

Piah-na

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

December 1981

Oklahoma City 4th Ward

Vol. 1 No. 8

Merry Christmas

CHRISTMAS FOR THE STORK

The joys of a child's face, under the Christmas tree
Brings more happiness to the heart than the eye can see.
It's not just the presents that bring the great joy:
It's the closeness of the family: Mom, Dad and Boy.

Mom and Dad were, to the boy, held dear.
But Mom was gonna stop the stork by here.
Mom said the stork had to fly to us:
Why couldn't we have just taken a bus?

Dad always has to tie Mom's shoes: she can't see to.
And she's filling up her closet with stuff that's new.
Yesterday Mom drove us to the doctor...
And I came home with a baby sister!

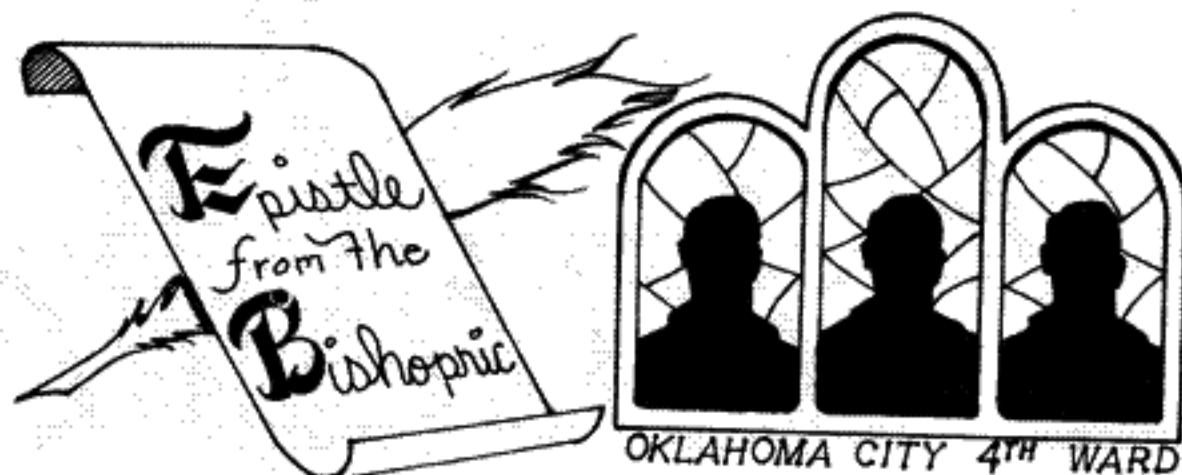
That's the best Christmas I've ever seen -
I got a new sister, my own human bein'!
Now our house has a new ring
With the songs like the angels sing.

Next Christmas I wanna try it again
So me and Dad won't be the only men!
So Sis will have another Christmas to see,
And we'll have another with her and me.

The family can be even closer now:
Mom, Dad, Boy and Baby - take a bow.
As the curtain now closes, warmth is under the Christmas tree,
Bringing more happiness and love to the heart than the eye can see.

Michelle Murley





BISHOPRIC

Robert F. Allen

Dave Donaldson

Darrel Haskins

RELIEF SOCIETY

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Pam Hall

Alice Brooks

ELDERS QUORUM

Mitch Chesney

Gary Hall

Les Wilson

SEVENTIES QUORUM

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Mark Donaldson

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SUNDAY SCHOOL

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Donnve Murley

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Marti Lindsey

YOUNG WOMEN

Diana Vawter

Sara Foreman

Patricia Tucker

YOUNG MEN

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Bill Vawter

Bill Wood

PRIMARY

Jane Force

Lorie Leighty

Lallie Doshier

ACTIVITIES

DIRECTOR

Joan Young

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

OKLAHOMA CITY 4TH WARD
Norman Oklahoma Stake

Dear Brothers and Sisters,

December 1981

What stranger, gazing upon the babe wrapped in swaddling clothes, lying in the manger, could possibly have guessed the identity of the child, or could have imagined the significance of the gift he would personally extend to each man, woman and child ever to live upon the earth?

Which of us, going about our daily routine, consciously considers the true identity of, or recognizes, the infinite potential of each of the children of our Heavenly Father - Children we associate with each day - let alone appreciates the God-given gifts, talents and capabilities which are uniquely ours?

As your Bishopric, we have truly enjoyed our association with you in the work of our Heavenly Father. We are especially grateful to you for sustaining our efforts to carry out His work through your service, thoughtful sacrifice and uplifting examples.

It is our hope that as we consider the birth and life of the Savior during this Christmas season, we will each catch the vision of who we are and how we may fulfill our missions in life through increased personal activity and spirituality.

With Best Christmas Wishes,
The Brethren

TITHING SETTLEMENT

Year-end interviews and tithing settlement will begin Sunday, December 20, and may be scheduled for December 22, 23, 27, 29 and 30. Appointments may be made by contacting Bishop Allen (691-1481) for the 20 and 22; and Darrell Brooks (799-3266) for the remaining dates. Additional dates will be scheduled after the first of the year. All ward members and families, whether tithe payers or not, should schedule interviews.

THE LAW OF TITHING
PRESIDENT SPENCER W. KIMBALL



My dear brothers and sisters, my message today is not a new one. Prophets of all dispensations have clearly taught the law of tithing and the principles of the gospel with regard thereto. From the beginning we have been taught that "the earth is the Lord's and the fulness thereof" (1 COR 10:26). From this fulness, the Lord requires that we dedicate one tenth to him. Tithing is a law of God and is required of his followers. To fail to meet this obligation is to fail in a very weighty matter.

On this subject, we may read the word of the Lord in this dispensation in section 119 of the Doctrine and Covenants.

Inquiries are received at the office of the First Presidency from time to time from officers and members of the Church asking for information as to what is considered to be a proper tithe.

We have uniformly replied that the simplest statement we know of is the statement of the Lord himself, namely, that the members of the Church should pay "one tenth of all their interest annually" which is understood to mean income (D&C 119:4).

At times when we are inclined to think it is vain to serve the Lord, we should stir our faith, believe in the rich promises of God, and obey - and patiently wait. The Lord will fulfill all his rich promises to us. Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 COR 2:9).

Even for the present life, great blessings are promised to the obedient. Take, for example, the promise to the tithe payer:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed." (MAL 3:10-12).

As I have already noted, the word of the Lord establishing the law of tithing in this dispensation was

revealed to the Prophet Joseph Smith at Far West, Missouri, on July 8, 1838, and is recorded in Section 119 of the Doctrine and Covenants. Ten days later the Lord gave the Prophet Joseph a further revelation, Section 120 of the Doctrine and Covenants, making known the proper disposition of the tithes of the Church by a council composed of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. To this day, the Council on the Disposition of Tithes, composed of the eighteen presiding brethren designated in the revelation, meets regularly under the inspiration of the Lord to determine and approve the disbursement of the tithes of the Lord's church. As you are well aware, the Church does not engage in deficit spending. The sacred funds of the Church are carefully budgeted so that the expenditures never exceed the income.

President Joseph F. Smith, in speaking on the law of tithing from this very pulpit at the October conference in 1897, said:

"The purpose of the law of tithing is similar to that of the law of revenue which is enacted by every state, every country, and every municipality in the world, I suppose. There is no such thing as an organization of men for any purpose of importance, without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-Day Saints. Without it, it would be impossible to carry on the purposes of the Lord." (GOSPEL DOCTRINE 5TH ED., SALT LAKE CITY: DESERET BOOK CO., 1938, P.226)

Time will not permit me to tell you in detail a beautiful story on tithing told by my uncle, President Joseph F. Smith. It concerns an experience his mother, Mary Fielding Smith, the widow of Patriarch Hyrum Smith, had after she came into the Salt Lake Valley. It is heartwarming and faith promoting. She said to a man at the tithing office, across the street where the Hotel Utah now stands, who chided her for paying tithing: "You ought to be ashamed of yourself. Why would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold his blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper, and to be able to provide for my family."

I would recommend that all of you read the full story in the book GOSPEL DOCTRINE, a selection of President Smith's writings and sermons, pages 228, 229 and 230.

My brethren and sisters, again I say, tithing is a law of God and is required of his followers. To fail to meet this obligation in full is to omit a weighty matter. It is a transgression, not an inconsequential

Brethren and sisters, the law of tithing is a divine commandment and applies to all the children of our Heavenly Father. All who believe the Bible ought to believe that it is a law of God. But none understand it and live it like the Latter-Day Saints attempt to live it, because it has been renewed to us by modern-day prophets.

There echo again and again the words of the Master: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's" (MATT 22:21).

I bear my testimony, brothers and sisters, and witness to the divinity of this important law of the Lord and pray our Heavenly Father to bless you and all the Saints with that same testimony and leave my blessings with you, in the name of Jesus Christ, amen.

Welfare Session, October 4, 1980
(From The Ensign, November 1980)

BISHOP'S COUNSELORS

On December 29, 1981, the Bishopric of Oklahoma City Fourth Ward was reorganized. Brother George Conner was replaced by Brother David Donaldson as First Counselor to the Bishop, and Brother Charles Owens was replaced by Brother Darrell Haskins as the Second Counselor to the Bishop.

Exclusive interviews were conducted by a member of the LIAHONA Staff with our two new Bishopric members in order that the Oklahoma City Fourth Ward Saints might become better acquainted with these two brethren, and so feel better able to support and sustain them in their new offices. (Both the Donaldsons and the Haskins had the same reaction to give the Staff reporter: "I've never been interviewed before!")

BROTHER DONALDSON

Brother David Donaldson was born in Utah, where his father has taught Immunology at Brigham Young University since David was in the second grade. He served his mission in Quatamala and El Salvador from January 1969 to January 1971. He graduated from BYU in May 1972, majoring in Chemistry. Sister Nancy Donaldson was born in Washington, D. C., where her father worked for the Marriott Corporation. The family moved to Utah, where her father was the Director of Student Affairs Center at BYU. She went on her mission in Japan, serving from November 1970 to April 1971. She graduated from BYU in May 1972, majoring in Child Development. (Seems that David studied how to make children, and Nancy learned how to raise them!) David and Nancy were married on November 24, 1971, in the Salt Lake City Temple. (They have just celebrated their 10th anniversary - Congratulations from the LIAHONA Staff!) David then proceeded to graduate from the University of California at Los Angeles Medical School in 1976. During that time, their first three children were born: Esther, Samuel, and Anna. While David was serving his residency at the Los Angeles County USC Medical Center (in the pediatrics department), their fourth child, Amy, was born. The family then moved to Oklahoma City in July 1979, where Brother Donaldson was earning a fellowship at the University Health Sciences Center (Oklahoma Children's Memorial Hospital), in the genetics department. He works with diabetic children and teaches medical residency students. Their fifth child, Rebecca, was born here in Oklahoma, and they have a sixth child on the way.

David and Nancy met at M-Men and Gleaners (the Young Adult Program) at BYU. Seems they had been attending some of the same meetings, but had not realized it. Both were Dance Directors for their Wards. But David was a real gentleman (?) and had to make sure that all the girls at the dances were not wallflowers. What did Nancy think of this? Well, on to the next subject!

Brother Donaldson served as a Sunday School teacher after his mission; was in the Elder's Quorum Presidency the first two years of medical school; has been in the Home Teaching Program; was Ward Membership Secretary; and was called to be in the Elder's Quorum Presidency here in Oklahoma City, until he went to Washington, D. C. this summer. When he returned, he was called to the

Sunday School Presidency, where he served until he was called to his present position.

Sister Donaldson has taught Primary; been the Primary Chorister; the Sports Director while in college; and a Visiting Teacher in Relief Society. She now serves as the Mother Education Leader in the Relief Society.

Brother Donaldson loves to play basketball, and Sister Donaldson likes calligraphy, art and swimming. Both also love to dance.

The Donaldsons sponsored a Navajo student named Raymond for two years while they were in residency. They have enjoyed getting used to Oklahoma. (Seems to be quite a change from Utah and California!)

Their family is the most important "hobby" in their life. They feel really blessed with their six (five and a half) children, and love and enjoy them greatly.

When asked about their reaction to Brother Donaldson's calling, they replied that it would be a "challenge, but we will be blessed to meet the challenge." Brother Donaldson is very pleased to receive a chance to work this closely to the Bishop. He feels that even though any calling would give this opportunity, he says that "It will give me a greater opportunity to develop a personal relationship with the Savior."

Brother Donaldson attributes any and all success

Brother Donaldson attributes any and all success he has had to his wife, because "Having a wife to support you in your calling is half the battle."

Said the Donaldsons: "We've grown to appreciate the ward members, and appreciate the dedication they've shown since we've been here."

BROTHER HASKINS

Brother Darrell Haskins was born here in Oklahoma, where his father works in construction, and his mother is the company secretary. Brother Haskins attended college for two years, majoring in Management. He served his mission from 1970 to 1972 in Oregon and Idaho. He went to real estate school and sold real estate from 1973 to 1976, when he opened his own office in Moore. He later opened two more offices - one in Southwest and one in Del City. When the opportunity arose, he sold all three offices and bought into an industrial park - as a franchise broker.

Brother Haskins has served as the Executive Secretary to the Bishop in Norman; Ward Mission Leader in Oklahoma City Second Ward (before the split); was the President of the Seventies; Stake Young Men's President; and was on the High Council for five years before being called to his present position.

Sister Debbie Haskins was born in Northern California. She moved with her parents to Oklahoma nine years ago. Debbie served her mission from June 1978 to December 1979 at San Diego, California. She has attended Brigham Young University, Rick's College, and Utah State University. (One of her Mission Presidents was Hartman Rector Jr.) Sister Haskins has served as a Relief Society Counselor; Stake Young Adult Representative (when she was single); was the Stake Mission Secretary in Logan; and she presently holds the position of Visiting

Teacher District Leader in Relief Society.

Brother and Sister Haskins were married on August 13, 1981, and have two children: Doug, 8, and Jennifer, 3. Darrell and Debbie met at Girl's Camp this summer, where Darrell has been a counselor for the last four years. (And loving it, I might add!)

Darrell says this is the happiest time in his life. Debbie is ready and happy to support him in his new calling, saying that after five years on the High Council, he was ready for a change. "He really loves it," she said. "I don't see him as much as I used to, and I miss sitting by him in Church, but as long as he is serving the Lord, I don't mind. I enjoy making sacrifices, and this is my opportunity to sacrifice. I love him, and support him, and am happy to do it."

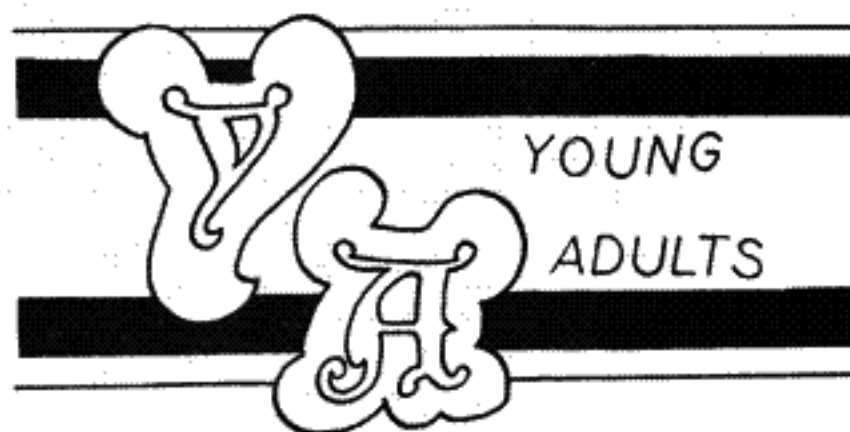
The Haskins are really excited about missionary work.

They are presently sponsoring a cottage meeting, and enjoy fellowshiping the family.

Brother Haskins is also very happy for the opportunity to work with the young people and the youth program.

Number one with Darrell is the importance of personal relationship with Heavenly Father. "Communication is very important. We should talk to Him as a friend through our prayers; through prayers we get answers back." If there is one thing he would urge people to do, it is pray. "If you have this relationship, everything else falls into place in time - reading the scriptures, keeping the commandments - you will have the desire for all of this."

"Those who pray can resist temptation. Those who don't wander, waiting for the Holy Ghost to touch them."



I would like to express my appreciation to our Ward's Young Adults for their willingness and desire to serve others and to be a blessing to their fellow men. I am grateful that I am called to represent such a noble group of people who have, time and again, sacrificed their time and talents for the benefit of the Kingdom of God, both individually and as a group. I am thrilled with the advent of our young men being called to serve the Lord on missions:

Dave Carlson to the Stockholm, Sweden Mission
Amos Hedrick III to the Salt Lake City (N) Mission
Tom Bauder to the Vienna, Austria Mission
Darrin Jared who is yet awaiting his call

Recent organizational progress has harnessed this strength of character into an orderly fashion for better effectiveness. The following persons have been extended these callings:

FEMALES

Yvonne Janes - Visiting Teaching
Kelly Thompson - Publicity
Carla Guy - Missionary Activities Director
Shelia Potter - Secretary

MALES

Les Clark - Assistant to Male Ward Representative
Dave Carlson - Family Home Evening Director
Tom Bauder - Service Projects
Darrin Jared - Home Teaching Assistance Co-ordinator
Amos Hedrick III - Missionary Activities director

Thank you for your willingness to serve.

Gary J. Satterlee
Y. A. Male Rep.



Wise Men Still Seek Him

The **ORIGIN** of a Christmas **FOLK HERO**

The centuries following the Apostolic age were years of darkness and turmoil. An intangible yoke of oppression seemed to weigh heavily over the populace who were afflicted with ignorance and pestilence. Wickedness and abominations were prevalent. Under such distressing conditions, anyone exhibiting the simplest of virtues must have seemed angelic; heaven sent. Such individuals often found themselves to be the object of public adoration. Their popularity grew as the tales of their deeds spread throughout the land and were inevitably embellished to "miracle" proportion. Remarkably, many of these legends have persisted to the present day, and due most probably to the lack of authentic historical records, and the inability of men to separate fact from fabrication, they do retain an element of the fantastic which has carved for them a niche in the halls of folklore.

Perhaps the most well known and beloved folk hero of all is the Turkish Bishop of Myra, who lived in the 3rd century A.D. Everything we know about him comes to us through oral tradition, the first written narratives having been transcribed about 500 years - twenty generations - after his death. Among the more fantastic tales are accounts of his calming stormy seas, miraculously healing the afflicted, and even raising the dead!

Typical of such scenarios is the story of three young students who fell victim to the purposes of a maniacal Inn-keeper...The Good Bishop of Myra had determined to travel throughout his entire diocese rendering what assistance he could, for a terrible famine had overrun the Turkish country side. In his journeys, he came to find repose at this particular inn, but was perplexed at the discovery that the Inn-keeper's pantry was teeming with delicious meats. After some investigation, it became apparent to the Bishop that the Inn-keeper was guilty of the vilest of abominations: A large wooden vat to the rear of the establishment revealed the butchered corpses of three youths, salted and ready for preparation. Raising his voice and heart to the heavens, the three boys found their lives restored at the intercession of the sainted Bishop, and the keeper received his portion at the hands of the local authorities.

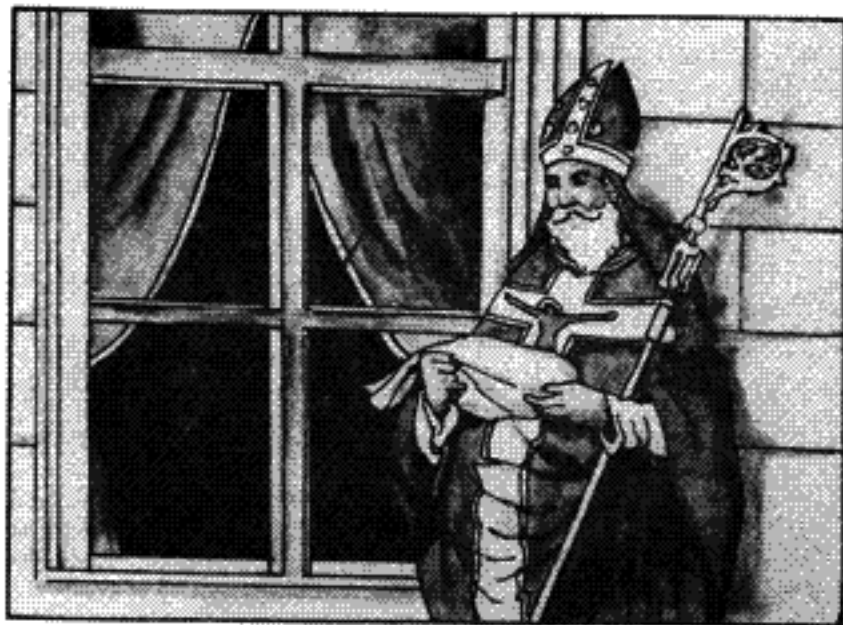
A rather grim and questionable tale, yet influential in solicitations to the patron saint. The numerous accounts of his benevolence prompted many persons from all walks of life (children, sailors, vagabonds, students, etc.) to claim him as their own intercessor. Remarkably, the legend with which the sainted Bishop is most closely associated by present tradition is neither

miraculous or showy, but rather an anonymous act of kindness which is charming in its simplicity and the most credible of the numerable stories.

In his earlier days, as merely a priest, a sad affair came to his attention: a Turkish nobleman who had gambled away all of his riches in the pursuit of selfish pleasures was now faced with the problem of confessing the situation to his daughters. Because of his thoughtlessness, he could no longer support them, nor could he supply the dowry which would enable him to marry them off. There seemed to be no alternative but to have his daughters seek their own support by becoming servants, or worse.

Wishing to avoid the moral transgression of members of his flock, the young priest decided to become an unknown benefactor, and stole away into the night with three bags of gold. Finding no other opening through which to implant his donation, the bags were tossed down the smoke hole, where they landed in stockings which the girls had hung by the chimney to dry. But the young priest's surreptitious activities did not go unobserved, for he was later confronted by the humbled father, who acknowledged his appreciation.

The traditional folk hero of our present-day bears only faint resemblances to the historic character of centuries ago. The good Bishop's exemplary deeds seemed to epitomize the Germanic stories of Christ-Kindlein (Christ-kind or Christ-like) and so the traditions surrounding the two eventually merged, along with other related legends. December 6th was the annual celebration in honor of the Turkish saint, and since he was



considered to be Christ-Kindlein (or Krist Kingle, an endearing pronunciation) it was natural that this character was incorporated into the Christmas festivities of the same season.

If any good has come of the traditions which have invaded the season meant to acknowledge the birth of our Savior, it is that the Christ-Kindlein spirit of giving has been preserved among men! We do enjoy that spirit of anonymously giving as did the kind Bishop of Myra, who is still remembered for his benevolence: For even to this day, among children...

"Their stockings are hung by the chimney with care, in hopes that SAINT NICHOLAS soon will be there."



On December 2, we had a very successful Progressive Dinner as our Relief Society Christmas Social. Almost 60 people attended, and they all agree that the food was great and the friendship even greater. Many thanks are in order to Sharon Wood for planning and assigning the food and to the Crowders and Wagners for the use of their homes.

All Visiting Teachers should be aware that the messages beginning in January are included in the 1982 Relief Society Manual, which is available in the library for \$1.75.

We'd like to welcome Debbie Haskins as our new Visiting Teaching and Compassionate Service Leader.

As we enter the New Year, may each Relief Society Sister resolve to have the spirit of sisterhood. The most important way to demonstrate this spirit is through Visiting Teaching. Resolve now to contact each sister on your list every month. In the words of President Barbara B. Smith, "May we be wise enough to let our light shine out and our love reach out until we find ourselves illuminated and warmed by a charity that never faileth."



A special event will take place December 19th, 1981 at 8:00 p.m. in the Ward Cultural Hall. It is an event that you and your family will surely want to attend.

The Oklahoma City Fourth Ward, under the direction of the Services and Activities Committee will present:

*The Rented Christmas
A Play to Make You Laugh and Cry*

The cast, production crew, and stage crew are all members of the Oklahoma City Fourth Ward who were called to participate in this event. We extend to you a loving invitation to support this activity so as to "set a precedence and attendance that this might be but the beginning of many future cultural events of this type:

"And all this for the benefit of the church of the living God, that every man may improve upon his talent..." (D&C 84:18.)

D. BROOKS
(799-3266)
B. Vawter
R. McAtee
T. Godwin
R. Anderson
S. Osborn

T. GODWIN
(799-6049)
D. Wagner
D. Fairbanks
C. Edwards
A. Valdivia

B. VAWTER
(794-0254)
M. Smith
R. Hanes
J. Ladra

M. DONALDSON
(794-2613)
C. Tucker
H. Lavender

J. LADRA
(794-2037)
G. Magpie
V. Ryan
P. Greeson

A. VALDIVIA
(631-9035)
Bumstead
J. Armstrong
L. Maddox

C. EDWARDS
(794-5623)
W. Wood
J. Peay
M. Donaldson

J. PEAY
(799-7512)
J. Taylor
D. Long
S. Arnold

B. WOOD
(794-7085)
J. Fletcher
D. Brooks
F. Van Voast



ELDERS QUORUM

SPEAKING OF THE PRIESTHOOD...

Priesthood is the power and authority of God delegated to man on earth in all things for the salvation of man. Adam, in turn, conferred this priesthood on other men. So it is today, since the Restoration in 1829.

Each priesthood bearer should function within his own calling. An elder should do the work of an elder. The elder is a standing minister with the responsibility of perfecting the Saints and laboring for the salvation of his brethren.

"...let every man stand in his own office, and labor in his own calling...that all may be edified together, that the system may be perfect." (D&C 84:109, 110.)

The Lord uses his priesthood holders to watch over and strengthen his Church. Each Man who receives the priesthood has this responsibility.

The Elder's Quorum Presidency is desirous of seeing each priesthood holder fulfill his individual responsibility. Toward that end, we ask each family to receive their assigned home teachers as they would their very closest friend, for in time of need or trouble, the home teacher can and should be the dearest friend any family could ever have. The power of the priesthood is at your disposal to strengthen the family and the Church. What a blessing the priesthood can be if we but let the power and authority have a place in our lives. A priesthood-centered life leads to exaltation.

...THE ELDER'S QUORUM PRESIDENCY

Dedicated to
Gisella Andrade
and
Randy Lusk
on the occasion
of their
MARRIAGE

- LOVE IS NOT -

- simply glamour, excitement and a thrilling feeling
- dependence on another person
- sexual desire alone
- living life through another person because of personal inadequacy
- the need for gaining self - assurance by marrying money or prestige
- a compulsive desire to feel needed
- determination not to be an old maid
- need for financial security
- a need for continual assurance
- being in love with the feeling of being loved
- a solution for loneliness
- excessive self - sacrifice
- just a strong feeling
- control of another person
- thinking of oneself first

- LOVE IS -

- a powerful feeling shared by two emotionally mature people
- respect for partner's individuality
- an honest view of the other's personality, strong points, defects
- respect for oneself as a valued child of God
- sharing
- attitudes that allow each other to express his true self
- a relationship where each can grow together better than either could do individually
- physical attraction
- similar values and goals
- feeling a part of someone but also a whole person yourself



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- LOVE IS NOT - two people gazing at one another

- LOVE IS - two people, together, setting their sights in the same direction