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Trip to Latin America: brethren woven together

By Jeff E. Zhorne

PASADENA—"Weaving is a very common occupation in Guatemala, so you see people weaving all over the place, using various types of machines and methods of weaving.

"On a previous trip to Central America I saw an old-style loom made of wood and levers. I thought it would be nice to take Mr. Tkach there and see a weaver in operation.

"So we arranged in advance to have someone weave something for Mr. Tkach, whose name, of course, means "weaver" in Russian, when he came. We arrived at about 10 o'clock in the morning, and a Mayan named Rosa was at the loom.

"Rosa threw the shuttle back and forth, compacting the thread and pushing down levers on two levels, again and again. After a few minutes, to Mr. Tkach's surprise, we could see the words *Joseph W. Tkach* taking form."

So said evangelist Leon Walker, regional director for Spanish-speaking areas, who with his wife, Reba, accompanied the pastor general to Guatemala, Costa Rica, Puerto Rico and Venezuela Feb. 19 to 28.

After Rosa finished his name, Mr. Tkach sat down at the loom and tried his hand at weaving. The Church's film crew—John Halford, on-site director, cameraman Gary Werings and remote operations engineer Steve Bergstrom—"got some good footage for the Feast family film," said Mr. Walker.

Guatemala

Guatemala was the first stop for Mr. Tkach and his traveling party, which included his assistant Joseph Locke, administrative assistant Ellen Escat, secretary Esther Apperson, and executive office aide Michael Rasmussen.

Serving as the pastor general's Gulfstream III crew were captain Ken Hopke, co-captain Lawrence Dietrich and steward Jay Brothers.

Sabbath morning, Feb. 20, Mr. Tkach met with Herbert Cisneros, pastor of the Guatemala City, Guatemala, and San Salvador, El Salvador, churches, to rehearse some phrases in Mayan dialects that Mr. Tkach used in his afternoon sermon.

Gathering in Guatemala City, 412 brethren from Guatemala, El Salvador and Honduras heard about

the responsibilities Church members have and met the pastor general with handshakes, hugs and kisses from children.

"There was laughter, tears and expressions of joy," said Mr. Cisneros.

"Despite the English-Spanish language barrier, it is quite evident that Mr. Tkach . . . seeks out everyone to greet them, without waiting for them to come to him, and he does it with great enthusiasm," said Jose Eliodoro Avila, a deacon from Guatemala. "He inspires confidence, and people feel at ease in his company, as well as in the company of the group accompanying him."

That evening Mr. Tkach and his traveling party watched entertainment by members, including songs and folklore dances.

Among other gifts, the pastor general was given a sculpture crafted from sterling silver and four varieties of jade, depicting a Mayan weaver at work.

Jade, a precious stone to ancient Mayans, was exported to other cultures, especially the Aztecs, who considered it to be twice as valuable as gold, said Mr. Walker.

The sculpture "expresses the job that Mr. Tkach is carrying out as weaver, with divine inspiration weaving the various threads—represented by each member of the Church—into one whole fabric, in order to form one whole piece of cloth as the family of God," said Mr. Cisneros.

Feb. 21 the pastor general toured Antigua, a Feast of Tabernacles site and former capital of Guatemala. In the 16th century Antigua was one of (See TRIP, page 3)



AT THE LOOM—During his Feb. 19 to 28 trip Pastor General Joseph W. Tkach stops to watch a weaver named Rosa in Guatemala. "Spiritually, Mr. Tkach is weaving Church members into a close-knit family," said regional director Leon Walker. Above, hats off in Costa Rica. [Photos by Michael Rasmussen]

French regional director reports

Caribbean visit 'eye-opening'

PASADENA—After four years without Dibar Apartian, voice of *Le Monde a Venir* (French *World Tomorrow*), speaking over Radio Caraibes in Martinique, islanders want him back.

This said the French regional director and evangelist after a visit to the Caribbean Feb. 18 to 28.

During a meeting with the manager of Radio Caraibes in Fort-de-France, Martinique, Feb. 19, Mr. Apartian was told: "We were a family for 20 years. The whole island loves you and was used to waking up to your message of hope, so we want you back."

Mr. Apartian said that other radio stations in Martinique have aired *Le Monde a Venir* for free, be-

cause the program is well-known and the stations want listeners.

"Well, Radio Caraibes made a tremendous offer—less than half the regular price—for five times a week," he said. "But the manager said he wanted to wait an entire month to build anticipation through announcements.

"So we're anticipating that in April," Mr. Apartian added. "I think that's tremendous news."

On Sabbath morning, Feb. 20, the regional director conducted a *Plain Truth* Bible lecture, attended by 95 new people. "That's a very good turnout, because Saturday is often a work day. We had to conduct the lecture that day, because halls are so difficult to rent."

He then spoke at afternoon services for 329 brethren.

During another lecture the next morning, Mr. Apartian spoke to 109 new people. "It was very encouraging, and I think it resulted in lots of interest."

In the afternoon he took part in 25th anniversary celebrations of the Martinique church (see article, page 7)—"a real Feast-type atmosphere," he said.

Feb. 22 he traveled to Guadeloupe, where he conducted services for 250 brethren in Pointe-a-Pitre. Members from Basse Terre drove more than an hour to hear him.

"Considering there is not much transportation at night, it was a good attendance," said the regional director. "We own our hall in Guadeloupe, and it is truly Ambassador quality."

The next day Mr. Apartian did a live interview on The Voice of Guadeloupe, a radio station that broadcasts *Le Monde a Venir* daily.

"The woman interviewer asked tremendous questions about the Bible, so it was a wonderful opportunity to witness," he related. "After the interview she said she had more questions and could I return the next day. I did, and we spoke on the air for another 35 minutes.

"I could see the phones lighting up," he added. "People were calling in to ask me questions, but there wasn't time to talk to them directly."

Feb. 23 and 24 Mr. Apartian conducted Bible lectures for 145 and 51 new people. "When you get 145 people coming out in the evening, it's eye-opening to see such interest," he said.

Feb. 26 Mr. Apartian traveled to Barbados to attend a dinner dance that was part of 20th anniversary celebrations of the Barbados church (see article, page 7).

"It was very encouraging to see such growth in the West Indies churches," Mr. Apartian said. "Mr. [Joseph] Tkach's visit did much to bring the brethren together."

Brethren in Guadeloupe, who receive a French translation of Mr. Tkach's co-worker letters, gave Mr. Apartian almost \$1,000 for the building fund.

"Brethren aren't prosperous in Guadeloupe, by any means, so it was a sacrifice to contribute like that," he said.

PERSONAL FROM

Joseph W. Tkach

Dear brethren:

Included in this issue of *The Worldwide News* is chapter three of *The Plain Truth About Healing*.

I'm sure that by now you have read the first two chapters. As you now read this and future chapters, I should rehearse with you how this booklet came to be.

During the last several years of his life, Mr. Armstrong began to recognize that the use of the medical profession by Christians was not equivalent to rejecting God as healer. That should be evident to all from his co-worker letters and sermons in which he referred occasionally to his doctor and his nurses.

What would not have been so apparent, however, was Mr. Armstrong's personal struggle to understand why the use of doctors and medicine does not equate with rejecting God. He knew that sickness has causes, and had concluded long ago that those causes were sin—"physical sin."

He reasoned that since sin is

the breaking of God's law and has spiritual consequences, then the physical consequences of breaking basic health laws or principles must be the result of a different kind of sin—admittedly not so serious as so-called "spiritual" sin, but nonetheless sin that would require the suffering of Jesus Christ to be forgiven.

Since the apostle Peter, quoting Isaiah, had said, "By his stripes ye are healed," the link seemed obvious. Mr. Armstrong's conclusion was that Jesus' sacrifice must be divided into one part (broken body) for forgiveness of this "physical sin," while the other part (shed blood) was for forgiveness of "spiritual sin." Other scriptures were viewed with this explanation already in mind.

But as the end of his life drew near, Mr. Armstrong made it clear to me that he now questioned his understanding on the use of the medical profession. But as he was in no condition to do further study, and although he had a few years earlier written in the strongest terms against any change in the healing doc-

trine, it was left to me to correct the misunderstanding.

I agreed with him that our understanding had been in error. But the problem was to find where our understanding had gone astray. If indeed Jesus' stripes were specifically for the purpose of forgiving so-called "physical sin," then the use of the medical profession would be rejecting His sacrifice. (You may not realize that there are other churches, not Sabbath keepers, that believe basically the same thing we used to teach. The idea is not a unique one.)

But it was not until nearly a year after the death of Mr. Armstrong that God led me to see why we had misunderstood. One of the things Mr. Armstrong had told me would be among my greatest responsibilities was that of *strengthening and unifying* the Church—which I have been doing—focusing upon spiritual *oneness* and the *family* nature of the Body of Christ.

It was in that context that God led me to see the tremendous *meaning* of Jesus' body broken for us. It was not something we had not *known* before, but it certainly had been so overshadowed by the erroneous "payment for physical sin" concept that it was seldom adequately considered, and never strongly focused upon.

(See PERSONAL, page 7)

INSIDE

Watch out for cliffs! . . . 2

Foundation preaches by example . 4

Healing: chapter three . 5

Panama crisis puts vital waterway at risk

PASADENA—A volatile situation is brewing in Panama, a country of immense strategic value to the United States.

For the past several months a chorus of protest among Panamanian civic and business leaders has been demanding the ouster of Panama's military strongman, Gen. Manuel Antonio Noriega. The U.S. government has encouraged this protest movement, accusing Gen. Noriega of profiteering from narcotics smuggled into the country from South America.

The American government is raising the stakes against the Noriega regime to an almost unimaginable degree. Worried observers wonder whether U.S. officials have thought out all the potential consequences of their policy or what failure could entail.

For example, some Senate leaders, claiming that the war on drugs is being lost, are demanding a total boycott of trade with Panama.

The Reagan administration has even put the operation of the Panama Canal on the firing line by blocking payments of canal fees to the Panamanian government—an unprecedented and risky action, to say the least.

Ordinary Panamanians are already suffering because of bank closures and a lack of cash. Because Panama uses the U.S. dollar as its currency the United States can exert enormous political leverage on the tiny nation of only

about 2.5 million people.

Previously the United States had the luxury of looking the other way whenever Panamanian politics ran their usual chaotic course. America still controlled the canal "in perpetuity," tucked safely inside its 10-mile-wide Canal Zone buffer.

Canal relinquished

However, the U.S. Senate, in April, 1978, narrowly approved new treaties that progressively turn the waterway over to Panamanian control by the end of this century. While a formidable U.S. military presence is still on hand (10,000 troops), the Canal Zone as a U.S. territory is past history. U.S. forces are now based on Panamanian, not American, soil.

And according to treaty obligations, the U.S. forces must purchase their food and provisions from Panamanian suppliers. This makes them vulnerable to the economic pressures their own government is applying.

But the military doesn't operate the canal. That's the work of 7,600 trained engineers, pilots and other civilian personnel. Among the 1,281 Americans are 199 of the canal's 230 ship pilots, the most skilled employees.

In a climate of civil unrest, how long would American canal employees feel safe to stay on and run the canal?

Despite its 74 years of service, the

canal remains as vital to U.S. and world commerce as ever. The modern industrial nations have a huge stake in continued access to the waterway.

Every day more than 30 ships traverse the canal. About two thirds of the vessels are headed to or from U.S. East Coast, Gulf Coast or West Coast ports.

The shipping lines themselves, however, are primarily non-Ameri-

Latin American countries such as El Salvador, Ecuador, Peru and Chile, who depend upon canal transits for large percentages of their imports and exports.

In the end the decision to relinquish control of the canal could turn out to be one of the biggest blunders in American foreign policy.

Loss of sea gates

Both Britain and the United

WORLDWATCH

By Gene H. Hogberg



can. Japan is the canal's biggest user, accounting for nearly half of the daily ship traffic, connecting Japan with the United States, the east coast of South America and Europe. Sudden closure of the canal, were that to occur, could cripple Japan's trade patterns.

Other nations have big stakes as well. The British merchant marine has consistently been a large user of the canal. And the fleets of Australia and New Zealand depend on the isthmian crossing to reach European markets.

Closure of the canal, moreover, would be a disaster to west coast

States, in their rise to power, came to possess vital gates around the world (Genesis 22:17, 24:60) such as the Suez Canal, Aden and Singapore. Nearly all these strategic gates are now lost, with the Panama Canal on the way out.

It is more than mere coincidence that America's out-of-control drug problem is intimately tied in with the crisis in Panama.

Washington is primarily fighting the drug war on the wrong bat-

tlefield—at the supply side, in those countries in Latin America producing and distributing narcotics. Stiffer penalties not only on pushers but users, a tough action liberal America is reluctant to pursue, would dry up the market at home.

Increasingly, Latin nations are coming to resent heavy-handed U.S. pressure. In reality, it is the growing legions of drug users in America who create the powerful drug cartels that are subverting legitimate governments throughout Latin America.

The crisis in Panama could come to a head sometime in the next few weeks. The nation is on the verge of bankruptcy.

As we go to press, a defiant and resourceful Gen. Noriega is determined to hang on. Yet, opposition to him appears to be coalescing. Panama's fragmented opposition parties have reluctantly united behind President Eric A. Delvalle, who was ousted by Gen. Noriega.

Thousands of Panama's pensioners and social security recipients, unable to cash their checks, are demanding Gen. Noriega's ouster. In effect they are voting with their empty pocketbooks.

Regardless of how the current episode turns out, it has remained for the mushrooming national sin of a drug culture careening out of control to bring the inevitable conflict over the canal forward, rather than waiting until Panama gains total legal control Dec. 31, 1999.



Just between friends

By Dexter H. Faulkner

Keeping your balance

The story goes that there was once an isolated village in the mountains, near the foot of a great cliff. From time to time people would fall over the cliff. The villagers were a compassionate people, so they set up a system of assistance for the battered and bruised travelers.

As time passed and more travelers came to the mountain, the number of casualties mounted. The villagers worked to improve their medical care and to arrange for rapid evacuation of the patients to a nearby town.

One day, one of the villagers left the others and began to climb the mountain. "Where are you going?" the others called out. "You can't leave now. What will happen if someone is hurt while you're up there?"

The young man replied, "It's time that I find out why so many people are falling over and do something to put a stop to it."

In our Christian lives, along life's trails there are trials—sharp turns and steep cliffs, perhaps a few rock slides. God has given us direction and warning signs to guide us. Not heeding His warnings can be dangerous; we could lose our balance, and go over the edge.

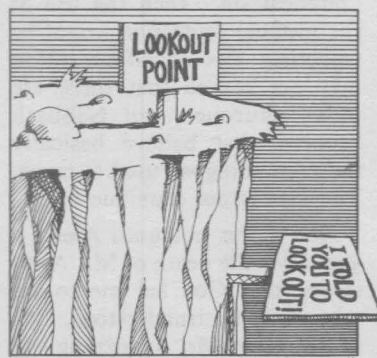
The apostle Paul wrote to us to be careful not to drift from the straight and narrow path of God's Word: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . How shall we escape, if we neglect so great salvation" (Hebrews 2:1, 3).

If we do not listen to God's Word and really hear it, we will start to drift to one side or the other of what is truth.

As we drift from the Word, we

start to doubt the Word; because faith comes by hearing the Word of God (Romans 10:17). At some point we start to get hardhearted, leading to spiritual sluggishness, which produces dullness toward God's Word (Hebrews 5:11).

We become "dull of hearing," lazy listeners! This can cause a despicable attitude toward the Word, as found in Hebrews 10:26-39, to the extent that we willfully disobey God. This disobedience then gradually develops into a defiant attitude until we "dare" God to do anything



about it! Read and study it for yourself in Hebrews 12:14-29.

The book of Hebrews was written to God's people at a strategic time in history. The temple was standing, and the sacrifices were still being offered.

But in a few years, both the city and the temple were destroyed. People were scattered. Paul was warning that an age was about over! God was "shaking" the order of things as we read in Hebrews 12:25-29.

We live in similar circumstances in today's world. Everything around us is shaking and changing. Maybe we should ask if we are depending on the "scaffolding" of

materialism to hold us steady and not on the solid foundation of God's Word.

As God the Father continues to "shake" this world with His end-time message, this temporary scaffolding of money, careers, other "things," will fall away. God's people will discover that their only confidence must be in the Word of God.

God wants our hearts and minds to be "established with grace" and "not carried about with divers and strange doctrines" (Hebrews 13:9). *Established* means to be solidly grounded, to stand firmly on your feet (II Peter 1:12). It means not getting too close to the edge of the cliff.

The epistle to the Hebrews is a book of examination; it helps us discover where our faith really is.

Like these great men and women of faith found in Hebrews 11, we today should be "strangers and pilgrims on the earth" (Hebrews 11:13). This is one reason why God is shaking everything around us. He wants us to turn loose from the things of this world and stop depending on them.

Let me quote from a letter from Pastor General Joseph W. Tkach to the members in West Germany.

"Brethren, time draws even closer to the climactic end of the age. We must do as Jesus said, 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man' (Luke 21:36).

"As you fulfill your part in the work of proclaiming the Gospel, continue also to place emphasis on personal overcoming and coming out of the ways of this present evil world. God is in every way preparing us for the glorious future ahead! As Jesus Christ leads the way, let's submit ourselves as useful instruments in His capable hands."

Yes! Don't live for what this world promises you today! Live for what God has promised you in the future! Be a stranger and a pilgrim on this earth! Walk by faith, not by sight! Heed God's warnings! Keep your balance! Be firm and steady in the faith.

European Diary

By John Ross Schroeder



Love-hate feelings flare between Europe, Britain

EN ROUTE FROM BRUSSELS TO LONDON—This reporter attended the first European Council meeting for 1988 in Brussels, Belgium, Feb. 11 and 12.

This council—composed of the 12 Common Market heads of state—meets three times a year, once in either Brussels or Luxembourg and twice in the countries holding the council's six-month rotating presidency that year. For 1988 it's Hannover, West Germany, in June and Greece near the year's end.

The proceedings were characterized by late hours, endless haggling and bad feelings against Britain. One reporter told me of the desperate need to expel Britain from the Common Market. This was an extreme view, but you could cut the anti-British feeling with a knife.

In the end a compromise was reached on the thorny issue of agricultural spending—a problem that has dogged the European Community for decades.

As Anthony Hartley reported in the Feb. 14 *Sunday Telegraph*: "In Brussels the heads of government have cobbled together an uneasy agreement on agriculture and the Community budget."

Unlike most of Britain's press, London's *Economist* saw the summit in a positive light. The Feb. 20 *Economist* said, "The EC's leaders produced an agreement which, if all goes well, will give the community five years of budgetary peace."

The *Economist* continued, "The clearest benefit of last week's breakthrough in Brussels is that it removes a boulder from the path toward an EC free of internal frontiers by 1992."

Christopher Tugendhat was a vice president of the European Commission from 1981 to 1985. Last year he was interviewed for

The World Tomorrow.

Mr. Tugendhat has written perhaps the most readable, concise book about the European Community, *Making Sense of Europe*. He wrote that "like any other political system the Community must have a central authority" (page 172). He implied that any such authority has been conspicuous by its absence.

The late Jean Monnet, a Community founder, told French President Valéry Giscard d'Estaing in 1974, as recorded in Mr. Monnet's *Memoirs*: "What's lacking more than anything else in European affairs is authority. Discussion is organized; decision is not."

Council authority is still lacking in 1988. The Brussels meetings underscored this observation.

Paris foreign correspondent Sam White was among the first to publish the concept of a first president of Europe (see "European Diary," *Worldwide News*, Feb. 9, 1987). The European media has picked up on the idea from time to time.

In its January issue, *International Management* published a survey of its 3,200 most-senior executive readers.

Its editors asked them whether they would like to see Europe elect a president in the sense of "a symbolic leader" or "consensus-builder"—not a dictator. An important corollary question was who.

The surprise winner—Prime Minister Margaret Thatcher of Great Britain. She garnered the most votes—and was the only national figure "to be nominated by at least some readers from all of the 12 EC countries."

It's a paradox. The *International Management* article was titled: "Why the Europeans Love to Hate Thatcher."

(To be continued)

Trip

(Continued from page 1)
the richest cities in the New World but was destroyed by an earthquake in 1773.

"As we were leaving Antigua, we happened to see a religious procession go by," Mr. Walker related.

"Each Sunday in the Lent season . . . most towns have a procession in which individuals carry on their shoulders an enormous wooden platform," he continued. "On the platform stands an image of Christ carrying the crucifix. About 30 men carry the huge platform."

Following behind was a smaller platform shouldered by women. "They were carrying an image as they think of the Virgin Mary," said the regional director.

The procession included priests dressed in purple robes and laity burning incense. "This is part of their devotion—to carry the platforms as a form of penance," he continued.

"On Easter itself, they carry a much larger one, for which they have to pay money to help carry. That platform requires 100 men on each side to carry it, all marching very slowly."

Each pays the equivalent of about

\$40 to carry it one block, after which another 100 men on each side shoulder the load. They switch and carry the platform for about 4½ miles."

Mr. Halford said, "Mr. Tkach seemed moved by the sincerity of the people laboring under the burden of deception and superstition."

Costa Rica

Arriving in Costa Rica Feb. 22, the pastor general conducted evening services in San Jose, the capital, for 124 brethren, some of whom traveled up to seven hours.

The pastor general was presented with a bronze sculpture depicting a mother holding a baby in her arms with another child standing by her.

"A mother is a symbol of the Church and the Jerusalem from above," said Mauricio Perez, San Jose pastor. "Both take care of the children of God as Isaiah 66 pictures. The heaviness of the sculpture shows the great weight of responsibility upon Mr. Tkach as the leader of the Church under Christ."

The pastor general greeted brethren afterward. "Initially some of the brethren in the various areas were a little nervous, a little reticent," said Mr. Walker. "But as soon as Mr. Tkach began to warm up to the audience, they began to



FOLKLORICO—Church women in San Jose, Costa Rica, dance Feb. 22 in honor of Pastor General Joseph W. Tkach's first visit to Central America. [Photo by Michael Rasmussen]

Caribbean Regional Office. Although Puerto Rico is Spanish speaking, the office is there for ease of travel to other Caribbean islands.

Greeting the party at the airport were evangelist Stan Bass, Caribbean regional director, his wife, Millicent, Pablo Gonzalez, San Juan pastor, and his wife, Aurea.

At 7 p.m. that evening 236 brethren, some flying 30 minutes from the Virgin Islands and others driving 3½ hours on winding mountainous roads, gathered in the Condado Plaza Hotel to hear Mr. Tkach's sermon about family, unity and commitment.

Brethren gave him a *cuatro*, a 10-stringed instrument similar to a guitar, engraved with Mr. Tkach's signature in 18-karat gold. The pastor general met brethren after services.

The next morning the group toured the Caribbean Office. The office staff shared snacks with Mr. Tkach for about an hour.

A visit to Old San Juan later in the day led to the ancient Spanish fortifications of El Morro, which guard the entrance to the San Juan harbor.

From here centuries ago artillery could repel attacks by sea, as European kings sought to occupy Puerto Rico ("Rich Port," in Spanish), which was considered the gateway to the West Indies. One wall at El Morro is 40 feet thick.

Feb. 26 the pastor general left for the South American country of Venezuela.

Venezuela

Reginald Killingley, Caracas and Barquisimeto, Venezuela, pastor, and his wife, Carol, greeted the group in Caracas. Afternoon activities included a cable car ride to the top of Mt. Avila, which at 6,000 feet dominates the city.

At Sabbath services Feb. 27 for 120 brethren, Mr. Tkach urged the audience to grow, overcome and be the salt and light of the earth, not Laodicean.



FINISHED FABRIC—Pastor General Joseph W. Tkach displays a fabric with his name woven into it by a weaver named Rosa (center) and her brother, Juan, in Guatemala Feb. 21. [Photo by Michael Rasmussen]

guitars in Mr. Tkach's room, where the traveling party, the Killingleys and Hilda Belly, a deaconess in Caracas, listened for about an hour.

At noon the next day the party left Venezuela for Burbank, Calif., stopping in Houston, Tex., to clear customs. The return flight was about nine hours.

'Tears in their eyes'

"I observed the young people with tears in their eyes when Mr. Tkach would need to say goodbye," said Mrs. Apperson.

"At departing time many of them seemed to cling to me and throw their arms around my neck, which was a heartwarming experience," Mr. Tkach said.

"If you ever get a chance to visit, I would certainly say to take advantage during the Feast to visit some of these areas of the world and other members of the family," he added.

"In Guatemala some Mayan Indians came to services dressed in their native clothes," said Mr. Halford. "The guidebooks always describe the Central American Indians as proud descendants of a once flourishing civilization—that sort of thing."

"But looking at the Mayan members of God's family, I thought the guidebooks are dead wrong," he continued. "These people are the humble forerunners of a soon-to-be-flourishing civilization. It was great to meet representatives of the Mayan people who are now members."

Jose Nelson Montti, a member in El Salvador, commented, "The excitement about Mr. Tkach's visit occupied our attention for months, and then finally our desire to meet him was fulfilled."

"We saw in him a man of great personality and wisdom, combined with the humility and all that is genuine and true," he continued.

"His staff reflects the same qualities that Mr. Tkach has. Thanks be to God for having included us, together with them, in this great family of God!"



VENEZUELAN NIGHT—Sporting a *liqui-liqui*, typical Venezuelan attire, Pastor General Joseph W. Tkach displays a plaque from brethren in Caracas Feb. 27. "The brethren felt really thrilled to see and hear God's apostle in person," said Reginald Killingley (right), Caracas and Barquisimeto, Venezuela, pastor. [Photo by Michael Rasmussen]

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warm up to him."

The pastor general was often engulfed by *abrazos* or bear hugs. "The *abrazos* took place everywhere, because the Latin people express feelings of warmth and affection by not only a handshake but also an *abrazo*," Mr. Walker said.

Feb. 23 the group visited the Sarchi art and crafts center near San Jose. "We wanted Mr. Tkach to see the products that come from that area. Everything from small trinkets to cabinets and bed frames is made of solid wood."

Passing by coffee plantations and banana groves, Mr. Tkach "got a feel for the area," including the volcanic topography.

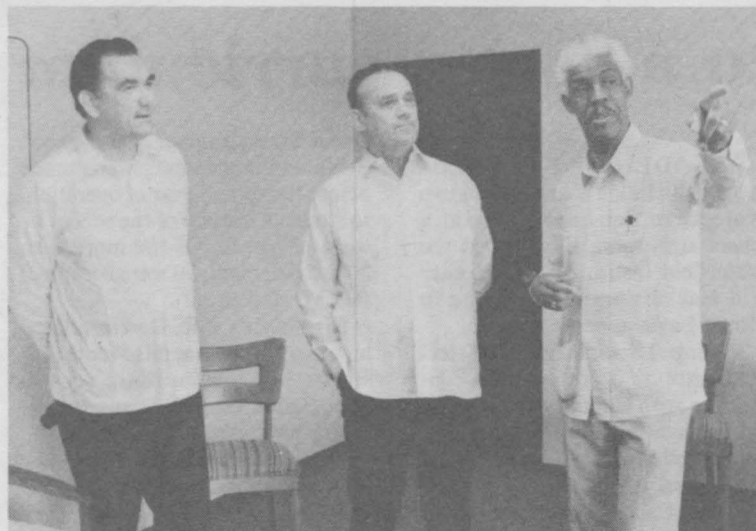
Puerto Rico

Feb. 24 the G-III left for San Juan, site of the English-speaking

For the record

The Feb. 15 *WN* reported that Pastor General Joseph W. Tkach shared a brunch with ministers and their wives Feb. 7 in Kamloops, B.C. The scheduled brunch was canceled when Mr. Tkach and his party left early in the Church's Gulfstream III jet.

Also, while temperatures of minus 40 degrees Fahrenheit and Celsius prevailed in Grande Prairie, Alta., the low in Kamloops during Mr. Tkach's visit was minus 6 Celsius (21 Fahrenheit).



REGIONAL OFFICE—Evangelist Stan Bass (right), regional director for the Caribbean, leads a tour of the San Juan, Puerto Rico, Office Feb. 25 for Pastor General Joseph W. Tkach (center) and evangelist Leon Walker, regional director for Spanish areas. [Photo by Michael Rasmussen]

Report from _____

the Treasurer's Office

_____ *LeRoy Neff*

PASADENA—February income was encouraging, with a 9.8 percent increase over the same month in 1987. That good increase must be tempered with one important fact. Since 1988 is a leap year, February has one extra business and banking day. That extra day made quite a difference. Without it, the increase was still a good 6.1 percent.

This points out differences when we compare one year or one month with another. For the year 1988 there is one less business or banking day than for 1987, and the months vary by as many as three business days. For this reason we try to be cautious about the monthly and annual comparisons.

You may recall that in January we received 1.2 percent less than the previous January. This expected decrease was primarily because of an unusually large increase in January the previous year. The negative figure for 1988 has now turned positive. Because of a good February, it is now a plus 3.3 percent for the year to date. We hope this upswing will continue.

The Ambassador Foundation: preaching Gospel by example

By Jeff E. Zhorne

PASADENA—The Bible says the Gospel will be preached to all the world, to all nations. But what about countries where it is illegal to preach the Gospel? For the Gospel to reach those countries it takes another arm of the Church—the Ambassador Foundation.

In an interview with *The Worldwide News*, Joseph Locke, Ambassador Foundation vice president for international projects, said the foundation is a witness to people where the Church cannot go.

Started in 1974 by Herbert W. Armstrong, Ambassador Foundation's two-pronged approach extends to international areas and domestic regions. Evangelist David Hulme is vice president for domestic regions.

"God gave Mr. Armstrong the insight to establish a branch of the Church—and it is a branch of the Church, not off by itself—to be able to witness to these countries," said Mr. Locke.

Preaching by example

"You can preach all you want, but unless you live it, you are a hypocrite," he added. "What we're doing here is living the right example."

A key scripture he uses about the foundation is I Peter 2:12: "Having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation" (New King James).

Since some governments forbid the Church to operate in their countries, preaching by example

through the foundation becomes most useful.

For instance, we cannot go into Nepal and some Arab countries as a church, he added. If residents of those countries became Church members, "they would be arrested, imprisoned and probably executed, because it's against the law to become members of any 'outside' church."

"The king and queen of Nepal know we are a Church, but we have a contract with them that we will not proselytize. When they asked us to go to Nepal, we set the right example," said Mr. Locke.

He added that the queen has read *Mystery of the Ages*. "What bigger witness could we be in gentile countries? When you've gone to the top [of government], you've gone to the whole country."

The Ambassador Foundation is involved in about 25 international projects, some of which are staffed by Ambassador College students and graduates.

Joseph W. Tkach, chairman of the Ambassador Foundation, "has been reevaluating whether certain expenditures are necessary for the end time," Mr. Locke said.

With the completion of his trip to Australia, New Zealand and South Asia Dec. 21 to Jan. 11, Mr. Tkach has visited three Ambassador Foundation projects, in Jordan, Thailand and Sri Lanka.

Expressing his pleasure with the projects, Mr. Tkach said: "Officials of the governments of the respective countries have placed a great deal of confidence in these young people. They are viewed as young men and women who are living examples of

the way of life they represent."

He continued, "I appreciate their commitment and their courage in facing obstacles and hardships as they prove themselves true representatives of not only Ambassador College, but also of Jesus Christ."

International projects

Besides projects in Jordan, Thailand and Sri Lanka (see related articles), the foundation assists in an agricultural program and set up a computer center in Nepal, where Ambassador College students served until mid-1987.

The foundation also funds excavations at ancient Terqa, Syria, in Mesopotamia, in cooperation with the University of California at Los Angeles (UCLA) and other foundations and individuals. The excavations are periodically staffed by Ambassador students.



ON DISPLAY—Monica Shaw, an Ambassador College senior teaching English at the Chitralada School in Bangkok, Thailand, displays a student's artwork. [Photo by Scott Gjesvold]

Helping others starts with understanding

Thai projects stress language

By Marie Myers

PASADENA—Five Ambassador College students and two graduates teach English at five schools in Bangkok, Thailand, where volunteers have served since July, 1983. Jonathan McNair, a 1987 graduate, is group leader.

Students teach Thai elementary and high school aged youths at the Chitralada Palace School, Phra-Tammak (Grand Palace) School, Satit Chula School (a demonstration high school under the faculty of education at Chulalongkorn University), MahaChulalongkorn University and a high school for monks.

The students teach three to five hours a day, prepare lessons and spend time with students and teachers outside the classroom. They maintain daily contact with more than 800 students and about 60 other teachers and administrators.

"Thailand is known as the Land of Smiles for a very good reason," said

Monica Shaw, a senior who teaches at Chitralada school. "Everywhere we've gone we've been greeted with amazing hospitality, from the simplest huts in the northern towns to lovely homes in Bangkok."

Farmlands, plains, beaches and mountains—Thailand is a land of contrasts. Bangkok "is an interesting blend of Thai culture with cultures from other Asian nations and the West," said senior Robert Baxter, who teaches at MahaChulalongkorn.

"Our relationship with the monks we teach is one of mutual respect," said Rod Shrader, a student teacher at MahaChulalongkorn.

Monks, who are responsible for moral guidance and leadership in Thailand, asked the foundation for instruction in English. Younger monks taught by Ambassador volunteers would not otherwise have access to English-language classes.

According to Jim Little, assistant to Joseph Locke, Ambassador Founda-

tion vice president for international projects: "Thai monks maintain a high level of leadership in the community. They are more than religious leaders. What affects monks affects the rest of the community."

Graduate April Waybright, who teaches at Chitralada, said teachers feel a bond with the students. "They sometimes address the students as 'luuk,' which means daughter or son. If the student is a young child, he may be called 'nuu,' which means mouse—a Thai term of endearment."

While most teachers at the schools have master's degrees, the Ambassador teachers prepare for the one-year teaching assignment through intensive classes at Ambassador.

Said junior David Bensinger, who teaches at Satit Chula: "After asking one of our co-teachers for an evaluation, she replied, 'What you don't know about English and teaching is made up for by your attitude; you always want to learn and understand more so you can help your students. That is enough. The students will learn.'"

Jonathan McNair helps the teachers improve their teaching methods, according to Miss Waybright. "We learn to willingly follow and support the game plan of our leader."

Mr. McNair returned to the United States in March, and Jeff Caudle, a 1983 Ambassador graduate, who served in Thailand until 1987, will return as group leader.

The volunteers also lead field trips. "We've ridden on planes, trains, buses, cars, boats, trucks, cable cars, tuk-tuks [motorized three-wheel trishaws], elephants, water buffaloes and even in the luggage racks on top of buses," said Mr. Shrader.

"Being here for a few months has given us a real insight into the lives of our scattered brethren," he continued. "In Bangkok we have a congregation of 11 people, including the eight of us working on the project and an American family living in Bangkok."

Each week the students meet at a project apartment and listen to sermon tapes from Pasadena. They miss home and family but keep in touch through cards and letters.

"Even though we are teachers I think the most rewarding thing is what we learn," said Mr. Baxter. "We each learn a lot about ourselves, about dealing with others and about how God's work is done. The central thing we learn is that before you can help others you must understand them."

Hills of Sri Lanka host to a varied curriculum

By Kerri Miles

PASADENA—The Ambassador Foundation is involved in two projects in Sri Lanka, one at a school at Nuwara Eliya called the Waterfield Institute and the other at a teachers training college in Mount Lavinia, near Colombo.

In central Sri Lanka, the Waterfield Institute is sponsored in conjunction with Gamini Dissanayake, Sri Lankan minister of lands and land development. The school, a renovated estate house on the grounds of a former tea plantation, officially opened Feb. 25, 1986.

Ambassador students and graduates make up the faculty of the post-secondary school, which offers English and vocational courses.

Before the institute opened "an announcement was sent to all of the principals in the district, and students submitted applications," said

David Baker, director of the school.

No announcements were made before the second year of operation, so students learned of the school by word of mouth. Of the more than 300 who applied, 70 were accepted, said Mr. Baker.

Mr. Baker's wife, Dorrie, related how two girls who applied for the institute had low entrance scores. They failed their O-levels (proficiency tests as used in England).

"We accepted them because they were neighbors," she said. "At the end of one year at Waterfield, they retook their O-levels and received a distinction. That gives us an idea of how the students are doing."

"The graduates come by and tell us how they are doing, and they are all doing very well," Mr. Baker said.

English classes include functional grammar, listening comprehension, written expression, formal grammar, reading, oral communication and word study. Vocational classes are typing, shorthand, introduction to office procedures and machines, and introduction to personal computers. Classes are taught from 8 a.m. to noon and 1 to 4 p.m.

The other foundation project is at Parama Dhamma Chetiya Piravena in Mount Lavinia, where Ambassador students teach English to Buddhist monks from Sri Lanka, India, China and Nepal.

The Ambassador group meets with brethren in Colombo, the Sri Lankan capital, every other week for Sabbath services. When they don't meet in Colombo, they listen to sermon tapes from Pasadena.

Mr. Baker said that although the projects have been protected from tensions between the Tamils and Sinhalese, effects of the civil unrest have been felt.

Student volunteers teach vocational skills in Jordan

By Jeff E. Zhorne

PASADENA—In Amman, Jordan, where the largest contingent of Ambassador volunteers serve, each for one year, students assist at the Young Women's Muslim Association (YWMA) Center for Special Education and the Al Hussein School for the Physically Handicapped. They also help with the Jordan Special Olympics and the Sports Federation for the Handicapped.

"The volunteers teach vocational skills, woodworking, art, music, physical education and preschool, and assist in the hydrotherapy and occupational therapy departments," said Mr. Locke.

Disabled graduates have found jobs in the Jordanian work force, while other graduates are successfully marketing products they made in the vocational workshops, such as shelving, desks, stereo stands and other household furniture.

Women volunteers live in the home of the minister of King Hussein's royal court, and men live in an apartment next door.

"This offers the students the unique opportunity to experience Arabic and Islamic culture and meet Jordanian people from all

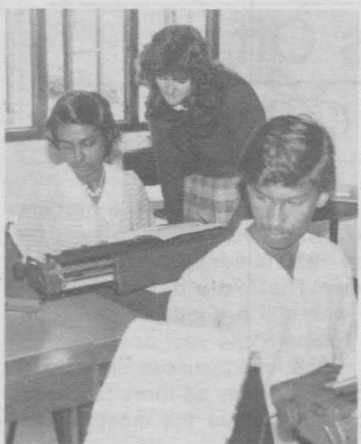
walks of life," said Mr. Locke.

Activities range from tea in a bedouin tent to participating in a *mansef*, a formal dinner with government officials.

The students are supervised by Cliff Parks, on-site project manager.



OUTSIDE THE CLASSROOM—Thomas Piasecny, an Ambassador College senior serving on an Ambassador Foundation project in Jordan, talks with a student. [Photo by Susan Thomas]



TEACHING IN SRI LANKA—Alisa Ferdig (back), an Ambassador College junior, gives typing instruction at the Waterfield Institute in Nuwara Eliya, Sri Lanka. [Photo by Barry Baker]

The Plain Truth About Healing

Chapter three Divine healing—what, why, how?

Illness is a serious matter. But it is also a simple matter to define—it is a physical malfunction of one's body. Now that we have seen illness in these simple terms, unencumbered by erroneous conceptions of physical sin (dispelled in the previous chapter)—then divine healing also becomes a simple matter to understand.

But myths and misconceptions about divine healing abound! Therefore we must survey the subject of healing throughout both testaments of the Bible. By so doing, we shall dispel the misconceptions many have about the subject, such as the misconception that few if any Bible heroes were seriously ill. Or that if they were, they were always instantly healed. Or that sickness is unique in some spiritual way from any other trial.

Most importantly, we shall learn the answer to the question, "What exactly is the process of divine healing?"

Healing in the Old Testament

We will begin in the Old Testament since God begins there. Disease and divine healing are mentioned a few times here, but are by no means dominant themes. And Old Testament references are in the form of *examples of sickness* rather than doctrinal dissertations. This hints at the truth that healing is not some mysterious, highly complex subject. For if it were, God's lack of detail about healing would be a strange way for Him to handle the topic.

One of the earliest examples of illness recorded is that of Sarah's barren womb (Genesis 17:17, 18:14), a problem not uncommon in her day nor ours. The fact of her healing, and the subsequent joyous birth of Isaac in her old age, is one of the most beloved of Bible stories, for the physical healing of her womb heralded the eventual spiritual healing of the world through Jesus Christ, who was a descendant of her son Isaac.

Her example teaches that God's healing may be delayed quite some time in certain cases, and that God had an overriding purpose in her life which went beyond the physical, as He does in the lives of all whom He calls. As every Christian knows, every trial—not just illness—serves great purposes that transcend the physical and the temporary.

Genesis 27:1 tells us the patriarch Isaac was blind for many years. Genesis 48:1, 10 says that Jacob was "sick" at the time of his old age, and also blind. They were not healed of these afflictions—a fact surprising to those who may equate righteousness with perfect health or instant healing.

God clearly allowed more or less debilitating health conditions to go unhealed even in key figures of His master plan. No doubt the lessons to be learned from these handicaps must have been *more important* to God than the physical health of the people involved!

Exodus 15:26 lists an important and much-quoted promise of God about healing, or at least about sickness. The Lord said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians..."

We find here a promise not to afflict with illness those who are willing to obey God. And notice it is a

promise national in nature, contingent upon obedience, and refers to not inflicting Israel with certain illnesses which had afflicted Egypt.

Exodus 23:23-25 goes further than Exodus 15:26 and is a promise by God to take away sickness "from the midst of" the Israelites if they obeyed Him and put Him first. It is, again, a national blessing conditioned upon obedience and is coupled with other blessings, such as pure water and fertile women (verse 26).

Leviticus chapters 13 to 15 is a surprising passage. It discusses the plague of leprosy and give rules of quarantine. These chapters clearly refute any notion that the children of Israel lived devoid of all illness, or were always instantly healed.

Deuteronomy 7:15 likewise says God, contingent again upon the Israelites' obedience, would take away sicknesses. Deuteronomy 32:39 confirms that God heals ("I heal"). Deuteronomy 28:21-22, 60-

Sickness may befall even a righteous man so he may learn further lessons.

61 gives the converse of Deuteronomy 32:39, proclaiming illness as a curse for disobedience.

In I Kings 17:17-24 Elijah healed the dead son of a widow as a show of God's mercy and power. II Kings 4 lists another miraculous resurrection, by Elisha, for similar reasons.

The book of Job records one of the most famous sickness-and-healing episodes in the Bible—that of the book's chief character, Job himself. The entire book is worth reading for those who wish to mine its varied lessons, but even quick skimming reveals some surprising facts. For one, sickness may befall even a righteous man so he may learn further lessons. For another, illness can be one of the most excruciating of trials. For a third, friends of the ill party had better guard against a condemning attitude!

Most are familiar with the health problem of David's senior years, his inability to sustain full body heat (I Kings 1:1). Yet the Psalms also contain numerous appeals in sickness, and thanks for healing. Clearly, David did not enjoy perfect health nor instant healing every time he became sick. See Psalm 30:1-3, 38:1-22, 41:4-8.

The death of David's son, born of his adultery with Bathsheba, likewise is a powerful example of illness without healing. God had decided the child would die, and no amount of prayer would change what God deemed best for all in the long term.

Psalms 103 is a much-loved Psalm that says God "forgiveth all thine iniquities [and] healeth all thy diseases" (verse 3). The question of whether this verse makes an absolute promise to heal every person every time will be dealt with in detail later. The answer may surprise you!

The illnesses of kings Asa (II Chronicles 16:12-13) and Ahaziah (II Kings 1:1-4) are often cited by those who wish to make a case against the use of medical doctors. Both examples deserve our focused attention and will be dealt with in a later chapter. Along the same lines, II Chronicles 21:12-19 details an illness of the bowels inflicted upon King Jehoram because of his wickedness.

Two more incidents of illness deserve special comment. The first is that of Elisha, a great servant of God upon whom God's Spirit dwelt in double portion, and who became sick and then died from the illness. God then resurrected a man who had been dead when the man's

corpse came into contact with Elisha's bones. How plain it is that Elisha's death by illness was no indication of unrighteousness!

Finally, we read of the healing of righteous Hezekiah from an illness which God had said would kill him (II Kings 20:1-7). His moving prayer to God, and God's subsequent extending of his life, is powerful proof that God hears the prayers of those who love and obey Him. Certain aspects of this case will be also cited later.

And in the New Testament

Unlike the Old Testament, the New Testament virtually showers us with examples of astounding healings. However, the truths we learn about healing are ones we mostly must deduce from examples. Christ and the apostles have simply not chosen to devote great sections of verses to a direct and unambiguous doctrinal dissertation of the matter. Again, this alone tells us

something about the relative importance of this subject when compared, for example, with weightier matters like baptism or grace.

The vast majority of New Testament healings are credited to Jesus Christ. They virtually pepper the gospel accounts of His ministry. These accounts ring loudly with certain common traits which we may easily collect and list.

Although Christ at times healed simply out of His great and loving compassion (Matthew 20:34), His ultimate purpose was much more universal. His healings were closely coupled with the preaching of the Gospel message. Matthew 9:35 cites that Christ "went about all the cities and villages, teaching... preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Matthew 4:23 again notes that Christ went about all of Galilee teaching, preaching and "healing all manner of sickness and all manner of disease." And Luke 6:17 testifies of the large crowd that "came to hear him, and to be healed of their diseases."

It takes little imagination to understand one important purpose of

Christ's public healings: Such healings would attract great attention and thus attract people to hear His Gospel message. The importance of His healings—indeed, of such fame—in drawing listeners cannot be overrated.

But the healings had other effects far more profound than merely drawing listeners. Dramatic healings lent *proof* to what and who He was—the promised Messiah, of whom prophets like Isaiah had written. Thus Matthew 8:17 points to a prophecy of the Savior in Isaiah 53 and identifies Isaiah's words as a prediction of Christ and His healing of the sick.

Christ Himself pointed to His healings as evidence of His Messiahship when speaking to the doubting disciples of John the Baptist, whom John sent to Christ while John was in prison (Matthew 11:2-6).

The obvious effect of such miracles as healing would be to show what great power this man carried (Mark 3:15). But Christ displayed such power not merely for its own sake, as some modern-day public faith healer may seem to do, but for a far more transcendent purpose: By showing His power to heal, He showed His power to forgive sin.

This, again, is the whole point of the story of the paralytic man lowered through the roof as described in Matthew 9, Mark 2 and Luke 5. (Review chapter two for explanation).

Now notice some other points about Christ's healings: For example, His healings were nearly always public, but were not in the nature of spectacles. And they were virtually all *immediate or nearly so*, and they were *dramatic*. No one doubted whether a healing had been performed (Matthew 15:21-31). Further, He healed a broad variety of people, young and old, male and female. Of some Christ demanded faith (Matthew 9:29). Of others He seemed to demand virtually nothing (Luke 7:11-17). This truth may surprise some!

Other points could be made about Christ's healings, and other points will be made of them later on. But this brief summary serves to underscore the great variety of His healings, while reminding us that His primary purpose was to enhance the preaching of the Gospel, and show His power to forgive sin.

New Testament examples and instructions

The New Testament records

other cases of healing or nonhealing outside the gospels and by men other than Christ. Acts 3:1-16 describes the case of the lame man healed by Peter and John. This example is remarkable because no statement is made that the man had faith. He was not even asking or expecting to be healed at the time, but was rather begging for money (hardly proof of some great righteousness).

The apostle Peter performed some outstanding healings. "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:15). Acts 9:36-42 records how Peter healed Tabitha by raising her from the dead. What a dramatic event!

Acts 19:11-12 shows how "handkerchiefs" or "aprons" sent from Paul worked great healing miracles. Acts 20:7-12 describes a breathtaking resurrection performed by Paul after a young man fell from a balcony and died. I Corinthians 11:29-30 finds Paul telling the Corinthian church that healings among them were infrequent because of their noncaring attitudes toward the other brethren. Since the Corinthians did not honor the "Body" of Christ (the Church), God was not often healing their bodies of illness.

I Corinthians 12:9-10, 28-30 lists the "gifts of healing" among the spiritual gifts of Christians, but does not elaborate, and in fact lists healing after such gifts as Church office or wisdom.

The New Testament record continues with examples showing that even apostolic-age ministers had health problems from time to time, including Paul (II Corinthians 12:7). These servants of God were not always healed, in spite of what we might expect.

Finally, we find the apostle James giving one of the Bible's very few direct doctrinal instructions about healing. It is his directive in James 5:14-15 that sick members should call for the elders of the Church.

The process of healing

This brief summary of healing in the Bible is not exhaustive. But one thing is undeniable: *There is no one common set of circumstances nor special formula that runs through all these examples which somehow stamps illness or the process of healing as any different from any other kind of trial!*

(See HEALING, page 7)

BE READY TO GIVE AN ANSWER

PROPHECY

God foretells the future

● God declares the "end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10).

God has power over the nations

- God brings the counsel of nations to nothing, but His counsel stands for ever (Ps. 33:10-11).
- Why do the nations plot in vain? They counsel against God and His Messiah, saying, "Let us break their bands asunder." God laughs. He holds them in derision (Ps. 2:1-4).
- The nations are like a drop in a bucket. God counts them as less than worthless. He brings princes to nothing and strengthens those without might (Isa. 40:15-29).

Principles of understanding prophecy

- "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. 111:10).
- Daniel's prophecy was closed up till the time of the end. The wicked will not understand, but the wise will understand (Dan. 12:9-10).
- God has revealed His wisdom to us through His Spirit, which searches the deep things of God. No one knows the things of God except the

Spirit of God (I Cor. 2:7-11).

- "We know in part, and we prophesy in part." We see through a glass darkly (I Cor. 13:9, 12).
- God gives His Spirit to those who obey Him (Acts 5:32). He gives us the spirit of a sound mind (II Tim. 1:7).
- **God's Church is unified in prophetic understanding**
- We should not lean on our own understanding, nor be wise in our own eyes (Prov. 3:5, 7).
- God "will do nothing, but he revealeth his secret unto his servants" (Amos 3:7).
- "How can I [understand], except some man should guide me?" (Acts 8:31).
- We should speak the same thing, have no divisions among us, be perfectly joined together in the same mind and judgment (I Cor. 1:10).
- We should remember those who rule over us, and follow the faith of those who speak the Word of God to us. We shouldn't be carried about with various and strange doctrines (Heb. 13:7, 9).
- "No prophecy of the scripture is of any private interpretation" (II Pet. 1:20).

ANNOUNCEMENTS

BIRTHS

ABERNATHY, Neal and Yvette (McDonald), of Toledo, Ohio, boy, Neal II, Jan. 18, 7:11 p.m., 8 pounds 12 ounces, now 1 boy, 2 girls.

ANDERSON, Samuel and Gail (McIntyre), of Orlando, Fla., boy, Samuel Nathaniel Jr., Nov. 18, 2:24 p.m., 7 pounds 1 ounce, now 1 boy, 2 girls.

BARROW, Tony and Hyacinth (Mitchell), of Brampton, Ont., boy, Jonathan Charles, Nov. 27, 8:33 a.m., 7 pounds 5 ounces, now 1 boy, 2 girls.

BENBROOK, Steve and Patti (Blanks), of Dallas, Tex., boy, Clayton Lamar, Feb. 9, 8:44 a.m., 8 pounds 6 1/2 ounces, now 2 boys, 1 girl.

BLYTHE, Noel and Deborah (Haymart), of Columbia, Mo., boy, Jonathan Ross, Nov. 21, 5:38 p.m., 8 pounds 5 ounces, now 3 boys.

BRUGMAN, Marcel and Helen (Lee), of Cambridge, England, boy, Victor Albert, Jan. 22, 2:58 p.m., 2.75 kilograms, first child.

CAREY, Chris and Cathy (Fultz), of Springfield, Mo., girl, Chandra Ann, Jan. 2, 9 pounds, first child.

CUMMINS, Timothy and Anne (Stephens), of London, England, boy, David Pascal, Dec. 4, 9:09 p.m., 8 pounds 10 ounces, now 5 boys.

DAVIES, Clive and Adele (Saiet), of Johannesburg, South Africa, girl, Cheryl Maxine, Dec. 15, 12 a.m., 6 pounds 14 ounces, first child.

de VLUGT, Louis and Patricia (Feddema), of Kitchener, Ont., girl, Alysha Margaret, Feb. 2, 2:32 p.m., 5 pounds 8 ounces, first child.

DOUGLAS, Harold and Rose (Clark), of Atlanta, Ga., boy, Derek, Oct. 28, 2:45 p.m., 7 pounds 1 ounce, now 3 boys.

EBRIGHT, Brett and Terry (Walter), of Big Sandy, boy, Kyle Justen Ernie, Feb. 3, 1:23 a.m., 7 pounds 10 ounces, now 1 boy, 1 girl.

EVANS, Eric and Loma-Jean (Swanson), of Indianapolis, Ind., boy, Jonathan David, Dec. 31, 9:42 a.m., 7 pounds 6 ounces, first child.

FARRINGTON, Richard and Susana (Ferrer), of Chicago, Ill., girl, Jasmine Marie, Feb. 4, 1:36 a.m., 7 pounds 4 ounces, now 2 girls.

FRANTZEN, Jeffrey and Naomi (Henry), of Topeka, Kan., boy, Charles August, Jan. 23, 12:20 a.m., 8 pounds 13 ounces, now 2 boys.

HARMER, Peter and Ann (Glennie), of Aberdeen, Scotland, girl, Rebecca Louise, Jan. 25, 2:53 a.m., 6 pounds 14 1/2 ounces, now 1 boy, 1 girl.

IRUSTA, Joel and Karen (Rice), of Archdale, N.C., girl, Hillary Dawn, Nov. 5, 5:01 p.m., 5 pounds 11 ounces, first child.

JAILAL, Lincoln and Elizabeth (Boodoo-singh), of Port-of-Spain, Trinidad, girl, Crystal Amelia, Jan. 10, 6 pounds 4 ounces, now 1 boy, 1 girl.

JEDZINIAK, Ron and Donna (Mann), of Higganum, Conn., girl, Sondra Marie, Nov. 17, 1:54 a.m., 8 pounds 6 ounces, now 3 girls.

JOHNSON, Marty and Angela (Hahn), of Trenton, Mo., girl, Ashley Marie, Jan. 30, 10:31 a.m., 7 pounds 15 ounces, first child.

KIMMONS, Von and Earlene (Smith), of Century, Fla., boy, Levon, Jan. 2, 1:30 p.m., 9 pounds 7 ounces, now 3 boys.

LESHOTHO, Ditleiro Vincent and Hannah (Nkonyane), of Bloemfontein, South Africa, boy, Tebogo Comfort, Dec. 18, 10:30 p.m., 3 kilograms, first child.

LYSENCZUK, Taras and Lesia (Boryn), of Bradford, England, boy, Olexa Danylo, Jan. 23, 7:23 p.m., 9 pounds, now 1 boy, 1 girl.

McCONACHIE, Ken and Brenda (Screen), of Calgary, Alta., boy, Carl Daniel, Dec. 22, 9:48 p.m., 8 pounds 10 ounces, now 3 boys, 1 girl.

McLAREN, Ken and Susan (Allam), of Edmonton, Alta., boy, Shaun Gordon, Feb. 4, 10:48 p.m., 9 pounds 12 ounces, now 2 boys.

McNAIR, Mark and Johnette (Ledbetter), of Austin, Tex., boy, Kerry James, Nov. 6, 9:08 a.m., 7 pounds 8 ounces, first child.

McVEIGH, Paul B. and Nora (Deegan), of Montvale, N.J., girl, Hannah Elizabeth, Jan. 10, 10:55 a.m., 8 pounds 12 ounces, now 1 boy, 1 girl.

MORGAN, LeRoy and Viney (Buffington), of Cleveland, Ohio, girl, Victoria, Jan. 28, 12:28 a.m., 8 pounds 3 ounces, now 1 boy, 2 girls.

MORTON, Naris and Margaret (Marshall), of St. John's, Antigua, girl, Ola Jamila, Jan. 17, 2:02 a.m., 7 pounds 3 ounces, now 1 boy, 2 girls.

NAREWSKI, Joseph and Rhonda (Wilson), of Philadelphia, Pa., boy, Patrick Ryan, Feb. 2, 2:55 p.m., 6 pounds 3 1/2 ounces, now 2 boys.

NUNEZ, Martin and Sonia Iris (Gonzalez), of Chicago, Ill., girl, Viviana Maria, Nov. 27, 12:57 a.m., 8 pounds 4 ounces, now 2 boys, 2 girls.

ORTIZ, Nathaniel and Cynthia (Barry), of Salt Lake City, Utah, girl, Kayla Danielle, Feb. 16, 11:06 a.m., 6 pounds 14 ounces, now 2 girls.

PEOPLES, Michael and Susan (Mawhinney), of Tuncurry, Australia, girl, Rhiannon Amy, Jan. 11, 10:30 a.m., 8 pounds 12 ounces, now 2 boys, 1 girl.

PERRAULT, Daniel and Robin, of Concord, N.H., boy, Paul Daniel, Oct. 17, 9 pounds 8 ounces, now 2 boys, 1 girl.

POULIOT, Mitchell and Gretchen (Schrock), of Kalamazoo, Mich., boy, David Mitchell, Jan. 13, 11:11 a.m., 6 pounds 15 ounces, first child.

of Calgary, Alta., boy, Brand Alexander, Dec. 25, 1:25 a.m., 8 pounds, now 3 boys.

SCHMIDT, Thomas and Denise (DeVillie), of Palmer, Alaska, boy, Everett Allen, Dec. 25, 6:15 p.m., 8 pounds, first child.

SHULTS, William and Lanice (Danielson), of New Smyrna Beach, Fla., girl, Raina Leah, Jan. 30, 7:13 a.m., 8 pounds 5 1/2 ounces, first child.

SINNER, Joel and Kristine (Heck), of Cheyenne, Wyo., boy, Joshua Wade, Oct. 13, 8 p.m., 4 pounds 4 ounces, now 1 boy, 1 girl.

SMITH, Leroy and Marguerite (Warren), of St. John's, Nfld., boy, David Benjamin Samuel, Jan. 14, 10:35 a.m., 6 pounds 11 ounces, first child.

SOERENSON, Stanley and Starr, of Warren, Pa., boy, Samuel David, Oct. 1, 6:51 a.m., 8 pounds 10 ounces, now 2 boys.

TAMPLAIN, Michael and Dawn (Nicholas), of Baton Rouge, La., girl, Leia Michelle, Feb. 13, 1:08 p.m., 6 pounds 13 1/2 ounces, now 2 girls.

TROYER, Ed and Judy (Roberts), of Canton, Ohio, girl, Emily Beth, Feb. 2, 6:55 a.m., 7 pounds, now 1 boy, 2 girls.

WALLACE, Thomas and Rebecca (Lerette), of Cottonwood, Ariz., boy, Dustin James, Jan. 30, 9:16 p.m., 6 pounds 15 ounces, first child.

WASHINGTON, Sylvester and Rose (Henry), of Houston, Tex., girl, Sabrina Monea, Feb. 4, 6 pounds 15 ounces, first child.

WEED, Dan and Cara (Edwards), of Pasadena, girl, Lacey Danielle, Nov. 5, 2:35 a.m., 8 pounds 6 ounces, first child.

WEIR, Paul and Sue (Orchard), of Ballarat, Australia, boy, David Paul, Dec. 25, 7:13 p.m., 10 pounds 14 1/2 ounces, first child.

YOUNG, Dennis and Carolyn (Dial), of Bowling Green, Ky., girl, Kasey Rachelle, Jan. 26, 12:22 p.m., 7 pounds, now 2 girls.



MR. AND MRS. LEE JAECKEL

Laura Jean Kazmer, daughter of Mr. and Mrs. Jerald Kazmer of Hartland, Wis., and Lee Armond Jaeckel, son of Mr. and Mrs. Armond Jaeckel of Watertown, Wis., were united in marriage Dec. 13. The ceremony was performed by Stuart Dexter, a minister in the Waukesha, Wis., church. Julie Dexter was maid of honor, and David Annear was best man. The couple reside in New Berlin, Wis.



MR. AND MRS. BLAINE DENNISON

Mr. and Mrs. Al Scurr of Windsor, Ont., are pleased to announce the marriage of their daughter Gloria Jean to Blaine Dennison, son of Mr. and Mrs. Theron Dennison of Sutton, W.Va. The ceremony was performed Aug. 2 by Gary Antion, an associate professor of theology at Pasadena Ambassador College. The couple reside in Pasadena.



MR. AND MRS. STANLEY KILLMAN

Mr. and Mrs. Arnold Wennmacher are pleased to announce the marriage of their daughter Dawn Marie to Stanley Dennis Killman, son of Mr. and Mrs. Stanley H. Killman. The ceremony was performed Aug. 20 by Leroy Cole, pastor of the Phoenix, Ariz., East church. The couple reside in Tempe, Ariz.



MR. AND MRS. NATHAN ZIRKLE

Lori Ann Collins, daughter of Mr. and Mrs. Edward Collins of Bulger, Pa., and Nathan Michael Zirkle, son of Mr. and Mrs. Wilbert Zirkle of Bristol, W.Va., were united in marriage Nov. 1 in Midway, Pa. The ceremony was performed by John Dobritsch, pastor of the Washington and Belle Vernon, Pa., churches. Loretta Collins, sister of the bride, was maid of honor, and Stuart Cale was best man.

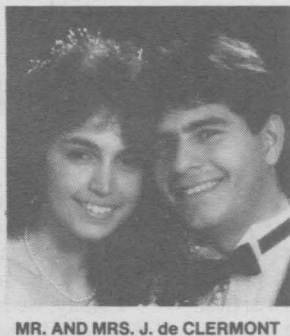


MR. AND MRS. PETER MILL

Peter Stuart Mill of Rumbling Bridge, Scotland, and Susan Ann Goode of Birmingham, England, were united in marriage Oct. 4. The ceremony was performed by Melvin Rhodes, pastor of the Gloucester and Birmingham, England, and Llanelly, Wales, churches. Helen Martin was maid of honor, and Ian Kirkwood was best man. The couple reside in Scotland.

Mr. and Mrs. John Glaze Jr. of Atlanta, Ga., would like to announce the marriage of their daughter Trina to Kenneth W. Reed, son of Mr. and Mrs. Ester Reed Jr. of Houston, Tex. The ceremony was performed Nov. 28 by Kenneth Martin, pastor of the Atlanta East and West churches. Monalisa Glaze, sister of the bride, was maid of honor, and Donald Reed, brother of the groom, was best man. The couple reside in Greenville, S.C.

Karen Karpinec and Bob Bliemeister were united in marriage Nov. 28. John Larkin, pastor of the Buffalo, N.Y., North church, performed the ceremony. Dan Buczek was best man, and the bride's daughter, Rebekah, was maid of honor. The couple reside in North Tonawanda, N.Y.



MR. AND MRS. J. de CLERMONT

Zaharula S. Michos, daughter of Mr. and Mrs. George Michos of Harrison, N.Y., and Jorge de Clermont, son of Mr. and Mrs. V.A. de Clermont of Venezuela, were united in marriage Nov. 15. The ceremony was performed by Steven Booth, pastor of the Manhattan and Westchester, N.Y., churches. Tina Syragakis was matron of honor, and Ivan Michos was best man. The couple reside in Manhattan.



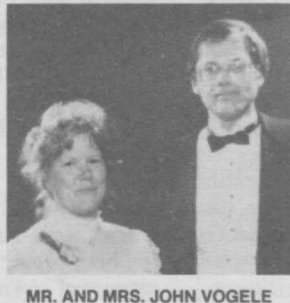
MR. AND MRS. CLINT DERAAS

Linda Sue Daly, daughter of Mr. and Mrs. Burton Daly of Mandan, N.D., and Clint Olaf Deraas, son of Mr. and Mrs. Melvin Deraas of Duluth, Minn., were united in marriage Dec. 27 in Duluth. The ceremony was performed by James Williams, a minister in the Duluth church. Karen Daly, Barbara Shulz and Michelle Carlson were the bride's attendants, and Mike and Steve Deraas and Dave Carlson were the groom's attendants. The couple reside in Duluth.



MR. AND MRS. J.R. STROUTH

Janice D. Mosholder, daughter of Mr. and Mrs. Jay Mosholder, and J. Richard Strouth, son of Mr. and Mrs. James C. Strouth, were united in marriage July 12 in Falls Church, Va. The ceremony was performed by Richard Frankel, pastor of the Arlington and Front Royal, Va., and Greenbelt, Md., churches. Susie Kesner, sister of the bride, was matron of honor, and the groom's father was best man. The couple reside in Damascus, Md.



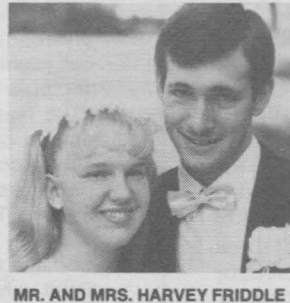
MR. AND MRS. JOHN VOGEELE

Hiedi Graham Mayo, daughter of Mr. and Mrs. Vern Graham of Kalispell, Mont., and John Jim Vogeel, son of the late Mr. and Mrs. John Vogeel Sr. of Fallon, Mont., were united in marriage Dec. 12 in Kalispell. The ceremony was performed by Ronald Miller, pastor of the Kalispell and Missoula, Mont., churches. Crystal Graham, sister of the bride, was maid of honor, and John Rife was best man. The couple reside in Kalispell.



MR. AND MRS. CRAIG MINKE

Mr. and Mrs. Bert Burbach of Brampton, Ont., are delighted to announce the marriage of their daughter Deborah Fay to Craig Edward H. Minke, son of Lilli Minke of Yorkton, Sask. The ceremony was performed Nov. 7 by Thomas Ecker, pastor of the Vancouver, B.C., church. Lynn Burrows was maid of honor, and Dan Kosior was best man. The couple, both Ambassador College graduates, reside in Vancouver, where they work for the Church's regional office.



MR. AND MRS. HARVEY FRIDDLE

Ruth Elaine Grabbe, daughter of Verna and the late Carson Grabbe of Pasadena, and Harvey Ellis Friddle, son of Mr. and Mrs.

BIRTH ANNOUNCEMENT

We'd like to let the readers of *The Worldwide News* know about your new baby as soon as it arrives. Just fill out this coupon and send it to the address given as soon as possible after the baby is born.



Our coupon baby this issue is Sarah Elizabeth Caldwell, daughter of Bruce and Erica Caldwell of Toronto, Ont.

BIRTH ANNOUNCEMENT 'THE WORLDWIDE NEWS' BOX 111 PASADENA, CALIF., 91129, U.S.A.

Please write your *Worldwide News* subscription number here:

Last name		Father's first name	
Mother's first name		Mother's maiden name	
Church area or city of residence/state/country		Baby's sex <input type="checkbox"/> Boy <input type="checkbox"/> Girl	
Baby's first and middle names		Date of birth Month: Date:	
Time of day <input type="checkbox"/> A.M. <input type="checkbox"/> P.M.	Weight	Number of children you have * Boys: Girls: 3-88	

* Including newborn

Robert Friddle of Greensboro, N.C., were united in marriage Aug. 2. The ceremony was performed on the Pasadena Ambassador College campus by evangelist Dean Blackwell, an associate professor of theology at the college. Anne Grabbe, sister of the bride, was maid of honor, and Jorge Diaz de Leon was best man. The couple reside in Pasadena, where Harvey is an Ambassador College senior.

Nov. 19. She has been a Church member since 1970. Mrs. Stubbs is survived by her husband, Earl. Funeral services were conducted by John Brown Sr., a minister in the Brooklyn North church.

NEWBOLD, Dwane L., 64, of Tulsa, Okla., died Jan. 26. He has been a Church member since 1964. Mr. Newbold is survived by his wife, Leona; one daughter, Geneva Storch; and one grandson, Brandon Storch. Funeral services were conducted by Steven Andrews, assistant pastor of the Tulsa A.M. and P.M. churches.

ANNIVERSARIES

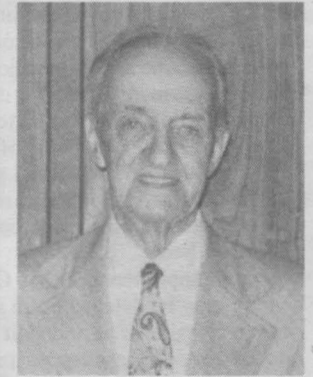
Basildon, England, brethren met before afternoon services Feb. 6 for a luncheon and to mark the 25th wedding anniversaries of three couples: Alan and Lore Riley, deacon and deaconess, Alan and Maureen Hunnisett and local church elder Martin Brown and his wife, Mavis. A cold buffet and an anniversary cake were served.

O'DELL, Gerald, 46, of Midland, Mich., died Oct. 1 of cancer. He has been a Church member since 1969. Mr. O'Dell is survived by his wife, Peg, and son, Ryan, both Church members, and a son, Darin, who attends services. Funeral services were conducted by Garvin Greene, pastor of the Midland and Cadillac, Mich., churches.

CHAMPAGNE, Norman, 57, of South Ozone Park, N.Y., died Dec. 27 after a short bout with cancer of the pancreas. He has been a Church member since 1972. Mr. Champagne is survived by his wife, Maria, a Church member; four sons, Paul, Gerard, Philip and Keith, a Church member; and one sister. Funeral services were conducted by Earl Williams, pastor of the Brooklyn South, New York (Spanish) and Queens, N.Y., churches.

OBITUARIES

GOVIER, Alfred E., 77, of Paris, Ont., died Jan. 14 of a heart attack. He has been a Church member since 1981. Mr. Govier is survived by his wife, Virginia, also a Church member; four daughters, Shirley Piliarik, Donna Eady, Karen Brown and Catherine; four sons, Ted, Richard, Wesley and Paul; one stepson, Bruce Fritzel; 23 grandchildren; and nine great-grandchildren. Funeral services were conducted by Mark Hayward, a minister in the Kitchener, Ont., church.



GEORGE B. FAULKNER

FAULKNER, George B., 89, of Mount Clemens, Mich., died Jan. 15 of cancer. He has been a Church member since 1957 and was ordained a deacon in 1965. Mr. Faulkner is survived by a nephew, Tony F. Gostelow; a niece, Francis Gray; and one sister, Hilda McNulty. Funeral services were conducted by Vincent Szymkowiak, pastor of the Detroit, Mich., East church.

COMPTON, Oliver, 74, of La Crosse, Wis., died Dec. 29 of a heart attack. He has been a Church member since 1980. Mr. Compton, who lost his sight in his mid-30s, played piano professionally. He is survived by his wife, Toni; two daughters, Jane Osowski and Julie Martell; a son, James; nine grandchildren; and two great-grandchildren. Funeral services were conducted by John Bald, pastor of the Rochester, Minn., and La Crosse churches.

CANUTE, Ruth, 75, of Cadillac, Mich., died Jan. 28 from burns she received when her trailer home burned. She has been a Church member since 1971. Duane Lady, a minister in the Midland, Mich., church, performed funeral services.



CARSON GRABBE

GRABBE, Carson, 47, of Pasadena died Jan. 19 of complications from high blood pressure. He was baptized in 1959 and was employed by the Church in the data processing area for 20 years. Mr. Grabbe also served as a part-time faculty member at Pasadena Ambassador College. He is survived by his wife, Verna; four daughters, Ruth Friddle, Lynn, Karen and Anne; and one son, David. Graveside services were conducted by evangelist Dean Blackwell, an associate professor of theology at Pasadena Ambassador College.

ROWE, David, 58, of Vinton, Va., died Jan. 16 after a long illness. He and his wife, Maureen, were baptized in 1985. Mr. Rowe is survived by his wife; two daughters, Catherine Reece, a Church member, and Cynthia; three sons, David Lynn, Anthony and Christopher; two brothers; seven sisters; and two grandchildren. Britton Taylor, pastor of the Roanoke, Va., church, conducted funeral services.

HENSLEY, Herman, 78, of Roanoke, Va., died Feb. 1 after a long bout with cancer. He was baptized in 1965 and ordained a deacon in 1972. Mr. Hensley is survived by his wife of 26 years, Lillian, a deaconess. Britton Taylor, pastor of the Roanoke church, conducted funeral services.

STUBBS, Betsy, 76, of Brooklyn, N.Y., died

TYLENDIA, Marie, 66, of Buffalo, N.Y., died Nov. 22 of a heart attack. She has been a Church member since 1971. Mrs. Tylenia is survived by her four daughters, Bonnie, Jane, Annie and Vicky; two sons-in-law, Bob and George; and three grandsons, Mark, David and Joseph.

MELCHIORRE, Josephine, 63, of Buffalo, N.Y., died Dec. 24 of cancer. She has been a Church member since 1970. Mrs. Melchiorre is survived by her husband, Al; four children, Gigi, Bill, Bart and Beth; and one son-in-law. Funeral services were conducted by John Larkin, pastor of the Buffalo North church.

BELCHER, Doris, 80, of Brandon, Man., died Jan. 18 after a short illness. She has been a Church member since 1984. Mrs. Belcher is survived by her husband, Digby, also a Church member; and two sons, Frank and Robert. Jonathan Buck, pastor of the Moosomin, Man., church, conducted funeral services.

DROWN, Edward F., 79, of Ipswich, England, died Nov. 30. He and his wife, Mary, were baptized in 1964. Mr. Drown is survived by his wife; four daughters, Hazel Anness, a deaconess, Maureen Paul, Rosalyn Lehmann and Katie Etheridge; a son, Malcolm; and 12 grandchildren. Graveside services were conducted by Peter Shenton, pastor of the Ipswich and Norwich, England; Oslo, Norway; Stockholm, Sweden; and Copenhagen, Denmark, churches.

KEITH, David Matthew, who was born prematurely Jan. 29 when his mother suffered a ruptured appendix, died on the way to the hospital the same day. David is survived by his parents, Dorn and Ruth Keith of New Pittsburg, Ind. Funeral services were conducted by Richard Baumgartner, pastor of the Muncie and Richmond, Ind., churches.

ROWE, Florence L., 71, of San Diego, Calif., died Feb. 4 after a long struggle with cancer. Mrs. Rowe is survived by a son, Bob Howell; a daughter, Virginia Butler; three grandchildren; six sisters; and three brothers.

PERSONAL

(Continued from page 1)

The answer to the seeming dilemma had been right in front of our eyes all along. Sickness is not caused by so-called "physical sin." Rather it is rightly explained by another concept Mr. Armstrong understood and taught for decades—that of "cause and effect."

You don't "break" physical laws, you set the consequences in motion. You don't "break" the law of gravity (though some used that example in an attempt to explain "physical sin"), you set the consequence in motion. Sickness is caused by set-in-motion consequences for any number of reasons, some few of which may be within the control of the individual.

There are basic laws or principles of health—balanced diet, sufficient rest, appropriate exercise, etc. But to break one of those laws is not sin! If it were sin, then Jesus would have sinned when He stayed up all night praying!

Missing a night's sleep is violating a principle of health, no matter how robust your physical body is. You can't do it without the body suffering, even if it is only a little.

But Jesus did not sin. Therefore, breaking a law of health cannot be equated with sin, does not require the sacrifice of

Christ for one to be forgiven and does not put one's eternal life at stake!

Yes, it may well cause you to get sick. But, like Jesus, sometimes one may need to miss sleep. Sometimes a balanced diet simply is not available. Such factors may have certain physical results. And those can be a lesson to us about what sin does to us spiritually. But it is not a sin to be sick.

Of course, I don't need to explain to you here that lust is sin, and that it can play a part in how someone treats his or her body. But I trust you see the point.

The new booklet explains many details and ramifications I have not covered here. But I felt a little background should be given at this point as you read the new material.

I think I should also mention something else in regard to this or any other future doctrinal changes or revisions that God may lead me to make.

Some of our dissidents, the same ones who despised, criticized and rebelled against Mr. Armstrong's role in the Church when he was alive, have now changed their tune to proclaim that I am the agent of the devil if I change or revise anything at all Mr. Armstrong taught. This greater understanding of the subject of physical healing is their prime example.

But their problem is not with

doctrine as they suppose; it is with government. They despised Mr. Armstrong's role, and now they despise mine. Not because of what is taught, but because they refuse now, as they refused then, to be taught. I hope none of you have the same approach.

God has made me responsible to Him. Before Him I stand or fall. But let us never forget that it is Jesus Christ who is Head of His Church. He leads it, but He does allow us to make occasional mistakes. I pray daily that He will not allow me, nor any of His

ministers, to make any major mistakes.

None of us is infallible, and I am the first to know that I surely am not. But understand this: I will not shrink back from following God's lead on any matter when He makes it clear to me what needs to be done. If God shows me we have been wrong, then His judgment is on me if I don't take action to correct that wrong.

It is a heavy burden and responsibility, and I need your prayers and support in following

God's lead and doing His will. Our faith should be in Him to lead His Church. Let's be sure that it is.

Brethren, let's not permit any change God puts in His Church through His human leaders to cause you to stumble as some have through the centuries. The Body of Christ must be unified. It must be one.

Thank you again for your many letters of support and encouragement. They are deeply appreciated. I pray for you every day.

Healing

(Continued from page 5)

Notice! Some who were healed had faith, some did not. Some who were healed were righteous, some were not particularly close to God. God at times healed His servants, sometimes He did not heal them. Sometimes illness was a direct punishment from God, but sometimes it was simply the result of physical causes. Sometimes healings were instantaneous, sometimes (as in the case of healing Sarah's womb) the healing was delayed over many years. Sometimes God extended the life of an ill servant of God, sometimes He did not; of course, ALL God's servants eventually died—and many, if not most, died of an illness God did not heal!

This is critical to understand! The simple truth is that the Bible does not differentiate SICKNESS, in prin-

ciple, from any other trial which can befall man! And consequently (aside from the directive to call for the elders—James 5:14-15), DIVINE HEALING does not entail a spiritual process at all different from that required for any other answered prayer for deliverance from a trial!

Sickness sometimes results from time and chance. Sometimes it comes because of broken laws of health. Sometimes it is the result of sin. But these things are common of all trials. And healing has no unique connection with Christ's sacrifice somehow different from other miraculous interventions.

To be sure, all answered prayer is linked to Christ's sacrifice, for our whole relationship to God—and answers to our prayers of all types—is based upon our reconciliation with the Father, which comes from Christ's death and resurrection to life. But answered prayer for healing is no different from any other

answered prayer in the face of any other type of trial.

Healing is God's miraculous answer to the prayer of the sick person, nothing more or less. And it is answered prayer on the same footing—that is, for the same reasons, and, as we shall prove in the next chapter, subject to the same conditions—as any other answered prayer.

But, having seen that illness is a trial like any other and that healing is the answer to a person's prayer for relief, other questions remain. For example, does God promise to answer yes to our prayer for healing every time we are sick? Does He promise to do so immediately, or just eventually? Or not at all?

In other words, is healing an absolute promise, or merely an optional blessing God sometimes provides? You need to know the encouraging answer!

(To be continued)

ACCENT ON THE LOCAL CHURCH

20th anniversary celebrated in Barbados

Brethren in **Bridgetown**, Barbados, celebrated the congregation's 20th anniversary Feb. 6 with special Sabbath services and evening entertainment.

The sermon to 458 brethren was given by evangelist Stan Bass, Caribbean regional director, who attended the event with his wife,

Millicent. Mr. Bass, who pastored the church for four years after it was begun Feb. 3, 1968, by Herbert W. Armstrong, spoke about the experience of earlier years.

Mr. and Mrs. Bass cut an anniversary cake and were given a porcelain figurine of doves in flight by Victor Simpson, pastor of the

Castries, St. Lucia; Kingstown, St. Vincent; and Bridgetown; churches.

Mr. Simpson praised Mr. Bass' work and thanked him for his love and dedication, two qualities that helped lay a firm foundation for the Barbados church.

On behalf of brethren from St. Vincent, an island 100 miles west of Barbados, Frederick Forbes, a member, presented Mr. Simpson with a gift for the Barbados church.

Skits and songs spotlighted the growth and development of the church, from the time of the first baptizing tour by evangelists Dibar Apartian and Ronald Kelly in 1965, when they baptized seven members.

Church youths, senior citizens, singles and the choir contributed to the evening. Congratulatory messages were received from ministers who have served on Barbados.

A dinner and dance scheduled for the next evening but postponed because of weather took place Feb. 27 to coincide with Mr. Apartian's Caribbean visit. About 350 brethren met at the Hilton Hotel.

High points of the Barbadian church include the first Barbadian elder ordained in 1973, the mail receiving office established in 1975, another elder ordained a year later, a third elder in 1979 and Pastor General Joseph W. Tkach's visit in 1987. *Edward Straughan.*



ANNIVERSARY FEST—Evangelist Dibar Apartian, regional director for French-speaking areas, joins 25th anniversary celebrations of the Fort-de-France, Martinique, church Feb. 21. In front of Mr. Apartian is an eight-foot cake in the shape of Martinique. [Photo by Fernaud Charles]

Sales bear unexpected fruit

Brethren from the **Dayton**, Ohio, church raised funds Feb. 14 through their annual citrus fruit sale, which included taking delivery, inspecting the fruit and placing it in the

hands of the customers.

One of the truck drivers who delivered fruit received a sum of money in an insurance settlement. He is not a member of any denomination but felt he should tithe on the money. He said he was looking for a sign from God to show him where to send the money.

He watched about 200 adults and teens unloading, inspecting and sorting thousands of boxes of fruit, and was impressed because he hadn't seen such a large, organized group of people accomplishing so much in such a short time.

He was convinced that this was where the money should go, so he handed the group a blank personal check for \$880. At first they did not accept the check, but seeing that he was insistent, they told him how he could send the money to Pasadena. *Ray A. Meyer.*

Church host to Bible art contest

Thirty-two youths and 21 adults participated in a **Cleveland**, Ohio, East Bible art contest. The contest was timed to coincide with the youths' winter break from school.

Entrants had six weeks to complete their artwork on poster board. They illustrated biblical themes such as proverbs, historical events or the fruits of God's Spirit.

The youth entries were divided into age categories and were judged on scriptural appropriateness, neatness, effort, creativity, design balance and following instructions.

All participants received a reward of art supplies and a ribbon, and those placing first, second or third received prizes. The adults also received art supplies, but their entries were not judged. They were encouraged to enter as an example for the youths.

All posters were displayed at Sabbath services Jan. 9 and 16. *Gary and Joyce Newbacher.*

Singles savor family focus

San Jose, Calif., singles were hosts to their fourth annual singles weekend Feb. 13 and 14. Three hundred fifty-five singles from more than 40 churches in eight states and Canada attended the event.

The emphasis of the activity is on creating a family atmosphere among the singles, rather than on marriage and dating. Singles heard a sermon Feb. 13 by pastor William Jacobs on how to serve in their

church areas. After services and a catered meal of beef Stroganoff, singles presented a variety show.

Next came a 25-minute dance instruction and three hours of dancing to live music. Photos were taken during the dance.

Sunday morning, singles fellowshiped for an hour and a half before brunch. After the meal and a sing-along, the group spent three hours square dancing. *John Jester.*

Martinique marks 25th year

Brethren met in **Fort-de-France**, Martinique, Feb. 21 to commemorate a quarter century of the Martinique church. Evangelist Dibar Apartian, regional director for French-speaking areas, was present for the festivities.

On the outskirts of the city, in a hall decorated with a banner reading "We Are One Family" in French, about 300 people heard Mr. Apartian trace the beginnings of the Martinique congregation.

He said much work has been accomplished, but much is left to do. The idea that we are one family needs to be more than words—it

must become reality, said Mr. Apartian. He urged members to be mindful of scattered brethren in areas such as Haiti.

After Mr. Apartian spoke, the group ate grilled fish and an eight-foot cake in the shape of Martinique. A church chorale, children's choir and other members provided entertainment.

A table displayed pictures and mementos from the past 25 years. One photo showed the first members and their children. Original members who were present for the 25th anniversary posed for another picture. *Kurt Hoyer.*

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

UPDATE

PASADENA—The Festival Office released the following updates about 1988 Feast sites and application procedures.

The convention and housing location for the Feast in Paradise Island, Bahamas, has been changed to the Sheraton Grand Hotel.

Because the Jordan and Thailand sites are administered from Pasadena, no application fee is necessary. However, all members who would like to attend these sites must submit an international application.

Canadian and U.S. brethren wishing to attend the Sherbrooke, Que., site must submit an international application. No application fee is necessary.

Expected attendance at the Penitction, B.C., site is more than 3,000, and attendance in Victoria, B.C., should be more than 3,200.

★ ★ ★

PASADENA—*Mystery of the Ages*, the late **Herbert W. Armstrong's** last book, is now available in Spanish (*El Misterio de los Siglos*) and Italian (*Il Mistero di Tutti I Tempi*).

The two editions of the book were released Feb. 26, according to **Bernard Schnippert**, coordinator of Media Production Services.



MYSTERY OF THE AGES

★ ★ ★

PASADENA—Students chosen to serve on Ambassador Foundation projects in Jordan, Sri Lanka and Thailand were announced by **Donald Ward**, vice chancellor of Ambassador College, at a forum Feb. 18.

Students who will teach at the Young Women's Muslim Association (YWMA) Center for Special Education or the Al Hussein School for the Physically Handicapped in Jordan are **Kathy Brown, Pamela Henderson, Laura Hirschler, Christine Kress, William Bradford, David Covington, Gregory Long, Jim Nickelsen, Hans Pedersen** and **Todd Snyder**.

Students chosen to teach at one of four schools in Bangkok, Thailand, are **David Bauman, Glen Leslie, William Marsh, Sheldon Sitter** and **Susan Cathers**.

Students to serve at the Waterfield Institute or a teachers training college in Sri Lanka are **Michael Caudle, Charles DeVilbiss, Hasadore Hall, Stephen Madden** and **Tony Stith**. Women serving on the project, **Anita Bourelle, Alisa Ferdig** and **Jennifer VanDyke**, will serve until January, 1989.

★ ★ ★

PASADENA—Every day the Church receives an average of three donations from people saying that they are paying for literature. The money is returned with a letter explaining that Church publications are sent free of charge.

In 1987 the Mail Processing Center (MPC) returned \$10,812.99 to 979 individuals, according to evangelist **Richard Rice**, MPC director.

"Many of these people send the money back to us as freewill contributions," he said.

PASADENA—The Mail Processing Center (MPC) received its one millionth piece of mail for 1988 Feb. 16.

"This is the earliest date that we have ever passed this milestone," said evangelist **Richard Rice**, MPC director. "Last year at this time we had only received 685,679 cards and letters."

★ ★ ★

BURLEIGH HEADS, Australia—More than half of the members in the Gold Coast, Australia, church are involved in the *Plain Truth* newsstand blitz program, according to **Rodney King**, church pastor.

One hundred fifty brethren placed 111 outlets. In the first three weeks 10,000 magazines were picked up. Participants learned that supermarkets are the most effective outlets.

"Australians and Ephraimitish people react a little differently to their American cousins when it comes to religion," Mr. King said. "For this reason it was difficult to receive permission to place outside dispensers on the footpaths [sidewalks]."

★ ★ ★

PASADENA—Church Administration released the following ordinations.

John Adams, a deacon in the Lexington, Ky., church, was ordained a local church elder on the Sabbath, Feb. 13.

David Kroll, a deacon in the Waukesha, Wis., church, was ordained a local church elder on the Sabbath, Feb. 6.

★ ★ ★

PASADENA—**Don Patrick**, technical support group manager, and **Steve Doucet**, lead programmer for Publishing Services, visited the British, Dutch and German offices to install electronic publishing computer equipment and software.

The installations will allow overseas editors expanded capability to do page proofing by using a laser



ANNUAL CONCERT—The Ambassador College Chorale presents a concert Feb. 28 in the college gymnasium. The first half of the performance included waltzes, folk songs and British and American songs. The second half featured selections from Broadway musicals. [Photo by Tony Stith]

printer. "Before installation they could only produce a rough stick figure printout. Now they are given a tangible and accurate representation of what final pages look like," said **Roger Lippross**, Publishing Services production director.

Roy Oestensen, *Plain Truth* regional editor, described the installation in the British Office as a final step toward page makeup of the Scandinavian edition of *The Plain Truth* in Borehamwood, England.

Mr. Lippross said the introduction of this hardware and software is an important step in the goal to make the international editorial offices self-contained in the use of the Bedford pagination system.

Publications overseen by the international areas will now be completed more efficiently and in less time, he said.

★ ★ ★

SAN JOSE, Calif.—**Roger Lippross**, Publishing Services production director, spoke before an international conference on electronic publishing here Feb. 22 to 25.

Sponsored by Dunn Technology, a top consultant in the publishing field, according to Mr. Lippross, the semiannual event is attended by technical managers and personnel in the publishing field from around the world. Mr. Lippross, who has been employed with Publishing Services for 22 years, gave a dis-

course titled, "High Volume, High Quality for a Worldwide Market."

His presentation focused on page makeup and typesetting. It was the second presentation Mr. Lippross has given for the event.

"We're doing things that are totally unique in the industry. We're publishing a magazine in seven languages. The text, art and color pictures are exactly the same in every issue," said Mr. Lippross.

State-of-the-art computer page makeup equipment is used, and publishing is coordinated through satellite and telephone links, he added.

"The fact that they recognize us as pioneering the frontiers of this technology is a credit to the Church and the work," said Mr. Lippross.

Don Patrick, technical support group manager at Publishing, accompanied Mr. Lippross to the conference.

★ ★ ★

PASADENA—Twenty ministers of the Thailand parliament, members of the parliamentary committee for culture and tourism, visited the Ambassador College campus March 8, according to **Leon Sexton**, who has served the Ambassador Foundation in numerous capacities in Asia.

The group is touring the United States to promote Thailand as a tourist destination. **Joseph Locke**,

vice president of the Ambassador Foundation for international projects, invited them to visit the campus.

The ministers ate lunch in the faculty dining room and toured part of the campus.

"They were quite impressed with the golden peacock presented to Mr. [Herbert W.] Armstrong by Queen Sirikit," said Mr. Sexton.

Donation Receipts

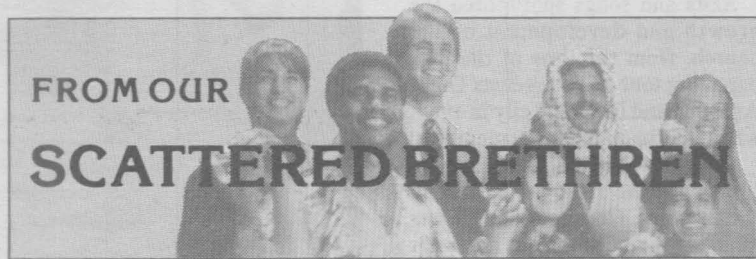
PASADENA—April 15 is the deadline for filing U.S. tax returns. Annual receipts for 1987 contributions were sent to members in January, according to evangelist **Richard Rice**, director of the Mail Processing Center (MPC).

"In a few instances, members may need duplicate receipts to complete tax returns," Mr. Rice said.

Anyone who needs a second annual receipt should call MPC's donation file personnel by using the Wide Area Telephone Service (WATS) number (1-800-423-4444). Since this information is confidential it cannot be provided over the telephone.

"Please allow at least 10 days for a replacement receipt to reach you," Mr. Rice said.

FROM OUR SCATTERED BRETHREN



"That also he should gather together in one the children of God that were scattered abroad." (John 11:52)

PASADENA—Because of Sabbath observance, four prospective members who worked as school-teachers in the South Pacific nation of Vanuatu were discharged from their jobs in February, reported the New Zealand Office.

Those affected taught on the island of Malekula.

In a letter to Rex Morgan, who works in the New Zealand Office and looks after the Church's activities in Vanuatu, one of the prospective members wrote: "In the midst of threats of all types, from the village chiefs, the pastors of our former church and even our own families, my friends and I... continued in courage and solidarity to hold out for our faith.

"Together we suffered without protest their relentless attacks, which concluded with the loss of our jobs."

1987: year of television

The Caribbean Office had tried

to air *The World Tomorrow* on CBC Television in Barbados for about four years, when a call came from Ed Smaron of BBDO [Batten, Barton, Durstine & Osborn, an advertising agency retained by the Church], announcing that the station was ready to accept the telecast, according to evangelist **Stan Bass**, Caribbean regional director.

That was last summer. Barbados began airing *The World Tomorrow* in September, and "the response has been truly gratifying," said Mr. Bass.

In the last four months of 1987 the Barbados Office received 2,704 responses, mostly by telephone. "That was the best surprise we received in 1987," said the regional director.

Caribbean television responses for the year totaled 32,155. Trinidad's TT-TV led all other stations with an "incredible" 18,170 letters and telephone calls. The sec-

ond largest response came from Jamaica.

"Together, radio and television added 17,332 *Plain Truth* subscribers.

Mr. Bass also reported that despite a general softening of the economies in the region, income for 1987 was up 23.4 percent over 1986.

"Trinidad's economy was especially hard hit," he said. A new government tried to implement some very tough measures. "However, several territories had rather good tourist years."

SEP in Chile

Seventy-four youths from Chile and Argentina attended a camp in Icalma, Chile, Jan. 24 to Feb. 1.

The camp was in "an idyllic setting on a placid lake surrounded by seven volcanoes," said **Mario Seiglie**, camp director and pastor of the Santiago and Temuco, Chile, churches.

Activities included instruction in basketball, volleyball and soccer. The campers hiked to the top of a volcano, where they could see Chile and Argentina.

Alberto Sousa, pastor of the Buenos Aires and Ezeiza, Argentina, and **Salto, Uruguay**, churches, and **Luis Chavez**, pastor of the Bahia Blanca and Centenario, Argentina, churches, assisted with the camp.

The camp site was about five hours from Temuco.

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