

others up, rather than just show how much we know.

Use personal examples that show young people we understand their experiences. Several years ago Dr. Zimmerman spoke at a YOU district weekend. He was 69 at the time. He told a story about riding to a football game in the back seat of a car with a cheerleader. As he spoke, the light of awareness went on in many young minds. Most of them did not know there were cars or cheerleaders when Dr. Zimmerman was a teen. Most of them had never considered that he had been a teen. When he finished, they did. They all listened to him.

Most teens take sermon notes. If they are not taking notes, a lack of clarity may have discouraged them. Or the discouragement may have come by giving only correction and not giving inspiring and encouraging messages. Most of us give more sermons than we hear. Think about the sermons we hear other ministers give at the Feast. Which ones lend themselves to a good set of notes? When we take notes, we all need to know the subject of the sermon. We need to know where the speaker is going from the start. A specific purpose statement early in the sermon is important. We were all taught this at Ambassador College. Some of us, with clock-consuming 30-minute introductions and lack of directional sign-posts, have gone to "fog city."

Use clear transitions so everyone can tell when we have moved on ("Now that we have concluded this point, let's consider the next," if we can't think of anything else).

**Don't go overtime.** It is better to leave the congregation with the desire to hear more, rather than the desire to exit.

Simply put, preach like Christ preached. He did not hop-scotch through the scriptures, but referenced them sparingly and meaningfully. He drew many word pictures, rather than using many words. He asked rhetorical questions, keeping curiosity up. He did not give doctrinal discourses, but showed us how to apply the scripture to our lives ("You have heard it said, 'eye for an eye'...but I say unto you..."). He didn't use 30-minute introductions. He spoke clearly, simply and briefly. His speaking stimulated response from educated Pharisees and beggars in the street. His ability to relate to all sorts of people was high; his "fog index" was low.

I know that none of us is perfect. I know that

not every sermon we deliver will be the model for public-speaking classes. And I know that in many congregations we do not have the resources to give a sermonette addressing the youth every Sabbath. However, making *every* message accessible at *all* levels is something we can all do, and is our ideal goal.

If we become "accessible at every level," good results come. Teens understand we care for them and begin to seek us out when they need help. Adults become more aware of and concerned for the young people. Parents begin to see that we care for their children and seek to follow our lead. The pastor finds more enthusiasm, respect and support in the YOU program. It all works to bind the congregation together — as a family.

In this issue are two Q&As about the Sabbath. One was in the Nov. 14, 1990, *PGR*, and the other is new. We continue to receive questions about the ownership of businesses that might operate on the Sabbath. We hope this information will help you answer the questions that are typically posed.

Many members seem to understand the observance of the Sabbath through a pharisaical paradigm. It is as if some think a person must lie idle during the Sabbath. While we certainly would not work on the Sabbath, it is entirely appropriate for members to visit those who are home-bound or in nursing homes or hospitals.

But before those Q&As, the next section is by Victor Kubik, reporting on his recent trip to visit Sabbatharians in eastern Europe.

*Joseph Tkach Jr.*

**J**ohn Karlson and I have certainly taken one of the most interesting trips of our lives. We just returned from Western Ukraine, where we lived with Sabbath-keepers for five days from September 16-20.

For nearly a year I have planned to visit with these people. We had found out about them from Sabbatarian Ukrainian immigrants who settled in Florida and have been attending our services a year and a half. They have since moved from Port St. Lucie, Florida, to North Carolina, and they currently attend services in Raleigh. One of those immigrants is Michael Palchey, who was a leader of the Transcarpathian Sabbatharians. [Transcarpathia, formerly called Ruthenia, is the extreme western part of Ukraine.]

I first flew to Zurich, Switzerland. There Henry Sturcke and I visited with several other Sabbatharians just north of Zurich in Singen, Germany. A few years ago these people attended our Bible lectures in Zurich.

One of them is related by marriage to the Ukrainians in North Carolina. These people, who migrated from Western Ukraine more than 10 years ago, gave us valuable background information about the area.

John Karlson met me in Zurich, and we continued by train to Zahoney, a remote town on the Hungarian/Ukrainian border. From this point we had no train schedules as to how to proceed further. No telephones worked into Transcarpathia — we were on our own. From the Ukrainian brethren in North Carolina we were given only the addresses of a few of their relatives and friends who would introduce us to other Sabbatharians.

The border crossing at Zahoney was difficult. The only train for Ukraine had already left for the day. This was definitely not a tourist town — there were no taxis, and no one would drive us to the border. We finally had to walk the mile to where cars cross the border, carrying all our luggage, which included a suitcase full of Ukrainian Bibles. Once we got to the crossing, we discovered that foot crossings were not allowed — everyone had to be in a car. The man who told us this saw our dilemma and offered to take us across into Ukraine. He was on his way home to Lithuania. Without him, we would have been stranded. John and I call him our Lithuanian angel. He drove us to Uzhgorod, where we finally found a hotel.

The next day we tried to phone a few numbers in the Rokosovo area (about 60 miles east), where we planned to stay. Again, no telephones worked. Taking a train would have taken us five hours. We decided to take a taxi, which cost only \$40.

Rokosovo is Michael Palchey's home town. We found his daughter's home. She greeted us warmly and told us that many were waiting for us and would be coming over soon. They did! As the afternoon progressed different ones came by the house. We were then taken to the leader of the Rokosovo church, Ivan Pavliy. We were told that we would stay with him because Michael Palchey would have wanted it that way.

Then Vasil Mondich, pastor of an adjoining church in the town of Khust, came by with another one of their energetic leaders, Victor Pavliy. We spent many hours going late into the night getting acquainted.

There are 32 congregations of Sabbatharians in Transcarpathia, amounting to 3,000 people. There are another 26 congregations in Romania, just across the border. There are also an unknown number of Sabbatharians in Moldavia (now officially spelled Moldova). In the politically divided region of Transcarpathia, Sabbatharians comprise the largest non-

Catholic, non-Orthodox group. They are sincere and devout, and have been much persecuted for their beliefs. They spoke of how, under Communism, they didn't allow their children to attend school on Saturdays and how they wouldn't allow their children to wear Lenin insignia. Their young men do not serve in the military. They have freedom now, but other organizations have engendered some religious persecution.

The groups vary in their doctrinal understanding. The majority keep the Sabbath and only Passover. They practice the dietary laws of Leviticus 11. A minority keep all the Holy Days. We did speak with people who kept them all — including the Feast of Tabernacles and the Last Great Day, which they observed as the last day of the Feast of Tabernacles.

As religious freedom is coming to the area, they desire a structure and unification. Under Communism their church was illegal and only loosely organized. Great care was made not to have member lists, attendance figures or anything indicating they were a church. They met secretly in different homes each Sabbath. Starting November 1, 1992, they will hold a conference in Rokosovo to address the issue of church organization. They heartily invited us to participate and to present a lecture on how the Worldwide Church of God is organized. Several of the congregations have adopted tithing. In Rokosovo they have been tithing for two years. Michael Palchey had already written to them from the United States and told them of our practice.

The congregation in Rokosovo built a building for their church. It is beautifully designed, and we could see the builders' pride in craftsmanship. In the upstairs part there is a meeting area that can seat about 400 people. Behind the speaker is a representation of the Ten Commandments on tablets of stone, inscribed in Ukrainian. The building was built as a joint venture with area Pentecostals who use it on Sundays.

Everyone spoke highly of Michael Palchey, who is now 82. They regard him as a humble man who had a hand in starting the 32 Transcarpathian churches and one who could bring peace to those with whom he came in contact. Many commented how he related to all ages and kinds of people. Michael Palchey regarded Ivan Pavliy as his son and wished for him to carry on his work.

We were impressed the four nights we stayed at the Pavliys. They have five children and truly live by God's Word. They kept the Sabbath in much the same way we do. These people are familiar with the Scriptures and liked to discuss what we understood and told

us how they understood the Scriptures. They knew their Bibles. We discussed subjects varying from divorce and remarriage, the Holy Spirit, the Holy Days, abortion, the role of women in church, hair length, etc.

They believe in speaking in tongues and told us that 90 percent of them believe in this practice. The Seventh-day Adventists have already cautioned them that they shouldn't speak in tongues. They understand the argument and reasons. [As our PCD letter says, speaking in tongues may be falsified or fabricated, it may originate with evil spirits, it may come from a self-induced emotionally altered consciousness, or it may come from God.]

They *do* want to know about the Holy Days and said that it is an open question with them. They want to study our literature in Ukrainian and Russian. They said that since they observe no days other than the Sabbath and Passover, the Holy Days would enhance their glorifying God.

We were taken to the larger neighboring town of Khust, population 40,000. We spent the night with the pastor, Vasil Mondich, and his wife Svetlana. Victor Pavliy and Vasil Mondich took us to the mayor's office the next morning. They are friends with him. The mayor, Volodimir Kaschuk, is a dynamic 35-year-old man. He has donated unused government building space to the church to use as a library and place to display literature and hold meetings. We were to spend only 20 minutes with him, but ended up talking to him nearly two hours. We explained who we were. In his office, after our formal meeting, he asked me to lead in prayer, asking for God to help them in their fledgling efforts to get the country on their feet. He then took us to a reception room for coffee.

On Friday night we held a service at the House of Prayer at Rokosovo. I was asked to speak, and did so for about 20-25 minutes. I talked about how much we had in common, about Mr. Armstrong and his role in God's Work, and then went on to say that Mr. Tkach had succeeded Mr. Armstrong. I spoke about Mr. Tkach's Rusyn [Ruthenian] roots. The somber crowd listened with great interest and smiled as I spoke.

The next day there were two services, at 10 a.m. and 3 p.m. John Karlson spoke for about 25 minutes and I translated for him. He spoke about unity and used Psalm 133:1 as his opening scripture. He showed that one of the components and starting places for unity is that we show respect and consideration for one another.

After Mr. Karlson spoke, I gave the sermon. Again, I spoke about where we came from and our common beliefs. The main part of my sermon revolved around God's Holy Days and why they are important to us. I

spoke about how these days represent Christ's role in God's plan for us.

In the afternoon service, two more messages were delivered. The subject of one was hypocrisy — the importance, in Christian life, not to profess one thing but act differently. The other speaker warmly welcomed Mr. Karlson and myself and told the people how happy they were to find people in another part of the world who believed the same as they did. He quoted the passage in 1 Kings 19:18 where, besides Elijah, God had reserved 7,000 others who had not bowed down to Baal. He compared this moment with this example in Scripture.

Later we were told that the Sabbatarians had been chided by the Pentecostals, who told them that there were no other such people in the world. The Sabbatarians told us that they had been praying 10 years to find others of like belief and feel that they have found them and that their prayers are being answered. Over and over they said how they wanted us to work together and how the fact that we have some differences should not divide us, but be a platform from which we work together to find greater understanding.

On the Sunday that we left Rokosovo, the pastor of the small 20-person church (those who keep the Holy Days) came to see us again and talked to us for about an hour. He seemed warm and told us again how happy he was to find us and hoped that we would see each other again.

The churches have established a mission called "Nazareth" that helps the poor and widows. Also, they have sent relief to brethren in war-torn Moldava. Of the thousands killed in the disturbance in and around Bendery, Moldava, not a single Sabbatarian was harmed, although several had their homes damaged or destroyed by mortar barrages. Several of the brethren are going to need to reglaze their windows and need some staples to get them through the coming winter.

A call was put out through the Carpathian Sabbatarian churches, and 70,000 rubles were collected after one Sabbath. The aid was taken down in the form of staple goods and money that was given to two churches in Moldava to distribute as necessary.

We contributed 57,000 rubles [US\$228] for this effort, but feel we can do more. One dollar is currently worth 250 rubles, and the average wage is 5,000 to 10,000 rubles a month. We also contributed cash for buying the greater part of the chairs needed for the House of Prayer. They have about one third of the chairs they need — right now the people sit on rough makeshift benches.

As we left, the leaders told us how much closer they

felt to us in spirit than with any other visitors. They hope that we can stay in contact and that they can continue to learn from us and that we can perhaps learn some things from them.

John Karlson and I learned things that we never could have known unless we lived among these people for the five days we did. They are people just like we are, with many of the same needs. They are intelligent and God-fearing. They have suffered much — it's hard enough to live in a system like they do, but it's harder yet to endure religious persecution on top of all the other trials.

I'll have more to say later; I just wanted to get this report quickly to you. I'm finishing writing this on our flight from Budapest to Frankfurt, where we transfer to St. Petersburg, where we will visit with Jerry and Tami Rehor working on the Radio/TV project and meet again with the producers at the station with whom we've working with for the last three years.

Victor Kubik

### Questions & Answers

**Question:** Should a Christian operate a franchise that remains open on the Sabbath? Should a Christian manage a business that requires employees to work on the Sabbath? What if a subcontracting company works on the Sabbath?

**Answer:** We are frequently asked by members about how to handle business matters in relation to keeping the Sabbath. Some businesses such as franchises have their hours of operation and policies set by master contracts with the franchiser. Thus, a Christian would not be free to decide to close on the Sabbath if he owned such a franchise.

In explaining the Sabbath to Israel, God made it clear that whoever was under one's direct control and authority was to rest on the Sabbath (Deuteronomy 5:12-15). In patriarchal times, the householder had authority over his family and servants and was able to see that they rested from their normal labors.

As Christians, we seek to apply these principles for our society. We do so keeping in mind the emphasis Jesus Christ placed on our approach to the Sabbath. In our society, a man cannot require his wife or grown children to observe the Sabbath. As Christians we understand that each person is responsible for his or her own relationship with God. A householder has no way to require "servants" to keep the Sabbath, though they

can be excused from work so as not to require them to break the Sabbath.

A business owner must not require his employees to work for him on the Sabbath, though he cannot require them to keep the Sabbath, because that depends on the individual's relationship with God. Therefore, we see that a Sabbath-keeping businessman will not be able to buy a franchise that carries requirements in the contract for the business to operate on Sabbaths.

There are other situations, however, where the Sabbath keeper is not the owner of the business but is the manager. His duties may include scheduling people to work during the Sabbath, though he does not personally work at that time. In such cases, the responsibility rests on the owner of the business who sets policies such as the hours of operation.

A third situation is sometimes encountered when one has hired a contractor or subcontractor. Constructing a building, repairs to essential services and custodial services are examples. In this case, the Sabbath keeper might simply pay a fee for work being done. He may not be able to determine the employment policies or work hours of the contractor or subcontractor he hires. In such cases, if the contractor and his employees choose to work on the Sabbath, it is their responsibility. Their activities have not prevented the Sabbath keeper from keeping the Sabbath.

One must be careful, however, not to try to avoid Christian responsibilities in Sabbath observance by classifying employees as contractors. If by government standards a person would be considered an employee, then the Sabbath-keeping businessman ought to release him from work on the Sabbath.

Unusual situations may be encountered that do not clearly fall into one of these categories. In such cases, it is good for the matter to be discussed thoroughly before giving advice, since this may affect the person's livelihood and his relationship with God.

**Question:** May a member own a business that does not close on the Sabbath?

**Answer:** The teaching of the Scriptures is clear that the Sabbath day is holy and to be observed weekly. It is the day on which we are to rest from our work. Work is technically defined as any expense of physical energy, so we need to clarify what kind of work is prohibited. It is necessary for the Church to give some general guidelines about the ownership and operation of businesses.

Generally, the Church has broadly defined that certain businesses may be in operation during the Sabbath if no one is required to work. For example, vending machines, automated car washes or laundromats may



# The Worldwide News

OF THE WORLDWIDE CHURCH OF GOD

VOL. XX, NO. 20

PASADENA, CALIFORNIA

OCTOBER 6, 1992

## Two ministers learn from living with Sabbath-keepers in Ukraine

**By Victor Kubik**  
UKRAINE—John Karlson and I certainly have taken one of the most interesting trips of our lives in western Ukraine.

*Victor Kubik, an assistant director of Church Administration, visited Sabbath-keepers in the Ukraine Sept. 16 to 20 with John Karlson, German-language regional director.*

For nearly a year I had planned to visit with these Sabbath-keepers. I found out about them from a Transcarpathian Ukrainian immigrant who settled in Florida and started attending our services a year and a half ago.

They have since moved from Port St. Lucie, Florida, to North Carolina and now attend services in Raleigh.

One of those immigrants is Michael Palchey, who was a leader of the Transcarpathian Sabbatharians.

I first flew to Zurich, Switzerland, to meet with pastor Henry Sturcke, who had visited with several Sabbatharians in Singen, Germany.

A few years ago these people attended our Bible lectures in Zurich. They migrated from western Ukraine more than 10 years ago and gave us valuable background information about the area. One of them is related to

the Ukrainians in North Carolina.

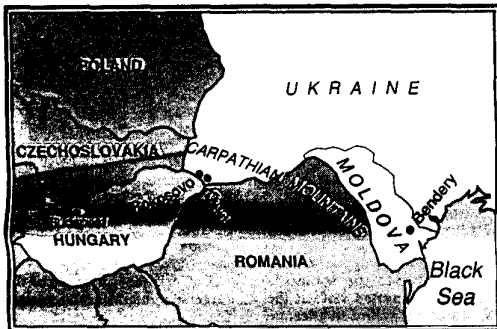
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No telephones worked into Transcarpathia—we were on our own. The Ukrainian brethren in North Carolina only gave us the addresses of a few of their relatives and friends who would introduce us to other Sabbatharians.

The border crossing at Zahony (See UKRAINE, page 8)



**FOUND!**—Victor Kubik (left) and John Karlson (far right) show Church literature to Ukrainian Sabbatharians, Ivan Pavliy (standing), Victor Pavliy (third from right) and Vasil Mondich (second from right).



**BEYOND BORDERS**—Map shows location of Sabbath-keepers visited by Victor Kubik and John Karlson in mid-September. "No telephones worked into Transcarpathia—we were on our own," said Mr. Kubik. [Map by Ron Grove]

## PERSONAL FROM

*Joseph W. Tkach*

Dear Brethren,

This is the last issue of *The Worldwide News* published before the Feast of Tabernacles.

As we observe the Feast, I again remind you that we are not keeping an Old Testament feast, but a New Testament feast in Jesus Christ.

These fall Holy Days should in every way focus our attention on our Lord and Savior, Jesus Christ, and the glorious salvation of God made possible through him!

What could be more exciting, more wonderful, than the return of Jesus Christ as "King of kings and Lord of lords"?

We gather together at this time of year to celebrate that magnificent future event, and to encourage and hearten one another to stand firm and faithful in the sure hope of our future inheritance.

### Kingdom here in part

As I have written many times, we also need to focus on the amazing fact that the kingdom of God, while yet to come in its fullness, is also already here in part in you and me—in all the Body of Christ.

Jesus calls us the light of the world because he lives in us. The incredible, all-encompassing transformation that will eventually encompass the whole world when Jesus returns has already begun—in a tiny, to be sure, but very real way—in all those who are led by the Spirit of God!

We are not much, but Jesus Christ lives in us and we in him! The Feast of Tabernacles, along with Trumpets, Atonement and the Last Great Day, should reawaken and renew our hope for the future as well as our abiding commitment to love and serve God *right now*.

We should pray every day, "Your kingdom come." But how can we pray "Your kingdom come" with *real meaning* if we fail to remember "Your will be done on earth as it is in heaven"?

God has already brought us into the new life in Christ. We are already citizens of his kingdom. Paul wrote: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ" (Philippians 3:20).

We await our Savior because we know him, and we know him because he has given us eternal life (John 6:54).

We don't have that eternal life

in its fullness yet, of course, but as children of God, born from above by the Holy Spirit, we have tasted the waters of life (John 4:14).

Paul wrote, "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (Colossians 1:13).

### Our new life

Our hope of the future, the time when we will receive the fullness of our inheritance, is made *all the more real* to us as we truly enter into and participate in the new life to which God has called us in Christ *right now*.

Likewise, the more we participate in that new life, the life of the age to come, the more real will become that glorious hope of the magnificent future God has prepared for us!

The Feast of Tabernacles should serve to bring our present life in Christ and our future hope in Christ into sharp focus and rejuvenate us as we spend eight days in joyful fellowship with our Christian brothers and sisters.

Let's rejoice together in spiritual celebration of the grace and salvation of God as we rededicate ourselves to his love and worship! Have a wonderful Feast of Tabernacles!

### Jackson Hall Building Fund

P.S. On another subject, I want to address a matter that needs to be corrected.

As you know, several months ago the Church initiated a special building fund program for the construction of the Harold L. Jackson Hall of Humanities, a much-needed new classroom and office building for Ambassador College, that involved

(See PERSONAL, page 9)

### Last issue before Feast

Our staff wishes you and your family a profitable Holy Day season. Our first issue after the Feast of Tabernacles will be Nov. 17.

## New WN supplement targets Australia, Asia and Pacific

**By Aub Warren**  
BURLEIGH HEADS, Australia—Beginning with the September 22 issue of *The Worldwide News*, readers in Australia, New Zealand, the Pacific Islands, Asia, India and Sri Lanka began receiving a two-page regional supplement.

The monthly supplement, produced in the regional office here, addresses news and issues of particular interest in the region, according to regional director Rod Matthews.

"We presented the idea to Mr. Schnippert during the regional directors conference this year," said Mr. Matthews. "We were de-

lighted when Mr. Tkach approved it.

"It will enable us to communicate more of the details of headquarters' directives and their implications for our region," Mr. Matthews added.

"I really believe it will enable members to feel much more a part of the Work we have all been called to."

The supplement will also more specifically explain headquarters programs for Australia and the Far East.

It will carry several regular features, including a YOU activity summary, member profiles, coming events and news from other offices in the region (New Zealand, Malaysia, Sri Lanka and India).



**REGIONAL FOCUS**—Kathy Cooke, administrative assistant in the Australian Office, works on the first issue of the Australian regional supplement to *The Worldwide News*. [Photo by Aub Warren]

## INSIDE

Look what the doctor found! . 4

Deaf and hearing should both show friendship . . . 5

## Ukraine: shared beliefs

(Continued from page 1)

was difficult. The only train for Ukraine had already left for the day. This was definitely not a tourist town—there were no taxis and no one would drive us to the border.

We finally had to walk a mile to the border crossing, carrying all our luggage, including a suitcase full of Ukrainian Bibles.

When we got to the border we discovered foot crossings were not allowed. You needed to be in a car. The man who told us this saw our dilemma and offered to take us across into Ukraine. He was on his way home to Lithuania.

Without him we would have been stranded. John and I call him our Lithuanian angel. He drove us to the city of Uzhgorod, where we found a hotel.

The next day we took a taxi to Rokosovo, about 60 miles east and Michael Palchey's hometown. We found his daughter's home. She warmly greeted us and told us that many were waiting for us and would be coming over soon.

They did! We later met the pastor of the Rokosovo church, Pavliy, who asked us to stay with him.

We also met the pastor of an adjoining church, Vasil Mondich, and another one of their energetic leaders, Victor Pavliy. We spent many hours getting acquainted.

About 3,000 Sabbatarians attend 32 congregations in Transcarpathia. Another 26 congregations are in Romania, just across the border. An unknown number of Sabbatarians live in Moldavia (now known as Moldova).

Sabbatarians comprise the largest non-Catholic, non-Orthodox group in Transcarpathia. They are sincere and devout, and have been much persecuted for their beliefs.

They spoke of how, under communism, they didn't allow their children to attend school on Saturdays and how they wouldn't allow their children to wear Lenin insignia.

Their young men do not bear arms in the military. They have freedom now, but the rising Orthodox Church is replacing the Communists as their persecutors.

### Some tithes, keep Holy Days

The groups vary in their doctrinal understanding. The majority keep the Sabbath and only Passover. They practice the dietary laws of Leviticus 11.

A minority keep all the Holy Days. We spoke with people who kept them all—including the Feast of Tabernacles and the Last Great Day, which they observed as the last day of the Feast of Tabernacles.

As religions freedom is coming to the area, they desire a structure and unification. Under communism, their church was illegal and only loosely organized.

They took great care not to have member lists, attendance figures or anything indicating they were a church. They met secretly in different homes each Sabbath.

Nov. 1 they will conduct a conference in Rokosovo to address the issue of church organization. They heartily invited us to participate and present a lecture on how the Worldwide Church of God is organized.

Several congregations have adopted tithing. In Rokosovo they have been tithing for two years. Michael Palchey had written to them from the United States already and told them of our practice.

The congregation in Rokosovo constructed a beautiful building for their church. The upstairs meeting area can seat about 400 people.

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**They know their Bibles.** We discussed subjects such as divorce and remarriage, the Holy Spirit, the Holy Days, abortion, the role of women in church and hair length.

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Sabbath and Passover, the Holy Days would enhance their glorifying God.

### Mayor asks for prayer

We were taken to the larger neighboring town of Khust, population 40,000. We spent the night with the pastor, Vasil Mondich, and his wife, Svetlana.

Victor Pavliy and Vasil Mondich took us to the mayor's office the next morning. They are friends with the mayor, Volodimir Kaschuk, a dynamic 35-year-old man.

He has donated unused government building space for the church to use as a library, a place to display literature and to conduct meetings.

We were to spend only 20 minutes with him, but ended up talking to him for nearly two hours, explaining who we were.

In his office, after our formal meeting, he asked me to lead in prayer, asking for God to help them in their fledgling efforts to get the country on its feet.

Friday night, Sept. 18, we conducted a service at the House of Prayer at Rokosovo. After being asked to speak, I spoke for 20 to 25 minutes.

I talked about how much we had in common, about Mr. Armstrong and his role in God's Work, then went on to say that Mr. Tkach had succeeded Mr. Armstrong.

I spoke about Mr. Tkach's



**CLOSE IN SPIRIT**—John Karlson (far right) and Victor Kubik (second from right) with the families of Victor Pavliy (top left) and Ivan Pavliy (third from right) and neighbors in the town of Khust.

After Mr. Karlson spoke, I gave the sermon. Again, I spoke about where we came from and our common beliefs.

The main part of my sermon revolved around God's Holy Days and why they are important to us. I spoke about what these days represent and how they are a shadow of things to come.

In the afternoon service, two more messages were delivered.

We would see each other again.

The churches have established a mission called "Nazareth" to help the poor and widows. Also, they have sent relief to brethren in war-torn Moldova.

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We contributed 57,000 rubles (US\$200) for this effort, but feel we can do more. The average wage is 5,000 to 10,000 rubles (about \$20 to \$40) a month.

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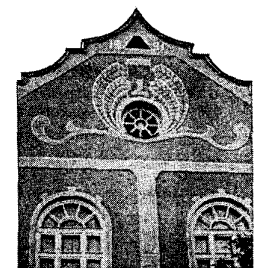
### Things we'll never forget

As we left the leaders told us how close they felt to us in spirit. They hope we can stay in contact and continue to learn from each other.

John Karlson and I learned things we never could have known, because we lived among these people for five days. They are people just like we are, with many of the same needs.

They are intelligent and God-fearing. They have suffered much. It's hard enough to live in a system like they do, but it's harder yet to endure religious persecution on top of all the other trials.

I'll have more to say later. I'm finishing this report on our flight from Budapest, Hungary, to Frankfurt, Germany, where we transfer to St. Petersburg, Russia, to visit with Jerry and Tami Rehor, who work on the Petersburg Television and Radio project.



**HOUSE OF PRAYER**—This Ukrainian-built church at Rokosovo seats about 400 people.



**DELIGHTFUL SONG**—Ukrainian women sing hymns in the House of Prayer at Rokosovo. Two Sabbath services were conducted Sept. 19. [Photo by Victor Kubik]

Rusyn [Ruthenian] roots. The somber crowd listened with great interest and smiled as I spoke.

The next day there were two services, at 10 a.m. and 3 p.m. Mr. Karlson spoke for about 25 minutes (I translated for him) about how one of the components of unity is showing respect and consideration for one another.

The subject of one was hypocrisy—the importance, in Christian life, of not professing one thing while acting differently.

The other speaker warmly welcomed both Mr. Karlson and myself and said how happy they were to find people in another part of the world who believed like they did.

He quoted the passage in 1 Kings 19:18 where, besides Elijah, God had reserved 7,000 others who had not bowed down to Baal. He compared this moment with the scriptural example.

### 10 years of prayers rewarded

Later we learned that Pentecostals chided the Ukrainian Sabbatarians and told them there were no other such people in the world.

The Sabbatarians told us they had been praying for 10 years to find others of like belief and feel they have found them and their prayers are being answered.

Over and over they said how they wanted us to work together and how some differences should not divide us, but be a platform from which we work together to find greater understanding.

On the Sunday that we left Rokosovo, the pastor of the 20-person church that keeps the Holy Days talked to us for about an hour. He told us again how happy he was to find us and hoped that



**COMPU-TUTOR**—Between services Sept. 19, Victor Kubik explains how an electronic Bible is stored in his laptop computer to the Ivan Pavliy family in their home in Rokosovo.



## Dr. Albert to take post as college instructor

Ambassador can offer psychology major

By Becky Sweet  
Evangelist David Albert, known for the past six years as one of four presenters for the *World Tomorrow* telecast, will soon take on a new role.

Dr. Albert and his wife, Simone, will transfer from the Television Department in Pasadena



SIMONE & DAVID ALBERT

na to Big Sandy, where he will teach four new upper-division (junior and senior level) psychology courses at Ambassador College.  
Presently, Ambassador College offers just lower-division (fresh-

Joseph W. Laska, publisher of the magazine, The February redesign will be the first issue with a new design.

In his February "Personal" Mr. Tack talks about the magazine's new emphasis and introduces readers to the new design.

"Through the gospel of Jesus Christ has always been the driving force in the magazine, we have become even more focused on that vital message and what it means for us in today's society," he wrote.

"We have renewed and updated the graphic look of *The Plain Truth*. We hope you like the changes you see. Our artists have tried to maintain the simplicity and dignity of the subject matter while illustrating the articles with colorful and appealing graphics throughout."

Last redesign in 1988

The magazine was last redesigned

In January, Greg Albrecht, *Plain Truth* editor, showed preliminary designs to Ronald Kelly, manager of Editorial Services, and to Mr. Schnipert.

Mr. Albrecht said the new design "firmly positions the magazine with our readers as a religious magazine with a dignified, thoughtful, friendly approach, while avoiding an overly dogmatic feel."

### New columns

New columns are "A Closer Look," where Church booklet material will be excerpted, and "About This Issue," a behind-the-scenes look at how some of the articles are researched and written.

"Cornerstones," a collection of helpful and interesting statistics, quotes, anecdotes and trends relating to the Bible and Christian living, replaces "Biblical Workshop."

intosh computer and desktop publishing opened up to us a broader range of options computer made me a designer.

"Now I can experiment with graphic elements in ways I wouldn't have even tried before because it would have meant hours and hours of darkroom time. We used this new technology in our redesign of the magazine."

Editorial designer Rex Pieper created many of the cover designs presented to Mr. Tack. Also assisting Mr. Cole was Dene Dietrich, another designer in Editorial. Mr. Cole worked on the redesign while maintaining the regular monthly production schedule of the magazine.

"Part of the goal of the redesign," he said, "was not to lock ourselves into a particular format, but to allow ourselves the flexibility to develop and update the magazine as we go along."

## Church representative attends Sabbatarian leaders conference

WV), they were asked to send a representative to the conference.

I was selected because I am fluent in the Ukrainian language and have been employed at headquarters for 10 years, working on projects with various departments.

*Oleh Zajac is an assistant to Ralph Helge in Legal Services.*

The conference took place Nov. 1 and 2 in the House of Prayer in the town of Rukosovo. All the Sabbatarians treated me with warmth and hospitality, and they appreciated the Church sending a representative to the conference.

I was always referred to during the conference as the "Brother from America." To the Sabbatarians the concept of a brother or a believer in God is much broader than that found in a typical Western Christian organization.

The Sabbatarians had organized the conference to unify scattered congregations of Sabbath-keepers throughout Eastern Europe and the republics of the Commonwealth of Independent States (CIS).

The CIS consists of 12 of the 15 republics that once made up the Soviet Union. About a third of the 200 in attendance were from outside

(See LEADERS, page 4)



SONGS FOR STRINGS—Members of an ensemble sing and play mandolins and other instruments during services Oct. 31 in the House of Prayer in Rukosovo, Ukraine. (Photo by Oleh Zajac)

## PERSONAL FROM

*Joseph W. Laska*

the light of Jesus Christ, who lives in us.

The way we conduct ourselves in the home, on the job and in public places should be different from what is typical among those in the world at large.

All our dealings should be honest. We should always be considerate, thoughtful and kind. When we run into problems and challenges, we confront them with faith, patience and diligence.

All these things we do because Jesus Christ lives in us, and it is for this reason that Jesus calls his people the light of the world.

(See PERSONAL, page 3)

Dear Brethren,

In my last letter we looked at the outward aspect of proclaiming the gospel and how the public service program helps us get collectively and personally involved in the kind of life God has called us to in Jesus Christ.

I concluded by saying that I would write more about how such programs present opportunities to proclaim the gospel.

In nearly every area of life, we come into contact with other people. As Christians, our contacts with others should reflect

## INSIDE

From birth to inheritance . . . 5  
Ektajet addresses six envelopes a second . . . 6

# Leaders selected

(Continued from page 1)  
side the Transcarpathian region of Western Ukraine.

Most delegates were from various regions of the CIS, including Ukraine, Moldova, Tadjikistan, Kazakhstan and Russia.

A delegate from Poland, Robert Kisiel, represented a group of about 200 Sabbath-keepers known as the Polish Brethren Unity or better translated, the United Polish Brethren.

This group's history in observing the Sabbath goes back several hundred years, and they even had a school for training people more than 200 years ago.

### Operating without persecution

Until now, most of their congregations have operated independently, because of persecution under the former communist regime. It was also illegal to be a minister.

With the formal abolition of communism, and the republics' independence, religious groups can now operate without persecution.

Unification of the Sabbatarians would enable them to pool their resources in preaching and performing good works.

Their leaders were interested in knowing how the Worldwide Church of God is organized and how our headquarters provides

overall goals and objectives, leaving daily decision-making in the hands of regional offices.

They agree with our interpretation of the Bible on most issues. In spite of doctrinal differences, such as their understanding of speaking in tongues, they consider us to be fellow believers because we look to the Bible as the authority on all doctrinal and theological issues.

Learning about how we collect and disburse tithes on a regional basis, with overall budgetary guidance from Pasadena, was important to them.

Also of interest was how we divide job responsibilities in Pasadena among the various operations and departments. For example, they wanted to know what department titles we use such as Church Administration and Media Operations.

The conference went fairly smoothly, but with a great deal of discussion and controversy on



**SPECIAL SERVICE**—The Ukrainian Sabbath-keepers met for a special church service Oct. 31 to open the leadership conference inside the House of Prayer in Rokosovo. Men and women sitting separately is just a tradition, not a teaching. (Photo by Oleh Zajac)

### how to resolve certain issues.

Once, when the group couldn't agree, they prayed and appealed for divine guidance about the situation. As is their custom, they all got down on their knees and prayed out loud.

### Differing interpretations

There are differences of interpretations among the congregations.

For instance, they were concerned about whether people should travel to services on the Sabbath, and whether or not people can heat food on the Sabbath for consumption that day.

The delegates implemented several important resolutions. They agreed to work together in a loosely structured union of all the congregations represented.

They formed seven regions, and picked representatives from each region for a coordinating council. The representatives from a region are in proportion to the number of congregations.

They also chose a coordinator and two assistants to serve year-long terms.

Tithing will begin in each of their regional areas. Only a few congregations had been tithing before, and none of their pastors or ministers have been paid by the congregations. They all had other jobs.

The next conference, in May, will address theological and doctrinal issues.

The leaders of the Union of Sabbatarians will have a hard time communicating effectively with the various scattered congregations because of the lack of adequate and reliable telephone and mail service.

Most projects, such as aid to needy congregations, will have to be handled on a congregational or regional basis.

### Aiding those less fortunate

After the conference about 20 of us met Volodymyr Kaschuk, the mayor of Khust, a town of about 40,000 and close to Rokosovo. The mayor complimented the high ethical and moral standards of the Sabbatarians and their work in the community helping the needy.

The economy is in turmoil, as hyperinflation, devalued currencies and chronic shortages make life difficult.

The Ukrainian Bibles I brought with me were much appreciated, and they asked for more, along with some Russian Bibles.

read any of our literature. We are now translating about six of our booklets into Ukrainian and Russian.

The Sabbatarians don't have much and have sacrificed to aid more needy brethren in war-torn Moldova. They will probably

have to send relief to their brethren in Tadjikistan, where a civil war is raging.

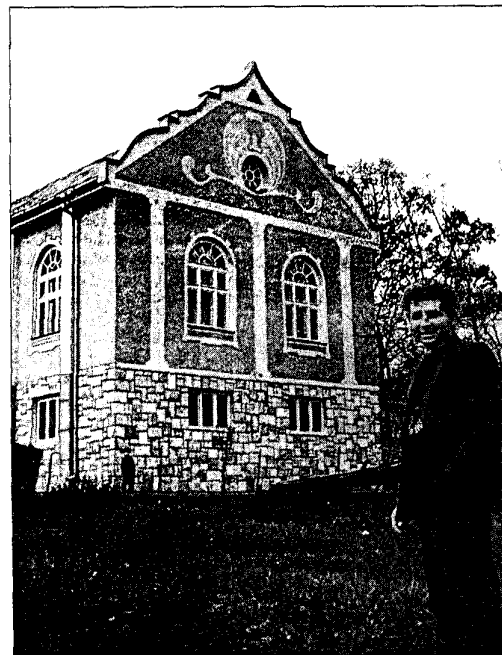
In spite of economic and personal hardships, the Sabbatarians there are fervent, zealous and dedicated in their belief in and worship of God.



**TRIAL BACKDROP**—Oleh Zajac (second from right) stayed in Khust, Ukraine, one night en route to the conference in Rokosovo. From left: Sabbatarians Michael and Julia Rad; Dymtro Padron, pastor of the Kushnyche church; and Michael Kostraba, who owns the house.



**NEW LEADERS**—From left: Vasil Mondich, pastor of the church in Khust; Khust mayor Volodymyr Kaschuk; Franz Klaussen, from Tadjikistan, newly elected leader of the Union of Sabbatarians; and Edgar Mertke, an assistant to Mr. Klaussen. (Photo by Oleh Zajac)



**CONFERENCE VENUE**—Ivan Pavly, a leader in the Rokosovo, Ukraine, church, was the architect for the House of Prayer. The

## 1992-93 Ministerial Transfers

Name	Transferred to
Dexter Faulkner	Kansas City South and Topeka, Kansas (associate)
Steve Gerrard	Michigan City and Plymouth, Indiana (new church pastor)
Ken Graham	Chicago West and Joliet, Illinois (associate)
Randy Hall	Frederick and Cumberland, Maryland, and Front Royal, Virginia (associate)
Vernon Hargrove	Hammond, Indiana (pastor)
Ron Laughland	Nashville, Tennessee (associate)
Jeff Molnar	Denver and Lafayette, Colorado (associate)
Bill Rogers	From Denver and Lafayette, Colorado (associate) Voluntary quit
Warren Zehrung	Little Rock and Pine Bluff, Arkansas (associate)

## Retirements

Al Mischnick	From Little Rock and Pine Bluff, Arkansas (associate)
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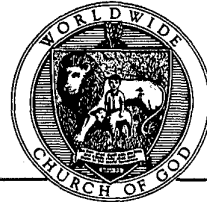


2 They sacrificed their lives  
for peace

4 Are you climbing mountains or  
tripping over molehills?

8 Lithuanian member baptized  
during Feast of Tabernacles

# The Worldwide NEWS



VOL. XXI, NO. 21  
DECEMBER 7, 1993

## Ukraine visit builds on common spiritual ground

By Victor Kubik

Oleh Zajac, a headquarters employee who is fluent in Ukrainian, my wife, Beverly, and I returned Nov. 5 from visiting Sabbatharians in Transcarpathia, Ukraine. We stayed almost a week and a half with Vasyi Ivanovich Mondich, who pastors the church in the city of Khust, and his wife, Svetlana.

He is also assistant administrator for spiritual matters of the International Regional Federation of Christians of the Sabbath Day. He also heads a 32-church federation called Christians of the Sabbath Day in Transcarpathia.

This was Oleh's and my second trip to visit these Sabbatharians. We got better acquainted with them and strengthened our friendship. We also spent time with the Ivan Pavliys, pillar members in the Rokosovo church, and Victor Pavliy, director of their charitable mission called Nazareth.

When we visited Ukraine last year we promised we would translate literature into Ukrainian and Russian. So we delivered the booklets *God's Festivals and Holy Days* in Ukrainian and *Why Were You Born?* in Russian.

Victor Kubik is assistant director of Church Administration.

Just before we came we shipped 250 Ukrainian and 100 large-print Russian Bibles. We donated three sewing machines and carried 30 kilograms of high-yielding buckwheat, several varieties of beans, peas and hybrid corn provided by Dale Schurter, pastor of the Tipp City, Ohio, church.

We also laid plans for a 1994 summer Ambassador College project. Six students will teach English, computer skills and help with agriculture.

While in Khust we called on Mayor Volodymer Kaschuk, who received us as warmly as when we visited last year. We also met with Ukraine President Leonid Kravchuk's representative for the Khust region.

His name is coincidentally Vasyi Mondich, the same as the leader of the Sabbatharians we stayed with. Both men indicated full support for whatever our Church and Foundation would like to do in the area.

### Warmth of congregation

On our first Friday night, Oct. 22, we attended an evening service at the House of Prayer in neighboring Rokosovo. We stayed two nights with Ivan and Anna Pavliy, who housed us so hospitably last year.

The main speaker that evening greeted us warmly, and the pastor asked the congregation to sing several extra songs to welcome us. We



**FORGING TIES**—Victor Kubik (second from right) and Oleh Zajac (second from left) visit with Sabbath-keepers in the Ukraine Oct. 25. Far left, Vasyi Mondich, who pastors a church in Khust; center, Vasyi Halas, who pastors one of the Transcarpathian churches.

could feel the faith, warmth and friendliness of the congregation.

The next day we attended two Sabbath services, consisting of three messages and songs of praise.

Oleh delivered the first message. He thanked the Ukrainians for their hospitality, going on to say that we had come as friends to help them in areas where they could not help themselves. He encouraged everyone to work together in love to help youths obtain an education.

Next, I gave greetings from Pastor General Joseph W. Tkach to the Transcarpathian congregations, summarized where we have come in our relationship and how we want to work together. Also, I gave greetings from Michael Palchey, who had immigrated to the United States from Rokosovo and is chiefly responsible for acquainting us with one another. People wept as I spoke about Michael Palchey. They would love him to return and visit them.

I showed them the two translated booklets and mentioned the Ambassador College project next summer. The remainder of my sermon time I spoke about what God's kingdom is.

### Converts in Siberia

The final speaker was Igor Mertke, an assistant administrator of the International Federation of Christians of the Sabbath Day. He told how he and 12 others made an evangelizing trip to Siberia this past summer.

He had copies of two booklets translated by Ivan Czornyj, head of Ambassador College's Russian Department in the early 1960s. One was *What Kind of Faith is Required for Salvation?* and the other was *What is the Sabbath of the New Testament?*

Mr. Mertke said a Siberian woman attending the evangelistic meetings had reprinted and distributed 1,300

copies of these two booklets. The fruits of the Siberian campaign and literature distribution prompted 35 people in coming to repentance. Several were engineers and doctors.

Mr. Mertke left behind four people to follow up and work with the new converts. After they leave, people from the closest Sabbatarian congregation, about 1,000 miles away in Kazakhstan, will help establish the new church in Siberia.

Teenagers and young adults participated in the afternoon service. One gave a half-hour sermon. Some sang, others recited poetry. After the main service Bev and I were called up to the front of the congregation and asked questions about our Church, services, how we pray and our music.

We were also asked to sing. Not being singers we politely declined. However, I did have an Ambassador chorale tape along and played one of our Church hymns on a tape recorder for the congregation.

An announcement was made in services about a 43-year-old man suffering from leukemia. Doctors had given up hope, and prayer and fasting were called for. Later in the week Vasyi Mondich and I visited the man, his wife and three children.

After discussing how we anoint and pray for those who are sick, based on instructions in James 5:14-16, we prayed and jointly anointed the sick man. I gave Vasyi Mondich my bottle of anointing oil, and he told me he is going to continue this biblically straightforward practice.

Saturday night we had a vigorous discussion about the Holy Days, baptism of the Holy Spirit, speaking in tongues, the nature of God, the resurrections, how to keep the Sabbath and miracles in our lives. We had many such discussions during our visit there.

See Ukrainian, page 5



## Personal from...

JOSEPH W. TKACH

### Guidelines for unity

A familiar topic of discussion in the Church these days, as we all know, revolves around the question, "What do you think of the changes?" The question refers to the various aspects of administrative and doctrinal growth the Church has made during the past several years.

Some members agree with a new way of doing things or a new explanation of a doctrinal point; others disagree. And people's personal opinions on such things have a way of creating tension between them. Sometimes it can even create tension between friends and family members.

We all know that God has called us to peace. He wants us to learn to cooperate, to work together and to love one another. Naturally, then, we find it frustrating and disturbing when we do not practice these principles.

We want to be in agreement, yet we find that sometimes, on some things, we aren't. Does the Bible have anything to say about how to deal with such things? How should we treat one another when we are not in total harmony on some point? Are there any guidelines we should be aware of and that we should follow? Indeed there are.

Coping with change is always a trial, to one degree or another, for all concerned. However, God has given us some basic guidelines to

See Personal, page 3

# Ukrainian warmth felt by Church officials

Continued from page 1

They were curious about what we would say; we were curious about their understanding. I told them we had discussed our position on speaking in tongues.

I told them we believed this phenomenon may be falsified or fabricated, it may originate with evil spirits, it may come from a self-induced emotionally altered consciousness or it may come from God. They appreciated being able to discuss the Bible without either of us pushing our beliefs on the other.

### Wedding: evangelism opportunity

On Sunday we were invited to Rokosovo for a wedding. The ceremony, attended by 400 guests, started with an almost three-hour service with beautiful a cappella choir music.

Four men gave messages. The first speaker spoke about how two people with different natures need to adapt and become one unit. Another message was about the marriage of Christ to the Church and how our physical marriages reflect that relationship. I was invited to speak and covered the importance of communication in marriage.

As several people from the community came to the wedding, the pastor and some of the speakers made evangelistic statements. Afterward, we all shared dinner in a large tent outside.

We learned many new things about these people. Evangelism is important to them and part of the local church's work. They do this by rent-



**CLOSENESS OF SPIRIT**—Beverly Kubik (left) with Michael Palchey's sister, a Ukrainian Sabbath-keeper, in the House of Prayer in Rokosovo.

ing a hall, placing newspaper notices and conducting public campaigns.

The general public has become somewhat jaded to evangelism. When religious freedom first came about five years ago, people would pay attention to the novelty of local and especially Western evangelists. But general interest has faded, and several of the evangelists coming through have promised humanitarian aid that they never delivered. So the public is skeptical about others' promises.

We spent many hours with Vasyly Mondich, who wanted us to help them get their church better organized, learn administrative proce-

dures and pastoral techniques. The ministry for the most part has had no formal training. For example, they would like instruction on how to prepare sermons and how to minister to youths.

I explained how important it is for our ministry to be competent and how we communicate to ministers through the Pastor General's Report and annual conferences. The Sabbatharians want to start a regular newspaper to inform the membership and ministry about church teachings and news.

While in Transcarpathia I spoke on four occasions. I gave an entire sermon about Psalm 15, bringing in other scriptures to support the five verses in this psalm.

Vasyly Mondich said that using a single subject and supporting it with scriptures and examples is virtually unknown, and they would like our help. Victor Pavliy from the Nazareth Mission told me they would like sermon outlines to help their pastors have a guide as to what to say. Most of the speakers I heard did not use notes.

The second Friday night, Oct. 29, we conducted a Bible study on 2 Corinthians 3:1-5. The entire chapter was read, and the pastor commented on each verse. Then people were invited to make comments or give their own examples to help clarify the verse.

One man commented that being a light to the world requires Christians to set a good example. Because so many people stand in line for bread and others have time to observe, he said, this is a time when people evaluate others. Christians should never try to cut in line or act impatiently because if those in line knew that the person was a believer, this would bring reproach on Christ.

### Faith despite shortages, inflation

Our working in Ukraine will be a challenge. The economy is in terrible shape. Store shelves were empty; goods are available under the table to friends. Fuel is in short supply. The railroad has brought back the coal-burning steam locomotive because of a lack of petroleum. When riding in automobiles we noticed that gasoline tanks were constantly on empty. Drivers told us there were usually no more than three or four liters of fuel in the tanks. Two gallons of gas could cost as much as a month's wages.

The official bank rate for the state

currency, which is the coupon, was 6,000 to the dollar. On the streets it was 20,000 to the dollar. Hyperinflation runs at 45 percent a month. The rate soared from 20,000 to the dollar at the beginning of our trip, to 25,000 to the dollar when we left. Last year when I visited, the exchange rate stood at 100 coupons to the dollar, and I thought things were bad when people earned the equivalent of \$20 to \$30 a month. This year they earn only \$3 to \$8 a month.

Transcarpathia, a beautiful mountainous area abundant in grapes, apples and pears, loses much of its produce to poor transportation and preserving processes. We discussed how the Church might be able to assist them, such as providing hard-to-obtain tools and equipment.

Telephone communications are nearly impossible. One of the Sabbatharians, who owns a small printing shop, has the only facsimile machine in Khust, which has a population of about 45,000. They told us there was only one copy machine in town.

Nevertheless, we were more inspired than ever being with the Sabbatharians. We were moved by their love, devotion and need for God. One cannot help but admire them for faithfulness in the face of years of persecution and oppression.

They told fascinating stories about meeting in secret for years, quietly printing and assembling songbooks in homes. These people's infectious faith—deep, profound and based on the Bible—is demonstrated in active love and obedience to God. Now, as they are able to go public with their faith, they have a new love for God as they share it with others.

We are working with them because they have reached out to us. They consider us their brothers and sisters. We know we don't agree in all areas, but we can work together.

I felt a closeness of spirit when praying with them. Just before leaving we knelt and prayed for our working together and for our safe return home. We felt a deep respect for them and the understanding they have. In Slavic-style we kissed, hugged and said good-bye.

The Michael Palchey family attends our church in Raleigh, North Carolina, and has kept two Passovers with us and the Feast of Tabernacles in Daytona Beach, Florida, this past fall. Two of their children are in their second year of Ambassador College. In the words of Michael Palchey: "We want to learn from you, but I hope also that you can learn from us."

October 31, 1993

Respected Pastor General Joseph Tkach and the Worldwide Church of God in America!

Blessings to you and peace from God the Father and our Lord Jesus Christ! We thank God for you, followers of Jesus Christ, in whom we believe also. It is apparent that knowledge of him knows no borders and his knowledge covers the entire earth. In the faces of your representatives we found close family and turn to you as brothers and sisters.

Glory to Jesus Christ, dear brothers and sisters beloved of God! The Federation of Christians of the Sabbath Day of Transcarpathia, the Charitable Mission Nazareth and church of the city of Khust greet you.

We rejoice in our common faith because it is our guide in our journeys on this earth. Our faith is our comfort, joy and hope. Through faith we have found the Holy God and his will. We have a wonderful opportunity to interest you in our common work for the glory of the Eternal God because we are sure that he who has begun a good work in you will accomplish it until the day of Jesus Christ.

[We] express [our] sincere thanks to the Worldwide Church of God, especially you, Joseph Tkach, for the desire to work together with us and for the investment you have already made in this venture.

We are also happy and thankful for your representatives Victor Kubik, Beverly Kubik and Oleh Zajac, who came to Ukraine, to Transcarpathia, to the Christian Churches of the Sabbath Day with good and charitable intentions, to make good contacts and relations in our working together in the name of Jesus Christ, to help the Christians in Ukraine, but also our society and to do this at a time when it's most needed.

We are very pleased with what we have heard about your plans and projects. From our side, from the Federation and the Nazareth we will give moral, physical and whatever financial support possible for these important projects. We highly value your proposal to teach the English language, computer skills and your helping us with high quality and high yielding agricultural techniques.

We are very thankful for the humanitarian aid that we have received from your representatives. We, especially our ladies, are thankful to Beverly Kubik for her practical help and advice with the sewing machines you sent and for her pleasant and interesting conversation. She made a pleasant impression on our congregation as a mother, friend and sister, with whom we can trust and share our problems, for which she was able to give us useful advice.

We trust that some of the differences in our doctrine will not harm our brotherly friendship and that we can continue to work together for the one God the Father and his son Jesus Christ. Through him we accept you, those you send and your projects with our open hearts and our sincere souls.

We are very happy that our relationships are mutually beneficial. We no longer wonder when our brethren in Western Europe and America say that we have preserved values that some have lost in economically more developed countries. Yes, we have economic problems; you have problems of a different nature, but we are thankful that God's grace is on us and that his mercy is without measure. With these tools, in the unity of the spirit we have been called into this peace. Our hope is that we will continue our mission in our earthly journeying.

May God bless you, may he protect us on earth, may kindness be with all of us. May God help us work together realistically in these proposed projects. In the name of Jesus Christ and his glory. Amen.

With respect,  
Vasyly Mondich  
Pastor, Administrator of the International Regional Federation of Christians of the Sabbath Day  
Victor Pavliy  
Director of the Charitable Mission Nazareth

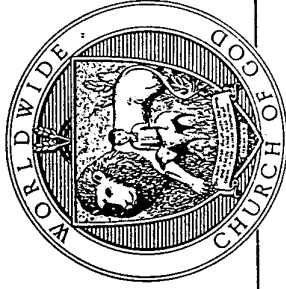
Letter from Sabbatarian leaders



**HOUSE OF PRAYER**—During one of his four addresses to the Rokosovo congregation, Victor Kubik gave a sermon about Psalm 15.

# WORLDWIDE CHURCH OF GOD NEWS

VOL. XXII, NO. 16  
August 9, 1994



5 A loved one's death brings to life full meaning of the Last Great Day

7 Guest speakers for 1994 Feast of Tabernacles

## Pastor visits Sabbatarians in Uruguay and Ukraine

By Victor Kubik

My wife, Bev, and I returned July 13 from a 25,000-mile trip to South America and Ukraine. Our main purpose was to visit Sabbatarian groups in Uruguay. One group consisted of Ukrainians who had immigrated to South America between World Wars I and II.

The other group we visited were Sabbath-keepers who had built their work on our literature. We met many interesting people and learned about migrations of people and how Sabbatarianism has flourished. In Ukraine we visited our Ambassador Foundation project, where nine students, eight from Ambassador University, are teaching English.

We left for Buenos Aires, Argentina, June 26. We met with the pastor, Al Sousa, and his wife, Faith, and brethren in Ezeiza, an outlying church from Buenos Aires, pastored by Carlos Espinosa. Spanish regional director Leon Walker and his wife,

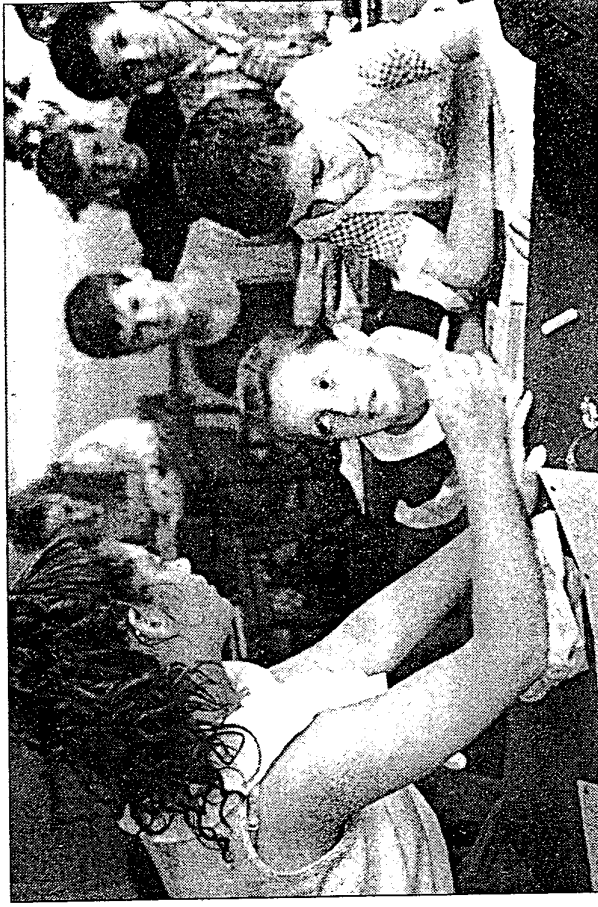
Reba, were with us on the first part of this trip.

The next day we flew about an hour south to Bahia Blanca, a port on the South Atlantic. The Bahia Blanca church pastor is Luis Chavez. Both the Ezeiza and Bahia Blanca churches own meeting halls. We were pleased to see what the brethren have built and maintained.

Some brethren in both Ezeiza and Bahia Blanca, including Mr. Chavez, came to us from what is today called The Israelite Church of the New Covenant, which had similar beliefs to ours, including observing the Feast of Tabernacles.

A number of the brethren met in Mr. Chavez' home for dinner and socializing. Here I learned the history of the Ukrainian, Russian and Romanian people and their connection with us through Dora Sepulveda (Lubenco), who spoke Ukrainian. She moved to Bahia Blanca from Uruguay, where most of the Ukrainian Sabbatarians live. Her brothers are members of the Salto, Uruguay, church as are several brothers of the Russian Svedov family.

Dora Sepulveda and her brothers Juan Carlos and Abel in Salto were



**STEP BY STEP**—Schoolchildren learn from Christine Horchak, one of nine volunteers teaching English in Rokosovo, Ukraine. "I was thoroughly impressed with our students' poise and skill and the Ukrainian students' respect for us," said visiting minister Victor Kubik. [Photo by Bev Kubik]

baptized in 1971 by the late Robert Flores after hearing the *World Tomorrow* radio broadcast with Benjamin Rea's voice from Montevideo, Uruguay. The Church actually contacted some Ukrainians in this area

in 1957, when Charles Dorothy visited in Uruguay.

Jacobo Svedov from Salto came into the Church (there was no congregation there until 1981) as one of

See Sabbatarians page 8

Victor Kubik is assistant director of U.S. Church Administration.

# Sabbatarians: sowing seeds of friendship

Continued from page 1

the early members along with the Lubencos in 1975. Jacobo died a few years ago; his widow, a member, and her five children still attend the Salto congregation.

Here we also met several Sabbatarians of Romanian descent.

Thousands of these people live in the Entre Rios and Misiones provinces of northeastern Argentina and the Rio Grande do Sul region of Brazil. Most of the Romanians,



**FAMILY AND FRIENDS**—Victor and Bev Kubik with Dora Sepulveda and her husband, Manuel, in Bahía Blanca, an Argentinean port on the South Atlantic, June 27.

Ukrainians and Russian-descent peoples in these areas (as well as in Uruguay) are Sabbath-keepers.

## Uruguay

From Bahía Blanca, we flew back to Buenos Aires and then across the Rio de la Plata to Colonia, Uruguay. That evening Mike Medina, who pastors our two congregations in Uruguay and one in Bolivia, Bev and I went to a special service of a Sabbatarian Church of God.

Their church has been built on *The Plain Truth* in English and later in Spanish for more than 25 years. Renzo Odin, who calls himself the pastor general of this church, has volumes of bound *Plain Truths* and *Tomorrow's Worlds* and all the literature he has received over the years.

Both Mr. Medina and I spoke. He gave the history of the Worldwide Church of God in Latin America. Then I spoke about the relations we as a Church are building with others, in particular other Sabbath-keeping groups.

After the service we gave them a figurine of a pair of doves and a card to express our desire to maintain peaceful relationships and build friendships. They gave us framed pictures of their church hall. Mr. Medina and I felt this was a historic moment in our working with Sabbatarians in Latin America.

After the service we had dinner with the pastor general and his family. Mr. Odin invited Mr. Medina to speak at one of their Sabbath services. We in turn invited Mr. Odin to speak in one of our services. His son Daniel wants to attend Ambassador University.

We then drove to Salto through a beautiful countryside reminiscent of the U.S. Midwest. We made a few stops at members' homes. First we visited the Ramon Jorajuria family on their farm.

Then, closer to Salto, we saw the family of Juan Carlos Lubenco, who are of Ukrainian descent. It was fascinating to speak with people of mixed Ukrainian and Uruguayan heritage.

Sabbath afternoon I gave the sermon, which Mr. Medina translated for the brethren. After a social, many in the Salto church walked several blocks to the Iglesia Sabatista de

where we met for a combined service. Many of the brethren are of Ukrainian descent; many of the older ones came from Ukraine in the 1930s. In Uruguay the third largest ethnic group is the Russian-Ukrainian community.

Carlos Chub, their pastor of Ukrainian descent, attended our services that afternoon. Mr. Chub opened their evening service and translated my message, which I delivered in Ukrainian.

Mr. Medina spoke about the history of the Church in Latin America and Uruguay, and said that we want to reach out in friendship to other Sabbath-keeping groups, with whom we have so much in common. I spoke about the Sabbatarian believers in Ukraine and showed a video of them. The people seemed to appreciate this. After services I spoke to many of them about the Sabbatarians in Ukraine.

As with the presentation in Colonia, we made a presentation of doves on a pedestal with this inscription: "To the members and onyx pedestal of doves as a keepsake of the visit from the ministers of the Worldwide Church of God, Mr. and Mrs. Victor Kubik of the U.S.A. and Mr. Mike Medina of R.O.U. (Uruguay). These are an expression of peace and brotherhood representing the beginning of a friendship between two churches, both dedicated to a common goal in the gospel."

Sunday we drove 500 kilometers (about 300 miles) back to Montevideo. I spoke to our enthusiastic Montevideo brethren Sunday evening.

## On to Ukraine

The next day we flew to New York, prepared for our visit to Ukraine and rested at pastor Steve Elliott's home. We left that evening. Duane Ablor from the Television Department met us in Budapest, Hungary. He came along to film Ambassador University students teaching English.

In Uzhgorod we were met by project coordinator Joe Piotrowski and pastor Vasylyl Mondich, who then drove us the two hours to Khust. As laws about religious groups are tightening in Ukraine, on this visit I had to register with the KGB so I could preach on the Sabbath.



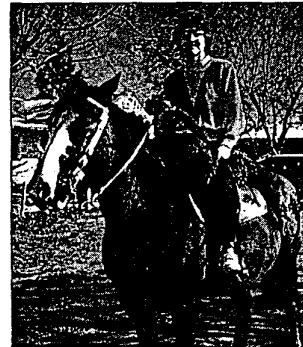
**SEVEN UP**—Ambassador University students sing for a youth service in Rokosovo. From left: Tamara Yurkiv, Mikhail Yurkiv, Amy Zutz, Christine Horchak (a high school graduate), Juliana Egedus, Craig Shrum and Scott Nohrenberg.



**LIKE-MINDED**—With the Luis and Mela Navarrete family in Ezeiza, Argentina, are Ezeiza pastor Carlos Espinosa (fourth from left); Al and Faith Sousa (second and third from left), who pastor the Buenos Aires congregation; Bev and Victor Kubik (rear, right of center); and Reba and Leon Walker (fifth and second from right), Spanish regional director. Ezeiza brethren remodeled and now maintain their meeting hall.

That evening we went to the Internat High School to see how our students taught English. I was thoroughly impressed with their poise and skill and the Ukrainian students' respect for us.

I was told that by accepting students not only from the ranks of the Sabbatarians but from the commu-



**Bev Kubik in South America**

nity at large, we have created good relations and a unifying spirit in the Khust-Rokosovo vicinity.

Bev and I spent as much time as we could with our students. Mr. Piotrowski and I talked about the future of the project.

Friday night we had dinner at our Ambassador students' house and then a Bible study. We discussed the project and their impressions.

On the Sabbath we drove to services in Rokosovo, where three other speakers and I spoke. I talked about our project and the Ukrainian Sabbatarians in Uruguay who sent their greetings.

Sunday morning we went to the garden plot for which we brought seed last fall. Most of the seed is doing well, the string beans in particular. The mayor of Khust, Voldymer Kaschuk, examined the plots.

Sunday afternoon, the Sabbatarians conducted a three-hour, area-wide youth service. Our Ambassador students sang, and Mr. Piotrowski gave a sermonette about sowing and reaping.

Monday was our last full day in the area. In the morning we went to Rokosovo to see students Christine Horchak and Misha Yurkiv teaching classes.

In the afternoon we went to the Shayan resort area, where our students put on a program for children who lived near the Chernobyl nuclear plant.

## Fledgling group in Siberia

Twenty Sabbatarians were just leaving on an evangelistic mission to Siberia 5,000 miles away. They had established a fledgling church of 25 last summer, and were returning to shore up the gains. They had several boxes of our new Russian translation of *Why Were You Born?*

They expressed much appreciation for this evangelistic literature and considered this trip to be a joint venture between them and the Worldwide Church of God. They asked me to remind brethren in the West to pray for the success of this mission.

With Nazareth Mission director Victor Pavliy and Mr. Mondich, pastor, we discussed continuing the Ambassador project. They all want us to return. Right now it's a matter of deciding how to design a more comprehensive yearlong program and assessing the financing.

They also want us to help educate their ministers in skills such as speaking. They are translating our Spokesman Club manual from German into Ukrainian and will use it for speaking classes for their ministry.

Tuesday, July 12, Mr. Piotrowski drove us back to Uzhgorod for our Air Service Hungary commuter flight to Budapest and the next day's flight back to Los Angeles. A most