

2 Ethnic hands unite to fight ethics issues

4 Remembering the law that gives freedom

8 How brethren in remote Labrador work to stay in touch

Church celebrates new status in Portugal, Italy

Registration brings benefits at banks and post offices, allows purchases in Church's name

After two years of preparation, the Church in Portugal is now registered as a foreign entity.

The Legal Office in Pasadena prepared the necessary documents, had them translated into Portuguese and filed them with the government in Portugal in the middle of 1993, said Norbert Link of the Legal Office.

As a prerequisite for obtaining registration, the government authorized the Church to publish the documents (called articles of constitution) in *Diaro Da Republica*, the Portuguese official newspaper.

Certificate of registration

In February the Ministry of Justice presented the Church with the certificate of registration, making the

Church legally registered in Portugal. According to Mr. Link, with registration come certain benefits, such as the right to open bank accounts or purchase buildings in the name of the Church, rather than in the names of individuals.

Carlos Tavares is the resident minister in Portugal.

Italy: registered as foreign entity
The Register of Legal Persons in Bergamo, Italy, conferred on the Church registration as a foreign entity in February and made the registration retroactive to Aug. 23, 1993, said Mr. Link.

Bank and postal accounts now can be opened in the name of the Church. Ministerial and employee vehicles can be registered in the name of the Church as well.

Mr. Link said there are some immigration benefits too, "although the government had already given us a preliminary status for granting visas for visiting ministers," he said.



Personal from...

JOSEPH W. TKACH

Passover: time of renewal, reflection

The Christian Passover is a special time of renewal of our union with Jesus Christ. Paul wrote of the wine and bread we drink and eat during this annual service: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?" (1 Corinthians 10:16).

As we eat and drink these symbols of Jesus' body and blood, we participate in our new life in him. Jesus told his disciples, "Whoever eats my flesh and drinks my blood remains in me, and I in him" (John 6:56).

This month, we will again be taking part in this special, intimate relationship with our Savior. It will remind us of what the supreme, holy God has done to save us from sin and death and give us righteousness and eternal life.

We are told in Hebrews 2:14-15, "Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death."

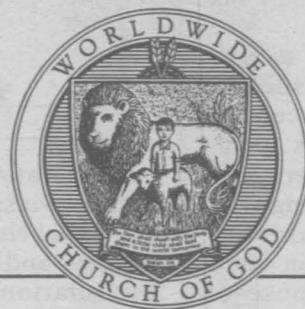
In his awesome love, God did all this for us while we were still sinners (Romans 5:8). We did nothing to earn it or warrant it. We were sinners, enemies of God (verse 10), utterly without hope and facing certain and permanent death.

God didn't owe us anything. Yet, his love is so great that he sent his only Son to ransom us, to rescue us from our own sinfulness, vanity and darkness.

All the credit goes to God. "For it is God who works in you to will and to act according to his good purpose" (Philippians 2:13). It is God

See Personal, page 3

The Worldwide News



VOL. XXII, NO. 6
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Why the Church Does Not Observe Easter

By J. Thomas Lapacka

While the Worldwide Church of God firmly believes in the literal, bodily resurrection of Jesus Christ, the Church recognizes that neither Jesus nor the apostles gave directions to observe Easter Sunday. The Scriptures contain no record of Christians doing so. Scholars trace Easter's pre-Christian origins to an ancient spring festival in honor of the sun.

Jesus instituted and instructed his followers to keep the New Testament Passover, also called the Lord's Supper (Luke 22:19-20; 1 Corinthians 11:23-26). By partaking of the symbols of unleavened bread and wine, we memorialize Jesus' sacrificial death on the cross for the sins of all humanity. "Do this in remembrance of me," Jesus said. By keeping the New Testament Passover, Paul wrote, we "proclaim the Lord's death until he comes." The tradition and teaching of the Worldwide Church of God is to observe religious festivals that have biblical precedent. The New Testament Passover is one of these. Jesus Christ and the apostles observed the biblical festivals, which focus on God's work of redemption for humanity.

Each year, by observing the biblical festivals, we memorialize God's great acts of salvation in history and celebrate the saving grace we enjoy through the life, death, resurrection and ongoing High Priesthood of Jesus Christ. The apostles continued to observe these days in honor and worship of our Lord and Savior after the crucifixion (Acts 2:1; 20:16; 1 Corinthians 5:7-8), and we follow their example. At the same time, the Worldwide Church of God respects the differences of belief among all Christian groups. While we adhere to and teach the biblical examples, we do not condemn others. Yet it is our rule of faith and practice to center our worship and exaltation of Jesus Christ on the direct biblical instructions and examples.

Plans for new church buildings announced, priorities explained

By Rick van Pelt

Many have asked for additional details about building local halls, particularly concerning the timing of purchasing these facilities.

Considering the financial constraints we are under, the first buildings either purchased or built will be in areas either paying exorbitant amounts of money in rent or where appropriate halls are not available.

Also, Church Administration will look for those congregations most active in sharing the new facilities with their communities through evangelistic efforts.

Congregations able to raise sufficient funds to offset the difference between rent and future mortgage payments will also be a higher priority than those not in the same position. As income allows, buildings will either be purchased or built.

Wherever possible, the Church will look for appropriate facilities already on the real estate market. Otherwise, halls will be constructed.

Facilities Services in Pasadena is designing three sizes of buildings. Each will have three or four variations of floor plans, along with several choices of color schemes. The minister, along with those in the congregation he might appoint, may then choose from the designs and colors.

The buildings are planned to be as cost-effective as possible, while retaining dignity and quality. Most of

the rooms are multipurpose. A classroom can double as a choir practice room, and another could double as a nursery, while a third could be a Sabbath school classroom.

During the week these rooms would be used for seminars, Spokesman Clubs and craft rooms.

Additionally, the main assembly hall would double as a gymnasium, dance floor or banquet facility. A kitchen is also planned. Restrooms, possibly with locker rooms and showers, would also be included.

Pastors would have offices and counseling rooms, and perhaps an area for baptisms. The remainder of the space will be taken up with a lobby, foyer, utility and storage rooms and a cloakroom. Parking would be planned on the site.

A number of concerns will also have to be worked out in each city, for example, the best location for construction or purchase. The future demographics of the area and the congregation, along with the long-term forecast of the real estate market and the crime rate in the area, will be addressed.

This building program is intended to solve a number of problems, but will also create challenges. The most important will revolve around funding, both in terms of purchase and construction, but also in terms of ongoing maintenance costs. So careful planning will have to be done in each area where we decide to proceed.

All members should pray that the finances of the Church will improve so that the needs of the many congregations can be adequately met.

Rick van Pelt is Facilities director.

Ethnic, religious hands unite to fight ethics issues

By Ruth Arnold

JERUSALEM—In secular society, belief in God is questioned. Morality is uncertain. On what do we base our decisions?

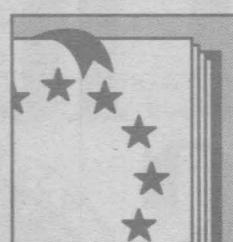
With the rapid increase of technological advances in fields such as genetic engineering, the need for moral and ethical guidance is apparent. Yet sadly, religious leaders have often been so busy disagreeing with one another on points of doctrine that they have had little common voice about the value and purpose of human life.

But now an attempt to do something about the social and scientific challenges we face is being taken. Jewish and Christian leaders from more than 90 countries met in Jerusalem Feb. 1 to 4 for a conference on Religious Leadership in Secular Society.

Some of the topics discussed were genetic engineering, quality and quantity of life, the family, autonomy and authority, and the search for spirituality in the modern world.

Julie Wilson and I of the British Office were invited to attend this conference, which was subsidized by research institutes in Israel.

Ruth Arnold is an editorial staff member in Britain.



European Diary

Cooperation in the discussion of such universal questions as scientific and social challenges is relatively new for Jews and Christians. All too often, the relationship between the two groups has been one of animosity.

For years many Christians held the Jewish people responsible for the crucifixion of Christ. Some even felt the holocaust was punishment sent by God for their rejection of his Son. Jews saw Christians as threatening and heretical.

Today, there is a search for reconciliation between mainstream Christianity and Judaism after years of division and blame.

Added to the desire for greater understanding, the pluralistic atmosphere of Jerusalem itself highlighted the need for Jews and Christians to ensure that arguments about doctrine did not overwhelm cooperation. Both must face the realities of a society racing ahead in scientific terms. There is much common ground.

So what agreement could there be among chief rabbis, Catholic bishops, Orthodox metropolitans from Eastern Europe and Quakers from the United States?

More than anything else, delegates discovered that what they had in common were some essentials—a belief in the one God, and a biblical understanding that humanity has a unique value because it was created in God's image.

On questions of caring for the elderly, the profoundly ill and how to address subjects such as religious education in a secular society, each found they had a great deal in common.

As one person put it, the atmosphere of mutual respect was based not on apologizing for one's own faith or asserting one's own belief by denigrating another, but by loving God enough to work together.

For those of us unused to hearing representatives of other faiths, per-

haps it is surprising to find many areas of agreement. For many delegates this was a first, too.

The choice is between reconciliation or alienation, according to Cardinal Joseph Ratzinger, a Catholic theologian. In matters of ethical and scientific debate, Jews and Christians should be united in representing the will of God before the world, he said.

Rabbi Irving Greenberg compared the secular reality facing religion today to a slippery slope. If those who teach the ethical standards of the Bible try to walk alone, they will fall. By holding each other's hands, we stand.

Of course, simply talking together does not solve world problems. On our flight home, a news broadcast reminded us of the continuing slaughter of human life in places such as Sarajevo. The need for the fullness of the kingdom, ushered in by the triumphant Jesus Christ, is as great as it ever was.

Our inability to change the entire world does not mean that we do nothing, however. It's been said that the only thing necessary for evil to triumph is that good people do nothing. So we do what we can.

To some extent, this conference was an attempt to lay aside differences of faith and speak about God in a world of disbelief and moral uncertainty, to help humanity face the social and scientific challenges that confront us all.

The Worldwide News



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Letters to the Editor

Letters for this section should be addressed to "Letters to the Editor." The editor reserves the right to use letters so addressed in whole or in part, and to include your name and edit the letter for clarity or space. We welcome your comments.

All she needs

I love your articles in *The Worldwide News* on trials and how God comforts us. Indeed, he does! I have definitely experienced that in my own life and God's deliverance, all within the past 2½ years.

Our 17-year-old daughter ran away, but is now a devoted daughter at age 20. An abusive marriage has now been restored thanks to a dear Worldwide Church of God minister.

Our 17-year-old son was into crime, drugs, alcohol and multiple sex partners. He left home this past February. He still loves his mom and will hopefully get it together.

As a result, I had a nervous breakdown and was diagnosed as a manic depressive.

God is my Provider and has seen to it that I get the help I need. God is my Protector and shields me from what I can't handle. God is my Comforter and sees to it that my needs are met. He makes required changes comfortable and I am appreciative.

Name withheld

What elohim means

Thanks to Ralph Orr for the article "You Can Prove What Elohim Means" in the Dec. 21 WN. This article has really helped my understanding on the truth of only one God.

Juanita Martin
Martinsville, Virginia

New minds for old

The article by Ruth Arnold, "Remember, They Sacrificed Their Lives for Peace" in the Dec. 7 issue, was outstanding.

The article aptly outlined the insanity of war and how desperately we strive to make something noble out of it. We have to do this because our minds would shatter if we saw it for what it really is.

Many courageously sacrificed their lives for peace. But aren't the words "fighting for peace" a contradiction in terms? Would not the phrase "cooperating for peace" make more sense?

May God speed the day we can trade in the insane mind that believes we can fight for peace, the mind that thinks we can kill for peace, for the mind that knows we can cooperate for peace. The day we can trade the

insane mind for the sound mind that God wants us to have.

Alana Baldwin
Phoenix, Arizona

Awake spiritually

Thank you for your "Personals" in *The Worldwide News* and *The Plain Truth*. I finally realized I had become complacent, almost to the point of stagnation, in my spiritual life.

I am not especially well-educated, nor am I very intellectual, so I fell into the trap of minimizing recent changes as being simply a matter of semantics. I missed out on the importance of what I was reading and hearing in sermons by dismissing much of it with thoughts that I never had those questions

anyway, so sometimes I didn't even pay all that much attention to the new answers.

But I have awakened finally, feeling spiritually stimulated such as I have not been in many years in God's Church. I am now feeling better equipped to approach the command to "prove all things" with less apprehension.

Name withheld
Texas

Through the mountain of trials

Poor Joshua. I'm sure he had the same trials that you [Mr. Tkach] could be said to have. I say, keep up the good work. Let us always see the truth from Christ's point of view—not man's. Thank you for going straight ahead, regardless. I hope we can all see the end of the tunnel straight ahead.

I've always said, the hardest mountain that man has tried to climb or go through is the one he has made out of a molehill.

Burr and Alma Greer
White Oak, Texas

"Into All the World..."

Your involvement in the Work produces fruit. In this column subscribers to the Work's publications and viewers of the *World Tomorrow* telecast express their views and opinions.

Spreading the word man to man

A guy in another cell asked me what I was doing. I told him I was reading *The Plain Truth*. He thought it was a biker book or something other than a Christian magazine. So he said, "Let me see it after you."

I gave him the issue and waited on him to say, "Hey man, I won't read this."

After about 15 minutes, he said, "Hey man, can I have the subscription for this magazine?" I said, "Sure."

Eddyville, Kentucky

Family discussions

I have recently discovered that two of my sisters receive your magazines and booklets. None of us knew the others were receiving it. We are all senior citizens. I am the youngest at 71 years old. We all love your magazine, *The Plain Truth*, and discuss it amongst ourselves. Our husbands are not interested, and neither are our children.

May God continue to bless your work.

Dublin, Irish Republic

Why he likes *The Plain Truth*

I am a 19-year-old boy and have received a copy of *The Plain Truth* from my friend to

practice my English. Very soon, however, I realized that it deals with the problems I am interested in, and that I agree with your opinions in many ways.

I would like to subscribe to your magazine and discover, with your help, the answer to the most common question in my life, which is, "Why?"

I want to know why something is good or bad, why I should do something and why I should not do something, why there is so much evil in the world although there are so many Christians, and so on.

Poland

Medicine against sin

As a Roman Catholic, I am open to the voice of the Christian from wherever it resounds, from whatever direction.

The Plain Truth brings down-to-earth common sense as well as fact issues that all Christians are geared to. Christ's message is for all. No one church has a monopoly on faith.

The Plain Truth is superb at addressing the big questions of environment, family and care for one another, and it does not fear mentioning sin. Sin seems to be put on a low profile or a back burner in some churches. Sin is potent and part of our human condition.

Sin is sin. Let's get back to basics. We all need a dose of the plain Christian truth.

Birmingham, England

Personal: a time of joy, gratitude and hope

Continued from page 1

who convicts us of our sinfulness and convinces us of our need for forgiveness and cleansing. It is God who initiates our desire to turn to him in repentance and faith. And it is God who gives us the strength to endure to the end.

He motivates us to continually renew our devotion to him and to make our calling and election sure. That's why we are to work out our salvation with fear and trembling (verse 12), because we know it is God who is at work in us, enabling and empowering us according to his good purpose.

Because we abide in Christ and he in us, we will bear fruit (John 15:16). But we cannot even claim credit for the fruit we bear. As Paul wrote: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

The righteousness of the saints is the righteousness of God; it is not their own righteousness. It is the fruit of the presence of God within them, not the fruit of their own efforts. And that righteousness comes only through faith in Jesus Christ (Philippians 3:9).

Through Jesus' sacrifice, we are enabled to come freely before the throne of God with great confidence. Paul wrote: "His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accom-

Although the Passover is indeed a sober time as we reflect on the suffering and death of our Savior, it is also a time of unspeakable spiritual joy, for our loving God has given us salvation through the perfect and willing sacrifice of his Son on our behalf.

With this in mind, I should take a moment to mention that sometimes we tend to go a little too far in making the Passover a mournful occasion.

It is, in one way, our most sober service. It is a time of deep reflection and sober recognition that we are in the presence of the holy God.

But we should also remember that on the night he was betrayed, Jesus told the disciples, "Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy" (John 16:22). God has now given his people that joy, and no one can take it away. Jesus is not still dead. He has been raised to life for our salvation.

Even as we remember the suffering and death of our Lord and Master, we also possess the deep joy, gratitude and hope God has given us in him. It is not wrong to smile, greet and talk quietly to one another before and after the Passover service.

In fact, it should be our greatest joy to enter into fellowship with Jesus Christ in this most special of

ways, and therefore with one another through him. Jesus said, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (John 6:54). Can anything be a greater cause for rejoicing?

Think of what God has done for us! Not only has he granted us the blessing of physical life, he has called us out of our worthless, self-oriented existence to make us partakers of the divine nature (2 Peter 1:4).

In his perfect love, he has redeemed us from our sins, washed us clean in the blood of our Savior and given us new life in Christ, in which we have no condemnation (Romans 8:1).

Jesus Christ is the perfect sacrifice for sin, the Lamb of God who gave himself once for all (Hebrews 10:10). What greater demonstration of God's love can there be than the life, death and resurrection of the holy One who gave himself for us, his brothers and sisters?

Let's partake of the symbols of Jesus' body and blood in deep reverence, with thanksgiving and joy for the riches of God's love and mercy.

Remember to pray for one another and for me, and to give thanks to God for drawing us closer to him and Jesus Christ through the Holy Spirit. Have a joy-filled Holy Day season!

Jesus is not still dead. He has been raised to life. Even as we remember his suffering and death, we also possess the deep joy, gratitude and hope God has given us in him.

plished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence" (Ephesians 3:10-12).

How glorious and wonderful is our calling and salvation in Jesus Christ! Through the unsearchable mercies of God, we have been made partakers of his perfect gifts and participants in the new life of the glorious age to come (2 Peter 1:4).

Three aspects of salvation are revealed by the Sabbath

The Sabbath is a celebration of salvation in Christ: our creation, our re-creation, the rest we have now

By Joseph Tkach Jr.

It is important to annually review certain topics and to help people understand the truth about the Sabbath in a balanced manner. When done properly, we gain a special appreciation for all that the Sabbath means to us.

When this is done properly, it is an effective way of dispelling silly rumors, such as that we are doing away with the Sabbath or doing away with the law.

We all know that the Sabbath began with the creation account, and that God's creation of humans is completed in salvation. The Sabbath portrays this overall picture.

Aspects of salvation

The Sabbath pictures three aspects of salvation. First, it reminds us of creation. God made the Sabbath as the completion of the work he had done. God did not rest for his own benefit, but for humanity's benefit.

The Sabbath was made for humans, Jesus tells us. Wild animals do not need to keep the Sabbath. The Sabbath pictures something available to humans but not available to animals, and that is fellowship with God—eternal life.

The creative week sets a pattern God told his people to follow. That is God's plan from the beginning,

even before sin entered the picture. Six days were for physical tasks; the seventh was set aside for a holy use.

Our physical labors are insufficient for the purpose God has in mind for us.

We need a day each week dedicated to worship and fellowship with God, and the seventh day reminds us that it is the Creator whom we are worshiping and sharing in. And the New Testament reveals that Christ is the Creator and the Lord of the Sabbath.

Each week, we put aside our physical labors, picturing the fact that there's more to life than this physical existence, which is dependent on food and clothing and shelter. We need a relationship with Christ, a relationship that involves sharing a special time.

Not only does the Sabbath picture creation, and that God is Creator of everything, it pictures that God has a special purpose for us in his creation.

That brings us to the second way in which our weekly Sabbath celebration pictures salvation in Christ: We Christians are a new creation, so the Sabbath pictures God's continuing creative work in us.

He is repairing the moral damage we have done to ourselves. Salvation is re-creation, a renewal, a rebirth, a fresh start. Christ is still a Creator, and we are his workmanship. The weekly Sabbath invites us to be more mindful of his spiritual work in us.

We put aside the distractions of this world to focus more on the spiritual sustenance we need—Jesus, the bread of eternal life. Love, which is the quality of godly life, and faith and hope are part of our Sabbath as we rejoice in what God is doing in our lives.

Of course, salvation is not yet completed, so the Sabbath also looks

forward to the time when our re-creation will be completed, when we will be given spiritual life everlasting. We were once in bondage to the physical limitations of this earthly life.

Now we enjoy some liberation from that, and we picture our future freedom by setting aside those concerns one day each week.

Eventually, we can set aside those concerns entirely, and our Sabbath celebrations look forward to that. Then, in the resurrection to life, every day will be a Sabbath, devoted to fellowship with God and his children.

Foretaste of eternal rest

Hebrews 4 concisely combines these past, present and future aspects of the Sabbath. Verse 4

Jesus is Lord of the Sabbath, and we express our faith in him as we celebrate the weekly Sabbath.

looks back at the first Sabbath. Verses 1, 6, 8-11 note that there is still opportunity for us to enter into God's rest and share in it. Verse 3 tells us that we enter that rest now, in this age, by believing the gospel.

Because there is a Sabbath-like rest in our future, we rest now as a foretaste of the eternal spiritual rest God will give us. Whoever enters God's rest by faith, verse 10 says, also rests from his own work.

We no longer try to find the meaning of life in physical labors—we know that eternal life is in Christ. We put aside our physical and material pursuits on the weekly Sabbath,

and trust in Christ to complete his creation in our lives.

The idea that all Sabbath-keeping is legalism is not accurate. It is sad that some have mistakenly thought that they were earning salvation by Sabbath-keeping.

We have had ministers and members among us who did not understand the Sabbath appropriately. They internalized a pharisaical perspective rather than a Christian perspective of Sabbath-keeping.

And it should be recognized that in many cases we have been partially responsible for that misperception.

Jesus is Lord of the Sabbath, and we express our faith in him as our Maker and Redeemer as we celebrate the weekly Sabbath. Obviously, our own feeble accomplishments do not save us, nor do they make us holy. Only God can do that for us when we have a living relationship with him.

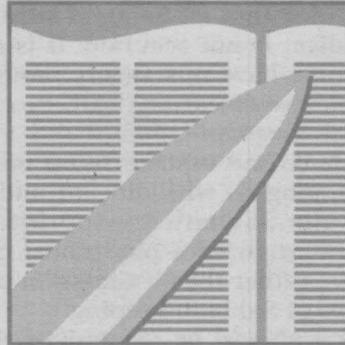
While we rest from our routine employment, it is certainly an appropriate time for Christian acts of caring. Let's keep Christ's example clearly in focus. It is the mind of Christ that we are to put on, and his example and his teaching are that it is lawful to do good on the Sabbath.

The Sabbath is also a day of evangelism. It is a day of spreading the good news of what a relationship with God is all about. It is a day of fellowship and bonding with fellow laborers in Christ as well as a day of collective worship of the almighty God.

The Sabbath is one of the distinctive doctrines we include in our Statement of Beliefs. Let's realize the Sabbath is a celebration of salvation in Christ: our creation, our re-creation, the rest we have now in our relationship with our Creator and the eternal rest that has been made possible by Jesus Christ.

Iron Sharpens Iron

so one man sharpens another.



Proverbs 27:17—As iron sharpens iron,

Why we delight in God's law

By Neil Earle

The Spring Holy Day season, with its profoundly meaningful symbols and observances, is an annual reminder of the need for our consciences to be tender, to be open and receptive to the truths Jesus Christ wants to teach us.

In the Garden of Eden God revealed his intention to give the supreme gift of eternal life as indicated by the presence of the Tree of Life in the garden (Genesis 2:16-17).

How differently it all turned out: "If Adam had lived according to the commandment he would have enjoyed free access to the tree of life.... Here in a nutshell is the sharpness of the human dilemma, and the depth of man's tragedy: were it not for sin the law would promote life (lead to and prosper life) in relationship with God" (*Word Biblical Commentary: Romans 1-8*, page 384).

The spring festival season, especially, with its commemoration of the death of Christ, reminds us of our commitment as a people to remember the "law that gives freedom"—the Ten Commandments as they are expanded and magnified throughout Scripture (James 1:25).

Perhaps no one better captured the importance of the Ten Commandments for Christians than did the apostle Paul in Romans 7. He left no doubt as to the importance of the spiritual law of God in his life: "So then, the law is holy, and the commandment is holy, righteous and good.... For in my inner being I delight in God's law" (Romans 7:12, 22). Paul described himself in verse 25 as "a slave to God's law" as far as his sincere spiritual intention. His graphic description of his human wrestlings to keep the spirit and intent behind the Ten Commandments helps us to understand repentance.

In Romans 7 God's law appears as James described it—a spiritual mirror, as a standard by which Christians measure themselves (James 1:23).

Neil Earle is international editor of The Plain Truth.

Paul knew that God's law defined sin. As he wrote pointedly in verse 7: "What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, 'Do not covet.'"

The law leads to the convicting knowledge of sin. The spirit and intent behind the Ten Commandments are the concrete manifestation of God's own character.

"The law itself and in its concrete stipulations is holy.... But the proposition that it is holy, just and good applies to every commandment. As holy, just and good it reflects the character of God and is the transcript of his perfection. It bears the imprint of its author.... As 'holy' the commandment reflects the transcendence and purity of God and demands of us the correspondent consecration and purity" (*New International Commentary: The Epistle to the Romans*, page 253).

National and personal benefits

The divine imperative, "that you may live and prosper," was revealed in all three sections of the Old Testament—the Law, the Prophets and the Writings or Psalms (see Luke 24:44).

This is seen in the summary statement of God's life-giving intention behind the law: "So be careful to do what the Lord your God has commanded you; do not turn aside to the right or to the left. Walk in all the way that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess" (Deuteronomy 5:32-33).

It is interesting that the word *Torah* from which we derive the English word *law* does not mean what many strict legalists seem to think. The Hebrew word for law, *Torah*, carries the meaning of "teaching" or a "course of instruction" rather than a stringent, onerous set of harsh injunctions (*Harper's Bible Dictionary*, page 1083).

That is what the *Torah* was for ancient Israel. It was an all-encompassing moral and ethical system from which fundamental precepts could be derived. When King David later exulted that God's law was a lamp to his

feet and a light for his path, this is what he meant (Psalm 119:105).

That same benign intention animates the Writings as well. But there the promise in the law was more personal, intimate, family centered: "My son, do not forget my teaching, but keep my commands in your heart, for they will prolong your life many years and bring you prosperity" (Proverbs 3:1-2).

The prophets amplified this tender love and concern inherent in God's intention behind the law. Jeremiah expressed it forcefully: "This is the covenant I will make with the house of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God and they will be my people."

"No longer will a man teach his neighbor, or a man his brother, saying, Know the Lord, because they will all know me, from the least of them to the greatest," declares the Lord. "For I will forgive their wickedness and will remember their sins no more" (Jeremiah 31:33-34).

Need for repentance

In the majestic utterances of the prophets the divine intentions of the law were a platform from which to preach repentance. The prophets were inspired to see that the problem inherent in law-keeping—the sinful nature Paul wrote about (Romans 8:3-5, 8-9, 12-13)—could be rectified by solemn and heartfelt repentance. A far more important part was played by Jesus Christ, "the Lamb of God, who takes away the sins of the world" (John 1:29).

Seen in this context, the *Torah* was a signpost to a new arrangement between God and his people we refer to now as the New Testament relationship between Christ and the Church.

As Paul explained to the Galatians: "Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe" (Galatians 3:21-22).

As we have seen, the problem with the Law, the Old and New Testaments confirm, was with human beings. As sinful creatures we were not and are not able to keep the Ten Commandments.

The law made that painfully clear and dramatically evoked our crying need for a Savior, a sacrifice for sin. This is a major reason the Worldwide Church of God commemorates "Christ our Passover Lamb" (1 Corinthians 5:7) every spring through the emblems of the bread and the wine, the symbols of the broken body and shed blood of Jesus Christ.

In that sense, then, Jesus was the end or ultimate purpose to which the law pointed (Romans 10:4). Spiritually speaking, he was and is the missing part of the equation.

The law, as a beautiful summary and concrete embodiment of God's holiness and character, thus served and serves three purposes: (1) It describes God's character, his standard of perfection; (2) It defines sin (1 John 3:4); and (3) It underlines by its holiness and sanctity our need for a Savior and living High Priest.

For these reasons, the Worldwide Church of God delights this Holy Day season, as it always has, in the law of God, summarized in the commandments and amplified throughout both Testaments.

Questions & Answers

FROM THE PASTOR GENERAL'S REPORT

Is it permissible for women to wear dressy slacks to Church services?

There are two considerations involved in this question. First, it is important for us to dress in appropriate attire when attending Sabbath services. We know that God is no respecter of persons and that he loves all people regardless of their income level, race, sex, ability to clothe themselves in fine apparel or any other such considerations.

However, the purpose of Sabbath services is to worship God, and we wear appropriate attire in order to show our honor, respect and love for him. The Church does not set strict standards by which people must dress, but asks that all members dress modestly and appropriately according to their means.

The second aspect to consider is whether it is inappropriate for women to wear anything other than

dresses or skirt outfits when attending Sabbath services. Of course, we are discussing cultures in which such attire is a normal fashion for women.

God's guidelines with regard to clothing and dress are general. God expects Christians to dress "modestly" (1 Timothy 2:9)—that is, in clothes that are not flamboyant and garish. Christians will not want to attract undue attention to themselves by wearing clothing that is provocative or outrageous.

By the same token, this does not mean that Christians should be drab, colorless or tasteless dressers. A Christian is to be a light to the world, an example of balance and good taste. Clothes should be appropriate for the occasion. And, as stated above, it is appropriate to wear nice clothes for Sabbath services out of respect for God.

However, fashions do change in varied times and cultures. During the

biblical period both men and women wore robes. The same is still true in some African nations. Also, there are special considerations to be taken into account. Health or cold weather could be factors that make it untenable for some women to wear dresses. Given the varied factors, it is clear that clothing styles are largely a matter of culture, personal taste and choice, so long as they remain within the bounds of appropriate modesty.

Therefore, it is acceptable for women to wear dressy slacks to services.

Some may argue that Deuteronomy 22:5 prohibits women from wearing pants. What this verse says is, "A woman must not wear men's clothing, nor a man wear women's clothing, for the Lord your God detests anyone who does this." This verse is addressing *transvestism*—the perversion of adopting the clothes and behavior of the opposite sex. Deuteronomy 22:5 does not refer to women wearing pants that were designed for women.

When the verse was written, both men and women wore robes. It is the

See Q&A, page 5

Seychelles members navigate rough seas

The Seychelles, a group of islands off the coast of East Africa, conjure up images of paradise: palm-fringed, white-sand beaches, steamy jungles, turquoise seas, multicolored flora and fauna.

Yet life is difficult for the average islander. Heavy taxes stimulate crippling inflation, and simple commodity costs are out of reach for many. Tourism—the island's main industry—is on the decline because of escalating tariffs. All is not well in paradise.

The islands, a republic within the British Commonwealth, are a multiracial, multiethnic society settled in the 18th century by freed and runaway slaves, pirates and British and French sailors.

Queen Elizabeth II granted independence June 29, 1976. Creole and English are spoken, and French is widely understood.

The Seychelles are served by the Church's East African suboffice in Nairobi, Kenya. My wife, Shirley, and I visited Church contacts there from Jan. 19 to 23.

Our brethren in the Seychelles are among the most remote of our scattered brethren. Ministerial visits are only once or twice a year (as budget allows), yet there is unabridged enthusiasm for the Church and

its activities. We have three members, and five are counseling toward baptism.

They meet each Sabbath to listen to taped sermons and to maintain contact with each other. They need our prayers and thoughts—that God may grant them encouragement in their spiritual isolation.

Conrad Berlouis, a member, and editor of the *Independent*, a nonpolitical weekly English newspaper, commented, "We look forward to more growth in the Seychelles church, and hence more fellowship with likeminded Christians." James Henderson.

Festival Updates

Canadian exchange rate correction

The Canadian dollar to U.S. dollar exchange rate is Can\$1 equals US\$0.70 to \$0.75. This updated exchange rate makes it more favorable for Americans to transfer to Canadian sites.

Jordan site costs lower

The 1994 Festival Planner listed the cost of attending the Feast in Jordan too high. The cost for the Jordan Festival site is \$1,795 per adult, \$1,255 for children ages 2-11, and \$390 for infants. This fee covers

airfare to and from New York, lodging at a five-star hotel in Amman, all meals and beverages, and tips, taxes and airport transfers. This fee also covers entry into all tour sites, such as the Dead Sea, Mt. Nebo, Jerash and a full day exploring Petra. The Feast group will also have a private audience with Queen Noor, wife of King Hussein.

Extensions to Israel or Egypt are available for an added fare. Ground packages at lower prices are also available for those who wish to book their own air travel to Jordan.

Honors for ministers, wives: 25 years and still ticking

Donald Traynor, a local church elder in the Philadelphia, Pennsylvania, East church, received a 25-year plaque Sept. 16.

During the southeast regional conference in Atlanta, Georgia, Jan. 4 to 6, the following were honored for 25 years of service to the Church: Tom and Adrienne Pickett, Harrisburg and Lancaster, Pennsylvania; Keith and

Renee Walden, Gainesville and Ocala, Florida; Ron and Rosemary Wallen, Jackson and Greenwood, Mississippi.

Allan and Edna Barr, Atlanta West and Carrollton, Georgia; Larry and Joanne Hinkle, Lenoir, Boone and Marion, North Carolina; Earl and Katrina Williams, Atlanta, Georgia, Northeast and East; and Richard and Onnie Thompson,

Buford and Athens, Georgia.

Coy Colbert of Postal in Pasadena received a plaque Jan. 13; David Dillingham of Computer Information Services, received a plaque Jan. 20; Herb and Ann Vierra, manager of the Television Department, received a plaque and watches Feb. 9.

How members are making a difference

MONTREAL, Quebec—Omerine Mallette, a widow, senior citizen and member who attends the Montreal South French-speaking church, decided to be a light and make a difference in her community. For the past eight years, she has served meals to two elderly people afflicted with Alzheimer's disease.

She received a commemorative medal for the 125th Anniversary of the Confederation signed by the governor-general of Canada. Rejean Vautour.

KANNAPOLIS, North Carolina—Marti Springer, a member who attends the Charlotte, North Carolina, church, is coordinator of trainable mentally disabled students at A.L. Brown High School. The program there received the state's Best Practices Award, sponsored by the Department of Public Instruction in conjunction with the U.S. Department of Agriculture.

The students work as part of their transition into employment in the food industry. Bob League.

Q&A: Dress

Continued from page 4

feminine or masculine style and design of the clothes that is in question, and such can be determined only by cultural norms.

In clothing, as in all other matters, God looks on the heart. It is not what is worn that is of ultimate importance, but the attitude of the wearer and his or her obedience to God's will. Every Christian's dress, whether male or female, should at all times reflect modesty and decorum appropriate to the given occasion.

Canadians mark 20th year

KINGSTON, Ontario—The Kingston and Smith Falls, Ontario, churches combined to celebrate Kingston's 20th anniversary Dec. 25. Ken Frank, the current pastor, read messages of congratulations from former ministers who could not attend.

Jon Kurnik, a former pastor, gave the sermon. After services brethren shared a potluck, games and fellowship. John McLellan.

Maltese musician cites colorful past and faith in the face of hardships

By Andrew Egan

BRAMPTON, Ontario—From the bomb shelters of war-ravaged Malta, to the cold confines of a monastery, to a prolific musical career with the most acclaimed performers of our century, to a collision with a drunk driver that devastated his dreams—Joe Micallef has weathered a remarkable life.

Born in 1928 in a serene Maltese village, Joe enjoyed a carefree youth on the tranquil Mediterranean island. But 1939 heralded a harrowing half-decade of global war that snatched the gaiety of Malta's children.

His parents encouraged Joe's musical interest by sending him to study with a musician who had been the dean of a university.

"Air raids or no air raids, I'll teach

you," proclaimed the dean. But after a few lessons, the dean advised Joe's mother: "This kid doesn't need music lessons—he's got it already! All we need for him is the instruments."

Joe's sprouting musical career almost died before it flowered. A monsignor persuaded his parents to devote their son's life to church. A monsignor brought 15-year-old Joe to a secluded monastery. "They blessed me and gave me a ring and told me I'm married to God now," Joe recalled.

Sequestered in a tiny room with no window, where he spent his days studying, Joe consoled himself that at least he ate generous meals there while most others in the country groaned with hunger. But the monotony and restrictions frustrated him.

Less than two weeks after arriving at the monastery Joe exploded. "I'm going crazy, I want to go home," he cried, tearing the hood off his head. The monks sent him away, labeling him a communist.

In 1943, after Joe placed first in a testing of 200 people, the government decided to train Joe in metallurgy (metal crafting). Joe became a skilled clarinetist and performed in Malta.

As a government gift-presenter to visiting dignitaries, Joe met many of the crucial figures of the war years including Queen Elizabeth II, British Prime Minister Winston Churchill and U.S. President Franklin Roosevelt.

In 1950 Joe immigrated to Canada. While continuing to work in the metal trade, he studied briefly at the Conservatory of Music in Toronto.

In the mid-1950s the Arthur Godfrey television show asked him to appear on one of its programs and sent him a train ticket to Hollywood. But a few days later a relative from Malta phoned to report that Joe's mother lay gravely ill.

Joe forsook the shot at television to visit his mother, reasoning, "There's always another chance if they really want me, right?"

But by the time he returned to Canada a few weeks later the television opportunity had slipped away. On top of that his mother died.

Yet Joe's reputation grew during the 1960s as he performed with artists Ronnie Hawkins and Stonewall Jackson. One song he wrote was performed by Guy Lombardo.

But he garnered meager rewards for his compositions. The half dozen hits he wrote only earned him about \$5 each. And he says other songs he wrote were copied by dishonest musicians.

Joe and his wife, Jean, began attending services in 1984. The following year, after wrapping up a jam session one Saturday night to drive home, Joe's car was struck head-on by a drunk driver. The years since have seen a slow recovery.

Joe hasn't played professionally for 10 years, but now he's living for a deeper purpose. Joe declares: "I want to thank God that I'm with this Church. I want to keep going this way now."

Andrew Egan attends the Brampton, Ontario, congregation.

**GEORGE & LESAWATKINS**

George and Lesa Watkins of Regina, Saskatchewan, celebrated their 40th wedding anniversary Dec. 5. They have three daughters, Carolynne, Janet and Karen; two sons, Sheldon and Robert; and seven grandchildren.

**LARRY & BETTY SHAMUS**

Larry and Betty Shamus of San Jose, California, celebrated their 40th wedding anniversary Sept. 12. They have five children and 13 grandchildren. Mr. Shamus is a local church elder in the San Jose church.

Anniversaries Made of Gold

**WILLIAM & WHITNEY MOVIUS**

William and Whitney Movius of San

Diego, California, celebrated their 50th wedding anniversary March 11. San Diego brethren honored them with a reception. The Movius have three children, Ed, Alice and John; and four grandchildren, David, Lisa, Carly and Christine.

**BOB & TILLIE CRANDALL**

Bob and Tillie Crandall of Lawton, Oklahoma, celebrated their 55th wedding anniversary Dec. 9. They have three children, five grandchildren and 18 great-grandchildren.

Obituaries

**MATTIE LEE**

LEE, Mattie B., 79, of Youngstown, Ohio, died Dec. 13 after an extend-

ed illness. She is survived by five daughters, Helen Coleman, Sabreen Akbar, Sandra Thompson, Beverly White and Cheryl Harper; three sons, William, Roman and James Butler; four brothers, Robert, Sidney, Ollie and Matthew Brown; two sisters, Edna Porter and Carrie James; 46 grandchildren; and 32 great-grandchildren.

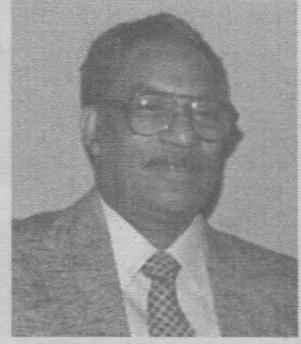
**BOB LORIMER**

LORIMER, Robert "Bob" Lester, 88, of Edmonton, Alberta, died Jan. 13. He is survived by his wife of 50 years, Dorothy; one daughter, Maureen Korzan; one son-in-law, Ken Korzan; three grandchildren, Rob, Cara and Stefanie; and one sister, Hazel Strong. Five brothers and four sisters preceded him in death.

DAVIS, Ricou Demetrius, 22, of Miami, Florida, died Aug. 2. He is survived by his father, Leroy Jr.; his mother, Sallie Britt Lee; his stepfather, Samuel Lee; his stepmother, Carrie; his grandmothers, Roxie Britt and Margaret Davis; five brothers, Gabriel, Greg, Ishman, Bruce and Ashley; and five sisters, April, Alberta, Armita, Cassandra and Robin.

BATES, Barbara, 64, of Haleyville, Alabama, died Feb. 5 of cancer. She is survived by two daughters, Belinda Hill and Cheryl Bates; two sons, Curtis and Wilford; her mother, Pearlie Miles; one brother, Owel

Miles; three grandchildren; and two great-grandchildren.

**HULEY DINWIDDIE**

DINWIDDIE, Huley Edgar, 66, of Milwaukee, Wisconsin, died Jan. 16. He is survived by his wife of 16 years, Eloys; five children, Stephanie, Vincent, Charnion, Phebe and Dominica; and seven grandchildren.

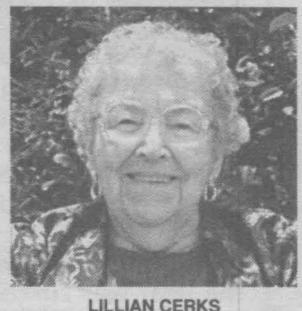
**ETHEL LEGGITT**

LEGGITT, Ethel, 79, of Butte, Montana, died Jan. 18. She is survived by her husband of 60 years, Cassie; two sons; one daughter; 15 grandchildren; and 20 great-grandchildren.

WHITED, Edward E., 65, of West Lafayette, Indiana, died Feb. 11 of heart failure. He is survived by his wife, Joy; one daughter, Nancy Dunbar; his mother, Floal; one sister, Rebecca A. Silvey; one brother, James; three stepchildren, Randy Huston, Gregory Huston and Lora Lewis; two grandchildren; four step-grandchildren; several nieces; one

**MARLYS STOUT**

STOUT, Marlys D., 55, of Ridgefield, Washington, died Jan. 30 of cancer. She is survived by her husband of 29 years, Allen; two daughters, Tamara Nickelsen and Julie; one son, Michael; her mother, Martha Jacobs; and one brother, David Jantz.

**LILLIAN CERKS**

CERKS, Lillian, 91, of Tampa, Florida, died Jan. 8 of congestive heart failure.

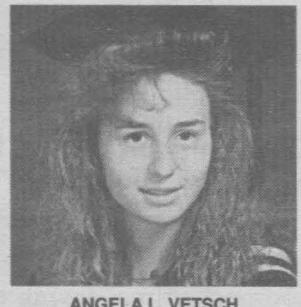
WHITED, Edward E., 65, of West Lafayette, Indiana, died Feb. 11 of heart failure. He is survived by his wife, Joy; one daughter, Nancy Dunbar; his mother, Floal; one sister, Rebecca A. Silvey; one brother, James; three stepchildren, Randy Huston, Gregory Huston and Lora Lewis; two grandchildren; four step-grandchildren; several nieces; one

nephew; and three great-nephews. Mr. Whited was a deacon in the Lafayette, Indiana, church.

**ELIZABETH MARKERT**

MARKERT, Elizabeth, 85, of LaPuente, California, died Dec. 30. She is survived by her son, Larry Peppins; three daughters, Eva Miller, Rose Burns and Kitty Mullen; and 15 grandchildren.

REWICK, David, 51, of Millington, New Jersey, died Oct. 9 of cancer. He is survived by his wife, Lucille; two brothers; and four sisters.

**ANGELA L. VETSCH**

VETSCH, Angela L. (nee Adam), 22, of Beaverlodge, Alberta, died Dec. 16 in an auto accident. She is survived by her husband, John, her father, Rodney, her mother, Daisy Atkinson, a sister, Tara, her grandmother, Minnie Adam, and aunts and uncles.

Resounding response to Aussie conference

By Aub Warren

GOLD COAST, Australia—"One of the most stimulating, encouraging and unifying ministerial conferences ever," said Rodney Matthews, regional director for Australia, Asia, New Zealand and the Pacific Islands, about the Feb. 20 to 24 event. Mealtimes resounded with conversation and laughter as 174 people representing 65 congregations in 11 nations enjoyed fellowship together.

"One of the exciting parts of the conferences now is that we have all the New Zealand, Asian and Pacific Island ministers and their wives come over, and that's added a lot to the conference," said Bruce Dean, Wollongong, New South Wales pastor. "It makes it quite exciting, and we're starting to get to know them and in some cases some of the unique problems they're facing in the ministry, which maybe I don't face in Wollongong."

The conference featured presentations from J. Michael Feazell, executive assistant to Pastor General Joseph W. Tkach; Joseph Tkach Jr., director of Church Administration; Greg R. Albrecht, *Plain Truth* editor; K.J. Stavrinides, an evangelist in Church Administration; Randal G. Dick, assistant director of Church Administration International; and Mr. Matthews.

Eight years later: Congregations in Italy build for future

By Cam Catherwood

Two groups of members in Italy have begun meeting on the Sabbath for regular Bible studies. Nov. 20 about 25 brethren met for the first service in Genoa, a port city on the Mediterranean. Dec. 18 another 34 brethren met in Turin for a Bible study.

Daniel Boesch, Milan and Vicenza pastor, also pastors these new groups. More than 300 people now attend services across Italy.

This fall more than 500 brethren will attend the Feast in Fiuggi, south of Rome.

The first church congregations in Italy were founded in January 1986, when breth-

ren began meeting twice a month in Milan, Rome and Catania. Since that time Sabbath services have been conducted twice monthly in Vicenza, a city near Venice in northeastern Italy.

Bible studies also take place in Florence, Ancona, Bari and Catanzaro.



Genoa Bible study Nov. 20



Turin Bible study Dec. 18

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March 3, 1994

ASSET TO CITY—The Pasadena Beautiful Awards Foundation recognized the Church for its grounds and gardens March 3. Alice Frost Kennedy, a Pasadena Beautiful member, described the grounds as "such an asset to the city." Pastor General Joseph W. Tkach, who accepted the award, recalled how the grounds were in a declining area of the city, but were "transformed into a paradise, a virtual garden of Eden," because of the vision of founder Herbert Armstrong.

Impact

PEOPLE, PLACES AND EVENTS



WIN-WIN DEAL—Signing an extended printing contract with R.R. Donnelley are (from left): Bill Landreth, Donnelley account executive, magazine group; Barry Gridley; Skip Dunn from Publishing Services; Robert Leveque, Donnelley vice president of the magazine group; and Bernie Schnippert. [Photo by Barry Stahl]

utive officer of Donnelley, the deal was finalized Feb. 24, when **Bernie Schnippert**, Media Operations director, signed the contract at a dinner in Los Angeles.

Over a period of time, the Church will receive two color work-stations, an electronic mass storage unit, a color proofing system, a color film setter, a color scanner and possibly a digital proofing device.

"Overall savings from just the contract itself," said Mr. Gridley, "will be between \$436,000 and \$643,000, based on paper discounts we'll receive over the next few years."

He added: "Additional savings from bringing in-house such services as generation of color film, color proofing and color separation—com-

bined with employee attrition—will increase this amount to close to \$1.3 million over a four-year term."

Also Feb. 24, the Church presented R.R. Donnelley Inc., which prints *The Plain Truth*, with the printer of the year award for 1993.

In 1992 the award was presented to Passmore International, our United Kingdom printer; in 1991 Donnelley received it.

New England singles will get their goat July 4

Singles from the Montpelier, Vermont, and Boston, Massachusetts, churches invite singles to celebrate Independence Day weekend (July 1 to 4) in the Connecticut River valley of Vermont and New Hampshire.

Activities begin Friday night, July 1, with hors d'oeuvres and snacks. Sabbath services will be followed by a goat roast with a medieval theme and dance featuring period music and a disc jockey.

Sunday will feature a morning singles seminar and an afternoon field day with swimming, games and horse and buggy rides, and a stocked trout pond. Monday will wind up events with a service project (carpenters, please bring some tools).

Cost for four days and three nights is \$100. This includes meals, lodging, entertainment and all activities except fishing.

Space is limited to the first 200 singles who apply, so send a \$20 deposit by April 25 to guarantee your reservation. Please make checks payable to Local Church Activity Fund—Montpelier, and send to **Chris Micale**, 29 Slaton Terrace, Woodstock, Vermont, 05091.

New York singles have a cruise you can use

CORNING, New York—The Elmira and Binghamton, New York, congregations will be hosts at a singles activity Memorial Day weekend, May 27 to 30. The event will be at the Watson Homestead near Corning in the wine country of the Finger Lakes region.

Guest speaker will be **Gene Hogberg**, *Plain Truth* world news editor. Activities will include Sabbath ser-

vices, Bible studies, a moonlight dinner cruise and dance with a live band on the *Kueka Maid*, a picnic with hot-air ballooning, swimming in a heated pool, winery tours and a visit to the home of Steuben crystals.

A three-day, three-night package includes lodging, 10 meals, the dinner cruise, hot-air ballooning, linens, snacks, picnic, swimming, winery tour—all for either \$175 with private bath or \$140 without private bath.

VISA and MasterCard are accepted. Please make checks out to Elmira Activity Fund and mail to **Sy Coro**, Box 1053, Corning, New York, 14830.

If you want a brochure, please call 1-607-962-3806. We are limited to 200 singles on a first-come, first-serve basis. *Oleh Kubik*.

Singles: Spend spring break by Chain of Lakes

WAUPACA, Wisconsin—Appleton and Green Bay, Wisconsin, singles are once again having their annual spring break activity May 28 to 30 at Camp Tamarack, by the Chain of Lakes.

Planned activities include a dance, a tour of the lakes on an old-fashioned paddle wheeler, Bible studies, a square dance and canoeing.

Details and registration forms will follow. Plan now for a weekend of fellowship and fun in a relaxing atmosphere. Only 130 singles can be accepted because of space constraints. *Dave Fischer*.



FROM OUR

Brethren Worldwide

From Labrador: 'Thanks for thinking of us'

Imagine you live in a place where winter can begin in late September and last till late May. Temperatures drop to minus 60 degrees Fahrenheit, with wind chills of minus 110 or more. There are just eight hours of daylight each day.

Snowfalls are heavy, six to nine feet, and some years you see snow every month of the year. To top it all off, the nearest gas station is a four-hour drive, and it takes eight hours of driving to reach civilization.

Members Bill and Beatrice Moyles and Anna Mary Chubbs, and co-worker Linda Granter live in this northeastern part of Canada known as Labrador. Larger than the state of Colorado, but with a population of just 29,000 people, Labrador is in a class all its own.

Though most of us would find the winter conditions challenging, our Labrador

brethren take it all in stride. "Last year we left on Sept. 27 for the Feast, and it was snowing," said Mr. Moyles. "When we were coming back we got caught in the worst snowstorm I've ever been in. It took us eight hours to travel 85 miles. Anyway, God was watching over us. We arrived home a day late, but safe."

Labrador's winters are contrasted by its summers, which last just two or three months. Daylight stretches to 20 hours and temperatures reach the 60- to 80-degree range. The area is known the world over for its pristine natural beauty and abundance of fish and game—a true unspoiled wilderness.

In this isolated northern land, contact with God's Church is especially appreciated. Labrador brethren, who live in the towns of Wabush

and Labrador City, are part of the St. John's, Newfoundland, congregation, more than 700 miles south by air.

They receive a weekly cassette recording of Sabbath services from St. John's. "The tape is very important to us as it keeps us in touch with our brethren and our minister, Mr. Chris Starkey, in St.



TRUE NORTHERNERS—Standing at the Labrador and Quebec border are (from left): Bill and Beatrice Moyles, Linda Granter and Anna Mary Chubbs.

John's," Mr. Moyles commented. "Mr. Starkey visits us about once a year. We get *The Worldwide News*, *The Plain Truth* and the *World Tomorrow* program on television."

"We also get together on the spring Holy Days. We take the Passover in my home every year," Mr. Moyles continued. "So if someone is looking for a different place for the Night to Be Much Observed, we have lots of room. The Feast of Tabernacles is the only time we get to fellowship with other members of the Church. We look forward to it every year."

Linda Granter added: "We are isolated here in Labrador. We meet every Friday night at Beatrice and Bill's and listen to the tape and discuss it."

"Being in the Church has helped me to understand people, and it is also teaching me a lot about myself—something I'd rather not know—but if I don't know, how can I change?"

A natural pioneer spirit and enthusiasm for God's way of life help these Christians cope with life in the north. Mrs. Chubbs

summed it up: "Being a Christian in Labrador is really exciting. We may be physically isolated, but spiritually I don't feel it. Thank you all outside for thinking of us here in Labrador." *Frank J. Burke*.

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