I would like to have us consider this topic of Christian witness in the setting of the example of Jesus in the way He witnessed of His father's love to Zacchaeus in Jericho.

PROP: Every Christian can learn to witness for God

T.S.: by following the example of Jesus in Luke 19:1-10.

I. JESUS' BASIS ORIENTATION TO LIFE WAS TO SEEK AND SAVE THE LOST. Luke 19:10

1. Because of His basic life style He was able to witness to all classes of people:
 - a. Regardless of their station in life: rich or poor; community leaders or common folk.
 - b. At all times--from early morning until way into the night
 - c. In all places--Mount of Olives, Temple in Jerusalem, walking through the streets of Jericho, in someone's home for dinner, riding in a boat on the Sea of Galilee.

II. JESUS' LIFE SHOWS THAT WITNESS IS AN EXPERIENCE RATHER THAN AN ACTIVITY

1. A witness in a court of law is one who has seen and heard. An eye witness. One who can bear a first hand account. If you know Jesus personally you can be a witness. But if you don't know Him you cannot be one. You can be a reflector of someone else's experience but you cannot be as effective as if you were one who is personally involved.

III. WE TODAY CAN EXPERIENCE WITNESS AS A LIFE STYLE LIKE JESUS IF OUR EXPERIENCE WITH THE LORD IS A DIRECT ONE LIKE HIS

1. My brother phoned from California. He had been reading a book by Hal Lindsey called The Late Great Planet Earth. His phone call gave me an opportunity to witness to him when I was least expecting to do so.

CONC: Getting to know Jesus is a growing experience. Becoming a Christian witness is also a growing experience. One grows out of the other. To be a Christian is to be a witness. It is not just something we do at isolated times and in irregular places, but it is interwoven with all we do and say are, at all times and in all places. To be like Jesus in all things is our goal. He supplies the power to accomplish it.

VERBATIM SUMMARY OF EVALUATION SHEETS

FILLED OUT ON SUNDAY, OCTOBER 12, 1975

QUESTION 1: What happened in the Seminar that was the most helpful to you?

I very much enjoyed the interaction between individuals - the chance to hear other's topics was more meaningful than another - I found them all helpful and thought provoking.

The sharing of ideas and concepts re: discipline and witnessing.

Having the viewpoints of other people both adults and younger members of families and participation of all members in most activities. Especially appreciated the isolated setting which added to the effectiveness of the program.

Honest open sharing between individuals, insights into how others dealt with problems or situations, the variety of experiences and viewpoints, the opening session was very important in helping us to know and understand each other.

The discussion of youth and adults together.

Sharing insights with other parents. Thought about loving others as Christ loves us. Recognized my lack of love in dealing with cantankerous (sic) people.

The group interaction and sharing of experiences creating an openness and bond between the families; having someone working with the children.

a. Presentation of Deut 6:17 on Love of God and discussions on how to cultivate this love - tuning in to know what a person is really trying to say, b. Ideas of improving personal devotions, c. Group participation on communication.

The discipline session and the volley ball.

I enjoyed communication the best, for this is my problem and our family's problem. To hear how others handle the problem. Witnessing. It took me a long time to get over feeling guilt about not going door to door to witness. The Lord has taught me that I was witnessing through my life and work also.

Preacher got some pre-structured material with no change in the format possible for alternative choices in the mainstream of ideas.

The opportunity to get together to share ideas on faith, how to be better parents, etc.

The teenager discussion.

Listening to others comments on how to improve the home.

The communication part.

It helped me learn to better cope with family situations.

I think the last where the kids got together and talked would have been the most helpful except we didn't have enough time.

Group discussions on discipline, worship, etc.

Every item helpful.

I don't know.

QUESTION 2: What happened in the Seminar that was the least helpful to you?

Recreational period.

The communicating games - because the structured situations were not that real for several couples involved and certain degrees of skill in communicating were already in practice by certain couples.

Listening to [A participant was named here] put in sometimes cynical, unrelated remarks which were not really dampered by the leader or others in a very outspoken manner.

Solving children's problems since my children are older. Although some things were brought out that helped with older children.

Free wheeling, mystified notions that our SDA church has actually no problems or fallings out when 50% of our SDA youth leave the church after attending SDA schools.

Some of the discussions I couldn't seem to get involved in.

The communication meeting.

The discipline part.

Communication games - did not really make a realistic situation.

Games.

QUESTION 3: What suggestions would you have to improve the Seminar?

Suggest a little more use of audio-visual materials. Also would see a need for additional follow-up.

Improvement could be to plan more family unit involvement and planning by possibly lengthening the Seminar or cutting back some discussion.

Have a longer period of time so to have a little more breaks.

More visual aids, inc. handouts. More small group activities. More frequent breaks for short periods of time. Printed handouts could be of uniform medium type and facing one direction for notebook readability.

Continue having group interaction where poss. rather than just the family unit. Have the Seminar all day Sat & Sun. instead of Sun. noon.

Perhaps privately we could jot down a list of 4 or so things we would like to discuss regarding children. Paraphrasing & listening exercise would be more meaningful if real situation and persons involved willing to share.

When hands are raised, to give them a chance to speak also. Only the aggressive one's had a chance to speak.

Part of the way people learn is to contribute to the restructuring of pre-fabricated highly structured views of the SDA home. Christian Service p. 41 says 1 in 20 SDA's will ever reach the point they are preparing to have heaven on earth in their homes. Written comments need evaluation not just being handed out.

Would like to have had more time to be in a small group with perhaps just 1 other family to discuss various problems. Ideas are usually shared under such conditions which may not be revealed in the larger group.

Have more time for teenagers, maybe a little more free time.

Visual aids, more time.

Prior to Seminars, have people write out specific problems - so we can be specific without wasting time.

QUESTION 4: Comments you would like to share.

Would like to see more church members involved in later Seminars.

Perhaps conduct separate sessions for families with teenagers and families with pre-teen children, although both can be mutually helpful.

These should grow into the church at large. Overall we had a relative high caliber of families here. My question would be how would less spiritual and more troubled families react. My guess is that it might be a more helpful more spectacular in results because growth might be at a more critical level and extent.

Enjoyed this experience tremendously & know I will look back to it as a turning point in at least 2 learning situations in my life.

I appreciated the stimulation of the discussions & when we are forced to face areas that we may be uncomfortable with - the way growth occurs.

I enjoyed being with everyone even though I don't mix well with a group. I still like being together. I have enjoyed the whole week end - listening to the youth, I enjoyed because it gave me a better look into the young. Sometimes we don't see our youth's problems.

A tenacious retention of personal home experiences segregates the scope and content to many areas of thought which demand expertise to make a relatively dull subject vital to us.

I have received many ideas & thoughts on how I can improve my relations with members of my family, other adults & particularly in the classroom, such as being more consistent, etc.

I think you got my attention more when you gave demonstrations because it was something I could attach to.

I learned a great deal here. I was happy to meet the people (a few exceptions).

I felt uncomfortable expressing opinions in presence of family members.

Excellent overall.

Excellent.

QUESTION 5: Overall evaluation: (Please check one)

Excellent	14
Good	4
Fair	0
Poor	1
	<u>1</u> no response
	20 TOTAL

Hemet Seventh-day Adventist Church

125 N. THOMPSON STREET

HEMET, CALIFORNIA 92343

658-2632

OFFICE OF THE PASTOR

PASTORAL NEWSLETTER
OCTOBER, 1975

DEAR MEMBERS AND FRIENDS:

THE LORD HAS SURELY BLESSED OUR CHURCH LAST MONTH. THE COMPLETION OF OUR NEW SCHOOL BUILDING, THE SUCCESSFUL 5-DAY PLAN TO STOP SMOKING, THE BAPTISM OF MRS. FAYE WOODS AND OUR COMMUNION SERVICE ARE LISTED, JUST TO NAME A FEW.

THE MONTH OF OCTOBER, WHICH IS NOW BEGINNING, ALSO HOLDS IN STORE FOR US MANY ADDITIONAL BLESSINGS FROM THE LORD. THESE WILL BE LISTED BRIEFLY FIRST, THEN WE WILL AMPLIFY THE ONE MARKED (*) IN PARTICULAR.

PRAYER MEETINGS: AT 7:30 P.M. EACH WEDNESDAY WE WILL CONTINUE OUR PRAYER FELLOWSHIP AND STUDY OF THE BOOK OF ACTS.

WORSHIP SERVICES:

- OCTOBER 4 ELDER COWAN, "THINGS NEW AND OLD, PART II".
- * OCTOBER 11 ELDER COWAN, PINE SPRINGS RANCH, FAMILY SPIRITUAL ENRICHMENT SEMINAR. GUEST SPEAKER IN HEMET.
- OCTOBER 18 PASTOR PAPENDICK WILL PRESENT THE SERMON.
- OCTOBER 25 ELDER COWAN, "REVERENCE".

SABBATH EVENING VESPERS:

- OCTOBER 4 AT 6:00 P.M. DAVID ATWOOD, TENOR SOLOIST, WILL PRESENT A SACRED MUSICAL CONCERT.
- OCTOBER 18 AT 6:00 P.M. ELDER WILLIAM BARCLAY WILL PRESENT THE NARRATED FILM, "INDIA".
- OCTOBER 25 AT 6:00 P.M. ELDER WILLIAM BARCLAY WILL PRESENT THE NARRATED FILM, "(CEYLON) SRI LANKA AND PAKISTAN".

PATHFINDER CAMPOUT: OCTOBER 3-5, STARDUST RANCH

NOMINATING COMMITTEE: PROCESS OF SELECTION TO BEGIN OCTOBER 4.

SCHOOL BOARD MEETING: MONDAY, OCTOBER 6, 7:00 P.M. AT THE NEW SCHOOL.

* FAMILY SPIRITUAL ENRICHMENT SEMINAR: OCTOBER 10-12, PINE SPRINGS RANCH. SEE APPLICATION ENCLOSED.

HOME AND SCHOOL MEETING: 7 P.M. MONDAY, OCTOBER 13, AT THE NEW SCHOOL.

FELLOWSHIP POTLUCK DINNER: AFTER THE WORSHIP SERVICE, SABBATH, OCTOBER 18, AT THE NEW SCHOOL, 26312 SO. HEMET ST., HEMET.

PATHFINDER FAIR: SUNDAY, OCTOBER 19, DEL MAR FAIRGROUNDS IN SAN DIEGO COUNTY.

PASTORAL NEWSLETTER
OCTOBER, 1975
PAGE 2

* NOW THAT YOU HAVE AN OVERVIEW OF THE CHURCH CALENDAR FOR OCTOBER, LET US ENLARGE ON THE FAMILY SPIRITUAL ENRICHMENT SEMINAR.

THIS PART OF THIS LETTER IS INTENDED TO CONVEY A CORDIAL INVITATION TO THE MEMBERS OF THE HEMET SEVENTH-DAY ADVENTIST CHURCH TO ATTEND "HOME: THE SCHOOL OF LOVE", A SEMINAR IN FAMILY SPIRITUAL ENRICHMENT, TO BE CONDUCTED BY ELDER ROBERT COWAN AT PINE SPRINGS RANCE FROM FRIDAY THROUGH SUNDAY, OCTOBER 10-12.

WHO MAY ATTEND? ANY HEMET CHURCH MEMBER OR FRIEND WHO WANTS TO, PROVIDING THEY INTEND TO BE PRESENT FOR THE ENTIRE SEMINAR. THE MEETINGS WILL BEGIN ON FRIDAY NIGHT AND END ON SUNDAY AFTERNOON. JUST TO VISIT THE SEMINAR ON SABBATH MORNING OR AFTERNOON IS NOT BEING ENCOURAGED. REGISTRATION INVOLVES A COMMITMENT TO A FULL ATTENDANCE AT ALL OF THE SEMINAR MEETINGS.

FOR WHOM IS IT DESIGNED? ADVENTIST FAMILIES. THIS WILL GENERALLY INCLUDE THE YOUNGER FAMILIES WITH CHILDREN STILL IN THE HOME. HOWEVER, MARRIED COUPLES (OF EITHER RECENT OR LONG-TERM STANDING), SINGLE ADULTS (FOR WHATEVER REASON -- UNMARRIED, WIDOWS, WIDOWERS AND DIVORCEES) WILL NOT BE EXCLUDED IF THEY WISH TO ATTEND.

WHAT IS THE PURPOSE OF THE SEMINAR? TO PROMOTE THE SPIRITUAL GROWTH OF EACH PARTICIPANT IN HIS LOVE FOR GOD, THE MEMBER'S OF ONE'S FAMILY AND FOR ALL OTHERS OUTSIDE OF ONE'S FAMILY.

COST OF THE SEMINAR

LODGING: \$2.50 PER NIGHT PER PERSON OR \$6.00 PER FAMILY PER NIGHT.

MEALS: \$1.15 PER MEAL EXCEPT SABBATH NOON AT \$1.40. CHILDREN AGES 1-4 FREE.

SEMINAR MATERIALS: \$2.00 PER FAMILY FOR PRINTED MATERIALS TO BE USED.

CHILD CARE: THERE WILL BE CHILD CARE PROVIDED DURING THE SEMINAR MEETING HOURS FOR CHILDREN BELOW THE AGE OF 12. CHILDREN 12 AND ABOVE ARE ENCOURAGED TO PARTICIPATE IN THE SEMINAR.

DEADLINE FOR REGISTRATION: SUNDAY, OCTOBER 5, AT 5:00 P.M. PLEASE FILL OUT THE ENCLOSED APPLICATION AND RETURN IT TO THE CHURCH OFFICE WITH YOUR REMITTANCE BY THE DEADLINE.

IT IS MY HOPE THAT ALL OF OUR FAMILIES WITH CHILDREN AND AS MANY OTHERS AS WISH TO DO SO WILL ATTEND.

PLEASE JOIN ME IN PRAYER FOR A SPIRITUALLY UPLIFTING SEMINAR.

YOURS FOR STRONGER FAMILIES IN CHRIST,

Robert H. Cowan

ROBERT H. COWAN
PASTOR

RHC/EP

ENCLOSURE

"HOME, THE SCHOOL OF LOVE"

A FAMILY SPIRITUAL ENRICHMENT SEMINAR
OCTOBER 10-12, 1975

APPLICATION FOR REGISTRATION

INSTRUCTIONS PLEASE FILL IN THE BLANKS BELOW AND RETURN TO THE CHURCH OFFICE BY SUNDAY, OCTOBER 5 AT 5:00 P.M. ONE APPLICATION FOR EACH FAMILY IS ADEQUATE. A \$2.00 FEE IS CHARGED TO COVER THE COST OF SEMINAR MATERIALS ALONG WITH THE MEALS AND LODGING CHARGES FOR PINE SPRINGS RANCH.

NAME _____ PHONE _____

ADDRESS _____ ZIP _____

CHECK ONE OF THE FOLLOWING IN EACH CATEGORY

MALE _____ FEMALE _____

AGE () BELOW 20 () 21-40 () 41-60 () ABOVE 60

MARITAL STATUS () SINGLE () MARRIED () WIDOWED
() SEPARATED () DIVORCED

IF MARRIED, NAME OF SPOUSE _____

AGE OF SPOUSE, IN RELATIONSHIP TO MY AGE:

_____ MORE THAN 5 YEARS YOUNGER

_____ 1-5 YEARS YOUNGER

_____ SAME AS MINE

_____ 1-5 YEARS OLDER

_____ MORE THAN 5 YEARS OLDER

IF YOU HAVE CHILDREN, PLEASE COMPLETE THE FOLLOWING --USE BACK OF SHEET, IF NECESSARY

NAMES	AGES	YEAR IN SCHOOL	SCHOOL ATTENDING
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____

CHURCH AFFILIATION _____ SDA _____ NONE _____ OTHER, PLEASE SPECIFY _____

I HEARD ABOUT THIS SEMINAR IN THE FOLLOWING WAY: (PLEASE SPECIFY)

MY GOALS AND EXPECTATIONS FROM THIS SEMINAR ARE (PLEASE LIST IN ORDER OF PRIORITY)

1. _____

2. _____

3. _____

FAMILY WORSHIP

INTRODUCTION:

By the grace of God we are God's people because John 3:16 and Rev. 11: 6-11. That is God's act of salvation in Jesus Christ.

We are an 'Apocalyptic' people, or a prophetic people who have their roots in prophetic books like Daniel and Revelation. In both these books, it should be observed, the essence of life is described in terms of WORSHIP.

In DANIEL : 1. worship of man and his kingdom (e.g., Nebuchadnezzar and his kingdom; Dan.3).

In REVEL. : 1. worship of the prince of this world and his agencies, the beast, the image of the beast (e.g., Rev. 13).

BUT THERE ALSO IS TRUE WORSHIP:

In DANIEL ; 2. The worship of God (e.g., by Daniel; see Dan.6:10).

1. ~~THE~~ 2. The worship of the Prince of Peace, of God, of the Lamb (e.g., John worshipping Christ, Rev. 1:10).

In the book of Daniel we see private devotion of the sincere individual, worshipping God notwithstanding the law of the Medes and Persians which was irrevocable. Daniel, however, remained faithful and we know the victorious outcome of such personal devotional life, recorded for us as an example.

In the book of Revelation we notice not only the private devotion of the apostle John (1:10), but we read about the worship of God by the four living creatures, the heavenly angels, the people of God redeemed, etc., the 144,000. Between the example of private devotion of John and the worship by the great multitude (Rev. 15:1-4; 21:22f.; 22:3,4) we discover the FIRST ANGELS MESSAGE (Rev. 11:6,7), saying with a loud voice,

Fear God and give Him glory, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and THE FOUNTAINS of water.

How do we apply "worship him" in our approach to the world?

Usually we say: KEEP THE SABBATH, for the seventh day is the original day of worship. Thus we interpret Rev. 1:10. In other words: we usually apply the word "worship" to the Sabbath. This is right and good. But, this is NOT ALL. For:

1. We cannot keep the Sabbath spiritually unless we know what salvation means in our lives.
2. It is not only on the Sabbath that we worship God for we ought to worship Him each and every day.

By so doing we remember the Sabbath day throughout the week so that the Sabbath becomes, indeed, the epitome, the climax, of our through-the-week- worship experience.

It is stated: "The whole life of the Christian is a worship of God, and in the entire range of his existence he must 'prove himself to be a member of the Body of Christ'." (Franklin M. Segler, A Theology of Church and Ministry, p.191).

I. WHY WE WORSHIP

Because God is the Creator of heaven and earth.

Because God is the Re-creator of sinful man.

God gave Christ; He is the Initiator of worship. And we are experiencing the work of salvation in our own lives and see God's grace also demonstrated in the lives of others. Illuminated by the Holy Spirit we are called to worship God through Jesus Christ, our Lord.

"Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit." (E.G. White, Desire of Ages /spec. ed./, p.150).

"Worship is man's response to God's revelation of himself."
(Franklin M. Segler, op. cit., p. 191)

"God's movement towards man and man's dependence upon God - - - these two notes are fundamental to the whole system of Reformed thought and worship." (Cswald B. Milligan, The Ministry of Worship, p.5)

"True worship furnishes the motivation and the power for living, witnessing, and serving. When worship dies, all the other functions of the church die, for the life of the Spirit is no longer in the church." (Andrew W. Blackwood, The Fine Art of Worship, p.14)

II. WHAT IS WORSHIP

Karl Barth writes, "Christian worship is the most momentous, the most urgent, the most glorious action that can take place in human life."

1. Etymologically: Worship comes from a Greek word (PROSKUNEIN), that means, "prostrate" and "kiss". The Hebrew words in the Old Testament have the basic sense "to bow" and is also used for "to kiss," "to serve," "to worship." Almost three-quarters of the instances of PROSKUNEIN in the Septuagint relate to veneration and worship of the TRUE GOD and LORD or that of false gods.

(e.g., Gen. 22:5; 24:26,43,52; Ex. 4:31; 24:1; Deut. 26:10; Ps.5:7; 29:2. All referring to worship the TRUE GOD. Worship of false gods, see e.g., Ex.20:5; 34:14; I Kings 22:54; Isa.2:8; 44:17).

When the New Testament uses the Greek word, the object is always something divine; it expresses true adoration, while the vivid idea of falling on the knees or the face remains unchanged. When Jesus is in conversation with the Samaritan woman, He says that man should worship God "in spirit and in truth." It does not matter so much where we worship as far as locality is concerned, but how we worship: in spirit and in truth. That is the new reality into which the Son of God alone sets us and that is to control prayer, worship. There is no longer to be any exclusive place of worship, but prayer is still to take place at specific places and with specific postures.

(See Theol. Dict. of the New Testament, Vol.6, pp759f.
Hence, Rev. 14:6-7, "...and worship Him," that is, the Creator and Redeemer.

Ellen G. White writes, "This (to be born of the Spirit) will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His

requirements. This is true worship. It is the fruit of the working of the Spirit.

(Desire of Ages, 160).

"Essentially worship is a certain type of activity of the soul of man. . . it is a variety of activity known to man only."

William Roy McWitt, Worship in the Churches, p.19.

"In essence, worship is man's personal communion with God in Christ, in which God's love through grace is offered to man and man's love through faith is returned to God. God invites man to walk with him, and in man's feeling of need he accepts the invitation. Acknowledging God's sacrificial gift of grace, man worships in appreciation."

Henry Sloane Coffin, The Public Worship of God, p. 15.

2. Practically: To the Christian, worship is "the honor and adoration which are rendered to God, by reason of what He is in Himself, and what He is for those who render it" (Garner, "Youth in Worship," in Youth and the Church, p. 193). It is an inward experience of those redeemed by Jesus Christ, inward by His Holy Spirit. When given to God, worship involves an acknowledgement of Divine perfection (e.g., Isa. 6). It may express itself in the form of direct address, as in adoration and thanksgiving, or in service to God; and may be private or public. This is in full agreement with the words of Ellen G. White when she writes - - - and again we like to repeat these words - - - that to be reborn of the Holy Spirit ". . . will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit."

Worship must be of a spiritual nature - - - must spring from the heart, through the influence of the Holy Spirit; and it must be in truth, not only in sincerity but performed according to that Divine revelation which He has given men of Himself.

→ A Christian worships God in spirit when, under the influence of the Holy Spirit he brings all his affections, appetites, and desires to the throne of God; and he worships God in truth when, every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the Word of God.

III. WHAT IS MORE IMPORTANT: WORSHIP IN THE CHURCH or WORSHIP IN THE HOME?

"Corporate worship must be an outgrowth of a regular daily pattern of private worship (John 15:5; I Cor.12:3; Ja.4:9)." Garner, op. cit., p.196.

The essence of worship, then, does not begin in the church at worship, but rather in the personal relationship between God and the redeemed individual through Christ at any place, at any time, and under any circumstance. From this follows the corporate worship as a church body, as a fellowship of believers on Sabbath. This means: if there is no worship in the home, in the family, we can never worship properly, correctly, and as deeply or in the fullness of the Spirit and truth in the church worship service on the sabbath morning.

Franklin K. Segler says,

"Indeed, a worshipping congregation enters to worship and departs to serve." (op.cit., p.191). And what is more, this is as it ought to be:

"Every person should bring to public worship a spirit of

expectancy and the warmth of his own spirit kindled in private devotion." (p.205).

Blackwood:

"Good habits are the foundation of a good life. Such habits are of the essence of public worship." (p.77).

Milligan:

" In the degree in which the Church is the Body of Christ, in the degree in which we as members of that Body represent in our movements, in our words, and in our thoughts the mind and the spirit of Christ who is the Head of the Body, the Church's worship reflects that same glory. (p.29-30).

McNutt:

" All prayer is worship, though it is not all of worship. . . . All the conscious efforts of man to bring himself into the presence of God are worship, while prayer is only one of the efforts." (p.83).

Garner:

" Worship is not only an act of adoration and love but an active life of dedication and practical living, as God is loved with all one's heart, soul, strength and mind, and one's neighbor as oneself." (p.125).

Think of the sermon this past Sabbath morning and the Bible text (Deut. 6:4-7; Luke 10:27)

Ellen G. White:

"By the Spirit every sincere prayer is indicated, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshippers He is seeking. He waits to receive them and to make them His sons and daughters. (D.A., 161).

In short: Corporate worship must be an outgrowth of a regular daily pattern of private worship.

" Our Redeemer thirsts for recognition. He hungers for sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love, which shows that spiritual life is begun in the soul." (E.G. White, D.A., p.162).

This is exactly what could and should be done daily.

IV. THE PROBLEMS; and ARE THEY REALLY PROBLEMS?

- 1) NO TIME. We all are so tremendously occupied with present-day socio-economic activities, aren't we? - - - - - CREATE TIME.
- 2) FAMILY IS NOT TOGETHER. - - - - - PLAN.
- 3) DO NOT KNOW WHAT TO DO. - - - - - SHARING, READING, SERVING, TESTIMONY, EXPERIENCE OF THE DA

4) DO NOT LIKE A FIXED PATTERN OF DEVOTIONAL PROGRAMS.

5) WE CAN NOT TALK; WE HAVE NO IMAGINATION

6) NO INTEREST

7) PRAY

8) FAMILY WORSHIP

9) other.

- - - - DEDICATION OF SPECIAL TASKS TO BE DONE DURING THE DAY, etc., etc.

- - - - MAKE IT MORE INFORMAL; Have A CHANGE ONCE IN A WHILE; MAINTAIN PRAYER.

- - - - THEN READ THE DEVOTIONALS; WELL-PREPARED; MAKE IT LIVE. PRAY FOR EACH OTHER; SHARE THOUGHTS

- - - - MAKE WORSHIP SOMETHING PERSONAL INTERNALIZE WHAT HAS BEEN READ ASK EACH OTHER QUESTIONS.

- - - - PUBLIC PRAYER
CONVERSATIONAL PRAYER
SILENT PRAYER
SINGING.

- - - - NOT ONLY FATHER or MOTHER. LET CHILD(REN) HAVE THEIR SAY AND PART IN THE FAMILY WORSHIP.
PLAN TOGETHER, ROTATE but under PARENT'S SUPERVISION.

TO THINK ABOUT:

1. what is your concept of WORSHIP and are you willing to apply this in your family situation; how.
2. should the parent(s) always lead out in the family worship or could someone else of the family do this.
3. how do you intend to plan family worship; do the children have any saying in the programming of family worship so that it becomes more meaningful for the whole family.
4. get together as families and plan family worship for e.g., friday night (= a sunset worship); • 15 minutes.
5. plan a worship schedule for the last seven sabbaths of the year (sunset).

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VITA SHEET

Robert Howard Cowan

August 1977

Born on September 6, 1938 in Rochester, New York, Robert Cowan was the second of three children. He has an older sister and a younger brother. His early childhood family had no specific church connections.

His family moved to Buffalo, New York, when he was of preschool age, to Pacoima, California, when he was six years old, and one year later to China Lake, California, at which places he attended elementary schools.

During his eighth grade year he first attended a Seventh-day Adventist school as a boarding student at Newbury Park Academy in California. He also attended the ninth grade there. His tenth grade year was taken at Monterey Bay Academy, and the last two years of his secondary education were at James Like High School, San Jose, California, where he was graduated in 1956.

He had attended the University of California at Davis for three and one-half years with a Range Management major, when he transferred to Pacific Union College. Three years later, in 1963, he was graduated from P.U.C. with a B.A. degree in Theology. He was graduated from Andrews

University with a Master of Arts Degree in 1964. He was married to Janet Louise Clift in 1961, and they have two children.

All of his ministry has been within the Southeastern California Conference of Seventh-day Adventists where he has served as an associate evangelist in the Loma Linda area, associate pastor in Arlington, pastor of the Lakeside, San Marcos, and Corona churches before becoming pastor of the Hemet church in 1975.

He was ordained to the Gospel ministry in 1970 by the Southeastern California Conference of Seventh-day Adventists.