

As Passover Approaches . . .

New Understanding of the Meaning of Christ's Broken Body and the Church's Teaching on HEALING

By Joseph W. Tkach

I want you to read and reread carefully every word of this most important and serious article!

Mr. Herbert Armstrong made it clear from the very earliest days of this modern era of God's Church that the Church must be willing to accept *new truth* when God reveals it, as well as to *change* when proven to be wrong. He often explained, "You won't find that in the world's churches, brethren. When I'm shown to be wrong, and God makes it clear to me, *I will change!*"

Mr. Armstrong followed through in that regard several times during the course of his 52-year ministry. When he came to see that he had misunderstood the counting of Pentecost, he changed. When he came to see that the Church had misunderstood Paul's instruction about divorce and remarriage, he again was willing to change. He often wrote that God's Church must always be willing to change, or to accept new truth when God reveals incontrovertible *proof* that it has been wrong or has not fully understood a point. He did not take it lightly! He wanted to be *sure*. But once he was sure, he realized that God had placed the responsibility on *his* shoulders to make those changes.

God's government works from the top down, yet is *concerned* from the grass roots level and up. God the Father is in charge. Under Him, and Head of the Church, is Jesus Christ. Under Christ, as Jesus Himself established (Ephesians 4:11-16), is the office of apostle. It was Mr. Armstrong's *responsibility* under Christ to *follow through* in correcting any error or in adding any new truth to the Church that Jesus had made clear to him.

As I find myself in that same responsibility under Christ today, I *cannot* and *must not* neglect or avoid my obligation to follow through when He makes it positively clear to me that He is revealing additional *new truth* to His Church or that the Church is in error on any point.

New truth about the body of Christ

As we approach this Passover season, God is leading His Church now to a broader and fuller understanding — in effect, *NEW TRUTH* — about the deep significance of the broken body of Jesus Christ.

Each year during the Passover service we partake of the *symbols* of Jesus' broken body and shed blood. We have long understood the transcendent meaning of His shed blood as payment of the death penalty of sin in our stead, reconciling us to God and making possible a personal relationship with God. We have understood the spiritual "washing" that cleanses us from all sin, and the ongoing relationship with God made possible through the process of repentance and acceptance of Je-

sus' shed blood as payment for sin in our place.

But what about Jesus' broken body? Until now we have seen it as payment for what we have called "physical sin," for the purpose of making possible our physical healing. I want to clarify our use of the words "physical sin" in a moment, but first we must ask: Is our physical healing the *ONLY* reason our Savior, the Son of God Himself, was subjected to a hideous scourging and hours of crucifixion, intensified by the emotional agony of the pre-



you, Except ye *eat the flesh* of the Son of man, and *drink his blood*, ye have *no life in you*. Whoso eateth my flesh, and drinketh my blood, hath *ETERNAL LIFE*; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him*. As the living Father hath sent me, and I live by the Father: so he that *eateth me*, even he *shall live by me*. This is that bread which came down from heaven: not as your fathers did eat manna,



physical part. He combines the body and blood of Jesus into *one* supreme *SPIRITUAL* sacrifice. He says that not discerning the Lord's *body* is the result of *BOTH* eating *AND* drinking unworthily, *not* just eating unworthily!

Notice Hebrews 10:10: "By the which will we are sanctified through the offering of the *BODY* of Jesus Christ once for all." Continuing in verse 12, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." And in verses 19-20, "Having therefore, brethren, boldness to enter into the holiest BY THE *BLOOD* of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, *HIS FLESH*." Here, again, we see that the body of Jesus and His blood make up *one complete spiritual* sacrifice.

In Colossians 1:20-22 Paul explains: "And, having made peace through the *BLOOD* of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and *enemies in your mind* by *wicked works*, yet now hath he *reconciled* in the *BODY OF HIS FLESH* through death, to present you holy and unblameable and unproveable in his sight."

How clear that the broken body of Christ is part of a magnificent *SPIRITUAL* sacrifice for man!

Christ now lives in us

Now let's go to I Corinthians 10:16-17. Speaking of the Passover service and symbols, the apostle Paul says here: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many *ARE ONE BREAD, AND ONE BODY: for we are all partakers of that one bread.*"

What a magnificent reminder of our glorious calling the Passover service is! The tiny drink of wine symbolizes Jesus' own blood shed for us for the remission or forgiveness of sins and reconciliation with God. The small piece of unleavened bread we eat symbolizes Jesus' body broken *for our sins*, and our part or calling to let Him *live His life in us* through the indwelling of the Holy Spirit, making us part of the *ONE BODY OF CHRIST — HIS CHURCH, THE BEGOTTEN FAMILY OF GOD!* "He that eateth my flesh, and drinketh my blood, *DWELLETH IN ME, AND I IN HIM*" (John 6:56). Do we see the tremendous spiritual significance of *both* symbols, brethren?

The Passover service is a solemn, sober occasion because it is a memorial of the suffering and death of our Savior. But it is also a time of *profound appreciation and gratitude*, of deep spiritual *JOY* for what the great and all-powerful God has done for us! He has *given His only Son* as a sacrifice to forgive us and rescue us from eternal *death*, and He has grafted us into

(See *NEW UNDERSTANDING*, page 3)

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ceding sleepless night, betrayal, trial, mocking and ridicule? Brethren, Jesus' broken body has *far more significance* than only our temporal *physical* healing!

Far more than physical healing

Let's review what *Jesus Himself* had to say about the *AWESOME MEANING* of His broken body — His flesh that we partake of in symbol each Passover.

In John 6:26 Jesus began to teach the multitude that had followed Him across the Sea of Galilee about who He was and His purpose. In verses 32-33 Jesus explains: "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

In verse 35 He further explains: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." In verse 48 He repeats, "I am that bread of life."

Verse 51 becomes even more direct: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give *IS MY FLESH*, which I will give *for the life of the world.*"

Verses 53-58 go further: "Then Jesus said unto them, Verily, verily, I say unto

and are dead: he that *eateth of this bread* SHALL LIVE FOR EVER."

Jesus makes it plain that we must *eat His flesh* as well as drink His blood *IN ORDER TO BE GRANTED ETERNAL LIFE*. He says that eating His flesh, symbolized by eating a piece of unleavened bread at the Passover service, signifies our willingness to *live by Him* — to let Him live in us, in other words. We need to understand that Jesus' broken body is a *part* of His *complete* sacrifice for us, *ABSOLUTELY NECESSARY SPIRITUALLY* for us to receive the gift of eternal life — it is *NOT* merely a physical sacrifice to forgive "physical" sin for the purpose of physical healing!

Notice Paul's instruction regarding the Passover in I Corinthians 11:26-29: "For as often as ye eat this bread, *and* drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, *and* drink this cup of the Lord, unworthily, shall be guilty of the body *and* blood of the Lord. But let a man examine himself, and so let him eat of that bread, *and* drink of that cup. For he that eateth *and* drinketh unworthily, eateth *and* drinketh damnation to himself, not discerning *the Lord's body.*"

Here Paul nowhere separates Christ's sacrifice into one *spiritual* part and one

EC anniversary: Unity drive accelerates

PASADENA — March 25 the 12-nation European Community passes another milestone. The day marks the 30th anniversary of the Treaties of Rome, which launched the Common Market.

The pledge of the original signers to "eliminate the barriers which divide Europe" is not yet reality, but the drive to unity is picking up momentum. A new European Community white paper, for example, proposes a series of deadlines along the road to the end-of-1992 objective of a "Europe without frontiers."

By 1988, according to a summary in the February issue of *International Management*, "most barriers to the movement of capital should be removed, with the remainder lifted by 1992 . . . By 1990, the cross-border markets for banking, insurance and transport should be open. By 1992, frontier barriers and controls should be eliminated entirely."

There are many small yet tangible indications that a transformation from nationalism to a wider concept of Europeanism is taking root among the 320 million people of the Community.

Last year, for the first time, the EC lent its name to a professional tennis tournament, the European Community Championships. The prize money was awarded in European currency units, the official exchange unit of the EC.

News about Europe and the Community receives increasing attention in the electronic news media. One Belgian radio station devotes an hour a week to explaining key proposals before the EC and decisions that are rendered.

Feb. 2, a new British-owned cable service known as Super Channel began broadcasting the first nightly pan-European news program, distributed to a cable audience of nearly seven million homes in 14 countries. The newscast is in English, but the program is designed to appeal to all Europeans.

It is interesting that some of the above factors of accelerating Euro-

peanization were mentioned in a report on European unity distributed by the Associated Press in early March. Many newspapers in the United States ran their dispatch Sunday, March 8, the same day that *The World Tomorrow* featured the second part of its two-part series "What Next for Europe?"

A real European president?

The top leaders of the European Community are generally little known on the world scene. Few know that the president of the EC's Commission (its vast bureaucracy) is Jacques Delors of France.

Even fewer know the name of the president of the European Council of Ministers (the EC's executive branch) because the presidency rotates every six months among top ministers of the EC's 12 nations.

Now there is the beginning of an attempt to replace this faceless system with a real presidency (see "European Diary," Feb. 9). Valéry Giscard d'Estaing, former president of France, last fall declared that there should be a recognizable president of all of Western Europe (and indicated he was ready to serve in that capacity).

"If the absence of Europe in important world debates is cruelly and often profoundly felt by public opinion, it is because there is no one who has the quality and authority to speak in its name," Mr. Giscard d'Estaing said.

Mr. Giscard d'Estaing advocates replacing the rotating presidency system with a European president chosen initially by consensus among the European heads of state and government. Eventually, the president would be elected by universal vote.

"A European presidency may well turn out to be the logical next step for the Community by 1992," speculated *International Management*.

Too big to ignore

With every month that passes, greater power is being centralized in the political institutions of the

Community. The authority of the individual nations is being reduced.

In mid-March, for example, West Germany's historic pure beer laws (no additives permitted) were struck down by the European Court of Justice, which ruled that they unfairly restrict beer imports from other EC countries.

Jan. 1, a secretariat for European Political Cooperation (EPC) was established to improve coordination of foreign policy development among the EC 12. Not long after, the EC responded positively — and unanimously — to a call by Soviet General Secretary Mikhail Gorbachev for an international peace conference on the Middle East.

Recognizing the EC's developing cohesion, it was the first time Moscow formally addressed a political issue to the Community as a whole. The EC is too big and important for the Soviets to ignore.

Some non-EC countries in Europe are concerned about being isolated. Norway, which rejected EC membership in 1972, intends to

strengthen its ties to the Community, especially in foreign policy areas. Even more concerned are the leaders of Austria, a country that legally must follow a neutral, non-aligned path (the price for Soviet occupation forces leaving in 1955).

"Austria's neutrality has brought

monisation of the common market is carried further in the early Nineties, Austria will . . . be left stranded economically . . . The peoples of the EEC [European Economic Community] stand to profit immensely economically, politically, scientifically and culturally and the Austrians would be left outside the New Europe."

In the late 1970s a few people who had earlier believed the

WORLDWATCH

By Gene H. Hogberg



on a problem of immensely dangerous proportions for the nation's future," reported the Jan. 5 *Daily Telegraph* of Britain. The reason for the growing desperation in Vienna is that Austria does more than 80 percent of its trade with EC countries.

Austria's leaders, continued the *Telegraph*, "fear that when the har-

prophecies concerning an end-time European union began to doubt and deny that such a development would ever take place. Those possessing the "patience and the faith of the saints" (Revelation 13:10) continued to believe the Bible even during the times of what was known as Europessimism. What must the Bible-pessimists be thinking now?

European Diary

By John Ross Schroeder



Political will would solve Ireland's economic woes

DUBLIN, Irish Republic — Many Britons are not sold on the European Community. Not so in Ireland. A substantial majority in the Emerald Isle have a positive outward outlook. They feel the Irish have benefited immensely from EC membership.

Have a talk with a man at a hotel.

Ask him about the EC.

He might give you an analysis of how Ireland has awakened since it began cooperating with Europe on a formal basis in 1973.

He may even tell you that the latest Irish national election was nothing more than a local affair within the EC. He may look at Irish politics from a European viewpoint.

Buy a newspaper in the village grocery. Make an offhand comment about the election. The grocer may surprise you with a remark about "needing a Hitler to straighten things out" in the Republic of Ireland. He may even dumbfound you with an unsolicited comment about "the first president of Europe."

All this happened to me. Every stranger spoke well of the EC. Some thought of Europe as an economic savior.

There is, of course, an indignant minority opinion in the Emerald Isle. One was voiced in the media. This person said in effect: "Britain, we're sorry we made such a mess of things. Please take us back" — (an oblique reference to Irish independence from Britain in 1921). But this opinion is both smallish and highly unpopular.

And in spite of present economic difficulties, most observers in the Republic believe the EC is the way forward for Ireland.

Economics is the most important issue. No other issue even approaches it.

Severe economic difficulties

No Irish government has been able to solve the Republic's economic decline. For years, victorious challenger Charles Haughey and the incumbent Garret FitzGerald have traded places at the helm. Public confidence in the government's ability to get Ireland moving again is waning.

Irish newspapers are full of stories about the Republic's economic woes — accounts of how Ireland occupies the bottom rung in Europe; of how it is a Third World country economically; of how Irish living

standards are among the lowest in industrialized countries.

There are, however, some positive signs. The Republic is taking a hard look at successful small EC nations — countries more comparable to Ireland in size and output.

Examples are not hard to find. *Management* magazine ran an article titled "Can We Learn From the Danes?" in its January issue. Wrote Eddie O'Gorman: "Four years ago Denmark had enormous economic problems similar to those faced by Ireland today. But this EEC country which has many parallels with Ireland has returned to relative prosperity through a combination of unfettered private enterprise, public spending cuts and high taxation." Danish political will to tackle the problems was admired in particular.

Another comparison undertaken by the Irish press was that of Holland. Brendan Keenan wrote in an article titled "Dutch Courage" in the Feb. 18 *Irish Independent*, "It will be the first time since 1957 that public expenditure has actually fallen as compared with the previous year — something no Irish government in modern times has approached." Dutch political will was the decisive factor.

The article continued: "The coalition government led by Prime Minister Ruud Lubbers has brought in the toughest budget yet since the policy of financial retrenchment began in 1982."

Necessary political will

So several observers within the Republic recognize that political courage is, humanly speaking, the key to resolving Ireland's economic problems.

But according to Bruce Anderson, reporting in the Feb. 22 *Daily Telegraph*, "Ireland . . . has endured a succession of weak and spendthrift administrations which stumbled from one expedient to another — always involving higher borrowing — while the economy deteriorated."

Now the till is nearly empty. Hence Ireland's focus on the EC. Wrote the Brussels, Belgium, correspondent in the March 6 *Financial Times*, "Mr. Charles Haughey, the man poised to be the new Irish Prime Minister, announced yesterday that he would be seeking the help and advice of the European Commission in tackling Ireland's . . . external debt problem — but not necessarily in seeking a balance of payments loan."

A report in *The Irish Independent* indicated that Mr. Haughey could see no way of avoiding a tough budget. Perhaps stern measures will finally be taken to rerail the Irish economy.



Just one more thing

By Dexter H. Faulkner

Who pushes your swing?

My wife and I bought our grandchildren a swing for the backyard. It was fun to assemble and hang from a tree outside our kitchen window. The event brought back fond memories.

Kids love to swing. Pushing your feet toward the sky, leaning backward so that everything looks upside down. Spinning trees and clouds — your stomach leaps into your throat if you aren't careful. Great fun, swinging. It seems like only yesterday . . .

I learned a lot about trust on our old backyard swing. Growing up I only trusted certain people to push my swing. If I was being pushed by my parents or grandparents they could do anything they wanted. Twist me, turn me, stop me. I begged to go higher and higher. I loved it!

I enjoyed it because I trusted the person pushing me. Our boys were the same with us. But let a stranger, an outsider, push my swing, and it was hang on for all you're worth, little guy! No telling what this newcomer would do.

It's no fun when your swing is in the hands of someone you don't know or feel comfortable with.

That's a difficult position to be in.

At peace in a storm

I'm reminded of when Christ calmed the storm in Mark 4. That storm wasn't a gentle spring rain. It was a hefty storm. One you don't forget.

In verse 37 Mark wrote, "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."

The waves were so high that the boat was covered by them at times. Bible commentaries confirm that the Sea of Galilee can be vicious in a storm.

This storm scared the socks (or sandals) off a few disciples. Even seasoned fishermen like Peter knew this storm could be his last. So, with fear in their eyes and soaked to the skin they ran to wake up the Master.

They ran to do what? Huge waves tossing the boat like a kernel of popcorn in a hot skillet, and Jesus is asleep? How could He sleep through such a tempest?

Very simple. Christ knew who was pushing the swing.

The disciples' feeble knees were knocking, their teeth chattering because they didn't know who was

pushing their swing. But Jesus Christ could find peace in the storm.

An important lesson for us in these few verses of Mark 4:37 to 41. Read them and think about it. Christ was so confident that He was amazed His disciples were so fearful and had no faith.

When it storms in your life

We live in a stormy world. World conflict is threatening humanity. Jobs are getting scarce. Money continues to get tighter. Families are coming apart at the seams. The world is upside down.

Everywhere we look, private storms occur. We hear of deaths and sickness, strained marriages, broken hearts, lonely people. We must remember who is pushing the swing.

David puts it plainly, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psalm 18:2).

We must daily put our trust in God. We must never grow weary or fearful. God the Father won't let us tumble out.

What kind of storm do you face in your life? Is it about to overcome you? Stop and consider who is in charge — who is pushing your swing.

In the right hands, God's people can find great peace, even in life's storms. "To them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you" (Isaiah 35:4).

New Understanding

(Continued from page 1)

and made us a part of the *Body of Christ!* And if we are to *live by Him*, as He stated in John 6:57, we must also be partakers of His suffering, as Paul explains in Romans 8:17: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, THAT WE MAY BE ALSO GLORIFIED TOGETHER."

As we find in James 5:10, true servants of God have through the ages suffered for righteousness' sake: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." The apostle Peter tells us: "When ye do well, and suffer for it, [if] ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an EXAMPLE, that ye should follow his steps" (I Peter 2:20-21).

Peter goes on to explain *how* to follow Jesus' steps in suffering for righteousness' sake: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (verses 22-25).

Jesus lived a way of life totally contrary to our natural human way. His way of life was the way of LOVE. Even in suffering, He *still* lived the way of LOVE! Even when natural human nature would cry out to *fight back*, to *lash out*, He remained ONE with His Father — filled with LOVE as God IS love! He paid the penalty of sin for us, AND He set the example of *how* we are to *live and think!*

Brethren, when we partake of the unleavened bread at the Passover service we demonstrate our *total* COMMITMENT TO GOD AND HIS WAY OF LIFE! As we chew up, swallow and ingest that bread as a symbol of Jesus' broken body, we renew our total, unconditional surrender to God, desiring wholeheartedly to *live by Him and let Him live in us*, to dwell in Him and Him in us! We renew our commitment to be willing to partake of Christ's sufferings, to suffer as a Christian for righteousness' sake. We bring to remembrance His stripes, which He received for our transgressions, for our iniquities — realizing that God "hath laid on him the iniquity of us all" (Isaiah 53:5-6). And we are reminded of the wonderful calling our great God and Father has given us to actually be a part of the *one Body of Jesus Christ!* What wonderful truth God in His mercy has revealed to His elect!

(When we read in Isaiah 53:5 "with his stripes we are healed," we need to realize that the context is *spiritual* healing. Of course, sin carries with it physical penalties, which may include sickness or disease, among any number of others, *in addition* to the ultimate penalty of death. Jesus paid the *full* penalty of sin. Peter also, when he quotes from Isaiah in I Peter 2:24, is speaking in a *spiritual* context. Read Isaiah 53:4-8 and I Peter 2:18-25 carefully.)

Brethren, indeed, the profound meaning of the unleavened bread we partake of at the Passover service is *far greater* than mere physical healing. Can we see why the apostle Paul warned us not to eat and drink unworthily, that is, taking lightly the powerful significance of those symbols? They have to do with ETERNAL SPIRIT LIFE! "This is the bread which cometh down from heaven, that a man may eat thereof, and not die . . . Whoso eateth my flesh, and drinketh my blood, hath ETERNAL LIFE; and I will RAISE HIM UP at the last day" (John 6:50, 54). The hope of every Christian, the *resurrection of the dead*, is the PROMISE OF GOD to

those who eat and drink with the fervent desire to fully and wholeheartedly serve God and walk in the *way of life* that Jesus taught and lived!

Physical healing is only temporal. But the profound SPIRITUAL healing made possible by the death and resurrection of the Messiah is FOREVER — ETERNAL! Brethren, let's *rejoice* in the wonderful knowledge of God's glorious plan of salvation for mankind!

Now, I want to clarify some matters regarding the very important subject of *divine healing!*

Clarification about healing

Brethren, God has led me to see that the Church has misunderstood the concept of what we have called "physical

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But laws governing the physical operation of the
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Sin is the violation of spiritual law.**

sin." Let me now explain to you how we came to believe that physical illness was the result of "physical sin," and why the living and powerful Jesus Christ now leads me to clarify the Church's teaching on this misunderstood subject.

Let me begin by explaining that the Bible nowhere mentions "physical sin" by name. More than 50 years ago, long before modern medical science as a whole came to espouse it, Mr. Herbert Armstrong recognized that physical illness was usually the result of failing to follow certain basic principles of physical health. He knew that the physical universe operates according to certain *laws* of physics. He could see, also, that God designed the human body to operate according to definite physical laws, like any other part of the physical creation. Each of the various systems of the body, the circulatory system, the respiratory system, the digestive system, etc., works in perfect harmony with one another according to God's design.

He concluded that when the physical *laws* governing the proper functioning of the body were "broken," other laws took over to exact a *penalty*. That is, the body could not continue functioning at maximum efficiency, so what we call illness, or sickness, resulted.

Mr. Armstrong also saw the spiritual application of the sacrifice of Jesus Christ, which *pays the penalty* of broken spiritual law, or *sin*. He therefore concluded that we may be physically healed by the same principle. In other words, since physical sickness comes usually as a result of "broken" physical laws of health, he concluded that the *penalty* of those "broken" physical laws must be paid in our stead in order for us to be healed. Isaiah 53:5 says "with his stripes we are healed" (explained above), and in I Peter 2:24, Peter says, quoting Isaiah, "by whose stripes ye were healed." These verses appeared to mean that Jesus' scourging prior to His crucifixion was done for the purpose of paying the penalty for what Mr. Armstrong concluded were broken physical laws of health.

Then, in Matthew 8:16-17, Matthew says that Jesus "healed all that were sick: that it might be fulfilled which was spoken by Esaias [Isaiah] the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" Mr. Armstrong applied the expressions "took our infirmities" and "bare our sicknesses" to mean that part of Jesus' *sacrifice* was to pay the penalty of what he had concluded to be "physical sin," as he came to describe the breaking of physical laws.

But now God has added a *new dimension* in understanding the transcendent purpose of Jesus' broken body. And as I

stated earlier, Mr. Armstrong himself would have been the first one to *change* and accept new understanding when God made it clear.

Proof of Christ's power

We now realize that Matthew is saying that Jesus fulfilled Isaiah's prophecy about taking our infirmities and bearing our sicknesses *by personally using His power to heal all who were sick*, as PROOF of the cleansing *power* of His forthcoming sacrifice to take upon Himself the *full* penalty of sin with all its suffering and ultimate death! Let's read again what Matthew said in chapter 8:16-17: "When the even was come, they brought unto him many that were possessed with devils [demons]: and he cast out the spirits with his word, and healed all that were sick: *that it might be fulfilled* which was spoken by Esaias the prophet, saying, Him-

self took our infirmities, and bare our sicknesses." In other words, Jesus fulfilled Isaiah's prophecy *by healing all who were sick*, as an undeniable witness of His total spiritual sacrifice that was to come.

Sin is described by God as the "transgression of the law" in I John 3:4. Transgression means simply *violating* that law not only in deed but in spirit or attitude. But *what* law? Laws that govern the physical operation of the creation? No, indeed! The inexorable SPIRITUAL LAW OF GOD that regulates human *relationships* with the Creator and with one another! "For we know that the law is *spiritual*," wrote Paul in Romans 7:14.

When asked what is the great commandment in the law, Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang *all the law* and the prophets" (Matthew 22:37-40). Paul explained in Romans 13:10, "Love is the fulfilling of the law."

To violate or transgress God's law of

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love is *sin*. We often say people "break" God's laws. Actually, people disobey God's law and the law "breaks" them. But laws governing the physical operation of the creation, of themselves, have nothing to do with sin. Sin is the violation of *spiritual* law. As Mr. Armstrong often explained, there is a *cause* for every *effect*. He called it the law of cause and effect. If we treat our bodies one way, there will be one result. If we treat them another way, there will be another result. Each *effect* we experience has its specific *cause*. Laws of physics and dynamics, laws of chemistry and nutrition are not something we can "break." They are, rather, what *cause* certain *effects*.

Violating laws or principles of health will produce a harmful or detrimental result. It is a matter of cause and effect. Doing so may be a lack of wisdom. It may be a lack of knowledge or training. It may even be carelessness. But it is not what the Bible defines as *sin*. Of course, if those principles are violated through *lust* (God instructs us to be moderate, not overindulging in any area of life), or through *willful disregard* for one's own body as the temple of the Holy Spirit, or

through *vanity*, then it *WOULD* be sin! Violating a physical principle of health is just that — violating a physical principle of health. *Sin*, on the other hand, is *sin* — the transgression of God's law of love as *HE* defines it.

We should realize, however, that physical illness often *can* be the result or product of sin. The man in John 5:14 was told by Jesus, "Sin no more, lest a worse thing come unto thee." Whenever sin is involved, healing is included in the forgiveness of that sin. And certainly sin is the *cause* of the untold misery and suffering of mankind, much of which is in the form of disease and sickness. This first death is not sin's *only* penalty. Death — for all eternity — is the *ultimate* penalty, but along the way sin produces every kind of suffering, sorrow, hurt, pain and anguish imaginable. Jesus' sacrifice, His broken body, His stripes, pay the *whole* penalty — disease and sickness as well as *all* the suffering produced by sin.

But what about healing? As we have seen, Jesus came "healing all manner of sickness and all manner of disease among the people" (Matthew 4:23). Healing was a fundamental part of Jesus' ministry. It was one of the main ways in which the Father demonstrated that Jesus was indeed the Messiah. "Believe me that I am in the Father, and the Father in me: or else believe me for the very *works*' [the miracles, primarily healings] sake" (John 14:11). These *many* powerful supernatural *miracles* of healing gave an absolute, undeniable witness that Jesus was backed by the direct *power of God* and was Master of all the creation and the laws governing it. As the Roman centurion described in Matthew 8:5-10 pointed out, Jesus had *authority* over all things and only had to *speak the word* and His will would be done!

But Jesus also healed as a powerful demonstration of *His power to forgive sin*. Jesus' primary purpose in coming to earth as a human being was to pave the way for human salvation through *forgiveness of sin*. Mark records a clear illustration by Jesus of that purpose of His miracles of healing in Mark 2:1-12. Four friends of a man stricken with palsy uncovered the roof of the house in which Jesus was preaching to let down the man and his bed for Jesus to heal him. But as verse 5 shows, *instead* of healing the man, Jesus said to him, "Son, thy sins be forgiven thee." Jesus was demonstrating here what is MOST important — *even more important than physical healing* —

and what His PRIMARY purpose on earth was. He knew the man was there to be healed. But instead, in front of all present, including the scribes, He proclaimed what ONLY THE TRUE SON OF GOD — THE MESSIAH HIMSELF — was able to authoritatively proclaim! "Son, thy sins be forgiven thee."

Immediately the scribes began to accuse Him among themselves of blasphemy. They knew that *only God* has the authority to forgive sin. Jesus perceived what they were discussing and posed the question to them: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" (verse 9). (Now remember, at this point the man was *not yet healed*.) Jesus was showing them that He had the *power* and the *authority* to DO BOTH, and as He shows in verses 10 and 11, He performed the healing AS A WITNESS TO THEM that He was the Son of God, the One who had the power to forgive sin! "But that ye may know that the Son of man hath power [or authority] on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and

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(Continued from page 3)

take up thy bed, and go thy way into thine house." Then the man arose and took up his bed. Why did Jesus heal him? To show that He had the power to forgive sin.

Jesus also performed three actual *resurrections*, demonstrating His power over not only physical sickness, but over *death itself!* In this way He confirmed the ultimate resurrection of the dead and transformation of the living to spirit life at His Second Coming.

Jesus was deeply compassionate, empathizing with the suffering of humanity. He "was moved with compassion" toward the multitudes and healed their sick (Matthew 14:14). The healing that the Father did through Jesus (John 14:10) demonstrated His and Christ's immeasurable *love* for mankind and pointed to the ultimate *spiritual* healing that would eliminate human suffering and misery forever.

God's purpose — then and now

It was during Jesus' ministry and the original apostles' *early* ministry that God poured out the gift of healing more than at any other time in history. The powerful and awe-inspiring miracles that were performed by the apostles served to demonstrate dramatically that they were indeed the true servants and followers of Jesus. At that time, there was no New Testament for people to *read* of the miraculous power of God. It was literally and powerfully *demonstrated*. But God did not plan for His Church to grow very large. After several years, that initial surge of miraculous *power* as a public sign of where God was working was no longer in God's purpose.

God wants us to examine any health problem and make wise decisions, while looking to Him to lead and guide us in those decisions.

In all cases of healing, whether in Jesus' ministry, in the Old Testament examples or in the early New Testament Church, God performed them for a definite reason — to bring about an ultimate *purpose* He had in mind, which in some cases was simply a matter of showing His mercy.

In Psalm 103:2-3, healing "all thy diseases" is described as one of God's benefits. It is something, along with renewing our strength like the eagle's (verse 5), and executing "righteousness and judgment for all that are oppressed" (verse 6), that God grants as direct blessings and benefits that it is His *good pleasure* to give to those who serve and obey Him. But these are *NOT unconditional* promises that God is *bound to give in all circumstances for everyone!*

God knows our hearts and minds. He knows what is *best for us*. He knows what blessings to give and what blessings to withhold for our ultimate *GOOD!* But not *everyone's* strength is renewed like the eagle's now in this life. Nor has *every* righteous person received justice from oppression in his or her physical lifetime. In the same manner, while God can and *does* heal, and it is His desire and *will* to do so, He who sees all things *KNOWS* whether it is for the best in each circumstance or not.

Sometimes God heals one person as a witness or encouragement for others, perhaps even more so than for the sick person himself. The point is, in *EVERY SITUATION* God knows what He is doing. He is all-wise, all-powerful and *all-merciful!* He will not withhold a good thing from a person if it is truly in the best interests of all for that person to receive it.

God knows and does what is best

We must realize, brethren, that God

created us physical *for a reason*. "For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same *in hope*, because the creature [creation] itself also *shall be delivered* from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:20-21).

This physical lifetime is in effect a *training ground* or *proving ground* in which humanity can *LEARN* the difference between two opposite *ways of life!* We learn *by experience* the product or fruit of the way of lawlessness *apart* from

God grants direct blessings and benefits to those who serve and obey Him. But these are not unconditional promises that God is bound to give in all circumstances for everyone!

God, and the fruit of living the way God instructs.

When we sin, we suffer its ill effects. But if we are growing spiritually, we also learn to *repent*, and with the power of Jesus Christ living in us through God's Spirit we experience the *joyful and peaceful fruit* of living according to the will of God. Any time we do sin, through the weakness of this flesh, we nonetheless deeply recognize how *destructive and damaging* the fruit of sin is and are *DEEPLY COMMITTED* to overcoming it and are *CONVINCED* that God's way is the only true and right way that produces wonderfully good and positive results. By the end of our physical lives, it is God's desire that we come to fully, clearly and perma-

nently, *WITH ALL OUR BEING*, *choose only* the way that produces eternal life! Conversion is a *process* — a process of *becoming ONE WITH GOD!*

"It is appointed unto men once to die" (Hebrews 9:27). God never intended that this physical life be prolonged indefinitely. This life is only temporary, that we might be *prepared for eternal spirit life!* The *REAL HOPE* of all Christians, *whether well or sick*, IS THE RESURRECTION OF THE DEAD!

Let's understand, then, that the evidence of a physical healing is, of itself, not in any way a measure of a Christian's righteousness. Even the most righteous and faithful of Christians eventually die of something physical, whether an accident, an illness or just an old, worn-out body. (The prophet Elisha, a faithful servant of God, died of an *illness*.) If God chooses, in His perfect wisdom and mercy, to intervene and supernaturally heal, we should be grateful and rejoice. But if He chooses *not* to supernaturally intervene, we ought to have full confidence and assurance that God will cause all things to work together for the ultimate *good*.

It does not make a person "more righteous" to have been healed of an illness than another person who was not healed of an illness. Being supernaturally healed is a demonstration of the power and mercy of God — most decidedly *not* a display of which person is "more righteous." God sometimes heals the newly converted as an encouragement and source of strength for a babe in Christ, while not intervening for a more mature Christian. (The apostle Paul was not healed of the "thorn in his flesh" that he says he besought God three times about.) Only God can see all the factors that affect His decision.

One main factor in healing is *faith*. One must believe that God indeed exists and has the power to heal (Hebrews 11:6; Matthew 9:28-29). But sometimes God heals regardless of faith for His own reasons. Some healings of Jesus and the apostles for the witness of the Gospel were not apparently based on the faith of the one healed, but as a sign to those who witnessed them, while others were more an expression of God's mercy.

In God's Church, though, we should be *ever growing* in faith. Because we understand what faith is and the need for it, we can sometimes assume we lack faith if we are not miraculously healed. Faith is *total* belief. But our total belief in something

will not make it happen *unless it is also God's will!* It is God's will that we live a healthy, prosperous and abundant life. It is His will to heal us. But only He knows what the timing of that healing *should* be. Even if we have perfect faith, if God knows it is not for the best to perform a miracle at the time we ask for it, *then our lack of healing is not because of a lack of faith!* (Sometimes, one's earnest appeal will cause God to change His mind, as some biblical examples show. In other examples, however, He decided not to.) It is simply a matter of continuing to trust God that He best knows how to administer His responsibilities.

Now, brethren, I want to give you vital instruction regarding what God says about His people using the medical profession.

What about using the medical profession?

The Bible *does* condemn ancient practitioners who relied on pagan gods, amulets, incantations or other forms of magic or superstition. King Ahaziah sent to Baalzebub, the god of Ekron, to find out if he would recover from a sickness, in much the same way King Saul inquired of the witch of Endor before his final battle. Ahaziah should have inquired of *God*. But this example has *improperly* led us to believe that Ahaziah was condemned for seeking *medical help* to recover. That is not what this verse is about *at all!* He was *asking about the future* from a *FALSE* god. It had nothing to do with getting medical help. Read II Kings 1:1-4 for yourself.

In another example, near the end of his life King Asa was reprimanded by God because in a very serious disease he *did not seek God*, but sought the physicians.

The evidence of a physical healing is, of itself, not in any way a measure of a Christian's righteousness.

Now these physicians *may* have been priests or magicians of some false religion. But even if they were just plain physicians, the problem was that Asa *did not seek God!*

The Bible simply does not speak in a *condemning* way about physicians in general. Jesus stated in Matthew 9:12, "They that be whole need not a physician, but they that are sick." Jesus was using a physical example to illustrate the spiritual lesson of His mission. But in using that example, Jesus in no way condemned or ran down the use of physicians by those who are sick.

Luke was called "the beloved physician" by Paul in Colossians 4:14. The Greek word for "physician" used here by Paul in describing Luke is the same word used for "physician" throughout the Greek world at that time. The New Tes-

tament gives no indication that Luke gave up his practice, or that he was any different from other physicians (though converted, of course). In fact, since the letter to the Colossians was written around the early A.D. 60s, Luke had been in the Church for *some time* at the point Paul called him "the beloved physician."

Brethren, let us realize that seeking medical attention and having faith in God need *NOT* be *OPPOSITES!*

God has nowhere in His Word commanded Christians to avoid doctors, to avoid checkups, to avoid medicines, inoculations or any surgical operation. God can and does supernaturally intervene to heal. Yet He does not ask us to avoid taking such care of ourselves as we have knowledge and facilities available.

Let me illustrate a principle. God is our protector and deliverer. Yet does He expect us to avoid calling the police if we hear a prowler in our yard? Is it a lack of faith to call the police? Is it putting our trust in the police *over God* to call them?

Don't we instead trust God for protection, a *miracle* if necessary, and for guiding the police to do the best job possible to apprehend the prowler? Does God condemn us for that? Is there some great spiritual *conflict* with trusting God and calling the police? Would God be unable or unwilling to help you *because* you called the police? Rather, wouldn't you be trusting God and looking primarily to Him while doing what you are personally capable of doing for yourself, as God would expect? I think you see the point.

Brethren, there is no automatic conflict between seeking responsible medical attention and trusting God for healing. Actually, it can happen that a person may *mistake* his *fear* of doctors and hospitals for *faith!* A person can even refuse to seek medical attention because of vanity — a desire to *appear* somehow more spiritual, or a fear that other Christians may think he is not as "righteous" as he wants to be thought of.

But fear, vanity or self-righteousness is *not* faith. To die "in faith" without seeking medical attention *because* of fear, vanity or self-righteousness would be nothing more than self-delusion.

On the other hand, of course, a member may choose to avoid medical treatment for reasons of his or her own. In some instances, a person may deem the risks of potential side effects are too serious to consider the treatment safe. But we should understand that one course of action is not defined in the Bible as more "righteous" or more "spiritual" than another. (Cost also may be a factor.)

If it truly is God's will for a person to die, it should be *even though* that person makes reasonable efforts to recover. It should be a decision that *God* makes — not one that we make for ourselves by refusing obvious sensible medical treatment.

There are no limitations to God's ability to miraculously heal any and all forms of illness, just as there are no limitations to God's ability to protect and provide for us. But God does not expect us to just sit down and leave *everything* up to Him. He has given us minds and He expects us to use them. He expects us to get out and work hard to find a job. He expects us to work hard on that job. Yet He is our provider.

What God expects us to do

In the same way God wants us to examine any health problem and make wise decisions, *while looking to Him to lead and guide us in those decisions*. That is what God expects us to do in *all* aspects of this physical life. Notice Proverbs 3:5-6: "Trust in the Lord with all thine heart; (See NEW UNDERSTANDING, page 5)

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(Continued from page 4)

and lean not unto thine own understanding. In ALL thy ways acknowledge him, and HESHALL DIRECT THY PATHS." Yes, in any decision of any consequence we have to make, it should be our way of life, our HABIT to go to God for help and wisdom. And this applies when seeking medical attention or physical health advice for illness as well as any other aspect of life.

Physicians are only mortal men and can only work with the laws God designed to speed, enhance or aid recovery. God has never condemned that. As healing is not a "test of righteousness," neither is going to a physician a "test of righteousness." It does not show a lack of faith in God's ability to heal and it does not prevent God from performing a miracle. (Of course, if a person holds an almost superstitious awe for doctors, as some people do, then his or her attitude is not a converted one.)

Luke 8:43-48 records the story of "a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any." Jesus in no way condemned her for seeking help from the physicians. He did not withhold healing from her. And He said she *did* have the faith to be healed.

Brethren, we must also understand that it is not the responsibility of God's Church to endorse any particular medical treatment or procedure. Each Christian has the responsibility himself, as in any other area of life, to examine all the alternatives and pros and cons, and to seek and evaluate advice from several competent professional sources before making any decision in a serious health matter. BUT REMEMBER

PROVERBS 3:5-6! Look to God for direction and guidance and His blessing in ALL you do. But God leaves the *decisions* to you.

Let's realize that one kind of medical procedure is not intrinsically "more righteous" or "less sinful" than another. However, one may be more effective, or have fewer side effects than another. One must weigh the side effects of the medicine against the effects of the disease itself.

Any physical method of working with an illness or injury is *physical*. Special diets or supplements are just as *physical* as surgery, radiation or chemotherapy. One is not "more spiritual" than another, though some may have more side effects than others. If a person plans to use any physical procedure, he should ask God for guidance, and trusting Him for it, get all the facts, weigh all the pros and cons and try to choose the most effective method with the fewest side effects. Even some practitioners are more skilled than others. We should ask God's help to find the most skilled within our means.

This does not mean that a Christian should run to the doctor every time he has the sniffles. Nor does it mean that he should be anointed to ask God's miraculous intervention every time he has the sniffles. But in any health problem that seems to be of a serious or even potentially serious nature we should first look to God through anointing for His healing and, meanwhile, look to Him through prayer for His guidance on the wisest course of action for us to take ourselves. Let me say here that in the case of a sick child, we should *never* hesitate to seek qualified medical advice!

Brethren, God also expects us to take

care of ourselves to prevent most illnesses from occurring in the first place. There are sound principles that promote good health, taught by God's Church for decades, that Christians *should follow*. An ounce of prevention is worth a pound of cure, the old saying goes. And if we are to get well and stay well, we have to stop doing what made us sick in the first place. In this way, physical illness is a type or reminder of the way sin works. If we are to be forgiven of sin, we have to *stop sinning*. (I should mention that even the medical profession is coming to a greater understanding of the tremendous role that negative attitudes and emotions play in causing illness. In other words, sin that is not repented of can be a major factor causing illness.) In the same way, I doubt God would intervene with a miracle to supernaturally heal us if we were going to go back to the same old habits that led to the sickness in the first place.

God's people should be health-conscious and careful to take proper care of their bodies. We should in no way become fanatics, as I've written before. But *we should* have a genuine care and concern for our health and that of our families. And in this regard, brethren, it is generally a wise practice to have periodic physical examinations for ourselves and our families by a competent and qualified medical doctor. *Early* treatment may prevent a major problem later!

Joy in new doctrinal understanding

Physical illness is one of the many experiences most of us go through in this physical life. Through it, we should learn valuable lessons — lessons of taking better care of the bodies God has given us, of realizing how weak and mortal we are and of learning to rely on God's guidance and help.

God has continued to open our eyes to a much fuller and deeper understanding of

the meaning and purpose of the broken body of Jesus Christ. We can now realize that healing is a supernatural act of God's mercy — not the limited forgiving of "physical sin." Let's have confidence in God's great power to finally *restore all things* — and realize that His love for each human being is FAR greater than we are even capable of!

I have not been able to cover every detail in this letter. Our Personal Correspondence letters and "Question and Answer" section of the Pastor General's Report will answer specific questions as they come up over the next weeks.

Finally, let me *make clear* on the AUTHORITY OF JESUS CHRIST, as He holds me responsible and leads me, I *now set this as DOCTRINE* in God's Church for all preaching, teaching and counseling. The healing booklet will have to be temporarily withdrawn until edits and revisions reflecting this new understanding Jesus Christ has given to His Church can be made. References in our literature to "physical sin" and Jesus' body being broken for the limited purpose of paying the penalty for "broken physical laws" will also have to be revised.

Brethren, what a marvelous new, RICHER understanding God has given us! Thank God for His unfathomable LOVE toward us! Let us keep this Passover with GREAT JOY, realizing what a *glorious* and *magnificent* calling God has given us to be a part of His firstfruits, His begotten family, the Body of Christ, in the process of being made ONE with Him! Let's make this Passover, more than ever before, a time of recommitment and rededication to God's wonderful purpose in us.

Grow in God's grace and mercy, brethren. Put your hearts into your prayers for God's Work, for one another and for me.

ACCENT ON THE LOCAL CHURCH

Headquarters churches feed the flock

The Pasadena Auditorium P.M. church's eighth annual pancake breakfast took place March 1 in the Ambassador College Student Center.

Pasadena ministers, including Pastor General Joseph W. Tkach, manned the food line and the gridles and served pancakes, scrambled eggs and sausages to about 1,100 brethren.

"Ministers also served coffee and tea and worked at keeping everybody happy and full," said Robin Webber, an associate pastor of the Auditorium P.M. church.

"The whole theme was 'We are Family,'" said Mr. Webber. A sign at the door read, "Welcome: We are Family," and helium balloons printed with the words *We are Family* were distributed and used as decorations.

"As the headquarters congregation, we wanted to follow Mr. Tkach's lead on the theme he has

been placing special emphasis upon and create an entire occasion surrounding this admonition," Mr. Webber said.

Games for the children were set up in the student center and on the college track. Cards and board games went on at the adult level.

The Young Ambassadors performed song and dance selections, and Mr. Tkach spoke to the group "in appreciation for what a social like this does to bring the theme together," Mr. Webber said. "This is the major social of the year for the Auditorium P.M. church. The ministers serve to give back to the brethren for all they've done during the year."

Bruce Hedges, a Publishing Services graphic artist, drew caricatures of the ministers to put on silver balloons.

The Pasadena Imperial P.M. church sponsored a spaghetti dinner and talent show March 8 in the student center to raise money for the Office Facilities building fund.

About 900 people were served, and all proceeds, \$2,000, will be donated to the Office Facilities building fund. Brethren went through a line where they were served spaghetti and garlic bread. They were ushered to tables covered with red and white checkered tablecloths, where salad and homemade cookies accompanied each place setting.

Brethren attend fish fries

Alexandria, La., brethren gathered around a blazing camp fire Dec. 20 for an annual winter fish fry. While some members fried perch in Cajun cookers, the rest of the group sang around the fire.

Games and contests were available for the children.

The group ate fish, french fries,

More than 100 Imperial P.M. brethren cooked and served food, set tables, replenished beverages, cleaned up, worked on stage and lighting crews and provided entertainment.

The show featured a Dixieland band called The Spaghetti Noodles, a women's quartet called The Garlic Bread Sisters, a skit and a variety of vocal and instrumental entertainment. Dennis Van Deventer, pastor of the Imperial P.M. church, was master of ceremonies.

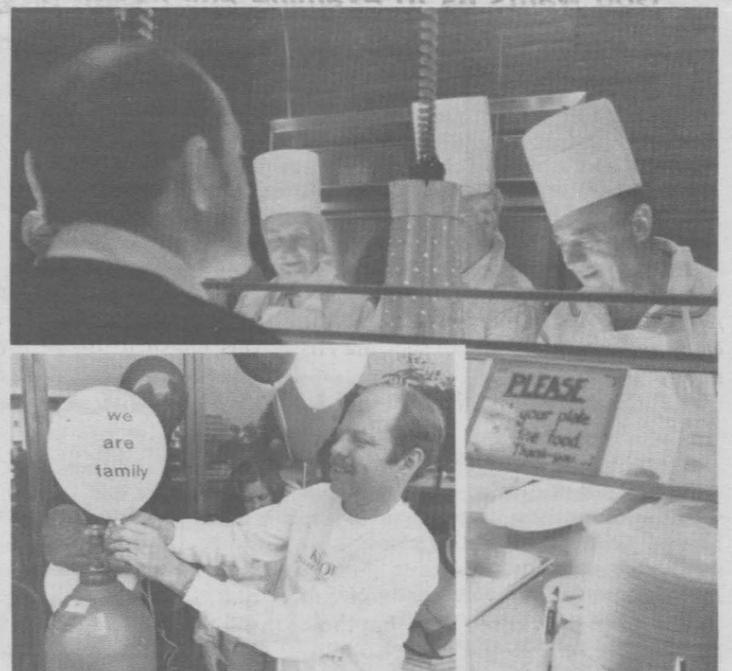
Youths raise funds at dinner

Church youths dressed as such characters as Miss Liberty and Uncle Sam served fried chicken, potato salad and apple pie to Waco, Tex., brethren at their annual YOU fundraising dinner Jan. 31. Turn-of-the-century America was the theme for the dinner.

Decorations were red, white and blue balloons, streamers and flowers; American flags; silhouettes of lamp posts, a horse-drawn carriage and a bicycle-built-for-two; and pictures of U.S. Presidents. Photographs were taken in a gazebo setting. *Jo Gail Fry.*

hush puppies and tossed salad, with hot chocolate and homemade cookies for dessert.

Raleigh, N.C., brethren had a fish fry Feb. 7. Church youths served fried trout and hush puppies to elderly brethren. A sock hop took place after the meal. *Delia Arnold and Lyndi Cole.*



'WE ARE FAMILY' — Pastor General Joseph W. Tkach (right) serves breakfast along with Pasadena ministers at the eighth annual Auditorium P.M. pancake breakfast March 1. Inset photo: Jerry Patillo, a Church employee, fills with helium a balloon bearing the theme "We are Family." [Photos by Thomas C. Hanson]

Churches combine for food, fun

Cumberland and Hagerstown, Md., brethren combined for Sabbath services, a carry-in dinner and a variety show Jan. 17 at Clear Spring, Md., High School.

The show included a puppet show, an early American skit and vocal and instrumental numbers. Hugh Buchanan was master of ceremonies. He also provided guitar accompaniment for a slide show featuring progressive photographs of Church youths from when they were babies to the present and photographs of couples as they looked on their wedding days and as they look now. *John A. Cupter.*

Youths visit Viking center

Twenty-two Hull and Bradford, England, Church youths and parents visited the Jorvik Viking Centre in York, England, Feb. 15.

Jorvik, settled by Viking traders in the eighth and ninth centuries, was built on the ruins of a Roman city. Archaeologists discovered Coppergata (street of the coopers — barrel makers and woodworkers) in the early 1980s when excavations for the foundations of a shopping center were under way.

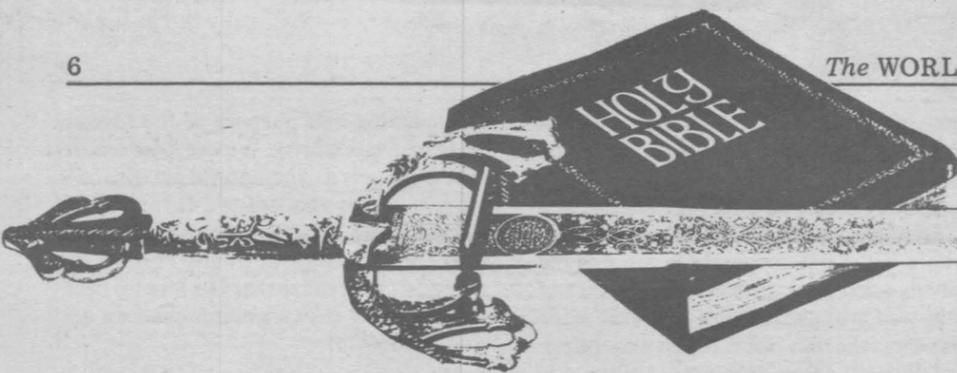
Part of the dig is preserved and the street was reconstructed. It features lifelike figures, conversation and street cries in Icelandic (similar to Old Norse) and the smells of the village. Visitors are carried around

the village and through huts in computerized cars.

The Church group was taken into the control center where they saw how the cars are controlled electronically. The assistant manager showed them the facilities for producing sounds and smells.

The group also visited a wax museum and saw exhibits of the Dukes of York, replicas of England's crown jewels and past and present members of the royal families of Britain.

After a picnic lunch near Clifford's Tower, the group spent the afternoon touring Britain's National Railway Museum, also in York. *Stuart Powell.*



IRON SHARPENS IRON

Building God's Temple requires being actively involved in work

By Paul Kroll

God has always required His human servants to be actively involved in what He is doing on this earth.

Noah had to build his own ark. Abraham had to become a pilgrim and stranger by migrating. Sarah had to bear the son who would fulfill the beginning of the promise. Joseph had to organize Egypt. Moses and Israel had to cross the Red Sea.

Paul Kroll is a senior writer for The Plain Truth.

The prophets of old had to deliver the message themselves. David had to establish his own family to rule over Israel. The early apostles and members were the beginning of the Church. Even God Himself, in the person of Jesus, participated as the human sacrifice in the very work He and the Father established.

These all actively participated in God's plan. They experienced the Book God wrote for us. They weren't sitting in a movie house watching someone else carry out the mission; they were the movie itself.

God did another great work that we'll dwell on in more detail.

Rescue from captivity

Seventy years after Judah went into captivity, God rescued a remnant of the Jews and brought them back to the land of Israel. God had foretold the specific number of years the Jews would be in captivity (Jeremiah 25:11; 29:10) and the

name of the king (Cyrus) who would grant them freedom (Isaiah 44:28; 45:1-13). Obviously, here was a work very important to God.

At the right time God stirred up the spirit of Cyrus so that this phase of His work could begin:

"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem . . . and build the house of the Lord God of Israel" (Ezra 1:2-3).

God allowed the people of Judah to return home so they could participate in the work He had for them. A returning Jew did not receive this blessing to cultivate a farm outside of Bethany, or to start a pushcart business selling seafood next to the Fishgate in Jerusalem. Each person was back in his or her homeland to do the work: Build the Temple.

The Jews did manage to lay the Temple's foundation (Ezra 3:10). But after a good start it was all downhill. Problems came. There was persecution. Another Persian king even issued a cease-and-desist order to halt any further construction on the Temple.

The result? The people simply quit doing the work of God. They began to spend the blessings God had given them — a new land and freedom from captivity — on themselves. They built houses, started businesses, married. There was

nothing wrong with any of these activities of and by themselves. But it was all for self. The people misplaced the proclamation in their minds and forgot why they had been called back to Israel.

And how great that work was! The Temple was meant to re-establish God's presence in the land. It was meant to prepare for the future birth of the Messiah from among the descendants of these very people. The Temple was to be the theological center for the maintenance of God's law and for the preservation of the Bible.

Of course, we know all that in hindsight. But they didn't need to know the whys, only the whats and Who-told-you-sos.

God said to work

God, who told them so, was not going to let His work languish. He raised up the prophets Haggai and Zechariah. Haggai drove home how they had shirked their responsibility: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built . . . Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (Haggai 1:2, 4).

So God announced that there would be no more blessings: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (verse 6).

The message was clear: Get out of your backyards and off your porches. Mount your horses and ride up into the mountains. Cut the timbers and haul them back to Jerusalem. Build the Temple.

The people listened and feared. God stirred up the minds of the people to act on His instructions. The people built the Temple and finished it (Ezra 6:12-15).

Today, God again says: "Build



my Temple." But this Temple is not made of wood, stone and tapestries. This is a spiritual building: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16). See also Ephesians 2:19-22.

Why is God building this Temple of Spirit-filled humans? Because He has a work to be done. It is a two-fold task. First, we must collectively prepare for the Second Coming of Christ, by announcing the good news. Second, God wants a people prepared who can rule with Him.

We spiritual Jews, called out of the captivity of sin, must build the spiritual Temple. Then, in the future, we might read, in a hypothetical addition to the book of Acts, something like this:

"And in the last days, God said, The time has come to begin my great work on this earth, and to end suffering, to bring in peace and hap-

piness, to prepare a people for myself to rule with me, and to be a voice in the wilderness to proclaim this great and terrible thing that I shall do on the earth.

"And God started with one man, Herbert W. Armstrong. And He added whomsoever He would, year by year, until His people grew into a great army. And he raised up Joseph Tkach after the death of Mr. Armstrong. And God said to them, You are my temple, you shall become perfect, and you shall be witnesses of my glory and my purpose on this earth."

Let us be about our Father's business and build this Temple.

Traveling? Plan ahead to attend church services

PASADENA — Planning ahead to attend church services is crucial when members travel, according to Joseph Tkach Jr., assistant director of Church Administration.

"Hebrews 10:25 commands Christians not to forsake assembling together, referring especially to God's Sabbaths," said Mr. Tkach. "You will want to know where and when services will be held in the area you visit, and how to get to the meeting place. And you should obtain this information well in advance."

In the United States and Canada, members may call the Church's toll-free Wide Area Telephone Service (WATS) numbers during regular working hours to obtain the name and phone number of the minister in the area they will be visiting. Calls should not be made on the Sabbath, except in emergencies, because the WATS lines are needed then to take responses to the *World Tomorrow* television program.

"For the sake of courtesy, members should plan their itinerary far enough ahead so that they do not have to call the church pastor on the Sabbath either," said Mr. Tkach.

"Of course, in an emergency, all of God's ministers are happy to assist at any time. But if the minister is traveling to one of his church areas on the Sabbath, a member who calls may be unable to confirm the

location and time for services. It is best to plan — and call — well ahead of time."

BE READY TO GIVE AN ANSWER

UNLEAVENED BREAD

The Passover is followed by seven days during which no leavened bread is to be eaten.

- During these seven days one's home and property are to be free of all leavened food products (Ex. 13:7).
- The first and seventh days are to be sabbaths of holy convocation (Ex. 12:16).
- The Days of Unleavened Bread season is one of the three for assembling before God with a special offering (Ex. 23:14-15).
- This law was given before the "law of Moses" (Ex. 12:17; 13:5-10). It is ordained to be kept "for ever" (Ex. 12:17).
- Jesus grew up observing it (Luke 2:40-43).
- It was still in effect years after Jesus' death (Acts 12:3), even in gentile areas (Acts 20:6).
- "Let us keep the feast," the apostle Paul commanded the predominately gentile church at Corinth (I Cor. 5:7-8).

Leaven is a biblical symbol for sin.

- It represents hypocrisy (Luke 12:1).

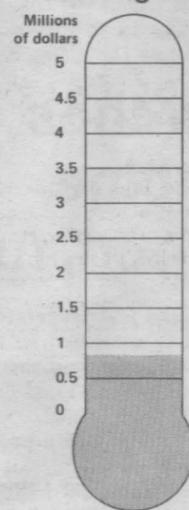
- It represents false teachings (Matt. 16:6, 11-12).
- It puffs up like vanity (I Cor. 5:2, 6).
- It represents malice and wickedness (I Cor. 5:8).
- Unleavened bread represents sincerity and truth (I Cor. 5:8).

The slaying of the first Passover lamb was followed by the exodus of the Israelites from Egypt (Ex. 13-15).

- The Israelites left the first night of the Days of Unleavened Bread — a special night to be much observed throughout all generations (Ex. 12:42; Deut. 16:1).
- Egypt is a symbol of sin (Heb. 11:24-27).
- Christ is our Passover lamb (I Pet. 1:18-19).
- He died to deliver us from sin (Gal. 1:4).
- After accepting His sacrifice for our sins, we must leave spiritual Egypt — the sins of this world (Gal. 1:4; Rev. 18:4).
- We must not continue in sin (Rom. 6:15-16).



Office Facilities Building Fund



MOVING UP — As of March 18 individuals and church areas donated \$811,931.58 to the Office Facilities building fund, according to evangelist Richard Rice, director of the Church's Mail Processing Center.

ANNOUNCEMENTS

BIRTHS

ANCONA, Frank and Kim (Kubon), of Pasadena, boy, Michael Peter, Jan. 16, 2:18 p.m., 6 pounds 12 ounces, first child.

ANDREWOWICH, Raymond and Janette (Verwater), of Winnipeg, Man., boy, David Lee, Feb. 18, 5:30 a.m., 5 pounds 3 ounces, now 1 boy, 2 girls.

ARNOLD, Peter and Marilyn (Sandell), of Shreveport, La., boy, Phillip Barrett, Jan. 29, 1:53 p.m., 9 pounds 3 ounces, now 1 boy, 1 girl.

ATAMANCHUK, Stan and Cindy (Hope), of Creswell, N.C., girl, Margaret Louise, Jan. 15, 9:27 a.m., 8 pounds 6 1/2 ounces, now 2 boys, 1 girl.

BARKER, Marty and Deborah (Patterson), of Jacksonville, Fla., girl, Stacy Ann, Sept. 23, 10:14 a.m., 8 pounds 15 ounces, first child.

BENJAMIN, Keith and Cheryl (Wells), of Findlay, Ohio, girl, Amie Nichole, Dec. 30, 12:54 p.m., 6 pounds 7 ounces, first child.

BERG, Geoffrey and Wendy (Brownson), of Los Angeles, Calif., boy, Jason Geoffrey, Feb. 15, 12:17 a.m., 7 pounds 8 ounces, now 1 boy, 1 girl.

BOWMAN, Michael and Roxanna (Oshel), of Topeka, Kan., boy, Jonathan Caleb, Jan. 5, 7:48 p.m., 10 pounds, now 2 boys.

CLAIBOURN, Jess and Robin (Rethford), of Lee's Summit, Mo., boy, Paul Robert, Feb. 6, 2:15 p.m., 8 pounds, now 4 boys.

DAVIS, Howard and Patricia (Cole), of Kent, Wash., boy, Benjamin Charles, Jan. 19, 7:28 p.m., 2 pounds 8 ounces, now 1 boy, 1 girl.

DEMEESTERE, Frank and Gretha (Jonker), of Gent, Belgium, boy, Frederik Leonard, Feb. 12, 11:30 p.m., 3.85 kilograms, first child.

DISHAW, Thomas and Kristin (Vreeland), of Ann Arbor, Mich., boy, John Everitt Lyle, Sept. 10, 8:20 p.m., 9 pounds, now 1 boy, 1 girl.

DUBOIS, Philip and Colleen (Burley), of Portland, Ore., boy, Jared Brent, Feb. 10, 6:21 p.m., 9 pounds 13 ounces, now 2 boys, 2 girls.

EDWARDS, Norm and Marleen (Pittman), of Pasadena, boy, Joshua Solomon, Jan. 28, 3:04 p.m., 7 pounds 2 ounces, now 2 boys.

GIROUARD, Dan and Lisa (Sprotte), of Temple, Tex., boy, Nathan Andrew, Feb. 14, 11:47 a.m., 9 pounds 13 ounces, now 2 boys.

GOLDEN, John and Catherine (Waters), of Clarksville, Tenn., girl, Olivia Anne, Dec. 28, 10:51 p.m., 5 pounds 13 ounces, now 2 girls.

HEALAN, Ralph Jerry and Frances (Margotta), of Texarkana, Tex., girl, Rachel Elizabeth, Jan. 16, 5:03 p.m., 6 pounds 14 ounces, now 2 girls.

JAMIESON, Jim and Tina (Nees), of Boise, Idaho, girl, Amanda Sue, Dec. 10, 7 pounds 14 ounces, now 1 boy, 2 girls.

LA BRIER, Randy and Dawn (Cantu), of Pasadena, girl, Ashley Dawn, Feb. 10, 3:37 p.m., 6 pounds 15 ounces, first child.

MACLEARNSBERRY, Bruce and Kadi (Schmidt), of Pasadena, boy, Kirk Matthew, Feb. 13, 6:23 p.m., 6 pounds 15 ounces, first child.

MATTHEWS, Michael and Marie (O'Dea), of Port Hope, Ont., boy, John Joseph, Feb. 8, 3:27 a.m., 7 pounds 7 ounces, now 3 boys.

MILLER, John and JoAnn (Foster), of Salem, Ore., boy, Cody James, Feb. 13, 5:20 a.m., 4 pounds 3 1/2 ounces, now 3 boys.

MILLER, Roma and Patricia (Grigsby), of Birmingham, Ala., twin girl and boy, Jana Leigh and Jeremy Scott, Feb. 15, 8:32 and 8:33 a.m., 4 pounds 7 ounces and 4 pounds 9 1/2 ounces, now 2 boys, 1 girl.

MUWONGE, Gabriel and William (Nansamba), of Mityana, Uganda, boy, Edmund Mulidwa, Feb. 7, 4 a.m., 7 pounds, now 3 boys.

O'NEAL, Fran and Kathy (Riemen), of Washington, D.C., girl, Devon Briana, Jan. 15, 9:10 p.m., 7 pounds 13 ounces, first child.

PARMENTER, Gary and Rhonda (Kuhns), of Mount Vernon, Ill., boy, Jared Michael, Feb. 7, 7:35 p.m., 7 pounds 12 ounces, first child.

PERRY, Steve and Terie (Walters), of San Bernardino, Calif., boy, Joshua David, Jan. 27, 7:27 a.m., 8 pounds 6 ounces, now 2 boys.

PINNOCK, Desmond and Lesleta (Hall), of Kingston, Jamaica, boy, Sheldon Miguel, Jan. 27, 1:06 p.m., 6 pounds 5 ounces, now 1 boy, 1 girl.

POBKE, Ken and Jocelyn (MacDonald), of Adelaide, Australia, boy, Adrian Ken, Feb. 20, 1:47 p.m., 9 pounds 9 ounces, now 1 boy, 2 girls.

POPE, Lee and Jo Anna (Walker), of Spokane, Wash., girl, Beverly Jane, Feb. 13, 4:50 a.m., 8 pounds 10 ounces, now 1 boy, 2 girls.

RAMOS, Jaime and Virginia (Co), of San Pedro, Philippines, boy, Jeremy, Jan. 12, 4:18 a.m., 7 pounds 3 ounces, now 2 boys.

REINAGEL, Karl and Carla (Abbey), of Pasadena, boy, Nathaniel Raymond, Feb. 5, 4:25 p.m., 8 pounds 8 ounces, now 2 boys.

ROSE, D. LeRoy and Melissa (Johnson), of Indianapolis, Ind., boy, Jathan Lee, Feb. 7, 12:37 p.m., 5 pounds 13 ounces, first child.

ROTHWELL, Greg and Natalie (Walker), of Pasadena, girl, Michelle Renee, Jan. 23, 1:10 p.m., 7 pounds 4 1/2 ounces, first child.

ROWAN, Jimmie and Regina (Bonnet), of San Antonio, Tex., boy, Jacob Anthony, Jan. 7, 5:30 a.m., 8 pounds 12 ounces, now 3 boys, 1 girl.

RUFFNER, Joseph and Juanita (Wilson), of North Bend, Ore., girl, Cassandra Geanne, Feb. 14, 8:50 p.m., 8 pounds 7 ounces, now 4 boys, 2 girls.

SENARATNE, Anthony and Jeanne (De Pinto), of San Jose, Calif., girl, Tanisha Rachel Jeanne, Jan. 22, 8:25 p.m., 7 pounds 13 ounces, now 5 girls.

TOWNSON, Michael and Derry (McCulloch), of Llanelly, Wales, girl, Amy Clare, Feb. 12, 3:13 a.m., 7 pounds 5 ounces, now 3 boys, 2 girls.

TURNER, Elmer and Brenda (Lewis), of Shreveport, La., boy, Marland Lee, Dec. 12, 9:29 p.m., 6 pounds 12 ounces, now 3 boys.

ENGAGEMENTS

Mr. and Mrs. Raymond E. Simmons of New Bern, N.C., are pleased to announce the engagement of their daughter Gloria Jean to Todd O'Brien Carey, son of Mr. and Mrs. Charles A. Carey of Berryville, Va. A May 24 wedding is planned.

WEDDINGS



MR. AND MRS. KEVIN CRAFT
Jennifer Lynn Vandegriff, daughter of Mr. and Mrs. David G. Vandegriff Sr. of Colorado Springs, Colo., and Kevin Leigh Craft, son of Mr. and Mrs. M.E. Craft of Troutville, Va., were united in marriage Jan. 4 in Colorado Springs. The ceremony was performed by David Carley, pastor of the Colorado Springs, Pueblo and Alamosa, Colo. churches. Mury Brazier was maid of honor, and Jim Myers was best man. The groom is a senior at Pasadena Ambassador College, and the bride is a Big Sandy Ambassador College graduate. The couple reside in Pasadena.



MR. AND MRS. A. MARCINELLI
Marjorie Anne Klaus, daughter of Mr. and Mrs. Robert F. Klaus of Hays, Kan., and Anthony Louis Marcinelli, son of Mr. and Mrs. Anthony Marcinelli of Poughkeepsie, N.Y., were united in marriage Dec. 28 on the Pasadena Ambassador College Auditorium Mall. Evangelist Larry Salyer, director of Church Administration, performed the ceremony. Gwendolyn Klaus, sister of the bride, was maid of honor, and Andy Burnett was best man. The couple are Pasadena Ambassador College seniors.



MR. AND MRS. MARK MARPLE
Celastine Lynn Cloud, daughter of Julia Cloud of Big Sandy, and Mark Edward Marple, son of Mr. and Mrs. Neil Marple of Union, Mo., were united in marriage Sept. 28 in Eureka, Mo. Robert Spence, pastor of the St. Louis, Mo., A.M. and P.M. churches, performed the ceremony. Charlene Brook was maid of honor, and Troy Clovis was best man. Mark is a 1985 Pasadena Ambassador College graduate, and Lynn is a 1984 Big Sandy graduate. The couple reside in Union.



MR. AND MRS. DANIEL ROOP
Mary Grace Johnston, daughter of Marty Johnston of Norfolk, Va., and P. Daniel Roop, son of Norma J. Roop of Bristol, Tenn., were united in marriage Jan. 3. The ceremony was performed in Blountville, Tenn., by Randall Kobernat, pastor of the Kingsport, Tenn., and Norton, Va., churches. Elizabeth Ann Little, sister of the groom, was maid of honor, and Brenton R. Fiedler was best man. The couple reside in Bristol.

Barbara Elizabeth Schuknecht, daughter of Mr. and Mrs. James Schuknecht, and Robert Earl Jones were united in marriage Dec. 28. The ceremony was performed by Oswald Engelbart, pastor of the Stockton and Modesto, Calif., churches. Sherri Harris



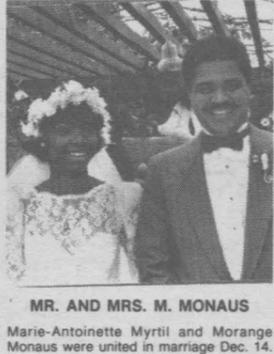
MR. AND MRS. ROBERT JONES
was matron of honor, and Robert Schuknecht, brother of the bride, was best man. The couple reside in Manteca, Calif.



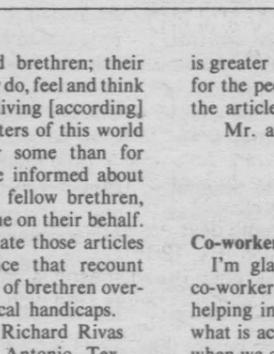
MR. AND MRS. CALVIN COLE
Calvin "Ray" and Linda Kay Cole of Albany, Ore., celebrated their 25th wedding anniversary Feb. 2. The Coles were honored by family members and friends at a party in Salem, Ore. The Coles were married in 1962. They have a daughter, Debbie, who attends services, and a son, Darnel. Mr. Cole was baptized in 1975, and Mrs. Cole was baptized in 1972.



MR. AND MRS. STEVEN MCAFEE
Mr. and Mrs. Ian Watts are pleased to announce the marriage of their daughter Lynley Anne to Steven Arthur McAfee, son of Bill McAfee of Sebastopol, Calif., and Mr. and Mrs. Bob Ottman of San Jose, Calif. The wedding took place Jan. 4 in Rotorua, New Zealand, and was performed by Peter Nathan, regional director for the Church in New Zealand and the South Pacific. Kaye Treloar was matron of honor, and Warren Watts was best man. The couple reside in Pasadena.



MR. AND MRS. ROGER KOHLER JR.
Mr. and Mrs. James J. Sullivan of Waukegan, Ill., are pleased to announce the marriage of their daughter Trina S. to Roger E. Kohler Jr., son of Mr. and Mrs. Roger E. Kohler Sr. of Pewaukee, Wis. The ceremony was performed Dec. 20 by Michael Greider, associate pastor of the Kenosha, Wis., church. Lorene Kloska and Chris Brumm were attendants. The couple reside in Rockford, Ill.



MR. AND MRS. M. MONAUS
Marie-Antoinette Myrtil and Morange Monaus were united in marriage Dec. 14. The ceremony was performed by Lester McColm, pastor of the Long Beach, Calif., East and West churches. Ninon Savain was matron of honor, and John Halford was best man. The couple reside in Long Beach.

ANNIVERSARIES



MR. AND MRS. CALVIN COLE
Calvin "Ray" and Linda Kay Cole of Albany, Ore., celebrated their 25th wedding anniversary Feb. 2. The Coles were honored by family members and friends at a party in Salem, Ore. The Coles were married in 1962. They have a daughter, Debbie, who attends services, and a son, Darnel. Mr. Cole was baptized in 1975, and Mrs. Cole was baptized in 1972.

ANNIVERSARIES MADE OF GOLD



MR. AND MRS. GORDON KUHL
Gordon and Louise Kuhl of Eau Claire, Wis., celebrated their 50th wedding anniversary Nov. 28 with family members at the same restaurant where they celebrated their first anniversary. Eau Claire brethren honored the couple after Sabbath services Nov. 29 with a potluck and a cake. They have one daughter, Linda, and two grandchildren, Lance and Lisa Johnson. Mr. Kuhl was baptized in 1972, and Mrs. Kuhl was baptized in 1978.



MR. AND MRS. EARL BRISTER
Alexandria, La., brethren honored Mr. and Mrs. Earl Brister for their 50th wedding anniversary after Sabbath services Dec. 27. The congregation presented the Bristers with an engraved gold plate and gold wine goblets. A cake was cut and a light luncheon buffet was served. Mr. and Mrs. Brister were married Dec. 24, 1936.

OBITUARIES

BURROWS, Edith, 88, of Chepstow, England, died Feb. 4. She has been a Church member for 11 years. Mrs. Burrows is sur-

vived by a daughter, Leslie Earles; son-in-law, Geoffrey Earles; grandsons David and Timothy Earles; and granddaughter Susan Earles. Funeral services were conducted by Jeremy Rapson, a minister in the Birmingham, England, church.

COULTAS, Verona Margaret, 78, of Evansville, Ind., died Jan. 30 of congestive heart failure. She has been a Church member since 1964. Mrs. Coultas is survived by four sons, Charles, Wilbur, Harry and Doyle; two daughters, Lena Wittman and Bonnie Coultas; 10 grandchildren; and five great-grandchildren. Bonnie is also a Church member. Funeral services were conducted by Fredrick Bailey, pastor of the Madisonville, Ky., and Evansville churches.

FISHER, Susie B., 86, of East Prairie, Mo., died Feb. 7 after a long struggle with heart disease. She has been a Church member since 1968. Mrs. Fisher is survived by four sons, one daughter, 19 grandchildren and several great- and great-great-grandchildren. Funeral services were conducted by Arnold Clauson, pastor of the Cape Girardeau, Mo., and Paducah, Ky., churches.

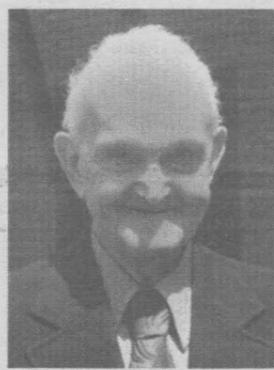
JACKSON, William H. Jr., 53, of Houston, Tex., died Feb. 8. Funeral services took place Feb. 12 at the Houston National Cemetery Chapel.

LESTER, Shelby P., 61, of Houston, Tex., died Feb. 12 of cancer. He has been a Church member since 1974. Mr. Lester is survived by his wife, four daughters, one brother and five grandchildren. Funeral services were conducted in Houston by Kenneth Giese, pastor of the Houston West and Victoria, Tex., churches.

MESSIER, Eugene, 59, of Saskatoon, Sask., died Jan. 29 after a lengthy illness. He has been a Church member since 1966. Mr. Messier is survived by his wife, Marguerite; three sons, Laurent, David and Paul; five daughters, Lorraine, Murielle, Adele, Esabelle and Rosalie; four brothers, Donald, Amie, Anthony and Oscar; three sisters, Martha, Simone and Cecile; 12 grandchildren; and numerous nieces and nephews. Funeral services were conducted by Owen Murphy, pastor of the Saskatoon church.

MONTGOMERY, William V., 67, of Huntingdon, Pa., died Jan. 27 of cancer. He has been a Church member for 18 years. Mr. Montgomery is survived by his wife, Evelyn, nine children and 23 grandchildren. His wife, five children and 14 grandchildren attend Church services. Funeral and graveside services were conducted by George Affeldt, pastor of the Huntingdon and Indiana, Pa., churches.

PETERKIN, Gloria, 44, of London, Ont., died Dec. 6 in an automobile accident. She has been a Church member since 1970. Mrs. Peterkin is survived by her husband, Donald, also a Church member; three daughters, Kelly, 20, Leah, 18, and Melanie, 15; and one son, Kyle, 14. Funeral services were conducted by Richard Wilding, pastor of the London and Sarnia, Ont., churches.



MR. AND MRS. CARL HENRY POOLE
POOLE, Carl Henry, 83, of Ocala, Fla., died Jan. 31 after a series of heart attacks. He was baptized in 1974. Mr. Poole, a widower, is survived by 15 children and 101 grandchildren, great-grandchildren and great-great-grandchildren. Funeral services were conducted by Stephen Brown, associate pastor of the Ocala, Jacksonville and Gainesville, Fla., churches.

SEWELL, Harry, 92, of Christchurch, New Zealand, died Jan. 5. Mr. Sewell was baptized in 1970, and was one of the oldest members in New Zealand. The funeral service was conducted by Colin Sutcliffe, pastor of the Christchurch and Dunedin, New Zealand, churches.

SMITH, Martin E., 77, of Clare, Mich., died Dec. 8 after suffering a stroke more than two years ago. He has been a Church member since 1967. Mr. Smith is survived by his wife of 55 years, Mae, six sons, four daughters, 23 grandchildren and eight great-grandchildren. Funeral services were conducted by Garvin Greene, pastor of the Midland and Cadillac, Mich., churches.

Letters TO THE EDITOR

Support for changes
Just a note to support Mr. [Joseph] Tkach's decision to reduce some publications down to bimonthly, etc. I agree wholeheartedly that this is a very positive decision. . . . It has become clear that my human mind with its very fleshly limitations has not been able to absorb and assimilate all this excellent material. When taken together with Bible study each week and Sabbath services, etc., there is just too much to try and concentrate on in order to make it a part of my being.
Ray Castledine
Australia

I am both appreciative and relieved about the plans for alternating months for *The Good News* and *Youth '87*, and also fewer pages in *The Worldwide News*. . . . Having so much to read is like having a great banquet before us and having to regretfully "eat and run" — you get the meal, but don't really have time to savor and digest it. Of course, when

it's there before us we don't want to miss a single item either.
Sharlyne Wheeler
Duluth, Minn.

I am an inmate in a state prison, and probably have more time to study the literature than most people. There have been times when I have read articles quickly — not taking time to really study. I am sure the recent decision concerning the publications will make many, including myself, more appreciative of the meat and milk of the Word in the publications.
W.H.
Chester, Ga.

☆☆☆

Creates bond
I feel your efforts, in doing God's work, have created a uniting bond between God's people around the world. I look forward to each edition of the *WN* as it gives me an insight into the

lives of our scattered brethren; their experiences, what they do, feel and think concerning Christian living [according] to God's will. As matters of this world worsen, more so for some than for others, we need to be informed about the well-being of our fellow brethren, asking God to intervene on their behalf. I especially appreciate those articles of personal experience that recount miraculous events and of brethren overcoming despite physical handicaps.
Richard Rivas
San Antonio, Tex.

☆☆☆

Quality and impact
What a fantastic start to the new year the January '87 issue of the *PT* is! What an inspired idea! It has to be one of the most informative, concise, comprehensive issues ever, showing the only sense to the madness is the gospel we're privileged to preach. The simplicity of our coming solutions is so refreshing after pondering the confusing (and feeble) attempts of man answering his problems. The quality and impact of all our methods of proclaiming the good news

is greater than ever. The godly concern for the people we reach comes through the articles, telecast, etc. so clearly.
Mr. and Mrs. Walter Welcome
Springfield, Mass.

☆☆☆

Co-worker letter
I'm glad you let us know in your co-worker letter just how much we are helping in God's Work by showing us what is accomplished. It encourages us when we can see how God is causing to grow all these areas of the Work. . . . The article under "Iron Sharpens Iron" [Jan. 12] is one of the best yet. So inspiring and designed to be a prod on us. I've used the material in *The Worldwide News* in my prayers and never thought about the births, weddings and deaths as prayer material.
Helene Maness
Bonne Terre, Mo.

☆☆☆

A livelier hope
I write to thank you for a month of interestingly delightful Bible study, completing Test 1 of your [Bible Cor-

respondence Course]. As I studied I began to realize that there was so much of the Word that I had read so often, yet failed to really understand at all. The introductory pages to each lesson, the questions designed to whet your desire to find the texts, read them and consider them in the general context of the subject under study, is so amazingly helpful to the understanding of the simplest mind. . . . Until five or six weeks ago I was still hoping to be secretly raptured. You have ruptured the rapture for me, but no matter, I have something far better in its place, "a livelier hope" in the coming of the Lord Jesus Christ.
Cyril Huttall
Preston, England

☆☆☆

Learning to budget
Thank you for all the *Good News* magazines you sent me. I have put into practice the budget system outlined in the 1986 February issue ["A Balanced Budget — From the Bible"]. It already works after only two weeks!
J. Powell
Potten End, England

NEWS OF PEOPLE, PLACES & EVENTS IN THE WORLDWIDE CHURCH OF GOD

UPDATE

AUCKLAND, New Zealand — An earthquake measuring 6.5 on the Richter scale shook the Bay of Plenty region of New Zealand's North Island March 2.

"About 80 member families live in the region that felt the quake, but no damage was sustained to any of their homes," said **Rex Morgan**, pastor of the Whangarei, New Zealand, church.

The quake toppled buildings, wrecked highways, opened chasms in the earth and caused millions of dollars of damage.

Ninety-five percent of homes in the towns of Whakatane, Kawerau and Edgumbe were uninhabitable, according to a United Press International (UPI) report.

"Just two families live in the towns most severely affected by the quake," Mr. Morgan said.

Mr. and Mrs. **Laurie Schwabe** live near a hydroelectric dam that was cracked in the quake. The Schwabes spent a night in a school hall, but their house suffered no damage.

Mr. and Mrs. **Ray Simpson**, prospective members living in Kawerau, had one item in their home broken, but there was no damage to their house.

PASADENA — The French Feast site in Quebec has been changed to La Malbaie. There will be no site in Jonquiere, Que., according to the French Department here.

The site is Le Manoir Richelieu, a resort in La Malbaie, where the Feast was kept last year, about 80 miles northeast of Quebec, Que.

Accommodations and services will be in the Manoir, a castle built in 19th-century tradition atop a cliff 700 feet above the St. Lawrence River.

Services will be in French with English translations available. Facilities are available for golf, tennis, horseback riding and sailing.

For information write to **Donat Picard**, 114 Pendennis Dr., Pointe-Claire, PQ, H9R 1H6, Canada.

SAN JUAN, Puerto Rico — The Festival sites in Paradise Island, Bahamas; Christ Church, Barbados; Hamilton, Bermuda; Ocho Rios, Jamaica; Castries, St. Lucia; and Crown Point, Tobago; have reached capacity and can no longer accept transfer requests, according to the Church's regional office here.

PASADENA — The Chiang Mai, Thailand, Festival site has reached capacity and can no longer accept transfer requests, according to the Festival Office here.

BOREHAMWOOD, England — The Festival sites in Trabolgan, Ireland, and Paignton, England, have reached capacity and can no longer accept transfer requests, according to the Church's regional office here.

PASADENA — About 50 percent of the responses to the *World Tomorrow* telecast are from *Plain Truth* subscribers, according to evangelist **Richard Rice**, director of the Mail Processing Center.

More than half of the 37 books, booklets and brochures offered on the program in 1986 either were not offered before or were not offered in at least one year.

Two years ago, one third of responses to the telecast came from *Plain Truth* subscribers.

PASADENA — Pam Pryor, a talk show host from radio station KTOK-AM, an all-news station in Oklahoma City, Okla., conducted a telephone interview with **Ronald Toth**, an editorial assistant for *The Plain Truth*, on her show March 9.

The show, which aired from 10:05 to 10:30 a.m., Central Standard Time, focused on nuclear waste and Mr. Toth's article in the April *Plain Truth*, "Deadly Nuclear Garbage."

Mr. Toth answered questions from the listening audience the second half of the show.

The phone bank was still full when the show went off the air, according to **Michael Snyder**, assistant director of Public Affairs for the Church. The radio station arranged the interview through the Church's Communications & Public Affairs Office, and Mr. Toth took the call in Mr. Snyder's office.

"There was no briefing; they didn't tell us what kind of questions they would ask, so I didn't know what to expect," Mr. Toth said. "I

was nervous at first, but it was a thrilling experience."

Mr. Toth was asked what he felt is the solution to the nuclear waste problem. He explained that he is a journalist and that he has done extensive research on the subject, but he is unable to offer a solution if government employees working full-time on the issue cannot offer one. "These questions should have been answered before we started experimenting with nuclear energy," Mr. Toth said.

PASADENA — Promotional advertisements run during 1986 in Japanese editions of *Newsweek*, *Time*, *Ji Ji Eigo* and *The English Journal* brought in 12,265 subscription requests, according to evangelist **David Hulme**, director of Communications & Public Affairs. The advertisements are in English and offer the English-language edition of *The Plain Truth*.

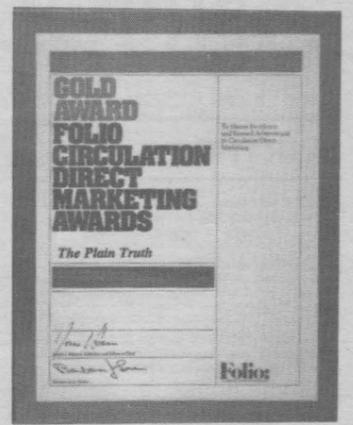
Plain Truth advertisements appeared in the Belgium and Netherlands editions of the *Reader's Digest* in February. Advertisements are scheduled in other European editions this spring.

Plain Truth advertisements are scheduled for March in three Italian publications: *Sorrissi e Canzoni*, *Corriere Della Domenica* and *Nuova Guida TV*.

PASADENA — *Folio* magazine, America's leading publishing trade journal, presented a gold award for excellence in direct mail advertising to *The Plain Truth* at *Folio's* annual awards banquet in New York City Oct. 9, 1986, according to **Ray Wright**, director of Publishing Services.

The Plain Truth's direct mail package was honored for uniqueness of design, creative writing, quality of print production and overall direct marketing skills, Mr. Wright said.

The Plain Truth shared first-place honors in the consumer and special interest category for magazines with more than one million circulation with *Money* magazine, *Time*, *People*, *Life* and



'FOLIO' AWARD

Field & Stream magazines also received awards.

The direct mail package, which was mailed as a test to 20,000 homes last fall, received an 8.7 percent response, well over the industry average, according to **Boyd Leeson**, circulation manager and project director.

Participating in the project were Mr. Leeson, **Terry Warren**, copywriter; **Michael Riley**, art director; and **James West**, printing buyer.

PASADENA — A certificate of excellence for graphic design in four categories was awarded to the Ambassador Foundation by the International Society of Performing Arts Administrators (ISPAA) in mid-December.

"Ambassador's entries were selected for this prestigious award from among entries by performing arts organizations throughout the United States and a number of European countries," according to **Wayne Shilkret**, Performing Arts director in Pasadena.

The awards were presented for the season brochure, calendar of events brochure, television spot and flyer-mailer.

PASADENA — Nineteen *Pura Verdad* Bible lectures have been scheduled for Chile, the Dominican Republic, Puerto Rico, Panama, Argentina, Mexico, Bolivia and Miami, Fla., according to the Spanish Department here.

Lectures may also be conducted in Costa Rica, Guatemala, El Salvador, Honduras and Caracas, Venezuela.

"Last year church attendance increased 17 percent in the Spanish-language congregations, due mostly to the results of *PV* lectures over the past four to five years," said **Keith Speaks**, circulation manager for *La Pura Verdad*.

Pasadena new SEP site

By **Aub Warren Jr.**

PASADENA — Pastor General Joseph W. Tkach approved a Summer Educational Program (SEP) in Pasadena for graduates of Youth Opportunities United (YOU).

Aub Warren Jr. assists in the YOU office in Church Administration.

The program will take place on the Ambassador College campus June 23 to July 5, according to **Kermit Nelson**, YOU coordinator in Church Administration. It is open to high school graduates who are still YOU members. This program coincides with a new YOU policy in which a youth's membership terminates Sept. 1 after his or her graduation from high school.

Eighty participants will be selected for the 13-day SEP, which will include lectures and workshops on subjects such as leadership, service and career and education planning conducted by Ambassador College faculty members, administrators and ministers. Mr. Tkach will deliver the keynote address.

Speech clubs, tours to Disneyland or Universal Studios and a variety of formal and informal social occasions will also be included. Participants will be housed in college dormitories.

"The program is designed to develop the leadership potential and ability of the YOU graduates so they can better serve in their local areas and prepare for the critical years of academic, career and social development ahead of them," Dr. Nelson said.

This program is an advanced SEP designed to challenge, stimulate and educate the participants, Dr. Nelson said. Most of those attending will have attended a SEP before and the graduate program will take them a step further.

The program will also enable participants to "take a look at Ambassador College and allow the faculty and administration to get to know them," said **Gregory Albrecht**, Pasadena dean of students, who will serve as program director.

Transportation to and from Pasadena will be the only cost to

participants. All other expenses will be paid by the college and the national YOU office.

Applications were mailed to church pastors March 6. Youths who would like to apply should see their church pastors. Youths will be selected for the SEP on the basis of their application and pastor's recommendation — the same method as for the other SEPs, Dr. Nelson said. Applications should be returned by April 20.



PASADENA — Brake failure caused a jeepney loaded with passengers to run over the 5-year-old daughter of a newly baptized member in Lepanto, Philippines, in January, said **Guy Ames**, regional director of the Philippines.

"The jeepney, out of control, completely ran over his . . . daughter, dragging her under the vehicle until it was stopped against a high embankment," according to Mr. Ames.

She was rushed to the hospital, only to be told she had no broken bones and just a few minor injuries.

It was "certainly a miraculous and faith-strengthening intervention on their behalf by God," the regional director remarked.

Station taken over

Mr. Ames also said a revolt by "some small elements" in the Philippine military Jan. 26 "culminated in a stand-off centered on the television station of GMA, channel 7." That is the headquarters station for the national GMA network, which carries the *World Tomorrow* program, Mr. Ames said.

"Some damage was done to the equipment, but the prayers of the brethren and final settlement of the revolt on Thursday morning [Jan. 29] enabled the station to be airing

programs again on Friday, and did not disrupt our program schedule."

Coping with hyperinflation

Because of high inflation and low wages in Mexico, the Church has instituted a financial educational program to help Mexican brethren learn how to deal with the difficult economic situation, reported **Thomas Turk**, pastor of the Mexico City, Mexico, church.

"The brethren have been helped to understand how to make safer and more profitable investments and how to protect themselves from hyperinflation," Mr. Turk said.

"They are learning more about how to make better financial decisions with the blessings God has given them," he added.

Saved from hurricane

In February, Cyclone Uma struck Vanuatu (see "Update," Feb. 23) in the South Pacific. This report was received from **Nelson and Lotty Niras**, prospective members living on the island of Tanna.

"The hurricane really knocked us back. We lost our house and the garage where Nelson used to work. We ran out of the house with the two kids while the house fell down.

"Our clothes were soaked with the mud, and so were our booklets

and all our magazines. We do not worry so much about our clothes — we will wash them — but our books are what we are thinking of most.

"Something happened which most people said has never happened before — the rivers were flooded and took many people down to the sea. Some came ashore dead — many were still missing.

"Some people were buried alive by the soil. The soil just slid down and buried some children with their parents, and after the hurricane people went and dug them up and buried them. Some boats are still missing with their crews and passengers.

"As for us, we thank God that none of us were hurt. We are now very busy rebuilding our houses, and our gardens were really damaged by the hurricane.

"P.S. Our son wants us to write and tell you and to tell his Grandpa Tkach that all his coloring books are wet. He used to call Mr. [Herbert] Armstrong grandpa, but when we told him that Mr. Armstrong had died, he said Mr. Tkach will now be his grandpa."

Rex Morgan, pastor of the Whangarei, New Zealand, church, who works in the Auckland, New Zealand, Office, told *The Worldwide News*: "We have been in contact with the Niras family by telephone and have arranged to send them money for the purchase of cement and corrugated iron, which should enable them to rebuild their house, together with the use of timber they are able to obtain from cutting down trees in their vicinity.

"We're also restoring their son's YES [Youth Educational Services] lessons!" Mr. Morgan said.

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