



# The Worldwide News

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**HANDS ON THE MAC**—International editors learn pagination on the Macintosh computer. From left, Steve Doucet of Technical Support in Pasadena; Roy Oestensen of the Scandinavian region; and Linda and Wolfgang Thomsen of the German Office. [Photo by Charles Feldbush]

## International editors meet, updated on Church literature

By Jeff E. Zhorne

PASADENA—International editors meeting for a conference here learned about the booklet master plan, *Plain Truth* editorial philosophy, international role of *The Plain Truth* and desktop publishing technology, Jan. 14 to 17.

At workshops, the editors gave information and updates from each of the language areas.

Representing the French-speaking region was Dibar Apartian; Italian, Carn Catherwood; Spanish, Don Walls; Portuguese, Graham Davies; British, Dexter Faulkner and John Ross Schroeder; Norwegian, Roy Oestensen; German, Wolfgang Thomsen; and Dutch, Jan and Margit Zijdeveld.

"The Church's publications

have gone through a number of exciting changes, so we were looking forward to the conference," said Ronald Kelly, Editorial manager.

At a welcome breakfast Bernard Schnippert, Media Operations

Later in the morning, Mr. Albrecht outlined the booklet master plan, which saves money, increases communication between Pasadena and the regional offices, and helps ensure that Church teachings are "compatible in all our literature," he said.

### Publications in master plan

Sixty-four booklets and brochures in the master plan are classified as core or noncore.

Core booklets and brochures are publications the Church feels are necessary for all regions and should be available through all regional offices.

Noncore literature, which may include television or *Plain Truth* promotional material, is at the discretion of each international area working in cooperation with Larry Salyer, director of Church Administration International.

For instance, although *Recapturing True Values: The Story of the Worldwide Church of God* is largely aimed at a U.S. audience, Mr. Thomsen needs it for Germany too, "because it gives information on the Church and Ambassador Foundation all in one brochure."

"It's the same for the drugs (See EDITORS, page 3)



GREG ALBRECHT

director, told the group that the booklets "have a tremendous impact on the Work we do."

"There's a fine sense of camaraderie among Pasadena and the editors," he added. "Greg Albrecht is a capable man and evangelist, working in the booklet area. We're thrilled with the job he's been doing and to see his successful transition from the College."

### Reviews office procedures

## Director visits Britain, France

By Kerri Dowd

PASADENA—In early January evangelist Larry Salyer, director of Church Administration International (CAD-International), went to the Borehamwood, England, Regional Office and the Paris, France, Office to discuss restructuring, personnel needs and long-term planning.

His trip also included Big Sandy and Colorado.

Mr. Salyer arrived in London Jan. 6. He was accompanied by Steve Sidars, planning and budget coordinator, and Bob Jones, a budget analyst, both of whom work in CAD-International. Skip Dunn, publication services manager for Publishing Services, also

traveled with the group, to meet with Passmore Press and Church employees to discuss the future of printing Church literature in Europe.

The objective of the London meetings, which included evangelist Leslie McCullough, regional director, and managers serving in the region, "was to review the structure and procedures in the office with an eye to efficiency and long-term planning in light of changes brought about by the *Plain Truth* decision," Mr. Salyer said.

Merging the *Plain Truth* and *Good News* magazines affected the British Office with decreased magazine circulation, the deletion

of the newsstand program and the elimination of several employee positions.

After initiating meetings and outlining objectives, Mr. Salyer went on to Paris to meet with Samuel Kneller, Paris pastor and office manager.

Because some of the work formerly handled by the Church's suboffice in Geneva is being transferred to Paris, Mr. Salyer and Mr. Kneller discussed restructuring the office in Paris. They also talked about the ministry in France and future manpower considerations.

While in Paris, Mr. Salyer met with the ministry from France and their wives, along with Bernard Andrist, Geneva and Neuchatel, Switzerland, pastor; and Jean Carion, Liege and Brussels, Belgium, pastor. Several local church elders also attended the meeting.

The meeting covered plans for the Work in French areas, future Feast sites, new procedures for dealing with the office in Paris and a question-and-answer session involving administrative and doctrinal questions.

Mr. Salyer accompanied Mr. Andrist on the train to Geneva Jan. 9. There the two men reviewed conditions in the Geneva Office and discussed details of transferring some functions to Paris. "Of course it will be necessary to retain certain accounting and mailing functions in Geneva for the benefit of the members in Switzerland," Mr. Salyer said.

Mr. Salyer and Mr. Andrist also reviewed the status of the Church's registration attempts in Zaire, Togo and Cameroon, in French West Africa.

"We still hope to see some breakthroughs in the near future, though the pending elections in Zaire could change the government," said Mr. Salyer, "and this could have either a positive or negative effect on our application."

Before returning to Pasadena, Mr. Salyer went back to London for a wrap-up meeting.

(See TRIP, page 3)

## Fire destroys top floor of German Office

BONN, Germany—A fire gutted the top floor of the Church's Regional Office here Jan. 15.

John Karlson, regional director, told *The Worldwide News* that the fire started when workers repairing drain pipes apparently left some equipment running near combustible material when they left to eat lunch.

Church employees were having lunch in the kitchen on the first floor when a neighbor told them the building was on fire. The fire department extinguished the blaze quickly, and aside from minimal

water damage, the other three floors are intact.

The German Office is housed in two buildings. One building contains the mail processing and accounting areas. The fire was in the main building, which houses the administration, ministerial services, editorial, circulation and festival areas.

The fourth floor was occupied by the Festival Department. Three other rooms on that floor were empty. Plans were to renovate them to be used for tape duplication.

Linda Thomsen of the Festival Office was in Pasadena for a translation editors conference when the fire broke out. Although her computer was destroyed, "all the material on the computer was backed up elsewhere," Mr. Karlson said. A video recorder and television were also damaged.

"It was obvious to us and to those who saw the fire on the outside—the flames were leaping two meters—that God intervened," Mr. Karlson said. "We're able to basically carry on."

The floor will be rebuilt, and the roofing company's insurance will cover all losses, he added.

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## PERSONAL FROM

Joseph W. Teach

Dear Brethren,

Surely the most important legacy Herbert W. Armstrong left the Worldwide Church of God is the understanding that Scripture is the ultimate basis of belief and doctrine.

Mr. Armstrong often repeated the adages "Blow the dust off your Bible" and "Don't believe me, believe your Bible."

Because of the faithfulness of God's people to the Bible as the source of doctrine and faith, the Church continues to grow in understanding and is not afraid to update its teachings so as to be in more complete harmony with God's written word.

Sometimes we find that we need to correct, not what the Church teaches, but the kind of explanation it has given—a matter that does not affect doctrine at all. One such matter is a description we have chosen to give of the believer's conversion and spiritual growth in this life.

The Scriptures provide several analogies to help us understand Christian conversion. Jesus spoke of servants receiving money to use in furthering their master's cause, of sheep as opposed to goats, of wheat as opposed to tares, of salt, of light

and of a seed falling on good ground.

Paul writes of Roman adoption, of the new man after the symbolic death of baptism, of a redeemed slave, of a living sacrifice and of brotherhood with Jesus Christ. James writes of being brought forth through the word of truth and of firstfruits of God's creation. Peter writes of obedient children, of living stones and of aliens and strangers in the world. John writes of walking in the light, of an anointing from the Holy One and of children of God.

In his teachings, Mr. Armstrong emphasized that the present life of the Christian, from conversion to inheritance of eternal life, is like the process of gestation. He had come to see, correctly, that the popular "born again" concept led many people to misunderstand true Christian conversion as laid out in Scripture.

Thousands might make a decision for Christ at a crusade meeting, but in just a few weeks, only a handful of them would even be attending church. No lasting change of life would be evident in the broad majority of those who professed conversion in such circumstances.

In the true sense, as Mr. Armstrong always taught, conversion (See PERSONAL, page 6)

# America, allies face formidable foe

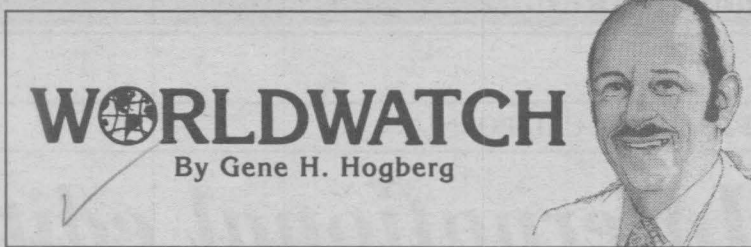
PASADENA—Jan. 16, 1991: A date none of us will ever forget.

After five months of building up to the inevitable, bomb-laden American and allied aircraft roared into the moonless night over Kuwait and Iraq, turning Operation Desert Shield into Operation Desert Storm. The showdown in the test of wills between two leaders, President George Bush and Iraqi strongman Saddam Hussein, had arrived.

The first night's aerial assault—virtually unimpeded by Iraqi defenses—led to an undeserved euphoria. Quickly the reality of what the United States, Britain, the other members of the 28-nation coalition—and non-belligerent Israel—were up against began to strike home.

Saddam Hussein's military strategy has proven frustratingly difficult to cope with. He has managed to keep his mobile missile launchers on the run, eluding aerial search efforts. Despite claims by Pentagon spokesmen that Iraq's military command system had been seriously damaged, coordinated missile launches still took place.

Saddam Hussein has chosen not to commit Iraq's 700-plane air



force, perhaps saving this arsenal for support of his hundreds of thousands of troops entrenched in Kuwait in expectation of the bloody ground war that is yet to take place.

Huge underground bunkers have been constructed to house elements of the Iraqi army inside Kuwait, protecting them from all but direct hits from the biggest bombs a B-52 can carry. Hussein himself is said to direct the entire operation from an enormous underground complex deep underneath the Presidential Palace in Baghdad.

Meanwhile the American and coalition bombing effort has been plagued by several days of bad weather over Kuwait and southern Iraq, hampering both targeting and the assessment of the initial aerial bombardment.

All that has happened so far is

still minor compared to what is yet to come. Victory or defeat will hinge on the outcome of an expected monumental struggle on land to evict Iraqi ground forces from their positions in Kuwait. This is the slugfest that Saddam Hussein is waiting for. He has all along maintained that the American public will be unwilling to accept a large sacrifice of life.

The land war will be the first test of the U.S. Army's post-Vietnam doctrine of "Air-Land Battle"—a modern blitzkrieg characterized by violent armored thrusts, supported by aerial bombardments of enemy strongholds.

The challenge is a daunting one. Waiting for the American, British, French, Egyptian and Syrian attackers in Kuwait and southern Iraq are some 545,000 Iraqi troops with their 4,200 tanks, 2,800 armored vehicles and about 3,100

pieces of artillery. The Iraqi forces are arrayed in layers of defensive fortifications stretching across virtually the entire territory of Kuwait.

Desert Storm commander Gen. Norman Schwarzkopf hopes to sweep around these lines of defense by circling on the west into Iraq before cutting back into Kuwait. On the east, U.S. Marines and British forces are scheduled to thrust across the Kuwaiti border, heading toward Kuwait City.

Gen. Schwarzkopf confronts three potential problems. First, will the Arab coalition armies assigned to hold the center of the line do the job? Doubts persist, especially about the Syrians. What if the Iraqis—far better soldiers—punch southward into Saudi Arabia instead?

Second, U.S. ground forces will be depending upon new equipment, as yet untested in battle. Though fast, the M-1A1 Abrams tank consumes nine gallons of fuel for every mile it travels. Says one expert: "You're going to have bunches of unarmored fuel trucks running around in rear areas to keep it supplied." The vehicle has also been plagued with numerous equipment failures.

The third critical factor is the imponderable of morale in the

heat of battle. While American cavalry and infantry units appear anxious to join the fray at the moment, the ferocity of the Air-Land Battle concept, reported the Jan. 28 *Newsweek*, "in which hundreds or even thousands of Americans could be either wounded or killed, will tax their morale."

Such losses, should they occur, will certainly tax the home front, too. Saddam Hussein knows this, having once said: "Yours is a society which cannot accept 10,000 dead in one battle."

The *Newsweek* article continued that "however the battle ultimately takes shape, Saddam's objective is not to limit his own troops' losses: he sacrificed more than a hundred thousand lives against Iran and seems willing to do so again.

"Instead, he will seek to maximize the casualties inflicted upon his enemy. To him, apparently, American public opinion itself is the war's center of gravity.

"Trainor [retired Marine Gen. Bernard M. Trainor] says Saddam formed his contempt for United States staying power in 1983, when President Ronald Reagan pulled American peace-keeping forces out of Beirut after losing 241 Marines in a suicide truck-bomb attack."

Another military expert asserted in a television interview that the American philosophy concerning life and war is somehow "out of (See FOE, page 5)



## Just one more thing

By Dexter H. Faulkner

### Do you lead in love?

A letter I received expressed a serious problem in the Church and society.

"I have just finished ... your article 'Confessions of a Busy Teenager' [August *Youth* 85]. Quite frankly, it makes me want to throw up. Not the article itself, I thought the article was great ... I'm just a little jealous of anyone who has a father who really loves them. Maybe my father does love me, I really don't know.... He makes our whole family miserable and hateful. And he calls himself a baptized member of God's Church."

Here is another quote from a letter: "There are five people in my house. Most people would call it a family. But the way we act, how can we? We argue every Friday night! I try to bring us together, but I'm only 16, the youngest of the family. The government of my house is a problem. My mother wants to take charge. So my question is, how do I bring my family together or find the help to do so?"

Togetherness is what this young person wanted to see in the family. Togetherness requires proper leadership. Husbands are required to be head of the family—but they must lead in love, in submission to their Head, Jesus Christ.

Some husbands are tyrannical; they rule their families like a dictator, through criticism, fear or violence. Others are timid, fearful to make decisions, not leading at all.

Some use the Bible to justify male dictatorship, but godly leadership and dictatorship are at opposite ends. Biblical leadership is firmly anchored to godly love.

Paul said: "For the husband is the head of the wife, as also Christ is head of the church.... Therefore ... husbands, love your wives, just as Christ also loved the church and gave Himself for it.... So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh"

(Ephesians 5:23, 25, 28-29, New King James throughout).

If a husband loves his wife in this way, she will want to please him and stand behind him. His love makes it easier for her to respect him.

#### Family responsibilities

Men have two basic family responsibilities: love and leadership. Love requires that we sometimes abandon our way and attend to others' needs. Leadership requires that husbands must sometimes make unpopular decisions, but always with love. Clearly, godly leadership and love go hand in hand.

Love does not mean saying only yes. That's not good for children, nor for wives, nor for husbands.

Christ is the perfect example of

### Togetherness requires proper leadership. Husbands are required to be head of the family—but they must lead in love.

loving leadership. He positively commands and restricts—but all for our well-being. And he never forbids anything good for us.

Husbands and wives should calmly discuss family decisions in advance. Sometimes there is agreement, but if not, it must be understood that God holds the husband responsible. Therefore he is accorded the final decision. The wife's responsibility is to support that decision and do all she can to make it work.

#### Able leadership

A man who dominates his family so they don't feel their opinions are worthy of consideration, will not get cooperation, loyalty and respect.

Give-and-take discussion makes it easier for family members to accept that the father has the last word. The father should make sure the family knows the rationale behind a decision, so they understand his desire to be fair and objective.

Every family member should know his or her ideas have been given consideration, making it much easier to accept difficult decisions.

Men must lead their families within the guidelines given by Christ, based on God's law of love. Men and women are to work in a closely bonded, interdependent relationship. As Paul writes, "Nevertheless, neither is the man independent of woman, nor woman independent of man ... but all things are of God" (verses 11-12).

Although I Peter 3:1 is addressed to wives, it also reveals something about how men must also be under authority: "Likewise you wives, be submissive to your own husbands...." Notice that first word, *likewise*. Like what?

I Peter 2 talks about how men should submit to government (verses 13-17) and to their bosses (verses 18-20). Verses 21-25 show how thoroughly men should submit, giving the perfect example of Christ.

Women are told to submit to their husbands in the same way as men should submit on their jobs. So, men, do you set the right example?

Do you respect your boss, obey his instructions? Or do you grumble and talk about him behind his back?

Do you try to get your own way? Do you submit "to every ordinance of man?" Do you pay your taxes? If you are not obedient or respectful, it should be no surprise if your wife follows your example.

Notice another use of the word *likewise* in I Peter 3:7: After showing wives a good example to follow, Peter writes to men: "Likewise [like the good example of a wife] you husbands, dwell with them with understanding, giving honor to the wife ... being heirs together of the grace of life."

Husbands should dwell with their wives according to knowledge. They should know a woman's needs.

Finally, "Let each one of you ... love his own wife as himself ... submitting to one another in the fear of God" (Ephesians 5:33, 21).

Husbands and wives must serve one another in humility. It doesn't come easy, but the good fruits are well worth it.

## European Diary

By John Ross Schroeder



### Secularism on retreat for religion of substance?

BOREHAMWOOD, England—The spread of Bibles over the past two decades has been nothing short of incredible. World distribution has increased from more than five million in 1970 to more than 15 million in 1989.

Religion is also experiencing a rise of fundamentalism, even in England. George Carey, archbishop-elect of Canterbury (the chief Anglican spiritual office in England), has spoken out stronger than any other archbishop in living memory.

In the Dec. 23 *Sunday Telegraph* John Capon wrote: "The Church of England, according to [Dr. Carey], has been 'lukewarm, disobedient, sinful and faithless.' It has 'lost sight of the seriousness of sin' and 'watered down the supernatural.'" The archbishop has shown himself ready to do battle with sin in the Anglican church.

The Anglican church, once the center of British culture and social life, has faced decline in past decades. Attendance figures in England have been falling for at least 25 years. But now for the first time since records began to be kept, attendance is up by 1.5 percent in general, and in some areas the figures are higher than that.

Said the bishop of Peterborough: "We have had a steady decline and bottomed out about five years ago. This is a modest turnaround. There is a concern about religion and religious things."

In articles, in television interviews, even when talking to the man in the street, there is a growing desire for something of substance. Something beyond the rat race of day-to-day living.

The evangelical wing of the Anglican church has been moribund for decades. Now there appears to be a discernible revival. A tolerance for the spread of the gospel.

The emergence of such trends is significant for Europe. Secularism has plagued the Continent for this whole century. Northern Europe has been called "the North German plane of irreligion."

But times are changing. For the first time in perhaps two centuries secularism may be retreating in Europe. Some people see this as worrying. The Polish opposition party, for example, feels concerned about the influence the Roman Catholic Church already exerts over Poland's president, Lech Walesa. Even the normally secular British are showing signs of clear response to the revived interest in religion and spirituality emerging in Europe.

The new public interest is also a distinctly favorable trend to God's Church. We need a world climate more sympathetic to the Christian gospel, even to receive a hearing. And we need a modicum of acceptance here in Europe to penetrate doors that have been closed to us since we first traversed the Atlantic with the gospel in 1953.

Perhaps the character of change in Europe will soon show itself and shock and surprise us. The growth in global Bible distribution astonished me.

What are the possible effects? Jonathan Sacks, chief Rabbi-elect, said: "Twenty years ago it seemed as if religion had run its natural course in the modern world. Today a more considered view would be that its story has hardly yet begun."

# West Coast seminar challenges brethren to take steps to success

By Lana Helmuth

PASADENA—More than 160 adults attended the "Success for the 90s" seminar at the Cliffs Resort Hotel in Shell Beach, Calif., Dec. 23 to 26.

Lana Helmuth attends the San Diego, Calif., church.

The seminar was coordinated by Marc Courtenay, pastor of the Santa Barbara and San Luis Obispo, Calif., congregations. This was the fourth success seminar for adults Mr. Courtenay had organized.

This seminar was born out of a desire on the part of those in the ministry to help brethren succeed, he explained.

Mr. Courtenay and five others spoke during the four-day conference. Joseph Tkach Jr., director of U.S. Church Administration, was the keynote speaker. "Success is your decision. If you aim at nothing, you will hit it," said Mr. Tkach Jr.

He explained the equation for success: Success equals happiness equals fulfilling God's will equals keeping God's law.

"You don't have to be a multi-millionaire to be happy. You don't have to be a world-class athlete or a world-class artist. You don't have to be a world-class anything, other than a world-class Christian, to be happy," he said.

Mr. Tkach Jr. also stressed goal planning, showing how planning is "a process for making dreams come true."

In a second address Mr. Tkach Jr. pointed out that people are defined by the choices they make. He said human nature is culturally conditioned to blame others for mistakes, but we must take personal responsibility for our decisions.

Mr. Courtenay, in a presentation, stressed that service is "one of the giant rules underlying all true and lasting success. Our rewards in life will always match our service." He said one has to find what people want and need, and then give them what they want and what is good for them.

Steven D. Andrews, director of finance and planning, who is a licensed attorney and a certified public accountant, traced his background, asking the audience to take principles from his experiences that would be helpful to them.

While relating his experience at Ambassador College, Mr. Andrews said Proverbs 3:5-6 played a major role in his career development. "Trust in the Lord with all your heart and lean not on your own understanding," he read. "In all your ways acknowledge Him and He shall direct your paths. In all your ways.... What is it you want to do?" he asked.

He said he took God at his word. "I'm asking you to do the same thing."

In a second presentation, Mr. Andrews covered taking control of the events in your life. He challenged the group, "I dare you to take control," and asked them to accept his challenge.

He also explained that the passage of time is not beyond our control or beyond our ability to manage. "We say 'time goes' or 'time flies,' but it doesn't do either. It simply passes. Time is only relevant to you and me

because we make it relevant. Most important, time is not a cause of failure or success." We can manage the events in our lives, he said.

Mr. Andrews also stressed, "Success requires you to vacate your 'comfort zone,'" quoting from James W. Newman in *Release Your Breaks*. He said Christ vacated his comfort zone by a substantial margin to go through what he did.

Three Church members, successful in business, gave talks on their experiences. Michael C. Moore, owner of Recourse Communications in Norwood, Mass., explained his biggest problem with employees: "My problem is people, finding people who really want to be successful, who really have the burning desire to be the best that they can be and to do a job well."

Mr. Moore publishes a chain of employment newspapers. "If you don't succeed it's not because you didn't get the breaks or God doesn't want you to succeed. It's because you lack drive and commitment," he said.

Michael S. Shuster, executive vice president and chief financial officer of American Confectionery Corp., pulled from his personal experience, saying, "Anybody can achieve." He was a slow learner as a child, so his parents feared for his success in life. But through commitment and hard work he went on to earn his master's degree in finance.

## Trip

(Continued from page 1)

According to Mr. Salyer, the meetings "produced recommendations for better budgeting procedures, cleaner lines of communication within the office as well as with Pasadena and recommendations for some personnel changes."

Mr. Salyer said that Robert Klynsmith, who is employed by the South African Regional Office, arrived in England Jan. 7 and will spend three weeks in the Borehamwood Office evaluating work flow and job descriptions.

Mr. Klynsmith did this in the South African Office with beneficial results.

Before he came to work for the Church, he worked for a personnel management company, and his job was to help companies organize communications and work flow.

"This is something we hope to do in several offices over the coming months or years," Mr. Salyer said. "We chose to start in the British Office because it is typical of virtually any office and is the largest area of expenditure of subsidy income."

Mr. Salyer said: "All in all, I think the visit to the offices was quite successful and will produce a more effective approach to getting the work done and serving the membership in Europe."

The CAD-International director's trip was colored by one mishap. His luggage was lost before he arrived in London, and since he traveled in casual clothing, "I was forced to buy an outfit to work in and make it last all week."

Although one piece of luggage was returned to him "just in time to carry it home unopened," he still had not received his other bag one week after his return. (His bag finally arrived Jan. 22.)

He said some ask how to be successful in business and still keep God's law. He answers that keeping God's law is the only way to succeed.

"Any 'luck' that I've had I'd have to attribute to the efforts I've put into it," said Karen Schuster, owner of Schuster & Schuster, which offers fundraising programs for nonprofit organizations.

She learned from her parents: "You have to be skillful, you have to have what people are looking for and you never, ever, ever give up."

Ending her presentation, Mrs.

Schuster provided information on how to acquire funds for education.

"There is money out there in the form of scholarships and grants and loans that is available to anybody, whether they're 18 or 60."

She said every year about \$30 billion is available in financial aid. Last year \$6.6 billion went unused.

In his closing comments Mr. Tkach Jr. told the attendants: "It's time to squeeze the sponge and to put into practice what you've learned. It's time to give. So go out and be successful!"

## Editors

(Continued from page 1)

booklet [*Conquering Drug Abuse*], he added. "It helps us in the German area very much."

Mr. Thomsen, like other language editors, draws on a number of translators. "We have 15 freelance translators. If 10 are on vacation at once, which can happen, we have deadline and scheduling problems," he said.

Work is given to each translator according to ability. "We have translators who specialize in social affairs, economic affairs—some are good at translating from television," said Mr. Thomsen.

In the Scandinavian region, Mr. Oestensen uses six translators in Oslo, Norway. One is Diedrich Zernichow, a local church elder.

### Consolidating literature

The booklet *Christmas: The Untold Story* is the first core booklet in the master plan.

Each booklet and brochure is given a priority number, which helps international offices keep pace with translation and U.S. printing schedules.

Mr. Oestensen said he wants to begin translating *Christmas* after returning to Britain, but mentioned he has other literature in production, such as *Europe and the Church* and *The Middle East in Prophecy*.

To save money, Mr. Albrecht said, "we're trying to reduce the total pieces of literature in our inventory and consolidate literature where we can.

"We're not changing every piece of literature, but some changes are necessary. We can't continue to present information to readers in the '90s in the same way we did to readers of the '70s and '80s."

For example, *The Autobiography of Herbert W. Armstrong* and the *Seven Laws of Success* will be consolidated into a single booklet, possibly in 1992, the 100th year of Mr. Armstrong's birth.

Showing how Mr. Armstrong

succeeded by applying the laws, the biography "would be a nice memorial to him, honoring his work and his life," said Mr. Albrecht.

John Halford, a *Plain Truth* senior writer, will be the official biographer.

New scholarship and archaeological discoveries compel the Church to update *The Authority of the Bible*. "It will be the seminal work we do on the Bible," said Mr. Albrecht. "We will delve into the canon and the inspiration and revelation of the Bible."

The term *pagan* will be removed from the booklet *Pagan Holidays or God's Holy Days—Which?* "That word needlessly incites people," said Mr. Albrecht. "The new booklet will articulate God's plan and expand on the Holy Days."

Editors will use present literature stocks until notified by Pasadena to replace old literature.

### Review team

The international editors also learned that booklet authors are asked to submit outlines (or treatments) before they begin writing.

"The manuscript review team then reviews the treatment and makes course corrections up front," said Mr. Albrecht.

The manuscript review team consists of chairman Michael Fezell, Mr. Albrecht, Mr. Kelly, Victor Kubik, Mr. Salyer, K.J. Stavrinides and Joseph Tkach Jr.

Meeting for three hours a week, the committee works to ensure the quality of manuscripts.

### Style and technology

The editors attended various meetings in Pasadena.

Mr. Albrecht and Mr. Fezell conducted a workshop on editorial style.

Sheila Graham, *Plain Truth* managing editor, showed the group how the Church is using new technology to produce literature.

Don Patrick, technical support manager, illustrated how desktop publishing fits into the Church's five-year plan and when language offices could expect to receive equipment (many by 1992).

Ron Grove and Tom Hanson from *The Worldwide News* helped editors with a hands-on introduction to the Macintosh computer and QuarkXPress software.

Mr. Kelly gave an overview of *The Plain Truth*, showing the emphasis on the biblical perspective.

Mr. Salyer explained the international role of *The Plain Truth* and how American and international perceptions differ.

"We want to be culturally sensitive," he said. "By the April issue, we should be getting our stride and seeing how the new biblical perspective is working worldwide."

Mr. Albrecht and Jim Herst of Editorial discussed the possible need for a new correspondence course, proceeding over a period of time, and gave an overview of what shape that new course might take.

Editors returned to their respective areas later than planned, because Pastor General Joseph W. Tkach suspended corporate travel Jan. 16 to 22 because of the Gulf War and accompanying dangers.

## The Worldwide News

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## "Into all the world..."

Your involvement in the Work produces fruit. This column shows how the *World Tomorrow* telecast and the Church's publications change the lives of subscribers, co-workers and prospective members.

### Excellent articles

I just wanted to say I loved the January *Plain Truth* ... magazine. Sometimes some articles are boring, but I still read them. Mr. [Paul] Kroll's article ... "Beware the Faust Syndrome" was cool, okay, excellent.

Mr. Dexter Faulkner's article "Freedom Without Responsibility" and Mr. John Halford's article "The Wild West's Legacy of Shame" were ... outstanding and the other articles interesting, not boring.

S.J.

Columbia, S.C.

☆☆☆

### Literature inspirational

Thank you so much for allowing me

to receive *The Plain Truth*, *Good News*, and the *Youth* magazine over the past several years. It has meant a lot to me, especially living overseas.

My older son is now 14 and he really looks forward to each issue of *Youth 91*. I also want to express my appreciation for the Bible lessons my children have been receiving.

With appreciation and gratitude for the hope you extend to us through your inspirational literature.

S.N.

Kawasaki-shi, Japan

☆☆☆

### Comments on publication change

According to your letter you are putting *The Good News* and *The Plain Truth* together as one publication. I like that idea for the following reason. What is good news but the plain truth in the first place?

W.B.

Cedar Rapids, Iowa

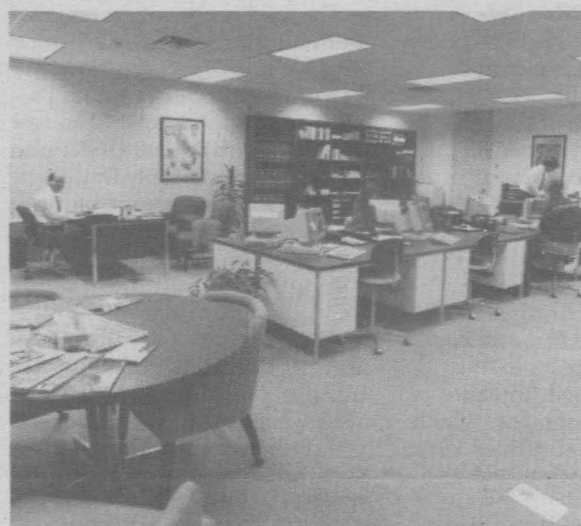
# Ambassador's new look



LOBBY IN COLLEGE ADMINISTRATION BUILDING

COLLEGE ADMINISTRATION BUILDING

PHOTOS BY HAL FINCH



ITALIAN OFFICE

CHURCH LANGUAGE BUILDING

REGIONAL DIRECTOR CARN CATHERWOOD'S OFFICE



AZALEA MANOR — WOMEN'S RESIDENCE

DEN IN EDELWEISS MANOR



AMBASSADOR HALL (LECTURE HALL)

AMBASSADOR HALL INTERIOR



# IRON SHARPENS IRON

## How to make song service important part of worship

By Larry Johnson

Paul and Silas were seized and dragged before the magistrates. Influenced by an emotional crowd, the magistrates ordered the rod bearers to tear off Paul and Silas' clothes. Then, with the crowd watching, they were beaten until they bled (Acts 6:16-22).

Finally Paul and Silas were thrown into a cold, dark cell and their feet were securely bound. At this point they did the last thing you might expect them to do. With their bodies bleeding and their feet

tight in the stocks, Paul and Silas sang praises to God (verse 25).

*Larry Johnson is a researcher for Editorial Services.*

"Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed" (verse 26).

### Praise and worship

The importance of music is a

common theme in the Bible.

Singing praises to God is not something humans discovered, however. It is, perhaps, billions of years old. God asked Job, "Where were you ... when the morning stars [angels] sang together, and all the sons of God shouted for joy," at the beauty and majesty of the creation of earth (Job 38:7, New King James throughout).

Music has played important roles in human affairs. Moses and Israel sang praises to God upon

their deliverance from the armies of Pharaoh (Exodus 15:1). We sing this song today—it's on page 116 of the *The Bible Hymnal*.

Singing played an important part in dedicating the walls of Jerusalem (Nehemiah 12:27). Music and singing were important parts of Old Testament worship (I Chronicles 6:31, 23:5).

Paul mentioned the importance of praising and thanking God in

you sing. This will help you sing with more feeling.

3) Make a joyful noise. We are not all blessed with beautiful singing voices. However, God is interested in our enthusiasm.

We should sing joyfully, from the heart, because we earnestly want to praise God.

As the Sabbath approaches, congregations all over the earth sing praises to God. It's like a gigantic

*We should sing joyfully, from the heart, because we earnestly want to praise God.*

song when he wrote to the church in Ephesus. "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ" (Ephesians 5:19-20).

To the Colossians Paul wrote: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Colossians 3:16-17).

### Song service

Praising God through song and music is something we can do each day, but it is especially important at Sabbath services.

The song service is an opportunity for us to praise God—an important part of services in God's eyes.

David said: "I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works ... I will sing praise to Your name, O Most High" (Psalm 9:1-2).

Here are some things we can do to make the song service more meaningful:

1) Help children sing with you and follow along. Many children will enjoy being included during this part of services.

2) Think about the words while

choir. How beautiful it must sound to God.

As King David said, "For it is good to sing praises to our God; for it is pleasant, and praise is beautiful" (Psalm 147:1).

## Foe

(Continued from page 2)

sync" with the realities of the Middle Eastern world. While American officials praise the ability of their high-tech weaponry to strike strategic targets with precision, thereby keeping civilian casualties to a minimum, the Iraqis lob missiles indiscriminately against the population centers of Israel.

Saddam Hussein proclaimed the conflict "the mother of all battles." He intends not just to bloody America's and Britain's noses but to emerge victorious, as fanciful as that may seem to those in the Western world who place so much reliance on high-tech weaponry.

"Saddam's ambition," added *Time* magazine Jan. 28, "has been to use Iraqi muscle and achievement to unite the Arabs and thereby recreate the vast Abbasid Empire, which lasted 500 years...."

"An Arab diplomat says, 'He [Saddam Hussein] anticipated and welcomed some U.S. reaction. That's part of his strategy for making himself bigger. When you have a strong enemy, that makes you stronger.'"

## from the Pastor General's Report

### Polio vaccine

**Should I get a polio vaccine if my child is given one? I have not been vaccinated and I heard I could contract polio if my child is given a vaccine.**

Whether to receive vaccines—or any other medical procedure or drug—must be a personal choice. There are too many medical options and circumstances for the Church to make recommendations for individual cases.

The Church encourages members to gather information to make wise decisions. It is not wise to blindly trust every doctor's recommendation. Nor is it wise to blindly disagree with every doctor.

Many medical procedures, including some vaccines, have been tested for years. Numerous of these have been proven effective in reducing the frequency and severity of various physical, biological or biochemical problems. But almost all medical procedures also include a certain amount of risk for each individual.

There is a certain risk in taking a vaccine, and there is another risk involved in not taking it. Taking a vaccine is not sin, but some, because of conscience or personal choice, may choose to avoid vaccines.

The risks may be different for different vaccines, different in different nations, different for men and women, different for babies, children, adults and senior citizens or because of variation in health history.

With that in mind, we will give more information about polio vaccines, because many have asked about them. There are two types, named after their inventors.

The Salk vaccine uses dead, inactive viruses. It must be injected. The dead viruses help the body know what the "enemy" is. Antibodies will then be formed that fight any future polio virus that might somehow get into the body.

The Sabin vaccine uses live

viruses that have been weakened. This vaccine can be swallowed. The viruses cause a weak infection in the intestines, where—under normal circumstances—they do no harm, but still cause the body to form antibodies that will fight polio viruses.

In the Western world, most polio vaccinations are given to children. Since children generally do not like injections, U.S. medical authorities prefer the Sabin vaccine, and the Salk vaccine is not often used.

In areas where most children have been vaccinated, extremely few get the disease—far fewer than before the vaccines were used. But, ironically, a few—very few—people get polio because of the vaccine.

Some medical authorities therefore recommend that anyone in the following categories should avoid the live Sabin vaccine:

- Anyone with cancer, leukemia or a disease that lowers the body's resistance to disease
- Anyone taking cortisone or any other drug that lowers the body's resistance to disease
- Anyone who lives in a household with someone with low resistance to disease
- Anyone 18 or older
- Pregnant women
- Anyone sick with any disease more serious than a cold

### Note for parents who have not been given a polio vaccine:

Children who have been given a live polio vaccine can give active viruses to others. For four to six weeks after the child receives the live vaccine, dirty diapers, stools and vomit can contain live viruses. In most cases, this does not cause a problem. But in rare cases it can cause polio disease in an adult or child who has not been vaccinated.

Parents should take great care to ensure that their immunized children do not come in contact with people who have not been immunized. Those who have not been immunized should avoid

those immunized with a live virus for up to one month.

The chances of infection are low enough that the U.S. Public Health Service recommends that children be given the live vaccine anyway. For those who want to reduce this risk, the dead Salk vaccine is still available, although not common.

The Salk vaccine injection is recommended for children who have low resistance to disease or are living with someone with low resistance. It is recommended for previously unvaccinated adults who plan to travel to a nation where polio is common, or for previously unvaccinated adults whose children will be given the live vaccine.

The Church does not approve nor disapprove these medical recommendations. We are merely reporting information that some members want to be aware of. The Church is not in the business of making medical decisions.

In Western nations, the risk of catching polio is small, whether the adult receives a vaccine or not. Medical authorities think the risk is smaller if the adult is given a vaccine. Each adult should make his or her own decision.

More information can be obtained from government health departments.

## BE READY TO GIVE AN ANSWER

### The Resurrection From the Dead

Several of the gospel accounts record controversy between the Pharisees and Sadducees about the resurrection from the dead and what Christ told them (Matt. 22:23-33, Mark 12:18-27, Luke 20:27-38). The doctrine of resurrection from the dead is one of the foundational doctrines of Christianity.

● There is a resurrection to life and a resurrection to death (John 5:28-29; Acts 24:15).

● The resurrection to eternal life wouldn't have been possible if Christ had not died to pay for our sins (John 3:16). The death of Christ justified us. But it was his resurrection to life that makes our resurrection possible (Rom. 5:10).

● Before we can be resurrected we must die. First we must give up our past way of life, symbolically dying and being resurrected in the ceremony of baptism. Then, after a life of overcoming, we can be resurrected to life when Christ returns (Rom. 6:5).

● There is more than one resurrection. The saints of God are to be part of the first and

better resurrection—better because death is never again possible after this resurrection (Heb. 11:35, Rev. 20:4-6). Being part of this first resurrection is the goal and hope of every true Christian (I Thess. 4:13-18).

● God has established an order of resurrections. His saints will be first, to be followed in a second resurrection by the great majority of humanity who didn't have a chance to know God's truth during their lives (I Cor. 15:20-26). Finally, in a third resurrection, the wicked—those who did know God's truth and rejected it—will come up to face eternal judgment of death in the lake of fire (Rev. 20:15).

● When resurrected, the saints will be composed of spirit, not physical matter (I Cor. 15:42-44).

● Those in the first resurrection won't live as physical beings in a physical society. We'll live as eternal spirit beings in the family of God (Matt. 22:30; Luke 20:34-38). We'll be filled with God's own character, incapable of sin.

## PERSONAL

(Continued from page 1)

is much *more* than confessing Christ with the mouth. John was referring to a confession of truth, a confession *with understanding*, and Mr. Armstrong sought to explain the full depth of that conversion.

He brought out that a true conversion began with a real and personal need for Christ in the clear understanding of who Christ is, what he has done and what he is doing. Accepting his name stands for a momentous decision to forsake all else and follow him with mind and heart till death.

A one-time, emotional feeling resulting in confession of sins and verbal acceptance of Jesus Christ as Savior may be the *beginning* of true conversion, but it cannot be the full expression of conversion.

### A change of life

Conversion is change. It involves something new, something different. Whether Christian conversion is described as a new life, a new beginning, a new man or woman, a regeneration, a spiritual conception, an adoption by a new Father or as a barren tree that at last begins to bear fruit, it involves a real *change of life* that results in the convert's beginning to bear spiritual fruit.

The ultimate basis of conversion is the love of God (John 3:16). For the first time, a man or woman becomes aware of the vast and infinite love God has for him or her.

Love for others and love for God cannot be separated. The more a person accepts God's love, the more he cannot help but express love toward others. Of course, he cannot do this immeasurably as God does. He finds himself falling short. His very inability to respond to others with the depth and breadth of love he knows God has for him *causes* him to return to God in humility, realizing his own inadequacy and weakness, again finding strength and encouragement in God's infinite love, which then motivates him toward an even deeper love toward others.

This is the continuing process of the Christian's relationship with God and his fellowman. This has always been the teaching of the Church, and will continue to be. But this is not to say that there aren't other, equally good, biblical descriptions of the Christian's present life and growth.

Even before the death of Mr. Armstrong, the Church understood that I John 3:9 is not really speaking of an impossibility to sin, but of the need of the Christian not to *abide* in sin.

The Church knew that this verse was incorrectly rendered in the King James Version as "whosoever is born of God ... cannot sin."

The Greek text is correctly understood as "whoever is born of God cannot abide in a state of sin." A Christian *can* sin, but he does not *abide* in sin. Rather than a complete cessation of sin, what John describes is a life that is not characterized by sin.

The reason given for the Christian's departure from sinful

living is the presence of God's nature in him. In John's terms, if "God's seed" (that is, God's nature) is in the Christian, he will not pursue a sinful way of life, even though he may commit sins from time to time. As a human son has his father's physical nature in him, so the child of God has his Father's spiritual nature in him.

This explanation is correct. But its acknowledgement raises issues that the Church has never addressed in the past, despite its

changed to "conceived." It is true that *begotten* would be a correct translation, but that is only because *begotten* also means "born." It would be a wrong translation to substitute *conceived* for *born* or *begotten*.

A different Greek word, *sullambano*, is used when the meaning is "conception." Examples of conception, using *sullambano*, are found in Luke 1:24, 31 and 2:21.

In Matthew 1:20, the King James Version translates the

a person lose an orientation that is alien to the kingdom of God, and gain a nature that is in harmony with it.

A better rendering of "born again" in these verses is "born from above." This is noted in some versions either in the text or in the margin.

Paul made the same point in Romans 8:6-9: "For to be carnally [fleshly] minded is death, but to be spiritually minded is life and peace. Because the carnal [fleshly] mind is enmity

Protestant evangelists have described as simply "making your decision for Christ."

Christianity is not a slogan, not even just a new way of life. It is a new way of life *in Jesus Christ* as his disciples who love him and keep his commands (John 14:15, 23).

### Conversion not inheritance

In summary, we must understand that when the Bible speaks of a person as being "born again," it is speaking of Christian conversion, *not* of the ultimate Christian inheritance.

Mr. Armstrong's analogy of human gestation, which likened the receipt of eternal life to human birth, is a proper analogy. But we must realize that although it is a proper analogy, it is not the same analogy used by the apostles in the Bible.

Let's understand that this clarification in no way affects the essence of our doctrine. Our doctrine can be briefly summarized as follows:

- 1) In this life, a man with God's Spirit is a new creature.
- 2) Through the Holy Spirit, the Christian walks in newness of life until Christ's coming and the resurrection from the dead.
- 3) At the resurrection (Christ's coming), the Christian is changed to spirit and puts on immortality.
- 4) As immortal, spirit beings, Christians will be like Christ and are to reign with him.

Our doctrine remains exactly the same. Likewise, Mr. Armstrong's analogy of human gestation is perfectly fine, so long as we understand that it is not the same as the analogy used in the New Testament. The New Testament does not use the analogy of a new birth when referring to the ultimate Christian inheritance of immortality.

Our booklets will begin to reflect this clarification as they come up for reprinting.

As I just wrote in the January member and co-worker letter, these are difficult and trying times for all humanity. We should all pray for God's will to be done and for protection for all God's people in all parts of the world.

We should also pray for all families affected by the war and for world leaders, so that, as Paul wrote, we may live peaceful and quiet lives in all godliness and holiness.

As I have often said, our spiritual citizenship is in heaven. We have been called, in a sense, to give up our own identities and to take on a new identity, that of children of God, citizens of his spiritual nation.

As members of the Body of Christ, with brothers and sisters from every nationality and human citizenship, our ultimate allegiance is to God. Our prayer in any international conflict is that God's will be done and that his purpose be furthered. Whatever the eventual outcome of the Gulf War, we know our commission, and we must never cease from doing it.

Our hearts go out to all those who have and will suffer from the tragedy of war. We should pray for them, and especially, as Jesus commanded, we should pray with all the more zeal, "Thy kingdom come!" My prayers are with you all.

## Nicodemus believed, as did all the Pharisees, that the kingdom of God was theirs by virtue of their being the physical descendants of Abraham. Jesus' point was that physical generation has no bearing on the inheritance of God's spiritual kingdom.

correct understanding.

For example, the Greek verb used in the expression "born of God" is *gennao*. Mr. Armstrong generally applied "born of God" to man's change to a spirit being at the time of the resurrection of the dead. As we have seen the verse refers to the present life—to abiding in sin.

This means that the expression "born of God," in I John 3:9, must refer to the present life. The man born of God, who does not continue in sin, is none other than the Christian.

### Conception and birth

In light of this understanding, the Church must now redefine its explanation of the verb *gennao*, not the correctness of the basic doctrine that the Church has been teaching about the spiritual life.

Mr. Armstrong's purpose was to point out the difference between true conversion and false conversion. In making that important point, Mr. Armstrong restricted the meaning of the Greek word *gennao* to "begettal."

Mr. Armstrong knew that *gennao* is often translated in the King James Version as *begotten*. But because *begotten* is used of the Father, Mr. Armstrong used this term as if it were a counterpart of *conceived*. *Begotten* is an archaic word in English, and Mr. Armstrong was not aware of this misunderstanding of its definition.

The correct definition of *begotten*, however (and the one used in the days of King James), is not solely the father's role in conception, but always *includes* the birth. In other words, if a man has begotten a child, he has actually received (or gotten) the child.

On the other hand, if his wife experiences a miscarriage, he has *not* begotten a child. He has only played a part in its conception. *Beget* is not the same as *conceive*. In other words, the equivalent of the phrase, "born of a woman" is "begotten of a man." Both of these phrases refer to birth.

As we have always known, when Peter says, "having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever" (I Peter 1:23, NKJ), he is speaking of conversion.

We have thought that if we changed the word *born* to *begotten*, the meaning would be

verb *gennao* as *conceived*. Of course, this is an accurate description of Mary's condition; she had conceived. However, this rendering misses the refined nuance of the Greek original, which does not focus attention on Mary, but on the product of a *miracle*—the presence of a fetus, as distinct from her condition.

In other words, the Greek word *gennao*, in this context, focuses on the result, not on the initiation. The general sense of the passage is: "That which has come about [is produced, has come to fruition] inside her is the product of the Holy Spirit."

Therefore, far from showing that Matthew uses the verb *gennao* for a beginning, this verse shows that he uses it for the result—even though the womb is biologically the place where a human being begins existence. In this sense, *begotten* would be preferable to *conceived*. Translators, however, often prefer a good English translation in spite of the literal meaning of the original text.

Again, Mr. Armstrong's anal-

against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His" (NKJ).

Far from stating the obvious, Jesus was explaining that one needs God's Spirit in order to inherit a spiritual kingdom. This is another way of saying what he had said earlier in John 1:12: "As many as received him, to them gave he power to become the sons of God." Jesus was speaking of the new, spiritual inner man.

Nicodemus believed, as did all the Pharisees, that the kingdom of God was theirs by virtue of their being the physical descendants of Abraham. Jesus' point was that physical generation has no bearing on the inheritance of God's *spiritual* kingdom.

The necessary ingredient to enable a human, whatever his physical heritage may be, to enter the kingdom of God is the

## Christianity is not a slogan, not even just a new way of life. It is a new way of life in Jesus Christ as his disciples who love him and keep his commands (John 14:15, 23).

ogy of human gestation is a good analogy. But we must not confuse it with the biblical analogy of being "born again," which is referring to Christian conversion.

### Flesh and spirit

Now let's look at John 3:6-8. In verse 6, Christ said to Nicodemus, "That which is born of the flesh is *flesh*"—meaning that it cannot enter into a *spiritual* kingdom.

Nicodemus was wrong in interpreting Jesus' statement of verse 3 ("Except a man be born again, he cannot see the kingdom of God") in terms of a literal birth. Jesus added, "That which is born of the Spirit is spirit" (verse 6).

Jesus was not referring to the composition of a Christian's body, which, of course, is flesh. He was referring to an invisible element (verse 8) that must come from God in order to transform a human being. Only through such regeneration could

Holy Spirit.

In verse 8, Jesus is telling Nicodemus why he was wrong to be surprised that a man must be born again (verse 7). Jesus uses the word *pneuma* (wind) as a parallel of *pneuma* (spirit), and says, "The wind blows, and we hear the sound, but we do not know its origin or destination." He concludes, "So is everyone that is born of the Spirit."

In other words, a man's change is evident in the result or fruit of the Spirit (just as the sound of the wind is proof that the wind is blowing). Just as Nicodemus had to concede the blowing of the wind by its fruits, so he had to concede the operation of God's Spirit by its fruits.

It is a correct biblical analogy to refer to the Christian as having been born again. But we must understand that this reference says nothing about a spirit being. It is referring to conversion. It is not what so many



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

# UPDATE

**BOREHAMWOOD, England**—The office here released the following Feast of Tabernacles updates.

Although arrangements are being made to keep the Feast in Mombasa, Kenya, it is unlikely that international transfers will be accepted.

Those wishing to attend the Feast in Kenya should apply to attend the Naro Moru site. Prices there are US\$43 for a single room and US\$58 for a double room for each night. Only 20 rooms are available for visitors.

Jos and Enugu, Nigeria, will also be Feast sites.

More than 500 brethren are expected to attend the Feast in Jos. Fifty international transfers will be accepted to this site. Services will be conducted at the Jos Hill Station Conference Center in the Plateau State of northern Nigeria.

International transfers will stay in the Hill Station Hotel. Prices there are US\$25 for a single and US\$35 for a double room for each night. Payment to the hotel should be in cash or by travelers checks.

On acceptance a hotel deposit of US\$25 or US\$35 (depending on single or double occupancy), will be required.

Up to 500 international transfers can be accepted for the Feast in Enugu, eastern Nigeria. Services will be at the Zodiac Conference Center.

International transfers can stay at the Presidential or Cordial hotels. Prices are US\$25 for a single and US\$35 for a double room for each night. Payment to the hotel should be in cash or travelers checks.

On acceptance a hotel deposit of US\$25 or US\$35 (depending on single or double occupancy) is required.

For those attending the Festival in Jos or Enugu, accommodations in Lagos before or after the Feast will need to be arranged directly with the Sheraton Hotel (all major credit cards accepted).

Travel from Lagos to Jos or Enugu will be US\$100 for a return airfare or US\$25 if traveling by road.

☆☆☆

**BIG SANDY**—"You are our greatest testimony of what the truth of God and Ambassador College are all about," said evangelist **Donald Ward**, Ambassador College president, at the winter graduation ceremony Jan. 8.

Dr. Ward addressed the 13 graduates and a crowd of about 100 faculty, family, friends and students. "You are Ambassadors for Christ."

Graduates receiving bachelor of science degrees were **Melanie Beth Baker** and **Aaron T. Bender**.

Graduates receiving bachelor of arts degrees were **Randy Glenn Blackman**, **Victor Shane Browning**, **Peter John de Marigny** (with high distinction), **Erin Maureen Kelly**, **Stephanie Diane Miller** (with distinction) and **David Richard Sorensen** (with high distinction).

Graduates receiving associate of arts degrees were **Graham Benjamin Castledine** (with high distinction), **Judith W. Smith** (with highest distinction), **Roberto A. Stanchi** (with distinction), **Terri Larks Stanchi** (with high distinction) and **Bradford Douglas Wood**.

☆☆☆

**BIG SANDY**—About 80 graduates from the 1960, '70 and '80 graduating classes of Ambassador

College and their spouses attended Homecoming 1990, an alumni reunion here Dec. 28 to 30.

"By all accounts, the weekend was a success, and the alumni who were able to attend seemed to truly enjoy themselves," said **Thomas Delamater**, director of Development & College Relations and coordinator of Homecoming activities.

Most alumni arrived Dec. 28 and attended a Bible study with the Big Sandy brethren that evening. The next day, alumni visited with faculty, students and brethren at a kaffeeklatsch between Big Sandy A.M. and P.M. services.

Evangelist **Joseph Tkach Jr.**, director of Church Administration for the United States, spoke at both services. He and his wife, **Tammy**, were guests of the College for the weekend.

Saturday night, alumni attended a dinner and dance in the campus dining hall. The next morning they toured the new buildings on campus before attending a brunch that concluded the weekend's activities.

Mr. Tkach Jr. briefly addressed the group after the brunch. Evan-

gist **Donald Ward**, Ambassador College president, then spoke about the College's history, its present status and the pursuit of accreditation. He concluded by fielding questions from alumni.

"The College staff went out of their way to provide us with very nice activities," said **David Myers**, a 1980 graduate and associate pastor of Big Sandy P.M. church. "The whole weekend was Ambassador quality."

The 1960 class had only four graduates present. **Ray Fisk**, **Kelly Barfield**, **Charles Black** and evangelist **Leon Walker**, regional director for the Work in Spanish-speaking areas, attended along with their wives.

"Enormous changes have taken place since I graduated in 1960," said Mr. Walker. "We had only one campus then, in Pasadena. Since then we added two more. Now we have only one campus again, but in Big Sandy."

"There have also been great changes and advances in facilities, equipment, number of students, the curriculum, faculty. In fact, almost everything has changed. It also goes without saying that these changes have been for the good of Ambassador College, the Church and the students who have come here," added Mr. Walker.

Mr. Delamater, who coordinates alumni affairs, said the reunion served as a springboard of ideas on how to conduct future homecomings "We're anticipating



**CHEERS TO YOUTH**—Pastor General Joseph W. Tkach marks Youth magazine's 10th anniversary with Youth staff (from left) Mary Heine; evangelist Ronald Kelly, Editorial Services director; Shirley Faulkner; evangelist Bernard Schnippert, Media Operations director; Mike Bennett; Dexter Faulkner, Youth's first editor; Mike Hale; Kathy Johnson; Rick Shallenberger; and Mike Warren. [Photo by Charles Feldbush]

bigger and better events in the years to come."

☆☆☆

**PASADENA**—**Kermit Nelson**, Youth Opportunities United (YOU) coordinator in Church Administration, announced the results of the 1990 Songwriting Contest.

Gold achievement award recipients are **Michael Hopf**, Escondido, Calif.; **Melanie Mayer**, Brainerd, Minn.; **Jane Judith**

**Ozanne**, Ipswich, Qld.; **Sharon Treybig**, Spokane, Wash.; and **Laura Jean Zager**, St. Petersburg, Fla.

Honorable mentions went to **Elizabeth Joy Cameron**, Toowoomba, Qld.; and **Sharen Germein** and **Brenda Williams**, Sydney, N.S.W.

**Dennis Pelley**, Pasadena East P.M. associate pastor and director of the Imperial High School chorus, was head judge for the contest.



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

**KERALA, India**—We lost almost all our possessions in Kuwait, including a car, personal computer, appliances, bank balances and retirement benefits for almost 20 years of government service.

We are now in India. What we have learned from our experiences in Kuwait is that material loss is good if it helps spiritual growth.

*K.M. Thomas, a prospective member in India, recounts his experiences in Kuwait and escape from that country after the Iraqi takeover last summer. Mr. Thomas' letter is dated Jan. 2.*

A teacher by profession, I came to Kuwait in 1970 to teach Indian students.

Three years later, I entered the government service in the Ministry of Education. I taught and was in charge of the English language library until my return to India in late September.

My wife served in the Ministry of Health as a staff nurse. We are still considered employees of the Kuwaiti government in exile.

We have two children, Liza, 12, and Levi, 6.

Kuwait, a rich country and a tax haven, offered a comfortable material life. We didn't want to leave till we retired from the government service. (We were planning to migrate to the United States.)

### Learning about truth

One of my friends in Kuwait handed me a *Plain Truth* magazine in 1972, and the Bible correspondence course changed my entire outlook on life.

I told my wife about the truth and she also started studying the correspondence course. Without

any objection and to my great surprise, she immediately accepted the truth from the Bible as expounded in the course.

After we read other Church publications, Paul Suckling from the British Office visited us during his Middle East tour in 1984.

### Troops storm Kuwait City

I was on my usual summer holiday until the end of August, at home with my two children. My wife went to work Aug. 2 without knowing Iraqi soldiers had already entered Kuwait City.

She was working in Amiri Hospital, near the palace of Amir, ruler of Kuwait. The Iraqis bombarded his palace, set it on fire then occupied the eight-story hospital.

They didn't allow my wife to come home for two days. I told my daughter about the situation and encouraged her not to worry, although all telephone service was cut off.

My son, who did not grasp the full implication of the war, was initially frightened by the gunfire, but grew accustomed to it after a week.

After my wife returned home, Iraqi authorities asked her to attend her nursing ward at the hospital. So she continued serving the Iraqi government until Sept. 23, the day we left for India.

I was on leave till Aug. 31, but then ordered by the Iraqi authorities to resume my duty, which I did until the day we left.

All schools were to be opened Sept. 1, but Iraqi soldiers did not allow them to, and my children stayed home. American and English schools in Kuwait were also closed because of the Iraqi attack.

On the first day of the invasion, the Iraqi soldiers fired on whatever crossed their path. Since

Kuwaiti army members had fled to Saudi Arabia in the night, there was no real fight between opposing armies.

The Iraqi army harassed the local residents, especially Kuwaiti citizens. Occupying the whole of Kuwait by noon, Aug. 2, they started moving to the Saudi border.

We lived 15 kilometers (more than nine miles) from Kuwait City, but soldiers arrived near our home by 2 p.m., firing rifles without any purpose. I think they only wanted to scare civilians. We stayed in our house for three or four days.

### Looting, burning stores

Many Kuwait citizens fled for Saudi Arabia. By Aug. 3 and 4, some people started to panic. The Indian school our children were attending was occupied by Indian refugees, mostly domestic servants and janitors left by their fleeing employers.

Iraqi soldiers occupied shops, restaurants and homes left by Kuwait citizens. They looted shops, setting many on fire.

Auto showrooms displaying U.S. and Japanese cars were looted and torched. Government offices were burned to ashes. Local residents were denied all facilities.

Since the Kuwaiti government and its police force were driven out, imprisoned or killed, law and order did not exist.

Thieves and others disguised as soldiers looted homes and threatened innocent people. Cars and other valuables were taken from owners by force.

Since all banks in the country were closed, people could not withdraw money. Soldiers started checking civilians everywhere, especially Americans and the English. Cars and travelers were detained. Others were confined to their homes.

Although the situation was precarious and dangerous, my wife and I went to our work places every day and bought food at high prices from Iraqi street vendors who had accompanied soldiers into Kuwait.

All factories producing food-stuffs were closed down.

We prolonged our stay in Kuwait, even though the situation

was dangerous, hoping normal life would resume.

The government of India, however, ordered all its citizens home immediately. The government arranged air-conditioned buses to carry us to Amman, Jordan, about 1,500 kilometers (930 miles) away.

In Amman we boarded a Red Cross plane for Bombay. After a two-hour train ride (paid by our government), we reached our home in the Malappuram District.

After being surrounded by Iraqi soldiers and their tanks for about 50 days, we are happy to come home from a war-threatening situation. Our children have joined school here and we are happy to keep the Sabbath.

Since the Indian government had not sent an army unit to Saudi Arabia to join with the combined forces of America and other countries, Saddam Hussein's soldiers had been lenient with our family.

All these days we were reading Psalms and asking God to keep his promises of protection. And he did.

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