



The Worldwide News

OF THE WORLDWIDE CHURCH OF GOD

VOL. XIX, NO. 23

PASADENA, CALIFORNIA

DEC. 23, 1991

Humanitarian award honors Thai queen's 'tireless dedication'

By Leon and Gloria Sexton
WASHINGTON, D.C.—Queen Sirikit of Thailand, a longtime friend of the Ambassador Foundation, was honored here Nov. 1 when she was awarded the International Humanitarian of the Year Award, presented by the Friends of the Capital Children's Museum.

On behalf of the Ambassador Foundation, Leon Sexton, assistant pastor of the Mojave and Bakersfield, Calif., churches, and his wife, Gloria, were sent to Washington, D.C., to extend personal congratulations to Queen Sirikit of Thailand. Mr. Sexton worked in the Thai phase of the Foundation from 1982 to 1986.

This prestigious award is presented to "a person of widely recognized stature who has made an outstanding contribution to the quality of life and uplifting of large numbers of people," according to the Children's

Museum announcement. This year Queen Sirikit was chosen because of her many years of dedicated work with Thailand's disabled and poor people, through the Royal SUPPORT Foundation (Foundation for the Promotion of Supplementary Occupations and Related Techniques), which she founded in 1976.

In Washington, Queen Sirikit's many years of selfless work for her people were recognized in many ways, including a dinner in her honor at the White House. President and Mrs. Bush were hosts.

Past recipients of the award have included Nancy Reagan for her work in the prevention of substance abuse and First Lady Barbara Bush for her campaign against illiteracy.

'Tireless dedication'

This was the first time in seven years that Queen Sirikit has traveled outside of Thailand. Her last trip was in 1985 to visit the Church's headquarters, Amba-

sador College and the Ambassador Foundation in Pasadena, at the personal invitation of Herbert W. Armstrong.

The Washington Post devoted an entire page to Queen Sirikit.

Senator Bennett Johnston of Louisiana was quoted in the *Congressional Record* as follows: "Through her tireless dedication to improving the quality of life for her fellow citizens and preserving the special heritage and rich culture of that nation, Queen Sirikit has earned a very special place in the hearts of her people.

"She has earned, as well, the enduring respect of people throughout the world; people who share the fundamental values of human decency, kindness and compassion that are so clearly reflected in her work. Her courageous, lifelong commitment to those values serves as an inspiration for us all."

The humanitarian work of King Bhumibol Adulyadej and his wife, Queen Sirikit, is well known and highly regarded by leaders and dignitaries around the world.



HUMANITARIAN—Queen Sirikit of Thailand, a longtime friend of the Ambassador Foundation, was recognized Nov. 1 with an international award for her commitment to her country's disabled and poor.

Together they travel hundreds of miles each year, much of the time on foot, visiting the remotest corners of their country. There, among the grassroots people, they

learn firsthand the needs of their people.

On such a trip to the provinces in 1976 Queen Sirikit saw the (See QUEEN, page 3)

Church editors named to new editorial posts

PASADENA—Evangelist Herman L. Hoeh, editor of *The Plain Truth* since December 1979, became executive editor of the Work's publications Dec. 11.

"His nearly 40 years experience in the ministry and close association with Mr. Tkach and Mr. Armstrong have allowed him an editorial perspective no one else has," said evangelist Ronald Kelly, department manager of Editorial Services.

"Dr. Hoeh will be responsible for the final editing of our litera-

ture, including magazines, the Bible correspondence course, booklets and letters."



GREG ALBRECHT

more than two years and has done a fine job organizing the booklet master plan and getting the new Bible correspondence course under way," Mr. Kelly said.

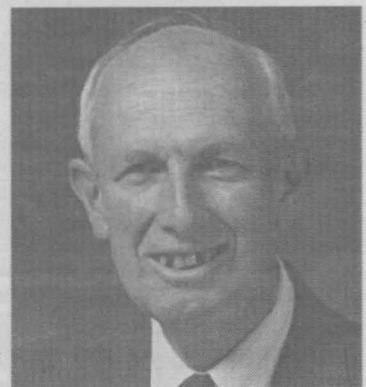
Norman Shoaf, formerly the managing editor of nonserial pub-



NORMAN SHOAF

lications, has now become editor of the section.

Nonserial publications include booklets, brochures, special reports, article reprints, the new correspondence course and Personal Correspondence Department letters.



HERMAN L. HOEH

ture, including magazines, the Bible correspondence course, booklets and letters."

INSIDE

Germany no 'political dwarf' 2

Teens and the Church 4

PERSONAL FROM

Joseph W. Tkach

Dear Brethren,

The newly printed Statement of Beliefs of the Worldwide Church of God will be mailed to you soon.

I hope you will take time to read the Statement of Beliefs over and get familiar with it.

It states in brief, easy-to-read language the fundamental teachings of the Church. It is designed to be brief and understandable, citing scriptural references from which each statement is drawn. It will give a good overview to anyone who wants to know what the main teachings of the Church are.

The Statement of Beliefs gives the official teaching of the Church on the subjects it contains. However, it is important to note that the Church must always be prepared to grow in understanding.

As stated in the introduction, "Accordingly, the Statement of Beliefs does not constitute a closed creed. The Church constantly renews its commitment to truth and deeper understanding and responds to God's guidance in its beliefs and practices."

Therefore, as we look to God to guide us, if and when we discover that changes need to be made to our Statement, those changes will be made.

Let me make a few comments about one portion of the State-

ment. In the statement about God, you will notice that the final sentence reads: "The Church affirms the oneness of God and the full divinity of the Father, the Son, and the Holy Spirit."

Someone may ask, "Does this mean we now accept the doctrine of the Trinity?" No, it does not. The doctrine of the Trinity in the Western Church attests the union of three Persons in one Godhead, so that the three are one God as to substance, but

three Persons as to individualities. We do not accept that teaching; we believe that the word *Person* is inaccurate when referring to the Holy Spirit.

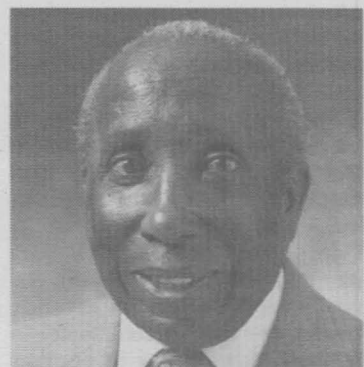
Someone may ask, "Why does the statement use the word *divinity* in reference to the Holy Spirit?" For these reasons: The Holy Spirit is not created. It is eternally of God. Therefore, the Holy Spirit cannot be less than divine.

As you will see from the Statement about the Holy Spirit (on the same page), we speak of the Holy Spirit in terms of the "power" of God, but not as "only" or "merely" the power of God. We need to understand that the Holy Spirit is divine and eternal. The Holy Spirit cannot (See PERSONAL, page 5)

Evangelist dies at 80

PASADENA—Evangelist Harold L. Jackson, 80, died of heart failure in Huntington Hospital here on the morning of Dec. 14.

"I am deeply saddened by the loss of a very dear friend and dedicated servant of God," said Pastor General Joseph W. Tkach.



HAROLD L. JACKSON

Mr. Jackson was born in Des Moines, Iowa, March 30, 1911.

He was a jazz musician (once playing with trumpeter Louis Armstrong), mortician and semi-professional baseball and basketball player with the Kansas City Monarchs, forerunner of the Harlem Globetrotters.

In 1942 he moved to San Diego, Calif., where he worked as a painting and decorating contractor until 1959, when he was hired into the full-time ministry.

Member for 55 years

In 1927 he was introduced to the Sabbath by a Seventh-day Adventist. He studied their doctrines but didn't accept them.

In 1931 A.N. Dugger, a minister in the Church of God, Seventh Day, conducted a lecture in Des (See EVANGELIST, page 8)

Germany: 'Political dwarf' no longer

PASADENA—A new era has dawned in world affairs. A united and enlarged Germany has come out of the political shadows to play an increasingly assertive role.

Two developments shed light on this new reality. The first is the manner in which Bonn won diplomatic showdowns over international policy toward Yugoslavia.

On Dec. 17 the 12-nation European Community (EC), under heavy German prompting, agreed to conditionally recognize the two Yugoslav breakaway republics of Slovenia and Croatia, effective Jan. 15.

German Foreign Minister Hans-Dietrich Genscher had pushed hard for separate recognition of the two republics, which declared their independence last June. Croatia has since been locked in a bitter civil war with arch-rival Serbia and the Serbian-backed Yugoslav army. German public opinion heavily favors the Croatian side in the conflict.

Britain and France had resisted selective recognition moves, at least until the fighting stopped. But Bonn argued that 14 cease-fires had done nothing except to harden Serbia's resolve.

Only two days before, Bonn challenged the authority of both the United Nations and the United States over the same issue.

The 15-member United Nations Security Council had been trying to dissuade Germany from selective recognition, believing this



WORLDWATCH

By Gene H. Hogberg

would compromise UN mediation efforts. But in a series of chilling letters to UN Secretary General Javier Perez de Cuellar, Mr. Genscher stood firm. Germany's European allies on the council—Britain and France—backed off, not wanting to cross a determined Bonn.

The United States was also surprised by Germany's determination. The UN's mediator in the Yugoslav crisis, former U.S. Secretary of State Cyrus Vance, angrily denounced Bonn's policy of "premature and selective recognition."

The incident underscored Germany's growing assertiveness, noted New York Times journalist, John Tagliabue. "One year after reunification," he wrote, "Germany offered for the first time since World War II a display of political might."

Postwar officials in West Germany, continued Mr. Tagliabue in the Dec. 16 Times, "so assiduously avoided bold policy confrontations that they earned the Germans the epithet of economic giants but political dwarfs."

But now, Mr. Tagliabue continued, "reunited Germany did for the

first time what rump West Germany never dared, forcefully elbowing through an unpopular move it perceived as crucial to its own interests."

The fracas over Yugoslav policy followed only days after the historic EC summit in the Dutch city of Maastricht, at which Germany clearly was at the core of efforts to create a more unified Europe.

The Germans, and their allies, the French in particular, did not get their way entirely. They had to compromise with their chief protagonist, Britain, on issues ranging from foreign policy to adoption of Community-wide social and labor standards.

But enough agreement was reached in order for the centerpiece of the summit to be approved—an agreement to create a single European currency by the end of the decade. The new currency will be in place by 1999, at the latest, with or without British participation.

German Chancellor Helmut Kohl arrived back in Bonn more than satisfied with the Maastricht accord. "The way to European unity is irreversible," he declared

in a special session of the German parliament.

"One thing is certain," Mr. Kohl told Bundestag members, as reported in the Dec. 14 New York Times, "when this Europe in 1997 or 1999 has a common currency from Copenhagen to Madrid and from The Hague to Rome, when more than 350 million people live in a common space without border controls, then no bureaucrat in Europe is going to be able to stop the process of political unification."

What did he mean by this, wondered analysts, Prime Minister John Major of Britain and other British Conservative Party leaders still suspicious of the ultimate goal of a united Europe?

Bundestag delegates, even from the opposition, approved the currency pact, even though it means that, in less than 10 years, Germans will no longer be using their prized deutsche mark.

This realization is fueling demands that its European replacement—perhaps to be called the ecu—will be as strong as the mark—and under as much German influence as possible.

Some officials want the future European Central Bank to be based in Frankfurt, location of the present German Bundesbank. (An effort is also under way to lure the EC Commission from Brussels to Bonn, where facilities will be available once the German government completes its move to Berlin.)

In other areas, too, the Ger-

man profile in European affairs grows by the week.

Despite funneling tens of billions of deutsche marks in reconstruction money to the former East Germany, for example, Bonn leads the way in directing financial assistance to the former Communist bloc nations.

Leaders of the former Soviet Union continually make their way to Bonn seeking aid and advice.

Russian leader Boris Yeltsin, who has emerged as the dominant figure in the new Commonwealth of Independent States, visited the German capital in November, pursuing his policy of Russo-German cooperation.

Former Soviet Defense Minister Marshal Yevgeny Shaposhnikov, now in Mr. Yeltsin's camp in the Russian republic, has also traveled to Bonn, seeking help from officials in the German Bundeswehr (federal armed forces) in restructuring his nation's dispirited forces.

Despite the manifold challenges that confront them in the East and the West, German leaders seem eager to meet them head on. One of the leaders is Count Otto Lambsdorff, who heads Germany's third-largest party, the Free Democrats.

In the parliamentary session referred to earlier in the New York Times Dec. 14 account, Mr. Lambsdorff said: "In nine years we are supposed to have a single currency. The process of unifying Germany happened in one year. Who knows what can happen in nine years?"

"Let's get going," he concluded. "The goal is worth it."



Just one more thing

By Dexter H. Faulkner

To help or not to help

A friend was approached on the sidewalk by a man in a wheelchair. He pleaded: "Can you please give me 90 cents? I need bus fare home."

My friend's first reaction was to turn away. But the man seemed needy, so my friend gave him some money, hoping he had a legitimate need. He doesn't know to this day whether the man really lacked bus fare home.

The same friend also told me about a woman who accosted him in a restaurant parking lot. With empty gas can in hand, she begged him for four dollars. Her car had run out of gas, she claimed.

The next night when he went to the same restaurant he saw this woman waving the same empty gas can begging others in the parking lot for money. It was a scam, pure and simple.

We live in a jaded age where selfishness is a way of life. People have no qualms about taking advantage of others. In such a time we need to ask: Should we concern ourselves with helping others at all?

James wrote about this subject: "If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things which are needed for the body, what does it profit?" (James 2:15-16, New King James throughout).

James was writing about someone who speaks kindly but doesn't do anything to alleviate the problem.

The apostle John wrote about the

same problem. "Whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?" (1 John 3:17).

In John's exhortation we observe a person who sees a need and has the means to help out. But he stifles the emotion of compassion—shuts up his heart or feeling. For whatever reason, that person refuses to help someone or looks the other way. Perhaps it's

Jesus' story of the Good Samaritan emphasizes that "loving our neighbor as ourself" extends beyond our Church community to all people we come in contact with.

inconvenient, time consuming or expensive.

But, you might say, both these scriptures say we should help our "brother or sister"—that is someone in the Church.

True. But we should go beyond just helping brethren. Paul admonished us, "As we have opportunity, let us do good to all, especially to those who are of the household of faith" (Galatians 6:10).

Paul emphasized doing good to brethren—the household of God. But he also said we should extend help to all humans as we have means and opportunity.

Jesus' story of the Good Samaritan emphasizes that "loving our neighbor as ourself" extends beyond our Church community to all people we come in contact with.

The biblical story goes like this. "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead" (Luke 10:30).

A Jewish priest and then a Levite chanced by, and when they saw the wounded man they went to the other side of the road. Perhaps they, too, had become cynical in a world of beggars, thieves and con artists.

The priest and the Levite looked the other way. They didn't want to be bothered—or taken advantage of. But, then, Jesus didn't cite anything as an excuse for not helping the injured man.

No one would help except a compassionate Samaritan, who spent his time and money. Jesus told those who were listening to "go and do likewise." He said to have compassion on others and

help them as the occasion warrants it.

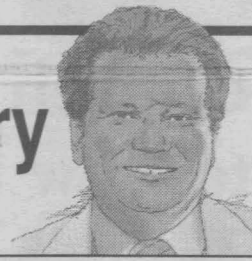
This kind of compassionate assistance is loving your neighbor as yourself, Jesus said. It fulfills the spirit of the last six of the Ten Commandments.

The poor, the wretched, the oppressed, the downtrodden are everywhere. It will take the return of Jesus Christ to this earth to eliminate all suffering. But that should not stop us holding out a hand of assistance to those in need when we have the means to do so.

Not everyone who asks for our assistance may be genuine, but we can't always look the other way. God has shown tremendous mercy and compassion toward us, and he expects his children to also show mercy and compassion toward those who need our help.

European Diary

By John Ross Schroeder



Tragedy in Dubrovnik

The siege of Dubrovnik, a seaport city on the Adriatic, has upset Europeans more than any other facet of the war in Yugoslavia. Ruth Arnold, a member of our British editorial staff, had visited Dubrovnik previously. Following are some of her reflections about events there.

Every now and again you come across a place of peace. A corner of the world in which happiness and well-being seem to prevail, where people live simple lives, closely interconnected with their extended families. A place where history appears to have come to rest. That is how I remember Dubrovnik.

Today Dubrovnik, the ancient cultural capital of Croatia, is a different place. Partly evacuated under bombardment from Serbian forces, it is a battle zone. Beautiful homes set on the cliff tops have been burned to the ground. To stand on its great stone walls and look out to sea would be to attract response from prowling battleships.

Yet, like many other Europeans, I once stood on its battlements and walked around its walls on a peaceful, hot, summer afternoon. I remember its shops selling postcards and slides of the grand churches. The women in black carrying vegetables to market. The filigree silversmiths and street corner bars. One snapshot image in my mind is of a brightly colored silk scarf tied at the top of the city wall. It was that sort of place.

But Dubrovnik, once the pride of the Adriatic, is not that sort of

place anymore. Like another maritime city—Beirut—it has fallen victim to the stubborn, violent and destructive bias of man. The citizens have packed up their belongings and fled.

Whatever the fate of Dubrovnik in the short term, however, four decades of peace on the European continent are being shaken. The old forces of history are reemerging.

The hope is that Yugoslavia's internal conflict will not set a precedent for other newly liberated nations of Eastern Europe—Czechoslovakia, for example. For the moment, the charismatic poet-president Vaclav Havel seems to offer his people visionary and unifying leadership.

But such leadership has been seen before. Unity and peace in Yugoslavia, it seems, were possible only under the popular father-figure of Josip Tito.

To watch these events in Yugoslavia from a Western European vantage point is to have the strong sensation of *deja vu*. The dark ages of European history could again be appearing, breaking out of a closet that communism could no longer keep locked. Old blocs of influence—Prussia, Serbia, Croatia (names from a past we thought left behind)—are emerging.

Change happens faster here in Europe than people can keep up with. And the people of Dubrovnik suffer with their city. To see a city one knows crumble from artillery fire is profoundly sad and sickening. To know some of the ones suffering there gives the news bulletins even more meaning.

College improves curriculum by adding liberal studies

By Donald Ward

BIG SANDY—Ambassador College continues to plan for the future. The College is dedicated to teaching students how to live and how to make a living.

Donald Ward is president of Ambassador College.

The College has been successful in both areas, but alumni surveys indicate that the College needs to improve its curriculum in the area of how to earn a living.

The College offers majors in business administration, management information systems, home economics and theology. We offer minors in business administration, computer information systems, home economics, theology, English, French, German, Spanish and mass communications.

The majors in business administration and management information systems are on the cutting edge of technology.

Our students have often been successful in the job market or going on to graduate schools.

However, improvement is needed in each of these areas. Regional

accreditation is the principal way to improve the possibilities of placing students in the job market and having their credits accepted at other colleges and universities.

Therefore, we have decided to add another major—liberal studies (see article, page 5), which will consist of courses drawn from four areas: English and speech communication; mathematics, physical and life sciences; social sciences; and humanities and fine arts.

All students, regardless of their majors, must complete the theology core—26 hours in theology, including principles of living, survey of the gospels, fundamentals of theology, epistles of Paul and doctrines of the Worldwide Church of God. Currently, the theology major consists of 24 additional hours of theology courses.

All students will continue to be required to complete the 26-hour theology core regardless of their major, and they will have the opportunity to complete a minor in theology by taking 18 additional hours of approved theology courses.

To achieve accreditation, however, we cannot offer theology as

a major, since we do not have faculty with doctorates in theology.

So we are temporarily reducing theology to a minor, but we have not deleted any theology courses. Students can complete as much theology as in the past.

Three faculty members are pursuing doctorates in theology: Russell Duke, Mark Kaplan and Ralph Levy. When at least two of them complete their degrees, we can resume the theology major.

We are not willing to compromise in this area, so we do not plan to hire anyone from the outside in theology. Thus, we must wait until our own ministers complete the required degrees.

In the past, several graduates have asked if their major could be changed on their transcripts from theology to liberal arts, since that degree title is more in keeping with the program they completed. Moreover, a liberal arts degree is more useful in securing a job.

The prospects for achieving candidacy in June remain bright. We are thankful for the positive comments we received after the accreditation committee visited in October.

Queen

(Continued from page 1)

need to establish a royally sponsored organization focusing on the training of traditional skills among Thailand's poor, particularly the disabled, landless and illiterate.

She named it the Royal SUPPORT Foundation. This organization began modestly with a few

skilled volunteer teachers and a handful of students.

Today Queen Sirikit personally oversees five major training centers offering 21 courses in skills such as gold and silver craftsmanship, wood carving, weaving, ceramics, mother-of-pearl inlay and other traditional crafts.

Every year hundreds of students from provinces all over Thailand enroll in SUPPORT training programs. Credit for the success of these SUPPORT projects must go to Queen Sirikit, who has shown what vision, persistence and perseverance can accomplish.

Foundation's role

Since 1971 the Work has supported and sought to encourage King Bhumibol and Queen Sirikit in the development of royal projects to serve their people.

In 1971 the Work began helping King Bhumibol create mobile schools in the mountains to educate illiterate hilltribes. In 1981 Ambassador College sent students to teach Laotian and hilltribe refugees who fled political strife in Indochina.

In 1984 Ambassador Foundation helped Queen Sirikit found a Royal SUPPORT center at Sakon Nakhon in northeast Thailand. Again in 1989 the Foundation helped start a scholarship program and school lunch program at the Royal SUPPORT Foundation Center at Mae Tam in northern Thailand.

The Ambassador Foundation sponsors Ambassador College students teaching at Chitralada Villa royal residence, the Grand Palace, Mahachulalongkorn Ecclesiastical University and Chulalongkorn University in Bangkok, Thailand.

Ambassador Foundation and Ambassador College student personnel are honored to serve the



THAI AUDIENCE—Queen Sirikit and her son Crown Prince Maha Vajiralongkorn answer questions from the Thai community in Washington, D.C., Nov. 3.

King and Queen of Thailand in the projects they have founded. In a world where true and selfless leadership is rare, Queen Sirikit of Thailand continues to set a fine example. Her motto is, "Give to All Without Discrimination"—words she lives by.

Letters to the Editor

Christmas article

Thank you for your article, "Help Your Child Through the School Christmas Season" (Nov. 11).

We have two children, ages 9 and 6. As we face this season each year, there are certain steps we take to help our children and the teacher.

We start at Feast time by bringing a gift back for the teacher, and, if we can, we find something educational to share with the class.

This year we went to St. Petersburg, Fla., and brought back a big bag of seashells. This seems to start the teachers off with a good feeling toward the children and our family.

I volunteer to help the teacher as much as I can, with reading classes, chaperoning field trips or just stopping by to say hello. Teachers are people, too, and they like (need!) to feel appreciated.

I am dismayed when I hear Church children use the word *pagan*. Nothing will distress a teacher more than a 6-year-old telling her that her most sacred holiday of the year is pagan.

We have never used that word around our children. I tell our children that ... it would not be kind to make fun of what others do, just as we don't want people to make fun of what we do.

Lois D'Allessandro
Cookeville, Tenn.

Steps Toward College Accreditation

Following are the recommendations and suggestions given to Ambassador College during the exit interview by the Southern Association of Colleges and Schools team that visited Big Sandy Oct. 21 to 24 (see Nov. 11 *Worldwide News*).

RECOMMENDATIONS

- **Institutional research:** AC regularly evaluate its research function.
- **Undergraduate curriculum:** Provide evidence that it evaluates the curriculum on a regular basis.
 - AC state in its publication the maximum number of credits allowed for each of the major degree programs.
- **Academic and professional preparation:** All full-time faculty teaching credit courses leading toward the baccalaureate degree in theology have completed at least 18 graduate semester hours in theology and hold at least a master's degree or hold the minimum of a master's degree with a major in the teaching discipline.
 - Demonstrate that all faculty in the Computer Information Systems Department and the Classics and Philosophy Department show evidence of having a master's degree and 18 graduate semester hours in the teaching discipline or hold the master's degree with a major in the teaching discipline.
 - At least 25 percent of the course credit hours taught in the theology and other degree-granting areas be taught by faculty members holding the terminal degree in the teaching disciplines.
- **Part-time faculty:** Establish and publish comprehensive policies concerning the employment of part-time faculty; provide for appropriate orientation, supervision and evaluation of part-time faculty; and clearly state and make known procedures to ensure student access to part-time faculty.
- **Library:** Regularly and systematically evaluate its library to ensure it is meeting the needs of its users and supporting the purposes of the institution.
- **Staff:** Examine very carefully the size of the support staff and ensure that the staff is adequate to carry out the responsibilities of a technical nature.
- **Instructional support:** Provide practice rooms and storage facilities for band instruments as well as a larger recital room.
- **Student development services:** Develop and implement a plan for staffing the Student Development Services areas with individuals who have training and experience in their assigned areas.
- **Student government, student activities and publications:** Develop, publish and distribute to the educational community a clearly written statement concerning the role of student publications and their operations.
- **Student records:** Develop, publish and distribute to the educational community a policy concerning the kind of information that will be made part of the permanent record of each student.
- **Administrative processes:** Effectiveness of administrators should be periodically evaluated.
 - A staff handbook or manual for nonacademic employees should be completed and distributed as planned.
- **Cashiering:** Take the necessary steps to safeguard institutional funds.
- **Investment management:** That AC adopt an investment policy statement that states the investment goals of the institution, conditions governing the granting or withholding of investment discretion, a description of authorized and prohibited transactions and the criteria that will be used for performance measurement of short- and long-term investments.
- **Physical resources:** Place a higher priority for the construction of residence halls to replace Booth City.
- **Safety and security:** Improvement of exterior lighting on campus, particularly parking, roadway and walking areas.
- **Facilities master plan:** Cost estimates be included in the master plan for the 1990s and beyond; and that any facility improvements scheduled for the 1991-96 period be included in your Strategic Long-range Plan.

SUGGESTIONS

- **Undergraduate completion requirements:** That the field in which the associate degree is conferred, general education, be specified in the college catalog.
- **Undergraduate curriculum:** That the curricular offerings of AC be reviewed in light of its stated purpose as a liberal arts institution.
- **Faculty compensation:** Implement a retirement plan for its faculty and staff.
- **Collections:** Clarify and formalize the relationship between the faculty and librarians in the collection development process.
- **Institutional advancement:** That the emphasis on alumni affairs be enhanced with skill and celerity.
- **Financial resources:** Attempt to have the auxiliary enterprise operations operate, at the very minimum, at a break-even point.
- **Budget control:** Business Office allocate copier and telephone costs to the appropriate instructional and administrative departments.
- **Accounting, reporting and auditing:** A manual documenting all new accounting procedures be prepared before the end of the current fiscal year.
- **Investment management:** Hire an investment adviser.

The Worldwide News

CIRCULATION 71,000

The *Worldwide News* is published biweekly, except during the Church's annual Fall and Spring festivals, by the Worldwide Church of God, A.R.B.N. 010019986. Copyright © 1991 Worldwide Church of God. All rights reserved.

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Art director: Ronald Grove; **illustrator:** Ken Tunell

Photography: G.A. Belluché Jr.; Charles Feldbush; Hal Finch; Glenda Jackson; Barry Stahl; **photo librarian:** Susan Braman.

Printing coordinators: Skip Dunn and Stephen Gent.

Notice: The *Worldwide News* cannot be responsible for the return of unsolicited articles and photographs.
Subscriptions: Subscriptions are sent automatically to the members of the Worldwide Church of God. Address all communications to *The Worldwide News*, Box 111, Pasadena, Calif., 91129. See *The Plain Truth* for additional mailing offices. Entered as second-class mail at the Manila, Philippines, Central Post Office, Feb. 10, 1984.
Address changes: U.S. changes of address are handled automatically with *Plain Truth* changes of address. Postmaster: Please send Form 3579 to *The Worldwide News*, Box 111, Pasadena, Calif., 91123.



IRON SHARPENS IRON

Teens and God's Church: Most youths stay, some leave

By Neil Earle

Church teens are amazingly tolerant when it comes to overlooking the inconsistencies and errors of their parents, ministers and youth leaders. That's good news I can share after three summers teaching Christian living classes to teens at the Summer Educational Program (SEP) camp in Orr, Minn.

Neil Earle pastors the Toronto, Ont., West congregation.

Most young people don't hold grudges. Youthful emotions are more temporary and "roller-coaster-like" than adults. This is why they often grow and adapt to life's curves more quickly and easily.

It is obvious that most teens do a fine job with their challenging role in the Church.

Many Christian living instructors at various SEP sites would

confirm that most teens feel very much a part of the Church, even if teens do sometimes have serious questions about specific issues regarding the local congregation and how the older generation reflects Christianity back to them.

This article will show an inspiring, teen perspective as well as air their more pertinent questions. At the very least, we hope to spark some fresh reappraisals on the vital subject of teens and the Church.

Benefits in the Church

Here are some of the reasons teens give for staying with the Church. I think you'll find their comments inspiring.

● **"The Church isn't perfect, but on the average there are more real friends who care inside the Church than outside."**

Many teens related specific blessings received during their

years in the Church: money and physical goods (thanks to Church assistance and generous members, one teen found Matthew 19:29 is a living principle); and friendships all over the United States, Canada and other parts of the world through transferring to different Feast sites, SEP and Youth Opportunities United (YOU) trips.

"There is always someone in the congregation you can talk to." This is important for rapidly developing young teen minds to understand, for, often, "a trouble shared is a trouble halved."

Other blessings are dramatic healings (one boy, in a wheelchair in 1986, in 1991 was an active SEP participant).

● **"Direct physical benefits."** "Sure, we don't keep Christmas," said one teen, "but what about the Feast of Tabernacles? That's worth a lot more than Christmas."

Benefits also include rest on the Sabbath from study and pressure;

time-outs from an often hectic life through the Holy Days; job referrals and career references through older friends and members in the local congregation.

● **"Having a purpose to life for both now and in the future."** It's amazing how often this one came up. One girl said many of her school friends were anxious during the Persian Gulf War. For the first time she heard her classmates use phrases such as "the Battle of Armageddon."

Even though intrigued that her friends knew the biblical terminology, she could see the difference in their approach to the Gulf War and the more calm, balanced attitude of herself and that of her parents.

"Who would even want to go into a world that's in such a mess?" was another teen comment. Many teens are profoundly aware of the difference between themselves and their friends, and many understand God himself makes that difference (I Corinthians 7:14).

● **"The Church and its teachings are clear and sensible."** What the Church believes, they tell us, has an inner logic and consistency. No doubt many teens see how the *World Tomorrow* stands out amid religious programming.

In sermons, Sabbath after Sabbath, week after week, the teens hear explanations of life's biggest questions and complexities. This bears out the truth that "faith comes by hearing, and hearing by the word of God" (Romans 10:17).

Most teens are proving this way of life is best. Perhaps they don't have to do it in the formal, analytical way some of us did who encountered the truth of God a little later in life, but our teens do prove it. They prove it by living it.

Why some teens leave

Most of the 700-plus teens I have worked with in the past three summers have had no hesitation in sharing the reasons why some of their peers leave the Church.

● **"The glamour of the world."** This is the most common answer given by teens as to why so many of their friends and acquaintances slip away from Church attendance.

Having to resist so many worldly celebrations or miss so many weekend sporting events and competitions sometimes creates the perception that to be a Christian means giving up the things that seem to make life fun for today's youths.

(See TEENS, page 7)

Roadblocks to Teens

By Ted Johnston
Grand Junction and Meeker, Colo., pastor

The teen years present some natural roadblocks to developing a personal relationship with God. Parents need to understand and help teens around these roadblocks. Some typical ones are:

● **Time is on my side.** To young people, life will last forever. They feel immortal. So they feel they can put off getting serious. "God is for old people," some teens might think. We need to teach them that God is for young people.

● **I can't wait.** The flip side of the time issue for teens is impatience. If adulthood is an eternity away, teens want their fun and privileges now. Yet, we tell them to wait—wait to drive, wait to date, wait to marry, wait, wait, wait!

So they tend to live for the future. They can hardly wait until they're 17 or 21, or to be in high school, college, married or away from home. We need to help them focus on what they need to do about their careers, and what they need to do spiritually.

● **Anyone over 30 is old.** Because time seems like an eternity to teens, older people can seem much older to them. Some teens, therefore, find it hard to relate to adults. Statements from adults like "when I was your age..." sometimes make the problem worse. Our communication with teens (especially about God) must relate to them.

● **Pain is intolerable.** We all try to avoid pain. Teens especially seek to avoid the painful and the unpleasant. Some have not learned that pain is a part of life. So they tend to seek and expect pleasure and avoid difficult situations.

They tend to avoid thinking about suffering, conflict and tension. We need to help them face the unpleasant, serious questions of life that lead to seeing the need and relevance of God.

● **I am the center of my world.** Children are sheltered, clothed, fed and (we hope) loved. That's natural and good. But some children are spoiled. They are taught to be self-centered. No wonder some of these children resist commitment to God or making God, not their own desires, the center of their lives.

● **God is a concept.** To many teens, even in God's Church, God is a concept, not a personal, real being. Young people need to be shown what difference God's existence makes in their day-to-day lives. Help them to see God's interest in *their* lives. Encourage them to share themselves with God.

"In all your ways acknowledge Him, and He shall direct your paths," says Solomon to young people in Proverbs 3:6. Help teens see that God wants them to succeed, not to stand in their way. Help teens see the reality of God, not just the theory. Help them develop a personal relationship with God now.

Based on *Parents & Teenagers*, edited by Jay Kesler, Victor Books, 1985.

The day I baptized my boys

Minister, wife prayed for God's direction

By Thomas Pickett

As parents in God's Church, we looked forward to the day when our sons, Andrew and David, would accept Jesus Christ as their personal savior. As they grew into their teen years, they had points of truth to prove for themselves. They had their ups and downs, of course, but we always prayed for God's guidance in their lives.

Thomas Pickett is associate pastor of the Biloxi, Miss., and Mobile and Monroeville, Ala., churches.

As our sons matured, they came to see God's hand in their lives. They were two distinct people and experienced different things, but they came to the same conclusion.

When my wife, Adrienne, and I were transferred to the field ministry from Pasadena early in 1991 (the boys stayed in Pasadena), we were praying for God's direction in the decisions our sons would make.

My wife even asked God if we could be present at their baptisms, should they get baptized. Little did we know what God would work out for us.

This past Feast in Biloxi, Miss., both of our sons privately mentioned they were going to start counseling for baptism when they got back to Pasadena. It was only when they returned home that they realized they were both going to counsel.

After the Feast Adrienne and I attended the Ministerial Refreshing Program in Pasadena, where we were told that Andrew and David were counseling. We were very happy about this, but did not have any idea what would happen next.

Just before arriving in Pasadena we found out that Andrew's wife, Jonelle, was also ready to be baptized. They both counseled with Gary Richards, Pasadena West

A.M. associate pastor.

Nov. 5, David asked if I would baptize him. He had just received approval from Abner Washington, Pasadena East A.M. pastor.

Not only did Adrienne and I have the opportunity to attend our

sons' baptisms, but I had the emotional challenge of baptizing them myself Nov. 8. I also baptized Jonelle at the same time.

What a joy it was! I thank God for answering our heartfelt prayers.

From the Pastor General's Report

Question: Does Proverbs 22:6 indicate that parents who rear their children in the Church, according to God's laws and principles, should expect those children to remain faithful to God's way of life?

Answer: Certainly a proper upbringing will go a long way toward giving children a godly orientation in life and an inclination toward continuing to live God's way. However, Proverbs 22:6 cannot be construed as a guarantee that children brought up in the Church, even with the most proper, loving and godly upbringing, will remain in the Church's spiritual fellowship.

An individual's involvement in character building is critical. Also, our teaching as parents does not supersede God's calling. It is God the Father who calls and draws individuals to him according to his will and purpose (John 6:44). Though we do know that children of members have a special blessing and relationship with God (I Corinthians 7:14), this special relationship does not guarantee conversion.

The Jewish community has emphasized in explaining Proverbs 22:6 the importance for parents to prepare a child for a successful adult life. This includes

the need to develop their child's natural talents. In their commentary, Keil and Delitzsch say the following about Proverbs 22:6:

The instruction of youth, the education of youth, ought to be conformed to the nature of youth; the matter of instruction, ought to regulate itself according to the stage of life, and its peculiarities; the method ought to be arranged according to the degree of development which the mental and bodily life of the youth has arrived at.

Therefore, rather than being a moral imperative, we find that Proverbs 22:6 shows us that a child should be encouraged to develop his natural talents and that training should be commensurate with the developmental stages of the child's life.

Many scriptures stress the importance of moral training for children. Proverbs 22:6, however, is not a guarantee of conversion.

A good biblical example is Israel. Even though God worked with him as the best possible parent, instructing and correcting him, Israel disobeyed and rejected God's way.

Liberal arts education: 'The truth shall make you free'

By Donald L. Ward

Much confusion has arisen over what is meant by "liberal education."

Some think it has to do with developing liberal moral views or left-wing politics. Others believe a liberal education is the result of study in several disciplines.

The former is not true since the word *liberal* as applied to education has nothing to do with liberal morality or politics. Study in several disciplines may contribute to liberal education if learning experiences are grounded in truth.

The word *liberal* was derived from the Latin root *liberi*, which means "free." To be liberal is to be free, to be liberated. So, the word *liberal* in its most obvious meaning, as applied to education, has a wide connotation.

Liberal education requires methods of learning and knowledge that free one from fear, ignorance, superstition and the dogmas of man. It is dependent upon knowledge, but is much broader and complete.

Knowledge is but one element in the making of a "free man." An individual is liberated not by knowledge alone, but also by his attitude and approach toward life.

Therefore, a "true liberal education" is in perfect harmony with the biblical injunction: "You shall know the truth, and the truth shall make you free" (John 8:32).

Freedom is not necessarily physical—though it could be—but rather a freeing of the human

mind and spirit. A true liberal arts education enables one to become the "Lord's freeman" (I Corinthians 7:22) regardless of prevailing socioeconomic conditions.

What is truth?

To be perfectly free one must be able to answer the age-old question, "What is truth?" and one must know the purpose of human existence.

The answer is clearly revealed in God's word. John 17:17 says, "Your word is truth." In Psalm 8:4, David asks, "What is man that you are mindful of him? And the son of man that you should visit him?" The answer to the question of the ages is given in Psalm 8:5-9 and Hebrews 2:6-11. The purpose of human existence is to become members of God's family.

True freedom of the spirit and mind can only be achieved through knowledge of the truth. Freedom is directly proportionate to the amount of truth one embraces and practices. As long as a person is under the sway and influence of human ideologies, he is enslaved.

The liberal studies major at Ambassador College will be grounded in the truth of God. The College will continue teaching true values in all disciplines, enabling students to handle the clever arguments they will face in graduate school and the work place.

In fact, Ambassador College has had this approach to education since it opened in 1947.

The 1947-48 Ambassador College Bulletin says: "The purpose

of Ambassador College is aptly expressed in our slogan—'recapture true values.' The technical, the scientific, the material are truly essential. This phase of education shall not be neglected at Ambassador. However, at Ambassador we shall put first things first. Our purpose, then, is to teach capable young men and women how to live—to develop character—to turn out Ambassadors for truth.

"Character development, self-discipline, the open and investigative mind, cultural and personality development—these are Ambassador's first objectives. We expect to teach students how to think, how to study, how to choose the true values, how to live them."

The idea of liberal education was conceived by the Greeks. To the Greeks, liberal education was the education of the free man, as opposed to the education of those in menial jobs or slaves.

To be a free man meant to be a man enjoying leisure, someone who did not have to work because of compulsion or necessity. Leisure meant primarily having time to deal with the affairs of state, pursuing political ends and acquiring knowledge and wisdom.

Over the doorway to the administration building of the college where I did my undergraduate work, the following quote was inscribed: "The state hath decreed that only free men shall be educated; but God hath decreed that only educated men are free."

The first part of the quote, of course, referred to the Greek sys-

tem of formal education, which allowed only free men to be educated. The second part of the quote paraphrases John 8:32. Ambassador College has added this dimension, the truth of God, to its curriculum.

The seven liberal arts

The disciplines of the liberal arts can be traced back to the Greek system. The seven liberal arts are grammar, rhetoric, logic, music, arithmetic, geometry and astronomy. The number vacillated in the Middle Ages, when the number was reduced to six, and later, when eight and even nine were demanded. "The seven" were eventually chosen.

The curriculum of the Middle Ages consisted entirely of the Trivium (the three) and the Quadrivium (the four). The entire field of human learning was divided into the Trivium, consisting of grammar, rhetoric and dialectic; and the Quadrivium, consisting of geometry, arithmetic, astronomy and music.

A student had to demonstrate proficiency in the Trivium before he could hope to study the Quadrivium, because he had to read Latin fluently before pursuing them. Latin was a prerequisite to any further work in education.

The seven subjects were known as the Seven Liberal Arts. There could be no additions to or subtractions from the Seven Liberal Arts, because the mystical value of the number seven was to curb any natural growth of the curriculum that might otherwise have occurred.

The Greeks thought there could never be any more, because seven was the perfect number—being compounded of six, the only perfect digit, and one, the indivisible number. Preserving the mystical value of the number seven was

more important to the medieval mind than were additions to knowledge.

The curriculum of the typical school of the Italian Renaissance was a blend of old and new. The Quadrivium and the Trivium continued to be the core of the program. But the way they were taught differed greatly from the past in spirit and content.

Essentially, changes between medieval and early Renaissance education concerned linguistic subjects and the entire spirit of education, regardless of subject.

'Highest gifts of body and mind'

The modern concept of "liberal" education came into being during the Renaissance. One writer of the period expressed the attitude of his times like this: "We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains, and develops those highest gifts of body and mind."

This definition contains the same implications that true liberal education carries today. Education should be for the improvement of the total person.

The curriculum and activities of Ambassador College are geared toward helping each student achieve his or her God-given potential. Ambassador strives to develop every facet of one's being: mentally, physically, emotionally, psychologically and, most importantly, spiritually.

Since liberal studies at Ambassador College are based on the truth of God, true freedom in all facets of life is possible. Indeed, Ambassador is adding a new dimension to the concept of liberal education: "You shall know the truth and the truth shall make you free."

PERSONAL

(Continued from page 1)

be separated from God.

This is why it is important that we state clearly that we affirm the "oneness of God and the full divinity of the Father, the Son, and the Holy Spirit."

An issue of terminology

The issue is largely one of terminology, for many in the Church have not known the proper definition of "divine" as "of, or relating to, or proceeding from God." If some still have difficulty with the statement, they need to study carefully the pertinent scriptures (several are cited in the Statement).

Perhaps it would be helpful for me to explain here what was wrong with our article titled "Who Was Jesus' Father?" in the final issue of *The Good News* (November-December 1990), which was designed to refute the doctrine of the Trinity.

First, let me say that the author of the article was simply using our traditional terminology, understanding and reasoning. His explanations were no different from what has been generally taught in the Church.

We should all realize that this is simply an area that had never been carefully studied. Let's now look at some of these traditional explanations.

We used the argument that if the Holy Spirit were a divine Person, then Jesus would have been the Son of the Holy Spirit, and not the Son of the Father (Luke 1:35). However, this argument showed that we did not understand the doctrine we were attempting to refute. The trinitarian

concept of God does *not* teach that the Father, Son, and Holy Spirit are *separate* beings.

The trinitarian teaching is that there is one and only one Being who is God, and this one Being is three divine Persons. To trinitarians these Persons are distinct, but they are nevertheless one Being. In other words, God is not just one, nor is God three, but God is three in one, and one in three. When one of the three acts, all act.

To a trinitarian, the natural way God works is through the Holy Spirit. In other words, the trinitarian would not see the Holy Spirit

as a separate entity from God the Father, as our argument assumed. Our argument would be valid only if the Trinity teaches three Gods, which it does not.

When we attempt to point out the errors and inconsistencies in the teachings of others, we must at least understand what others are teaching to avoid exposing our own ignorance.

The Bible tells us there is one and only one God. Pagan ideas about multiple gods are condemned in the Bible. Yet, the

infinite more than can be conveyed by the word *Person*.)

Here is the key: There are things that are simply beyond our limited, finite, human ability to grasp. We cannot truly understand, for example, how it can be that God has no beginning. The Bible does not explain that, nor could we understand such a concept even if the Bible did explain it, because it is a spiritual reality on a level higher than we are capable of understanding.

When we are granted immortality we will no doubt understand these spiritual complexities. Until then, we must simply take on

faith what the Bible tells us to be true—that God has no beginning.

Likewise, the Bible tells us that there is one God. Yet the Bible also tells us of the Father, the Son, and the Holy Spirit. Our finite minds are unable to fully understand that. It is a *spiritual* reality, a *spiritual* truth, not a physical one. We do not have to accept ancient creeds that affirm one God in three divine Persons. But we do have to accept the *Bible*.

Therefore, we have carefully chosen wording for our Statement of Beliefs that we believe is *consistent with the Bible*, but without going beyond the Bible by calling the Holy Spirit a Person. We accept what the Bible says about God on faith, even though we cannot in this life fully comprehend it.

It is important to realize, as I

have explained before, that it is contrary to the Bible to think of God as other than one. The Father and the Son are not two Gods. They are *one* God. Likewise, the Father, the Son, and the Holy Spirit are not three Gods. They are one. But neither do we believe it is correct to say they are three Persons in one God.

We affirm what the Bible reveals: the oneness of God and the divinity and unity of the Father, the Son, and the Holy Spirit.

Death of Harold Jackson

I received the sad news on Sabbath morning, Dec. 14, that a very dear friend and longtime servant of God, Harold L. Jackson, had died of heart failure.

Mr. Jackson will be long remembered for his dedicated service to God and the Church. He was 80, and had been a member of the Church of God for 55 years—longer than any of our ministers besides Herbert W. Armstrong.

He leaves behind a legacy of sterling character. He was a gentleman in every sense of the word. He was a thoughtful man, considerate of everyone, deeply respected and loved by all who knew him, and devoted to his calling in Jesus Christ.

As the apostle Paul wrote in I Corinthians 12:26, when one member of the body suffers, we all share the loss. Our loving and merciful, all-powerful God is our ever-present strength in time of trouble. He will see us through all trials. Please pray for Helen Jackson and the Jackson family in their hour of grief.

Mrs. Jackson requested that in lieu of flowers, donations should be made to the Church on their behalf.

The Bible tells us there is one and only one God. Pagan ideas about multiple gods are condemned in the Bible. Yet, the Bible also tells us about the Father, the Son, and the Holy Spirit.

Bible also tells us about the Father, the Son, and the Holy Spirit. These are one and are divine and eternal. The Bible does not fully explain how this can be so, but Scripture does call on us to believe it.

It is the teaching of the Church, based on the Holy Scriptures, that the Father, Son, and Holy Spirit are one God in two divine Persons, and that the Holy Spirit is not a Person as is the Father, and the Son, but is the promised Comforter and the power through which God works in the Church.

(We should also realize that even when speaking of the Father and the Son, the English word *Person* is at best only a weak metaphor. The word *Person* tends to make one think in terms of people, or human "persons." Even though we use the term, we must keep in mind that God is

WEDDINGS

(Continued from page 6)



MR. & MRS. RUDY GUILLORY

Beverly Suzanne Green, daughter of Mr. and Mrs. Herold Green of Jacksonville, Fla., and Rudy O. Guillory, son of Judy Lewis and the late Rudy O. Guillory II, were united in marriage Sept. 1. The ceremony was performed by the bride's uncle, Jim Franks, Houston, Tex., North A.M. and P.M. pastor. Toby Zuzgo was maid of honor, and Arthur Trevino, brother of the groom, was best man. The couple live in Jacksonville.



MR. & MRS. DONALD SCHROEDER

Donald and Delores Schroeder of Pasadena celebrated their 25th wedding anniversary Oct. 16. The Schroeders have one son, Brian; one daughter, Karen; and one daughter-in-law, Katy. Mr. Schroeder has been a full-time employee of the Church since 1962.



MR. & MRS. GEORGE HAITH

George and Charlene Haith of Blackfoot, Idaho, celebrated their 30th wedding anniversary Jan. 20. The Haiths have three daughters, two sons-in-law and three grandchildren.



MR. & MRS. FRANK QUIMBY

Frank and Joyce Quimby of Tacoma, Wash., celebrated their 42nd wedding anniversary Aug. 18. They have one son, one daughter and seven grandchildren.



MR. & MRS. JOHN CRANE

John and Barbara Crane of Jasper, Ga., celebrated their 35th wedding anniversary Oct. 12. The Cranes have one son, Alan; one daughter, Caren Tollner; one son-in-law, Bill Tollner; and one daughter-in-law, Irene.

Anniversary reminders...

Anniversary announcements submitted should be for those married 20 years or more. Include the first names of the husband and wife, their Church area, the date of their anniversary and the number of years they have been married. Names of children and grandchildren may also be listed. *The Worldwide News* does not print anniversary announcements with personal messages.

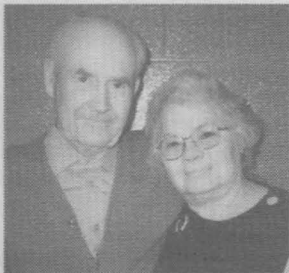
ANNIVERSARIES MADE OF GOLD

Al and Helen Moore of Dinuba, Calif., celebrated their 65th wedding anniversary Aug. 16. Visalia, Calif., brethren honored them with cake and refreshments. The Moores have one son, one daughter-in-law, two grandsons, one granddaughter and five great-grandchildren.



MR. & MRS. RAY SMITH

Ray and Bethel Smith of Tacoma, Wash., celebrated their 51st wedding anniversary May 18. The Smiths have one son, one daughter and four grandchildren.



MR. & MRS. HAROLD DIEBEL

Harold and Albina Diebel of Saskatoon, Sask., celebrated their 60th wedding anniversary Oct. 29. The Diebels have

six children, 25 grandchildren and 28 great-grandchildren. Saskatoon brethren presented them with a card and cake.



MR. & MRS. RALPH LASHER

Ralph and Melba Lasher of Alton, Ill., celebrated their 50th wedding anniversary Nov. 2. The Lashers have one son, one daughter-in-law and two granddaughters.



MR. & MRS. OSCAR SCHULTZ

Oscar and Angie Schultz of Bovey, Minn., celebrated their 50th wedding anniversary Sept. 28. The Schultzes have three children (one is deceased), and four grandchildren. Grand Rapids, Minn., brethren honored them with a reception Oct. 12.



MR. & MRS. WILLIAM PUTORTI SR.

William and Ella Putorti Sr. of Canonsburg, Pa., celebrated their 60th wedding anniversary Oct. 10. The Putortis have four sons, Tony, Carmen, William Jr. and James; four daughters-in-law, Frances, Janice, Barbara and Faith; 10 grandchildren; and eight great-grandchildren.



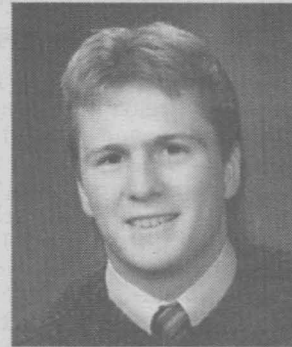
PORTIA LEE HALE

HALE, Portia, 62, of San Francisco, Calif., died Nov. 11. She is survived by her husband, Lawrence Sr., a deacon in the San Francisco church; six sons, Lawrence Jr., Melvin, Lorenzo, Walter, Cornelius and Sherm; and eight daughters, Lyndia, Portia Elaine, Diana, Denise, Doreen, Missy, Irma Owens and Verben Lee.

STEAR, Bernice, 72, of Peoria, Ill., died Oct. 25 of pneumonia. She is survived by her husband, Orville; four sons; 14 grandchildren; and two great-grandchildren.

FAGERSTEDT, Margaret, 91, of Mountain Home Village, Calif., died Oct. 19. She is survived by one son, Wallace; four grandchildren; and five great-grandchildren.

OBITUARIES



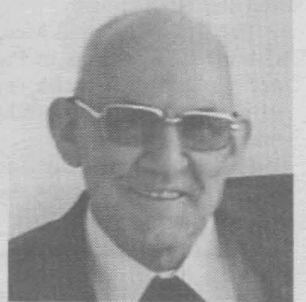
MARK ALAN SPIEKER

SPIEKER, Mark, 21, of Watertown, S.D., died Oct. 30 of electrocution. He is survived by his parents, Harlan and Janice Spieker; two brothers, John and David; three sisters, Susan, Sandra Dredgen and Ann Murphy; two brothers-in-law, Art Dredgen and Douglas Murphy; and two sisters-in-law, Marlene and Dawn.

WILLIAMS, Dora, 85, of Double Springs, Ala., died Nov. 7 after a long illness. She is survived by five sons, one daughter, 10 stepchildren, 35 grandchildren, 34 great-grandchildren and two great-great-grandchildren.

McVEIGH, John, 81, of Nuriootpa, S.A., died Sept. 11. He is survived by his wife, Ruby; one son, David; three daughters, Valerie, Gwen and Annette; 16 grandchildren; and 15 great-grandchildren.

SANDBORG, C. Richard "Dick," 60, of Galesburg, Ill., died Nov. 1. He is survived by his wife, Shirlee; two sons; two daughters; and two grandchildren.



LEN SMITH

SMITH, Len, 74, of Brisbane, Qld., died Oct. 15 of cancer. He is survived by his wife, Thelma; and one son.

WALKER, Albert, 65, of Columbia, S.C., died Oct. 29. He is survived by his wife of 47 years, Bernice; four sons, John, Jeff, Rish and James; six daughters, Maria, Veronica, Demmie, Shellie, Virter Jackson and Cathy Frazier; four brothers, Mannie, Rish, George Edward and John James; three sisters, Virter Mae Owens, Ann Gilmore and Rebecca Roundtree; three sons-in-law, four daughters-in-law; and 17 grandchildren.

ASABUNA, Olive, 51, of Cape Vogel, Papua New Guinea, died March 28 after a series of strokes. She is survived by her husband, Godfrey; two daughters; and two grandchildren.

Teens

(Continued from page 4)

The obvious ones are Friday night basketball, Saturday morning hockey, weekend parties, dances and prom nights that conflict with the Sabbath.

These pleasures and relaxations can gradually erode wavering or weakly grounded young people's commitment unless something more vibrant is going on at home or in the local congregation. This is reason No. 1, the easiest and most obvious explanation.

● **Negative peer pressure.** This is closely tied in with No. 1. Being the only teen in your school to eat "cardboard bread" (matzos) during the Days of Unleavened Bread or standing aloof from the extreme styles and fads sweeping over schools and teen groups from time to time are a few quandaries our teens face.

A greater one can be when a romantic relationship develops between a Church youth and a friend not attending Church.

● **Teens not solidly grounded.** It's amazing how often teens mentioned this factor—a point that reflects well on the savvy and perception of our young people.

Many are quite aware it takes a committed, determined young person to stand up for true values today. And most of them do it quite well. They deserve our lavish—and I do mean lavish—praise and appreciation for this.

Our teens see we adults haven't always created the kind of sharing, forgiving, nurturing atmosphere in our congregations we should have (Ephesians 4:32). That dilutes our impact on teens.

● **Poor examples of parents and ministers.** This includes parents who fight, argue, disagree with Church doctrine or undermine the office of the minister; ministers who act harshly or unfairly toward a young person; and ministers who leave the Church. These have devastating consequences on teens who may be teetering on the edge. This point hardly needs elaboration.

A little more trust

In addition to these obvious reasons why some teens are slowly persuaded to drop out of the Church of God—at least temporarily—teens voice other frustrations and complaints.

One is the "expect the worst" syndrome. Many teens feel that a little more trust, a little more positive expectation by adults and youth leaders, would go a long way.

Of course, trust must be earned and be based on a fairly consistent pattern of behavior, but most teens would like to see the recipe "nine ounces of encouragement to one ounce of correction."

When was the last time we encouraged or praised a teen, or showed him or her our appreciation?

From the teen perspective, so many adults want to pound home the refrain "don't leave the Church, don't do drugs, don't have sex" that we forget to stress the positive whys of obedience. We forget that God appealed to even carnal Israel by stressing the blessings for obedience first (Deuteronomy 28:1-14).

When we come across as nags, reprovers or worrywarts too much of the time, we compromise our role as wise, slightly-

more-knowing guides and models in their eyes. Or so the teens tell us!

Most of our youths appreciate brief, succinct reproofs when they slip up, instead of time-consuming negative harangues. Proper poise and self-control on the part of the older generation, especially when disciplining, needs remembering.

Fortunately, many teens are sharp enough to view these foibles as errors all those in positions of responsibility sometimes fall into. Young people can sometimes be remarkably understanding and tolerant.

This can be a great plus in the adult-teen relationship, for, ironically, the things we worry about the most are probably minor issues in their minds and vice versa. We all probably overreact and "drive thumbtacks with sledgehammers" sometimes.

The point about discipline is to try to separate what is temporary, fleeting and impulsive (a song in the Top 40, perhaps, or a crush on a school cheerleader) from what is more serious and threatening (a smoking problem or a developing friendship with a group clearly known to be involved in promiscuous or other scandalous behavior).

This requires wisdom and discernment and no one does it perfectly. But God tells us that wisdom can be learned. Our God, in fact, is more than willing to give us the wisdom of Solomon if we ask (Luke 11:9-13).

Fortunately, most teens are with us and steer a sound course through the maze of problems and challenges they face.

Nine ounces of encouragement...

One reason many teens have few serious questions about God or the Church is that their God is someone they grew up with along with their parents. One teen ven-

tured to say that, to him, God was even more real, more understanding and more forgiving than his physical father.

Teens might have all kinds of questions about Church procedures and the "why" of things (ranging from "what do I put in the 'religion' slot on a job interview form?" to "why is necking wrong?") and might see much room for fine tuning.

Most teens are not just occupying space in the local congregation. They count, they are pioneering this way of life in a very difficult generation. It isn't getting any easier for them out there.

That puts the spotlight back on us in the older generation. We have some work to do, the work of encouraging, properly motivating and setting the example for our teens.

Let's show them we appreciate their sacrifice and the struggles

they make for the values we teach.

Let's avoid nagging. They have enough on their plates already. One phrase to remember from this article—a point we try to capitalize on at SEP and in our whole youth program—is this winning recipe: "Nine ounces of encouragement to one ounce of correction." That's the way we all like to be treated and the way we as Christians should treat others, including our teens.

Young people: our future

The great majority of young people are with us. Many are busy preparing to live their lives God's way, the way they see their parents live, the way of God's guidance, protection and blessing.

They are our future, our resource, our hope for God's Work to continue into the next generation. Let's treasure them as never before!

"Into all the world..."

Your involvement in the Work produces fruit. In this column prospective members, co-workers, subscribers to the Work's publications and viewers of the *World Tomorrow* telecast express their views and opinions.

Best you can find
Your *Plain Truth* is the best magazine on the Bible you can find.

O.B. Texas

☆☆☆

Help for a parent
I love your magazine, and it has really helped me in a major way in raising my daughter, because I am a divorced, single parent and could use all the guidance I can get in this day and age.

C.Y. Warren, Ohio

☆☆☆

A happy discovery
Finding a copy of *The Plain Truth* on the subway a few years ago was the best thing that could ever have happened to me.

J.A. Brooklyn, N.Y.

☆☆☆

Clearer understanding
We watch your program every Sunday morning. We also enjoy reading the *Plain Truth* magazine. They both have helped us understand the Bible clearer.

S.H. Blountsville, Ala.

Comfort for youths
Thank you for the many topics you cover in *The Plain Truth*. I many times find comfort by reading your magazines and articles. I am 14 years old.

J.M. Upper Darby, Pa.

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

UPDATE

PASADENA—The first 15-minute version of the *World Tomorrow* telecast, "Healing Our Broken Planet," will air in Europe in January.

Unlike the U.S. market, the European market allows syndication of 15-minute programs. In the United States the shortest available time slot is 30 minutes.

"The 15-minute programs will be a substantial cost savings to the Work," said **Thomas Lapacka**, Media Purchasing manager.

"The shorter programs make it possible for us to be in Europe and still be in budget."

The Television and Media Purchasing departments in Pasadena are working with the regional offices in Europe to produce the telecasts.

"We send them scripts, and they tell us which programs they feel will be most suited to their areas,"

said **Larry Omasta**, senior producer of *The World Tomorrow*.

"We work with them to cut the script down to 15 minutes. Once we receive edits from each of the regional offices, we compile what they say into one program."

The 15-minute telecast will air in Germany, Italy and the Netherlands. The Dutch version will use subtitles, and the German and Italian versions will use voice-overs.

☆☆☆

OSLO, Norway—**Roy Oestensen**, editor of Norwegian publications, and his wife, **Pamela**, moved from the British Office in Borehamwood, England, to Oslo, Norway, in September.

Mr. Oestensen left Norway in October 1983 to be Norwegian editor and assist with Scandinavian activities in the British Office.

He is now working from his

home and contacts his assistant, **Shirley Buik**, at the British Office by fax and electronic mail.

"It has been good to get a feel of the Work internationally, but by being back in the area that I am serving, I feel that we as a Church can serve the readers even better," Mr. Oestensen said.

"People who write letters which need a personal answer now can receive an answer straightaway. As it has been up to now, they have had to wait for an answer from the United Kingdom, which



ROY AND PAMELA OESTENSEN

naturally has taken much longer than it now will from Oslo."

"Psychologically, new people react more positively to the office being in Oslo rather than in England," he said. "It is also a plus that people now have a telephone number they can reach us on in Scandinavia."

Scandinavian literature will continue to be printed in and mailed from England. Mr. Oestensen will handle most of the first-class mail arriving at the post office box in Oslo and would like to give readers a fast response.

☆☆☆

PASADENA—One Church employee and four ministers received plaques and watches in November and December for 25 years of service to the Church.

They are **Aaron Baker**, a typographer in the Editorial Department; **Percival Burrows**,

great-great grandchildren.

Robin Webber, Pasadena East P.M. pastor, said: "Mr. Jackson was always positive about the Church and filled people with dignity and happiness. He was truly the genuine article."

John Kennedy, Pasadena West P.M. associate pastor, said Mr. Jackson called for a list of shut-in elderly and sick brethren Friday afternoon, Dec. 13, so he could visit them in their homes.

"By that time he was already starting to have some pain and discomfort, and here he was talking to us about people he could visit," said Mr. Kennedy. "Mr. Jackson practiced pure and undefiled religion right up to the last."

Evangelist

(Continued from page 1)

Moines. Mr. Jackson attended and began studying their doctrines. He was baptized in May 1936.

In 1951, while living in San Diego, he heard the *World Tomorrow* broadcast for the first time and met Herbert W. Armstrong. It was the beginning of a long and dear friendship. He became a pioneer member in the San Diego church.

Mr. Jackson was ordained a deacon in November 1957 and a local elder in 1959. That year he moved from Southern California to Chicago, Ill., where he served for 12 years. (In 1960 he served for five months in New York.)

He was ordained a preaching elder in May 1963 and a pastor three years later. In 1971 he was transferred to Pasadena to serve in Ministerial Services and conduct baptizing tours in Africa. In 1973 he moved to Bricket Wood, England, continuing the African tours and serving churches in Europe.

In 1977 he moved to Lagos, Nigeria, and was instrumental in starting churches in Ghana and Nigeria. Later he served as regional assistant for East and West Africa.

Mr. Jackson married Helen E. Gibson Aug. 6, 1978. (His former wife preceded him in death.) He was ordained an evangelist in 1980 by Mr. Armstrong and Mr. Tkach.

He visited many U.S. and Canadian churches and spoke at various Feast sites. He was one of the original members of the Advisory Council of Elders, holding this position to the end.

Mr. and Mrs. Jackson traveled to Chicago with Mr. Tkach in March 1986, and met the pastor general on his first visit to Kenya in 1986.

Funeral services

Friends and family paid last respects to Mr. Jackson in the Ambassador Auditorium Dec. 19, and funeral services were conducted in the Auditorium Dec. 20. Evangelist Herman Hoeh gave the obituary, eulogy and prayer. Mr. Jackson was interred at Mountain View Cemetery in Altadena, Calif.

Mr. Jackson is survived by his wife, Helen; stepmother, Stella Jackson of San Diego; son, Harold L. Jackson Jr. of Sparks, Nev.; daughters, Wenonah Anderson of San Diego, and Teresa Dean of Monrovia, Calif.; four stepchildren, Don Gibson of Chicago, Raun and R. Perez Gibson of Pasadena, and Sabrina Bookman of Atlanta, Ga.; 11 grandchildren; 15 great-grandchildren; and five



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

ZURICH, Switzerland—Switzerland's Federal Court, the highest in the nation, ruled Sept. 20 that Stefan Steinmann, 14, should be permitted to attend the cantonal school in Glarus, Switzerland, even though he does not attend mandatory classes on the Sabbath. The decision was published Nov. 29.

Stefan, who attends Sabbath services in Zurich with his parents, Willi and Heidi Steinmann, and his brother Christian entered cantonal school in the fall of 1990.

Although he was excused from Saturday schooling throughout the primary grades, authorities at the academically challenging cantonal school rejected the family's request for excused absence, but permitted Stefan to attend while the family appealed the decision.

A six-day school week, with classes Saturday mornings, is common in Switzerland. In Stefan's first semester at the cantonal school, his geometry class met only on Saturdays.

Stefan worked on the subject independently at home until the second semester began and the class schedule was shuffled, then at the end of the second semester he scored a 5 to 6 (equivalent to "A" in the American system) on the final exam.

In Switzerland students are divided after primary school according to their talents and probable career orientation.

For those interested in a career that requires university study, the cantonal school is the only path available in the canton of Glarus, where the Steinmann family lives.

Authorities wanted Stefan to attend the secondary school where his brother Christian, 16, had been excused from Saturday attendance, but this would have left him unqualified to study at the university level.

"Stefan has taken the legal whirlwind surrounding him in stride, and reports that his fellow students see it as no big deal," said Henry Sturcke, Zurich pastor.

"Reaction of teachers has been varied, but most have been supportive, enabling him to make up the work he misses," Mr. Sturcke said.

The court found that the school administration should make reasonable accommodation to religious minorities, and the school in Glarus had not.

In the Zurich canton, where not only members of the Church but also Jews and Adventists live, there has been little problem for children of members to receive a dispensation to keep the Sabbath.

World Tomorrow Program

TELEVISION STATION

UPDATES

Renewals

Station/Location	Air Time	Channel
KTHV Little Rock, Ark.	Sunday, 10 a.m.	11
KNOE Monroe, La.	Sunday, 9:30 a.m.	8
KVEO Brownsville, Tex.	Sunday, 11 a.m.	23
WLEX Lexington, Ky.	Sunday, 10 a.m.	18
WXII Winston-Salem, N.C.	Sunday, 10 a.m.	12
WJBK Detroit, Mich.	Sunday, 7 a.m.	2

Time Changes

WAFB Baton Rouge, La.	Sunday, 7 a.m.	9
WKWB Buffalo, N.Y.	Sunday, 8 a.m.	7

Last Telecast

WRC Washington, D.C.	Dec. 28	4
KWCH Wichita, Kan.	Dec. 1	12

New Radio Stations

KBOI Radio, Boise, Idaho	Sunday, 6:30 a.m.	670 AM
KCMX Radio, Medford, Ore.	Sunday, 9 a.m.	580 AM
KFYO Radio, Lubbock, Tex.	Sunday, 6:30 a.m.	790 AM

associate pastor of the Toronto, Ont., West church; **Fred Kellers**, pastor of the Nashville and Murfreesboro, Tenn., churches; **Ken Martin**, pastor of the Atlanta West and Carrollton, Ga., churches; and **John Ritenbaugh**, pastor of the Charlotte, N.C., church.

Since **Joseph W. Tkach** began presenting 25-year plaques shortly after becoming pastor general in 1986, 180 watches and plaques have been presented to Church employees and ministers.

☆☆☆

PASADENA—Five radio stations in the United States have

started airing the audiocast of the *World Tomorrow* telecast on a test basis.

"These are in smaller U.S. markets where we've had great difficulty in getting affordable time periods or time periods with good audiences," said **Thomas Lapacka**, Media Purchasing manager.

"Since we could buy radio at a fraction of what television costs, we thought we would try up to six markets and see what kind of response we get."

A specially coded address response will be used, and in six to 12 months the Media Purchasing Department will evaluate results of the test.

In Glarus, however, a traditional canton in the mountainous interior of Switzerland, there have been no known cases of a student observing the Sabbath.

The decision has been widely publicized throughout Switzerland, including clips on the nationally televised evening news program and in the internationally circulated newspaper, *Neue Zuercher Zeitung*.

FORT-DE-FRANCE, Martinique—Out of a population of 325,000 on the Caribbean island of Martinique, 380 people attend Sabbath services here.

The brethren meet for services in a hall they built themselves. "In the French West Indies it is almost impossible to rent halls to hold meetings of a religious nature," explained Erick Dubois, Fort-de-France A.M. and P.M. pastor.

"That is why all the denominations have their own buildings. It wouldn't be viewed well for a religious group to hold their meetings in a movie theater," Mr. Dubois said.

Because the number of brethren is greater than the capacity of the hall, 200 people meet for services Saturday afternoons and 180 meet in the mornings.

One of the widows sold a house she owned in Fort-de-France and donated proceeds of the sale to the church. Funds were used to build another building adjacent to the main hall. This building serves as lodging for the pastor and as a church office.

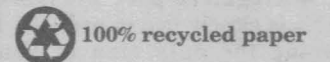
"When there is an important mailing to be done some of the members volunteer their help," Mr. Dubois said. "They feel happy to have a part in this practical phase of the Work."

Mr. Dubois said, in general,

people in Martinique are very religious.

"The authorities tend to be rather tolerant and our members don't encounter major problems in their observance of the Sabbath and Feast days," he said.

"Although unemployment is the No. 1 problem here, very few of our members are affected. They are aware of their blessings and are thankful for them."



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The Worldwide News
Pasadena, Calif., 91123

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