

*Pastor General's Report*

Limited Circulation Newspaper for the Ministers of the Worldwide Church of God

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March 1, 1995

Dear Ministers,

On Thursday evening, April 13, members of the Worldwide Church of God will gather to eat a small piece of unleavened bread, drink a small amount of wine and wash another member's feet. This ceremony is the most meaningful event of the year for us, because it is our participation in the body and blood of our Lord and Savior.

At Jesus' Last Supper, "he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him" (John 13:4, 5). This physical washing symbolized the spiritual washing Jesus gives his people through his shed blood on the cross. Unless his blood covers and washes us, we can have no part in him (verse 8).

By washing his disciples' feet, Jesus was also symbolizing the servant role of all those who believe in him. Jesus came to serve, and his disciples follow his example (verse 14; Matthew 20:25-28). The greatest among us, Jesus says, are those who serve (Matthew 23:11). True Christian leaders are those who serve the brethren, not those who "gain the preeminence" and exercise controlling lordship over them. Jesus led the way by humbling himself as a servant (Philippians 2:7-8). The annual footwashing ceremony serves as a "hands on" reminder that Jesus commands us to love one another and to serve one another. It highlights the critical need to guard against the temptation to use positions of responsibility in the Church for our own advantage instead of for the nurture and care of the flock.

After the footwashing service, we participate in the Lord's

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<sup>1</sup> Unless noted otherwise, scriptures are quoted from the *Holy Bible, New International Version*. Copyright 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan Bible Publishers.

Supper by sharing in a symbolic amount of unleavened bread and wine. Paul describes the tradition: "I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me'" (1 Corinthians 11:23-24). We partake of the bread in remembrance of Jesus' body, which was sacrificed for us. His entire life was given for us, for our benefit (Luke 22:19).

Paul says that the bread that we break is a participation in the body of Christ (1 Corinthians 10:16), and because we are sharing in the same bread, we symbolize that we are one body (verse 17; Romans 12:5). The Church is the Body of Christ because he lives in us, transforming each of us to be like him. We carry on his work and his message. We have unity in him as he lives in us, and we live in him (John 17:21).

By partaking of the bread, we acknowledge our membership in the Body of Christ, in the community of those who believe in him. We live and serve not only as individual Christians, but also as a community of faith whose members have obligations to one another.

The last part of the Lord's Supper is the wine, representing Jesus' blood, which ratified the new

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covenant (Luke 22:20). "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). In drinking the wine, we symbolize our acceptance of the new covenant and the forgiveness that it has brought us. We recognize the tremendous price that was paid to secure our reconciliation with God. We acknowledge our hopeless condition apart from the atoning death of our Savior. When we drink the wine, we remember the indescribable gift he has given us. He loved us and served us even to the end, giving his life to purchase our salvation.

"Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?" (1 Corinthians 10:16). Paul says we participate or share in the blood of Christ, receiving its benefits. We die with him, so that we might also live with him (Romans 6:8).

Sharing in Christ sometimes means that we have persecutions because of him (Philippians 3:10). Just as Jesus referred to his crucifixion as a "cup" he had to drink (Matthew 26:39), we also drink of the "cup of the Lord" (1 Corinthians 10:21). We give our lives to him.

Through the bread and the wine, we have a "part in...the Lord's table." In a spiritual sense, we "dine" with him, sharing intimate fellowship and remembering what he has done for us. Jesus said, "Whoever eats my flesh and drinks my blood remains in me, and I in him" (John 6:56). Our lives are in him, and he lives in us. The Lord's Supper is a deeply meaningful New Testament paschal ceremony, which Jesus has commanded for us. Let us meditate on it and gratefully participate in it.

One evening later, many of us will gather for the traditional "night to be much observed." In ancient Israel, this was the Passover meal, the meal eaten after the Passover lambs were sacrificed. The entire evening, which begins the Festival of

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Commanded assembly for Christians today, it has become traditional for members to invite other members over for a meal and Christian fellowship commemorating the salvation and renewal that Christ has given us. It is an opportunity for each of us to share and rehearse the circumstances in which our Savior delivered us

Unleavened Bread, was a commemoration of the deliverance of the firstborn children and the escape from slavery in Egypt. Bitter herbs, a traditional part of the meal, reminded the Israelites of the bondage from which they had been rescued. Although this evening is not a commemoration of the circumstances in which our Savior delivered us from the slavery of sin.

Our traditional name for this occasion, which indicates that we observe the evening, was taken from the King James Version of Exodus 12:42. A modern version such as the NIV gives it a different emphasis: "Because the Lord kept vigil that night to bring them out of Egypt, on this *night* all the Israelites are to keep vigil to honor the Lord for the generations to come." The RSV says it is a "night of watching." The point seems to be that, just as the Lord was watching carefully over them, the Israelites were also to be watchful. They were to use the night for observation, for alertness, for vigilant watching.

Christians are also to watch and pray, being alert, always ready to respond to the Lord in whatever he tells us to do. He has called us for his purpose, to do a work for him. As Paul tells us, Christ died for us, so that we should no longer live for ourselves, but for him who died for us and was raised again (2 Corinthians 5:15).

The Festival of Unleavened Bread reminded the Israelites of the haste in which they left Egypt (Exodus 12:34, 39). When God told them to pack up and leave, they did, and they did not have time to let yeast rise in their dough.

This has a symbolic meaning for Christians today. When we repent and believe the gospel, God forgives our sins for the sake of his Son. We leave sin behind as we enter into the new life of faith in Christ Jesus. What the Festival only symbolized, we actually experience by God's grace through faith in Christ. Therefore, the physical act of de-leavening is not required for Christians, but may certainly be used as a meaningful tradition if so desired. As Paul said, we keep the Festival in its

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spiritual significance, in sincerity and truth, through faith in the sacrificed Lamb of God (1 Corinthians 5:7-8).

We used to say that this Festival pictured "putting sin out of our lives," but this was an unfortunate choice of words that led to misunderstanding. In the old covenant Festival, leavened bread was, in fact, put out *before* the Festival began. And in the spiritual symbolism, we are forgiven through Christ's sacrifice for us, so we enter the Christian life already cleansed of sin. We don't have to "put sin out" -- Christ has already forgiven us. Christianity entails walking in the "unleavened life," the new life in Christ, who has freed us from the power of sin and sanctified us by the Holy Spirit. The Holy Spirit leads us to grow in conformity to the image of Christ and "to lead a life worthy of the calling" we have in him (Ephesians 4:1).

The Passover of Jesus Christ pictures our redemption and reconciliation with God, the sacrifice of our Savior by which we have been declared righteous. The Festival of Unleavened Bread pictures the regenerated life of the Spirit, the life dedicated to Christ through faith by the grace of God (Galatians 2:20). It pictures our new life in Christ, in which we offer ourselves to God as living sacrifices, as instruments of righteousness zealous to do his will.

The New Testament Passover symbolizes Christ's suffering and death, and the Festival of Unleavened Bread symbolizes his life. Christ did not remain on the cross -- he was resurrected. We have a living Savior, a living High Priest, and he now lives in us! His atoning work on the cross is pictured by Passover. His ongoing work as our High Priest is pictured in the Festival. The ancient wavesheaf ceremony, performed during this Festival, symbolized his ascension to his Father. Therefore, it is appropriate for us to commemorate Jesus' resurrection and his continuing redemptive work in our lives during this Festival. He is risen!

The spring festival season reminds us that salvation is God's gift to us. We need not be plagued by feelings of guilt or doubts about whether we "measure up" or whether we will "make it" into his kingdom. We can trust fully in our Savior, knowing he will complete the work he has already begun in us. We need not be paranoid about the sin that sometimes besets us. Christ gives us the victory.

Fellow ministers, it has not been easy for any of us as ministers and members of the Church to come to grips with the Church's past errors. To recognize, admit and repent of our problems does not minimize what God has accomplished through our ministers and members. Though we have many things to repent of in our past history, we also have many, many bright, positive examples of Christian love, service and devotion as the Holy Spirit has worked with us. We give God all the praise and glory for the positive things he has accomplished through this Church and through the dedicated work of so many of its ministers and members, and we also thank him humbly for showing us the need to change from our errors.

Thank you for your part in patiently and gently helping members see the spiritual victory and power that comes only through faith in Jesus Christ. Let us continually pray for one another and all the Church as we come to more fully "know God and Jesus Christ whom he sent" (John 17:3). I pray for all of you every day.

In Christian love,

Joseph W. Tkach

P.S. As you continue to remind the brethren to pray for our former employees who are seeking employment, please also remind them about the critical financial needs of the Church as they prepare their offerings for the first and last days of the Unleavened Bread Festival. These offerings

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will be important in helping us through the critical cash-flow

period before our recent downsizing has time to take full effect.

### Church Administration

#### Questions Relating to New Covenant Christianity

I thought I'd share with you a recent series of questions I was asked. The author was generally supportive of our new doctrinal position, but wanted some clarification on some issues. Perhaps these answers will help all who have similar questions.

1) God "blessed" and "made holy" the seventh day (Genesis 2:2-3). In Exodus 20:8-11, God said to the Israelites, "Remember the Sabbath day by keeping it holy."

a) If the Sabbath was made holy at creation, then why would we expect that Abraham did not keep it? Genesis 26:5 indicates that he may have.

Answer: As explained in the previous PGR, Genesis really doesn't tell us much about the Sabbath. It tells us that God made the seventh day holy, but it isn't clear whether this is the seventh day of creation week (only one day) or the seventh day of every week.

Moreover, even if every seventh day was "holy," we are not told *how* it was to be treated, since "holy" does not automatically mean "rest." We are not told to follow God's example in Genesis. In Exodus 16 and elsewhere, the Israelites had to be told the *manner* in which they were to treat the day differently. Genesis tells us nothing about humans keeping the seventh day in any way at all.

Genesis 26:5 says that Abraham was obedient, but if we assume that this included the Sabbath, we are reading something *into* the verse. The same would be true if we used this verse as "proof" that Abraham kept the annual festivals and offered the firstlings of his flocks. The verse is proof of Abraham's willingness to obey God, but it's not proof of any particular law.

b) If God made the Sabbath holy, when did God make it unholy? (We've been taught that only God can make something holy, and therefore only God can make something unholy. Please comment.)

Answer: First, people can make things holy. Leviticus 27 describes how people can devote things to the Lord and those things thereby become holy.

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Likewise, when a person dedicates a day of fasting to God, it becomes a holy day for that person, or when a person pledges the profits of a business venture, they can become holy.

However, God did make the Sabbath holy -- possibly at creation, certainly in Exodus 16. But God also made the jubilee year holy, and he made the firstfruits holy. Even the old covenant itself was holy. He made the space within the holy of holies holy. His agreement with the Israelites said that these things were holy and had to be treated in specified ways. They ceased to be holy when the covenant ended at the death of Christ, when the holy of

holies was opened up. Firstlings no longer had to be given as special sacrifices, the jubilee year had ceased, every day could be considered alike and we should not let people judge us regarding these days.

Even the showbread was holy, but it could also be used by non-Levites when there was a human need. In such an unusual situation, the holy could be used in an ordinary way.

In its spiritual meaning, the Sabbath is still holy. It pointed us to Christ (in this way, the most important doctrine of the New Testament, which is faith in Christ, is included within the Ten Commandments). We devote our lives to him, find our rest in him, realize that our works are all for nothing without him completing the creation in us. He is the Holy One, and our lives must be hidden in him; we must live in him and he in us. When we do this, when we have faith in Christ, when we have faith in the One who is greater than the Sabbath, then we are abiding by the intent of the Fourth Commandment; we are keeping God's spiritual Sabbath holy. Christ, the One who fulfilled the law, has superseded the Sabbath. We worship him, and he gives us the true rest in himself. The "rest that remains" for the people of God is the life of faith in Christ (Hebrews 4:3).

2) 1 Corinthians 5:7-8 has traditionally been used to show that gentile Christians were keeping the Feast of Unleavened Bread -- "as you are unleavened" (KJV).

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When Paul says, "Let us keep the feast," does that refer to keeping the days of Unleavened Bread in the old, physical way?

(Of course, it can't, if we are to have consistency with Paul's words elsewhere. It must refer, not to the physical keeping of the seven days of Unleavened Bread, but to the life in Christ, "the bread of sincerity and truth.")

**Answer:** Paul's use of metaphor should not be confused as a proof-text for observing the Festival in the old covenant way. This was explained in the recent "Festivals" study paper. Paul is not referring to physical leaven at all; he is giving a transformed meaning to the old covenant Festival. When we live in sincerity and truth, we are automatically abiding by what the Festival pictured.

3) The Day of Atonement was commanded to be observed "forever." Should Christians therefore keep this day by fasting and avoiding work?

**Answer:** Many other old covenant practices, such as sacrifices and the Levitical priesthood, were commanded "forever." We have taught for decades that "forever" means "as long as the factors involved exist" or "as long as the conditions apply."

The biblical reason given for fasting and doing no work on Atonement is "because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins" (Leviticus 16:30; 23:28). This reason, however, is no longer valid. Christ's atonement on the cross is fully sufficient for all time (Hebrews 10:14; Romans 3:25). We are cleansed from all our sins by his sacrifice.

The biblical reason for fasting and avoiding work on the Day of Atonement is no longer valid. The relevant factor no longer exists; the conditions do not apply. Christians are therefore not required to fast or to avoid work on this day.

Some people may wish to associate other biblical truths with this day, but they are not biblical reasons to fast on this particular day, and they cannot be the basis for Church teachings. Those who fast on Atonement are not more righteous than those who do not.

4) In Galatians 4:9, are the Sabbath and Holy Days the "basic principles of the world"? Was it slavery to keep them?

Answer: The Sabbaths can be slavery if we take them as necessary additions to Christ. The Galatian heresy was not trying to do away with Christ or replace him; it was trying to add something to him as if he were not sufficient.

Slavery is a pejorative word today, but Paul could

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also speak about being slaves of righteousness. In Galatians, he contrasts the rights of slaves with the rights of children, saying that we have greater promises in Christ than the law could ever give. Slavery to the law is better than slavery to polytheism, but sonship is much better than both. When we have Christ, the physical promises of the old covenant are trivial. But the worldly religions are filled with physical rules; they think that doing certain things gains them favor with the deities. When the pagan Galatians came out of paganism into faith in Christ, they gave up that type of worship. But now the heretics, by insisting on old covenant practices, were in effect dragging the Galatians back into comparable practices.

5) Galatians 4:10 -- was it the observing of the Sabbath and Holy Days that was so negative, or was it focusing on "in the letter" keeping of the Sabbath and Holy Days to the exclusion of Christ that was the real problem? If it was the keeping of the Sabbath and Holy Days that was the real problem, then keeping them has no long-term future in the Church of God. If the problem was one of emphasis, then there is room and encouragement for Sabbath- and Holy Day-observing in our future practice, with emphasis on the rest we have in Christ.

Answer: Good observation. It's not wrong to keep the Sabbath and the festivals -- some Jewish Christians did for decades without any hint that it was wrong to do so. The problem in Galatia was the attitude of some Jewish Christians who saw these days as requirements for salvation in addition to (not excluding) Christ.

We will probably always have strict Sabbath-keepers in our fellowship. There will be a few who won't go to restaurants, who won't use coin machines, etc. That's OK, as long as they don't imagine that such devotion gains them merit or salvation. It's good for people to discipline themselves, and it's good for them to give time to worshipping God and doing godly works of service. This can help keep them mindful of God. That is good, as long as we don't demand such observance of others.

Some people may do this on Friday night and Saturday; others Saturday morning and evening. All devotional time is good -- but we can't insist that everybody do it the way we do, nor the precise amount of time that we do. Most of our members are able to continue setting aside the Sabbath, but we hope they do it freely rather than thinking they'll go to the lake of fire if they don't or can't.

Actually, as we continue to worship on the weekly Sabbath and the annual festivals, we will have to continually wrestle with our history and our tendencies

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to be legalistic. We will have to explain why we worship on the Sabbath, and the honest answer is that we used to think that we absolutely had to. Then we'll be asked why we continue to worship on the Sabbath, and the honest answer is that we are free to. In the spirit, Sabbath-keeping has a long-term future in the Church of God. Therefore, we will be continually reminded that the old covenant is obsolete and that we have freedom in Jesus Christ.

The problem in Galatia was not the days per se, but the attitude in which they were being demanded. It's OK to keep these days. In fact, we shouldn't let others judge us regarding whether we keep them (Colossians 2:16). That means we can, just as much as it means we don't have to. These days can be joyful celebrations of salvation in Christ, or they can be yokes of bondage and badges of self-righteousness. Paul instructs us that to have any value, they must be the former, not the latter.

We receive blessings from keeping the Sabbath and festivals, just as we would receive blessings from keeping every Wednesday devoted to study and prayer and fasting. It could be a blessing and a cause for rejoicing, but we shouldn't imagine that such devotion would make us better than other people, even if we fast twice in every week. Nor can we imply that others ought to do likewise or else be inferior.

6) In Exodus 31:13-18, the Sabbath is made a sign between God and the children of Israel forever. Does forever mean forever, or only as long as the conditions exist? We used to say that the covenant here was with spiritual Israel as well (Romans 2:28-29). Probably this is as simple as the old covenant/new covenant distinction.

Answer: Right. Circumcision was a perpetual sign, also. And just because we are spiritual children of Abraham or Israel doesn't mean we have to have the physical signs commanded to the physical children.

Although Paul can call us spiritual Israel, he can also call us a third group, neither Jew nor Greek. Being spiritual Israel doesn't mean that we inherit all the physical obligations that the Israelites had. We don't have to keep the law of Moses; it has been superseded in Christ.

Hope this answers your questions. You seem to be on target; keep up your studies and good work and keep encouraging the members to have faith in our Savior, who gave himself for us. The New Testament Passover of Jesus Christ is coming, and let's make it



meaningful for all.

Joseph Tkach Jr.

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#### Services on Last Day of Unleavened Bread

Some ministers are finding it difficult to rent all-day facilities for the Last Day of Unleavened Bread, Friday, April 21. They ask, Is it permissible to hold only one service on that day?

The answer is yes. If facilities cannot be arranged for both morning and afternoon services, then either morning or afternoon services may be canceled. In such cases, we can encourage the brethren to use the "extra" time for fellowship at restaurants or at homes, or Bible study or other worshipful activities.

#### False Rumors

One widely circulated rumor is that the Church is planning to change its name. This is false.

Another persistent rumor is that we are planning to conduct our worship services on Sundays. This is also false. Of course, it has always been commonplace for our congregations to hold club meetings or local Bible studies on Sunday.

#### Regional Director for the Caribbean

We are saddened to report that Colin and Margaret Adair have chosen to resign from the ministry and leave the fellowship of the Church. The Church holds no ill will towards the Adairs, and we ask that you pray for them, that they may be reconciled with the Church in the future.

Charles Fleming has been named as regional director for the Caribbean region effective immediately. Please pray for the Flemings in their new responsibilities.

#### YOU Planning Calendars

A new yearly activity planning calendar is now available. The calendar begins on June 1, the start of the YOU year; however, it can be used for all local church activity planning. Holy Days, holidays, daylight-saving time, and the Super Bowl are listed.

The calendar is 24" by 36" so it can be seen from a distance in planning meetings. This size also permits it to be posted on a bulletin board. We hope it will be used to include both YOU and adult members in local church activity planning.

All church pastors will receive one copy for each congregation they pastor. Additional copies can be ordered as a write-in item on the supply form. Refer to

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it as the "new 1995-96 yearly church planner." No cc:Mail or telephone requests, please.

#### Voice Mail

Due to the recent cutbacks, a number of departments no longer have a receptionist and must rely on the voice mail system to

channel calls. Please don't take this as an attempt to avoid communication. We are doing the best we can under our circumstances. If you leave a message, we will make every effort to return your call.

#### Typographical Correction on Circumcision Paper

In the "Circumcision" paper (that accompanied the PGR), page 5, fourth paragraph, the last sentence should read: "Even a ritual confirming the promises, a ritual given hundreds of years before Sinai, could simply be swept aside, as a requirement for salvation [not "circumcision"], by the new situation that Jesus had inaugurated." This typographical error was corrected in *The Worldwide News*.

#### Prayer Request

Pat Blackwell, wife of Tom Blackwell, was readmitted into the intensive care unit. She has fluid on the lungs that will not drain, which causes difficulty in breathing. She cannot breathe without a respirator. Her kidneys are still not functioning normally; it is not yet known how much they have been damaged. Pat has suffered a great deal and would appreciate your prayers and cards. Her address:

Pat Blackwell  
St. Bernard's Regional Hospital  
224 E. Matthews  
Jonesboro, AR 72401

Joseph Tkach Jr.

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#### Announcements

To be read in all congregations regarding *ARROWS in Flight*:

Due to budgetary constraints, *ARROWS in Flight*, the monthly newsletter for young members of the Worldwide Church of God, will no longer be published as of February 28. The *ARROWS* staff would like to thank all who contributed over the past two years and encourages YOU members to develop newsletters in their local congregations, like many already have.

To all pastors:

We would appreciate your enthusiastic support in making the following announcement:

As was mentioned in *The Worldwide News*, *Youth 95* will become self-supporting in the near future. As part of that process, all Church members will be receiving the letter included below.

First, here is a little background. More than once during these times of rising costs and declining income, we've had to consider eliminating *Youth* magazine. In spite of the budget situation, we feel strongly about the need to continue *Youth* magazine and spread its message of help and hope to the young people of this world. That's why we are looking for ways to

continue to make *Youth 95* available to those who want it most.

As we announced in *The Worldwide News*, rather than just eliminate the magazine, our plan is to allow our readers the opportunity to support the magazine. Church members and *Youth* readers will shortly be receiving a special mailing offering them the opportunity to purchase a subscription for themselves, family members or even friends outside the Church. The subscription price of \$9.95 is to cover the costs to print, mail and, we hope, promote the magazine to a wider audience.

Though we wish we didn't have to charge a subscription price, there will be certain advantages. Psychologically, many readers may value it more because of their part in funding it. Also, being a paid publication will open some areas of promotion and distribution that weren't available to us before, helping us reach people we haven't reached before. As many of you will recall, we have done this before by making several of our books available for sale in bookstores.

*Youth 95* is not essential to the Church's preaching of the gospel. (The Church continues to provide the

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gospel message free of charge through *The Plain Truth* and other literature.) Still, since most *Youth* readers do not get *The Plain Truth*, we want to make the *Youth* magazine available to those who really want it but can't afford the price. Church members will be able to pay for gift subscriptions available for needy teens on our waiting list.

In the next several days you'll be receiving a letter from Mr. Tkach about *Youth 95* magazine. Let me share it with you now:

Dear Brethren and Co-workers:

As you know, we have come to you a number of times in recent weeks about the needs of God's Work. I cannot begin to tell you how grateful I am for your generous response and your heartfelt prayers. This letter is not going to ask you to send any more money to the Church now. But I do feel a responsibility to let you know about the new approach to our *Youth 95* magazine and how you will be able to make it available to young people in the future.

Many of you are aware of the great deal of good the magazine has done in encouraging teens and helping strengthen families. *Youth 95* is a practical, uplifting, God-centered magazine, helping young people in an encouraging way with the real-life issues they face every day.

Young people today face nearly overwhelming pressures. Many are being seduced by a society that disdains saving sex, in favor of "safe" sex. They end up with sex that is not safe -- nor do they save sex until marriage. AIDS continues to spread, along with many other sexual diseases, not to mention the continuing spread of unwed teen motherhood. Many young people fall victim to drug dealers and gang leaders, and the crime rate among teens is rising faster than the birth rate.

In spite of all this, teens are choosing to stand up for their Christian values instead of giving in to wrong temptations. We support these teens in their resolve to do right. After all, our

young people are the future of the family, the Church and the nation. That's why we've provided *Youth* magazine free to readers for the past 14 years.

Unfortunately, we can no longer afford to fully fund the magazine, so I want to give you the opportunity to help support our young people and *Youth 95* directly.

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A one-year subscription to *Youth 95* is now available for a minimal subscription price of \$9.95. Your personal subscription, or gift subscription, will help give the magazine the foundation it needs to continue helping our young people. You can also, if you like, fund a subscription for a needy young person who really wants the magazine but can't afford it.

Either way, please don't send any money now. Simply return the enclosed subscription card today. When we send your billing statement, you'll receive a form that will make it easy for you to designate who is to receive the magazine.

*Youth 95* readers will continue to receive practical and inspiring articles that help them to be more effective in their relationships with God, family and friends.

Here's what one reader said: "Your magazine has helped me at times when I needed reassurance that there was someone out there who still loved me, times when I felt alone and that nobody cares. It helped to restore my faith and above all has been my constant inspiration."

In coming editions, *Youth 95* will provide articles on helpful topics such as: How to regain your parents' trust; virginity is not a shame; finding friends you can count on; the power of prayer; how one teen can make a *real* difference; avoiding the dangers of drugs. And lots more, all from our shared Christian perspective.

A parent from California wrote: "I want to thank you so very much for *Youth*. I have three children. I cannot tell you of the many times your magazine was ideal for problems being faced, and questions being answered through your magazine."

And a teacher from Georgia said: "The magazine is great. I'm an activity therapist at a drug and alcohol

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treatment center for adolescent boys. I use the articles to assist me in teaching life-skills classes and also to teach alcohol and drug education classes. If only one of our clients 'takes it to heart,' it has done well."

We've made *Youth 95* as inexpensive and easy to subscribe to as we can -- either for yourself or to provide a gift subscription for someone else.

Why not make a small investment in a young person's future? Simply drop the enclosed, postage-paid card in the mail today. Please don't send money now -- *Youth 95* will bill you later.

Thank you very much for your prayers and your support. Our prayers are with you and the young people in your life.

Sincerely,

Joseph W. Tkach

P.S. Return the enclosed card right away, and along with your one-year subscription to *Youth 95*, you'll also receive a free copy of our brand-new, 16-page brochure titled, *Teen Sex -- Why Wait?* This helpful brochure reinforces the Christian value of saving sex for marriage and answers teens' questions about this important subject.

That's the letter you should be receiving in the next several days. I hope you will support this endeavor to help *Youth* magazine become self-supporting, thus enabling it to continue its good work.

Your prayers for this project are much needed and appreciated.  
[2] From: Val Leech at AUS 2/3/95 11:18 (39094 bytes: 1 fl)  
To: David Austin, Ross Beath, Chris Crawford, Jack Croucher at NZ, Gavin Cullen,

Joe D'Costa, Alan Dean, Bruce Dean, Rod Dean, William Dixon, Mark Ellis,

Neville Fraser at NZ, Tim Grauel, Bruce Greenaway, Kerry Gubb, Tolu Ha'angana

at NZ, Colin Hardy, Gary Harvey, Phil Hopwood, Chris Hunting, Mohan Jayasekera, Lyall Johnston at NZ, Epeli Kanaimawi at NZ, Karl Karlov,

Colin Kelly at NZ, Rob Kelly, Rod King, John Larkin, Ken Lewis, Graemme Marshall, John McLean, Peter McLean, Rod McQueen, Rex Morgan at NZ,

GPO Sri Lanka (Bharat Naker), Hans Pedersen, Bob Regazzoli, Gary Regazzoli,

Dennis W. Richards at NZ, Colin Riseborough at NZ, Orest Solyma, GPO Sri Lanka (Daniel Thompson), Terence Villiers, Aub Warren, D'Arcy Watson,

GPO Thailand (Aaron Wiley) at AMBASSADOR, Cliff Worthing, Don Worthing,

Reg Wright, Chin Gee Yong, Danny Zachariah, Rod (in NZ) Matthews at NZ

Subject: PGR - March 1, 1995 is attached in WP format

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