

# The Worldwide News

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## Coordinators fine tune Festival at '88 conference in Pasadena

By Jeff E. Zhorne

PASADENA—Eighteen hundred cumulative years of Feast-keeping were represented at the 1988 Festival coordinators conference, according to Joseph W. Tkach Jr., assistant director of Church Administration for the United States and a member of the Festival coordinating team.

More than 60 coordinators, business managers and their wives attended the conference Feb. 17 and 18.

In his opening address, Mr. Tkach Jr. stressed quality at the Feast of Tabernacles. "We want to do that by communicating and exchanging ideas."

He told the coordinators they are responsible for everything that takes place at the Feast and that activities should be done decently and in order.

"The Feast of Tabernacles is a time of celebrating God's purpose and God's plan," said evangelist Larry Salyer, assistant director of Church Administration for international areas. "We as international coordinators have the responsibility of seeing that the Feast is carried out in harmony with procedures and policies established at headquarters."

Mr. Salyer continued: "We don't want to take away the uniqueness of international Feast sites by trying to 'Americanize' them. It is not an American Feast, it is God's Feast, which should reflect God's character regardless of the human society that the area may be in."

Ross Jutsum, director of the Ambassador College Music Department, explained how special music is coordinated from Pasadena.

Selmer Hegvold, supervisor of the Church's deaf program, talked about providing aid during the Feast for senior citizens, mothers alone with small children, the deaf, hard of hearing, lame, crippled and blind.

"Mr. Hegvold's information will help us deal more intelligently in a sensitive area," said Neil Earle, coordinator of the Niagara Falls, N.Y., site and pastor of the Toronto, Ont., churches.

Mark McCulley, Festival administration manager, asked the coordinators to help maintain the Church's reputation, and outlined an emergency evacuation plan for a typical Festival auditorium.

Evangelist David Hulme, director of Communications & Public Affairs, explained how good media coverage promotes a greater understanding of the Church.

Press kits, including fact sheets about the Church and Church-related organizations, are supplied by the Public Affairs Office to provide information to print and electronic media.

"In 1987 the theology of the Feast of Tabernacles was emphasized, and the media response increased 56 percent over 1986," said Mr. Hulme.

"Since 1985 positive media coverage of the Feast of Tabernacles has increased 500 percent. Negative articles dropped to zero in 1987, which indicates the value of a coordinated effort between Communications & Public Affairs and international and domestic Festival elders," he added.

Other speakers included evangelist Leroy Neff, Church treasurer; Fred Stevens, Accounting director; Larry Omasta, director of Media Services; and John Prohs, manager of Technical Operations & Engineering.

"I thought this was the most efficient coordinators meeting we have ever had," said Ronald Howe, coordinator of the St. Petersburg, Fla., site and pastor of the St. Petersburg church.

"It seems like the coordinators

are learning the system in more detail than ever before—like we have one mind and know exactly what is being addressed," he added. "We are better understanding negotiation, coordination and the logistics of the entire Feast."

## PERSONAL FROM

*Joseph W. Tkach*

Dear brethren:

With this issue of *The Worldwide News* we begin in serial form the new booklet *The Plain Truth About Healing*.

Chapters one and two appear this issue, and succeeding chapters will appear each issue following.

Chapter one, "Facing the Questions," serves as an introduction for the booklet, with chapter two answering the question "What and Why Illness?"

and going into the subject of what has been called "physical sin." Chapter three will answer the question "What Is Divine Healing?"

Chapter four addresses the question "Is Healing a Blessing or a Promise?" Chapter five is titled "Faith and Healing." Chapter six covers the subject of doctors and medicine. Chapter seven goes into the responsibility of the sick person, the minister and the Church, as well as using wisdom in seeking medical care.

I believe God has led us to

prepare a booklet that will be greatly inspiring and encouraging for all members of His Church, as well as for those not yet converted, whose true education about God, His plan and His way of life may actually begin with this material.

Divine healing is a powerful subject, one that gets right to the heart of what human life is all about, why we are here, who God is and what He is doing.

At one time or another sickness affects everyone, either directly or indirectly, and is certainly one of the trials through which humans have the opportunity to learn many of the most important, fundamental truths of life. I have no doubt that God will use this booklet as one of the many ways He will begin to work with those He will yet call in this age.

I ask that each of you pray for its success and blessing. Final production into booklet form is scheduled for early summer.

Now, exciting news for the *World Tomorrow* program in Europe! I just sent a letter to our English-speaking brethren and co-workers in Europe announcing that *The World Tomorrow* was to begin airing Sunday, Feb. 28, on Super Channel.

Super Channel is a popular entertainment channel broadcasting in English, by cable and satellite, to more than 10 million homes in 15 countries across Europe. In Britain alone 127,000 homes receive Super Channel.

Super Channel's menu is primarily made up of the best of British programming that is regularly seen on BBC 1 and BBC 2, as well as ITV and Channel 4. Super Channel, because of its wide reception throughout Europe, is also a flagship for pan-European broadcasting. It is a major step forward for *The World Tomorrow* in continental Europe!

Our airing time on Super Channel is excellent—12:30 p.m., Sunday afternoon! We can greatly rejoice in the increasing impact God is giving His Work in this end time. This open door is one more step along the way. Frank Brown, regional director for English-speaking Europe, has continually encouraged our brethren in that part of the world to pray for just this sort of opportunity. Now, God has seen fit to open this important door!

Brethren, as we draw ever closer to the end of this age, it is vital to have two perspectives—the same two Herbert W. Armstrong had when God led him to found Ambassador College. He built it to last a hundred years, but emphasized that we must be prepared to (See PERSONAL, page 8)

## Horses, riders, cameras converge in desert

# TV shot brings horsemen to life

PASADENA—Special effects footage for a *World Tomorrow* telecast titled "The Four Horsemen of the Apocalypse" was shot Feb. 3 and 4. It was "one of our most ambitious projects to date," according to Larry Omasta, producer.

After plans were approved by Pastor General Joseph W. Tkach, months of preparation took place.

"Perhaps the most important aspect of the planning involved the overall look of the horsemen themselves," said Mr. Omasta.

Because the costumes, special effects, makeup and props had to be lifelike, professionals from the movie industry were hired to produce them.

"Each of these people were challenged and intrigued by our desire to bring to life these four grim riders from the book of Revelation," said Mr. Omasta.

To properly depict the color of the horses, one horse was dyed pale green and another was dyed red with a nontoxic vegetable food dye that could be washed off.

A 35-mm. film crew was hired. The footage was shot at three to four times the normal frame rate. When played back at normal speed the horses appear to be running in slow motion creating a surrealistic look.

Because of an unusually wet winter, finding a dry and desolate area was a challenge, Mr. Omasta said. After many scouting trips and much prayer, a suitable location—Palen Dry Lake—was found.

Peter Lee, production manager, "did an outstanding job of finding the location, the horses, stunt riders and all the special effects crew," Mr. Omasta said.

As the crew drove to the location

it was pouring rain. "Even though the rain stopped that evening, we were concerned about the rain's effect on the lake bed. It turned out to be a blessing," said Mr. Omasta.

"God certainly knew what it would take to make this shoot a success," he said. "According to the boss wrangler, if it hadn't rained, the horses would have sunk into the soft sand, making it harder for them to run."

Weather during the shoot was clear and cool.

"Although both shooting days began at sunrise and lasted past sunset, the mood of the entire shoot was very positive and filled with excitement," said Mr. Omasta.



GRIM HORSEMEN—These actors and horses were filmed Feb. 3 and 4 for a segment in a *World Tomorrow* telecast on the four horsemen of the Apocalypse to be aired March 19 and 20. [Photo by G.A. Belluche Jr.]

## INSIDE

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# Science plunges ahead into risky future

PASADENA—In mid-February I attended the annual convention of the American Association for the Advancement of Science (AAAS), which took place in Boston, Mass.

The sessions dispensed the latest information on a broad range of scientific endeavors, from agriculture to arms control, from world hunger to the latest speculations concerning the age of the universe.

Where are science and technology leading us in the remaining years of the 20th century? One scientific view of the future was presented by a leading molecular biologist, David Baltimore.

In the keynote address, Dr. Baltimore, a Nobel laureate, spoke of "the great glories of new knowledge awaiting us" provided that certain "powerful retrograde forces" expressing "outmoded ideas and concepts" can be pushed aside.

Among the reactionary forces, according to Dr. Baltimore, are those who are trying to halt the experimental release of "innocuous" genetically altered bacteria into the environment.

The Nobel Prize-winning scientist also attacked religious forces that deny "the basic fundament of all biological science, the concept of evolution."

Despite what he views as hindrances, Dr. Baltimore implied we may be on the threshold of a new golden age. Biological scientists in particular, Dr. Baltimore said, "have come far, we have far to go, but there are no conceptual limits in sight." Only "ignorance and fear"

and the "antirational vestiges of a less enlightened past," he emphasized, can halt progress.

Those remarks should remind us of the earliest attempt of man to shed imposed restraints. Described in Genesis 11, it is the occasion when God felt compelled to stop so-called human progress. "This is what they begin to do," God said, witnessing an attempt to build a unifying symbol of a great city and tower. "Now nothing that they propose to do will be withheld from them" (verse 6, New King James).

It is in the field of agriculture that some of the biggest breakthroughs are expected. More than 300 U.S. companies are engaged in genetic research.

Genetic alterations are technologically possible in all organisms—animals, plants and microorganisms (such as soil bacteria). Genetic engineers can isolate a single gene from one organism's chromosome and insert it into the chromosome of another organism, even one of a different species. The intended purposes are to control pests and increase production.

But is this technology safe?

In his address to a session discussing the release of "recombinant DNA-modified organisms" into the environment, Arthur Kelman of the University of Wisconsin at Madison admitted that "questions have been raised as to whether that such techniques may create 'super weeds,' pathogens or other organisms that would have unpredictable and undesirable environmental effects."

Most scientists believe that the

application of such technology is, for the most part, safe—if carefully supervised and regulated. Yet, the risks are admittedly there.

University of Minnesota biologist Philip Regal revealed that a large effort is under way to estimate

agricultural scientists plunge ahead into the risky biotech future, some agronomists are coming to believe that sustainable agriculture—meaning natural or organic farming—presents the best answer.

A featured speaker at one session

## WORLDWATCH

By Gene H. Hogberg



future risks in genetic engineering—but that the effort has largely been kept quiet so as not to arouse public anxiety.

Genetic engineering is relatively easy to do, conceded Mr. Regal. "Anyone can go out and buy any number of how-to books on gene splicing . . . But . . . I have yet to see any genetic engineering textbook that deals with safety when it comes to the organisms that are to be released into nature."

Do molecular biologists have enough information as yet to make proper judgments? Mr. Regal conceded, rather alarmingly: "If you pick up a handful of soil, science doesn't even have names for 90 percent of the bacteria in it . . . What sorts of interactions are taking place that one might be altering when engineered species are added to the environment?"

Curiously, while "progressive"

was Robert Rodale, publisher of *Prevention* magazine. Contemporary agriculture, said Mr. Rodale, could switch fairly quickly to sustainable methods such as diverse cropping systems and planting legumes to acquire nitrogen (cost free) from the air.

But most farmers are hooked on "progressive" techniques or are fearful of making the changes nec-

## European Diary

By John Ross Schroeder



## The West's low birthrate: The family is changing

BOREHAMWOOD, England—This is an age of paradox. While the population is exploding in most Third World countries, the West is suffering a disturbing decline in birthrate. Why?

Wrote John Ardagh in his book *Germany and the Germans*: "After reaching a peak of 62.1 million in 1973, the population of West Germany has been falling and by 1986 was a bare 61 million. The drop would have been greater, were it not for the immigrant workers, who breed much more abundantly than Germans. The West Germans' own birthrate has been the lowest in the world since 1974: six people are born for every seven who die, and there are now 1.3 children per marriage, on average" (page 171).

Here are the probable causes. Each applies to almost every Western nation.

- Two-career families
- The women's movement
- Postponing motherhood
- Attitudes toward marriage
- Antichildren attitudes
- Cost of rearing children
- Effective birth control
- Easy availability of abortion
- Male and female homosexuality
- Cultural pessimism

Employment and motherhood can be alien to each other. A full-time job plus rearing children is more than many women can handle.

Harsh management caused the trade union movement. Male mistreatment begat the women's movement. Family values were hurt. Men and women became competitors rather than complements. And as Mr. Ardagh remarked, "Women have edged away, too, from the desire for motherhood" (page 162). Having and raising children is often viewed as a second-class calling.

A substantial portion of women desire both—but at different times. Career is first, motherhood second. The natural time for conception is in the 20s and early 30s. Now career women are opting for their late 30s and even early 40s. The dangers to mother and child are greater. The

essary. And the siren song of biotechnology is extremely alluring.

University research stations, private (for profit) laboratories and governmental agencies are more enamored of biotechnology than the return to natural methods. "Biotechnology," said Robert Miller of North Carolina State University, "is the beautiful lady in satin skirts that everybody is courting."

Yes, men would rather "worship the work of their own hands" (Isaiah 2:8)—including man-altered plants, animals and humans—than the Creator of all life.

Human scientific activity does not like to retain God in its knowledge (Romans 1:28). As a result men become "inventors of evil things" (verse 30).

In the book, *The Politics of God's Funeral*, author Michael Harrington wrote that "men and women have begun to rewrite the genetic code, to replace natural selection by human selection. They have already blundered into reshaping the ecosystem, with consequences still not fully known. In a relativist, technological society, where is there a social ethic that can save us from our own brilliance?"



## Just between friends

By Dexter H. Faulkner

## Beware leaven of Herod

A reader from Canada wrote me, expressing thanks for something I had written several years ago. Then he asked me to write about a certain topic.

I was immediately interested and I thought you would be, too. The topic is four words in the Bible. I had not stopped to think about what they meant until this letter brought them to my attention.

Jesus warned His disciples, "Beware of the leaven of the Pharisees and the leaven of Herod" (Mark 8:15, New King James throughout).

The disciples probably would have understood if Jesus had told them to beware of Herod, the king of Judea at the time. But Jesus told them to beware of Herod's leaven, or yeast, as we call it today.

Matthew records a similar event in which Jesus tells the disciples to beware the leaven of the Pharisees and the leaven of the Sadducees. In both accounts, the disciples at first thought that Jesus was scolding them for forgetting to bring along enough bread.

But eventually they realized that Jesus was using yeast as a metaphor. "Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees" (Matthew 16:12).

Doctrine is "something that is taught." Jesus told His disciples to beware of what the Pharisees taught, what the Sadducees taught and what Herod taught. So what did Herod teach, and why did the disciples need to be wary of it? For that matter what did the Pharisees and

Sadducees teach that was so bad?

The Pharisees and Sadducees were Jewish religious leaders. Herod, although a Jew, wasn't a religious leader; he was king, under the authority of the Roman emperor. Herod's supporters, who taught cooperation with the Romans, were called Herodians.

The Pharisees "trusted in themselves that they were righteous" (Luke 18:9). They were meticulous in keeping their laws and traditions, and they felt that strict obedience

**We need to beware of being so content with our life-style that we don't want God's intervention.**

would make them right with God. They looked very righteous, but they were actually self-righteous.

We should not trust in ourselves that we are right with God. Although self-righteousness may start small and invisible (like yeast), it can grow and fill whatever it infects.

And what about the doctrine of the Sadducees? They taught that there was no resurrection, nor angels or spirit beings (Acts 23:8). They, like some churches today, seem to have been embarrassed about the Bible's claims about supernatural things.

The Sadducees were mostly the intellectuals of the day, those who were wealthy and in positions of power. They, like Herod and his followers, benefited from the civil government. They had a comfortable life. We need to beware of being so

content with our life-style that we don't want God's intervention.

And, lastly, what did Herod teach? He taught that cooperation with Rome was the path to personal and national prosperity. The Herodians taught that the government was the solution.

How much like most of the democratic world today! When people see a problem, they want the government to fix it. People say that "there ought to be a law . . ." (As if we didn't have enough laws!) There already is a law—God's law—that would have prevented the problem, but people don't want God's laws!

Examine yourself: Where are your loyalties? With the Kingdom of God? Or are you a Republican? A Democrat? A Conservative, a Laborite or a Liberal? Do you feel that the American form of government is perfect? Or the British? Or any other human system of government?

Or do you realize that man's only hope is the Kingdom of God—that no human government can solve

mankind's problems and bring justice to this earth?

For many today, government is the Messiah that makes life better for them. It takes care of the economy, crime, war and peace, education and even morality. As long as the government continues to work reasonably well, people don't think they need God.

"Beware the leaven of Herod" warned Jesus. We need to beware of the false teaching that human governments will give us the good life. They may for a time, but any government that rejects God's laws is doomed to eventual failure.

Jesus warned us not to trust the government as the solution to our problems. This world needs the Messiah. Whether today's religious and governmental leaders want Him or not, Christ will come again.





# IRON SHARPENS IRON

## Offerings on Holy Days provide opportunity to count blessings

By Ronald Kelly

Seven times each year members of God's Church have a special opportunity to count their blessings. On each of the annual Holy Days an offering is taken up—an offering designed to express the joys and rewards of the ongoing year.

*Evangelist Ronald Kelly is a senior writer for The Plain Truth.*

On most occasions the offering is collected during the morning service. Then during the afternoon service the minister announces the offering totals.

Most of us eagerly await that announcement. There is something exciting about knowing finances for God's work steadily grow each year.

In many congregations the amount of that offering is compared to the previous year. And in most cases, this year's amount exceeds last year's. As God continues to bless us individually, we each can contribute proportionately more.

As the Spring Holy Day season approaches, we should look forward to all the 1988 Holy Days. The Spring Festival season is only the beginning. At that time the Feast Office distributes the Festival Planner, and members begin preparations for travel all around the world.

But at the same time, we can also plan our Holy Day offerings for the entire year. It's a good time to set goals for what we would like to give for each of the seven annual Holy Days.

Last Feast of Trumpets Pastor General Joseph W. Tkach showed the brethren at headquarters an even deeper understanding of our

part in the Holy Day offerings.

He said: "God has given us this wonderful opportunity to express faith and confidence in God's power to bring about the fulfillment of the meaning behind the Holy Days. We show God in a very tangible way that we want to be participants in His government in the future."

By our offerings we make possible, in ever increasing power, the preaching and publishing of the good news of God's coming Kingdom.

As the years have gone by, the Holy Day offerings have played a more important role in the financing of God's work.

Now the Holy Day offerings represent 14 percent of the mail income of God's work. That's certainly a significant portion.

Just think if every member attending the feasts this coming year added only one dollar to each Holy Day offering, the annual worldwide offering would increase by \$500,000.

That shows how just a little can mean a lot.

But we don't want to be overly concerned about amounts. God's

concern is far more with our hearts.

He inspired the apostle Paul to write about the attitude of giving: "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (II Corinthians 9:7, New King James unless noted).

Another point to bear in mind: God is the owner of everything. God lets us know, "If I were hungry, I would not tell you; for the world is Mine, and all its fullness" (Psalm 50:12).

Further on that subject Paul wrote that God is not, "worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things" (Acts 17:25).

If He chose to do so, He could rain down buckets of money for His work. But that wouldn't develop any faith in us. It would probably be harmful to us in the long run.

Our offerings, then, are far more for our benefit than God's. Giving an offering shows we are learning to think like God. God is the greatest of all givers. He has given us physical life. And He has given us the opportunity for eternal life. The great-

est gift of all was giving His Son so that we could be forgiven our sins (John 3:16).

In a small way by comparison, we show our concern and faith by learning to give of our substance.

But the Bible is quick to point out regarding the Holy Day offerings that "every man shall give as he is able, according to the blessing of the Lord your God which He has given you" (Deuteronomy 16:17).

The Moffatt translation of II Corinthians 8:12 shows that one cannot "give what he has not got."

And since we may not all have a lot, we have to be creative in coming up with ways to joyfully give on the Holy Days.

Some women who do not work outside the home take in a little extra money for keeping a child for a working mother. Or doing some housecleaning in the neighborhood. Or taking in some washing, ironing or sewing.

Of course, some of that extra money may be needed for the family budget. But in other cases it can be set aside for Holy Day offerings.

I know of children who collect bottles and cans for deposit or recycling money. Others collect newspapers for paper drive sales.

Still other families have matching funds for Holy Days. For every dollar they spend on entertainment, a dollar goes into the Holy Day fund.

More and more ideas are developed every year on how to save for the Holy Days. It's surprising what you can do if you just put your mind to it.

Perhaps a good family project would be to see who can come up with the best idea for Holy Day offerings during 1988.

The giving spirit and attitude of God's people is a constant source of excitement and joy. It's hard to believe every year manages to top the year before. But it always seems to work out that way.

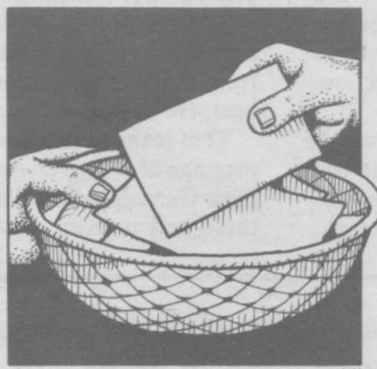
So here we are beginning another Holy Day season. We also find every year the feasts get even better than the one before. Each year God inspires greater depth and understanding of the awesome purpose to which He has called us.

And every year God's work goes forth with increasing power. It is a privilege to be used of God to fulfill His work. God lets us do it by giving of tithes and offerings.

He's only called a little flock. And that little flock has been most generous—giving above the call of duty.

We thought this year we would give special thanks for your contributions and Holy Day offerings. From the widow's mite to the largest contribution, God's people give generously and joyfully.

We hope this will be another happy and prosperous time for everyone. And when we come together on God's Holy Days, we can once again give our offerings knowing how pleased God is that we care.



Over the years many members have come up with interesting ways of planning for Holy Day offerings. We thought we'd share a few of them with you.

One family I know keeps a jar for collecting loose coins. Every now and then each member of the family throws extra coins in. On the Holy Days the coin jar is emptied and they distribute the money to the children to put in the offering.

Many families set aside a certain amount for offerings every paycheck. Holy Day offerings are a part of their family budget the same as groceries, utilities, clothing and gasoline.

Still other families agree that any extra income the family receives from odd jobs will go to Holy Day offerings. So if dad gets a few extra dollars from painting a home or doing some outside computer consulting, that goes into the Holy Day fund.

## Q&A from the Pastor General's Report

**Is it proper for members to use second tithe to cover the expense of attending a dinner-dance during the Days of Unleavened Bread? If so, what about the admonition that we are not to use our second tithe within our gates (Deuteronomy 12:17-18)?**

Anciently, God's people kept all three seasons of His feasts in the one place (Jerusalem) where He placed His name. Using second tithe within their gates was synonymous with using it for non-feast-related purposes and was forbidden.

The admonition against using second tithe for expenses not related to God's feast still applies today. But, except for the Feast of Tabernacles and the Last Great Day, God's feasts are now kept in local areas.

Today, the primary purpose of second tithe is to attend the Feast of Tabernacles. At this time, members leave their homes to attend their respective Feast sites. They must be sure to have reserved enough of their second tithe to pay for their travel expenses, housing, meals and entertainment.

Nevertheless, the Days of Unleavened Bread are also one of God's festivals. Therefore, if there is no danger of running low on funds during the Feast of Tabernacles, member could use some of their second tithe locally for such things as attending a dinner-dance during the Days of Unleavened Bread. This is a proper, feast-related use and does not violate the principle of Deuteronomy 12:17-18.

A dinner-dance can add to the brethren's appreciation of this Spring Feast and promote a family

spirit within the congregation. But members should exercise wisdom in the use of their second tithe. They should remember not to spend it during the other feasts if this means that they would be cutting themselves short of funds and not be able to properly rejoice and share their blessings (Deuteronomy 12:18) during the Feast of Tabernacles.

## BE READY TO GIVE AN ANSWER

### CHRIST IN PROPHECY

Prophecy		Fulfillment	Prophecy		Fulfillment
Ps. 2:7	Son of God	Matt. 3:17	Zech. 9:9	Rode a donkey	Luke 19:35
Mic. 5:2	Preexistence	Col. 1:17	Ps. 69:4	Was hated	John 15:25
Ps. 110:1	Known as the Lord	Matt. 22:41	Ps. 41:9	Betrayed by a friend	Matt. 10:4
Isa. 7:14	Immanuel	Matt. 1:23	Zech. 11:12	Sold for silver pieces	Matt. 26:15
Gen. 3:15	Born of a woman	Gal. 4:4	Zech. 13:7	Forsaken by disciples	Mark 14:27
Isa. 7:14	Born of a virgin	Matt. 1:18	Ps. 35:11	Falsely accused	Matt. 26:59
Gen. 22:18	Seed of Abraham	Matt. 1:1	Isa. 53:7	Answered not	Matt. 27:12
Gen. 21:12	Son of Isaac	Matt. 1:2	Isa. 50:6	Smitten and spit upon	Matt. 27:30
Num. 24:17	Son of Jacob	Matt. 1:2	Isa. 53:5	Wounded and bruised	Matt. 27:26
Gen. 49:10	Tribe of Judah	Matt. 1:2	Ps. 22:7-8	Mocked	Matt. 27:31
Isa. 11:1	Line of Jesse	Matt. 1:6	Ps. 22:16	Hands, feet pierced	Luke 23:33
II Sam. 7:12	House of David	Matt. 1:1, 6	Isa. 53:12	Crucified with thieves	Matt. 27:38
Deut. 18:15	Prophet like Moses	Acts 3:20	Isa. 53:12	Made intercession	Luke 23:34
Ps. 110:4	A priest	Heb. 3:1	Ps. 109:25	Hands shook	Matt. 27:39
Isa. 33:22	A judge	John 5:22	Ps. 22:17	Stared at	Luke 23:35
Zech. 9:9	A king	Matt. 21:5	Ps. 22:18	Garments divided	John 19:23
Mic. 5:2	Born in Bethlehem	Matt. 2:1	Ps. 69:21	Suffered thirst	John 19:28
Ps. 72:10	Presented gifts	Matt. 2:1	Ps. 34:20	Bones not broken	John 19:33
Isa. 11:2	Had God's Spirit	John 1:32	Zech. 12:10	Side pierced	John 19:34
Ps. 69:9	Zealous for God	John 2:15	Amos 8:9	Darkness over land	Matt. 27:45
Isa. 9:1	Ministry in Galilee	Matt. 4:12	Isa. 53:9	Rich man's tomb	Matt. 27:57
Isa. 35:5-6	Performed miracles	Matt. 9:35	Ps. 16:10	Resurrected	Acts 2:31
Ps. 78:2	Taught in parables	Matt. 13:34	Ps. 68:18	Ascended	Acts 1:9
Mal. 3:1	Entered the Temple	Matt. 21:12	Ps. 110:1	At God's right hand	Heb. 1:3

### The Worldwide News

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# The Plain Truth About Healing

Sickness, disease and injuries  
are among mankind's greatest foes.  
Here is God's message of hope  
for the sick and injured.

## Chapter One Facing the questions

Imagine yourself sitting, with your spouse, in the office of your doctor (a specialist in internal medicine) awaiting your appointment. You are tired and frustrated. After all, today is the day. It is the day you find out the results of the tests run on that strange—and painful—lump in your lower left abdomen. You are worried, and even worse, you don't feel well and you haven't for about two months.

Probably, you say to yourself, I should have come here sooner. The doctor certainly thought so. He wondered why you waited so long to get some help after discovering the lump. He even lectured you a little on the merits of early detection. "Why did you wait?" he inquired.

But your thoughts are broken now, interrupted by the cheerful (almost too cheerful, you think to yourself) voice of the nurse calling your name. "Mr. Smith,

God—say anything about these things?"

The purpose of this booklet is to answer these questions. It is to give the plain and simple truth about divine healing, and about the myriad other related subjects and issues that accompany divine healing. To be sure, its purpose takes substantial space to fulfill, for the subject is not a brief one.

But one other thing is just as sure: The core and foundation of this subject is indeed simple and easy to state. It is this: The living God is a God of love, mercy and kindness, who, in the person of His Son, gave His own life so you might have eternal life. Nothing—not height, nor depth, nor any other creature—and no, not even a serious illness—can keep you from that life. God is our healer. He can heal. He has healed. He will heal.

That is the resounding and undeniable message of every verse of the entire Bible from Genesis to Revelation. But to prove this—and to even understand this—we

doubt one reason is so we will see our mortality and be alarmed by it into spiritual action. For example, David was dismayed by the frailty of human life and was moved to seek God (Psalm 103:13-22). Solomon also saw life's tenuous balance and therefore counseled the wise to seek God and eternal life (Ecclesiastes 12:1).

But perhaps the main reason God has made us subject to sickness is the same reason He allows any trial. It is so we may build righteous character as we struggle against the frailty of the flesh (Romans 8:18-23). To be sure, we humans would have designed our bodies to stay healthy in spite of anything. But God values something more than perfect bodies. He values perfect character (I Peter 1:6-7)! Trials build character. And He has provided, in the very fabric of the physical creation itself, the seeds of trials that can build that character.

Within this truth lie the simple and obvious answers to what illness is and what causes it.

### What is illness and what causes it?

Illness is just what it appears to be—a malfunction of one's physical body or mind. It occurs when something, known to us or not, and set into motion by some event, caused by us or not, interferes with the healthy functioning of our bodies.

This interruption of physical, emotional or mental balance, this illness, can be caused by different factors. At times it may be the general result of violating one or more of the principles of good health. This is only common sense.

At other times it may result *directly from a sin one commits when a person breaks one of God's spiritual commands* (I John 3:4). Both venereal disease, caused by promiscuity, and liver damage, caused by alcohol abuse, are good examples of illnesses resulting from sin.

Notice, however, that when sin (the breaking of God's spiritual law) causes illness, it very often opens the door for illness from a physical cause. Sometimes there may also be nonphysical causes in cases of mental illness or emotional illness.

Sin brings not only the ultimate penalty of spiritual death, but in the here and now it opens the doors to illnesses and suffering. Illness is not caused directly by sin or by spiritual things in the same way, say, a virus causes illness. Sin is not a virus or a germ. Physical illness is an indirect, although perhaps inevitable, result of the sin. An exception would be when God personally and directly strikes a person or nation with illness as punishment for sin (Numbers 12).

**Could not God have designed the human body to remain healthy till the last moment and then just quit without pain? Certainly, but He didn't!**

(Philippians 2:25-27, II Timothy 4:20). Thus, the sobering truth is that the number who live a perfectly healthy life without a single cold or flu and then die, say, at age 103 while asleep is very small indeed.

But why? Could not God have designed the human body to remain healthy up till the last moment and then just quit without pain or warning? Certainly, He could have—but He didn't!

He didn't for a number of reasons. No

down; He in fact desires the opposite (III John 2). But He knows they can and has allowed for the probability that they will! He has subjected us to this reality in the hope that character will result (Romans 8:19-23).

God has made us potentially subject to illnesses so that through sickness, should it occur, we might build character (which, whether we like it or not, comes through suffering). Illness is a matter of cause and effect (although in a specific case the cause may be unknown to us).

### 'Physical sin' and 'spiritual sin'?

Many illnesses (some would wrongly say *all* illnesses) result after one or more of the seven great laws of health we should have learned about in school have been "broken" (or rather, contravened)—a fundamental truth often overlooked by even health professionals.

But here we must ask an important question: Because sickness often results when one contravenes a God-made health principle or "law," and because the Bible defines sin as the transgression of God's law, does that mean that it is sin to break any law of health? This is not a mere academic question; *the answer dramatically affects our understanding of the healing doctrine.*

Some indeed concluded it is sin to break any health law and consequently have coined the term *physical sin* to differentiate such "sin" from sin against God's spiritual law, which they would in turn label *spiritual sin*.

Those who have accepted these dual concepts of "physical sin" and "spiritual sin" then often reason to various further conclusions. For one, they conclude that illness is the penalty for "physical sin." Hence, healing must be the forgiveness of sin, which can come only through Christ's sacrifice.

Dividing sin into the two parts—physical and spiritual—also affects the way one looks at Christ's sacrifice. Since Christ's sacrifice paid for sin, and sin is seen to have two divisions (physical and spiritual), some then see His sacrifice as being itself divided into two distinct parts. They say Christ's physical beating paid for our "physical sins" and Christ's shed blood paid for our "spiritual sins."

This breaking of sin into "physical sin" and "spiritual sin" (and the consequent dividing of Christ's sacrifice into physical and spiritual components) was an explanation that played upon a Christian's natural tendency to find parallels and analogies between the physical and spiritual planes. Further, certain verses were thought to support this concept, especially if read with an unconscious mindset toward seeing sin and Christ's sacrifice in such a dual and divided manner.

### Why some misunderstood

Now look at Mark 2:1-12. These verses to some readers may at first sight appear to equate illness with the term *physical sin*—and healing with the forgiveness of such "physical sin." It may look here as if Christ were telling the Pharisees that to say "Your sins are forgiven" is the exact same thing as saying "You are healed." If this were the meaning, then Christ is equating sickness with (physical) sin. Matthew 9:1-8 and Luke 5:18-26 are parallel accounts.

Isaiah 53:4-6 is also often cited and is very important to read. Verse 5 is often singled out because it refers to our being

(See HEALING, page 5)

**As a Christian you want every decision, every action, indeed every instant of your life to be in accord with God, His Bible and His Church.**

the doctor will see you now," she sings.

Finally! you think to yourself. You are slightly relieved, but only for a moment, for you have entered the doctor's room now and you see him staring at your chart. You try to read his face. Is it good news or bad news he sees, you wonder? You are not left wondering for long.

The doctor looks up. "Mr. Smith," he begins. Your heart begins to pound. "I am afraid the news is not as good as we would hope. The lump in your abdomen is a small cancer and it must come out. But with immediate surgery your chances for complete recovery are strong, so don't be too worried. I will schedule the surgery for a week from tomorrow. OK?"

You are back in your car now, on the way home. Sure, the doctor had more to say, but you didn't really hear anything else. His other words became just a blur. All you know is that you are tired and want to go home and lie down a while—and think! But you can't think straight. Your mind is so jumbled up with thoughts, and fears, and . . . and . . . questions!

The thoughts are normal, of course. Normal, that is, for someone who just received such news. And your fears are normal, too. But your questions are special.

They are special because you are somewhat special. And you are special because you are one of the few people in this world today who is a true Christian. And as a true Christian you want every decision, every action, indeed every instant of your life to be in accord with God, and His Bible, and His Church. You want to understand, in the way a Christian is supposed to, the trial that has just befallen you. And you want your actions to reflect your faith.

So you ask special questions. Questions like: What is illness? What causes it? Why does God allow illness? What does the Bible say about it, and about supernatural healing? Does God heal? Will He heal me? When? How? And what about this operation and these medicines my doctor has prescribed? Does the Bible—and therefore the Church of

must now look at some of those verses. And we must answer those questions.

## Chapter Two What and why illness?

Just what is illness? And why does God allow it?

Have you ever asked yourself these questions? Probably you have, even if you have never had a serious or life-threatening illness. And almost certainly you have if you have been dangerously sick once or more yourself, or nursed a sick relative.

Whether you have or not, you should have! And we will answer those questions here. We will because one cannot understand how and why God heals until he understands what illness is and why God allows it in the first place.

### Why God allows illness

It is a fact of life that most people will be ill at least once in their lives. Our experience proves this. So does the Bible. Jacob was blind at the last of his life (Genesis 48:10). Elisha died of sickness (II Kings 13:14). David was sick (Psalm 41:4-9), and so was Job (Job 2:1-8). The same is true of Hezekiah (II Kings 20:1-7), Timothy (I Timothy 5:23) and others



# Healing

(Continued from page 4)

"healed" by Christ's "stripes" as if the beating of Christ and divine healing are totally separate from the death of Christ and the forgiveness of sin or the transgression of spiritual law.

For those who read Isaiah 53 this way, Christ's sacrifice of body and blood (symbolized by the Passover bread and wine) becomes separated into two parts: the bread to symbolize Christ's body and the forgiveness of "physical sin," and the wine to symbolize His blood and the forgiveness of "spiritual sin."

Other verses, such as I Peter 2:21-25 (which quotes Isaiah 53:5-6) and I Corinthians 11:29-30 are also cited.

Matthew 8:17 has been thought by some to state that Christ's healings are proof of forgiveness only of "physical sin" through His stripes when it states He took upon Himself our "infirmities"

itself, without the modifiers *physical* or *spiritual*. And we should understand the word *sin* to mean disobedience to God's biblically stated standard (His spiritual law), whether that standard regards physical or spiritual matters.

And when we understand this and wipe our minds clean of the "physical sin" concept, verses that once seemed to support this idea become crystal clear in their true meaning.

## Verses made clear

Mark 2:1-12 (the healing of the paralytic let down through the roof), when properly explained, is a moving story proving Christ's power on earth to forgive sin. The context makes this clear.

Upon seeing the man lowered through the roof, Christ remarks, "Son, thy sins be forgiven thee" (verse 5). (In Matthew: "Your sins are forgiven," New King James—present tense; in Luke: "Your sins have been forgiven," marginal note, Companion Bible—perfect tense.) The

**Perhaps the main reason God has made us subject to sickness is the same reason He allows any trial. It is so we may build righteous character as we struggle against the frailty of the flesh.**

and our "sicknesses."

But realize this! The twin terms of "physical sin" and "spiritual sin" are nowhere mentioned in the Bible. Further, the Bible nowhere breaks Christ's sacrifice into two parts—a physical and a spiritual. It does the opposite. It speaks of His sacrifice as a unified whole (I Corinthians 10:16-17, John 6:56).

The concepts of "physical sin" and "spiritual sin" are founded upon false conceptions about sin. They are based upon the false premise that sin can be divided into the two neatly separate planes of physical and spiritual.

A little thought shows us that this is not true because sin impacts us on both the physical and spiritual planes. For example, it is certainly a spiritual matter to commit adultery, but no one would deny it is a highly physical act and often brings serious physical and psychological consequences. Likewise, drunkenness is a physical act. But it is also a sin that, unless repented of, earns the wages of sin—namely, the second death. When we reflect further, we see it is almost impossible even to conceive of any sin that doesn't have physical, mental, emotional and spiritual components.

## Sin defined

The proper way to explain sin is found in I John 3:4: "Sin is the transgression of the law" or "lawlessness" (Revised Standard Version and New King James). The law being spoken of is indeed spiritual (Romans 7:14). It is spiritual because it governs in some way our *spiritual relationship* with God, NOT because it has no impact on the physical plane. A spiritual law is any law the transgression of which earns the second death. Thus, sin may even involve transgressing a law regarding an entirely physical matter.

However, it is not always sin to contravene laws regulating the physical plane. It is only a sin to do those acts when God directly or by implication forbids it in His Word. It is a matter of revelation—of God telling us what is sin. Many physical acts are unwise, but that does not make them sinful. To lose sleep may harm one's health, and to do so often may be unwise, but even Christ at times stayed up all night to pray (Luke 6:12).

The Bible is our standard for what God forbids, and thus for what sin is. The standard is not a physics book, a health book, nor a chemistry book, nor whether an act is "physical" or "spiritual."

Adoption of the terms *spiritual sin* and *physical sin* leads to confusion. To be accurate, we should use the word *sin* by

tense in Mark 2 means that Christ at that moment forgave his sins.

Christ could not be referring to the forgiveness of "physical sin," for at that instant the man did not yet get up, something he would have been able to do immediately had Christ's statement been the same as a pronouncement of healing.

Verse 9 makes the story even clearer. Christ asks which is easier to say, that a man's sins be forgiven, or that he be healed? *By His own admission, these are not equal statements*, for He implies one is easier than the other. To answer Christ's rhetorical question, it is easier for men to say that one is forgiven than that one is healed, for forgiveness is unseen and cannot be proved or disproved by looking, whereas healing can be proved or disproved by looking.

The man was healed. It showed Christ had power to do that which is harder to say (you are healed), and thus proved He

**The twin terms of physical sin and spiritual sin are nowhere mentioned in the Bible. Further, the Bible nowhere breaks Christ's sacrifice into two parts—a physical and a spiritual. It speaks of His sacrifice as a unified whole.**

had power to do that which is easier to say (you are forgiven). Verses 10 and 11 confirm what Christ meant: "But that ye may know that the Son of man hath power on earth to forgive sins . . . I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Then, and only then, was the man healed.

Matthew 8:16-17 is likewise easily explained. Matthew is saying that Isaiah foretold Christ would heal the sick, and that He did so according to the prophecy about Him.

Now turn to Isaiah 53:4-6 (verse 4 of which was cited above in Matthew 8:16-17). Verse 5 does say "with his stripes we are healed." But the healing spoken of here is primarily spiritual and refers to our reconciliation to God! "All we like sheep have gone astray; we have turned every one to his own way" (verse 6). Clearly the metaphor of our being like sheep gone astray refers to our spiritual condition, not solely to our health, and the healing to that of the spirit, not solely that of the flesh.

Further, if we were healed only by Christ's stripes, we would thus infer that healing is solely physical because of its

link to a physical beating. That would require us to conclude that only wounding paid for transgressions, only bruises paid for iniquities and our peace depends solely upon His chastisement. No one would subscribe to such an artificial construction. Yet, if we are to be consistent and apply the verse the way some have done to validate "physical sin," this is what we must do.

Isaiah's intent is to poetically highlight the comprehensive sweep of Christ's sacrifice, not to do the opposite and divide it into parts!

Of course Matthew 8:16-17 (explained above) says this section of Scripture predicts Christ would heal the sick. But it makes no statement about "physical sin." And the actual verse from Isaiah 53 cited by Matthew is verse 4, not verses 5 or 6. Verse 4 doesn't even mention Christ's beating!

Further, as shown, the context in Isaiah makes clear that though the prophecy has a secondary meaning of healing, its primary meaning is spiritual reconciliation to God. But a secondary meaning of healing does not validate a belief in "physical sin," for the verse makes no such assertion. It simply shows that Christ's sacrifice is so broad as to include reconciliation to God for all of man's griefs and sorrows, including his physical ones.

With Isaiah 53 thus understood, I Peter 2:24-25 virtually explains itself, for it is merely a citation of Isaiah. In fact, verse 25 of I Peter 2 is as plain as Isaiah if not more so. The language here shows the context is that of spiritual healing of sheep gone astray.

Now read I Corinthians 11:29-30. What does it mean when it says that many were sick or had died because they failed to discern the Lord's body? It does not say they weren't healed because they didn't understand about "physical sin" or that they didn't take seriously that Christ's stripes forgave "physical sin." Paul's discussion, beginning in verse 18 and continuing till chapter's end, mentions no such thing.

The context clearly shows his subject and clarifies his point. He is addressing the Church of God (verse 22) and chides them for their lack of brotherly concern. This lack of love is illustrated by their indifference for each other at the Passover. He goes on to show that Christ's Passover

spiritually incongruous, alleys.

Let us suppose you have a serious illness. Suppose, also, you have been anointed for healing according to the scripture (James 5:14), but that you have not been healed, even after a long wait.

What happens? First, you assume that because God always forgives sin that is repented of, and because healing (you think) is the forgiveness solely of "physical sin," you are forgiven and ought to be healed. After all, hasn't God promised to always forgive?

But suppose you are not healed. You begin to wonder why. Such wondering leads to doubts—doubts about your faith, doubts about your righteousness, doubts about your understanding. You feel like a sinner. Not just a normal sinner, but a very bad and unforgiven one. After all, isn't sickness the result of sin?

Further, you wonder whether you are somehow repudiating Christ's sacrifice, even unconsciously. For if you have fully accepted Christ's sacrifice, you would be healed, even as we are forgiven spiritually when we accept Christ's sacrifice for our spiritual sins. But you are not healed, so, you reason, you must be repudiating Christ.

You are tempted to get medical care, but this worries you, too. After all, you reason, if I go to a doctor I am telling Christ I don't accept His sacrifice for sin. In fact, you worry, getting medical help may actually BE a sin itself. You are not sure.

Of course, everyone knows the body naturally will heal itself of many diseases if one's diet and mental and emotional state are good, so you (quite logically, in fact) set out to help yourself with diet. This leads to a vigilant search for not just foods, but any and all means that might be considered natural as opposed to medicinal.

You begin to draw fine lines between what is "natural" and what is "unnatural" man-made medicine. And your motivation for this is that you have unconsciously labeled any medicine as repudiating Christ's sacrifice for sin and therefore unrighteous, and any non-medicine as natural and therefore righteous.

And you are worried what other people think. They may also believe in "physical sin." And they may begin to wonder about your spiritual condition. If you are not healed, they begin to think that this poor, suffering person (you) must indeed be a pretty big sinner, or that he must lack faith, or somehow be rejecting Christ. If they see you go to a doctor and take medicine, you fear they may judge you for lack of faith!

But it gets worse. If you are healed, you may erroneously conclude it was from your righteousness. And you may become intolerably self-righteous against others who are not healed. You may begin to wear your healing as a virtual spiritual badge.

And all of this because of the wrong concept of "physical sin"! No good thing comes from the idea of "physical sin." It has caused worry, fear, depression, self-righteousness, judging, confusion, guilt and inordinate fear of doctors. *The fruits of this idea alone should tell us it just doesn't make sense.*

But what does make sense? The truth does.

The truth is that God made our bodies vulnerable to illness. He did so in the hope that we may learn character through suffering, including sickness.

Sickness is a physical, mental or emotional malfunction caused by some natural circumstance. Sometimes it is set in motion by (spiritual) sin, sometimes by breaking one of the seven great health laws, sometimes inherited or caused by injury and sometimes, but not always, within our knowledge or control. But breaking a health law is not of itself sin.

Having now proven what sickness is, we ask: What, then, is divine healing? And when, how and why does it occur?

(To be continued)

## Blind alleys of reasoning

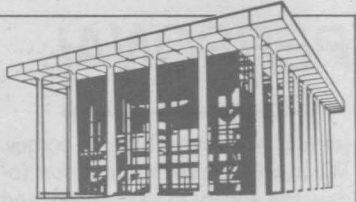
One who assumes the "physical sin" concept often finds himself forced to reason down a series of blind, and







## Onstage at Ambassador



Ambassador International Cultural Foundation

# World's greatest mime shows his view of world

By Sheila Graham

PASADENA—His supple body contorted, his whitened face grotesque in its struggle, Marcel Marceau silently, yet eloquently, created an invisible cage on the dramatically lighted Ambassador stage. After "The Cage," he continued giving an insight into his many times humorous, sometimes poignant vision of the world.

Mr. Marceau, acclaimed worldwide as the greatest living pantomimist, performed Saturday evening, Feb. 13, and twice Sunday, Feb. 14, before virtually sellout audiences.

Wayne Shilkret, Ambassador Foundation's director of Performing Arts, quoted Mr. Marceau as saying that he was "totally delighted with the Ambassador Auditorium and the Ambassador audience. They were the most attentive and intelligent audiences that I have encountered on my tour."

His Ambassador audiences had much to appreciate. In "The Samurai's Sword," Mr. Marceau's hulking, truculent warrior has his self-confidence severely shaken when his sword unexpectedly develops a mind of its own. Especially graphic in "The Creation of the World" is his confrontation with the snake (his own rippling, undulating arm and hand).

The audience immediately related to a man leading a dog, or vice versa, one of several patrons of "The Public Garden."

After the intermission, Mr. Marceau as Bip the clown showed what happens when a call to a dating service is too effective. Behind a black panel, he transformed himself in a second from a strutting Goliath



MARCEL MARCEAU

to an agile David and back again in "Bip Plays David and Goliath." Also as Bip, a character he created in 1947, he is upstaged by a reluctant lion in "Bip as a Lion Tamer."

Now in his 60s, Mr. Marceau, born in Strasbourg, France, founded an International School of Mime in Paris and is the author and illustrator of several children's books. Some of his lithographs are on exhibition through March in the Poulsen Galleries in Pasadena.

## Letters TO THE EDITOR

### Members in Scandinavia

I was very moved after reading your article entitled "Scandinavian Brethren Cope With Isolation, Yet Feel as Family."

I think we tend to take for granted the tremendous blessings God has afforded the people in the West.

After reading that article, I can really appreciate all of the ways in which God has blessed our congregation... I will

definitely be praying for our brethren in Scandinavia.

Donna L. Shifman  
Maplewood, N.J.

The Jan. 4 issue of *The Worldwide News* had some articles on Scandinavia. The article by Michael Morrison ["Serving Pasadena From Norway"] was interesting to me.

I'm glad *The Plain Truth* is being distributed in Norway. Knowing

this, we can pray for God's blessing and the addition of new members (according to God's will) for fellowship.

Mrs. Allan R. Chambers  
Bend, Ore.

☆☆☆

### Showing appreciation

The [Dec. 7] issue of *The Worldwide News* has an article in it about how we can show our appreciation of God's ministry, by Mr. John C. Anderson. His reminder for us to pray for specific and detailed blessings has not gone unheeded.

Lillie S. Rice  
Huntsville, Ala.

## ACCENT ON THE LOCAL CHURCH

### Chocolate locusts top English social

The Bradford, England, church put on a social Jan. 16 called "Biblical Times—a Family Evening." The church contacted chocolatier David Humphreys to see if he could concoct reasonable facsimiles of chocolate-covered locusts.

Mr. Humphreys first created an experimental locust from marzipan (almond paste) and carob (the carob bean is also known as the locust bean), and then an order for a large swarm was placed.

The locusts concluded a meal of pottage (lentil soup), loaves and fishes (sardines on toast), fatted-lamb burgers with herbs, baked potatoes and green salad. A fresh fruit salad with pomegranates, figs and other Middle Eastern fruits followed. Dessert was carmel coffee (coffee with a peak of cream floating in it), with dates and the locusts.

The menu was prepared by Anne Thompson with the help of her husband and several area women. Food service was directed by deaconess Ivy Clark.

Mr. Humphreys also supplied packs of carob truffles with natural fruit and yogurt flavors. These were

auctioned at the social along with extra lamb burgers and wall posters of fruits, plants and trees from the Holy Land supplied by the Jewish National Foundation. Proceeds went to Youth Opportunities United and the building fund.

The evening ended with a biblical team quiz. Members formed teams named after the tribes of Israel. They carried representations of

their tribes' banners and were led by "Captains of Israel" (Spokesman Club members).

Two weeks before the event each team was assigned a book of the Bible to study. All first-round questions were based on these books. The teams also studied Proverbs and Ecclesiastes in case a tie-breaking second round was necessary. *Stuart Powell.*

### Texans treated to teatime

The Houston, Tex., West church sponsored a home-entertaining tea Jan. 17. The tea began at 10 a.m. with a lecture by Kenneth Giese, pastor of the Houston West and Victoria, Tex., churches.

Two hundred fifty women from the Houston East, West and North and Victoria churches participated. At 11 a.m. they gathered into nine groups and completed a circuit of nine rooms, each featuring a 10-minute presentation on an aspect of entertaining, such as place settings, theme parties and napkin (serviette) folding.

At 1 p.m. a buffet table featuring an assortment of finger sandwiches and sweets (desserts) was opened. Area teenage girls maintained the table and served tea imported from Norway.

A chamber group of Youth Educational Services (YES)-age children provided entertainment. The group included violinists Sarah Elder and Beverly LaFleur and cellists Jay Elder and Joe LaFleur. They were directed by Jack Haas.

Each woman left the tea with a file folder of handouts from the presentations. *Patricia Barnes.*

# Children's Corner

## Counting on Rocky

By Vivian Pettijohn

The church hall was noisy with the sound of hammering and talking. More than a dozen Church youths and a few adults worked together building wooden booths and getting everything ready for the youth fair and spaghetti supper tomorrow night.

"I can't think straight with all this noise," Rocky nearly yelled to Chris Ellison, who sat near him at a small table, "so how can I count 100 dimes out of this box of coins? I lose track of how many I've counted and have to start over. Chris, would you listen while I count to make sure I get it right? By the way, tell me about your booth. What are you going to do with 100 dimes?"

"Well," Chris answered, "while you count, I'll explain."

"OK, here I start again," Rocky said, sighing. "1, 2, 3..."

"Mr. King [the minister] made out a list of 50 Bible questions," Chris explained. "That list will be taped to the frame of the quizzing booth for people to refer to. A person will pay 10 cents to try to stump Mary Anne Martin and me with one of those questions. If we both miss the question, we have to give that person 20 cents. If we give the right answer, the YOU (Youth Opportunities United) gains 10 cents. But if we miss the question, the YOU loses 10 cents. So Mary Anne and I had better know all of those answers



Artwork to color by Ken Tunell

by tomorrow night!"

"Oh, they pay 10 cents, huh? I see. Uh, 10, 11, 12..."

"Yes," Chris continued, "and here's an answer I have trouble remembering. The Resurrection Chapter is—I Corinthians 15."

"Uh, right! 15, 16, 17..."

"Here's another one that's hard to remember," Chris went on. "All the Holy Days are listed in—Leviticus, chapter 23."

"Right!" Rocky agreed, "That's 23, 24, 25..."

"Sounds like you're doing fine with

your counting, Rocky. Here's another question I need to study: 'How many books are in the Old Testament?' Oh yes, I remember now. There are 39."

"You're pretty smart, Chris," Rocky said. "Uh, 39, 40, 41..."

"Rocky," Chris asked, "do you know how many books are in the whole Bible? That's another one of the questions."

"Well," Rocky said hesitantly, "66, right? That's 66, 67, 68..."

"Here's a hard one," Chris said, frowning. "The question is 'How many words in Esther 8:9, the longest

verse in the Bible?' I just studied this last night. Let's see. I know—90!"

"Really? Wow! Oh, where was I?" Rocky asked. "90, 91, 92... Hey, Chris, I saw this question on your list: 'What is the longest chapter in the Bible, and how many verses does it have?' Do you know?"

"Sure," Chris said. "The longest chapter is Psalm 119. It has 176 verses! By the way, how are you doing on your counting? I wasn't listening very well, but it sounded right to me."

"Well, I don't know," Rocky said, scratching his head. "I just now counted 176, 177 and 178 before I remembered I was supposed to stop at 100. But, look at that little tiny pile of coins! There are only... 24 dimes here. How can that be?"

"I don't know," Chris said. "I don't see how you can be that far off when you're so good in arithmetic at school!"

"I don't understand either," Rocky said, sighing. "Guess I'll just have to go on counting from 24 and see if I can do better."

Mr. King, who had been quietly listening near the table for a few minutes, chuckled as he said: "We're counting on you, Chris, to know the answers to 50 questions, but wait until later to do your reviewing. And, Rocky, you concentrate on your counting, because we are also counting on you."



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

# UPDATE

PASADENA—Church Administration released the following transfers, approved by Pastor General Joseph W. Tkach Feb. 18.

**Dennis Van Deventer**, pastor of the Imperial P.M. church, was named director of the Security & Safety Department. **Jim Snook**, former director of the department, will be construction manager in the Church's Maintenance Department, serving under **Rick van Pelt**, coordinator of Facilities Services.

**Ed Tolleson**, construction manager in Machine Maintenance for 16 years, will return to Oregon. "We wish him and his family well and continued success in their move," said **Joseph Tkach Jr.**, assistant director of Church Administration for the United States.

**Robin Webber**, an associate pastor of the Auditorium P.M. church, was named pastor of the Imperial P.M. church.

Mr. Van Deventer will coordinate the Pasadena Festival site, and Mr. Webber will coordinate the

Palm Springs, Calif., site.

"Mr. Webber will continue as the regional and district YOU [Youth Opportunities United] coordinator for the Pasadena area, as well as continue his coordination of the various combined functions involving the five Pasadena churches," said Mr. Tkach Jr.

☆☆☆

PASADENA—Church Administration released the following ordinations: **Eric Shaw**, director of the Church's postal center and a deacon in the Pasadena Imperial A.M. church, was ordained a local elder Jan. 30.

**George Henderson** was ordained a local church elder in the Borehamwood, England, church Feb. 6 by evangelist **Frank Brown**, British regional director.

**David Lyon**, a deacon in the Edinburgh, Scotland, church, was ordained a local church elder Jan. 30 by **Colin Wilkins**, pastor of the Scottish churches.

PASADENA—The Festival Office announced that U.S. members applying to Caribbean, German and Italian sites for the Feast of Tabernacles may send personal checks for their application fees and payments.

Brethren from other countries applying to Caribbean, German and Italian sites should follow the instructions that appeared in the Feb. 15 *Worldwide News*.

U.S. members can also use personal checks for application fees and deposits for the Acapulco, Mexico, site. Make checks payable to "Ambassador" not "Ambassador College," as indicated in the Feb. 15 *Worldwide News*. Prices in the Feb. 15 *WN* are for rooms or suites at the Acapulco Plaza or the Exelaris.

The application fee for the sites administered by the Australian Office is A\$35, not A\$25 as listed in the Feb. 15 *WN*. Applicants who have already submitted an A\$25 fee should not send in an additional A\$10.

Trabolgan, Irish Republic, has been confirmed as a site for 1988. About 500 are expected to attend this coastal site. Housing rates range from 279 Irish pounds (one pound equals US\$1.64) for a two-bedroom home, to 563 pounds for a seven-bedroom home, with food costs not included.

## PERSONAL

(Continued from page 1)

leave it whenever the time comes. We must have the same *vision* today, the ability to look ahead, and also the ability to anticipate any abrupt *turning point* in world events that could suddenly trigger the crisis at the close!

We must realize that world events are steadily moving toward that crisis, and that at any time unexpected events could occur that would *profoundly* change the world scene, causing events to move *dramatically* toward that time described as Jacob's trouble, or the great tribulation. Yet, as God's Church, we must *plan* for *whatever* length of time God has in store for us to complete His Work, and be *prepared to endure to the end!*

Ambassador College is now 40 years old and the Work continues. Television, open to us years ago in the United States, is only now beginning to open in Europe on a commercial basis. We have been commissioned to go to *all the world*, but *how thoroughly* in each region is in God's hands to decide.

Mr. Armstrong did not foresee in 1934 how big the Work would grow. By 1945 he saw the need to reach Europe. He traveled there in 1947, but radio did not open up for another six years. By 1953 Mr. Armstrong foresaw the Work continuing into the early 1970s—that is, he was looking 20 years ahead. By 1972 he recognized the Work could go into the 1980s. By 1984 he looked downstream another dozen years, into the mid-1990s.

Now Mr. Armstrong is gone, and God has given us the duty to complete the "superstructure" on the foundation God laid through him over a 52-year period. Certainly it is more time consuming to build the foundation than the superstructure.

Therefore, we ought to per-

ceive that we would be wise in *planning ahead* by five year increments for, say 10, 15, 20 or 25 years. That is, we need to *anticipate*—in buildings, in television equipment, in technical capability, in staff—our future needs. As wise stewards, we should not be prepared for only two years and find we didn't adequately plan if God sees fit for the Work to continue another five or more years beyond that, for example.

World events continually move in the direction indicated by prophecy—but not always at the *pace* we anticipate. It is now 35 years since 1953, and we are only now cracking the door into Europe by television.

Jesus said in John 9:4 to *work while it is day*. We do not know how long that must continue before spiritual darkness falls on the Western world as a blanket and no one *can* work freely as we now do. And certainly Ezekiel 5 is not yet beginning to be fulfilled.

Jesus said (in Matthew 10:22, 24:13 and Mark 13:13) to *endure to the end*. That does indicate some will *want to quit* along the way, give up overcoming themselves, the world or Satan.

Paul wrote in A.D. 62 that God sent His Son to speak to us in these "last days." That was 1,926 years ago! Peter spoke of his day as these "last times." These are still those last days or last times foreseen in the prophets' messages. John spoke of his day (before he was given the Revelation) as the "last time" or "last hour." It is still, now 1,900 years later, the last hour not for John's generation but for us!

As we move into another Passover season, let's realize the urgency and seriousness of the times we are living in! Whether we were to have one year left to finish God's Work, or more than a dozen, OUR SENSE OF URGENCY MUST REMAIN THE SAME! We plan ahead for whatever length of time God has in mind, but we keep firmly in mind that the crisis at the close of this age could begin *at any moment!* Our job is to *endure to the end*—to remain *faithful* to the calling God has given us.

Thank you for your continued prayers and your faithful part in fulfilling the twofold commission God has given His Church. There is much yet to do! Let's be ever increasing in God's *Spirit* and *zeal* for finishing the job He has set before us!

## Three areas in South Pacific

# Feast sites set for New Zealand

AUCKLAND, New Zealand—The Festival sites coordinated by the regional office are confirmed and listed here.

An application fee of US\$25 must be attached to your application. Please make the international money order or bank draft payable to Ambassador College. New Zealand prices are listed in U.S. dollars.

### Rotorua, New Zealand

Rotorua, set in one of the geothermal wonderlands of the world, is on New Zealand's North Island about 2½ hours by car from Auckland. The Feast site will have an attendance of 900.

Hotels and motels range from \$18 to \$40 a night for each person. Accommodations should be chosen from a list of preferred lodging establishments. Accommodations are within 10 kilometers of the site, with taxi service available. Food costs average \$25 a day for each adult.

Services will be in English with facilities for the hard of hearing. Temperatures may reach 63 degrees Fahrenheit (17 Celsius) with rain possible.

### Christchurch, New Zealand

Christchurch, known as the Garden City, the largest city on New Zealand's South Island, will be a Feast site for 900 brethren this year. Christchurch is known for its parks and gardens in an urban setting. An international airport is in the city with rental car facilities available.

Housing arrangements should be made from a list of preferred lodging establishments. Hotels and motels range from \$18 to \$40 a night for each person. Accommodations are within 10 kilometers of the site with taxi service available. Food costs average \$25 a day for each adult.

Services will be in English with facilities for the hard of hearing. Temperatures may reach 63 degrees Fahrenheit (17 Celsius) with rain possible.

### Korolevu, Fiji

Korolevu, set in a South Pacific tropical setting on Fiji's Coral Coast, will be the Festival site for 400 brethren.

Accommodations for all international visitors will be at the Hyatt Regency, a beach resort. Those accepted to attend the Feast in Fiji must make reservations through the hotel. Please say that you are with the Worldwide Church of God. Telephone 670-50-555, telex 3237 Hyatt FJ or fax 679-50-163. Rates will be as follows: mountain view room F\$74 a night, sea view room F\$82 a night, regency club room F\$110 a night and suites F\$145 a night. Taxi fare from

the Nadi airport should be between F\$45 and F\$50.

Meal prices are: breakfast, F\$8.50 to F\$12; lunch, F\$12.50 to F\$18; and dinner, F\$18 to F\$28.

Daytime temperatures will be 80 degrees Fahrenheit (about 26 Celsius) and sunny. The convention hall is at the Hyatt with all activities planned in the area of the resort, so transport needs are minimal.

As of Feb. 23 the Fiji dollar was worth 70 U.S. cents.



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

PASADENA—Robert Fahey, Australian and Asian regional director, conducted public Bible lectures in Adelaide, Australia, Jan. 30 and 31.

Invitations were sent to 3,882 *Plain Truth* subscribers in the Adelaide area, and 94 new people attended Mr. Fahey's first lecture.

The second day 74 new people attended, of whom 45 had attended the previous day.

After the lectures many stayed to speak to Mr. Fahey and other ministers. "A significant number inquired about attending local church services, and 19 people attended the first follow-up Bible study," according to Mr. Fahey.

### Spanish area growth

Ministers baptized a record 199 people in 18 Spanish- and Portuguese-speaking countries to increase membership to 1,496, an increase of 15.2 percent over 1986, reported evangelist Leon Walker, Spanish regional director.

"In the last three years 500 people have been baptized," said Mr. Walker. There are now six Spanish-speaking countries with 100 members or more.

While there are no members living in Cuba or Nicaragua, about

100 members born in these countries live in the United States and elsewhere.

### Malta trip

David Stirk, business manager in the British Office for East and West Africa, visited Malta in January and gave the following report.

"Many outstanding visit requests were accomplished during this trip; several people showing great interest and progressing steadily toward baptism.

"One baptism was conducted during the visit. Sabbath services and an evening Bible study were also conducted. The brethren seemed to be in very high spirits, dedicated to the commission that has been given to Mr. [Joseph W.] Tkach and the Church."

Evangelist Frank Brown, British regional director, asked that a minister visit the island of Malta at least once a month, to better serve the more than 50 brethren who attend Sabbath services there.

While on Malta, Mr. Stirk made arrangements for the 1988 Feast of Tabernacles. He reported that a new Holiday Inn, the best hotel on the island, will provide free conference facilities if the Church reserves 50 rooms in the hotel.

The Holiday Inn is in Sliema, the main tourist center, and is surrounded by self-catering and less-expensive hotels.

### Hawaiian members

Twenty-five scattered members who live on the island of Maui meet each Sabbath in the home of deacon Don Dias, according to David Fraser, pastor of the Honolulu, Hawaii, church. They also meet for a monthly Bible study.

Services in Honolulu, which is on the island of Oahu, are transmitted to Maui by telephone. Four members on Kauai and some on the Big Island of Hawaii receive sermon tapes.

Honolulu has been a church for 20 years, and 160 brethren meet there each week. Mr. Fraser usually gives the sermons, but Floyd Tanoue, a local church elder, speaks once a month.

Brethren represent a cross section of ethnic groups, including Tongan, Samoan, Japanese, Filipino, Chinese, black and one native Hawaiian.

Occupations range from professional art and food service to post office work and landscaping. "No one vocation predominates," Mr. Fraser said.

High shipping, storage and transportation costs combine to escalate food prices in the Hawaiian Islands, where about one million people live, he said.

Most of the land is owned by land trusts, and merchandise is taxed at more than 9 percent.

"It is hard for brethren to live with such high prices," Mr. Fraser added. "Many live on the edge, economically, and spend most of their money for food and housing."

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MR-MRS DONALD C TODD  
RT 3 BOX 3214  
MANCHESTER TN 37355-9117  
3DG