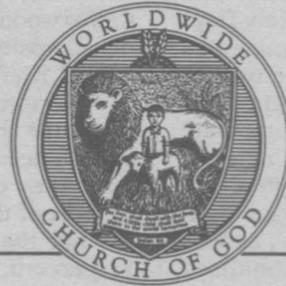


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The Worldwide News



VOL. XXIII, NO. 9
MAY 9, 1995

Ministers comment on Church teachings

'Members told me that it began to lift a weight from them that they had been carrying'

These are a few of the hundreds of comments received about the Church's doctrinal changes.

When I began to understand the implications of the new covenant and began preaching it here, members told me that it began to lift a weight from them that they had been carrying, trying to gain their own righteousness through their "works of the law" rather than through their faith in what Christ has already accomplished.

At the Passover this year and the first day of Unleavened Bread, there was noticeably a different spirit moving in our people. Members here are positive, hopeful and feel unified as never before. Many members have noticed and commented that the spirit at services seems to be more accepting, warmer and more joyful.

*Rick Baumgartner, pastor
Medford, Klamath Falls and
Roseburg, Oregon*

The essence of the new covenant is what Christ has done to set us free—taking us from slavery to freedom. And

our response is grateful devotion, loyalty and obedience as children of God.

The new covenant will never be fully understood without this perspective. So this is where I have begun in teaching others. We have nothing to fear from God, and so we can boldly allow his Word to confront, enlighten and change us.

Certainly there are many issues for us to study together. Being patient with one another is therefore of utmost importance. And in this area we are striving to do that.

*Ted Johnston, pastor
Grand Junction and Craig, Colorado*

Many have said they have a renewed interest in personal Bible study. They comment that their conversations with one another have

become more exciting because of the greater appreciation we have been given for what Jesus Christ has done (and is doing) in each of our lives, and for the Church as a whole. It has taken me a long time to study all of the

material we've been sent concerning the new covenant and related subjects. It is our hope that brethren everywhere will take the time to carefully read and deeply think with an open
See Comments, page 3

Members in Zagreb, Croatia

On the evening of May 2, Alfred Hellemann, pastor of the Hannover, Germany, church, received a telephone call from Mrs. Taubkin, a member living in Zagreb.

Mrs. Taubkin lives near the main train station in the center of the city and heard rockets fired into Zagreb by Croatian Serbs. The Serbs retaliated because of a military operation against Croatian Serbs along the highway connecting Zagreb and Belgrade. Five people were killed in rocket attacks. Brethren there would appreciate everyone's prayers.

Offerings worldwide reflect generosity, faithfulness

By Paul Monteith

Pastor General Joseph W. Tkach expressed his deepest thanks for the generosity of members worldwide for their offerings during the Festival of Unleavened Bread.

"The Holy Day offerings are a very important part of the Church's income, and are a voluntary expression of your love for Jesus Christ and support of his work through the Church," Mr. Tkach said.

"This world needs the gospel of salvation in Jesus Christ, just as we ourselves needed it, and we've been called to share that marvelous blessing with others. Your devotion in this way reflects your personal stewardship of the blessings God gives you. Thank you deeply for your generosity and faithfulness at this critical time."

In the United States, the offering was 19.5 percent less than last year but the per person offering was up 3.5 percent. "We are extremely thankful for the generosity of the members," said evangelist Joseph Tkach Jr., director of Church administration. "Thank you for your dedication to the work God has called us together to do."

Rod Matthews, regional director in Australia, said he was delighted and grateful for the dedicated commitment and generous offerings members gave at a difficult time for the
See Offerings, page 2



Personal from...

JOSEPH W. TKACH

Holy Days rekindle individual, collective commitment to Christ

On Thursday evening, April 13, we gathered to commemorate the death of Jesus Christ. We partook of the bread and wine that symbolize his broken body and shed blood, which he offered willingly on our behalf. This ceremony is the most sobering and meaningful time of the year for us.

It is a time to be deeply thankful for God's gift of salvation, made available to us through Christ's sacrifice. It is a time to consider our attitudes toward God, toward the Church, toward fellow Christians and toward the world around us. It is a time to recommit and rededicate ourselves to lives of service to God. It is a time to be completely and humbly willing to follow wherever God leads his people.

And it is a time, above all, for unity and goodwill and forgiveness and love in the Body of Christ, among the people of God.

The apostle Paul corrected the Corinthian church for the divisions and strife that unfortunately marred this special memorial ceremony among them. "I hear that when you come together as a church, there are divisions among you, and to some extent I believe it," Paul scolded. "No doubt there have to be differences among you to show which

See Personal, page 6

Oklahoma bomb blast: People feel helpless but anxious to help

By Paul Monteith

"As this ordeal continues we all feel like the walking wounded, there have been so many tears shed," said Don Lawson, regarding the bombing of the federal building there, April 19. Mr. Lawson is the pastor of the Oklahoma City, Oklahoma, church.

"While the bombing has left people feeling helpless, everyone here is anxious to help," he said. Church members made donations to the Red Cross, Feed the Children and several other charitable organizations aiding those families affected by the bombing. Members also gave food to a catering service that fed those involved in the rescue operations.

Andre Zick, associate pastor of the Oklahoma City church, said numer-

ous members served individually at a hospice, while others made blood donations and gave supplies to relief efforts. The church there is also exploring the possibility of helping with the clean-up.

"The outpouring of love, help and compassion brought tears to my eyes," said Mr. Zick's wife, Georgia. She said people waited in line up to five hours to give blood. Cars and vans were loaded with items to donate. "People were in a hurry to help."

"No members were injured by the bombing," Mr. Lawson continued, "but some of them have relatives or know of neighbors affected by this tragedy. It has been such a blow to the heartland of America and makes us look forward even more to the coming of the kingdom of God."

Offerings show members' hearts in the work

Continued from page 1

Church. The offerings for Australia (not the whole region), were down 2 percent on the first Holy Day and down 9 percent on the last Holy Day.

"With this indicator," commented Mr. Matthews, "we feel able to continue with our planned program for the year without further immediate adjustments. This includes a national promotion program for *The Plain Truth* to achieve higher circulation levels by the end of the year, as well as developing a more regionalised edition of the magazine."

In Canada, the spring festival season was observed in a spirit of generous giving, said Frank Brown, regional director there. "While attendance figures were down compared with last year, spirits were high, as were the per person offerings, up by almost 6 percent for the first Holy Day and just under 20 percent for the last Holy Day," Mr. Brown said. "The love and unity was evident everywhere. We in the Vancouver Office are deeply grateful for the members' liberality and would like to thank everyone who gave so generously."

Carn Catherwood, regional director for the French- and Italian-speaking areas, said the per person offerings broke records in Italy and Malta. "The total offering for Italy was up 13.4 percent, per person it was up by an encouraging 30 percent," he said. "In Malta the total offering was up 13 percent and the per person was up by 30 percent."

In Belgium the total offering was up 3 percent, the per person offering up 7.6 percent. In France the total offer-

ing was down 1.4 percent but the per person offering was up 13 percent.

"We were very excited by the increases, which show that the brethren are supportive of the direction the Church is taking," said Mr. Catherwood. "The new covenant trait of generosity is certainly visible."

Paul Kieffer, regional director for the German-speaking areas, said: "Despite the financial difficulties experienced by many of our members, they continue in their willing support of the work."

While the offering was down about 13 percent, the per person average was up over last year. "Although we

wish income was better so that we could preach the gospel more effectively, we remember the many faithful members and co-workers in the German-language region who give so generously," Mr. Kieffer added.

Bill Sidney, regional director in the Philippines, said that in spite of the difficult economic conditions that brethren here face, they gave generously out of love. Offerings were up 3.75 percent on the first Holy Day and down 3.27 percent on the last Holy Day. "These offerings clearly show that members' hearts are in the work. We appreciate our brethren, their generous offerings and their zealous sup-

port," he said.

In the United Kingdom, regional director Les McCullough, said that while attendance and offerings on the first Holy Day were down about 5 percent compared to 1994, the per person figure was up. "We are very grateful for the generosity and support shown by our brethren," he said. "On the last Holy Day, the offering was down 7.6 percent, but we expect the figure to be closer to minus 6 percent over 1994, after we add the offerings sent in through the mail."

At press time, *The Worldwide News* had not heard from the Netherlands or the Republic of South Africa.

Members in Japan assemble for Holy Days

TOKYO, Japan—Brethren living in the Tokyo area met at member Ethelyn Iina's home in Kawasaki for the Passover.

Four Filipinos, three Americans and two Canadians took the Passover. The service was conducted by Greg S. Smith, a local elder and director of Design and Publishing Services at Ambassador University, who was visiting Japan at the time.

Mr. Smith gave a Bible study on the first day of Unleavened Bread for 14 members and co-workers in his room at the Akasaka Prince Hotel in downtown Tokyo.

The brethren in Japan are pastored by Gil Llaneza from the Philippine Office, and they meet periodically throughout the year.

"We try to get together as often as possible on other occasions to listen to tapes or watch videotaped sermons," said Kevin Blackburn, meeting coordinator and Mr. Smith's host.



JAPANESE NIGHT—Members and co-workers in Japan meet for Bible study at the Akasaka Prince Hotel in downtown Tokyo. Far left, Greg S. Smith; front left, Kevin Blackburn.

Observing Passover in Czech Republic

By Alex Peck

TREBON, Czech Republic—Eight members kept the Passover in the southern Bohemian town of Trebon, whose origin dates to the middle of the 12th century.

Wilhelm Mandel, pastor of the

Munich, Germany, and Salzburg and Vienna, Austria, churches, conducted the service in the country home of one of the families. Mr. Mandel was accompanied by his wife, Ingrid.

Two Czech members were unable to attend because of unforeseen illness and the long distances involved.

"I was impressed by the unity of

the group, despite their diversity of backgrounds," remarked Mr. Mandel.

The Mandels traveled to Vienna to conduct services on the first day of Unleavened Bread.

Alex Peck and his wife, Eva, are members in the Czech Republic.

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.

Why live under the new covenant?

As a member of the Church for 28 years, I have often found the need to think deeply about God's way of life and the teachings of the Church.

Sometimes it helps me to simply write down what I believe. Such statements may not be doctrinally or theologically correct, but they help me get my thinking straight so that I am then in the right frame of mind to accept and better understand the Church's teaching.

I would like to share with you my "personal statement" regarding the new covenant. I asked myself the question: Why

should we want to live under the New Covenant? I answered as follows.

Some Christians have tried to live under a mixture of the old and new covenants. In so doing they have learned a great deal and have accomplished a lot. But now it is time to take a step forward in understanding what Christianity is all about. Living totally under the new covenant represents such a step.

We are now so thankful, so grateful, so appreciative of what Christ did for us, doing for us what we absolutely couldn't do for ourselves, that we want to follow him and do his will in whatever way we can, whenever we can.

Our debt of gratitude makes us want to serve him always. Thus we have become slaves of righteousness, slaves to Christ's way.

Outwardly it doesn't seem any different, but inwardly it's a whole new attitude. Now

we do what we do because we want to; are tolerant and considerate of others whoever and whatever they are; are not as self-righteous as we have been, but are more righteous toward others; are more "outward" and less "inward." It's all a matter of attitude, and attitude is everything with God!

I am enthused and excited about the new understanding and I am totally supportive of Mr. Tkach and all of those that God is using to lead us in this giant leap forward in our faith and understanding.

Gerald R. Wilson
Turlock, California

Excited by new teaching

If any member has doubts regarding the new understanding, do what Mr. Tkach suggested in his "Personal" in the Feb. 7 *Worldwide News* and read Galatians. It makes everything so clear.

This is as exciting as learning the truth some 24 years ago. My thanks to Mr. Tkach for being honest with us and not beating around the bush over these issues. God bless you and the work.

Isabel Ellis
Whangarei, New Zealand

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Comments praise new covenant teaching

Continued from page 1

mind about what we are being taught by Mr. Tkach. In this area it seems that one of the reasons a few people are having difficulty with the new covenant material is because they are simply not keeping up with their reading.

I think I've studied more diligently over the past several months (going all the way back to Dr. Stavrinides' tapes) than I ever did during my college days. Thankfully, God has given me understanding of the new material and I've been able to share much of it with the churches here.

One of the biggest benefits to our new perspective is the trend away from being judgmental of each other and of people "in the world." We had made a science out of separating ourselves from others, and our new understanding is similar to the effect of sunshine breaking through the clouds on a dreary day.

Mr. Tkach and his entire support team at headquarters are to be applauded for their steadiness even in the face of "enemy" fire. God knew what he was doing when he installed of us have been the beneficiaries of his courageous leadership.

The leading of God's Spirit is so evident in what we are being taught, and I'm convinced that this period of testing will result in a much stronger (albeit leaner) and wiser church, which is committed to our Savior and prepared for the work that lies ahead.

*Walter Neufeld, pastor
Milwaukee Central and
West Bend, Wisconsin*

The encouraging comments from our ministry all across the nation have been inspiring to my wife, Brenda, and me. It seems that each person had his or her own personal struggle in coming to understand what God is leading us collectively to know and do as his children.

Learning is painful; there is nothing easy about it. I used to believe, and preach, that the most difficult aspect of life was child rearing. I have now changed my mind. It is being a Christian.

Thanks to Mr. Tkach's leadership and relationship with God, we have been led by the Spirit of God to come to a deeper, richer, fuller understanding of what it is to be a Christian. This understanding appears to be wholly of the Spirit. When the veil is removed, all comes into place. Spiritual renewal is being worked out in a powerful and wonderful way throughout the church.

At Ambassador University we have some on the faculty (both lay members and ministers) who have not been able to see or accept the New Covenant understanding. The majority of the faculty, however, have and are deeply thrilled and excited about the new understanding. Some faculty and students have decided that they will work in active opposition. This is sad, but each person has to come to his or her own decision.

All of our children and their mates remain loyal to God's Church and work as it is administered by Mr. Tkach. I believe that by the early summer the Ambassador University community will all be of one mind once again, and we can go forward with the wonderful work that lies ahead. It is going to be a very large and exciting work, and I hope we can all grasp the vision and significance of it.

Our prayers and thoughts are with all of our brothers and sisters in

Christ—the ministry and the brethren. Please pray for Ambassador University. We love all of you and we know you love us.

*Michael and Brenda Germano
Ambassador University*

One of the lightbulbs that went on in my head was in discussing 2 Corinthians 3 with Richard Rice, assistant director of Church Administration. If we look at the Bible through the eyes of the Old Testament, we will be no different than the children of Israel (verse 14) and have a veil over our eyes and hearts.

Verse 15 says that "even to this day there is a veil." If we persist in approaching the Bible from the Old Testament, we will likewise struggle with not being able to understand.

When we allow the New Testament to become dominant and allow it to interpret the old, the understanding is given and lightbulbs go on.

Verse 16 is an important attitude we must have "when one turns to the Lord, the veil is taken away." I found that explaining this in a positive light helped to turn my mind around.

*Oleh Kubik, pastor
Binghamton and Elmira, New York*

I was chagrined by the fact that I had relegated Christ to a secondary position in my life, not in thought but in practice. It seemed I felt more comfortable talking about the Holy Days, unclean meats and the Sabbath than I did about Christ. Well, Christ has become my focus and everything else secondary, where it belongs, and I must thank God.

Serving God is our No. 1 task, his people (not ours) need us to be loving, understanding and courageous, but most of all positive with the truth that Christ is the head of the Church and guides Mr. Tkach for his purpose.

*Jeff Broadnax, associate pastor
Manhattan and Westchester,
New York*

I had been on a personal campaign for a couple of months preceding Mr. Tkach's sermon, in thought and prayer, to forgive everyone for any perceived hurts I had experienced by their actions. If we forgive, it's easier to believe in forgiveness.

Perhaps if we view others positively, it's easier to comprehend Christ's belief that people will respond positively when they perceive that he gives them acceptance and love.

Paul's teaching was so revolutionary in the minds of people of that day that he was beaten five times with 39 stripes, beaten with rods and stoned. If we look for the teaching that seems to stir up legalists today, we might find it to be Paul's teaching.

As far as Mr. Armstrong's contribution goes, we might consider that he wrote a letter from Palm Springs, California, in the mid-1950s urging us to put Christ in our sermons and in our writings. I think we must remember also that Mr. Armstrong was much opposed to "yardstick religion" in the late '70s and '80s when somebody was wanting him to "spell it out" to people.

*Norman Smith, evangelist
Dallas, Texas, East*

I am very enthused with the new understanding! It is like being converted all over again. Grace is the key. I am finally seeing it for what it really is. The law came by Moses, but grace by Jesus Christ. I was a minister of Moses, now I want to be a minister of Jesus Christ, and, as Paul

said, "to testify to the gospel of God's grace."

Relationships are starting to heal already, especially with nonmember relatives. Our newfound freedom is beautiful indeed. We no longer are walking around with a cloud over our heads wondering if we will make it.

*Dave Fiedler, pastor
Milwaukee West and Kenosha,
Wisconsin*

There can be no question this is pleasing in God's eyes. I would like to pass on the good news about the Passover service last evening. A deacon commented, "I expect we'll have less here this year since some have left for other groups." The opposite occurred. We had an increase this year over last!

*Lyall Johnston, pastor
Tauranga, Hamilton
and Rotorua, New Zealand*

I find our new understanding exciting and know that Christ is leading us to something better than we have ever known in the Church before. I know that we are also being positioned to be particularly effective in reaching people in this dying world.

I know that we're only a few months into the entire discussion and that we can't yet see where we will be. This is difficult for people. Perhaps it's time for us to walk by faith, really, as we've always said we did and taught we did. But I think we find that really a lot of people prefer to walk by sight.

But with Christ at the helm, there is no need for us to walk by sight. This seems to be a real turning point in the Church. I hate to see people walking away, as a few are doing in my areas, but the majority are strong and constant.

*Dennis Lawrence, pastor
Kingston and Smiths Falls, Ontario*

When I first heard the changes I was confused and bewildered and felt pretty much like I had been gut punched. My wife got a head start and was two or three issues ahead of me when she announced that she understood it clearly and felt strongly that Mr. Tkach was going in the right direction.

Although I teach at Ambassador University and two other universities, in addition to taking nine hours of doctoral classes and working with our three active sons, suddenly I had abundant time to study because I lived in a house divided.

I found scriptures that I did not know existed! The students and brethren I deal with who have accepted the new teaching seem to have a meek and teachable spirit, whereas some others are angry and hostile.

As I have come to understand what Mr. Tkach has been led to reveal to us, a great burden has been lifted and I have the greatest sense of peace I have had in 15 years in the Church.

*Neil Matkin,
Chair, CIS Department,
Ambassador University*

It has been a pleasure to work with such fine people concerning this matter of the new covenant, and I really do appreciate all who have preceded me in training the congregations in so many fundamentally sound approaches toward God and those he has appointed.

I feel that we are fundamentally on our way to growing in what God wants us to understand about contin-

ually magnifying the work of the Father, the Son, and the Holy Spirit in our lives.

*Jeff McGowan, pastor
Peoria, Macomb, Champaign and
Springfield, Illinois*

I believe God is leading this change, even though it is painful and some sadly are leaving. When things settle down I see a new enthusiasm emerging to sincerely work in the Christian community to bring God's saving gospel to the lost world.

*Tom Melear, pastor
Albuquerque and Santa Fe, New Mexico,
and Durango, Colorado*

I have come to see that, after reading and accepting Colossians 2:16-17 that the Sabbaths and Holy Days are shadows, and that Christ is the reality, that previously my faith was more in the shadows than it was in the reality that they pictured.

The faith I had was not directed toward Jesus Christ as much as I thought it was. So the past few weeks have helped in redirecting my faith toward the reality, Jesus Christ.

*John Moskel, pastor
Buffalo, New York, North*

A Bible study by Russell Duke, chair of the Theology Department at Ambassador University, brought more than 300 students in attendance, when in times past Bible study attendance was significantly less.

Our student leaders at Ambassador are also responsive. They are doing an outstanding job in the residence halls supporting Mr. Tkach and encouraging students throughout the campus community.

More students are studying and praying and proving with a positive attitude and approach. Many students continue to make a commitment through baptism to God's way of life.

*Stan Murphy
AU faculty*

As ministers of Christ, you would think that we would understand that we are ministers of the new covenant (2 Corinthians 3:6), not of the letter, but of the spirit. Some of these verses have been overlooked too long.

The confusion that many are facing is not over what we are now saying as much as it is from what we had so dogmatically said in the past. People need to be patiently and firmly instructed.

I foresee a new kind of growth within our Church as we are able to reach out with the true gospel, a message that many people need. Hopefully, we can contain our losses to a minimum, but I am convinced that God will bless us with new growth after this pruning period is finished.

*Fran Ricchi, pastor
Barrie and Muskoka Falls, Ontario
Cleveland, Ohio, East and West*

Good beats evil, grace beats law, Christ beats legalism.

*Jeff Molnar, pastor
Kalamazoo and Lansing, Michigan*

We were supposed to have a big-time walkout in Big Sandy, but there were almost 1,100 at services on the Holy Day. Passover in Tyler went well also. It was the most inspiring, uplifting and deeply meaningful Passover in my 46 years in the Church! It's like we have been asleep and have just awakened.

*Paul Smith, local elder
Big Sandy*

IRON SHARPENS IRON

so one man sharpens another.

Proverbs 27:17—As iron sharpens iron,



Taking back the night

By Paul Monteith

"I'll nick the carburetor parts for you," said a car mechanic to a group of his friends. (*Nick* being a British euphemism for stealing.)

Earlier the mechanic had told me about his hope of being a police officer and his volunteer work for the police force. Though his actions were a sad commentary on life, the incongruity was humorous: the unlawful redistribution of property by someone desiring to represent the law.

The young man didn't appear to notice this conflict in his life. His friends didn't see anything wrong with his offer to steal either, judging from their reaction—there was none. And they are not alone in their inability to determine right from wrong.

A survey of 1,200 people in Britain aged 15 to 35 revealed that two thirds of them cannot tell right from wrong. In all fairness, not all people over the age of 35 (some of them undoubtedly the parents of these young people) can tell the difference either.

What we find, as the sun sets on 20th Century Britain, is a society lost in a twilight of moral ambiguity, a place of soft-edged shadows where the distinction between good and bad is obscure, a place where people choose for themselves what is and is not acceptable.

It is a time like that in Ephesus during the days of the apostle Paul—a time in need of light.

Liberated from the darkness

While Paul doesn't provide any direct details about life in Ephesus in his letter to the church there, he does say that the followers of Jesus Christ were once part of the darkness. "All of us also lived among them [the unbelievers] at one time, gratifying the cravings of our sinful nature and following its desires and thoughts" (2:3).

Unbelievers, separated from God and without a moral center, lived as they pleased. They indulged in every sensual activity and continually lusted for more. Corrupted by deceitful desires they lost all sensitivity and their thinking was marked by futility. Such lives were filled with bitterness,

coarseness and excess (4:17-5:5).

Yet, out of this community, dead in its transgressions and sins, God called a people to "be holy and blameless." By proclaiming the gospel, Paul revealed to the Ephesians God's offer of redemption through the blood of his Son, Jesus Christ, "the forgiveness of sins, in accordance with the riches of God's grace" (1:4-8).

Those who believed were saved (2:7-10) and became "God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for [them] to do."

Because they had been redeemed by God and were now followers of Christ, Paul insists they no longer live as unbelievers do (4:17). "I urge you to live a life worthy of the calling you have received.... Live as children of light" (4:1, 5:8).

This light was not their own but Christ's. He is light. He now lived his life in them. Their lives, yielded to God, became the means by which a godly standard of human conduct could be measured.

While a lot of time has passed since Paul wrote his letter to the Ephesians, the world still needs people who are "created to be like God in true righteousness and holiness" (4:24).

The good news is that the gospel of Jesus Christ is being proclaimed. God is still rescuing people from this evil age. We who were held in sin's power have been set free and made alive in Christ by God who is rich in mercy and who loves us greatly. By grace we have been saved (2:4-5).

Like the believers in Ephesus we are now "fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (2:19-20).

While we rejoice over our salvation however, outside the household of God, people are living in darkness, with all its inherent hopelessness, misery and futility. Many have abandoned the institutions they once looked to for guidance, such as government and organized religion because, in spite of the policies and teachings, some within these institutions did not live up to the standards set.

George Carey, archbishop of Canterbury, said the Anglican church has lost its moral authority and must earn the respect of young people before it can influence them.

"Young people are questioning all things, they're finding out a morality for themselves," said Jo Elvin, editor of *Sugar*, a magazine for teenage girls, according to *The Observer*, Oct. 9. It is unclear who are the leaders or groups that will inform the post-church, post-absolute generation about morality.

Even though organized religion has lost its influence, those who follow Jesus Christ, whose lives have been transformed by his righteousness, can be the "leaders and groups" who set the standards in the post-absolute generation.

Lighting others' paths

This leadership will be gained not by what we say, but through the quiet, consistent behavior of self-controlled people who live to please God and are clothed with compassion, kindness, humility and patience. Such lives are a powerful witness and may win over those who "do not believe the word" (1 Peter 3:1-2).

We live this godly life because we understand the tremendous price Christ paid to redeem us—death on the cross. Grateful for his sacrifice and the grace and mercy God lavishes on us, we devote our lives to him. We love God, and because we love him we obey him, and share his desire that all people be saved and come to a knowledge of the truth (1 Timothy 2:4).

We, redeemed and followers of Christ, now have as our goal to make all our thoughts and actions an expression of love for God. Everything we do should be for his glory.

The mechanic and his friends—and society as a whole—are without a moral center. Yet, while they may not be ready to listen to the gospel, they may be influenced by the lives of upright people.

Therefore, if you have heard and believe the gospel of Jesus Christ: "I urge you to live a life worthy of the calling you have received.... Live as children of light."

Brethren suffering from environmental illness need respect, support

By Tim Reinagel

OLEAN, New York—It was almost 3:30 a.m. when member Tracy Schindeldecker awoke one frozen January morning near Spokane, Washington.

Tracy was sleeping on a glass surface, with no clothes, nor blankets. She tried to keep warm by placing glass jars of heated water around her. She and her husband, Dick, refilled them with hot water when they cooled. This was more comfortable than suffering the alternatives.

What caused their tragedy? Environmental Illness.

Environmental illness, EI, is also known as multiple chemical sensitivity, or MCS. In 1987 the U.S. National Academy of Sciences estimated 15 percent of Americans are affected to

some degree with EI/MCS. Dozens of members of God's Church are afflicted with it to the point they cannot easily attend services.

EI causes manifold reactions from numerous chemicals and naturally occurring substances.

Fragrances in perfumes, colognes, fabric softeners, detergents, hand soaps and hair sprays can be extremely volatile triggering agents for people with EI. To avoid these is to avoid the world. To live with them is to be in agony. Isolation is frequently cited by victims as their biggest trial.

"Those with EI will generally look healthy," said Judy Field, whose husband, Tom, attends the Worcester, Massachusetts, church. "For years I struggled to attend services. I would brave the exposures to cleaners, perfumes, traffic fumes and a lot more, to be with the brethren.

"One Sabbath I had to wear a bandage on my wrist because of an EI related symptom. The brethren were so sympathetic. I had something they could see—something

they could relate to," she added.

A cigarette 50 yards away can trigger asthma, migraines, disorientation, joint and muscle pain, physical and mental exhaustion or nausea. A passing car, fireplace burning, or the neighbor's fabric softener in the dryer can be just as bad.

Patrolling one's windows is common. An EI sufferer is always trying to get fresh air, and must run to close windows when something harmful is in the air.

I know this illness because my wife, Darcy, has it. Like Tracy, her sister, she is known as a universal reactor, one who reacts to just about everything, myself included. For more than three years her condition limited her to living in our kitchen. The rest of our home was physically sealed off from her.

Environmental illness victims lose their clothing, food, beverages, shelter and heat sources. It's hard for them not to lose their dignity too.

If you know someone with EI, your letters and prayers are needed.

People with EI need to be connected with loving members. God's children suffering with EI and other chronic illness need our respect and support as they courageously face life one day at a time.

Member versed in poetry publishes book

Bill Crumpler, a member of the El Dorado, Arkansas, church, has published a book of poetry titled *Hearts of the Fathers*. A copy of *Hearts* can be purchased for \$10, plus \$1 for shipping from Bill Crumpler, Box 1180, Camden, Arkansas, 71701. His home phone number is 1-501-231-5048. Mr. Crumpler intends to donate \$5 of each book sold to some aspect of the Church's work.

Tim Reinagel attends the Olean, New York, church and edits *The EI Home Companion*, a free monthly newsletter for the environmentally ill.

Questions & Answers

FROM THE PASTOR GENERAL'S REPORT

1. Is headquarters tearing down the foundation on which the Church was built?

We deeply appreciate your concern about the Church. We assure you that we fully understand that the foundation we build on is crucial. As Paul explains: "But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Corinthians 3:10-11). Scripture points out that Jesus Christ is the foundation—not speculative prophecy or adherence to the terms of the old covenant. Our emphasis on Christ is to assure that we are building on that one and only foundation.

2. Is sin the transgression of the law?

The King James Version of 1 John 3:4 calls sin "the transgression of the law." But sin is much larger than merely breaking the Ten Commandments, as some have read into the King James translation. Sin is the universal rebellion, pride and enmity of humankind toward God—our contrariness to God's will (Romans 3:9-23; 1 John 1:8-10; Psalm 51:5). The apostle Paul showed us that sin encompasses much more than individual acts of commandment-breaking (Romans 5:12-13). It is a condition, a state of being, not merely an action.

Notice how other major English versions of the Bible translate this verse—"Sin is lawlessness." (See the New King James Version, the Revised Standard Version, the New Revised Standard Version, the New American Standard Version and the New International Version.) To sin is to be in a state of lawlessness. Sin puts the sinner in a lawless condition.

Major modern English translations differ with the King James when translating 1 John 3:4. This is because the Greek text of 1 John has only a single word for what the King James translates as an entire phrase—"the transgression of the law." That word is *anomia*. Lexicographers define this word as lawlessness. The words "the law" and "transgression" simply do not appear in the Greek text. In 1 John sin is *anomia*, i.e., lawlessness.

The point that 1 John is making is that Christians should not be lawless. While they are under no obligation to the law of Moses (Acts 15:5, 9-11), they do obey the law of God. And the law they obey is ultimately defined by Christ and the new covenant, not by Moses and the old.

When we read 1 John 3:4 in context, we find that John is telling us to keep the commands of Christ. He explains, "This is the message you heard from the beginning: We should love one another" (verse 11).

John admonishes us not to be like Cain, the murderer who hated righteousness. He says, "Anyone who hates his brother is a murderer" (verses 12, 15).

How do we know if we are obeying the law of love? John tells us that, as Jesus laid down his life for us, "we ought to lay down our lives for our brothers" (1 John 3:16). Throughout 1 John we are pointed to Christ, not Moses, as our teacher and example.

In concluding his discussion of God's commands, John writes: "This is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. Those who obey his commands live in him, and he in them" (1 John 3:23-24).

As we have just read, those who

wish to live in Christ do not live lawlessly. They believe in the name of Jesus Christ, obeying his commands and loving one another.

3. Isn't teaching others not to keep the commandments wrong?

It most certainly is. The issue is not whether we are to keep commandments, but instead, which commandments are Christians to obey? We are to teach the commandments of Jesus Christ (Matthew 28:20). Two of God's most important commandments are to believe in Jesus Christ and to love one another (1 John 3:23).

The Ten Commandments of the old covenant (Exodus 34:28) are not the ultimate measure of Christian morality. Jesus said, "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven" (Matthew 5:19). It is easy to misunderstand what Jesus is saying here.

Did Jesus mean the Ten Commandments? Notice that Jesus did not say the commandments. He said these commandments. By these commandments Jesus meant the commandments he was giving his disciples in the Sermon on the Mount. These commandments are those that Christians, who live for the kingdom of heaven, should obey. One might obey the law of Moses to the letter. But to do so would not be keeping these commandments—the commandments Jesus gave in the Sermon on the Mount. To obey Christ's commandments—these commandments—one must neither lust nor hate. One must give to the poor, expecting nothing in return. One must turn the other cheek. These are but a few of the commandments of the Sermon on the Mount.

While Jews concerned themselves with what Moses and their traditions said, Jesus superseded that approach. He became the standard. In referring to both the law of Moses and the tradition of the elders, Jesus boldly proclaimed, "But I say to you" (Matthew 5:22, 28, 32, 34, 39, 44). And at the end of the Sermon, Jesus tells us that the wise person is one "who hears these words of mine and puts them into practice" (Matthew 7:24).

Matthew concludes his gospel with, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20). The orientation of the new covenant is to Christ and the cross, not to Moses and the tables of stone. The great sermon of the new covenant is not that preached by God at Sinai, but by Jesus Christ, God in the flesh, in his Sermon on the Mount. There he began to explain the laws of the new covenant.

4. Please explain Galatians 1:6-10: "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all."

Paul is defending the gospel he had already preached to the Galatians (verse 8). He calls that gospel the gospel of Christ (verse 7). That gospel is based on God's calling of

individuals "by the grace of Christ" (verse 6). We can know what "the gospel of Christ" is all about by reading the New Testament. For a detailed explanation of the gospel, see our booklet *The Gospel—Your Invitation to the Kingdom*.

5. What's the difference between the laws of the old covenant and the new covenant?

The old covenant laws guided Israelites in their relationships with God and between themselves. New covenant laws do the same thing for the Church. Behind both systems are the overshadowing laws of love for God and love for humankind.

Despite these similarities, there are significant differences. Whereas the requirements of the old covenant laws are often spelled out in great detail, the laws of the new covenant are often expressed as moral principles of attitude and behavior. For example, compare the purity laws found in Leviticus 11 to 15 with the Sermon on the Mount.

Throughout the history of Christianity, some have insisted upon the supremacy of the Ten Commandments, and as a result they have neglected the love-based standards of the new covenant. It is easier to avoid "breaking" the Sabbath than to deal with sins of prejudice, pride and envy.

The experiences of the first-century Church provide another illustration of the difference between the laws of the old and new covenants. The Church recognized that gentiles did not have to become Jews to come to Christ. Even Peter was free to live as a gentile (Galatians 2:14). Yet, gentile Christians were advised not to use their freedom in a way that would offend Jewish sensitivities (Romans 14:15-21).

Distinctively Jewish things were not required in a new covenant relationship with God. For example, the purity laws, of which food restrictions were but one part, were not imposed on gentile believers.

For those Christians enamored with any law, whether old covenant or new, Paul pointed out that no law can impart eternal life. Law cannot bring salvation. "If a law had been given that could impart life, then righteousness would certainly have come by the law" (Galatians 3:21).

Righteousness under the old covenant was measured by obedience to the old covenant law. By that measurement, no one is righteous, for all have sinned. Humankind by nature is sinful.

Righteousness does not come by law. Righteousness comes by faith. "God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead" (Romans 4:24).

Failing to understand that righteousness comes through Christ, Christians bewitched by legalism live as if they are under the old covenant (Galatians 3:1). They view their salvation in terms of old covenant blessings for obedience to the law instead of the new covenant law of faith.

Faith, grace, Christ and the Spirit do for the believer what the law cannot. They impart life.

6. Jesus said, "I came to fulfill the law; not one jot or tittle shall be done away until heaven and earth pass." Doesn't this mean that Christians are obligated to keep the law?

Before trying to explain a verse, it's important to quote it correctly. Accurate interpretation can only begin with accurate citation. In this case Jesus did not simply say, "I came to fulfill the law." He said, "Do not think I have come to abolish the Law

or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17).

Accurate interpretation also depends on a proper understanding of contexts. A text without a context is a pretext. To properly interpret a verse we must ask: What is the immediate context of the verse? How does the context affect the meaning? Failure to ask such questions leads to misinterpretation.

How do these principles apply to Matthew 5:17?

First, in correctly quoting the verse, we note that Jesus came to fulfill not simply the Law, but also the Prophets. Jesus did not specifically say he came to fulfill the Ten Commandments. Nor did he say he came to fulfill the Law alone. He came to fulfill the Law and the Prophets.

The Law and the Prophets are two of the major divisions of the Hebrew Scriptures. They include not only Exodus and Isaiah, but such books as Genesis, Judges, 1 and 2 Samuel and 1 and 2 Kings. Jesus did not come to abolish, but to fulfill all of these. Therefore, any explanation of Matthew 5:17 that limits itself to the Ten Commandments, the sacrificial laws or the overtly Messianic prophecies shows an incomplete understanding of Jesus' comments.

The historical context in which the Gospel of Matthew was written is also important. The book was written after the crucifixion. The veil of the Holy of Holies had already been rent. That rending symbolized free access to God through Christ. It abolished any need for the sacrificial system. It rendered the Sinaitic covenant old and obsolete. The old covenant had become an anachronism. Christ had shed the blood of the new covenant (Matthew 26:28).

Therefore, any explanation of Matthew 5:17 that ignores the end of the sacrificial system and the Sinaitic covenant, of which the Ten Commandments (Exodus 34:28) and sacrificial system were integral parts, is inadequate. When Christ delivered the Sermon on the Mount, he did so fully aware of the impact that his death and resurrection would have on the old covenant.

It is also important to note that Matthew 5:17 is stated within the context of the Sermon on the Mount. In the Sermon on the Mount, Jesus declares his authority over both the laws of the Sinaitic covenant and the tradition of the elders. In six antithetical statements, Jesus quotes either old covenant laws or traditions of the elders, following his statements with "But I say to you" (Matthew 5:22, 28, 32, 34, 39, 44).

By saying "But I say to you," Jesus claimed to be superior to both Moses and the law given through him. Jesus is now the authority, not Moses or the law. They pointed to him, and now he had come.

It is not adequate to claim that Jesus merely "magnified the law." While Jesus broadened and deepened some aspects of the law (such as adultery—see Matthew 5:27-28), other parts he set entirely aside (such as the "eye for an eye" teaching—see verses 38-42). In his teaching on divorce, he clearly revoked a permission Moses had given (verses 31-32).

How then should we understand Jesus' words, "Do not think that I have come to abolish the Law or the Prophets?"

The Law and the Prophets still exist. Nothing has disappeared from them, though many of the laws contained therein have no application today. Jesus taught that he fulfilled the Law and the Prophets. He was all that the Law and the Prophets ultimately pointed to. See Questions and Answers, page 8

Personal: rekindling commitment to the gospel

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of you have God's approval" (1 Corinthians 11:18-19).

Paul went on to warn the Corinthians: "Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" (verses 26-29).

Times of learning and testing

My beloved friends—and every one of you is beloved to me—these are trying times in God's Church. They are times of change, and change is always difficult in any context. They are times of new learning and new understanding, and letting go of long and dearly held assumptions.

They are times when our loyalty to the physical organization that represents the Church can be tested and perhaps even shaken. And they are times, unfortunately, when the love and warmth and tenderness of some has cooled toward others of God's people.

Could Paul's message for us be the same as his message for the Corinthians all those centuries ago? Let us pray not! He chided, "I have no praise for you, for your meetings do more harm than good" (verse 17).

Dear brethren, this is not a time for division, but for conciliation. It is not a time for separation, but for unity. It is not a time for condemnation, but for encouragement. It is not a time for harsh, hurt feelings, but for gentleness and faith. It is not a time for anger and bitterness, but for humility and patience. It is not a time to look to ourselves for solutions to whatever problems the Church may face, but a time to look to Jesus Christ, the living Head of the Church, to give us understanding and inspiration and help.

Earlier, to this same Corinthian congregation, Paul wrote, "God has called us to live in peace" (1 Corinthians 7:15). Of course, Paul gave this instruction in the context of a discussion about marriage, but the principle applies to the Christian life and to the conduct of the Church in general.

The way of life that God has made available to us thanks to the saving work of Jesus Christ should be one of peace, of mental calmness, of tranquility, especially between brethren. Oh, we'll have trials in the world, because the world as a whole rejects Jesus Christ and his way. But, as Jesus himself said on the night before his death: "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world" (John 16:33).

Earlier, Jesus told the disciples: "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends" (John 15:10-13).

Dear brethren, can we take to heart these deeply felt instructions from Jesus, which he gave just before his arrest, trial and crucifixion? Can we share with each other the tenderheart-

edness and mercy and forgiveness and toleration that transcend power struggles, hurt feelings, offenses over real or imagined wrongs, grumbling, rumors and personality differences?

Paul and Jesus' original apostles understandably started out at odds with each other in God's Work. Paul had been a virulent enemy of the Church, even hauling off Church members to imprisonment and execution! Yet, after Paul's conversion, he and James, Peter, John and the rest of Jesus' disciples found themselves preaching the same message to both the Jews and the gentiles.

They taught the forgiveness of sin through faith in the sacrifice of Jesus Christ. They taught the necessity to

Brethren, the sincere prayer of all of us here at Pasadena is for peace, for goodwill, for mutual forgiveness, and for unity in worshiping and serving God.

worship and obey God. They taught the need for God's people to love one another even as Christ had loved them and given himself for them.

Paul wrote about the "right hand of fellowship" that the original apostles extended to him upon seeing that he was preaching the true gospel, just as they were:

"They saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. All they asked was that we should continue to remember the poor, the very thing I was eager to do" (Galatians 2:7-10).

Our common goal

The apostles' common goal? To preach the gospel to all the world, to both Jews and gentiles, and to provide for the poor.

Is this not our common goal today, if we truly base our lives and our work on the Bible? Should this common goal not unite us and supersede personal questions, doubts about the wisdom of those God has placed in leadership positions, and desires for individual power and prestige? Should not the care and protection of God's flock, of the peace and unity that should characterize the Body of Christ, be uppermost in all our minds as Christ's ministers? When Peter adamantly confessed his love for Jesus, Christ replied, "Feed my sheep" (John 21:17).

As we commemorated Christ's death, we celebrated the closeness, togetherness, fellowship and friendship in which Christ's sacrifice unites us as brethren. That is exactly what the lonely, anguished people of this world need most—and God has blessed us with this unity in Christ! If Jesus were here, what would he do? He would be reaching out to everyone. If we have the concern and compassion of Jesus dwelling in us,

we will also reach out, especially to our brethren. The love of Christ inside us will always act that way.

Notice Paul's tender care for those he tried to reach with the truth of God: "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (1 Corinthians 9:22-24).

Notice that, for Paul, Christian outreach was not so much a matter of what we know as what we become. Paul was willing to tone down his differences and stress solidarity with the people he wanted to reach. He was willing to stretch, to change, to look at things differently, to stress points of likeness rather than points of difference.

We all know that there is much concern in the Church right now about our distinctives. "How are we different from everyone else?" brethren sometimes ask. The lesson from Paul's life is that we promote unity and peace and loving fellowship within the Church itself when we stress the beliefs, practices and ideals we hold in common, not when we demand, emphasize, and exalt our differences (even though we retain our differences, we understand that our differences are not to be the measuring rod of true vs. false Christians).

If there was ever a difficult audience to reach, it was the corrupt hierarchy and the religious zealots of first-century Jerusalem. Yet Acts 22 shows Paul trying to ease relationships with these very people. Under arrest, in Roman custody, and with the shouts of a mob assailing his ears, notice how Paul spoke: "Brothers and fathers, listen now to my defense" (verse 1).

"Brothers and fathers." Is that the way we would have chosen to address an audience out for our blood? Or would we have lashed out in anger and revenge and given them "a piece of our mind," especially since we had a Roman guard to protect us? Would we have lost their respect by using harsh words and a prideful attitude?

Paul made it easy for them to listen: "When they heard him speak to them in Aramaic, they became very

quiet" (verse 2). He spoke their language. He did not compromise the truth. But neither did he assail. He did not denounce. He did not condemn. Far from it. Paul tried to identify with them as much as he could.

Sharing a common faith

Brethren, can we not identify with each other and embrace each other and support each other in our common goal of preaching the gospel of salvation to the world and, where we are able, helping those less fortunate? Can we not, in peace, share our common faith in God and encourage each other to good works, as Hebrews 10:19-24 urges? Notice:

"Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds."

Brethren, the sincere prayer of all of us here at Pasadena, especially at this time of year, is for peace, for goodwill, for mutual forgiveness, and for unity in worshiping and serving God. Won't you join us in praying for these goals—and in acting to bring them about?

I pray for you daily, and thank you from the bottom of my heart for your prayers for me and all God's people. I love you and care for you deeply. Let nothing cause us to lose sight of the comforting truth that our foundation, our courage, our confidence and our faith are in Christ Jesus our Savior and Lord. He lives in us, and his Spirit leads us to love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

May this festival season rekindle our individual and collective commitment to the glorious gospel that Christ has committed to us in his mercy, and to the living faith in him that expresses itself in love.

Church Administration announces list of disfellowshipped ministers

By Joseph Tkach Jr.

It is with deep and sincere regret that we find it necessary to inform you that the following named persons, former ministers of the Worldwide Church of God, have been disfellowshipped from the Worldwide Church of God, and their ministerial credentials have been revoked.

The men listed below have either been notified of this change in their status or are in the process of being notified. To prevent further confusion among the congregation arising from the lack of knowledge regarding their status, we are advising you of their names at this time:

Colin Adair, Dibar Apartian, John Bald, Alton Billingsley, Tony Bosserman, Steve Buchanan, David Burson, Herbert Cisneros, Robert Dick, Roy Dove, Wayne Dunlap, Rob Elliott, Roger Foster, Jim Franks, Lambert

Greer, Vernon Hargrove, David Havir, Roy Holladay, Don Hooser, Doug Horchak.

Noel Horner, David Hulme, Bill Jacobs, William Jahns, Victor Kubik, Saul Langarica, Ellis La Ravia, Dennis Luker, Ken Martin, Burk McNair, Rand Millich, David Mills, Steve Moody, Dave Myers, Eugene Noel, Hadden Pace, Robert Peoples, Richard Pinelli, Camilo Reyes, Larry Roybal, Carl Sable, Dan Salcedo, Stuart Segall, Mario Seiglie.

Jim Servidio, Rex Sexton, Randall Stiver, Guy Swenson, Dick Thompson, Jim Tuck, Leon Walker, Larry Walker, Don Waterhouse, Gerald Waterhouse, Robin Webber, Ron Weinland, Lyle Welty, Gerald Weston, Dean Wilson, Doug Winnail, Ray Wooten, Warren Zehrung and Chuck Zimmerman.

The Church does not bear any ill will toward these ministers, and we pray that God will grant them repentance.

Announcements

BIRTHS, ENGAGEMENTS, WEDDINGS, ANNIVERSARIES AND OBITUARIES

PEARCE, Corey and Lori (Swenk) of Monroe, Louisiana, boy, Logan James, Feb. 4, now 2 boys.

PHILLEY, Dale and Mary (Fulmer) of Columbus, Mississippi, girl, Beverly Nicole, Jan. 29, now 1 boy, 1 girl.

RICKARD, Tim and Michelle (Cowan) of Fort Worth, Texas, girl, Alexandria Michelle Ann, Jan. 2, first child.

RIEMEN, William and Jenny (Atkinson) of Chantilly, Virginia, boy, Eric William, March 28, now 1 boy, 1 girl.

SMITH, Dale and Barbara (Bond) of Birmingham, Alabama, boy, Micah Exavier, Feb. 12, now 1 boy, 1 girl.

SPEARMAN, Jonathan and Felisa (Ford) of New Haven, Connecticut, girl, Kenya Latrece, March 10, now 1 boy, 1 girl.

TELESCA, Jeffrey and Marianne (Van Warmerdam) of Big Sandy, boy, Troy Nelson, March 9, first child.

TOOKE, Scott and Sandra (Edge) of Bunbury, Australia, boy, Cory Adrian Lachlan, Feb. 15, first child.

VOISICH, Edward and Ruth (Lengieza) of Long Island, New York, girl, Rebecca Nicole, Dec. 29, now 1 boy, 1 girl.

WALKER, Josie Ann of Pennington Gap, Virginia, boy, Dakota Ryan, Feb. 22, first child.

WIENS, Scott and Hedie (Barton) of Big Sandy, girl, Jessica Lauren, Dec. 27, now 2 girls.

Engagements

Mr. and Mrs. Ralph Helge are happy to announce the engagement of their daughter Kristine Helen to John Raymond Thomas of Colton, California. An August wedding in Pasadena is planned.

Maxie and Donna Jonas of Kendalia, Texas, are pleased to announce the engagement of their daughter Kim Annette to Nathan David Cartwright, son of Jerry and Janice Cartwright of Boerne, Texas. A July 29 wedding in Boerne is planned.

Darwin and Janet Nelson are pleased to announce the engagement of their daughter Juliet to David Brown, son of Ron and Carol Brown of Allen, Texas. A Sept. 23 wedding is planned in Fayetteville, Arkansas.

Art and Alice Bourelle of Prince George, British Columbia, are pleased to announce the engagement of their daughter Gina Marie to Eric John Krebs, son of Joseph Krebs of Edmonton, Alberta, and the late Valerie Tonhauser-Loewen. A July 9 wedding is planned in Edmonton.

Mr. and Mrs. Donald Martin of Coraopolis, Pennsylvania, are delighted to announce the engagement of their daughter Jacqueline to Marc Carl of Ossining, New York. An August wedding is planned in Beaver Valley, Pennsylvania.

Lloyd and Shirley Bramley of Mount Gambier, Australia, are delighted to announce the engagement of their daughter Karen to Roland Huber, son of Fred and Beth Huber of Melbourne, Australia. An Oct. 1 wedding is planned.

Weddings



MICHAEL & DEBBIE BEST

Debbie Shield Brittain, daughter of Mr. and Mrs. Keith Brittain of Jacksonville, North Carolina, and Michael L. Best, son of Linda Best of Mount Olive, North Carolina, were united in marriage June 19. The ceremony was performed by the bride's father, pastor of the Wilmington and New Bern, North Carolina, churches. Kara Brittain, sister of the bride, was maid of honor, and Don Smith was best man. The couple live in Fayetteville, North Carolina.



EDDIE & CHARLENE LEWIS

Charlene Kay Thomas and Eddie M. Lewis were united in marriage Jan. 14 in Amarillo, Texas. The ceremony was performed by Shorty Fuessel, pastor of the Amarillo church. The couple live in Big Sandy.



THOMAS & CHERYL DUNN

Cheryl Lynne Webb, daughter of Clarence and Linda Webb of Statesville, North Carolina, and Thomas Diack Dunn, son of Edward and Carol Dunn of Ligonier, Pennsylvania, were united in marriage March 18. The ceremony was performed by Edward Dunn, the father of the groom and a local church elder in the Indiana, Pennsylvania, church. Sarah Ferzola, sister of the bride, was attendant of honor, and Mark Brawner was best man. The couple live in King, North Carolina.



DARREN & ADRIENNE MCGHEE

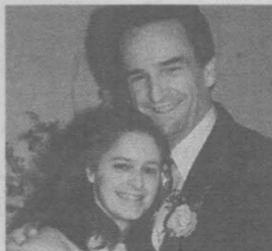
Adrienne Lee MacDonald and Darren Brian McGhee of Gold Coast, Australia, were united in marriage Jan. 8. The ceremony was performed by Cliff Worthing, assistant pastor of the Hobart, Australia, church. Lesley Blenkiron, Simone Worthing and Marie Scarpari were matrons of honor, and James McGhee, Jamil Afionni and Robert Smith were groomsmen. The couple live in Brisbane, Australia.



PHILLIP & GAY VILLEGAS

Phillip A. Butler Villegas of Dix Hills, New York, and Gay B. Dingle of Uniondale, New York, were united in marriage Aug. 22. The ceremony was performed by Steve Botha, pastor of the Manhattan and Westchester, New York, churches. The couple live in New York.

Brian John Ross and Maree Teresa Dorman, both of Brisbane, Australia, were united in marriage April 23. The ceremony was performed by Gary Harvey, pastor of the Caboolture, Australia, church. The couple live in Brisbane.



JERRY & PAULINE CENTER

Pauline Karen Mills, daughter of David and Catherine Mills of Dundee, Scotland, and Jerry Keith Center, a local church elder in Reno, Nevada, were united in marriage Dec. 25. The ceremony was performed by Hugh Wilson, pastor of the Reno church. The couple live in Reno.



MICHAEL & JULIE WIRTH

Julie Rae Rissinger, daughter of Mr. and Mrs. Warren Rissinger of Silver Springs, New York, and Michael Anthony Wirth, son of Mrs. Leonard Jakubowski of Arcade, New York, were united in marriage Nov. 20. The ceremony was performed by George Hart, pastor of the Buffalo South and Olean, New York, churches. The matron of honor was Lisa Blackstock, cousin of the bride. The best man was Joseph Wirth, brother of the groom. The couple live in West Seneca, New York.



ALFREDO & ALEJANDRA ARBOLEAS

Alejandra Janette Riquelme, daughter of Mr. and Mrs. Luis Riquelme of Santiago, Chile, and Alfredo Jose

Arboleas, son of Mr. and Mrs. Alfredo Arboleas of Mendoza, Argentina, were united in marriage Jan. 15. Cheryl Howell was maid of honor, and Javier Riquelme was best man. The couple live in Mendoza, Argentina.

Anniversaries



BOB & GLADYS WILSON

Bob and Gladys Wilson of Bendigo, Australia, celebrated their 45th anniversary March 4.



WARREN & NORMA RISSINGER

Warren and Norma Rissinger of Silver Springs, New York, celebrated their 35th anniversary Jan. 10. They have two children, Joel, associate pastor of the Springfield, Massachusetts, and Hartford and New Haven, Connecticut, churches, and Julie Wirth; a daughter-in-law, Karen; a son-in-law, Michael; and two grandchildren, David and Raechelle.



ROSAIRE & THERESA GIROUX

Rosaire and Theresa Giroux of Savannah, Georgia, celebrated their 35th anniversary April 23. They have three sons, Larry and his wife, Eileen, Tony and his wife, Gerry, Michael and his wife, Carol, an adopted daughter, Donna, and eight grandchildren.



DICK & LOUISE BAXTER

Dick and Louise Baxter of Evansburg, Alberta, celebrated their 30th anniversary May 8. They have three children, Bob and Jean Baxter and Linda Figart; a son-in-law, Scott Figart; and a grandson, Brock Figart.



GERRY & GLADYS FONTAINE

Gerry and Gladys Fontaine of Moncton, New Brunswick, celebrated their 25th anniversary Nov. 22. They have two children, Gery-Ann and Galen.



BILL & DOROTHY GANGL

Bill and Dorothy Gangl of Sweet Home, Oregon, celebrated their 40th anniversary March 12. They have a son, Craig; a daughter, Judy; a daughter-in-law, Kathy; a son-in-law, Ray Berke; and four granddaughters, Jessica, Tabitha, Diamond and Ashley.



RETUS & BARBARA SCHEID

Retus and Barbara Scheid of Eugene, Oregon, celebrated their 40th anniversary Feb. 12. They have three sons and three daughters-in-law, Michael and Debbie, Mark and Elizabeth, and Kevin and Debbie.



ERIC & JENNY BEST

Eric and Jenny Best of Havelock North, New Zealand, celebrated their 30th anniversary April 3. They have five children, Rachel, Peter, Jonathan, Jennifer and Kristine; and a son-in-law, Janson Krause.

Anniversaries Made of Gold



GORDON & ELEANOR JONES

Mr. and Mrs. Gordon Jones of London, Ontario, celebrated their 62nd anniversary March 18. They have three sons (two are deceased), five grandchildren and six great-grandchildren. Mr. and Mrs. Jones are a deacon and deaconess.

Obituaries



EVELYN JACOBSON

JACOBSON, Evelyn, 76, of Phoenix, Arizona, died April 7. She is survived by two sons, Ervin and his wife, Doris, and Al and his wife, Karol, members of the Vancouver, Washington, church; and a daughter, Rozanne Arnold, a member of the Minneapolis, Minnesota, North church and her husband, Paul Sr.

SHAKES, Ivy Pretoria (Tora), 94, of Wellington, New Zealand, died April 6.



IVA GRIMES

GRIMES, Iva Mae, 85, of Marysville, Michigan, died Feb. 11 after a long illness. She is survived by her husband, Estel E., a daughter, five grandchildren, five great-grandchildren, a sister and a nephew.

KARR, Flora Humphrey, 84, of Belle, Missouri, died Feb. 24. She is survived by her husband, Thurston; four sons, Robert, Harold, William and Roy Humphrey; three daughters, Marilyn Luechtefeld, Jane Luechtefeld and Janet Abernathy; a stepson, Wendell Karr; a stepdaughter, Joy Flaughar; 22 grandchildren; six stepgrandchildren; 25 great-grandchildren; and six step-great-grandchildren. She was preceded in death by an infant son, James Raymond, her first husband, D.E. Humphrey, and a great-granddaughter.

ABSTEIN, William Russell, 81, of Ocala, Florida, died March 23, from complications with pneumonia. He is survived by his wife, Edith; three daughters, Elizabeth Shipp, Teri L. Fine and Joan A. Osborn; three sons, W. Robert, Walter R. and John

Dale; 11 grandchildren; and seven great-grandchildren.



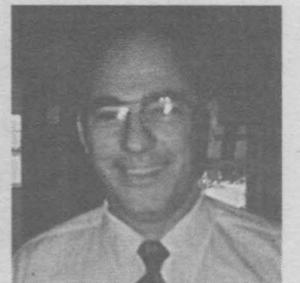
TED TOKARSKI

TOKARSKI, Ted, 83, of Watrous, Saskatchewan, died March 25. He was preceded in death by his wife, Anne. He is survived by a daughter, Marjory, a son-in-law, Bill, and two grandsons, Mark and Adrian.

WAY, Alice, 78, of Dayton, Ohio, died Feb. 17. She is survived by a brother, Jesse McCombs; and three sisters, Ina Coleman, Clara Sims and Carrie Dale McCombs. She was preceded in death by her husband, William.

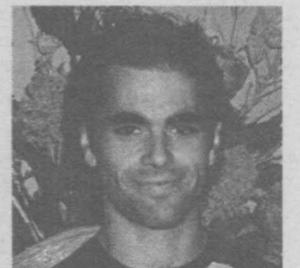
The Storey family and grandmother, Helen Field, thank the brethren locally and worldwide for the many expressions of sympathy in the loss of their son Shawn. It is most appreciated to have such a huge family comforting them.

RICHARDSON, Linward A., 78, of Brown Summit, North Carolina, died March 30 of cancer. He is survived by two sisters and many nieces and nephews, including the Herman Richardson family.



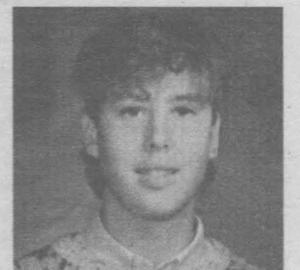
DALE AMYS

AMYS, Dale P., 53, of Superior, Wisconsin, died Feb. 21 of cancer. He is survived by his wife, Joy; a daughter, Diane; his mother, Cecilia; three brothers, Arthur, Ronald and Gerald; and many nieces, nephews and other relatives. He was preceded in death by his father, Alex, and brother Herbert.



BRAD MCLAIN

MCLAIN, Brad Alan, 22, of Mulino, Oregon, died March 17. He is survived by his wife, Claudette; two children, Renae and Bradon Michael; his parents, William and Tamera Whiteaker; three brothers, Darran, Paul and Thomas; two sisters, Tara Colleen and Teah-Tephi; and many nieces and nephews.



MICHAEL COOK

COOK, Michael E., 21, of Baltimore, Maryland, died March 6. He is survived by his parents, Jon and Ginnie Cook; a brother, David; two sisters, Beverly and Lisa; and his grandmother, Chestine Cook.

Anniversary reminders...

The Worldwide News prints anniversary announcements for those married 25, 30, 35, 40 or 45 years, and "Gold" announcements for those married 50 years or longer. Include the first names of the husband and wife, their Church area, the anniversary date, and the number of years of marriage. Names of children and grandchildren may also be listed. The Worldwide News does not print anniversary announcements with personal messages.

Update

NEWS OF PEOPLE, PLACES AND EVENTS

25 years of service commemorated

Garvin Greene, pastor of the Harrogate, Knoxville and Morristown, Tennessee, churches, and his wife, **Sandee**, received a plaque commemorating 25 years of service to the Church in April.

John Larkin, pastor of the Grafton and Narrabri, Australia, churches, and his wife, **Fiona**, received a plaque for 25 years service in March.

L.A. church to celebrate its 35th

LOS ANGELES—The congregation here celebrates its 35th anniversary Aug. 26. Church services will begin at 3 p.m. at the LAX Doubletree Inn near the Los Angeles International Airport.

Services will be followed by a catered dinner, dance and slide show. Everyone who wants to join in the celebration is invited. Many ministers and charter members plan to attend.

The cost of the dinner is \$30 before July 15, and \$35 thereafter. Parking at the Inn is \$5 (or \$9 for valet service). Rooms at the Doubletree begin at around \$79 a night.

Checks for the dinner should be made payable to "Los Angeles Church 036" and mailed to **John Graham**, Box 2791, Gardena, California, 90247-0791.

For more information contact **Jack** or **Gail Kessler** at 1-310-474-1709, or write to them at 2982 Tiffany Circle, Los Angeles, California, 90077-1721.

Singles pre-Feast beach party

PANAMA BEACH, Florida—Singles, make plans to attend the Panama City

Beach Pre-Feast Frolic, Aug. 25 to 27. Along with three days on the beach, you can enjoy an evening of dancing, good food and fellowship. Guest speaker for Sabbath services will be evangelist **Joseph Tkach Jr.**

The package includes two nights lodging overlooking the beach, Saturday dinner, a casual dance with professional disc jockey, Sunday brunch and all taxes and tips.

Cost for each person, per room, is \$130. Deadline for reservations is June 20. If you live in the continental United States, see your pastor for a brochure, or contact **Chan** and **Jill Lipscomb**, 4012 LeeAnn Circle, Panama City, Florida, 32405; or telephone them at 1-904-265-9458; fax 1-904-271-8125; or E-mail to CompuServe 72147,2047.

International volleyball tournament in Germany

BONN, Germany—April 16 and 17 the German Office and the Bonn-Duesseldorf church were hosts for the seventh annual International Volleyball Tournament in Troisdorf near Bonn. Nearly 100 teens from seven nations took part.

"The teens obviously enjoyed this activity," said **Paul Kieffer**, regional director.

Mike Benjegerdes of the Bonn Office coordinated the tournament. Members accommodated participants, and office staff and members provided meals.

Mr. Kieffer emphasized how "the volleyball tournament underlines the importance of our youth program."

He added: "We should look at our work with our young people as part of our efforts to preach the gospel."

The awards went to three teams each in the A and B leagues. In the A league Holland took first prize; Watford, England, was second; and Stuttgart, Germany, third.

In the B league, Salzburg, Austria, was first; Hamburg, Germany, second; and Hannover, Germany, third. **Gary W. Hopkins**.

'If I Were President' essay wins first place

SCOTTSDALE, Arizona—**Grant Jolly**, 9, won first place out of 6,000 entries nationwide for his essay "If I Were President, What I Would Do for World Peace."

The Peace Essay competition was sponsored by The Radiant Peace Foundation, whose representatives awarded Grant a certificate and \$350 during his school's assembly March 24. Repre-

sentatives also gave honorable mention to **Sarah Jolly**, 8, Grant's sister, for her essay on peace.

Grant and Sarah attend the Phoenix, Arizona, church with their parents **W. Weston** and **Karen Jolly**.



Grant Jolly

Grant read his essay on news segments of Phoenix television stations, CBS affiliate Channel 15 and NBC affiliate Channel 3.

US teen cellist tours United Kingdom

ORLANDO, Florida—**Alexei Tschausoff**, 15, was selected for the fourth cello seat in the Florida Youth Symphony Orchestra. Alexei will tour with the orchestra in England and Scotland in July.

Q&A: Examining role of law and faith under the new covenant

Continued from page 5

mately pointed toward. He was the body, while they were the shadow (Colossians 2:16-17; Hebrews 10:1).

Jesus fulfilled the Law and the Prophets in several ways, sometimes literally, at other times typologically. In so fulfilling the Law and the Prophets, the way that humanity related to God was radically changed. A new era, with a new covenant, had begun.

7. Please explain Romans 3:31: "Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."

Paul did not ask, "Do we, then, nullify the Ten Commandments by this faith?" Instead he asks, "Do we nullify the law?" Of course, it is perfectly legitimate to ask, "Do we nullify the Ten Commandments by this faith?" But Paul does not limit his comments simply to those 10. His question is about the law. So we should not limit our discussion of this verse simply to the Ten Commandments. We should be discussing the law.

The question, then, is this: Does our faith nullify the law? Since Paul says it does not, in what sense does our faith uphold the law? We must turn to the passage's context.

Paul is writing to Christians in Rome, some of whom were of a Jewish background and some of whom were gentile. In the first two chapters of Romans, Paul is comparing and contrasting the faith of Jews and gentiles.

Chapter three continues the discussion. Beginning in verse 27 of chapter 3 he writes: "Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by

faith apart from observing the law. Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith?" (verses 27-31).

Paul was not nullifying or making the law void. He had explained that both the Jews (who had the law) and the gentiles (who did not), were justified by their faith in Jesus Christ and not by the law. Therefore, the law was not a necessary part of the equation. It cannot remove sin or the penalty of sin, but faith in Jesus Christ does. So what was the purpose or value of the law?

Paul answers this in verse 20: "Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin." So, when that consciousness comes, the law should lead us to Christ who alone is able to "declare us righteous."

Thus, Paul is not nullifying the purpose and value of the law. Rather, he upholds its value in identifying sin (and thereby leading to Christ), but explains that it has no power to deal with sin. This passage is explained further on page 3 of the March 21 *Worldwide News* under the heading "The New Way of the Spirit."

8. 1 Timothy 1:8 says the law is good. What does this verse mean?

1 Timothy 1:8 says, "We know that the law is good if one uses it properly." The issue in Timothy is the proper use of the old covenant system of law.

Beginning in verse 3 Paul wrote Timothy to command "certain men not to teach false doctrines any longer." These men were devoted to myths and genealogies. "These pro-

mote controversies rather than God's work—which is by faith" (verse 4). The goal of Paul's command "is love," love which comes "from a pure heart and a good conscience and a sincere faith" (verse 5). "Some have wandered away from these and turned to meaningless talk. They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm" (verses 6-7). It is apparent that the law these teachers propounded was not the law of love or the law of Christ, but the entire old covenant system of law.

So these false teachers that Paul was so concerned about were not against the law. Rather, they wanted to be teachers of the law. They also shared a fascination in genealogies and myths. Their disputes were working contrary to God's work, which Paul says was based on faith. Their meaningless talk took people away from love (the foundational law of the new covenant), which springs from a pure heart, a good conscience and sincere faith.

With this as background, Paul reminds Timothy that "we know that the law is good if a man uses it properly." The apparent problem was that these teachers of the law did not use it properly. As Paul explains in Romans and Galatians, the correct use of the law is to lead a person to Christ.

Paul goes on to explain: "We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God" (verses 9-11).

Presumably Paul did not place

himself, Timothy or most of the brethren in the above list. Therefore, based on the fact that "the law is made not for good men," then the law was not made for Paul, Timothy and most of the brethren—at least in their current state of imputed righteousness. That is because those led by the Holy Spirit have the fruit of the Spirit and live by the principle of love. They don't need a law to tell them to treat their fellow humans decently. Being led by the Spirit and following Christ, they know they are to love their neighbors as themselves.

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