

The Worldwide News

OF THE WORLDWIDE CHURCH OF GOD

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FEBRUARY 9, 1993

Monument to members' loyalty, Jackson Hall opens for classes

By Julee Stanley

BIG SANDY—After the finishing touches were applied and the last data and communications lines installed, classes began Jan. 19 in the Harold L. Jackson Hall of Humanities at Ambassador College.

"Jackson Hall is an outstanding addition to the campus," said Donald L. Ward, president. "It will help fill one of the college's most pressing needs, that of office and classroom space."

According to Nina Rogers, registrar: "Classes that are scheduled for the new building are primarily those of the departments moving into the building."

During the three-week winter recess, faculty and staff of the Business Administration, English, Foreign Languages and Literature, History and Speech departments moved into the offices on the second floor.

The building is named in honor of Harold L. Jackson, a longtime

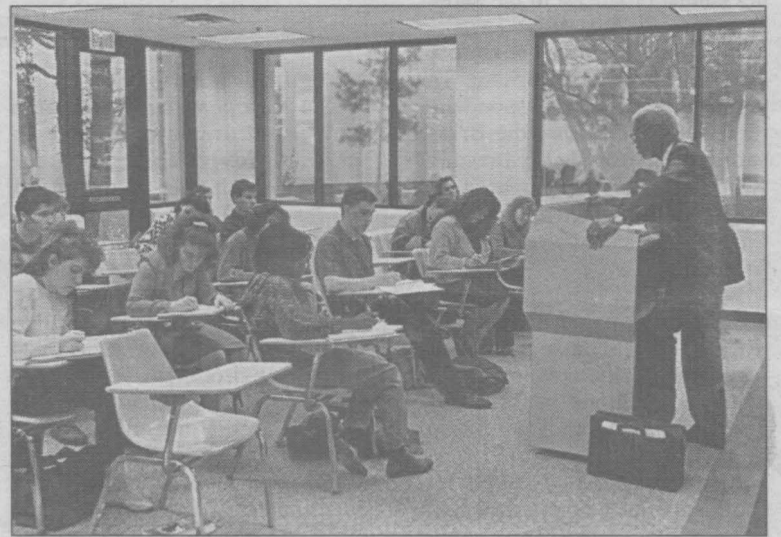
evangelist and Church administrator who died in December 1991.

Ground breaking took place May 15, 1992, with Chancellor Joseph W. Tkach presiding. Mr. Tkach dedicated Jackson Hall Dec. 27. A portrait of Mr. Jackson was installed in the main lobby, along with a plaque honoring his memory.

Construction was managed jointly by Facilities Services in Pasadena (which also designed the structure) and Boone & Boone Construction of Tyler.

The 10 classrooms in Jackson Hall range in capacity from 28 to 55. "The larger classrooms fill a tremendous need," said Miss Rogers. "So far this year we have had to use rooms in the field house designated for other purposes."

Each of the 10 classrooms has an abundance of natural light from the large window banks that line the rooms. All classrooms have projection screens that can be angled to reduce the glare



CLASSES UNDER WAY—Evangelist Stan Bass lectures in the new Harold Jackson Hall of Humanities. [Photo by Elizabeth Miller]

and distortion of natural light.

An entrance for the disabled is operated by pushing a button that automatically opens the doors on the southeast side of the building.

Other facilities are a conference room, secretaries offices, student work rooms, two kitchens and a student writers workshop.

"As Mr. Tkach said in his dedication address, this building is not only a memorial to Mr. Jackson, it is also a monument to the loyalty

and generosity of Church members around the world," said Dr. Ward. "Their financial sacrifice and prayerful support helped make Jackson Hall a reality and serve as an inspiration to all of us here at the college."

A plaque honoring contributions reads: "This building was made possible through the generous contributions of the members and congregations of the Worldwide Church of God."

PERSONAL FROM

Joseph W. Tkach

Dear Brethren,

I thank God daily for your faithfulness and that of all his people, for your wonderful example of standing together in Christ even during times of stress, hardship and personal pain and tragedy.

As Christians, we live as strangers and foreigners in this idolatrous and selfish world. God has called us out of it, yet we must still live in it.

How thankful we can be for God's sure and certain promise that the glorified Jesus Christ will indeed return as King of

kings, bringing with him the inheritance of his faithful brothers and sisters (Colossians 1:12)!

What comfort, courage, hope and peace of mind we can have, knowing that our God and Savior will rule all nations in true justice and peace.

Despite everything we see around us, from the horrors of disease and starvation to the heartless cruelty of crime and war, what God has promised will not fail.

God has enabled us to view the future with comfort and hope instead of with fear—because we believe his faithful Word! Our Father has called us to (See PERSONAL, page 3)

ARROWS targets needs of YOU

"We want YOU members to tell us what's on their minds."

By Paul Monteith

It's a place for Church teens to talk. A place all of their own where they can share experiences. See what friends have achieved. Discuss among themselves what it means to be a teen and a Christian.

It's a place where they can ask ministers questions like, "Will the world tomorrow be fun?" Or, "Why is being holy good?" and receive answers.

This place is called *ARROWS in Flight*, a new monthly YOU newsletter.

The name *ARROWS in Flight* comes from Psalm 127. There, David makes the analogy that children are like arrows in the hand of a warrior.

"Just as a warrior needs arrows, so also the Church needs its young people. To be an arrow is to be important and needed," said Bill Jacobs, YOU national coordinator.

The word *arrows* also expresses direction, focus and movement, according to Christina Kuo, *ARROWS* managing editor. "Through the newsletter we will give our young people direction, help them focus on what is important, and help them move forward."

A newsletter's benefit is that it targets a select group of people with similar interests, unlike a newspaper or magazine. In this case the target is the members of Youth Opportunities United.

"Our young people are an important part of the Church," said Pastor General Joseph W. Tkach. "So we've created something especially for them, a newsletter that addresses the unique concerns and needs of YOU members and the YOU program. Its tight focus ensures that the Church can effectively communicate to our young people about YOU."

Talk to us ...

ARROWS will carry features such as a

Through this medium, Mr. Jacobs hopes to build a relationship with YOU members. To encourage them to respond, a telephone number in the newsletter invites them to call with ideas, suggestions or comments for the newsletter or about the YOU program.

The value of *ARROWS*

"The newsletter will also benefit the ministry and YOU coordinators," said Miss Kuo.

"Besides showing them issues that are of concern to young people in the Church, the calendar of events and activity reviews will show what YOU is doing around the country. YOU coordinators can adopt those ideas that will benefit their local YOU chapter."

Parents will profit too. "In features, such as Who's Who in YOU, parents will see how youths are a reflection of their home environment and upbringing. Such articles should give parents encouragement," said Miss Kuo.

One of the principal goals of the YOU program is building relationships. "*ARROWS* furthers that objective by helping young people develop relationships with each other and with the ministry in the field and at headquarters," said Mr. Jacobs.

"We want them to feel that they are a valued part of the Church family. This newsletter was created for them with that in mind and, from the moment they pick it up, we want them to feel included in the family. We want to encourage and inspire them."

At this time, *ARROWS in Flight* is only being mailed to all young people in the United States between the ages of 12 and 18 beginning Feb. 11. Full-time U.S. ministers will receive a copy too.



THE WHITE HOUSE
WASHINGTON

January 5, 1993

Dear Friends:

Word has reached me that you have established an outstanding record of community service. I congratulate you on your achievements.

Some of the most important values on which our Nation was founded are duty, commitment, acceptance of personal responsibility, and respect for every individual -- a respect that is expressed through direct or consequential action. Efforts such as yours show that these values are still embedded in the American character. I commend you for helping to sustain our national tradition of neighbor-helping-neighbor and for making a positive difference in the life of your community.

Barbara joins me in wishing you every success as you continue to set a fine example for your friends and neighbors.

Sincerely,

George Bush

Outreach Student Volunteer Service Program
Ambassador College
Big Sandy, Texas 75755

PRESIDENTIAL COMMENDATION—Ambassador College received a letter dated Jan. 5 from U.S. President George Bush commending the college for community service performed by Outreach, a student volunteer organization. Mr. Bush learned of Outreach through the Points of Light Foundation, an organization sponsored by the White House during Mr. Bush's term in office to recognize volunteerism in the United States.

Saints brighten a gloomy world

BOREHAMWOOD, England—If most Britons weren't familiar with the Latin term *annus horribilis*—Queen Elizabeth II's description of the worst royal year in living memory—the queen certainly popularized the term during her annual broadcast to the nation, Dec. 25.

Indeed, 1992 was a time of shattered dreams for Britain. The public reacted with despondency to news ranging from the British economy's "Black Wednesday" (when interest rates soared and the pound plummeted against the German mark) to royal marriage separations.

When royal relationships are rocked, they remind the public of the sad state of their fragmented families. In Britain two out of five marriages will end in divorce. A quarter of all families are headed by one parent.

Also, it was a year people lost confidence in their political leaders. The gap between the governed and those governing widened into a chasm. One member of Parliament described his constituents as asking: "How did we get into this position? ... why didn't you

European Diary

By John Ross Schroeder



tell us things were so bad?"

The European continent also underwent dramatic change in 1992. A Soviet cosmonaut returned to earth after 10 months to see firsthand that the Union of Soviet Socialist Republics no longer existed as a political entity. Ethnic fragmentation dominated Eastern Europe also.

The apostle Paul called his first-century environment—"this present evil world" (Galatians 1:4, King James Version). Things haven't improved in 2,000 years.

Yet, what we must not do in this environment is to adopt the cynicism and hopelessness so widespread in the minds of so many.

Israeli writer Amos Oz wrote: "If I had to describe the present danger in one word it would be *hopelessness*. Despair is the con-

dition in which the majority of humankind is living today."

The Church is not a product of the world. Its origins are from above. Jesus Christ said, "I will build my church" (Matthew 16:18). He came from God and went back to God—sending the Holy Spirit into the Church not only to make possible spiritual salvation, but also to impart the power to spread the good news.

We aren't hopeless in the face of such a hopeless world. We have the power to shine as lights in the darkness.

"If the world is to be saved, it will be saved by the spirit," writes British columnist William Rees-Mogg. "Politicians, or bankers, or soldiers, or businessmen, or even authors and artists are not the essential people. We need saints.

ties to the full. Let your words always be gracious, never insipid; learn how best to respond to each person you meet" (Colossians 4:5-6, Revised English Bible).

As Mr. Rees-Mogg says, the world needs saints. As individuals, we must be living examples of Christ who lived his life by serving others.

This is our challenge. Spreading the good news requires our own resourcefulness coupled with God's unfailing guidance.

King George VI, Queen Elizabeth II's father, made a radio broadcast to the nation when Britain had entered World War II in 1939. He quoted a poem about the faith needed to go forward:

"I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown. And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

As we do the Work—collectively and as individual lights—we too must "go into the darkness and put our hands in the hand of God."

Letters to the Editor

Letters for this section should be addressed to "Letters to the Editor." The editor reserves the right to use letters so addressed in whole or in part, and to include your name and edit the letter for clarity or space. We welcome your comments.

Pressures on single women

Nothing in my life prepared me for the fact that I would one day be over 35, unmarried and never been married. I have found that not only was I not prepared to deal with the situation, neither were many fellow Church members.

Many members do not realize that an older single woman is in a similar situation as a widow. She being older will not usually fit in the singles activities the way the average, young single does.

She is more likely to have health problems, job and family responsibilities (perhaps aging parents) or financial restrictions that tie her down. Her life may not be nearly as free as her single status appears to make her.

But logistical problems are really just the smallest part of the unmarried woman's woes. The attitudes of others in society as well as in the Church are really what's hardest to bear. The Church is not always a place where she finds respect and the acceptance she needs.

She ranks behind the widow (who at least is still a Mrs.), the divorcee (who at least has "experience") and if she has no children she may rank behind even the unwed mother (who gets a lot of attention while the babe is in arms and has a natural common bond with other parents).

Often, unconsciously, the single woman's spiritual life is judged. She may be treated in the same way as others who have some tragedy in life—an unhealed illness or a death of a loved one.

Human nature avoids sorrow and tragedy and often seeks to find a way to explain why others are the recipient. A single woman is often judged more harshly for how she spends her time (why don't you get more involved?), how she views men (broaden your standards, don't be so particular) and how she views marriage in general.

A sober-minded woman knows she must trust God not only to overcome the logistical problems (time, money, location) in finding a husband, but she must also trust God to find a man who is converted, ready for marriage and suitable to her personality and background.

A single woman especially must live by faith, trusting that God is with her in her life. Comments from others, such as, "Well, I want to know something, honey, when are you going to find yourself a man?", are painful.

A single woman is under a lot of pressure to always look happy, confident and attractive. If she expresses sad-

ness she may be branded negative. If she expresses doubts she "needs to develop more self-esteem."

Her physical appearance, dress, hair, weight, are watched by others with a closer eye for fault or neglect. What is forgivable in a married lady may not be in a single. The potential for criticism of almost any detail in her life is enhanced because it all goes back to "Well, she might be married if she'd just ..."

The unmarried woman in the Church needs to be accepted as a whole person, as a Christian among Christians and a friend among friends. She should not have to wait till she has gray hair to be respected as much as the married woman.

She cannot always bring her experiences to church with her like the woman with the wedding ring or string of little ones. Her trials may be at work, with her family, with the car repair shop or with dealing with her social situation.

Ultimately her real status will have to do with her relationship with God.

"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.

Course opens door

Yesterday I mailed to you my answer sheet for Test 3 of the Bible correspondence course. Today, I wish to put on paper that which I feel in my heart.

I wish to thank you for providing me with the opportunity to participate in your Bible study program. I began the course with a definitive goal in mind—I wanted to achieve a better understanding and appreciation of the Word.

I was challenged. I was stimulated. I was rewarded. I reached my goal. I still have a long way to go, but your course has opened the door for me to continue to grow and to strive to be a more mature Christian.

I now have some tools that I did not possess before. Tools to help me in my quest for more and more knowledge of life itself as seen through the eyes of the Lord. I do not want to become maudlin, so let me just reiterate that which I wrote above. I am grateful for the experience of participating in your Bible course.

Escondido, California

☆☆☆

Dying at peace

John Halford's article, "A Wing and a Prayer," in the November-December *Plain Truth* was the means used by God which enabled my 88-year-old mother to

Please make her life easier by giving her some status now.

Anonymous

☆☆☆

Keeping hold on faith

I am writing to you in response to your "Personal" in the Jan. 12 *Worldwide News*. I am 20 years old and have been baptized almost a year. I was raised in the Church my entire life.

It seems that we keep hearing of those who aren't satisfied with the changes that have been happening as of late.

I know a great many people who are a true light and help to those around them—in or out of the Church! This is truly heartwarming.

I hope that all of the brethren will keep a strong hold on their faith, and actively do the good work of Jesus, and our Father in heaven.

I cannot count how many times God has pulled me through tough situations, and many times it was through the direct help of another in the Church.

We can help each other, and we really do need each other. So, I would hope we all can grow and follow where Jesus is leading us.

Tanya Gibbs
Portland, Oregon

die recently, at total peace, at last, with herself and God. Since breaking her hip earlier this year, she had walked a downward path of increasing infirmity and ill health. This caused her to be increasingly convinced that she was totally useless and to question why God allowed her to continue living.

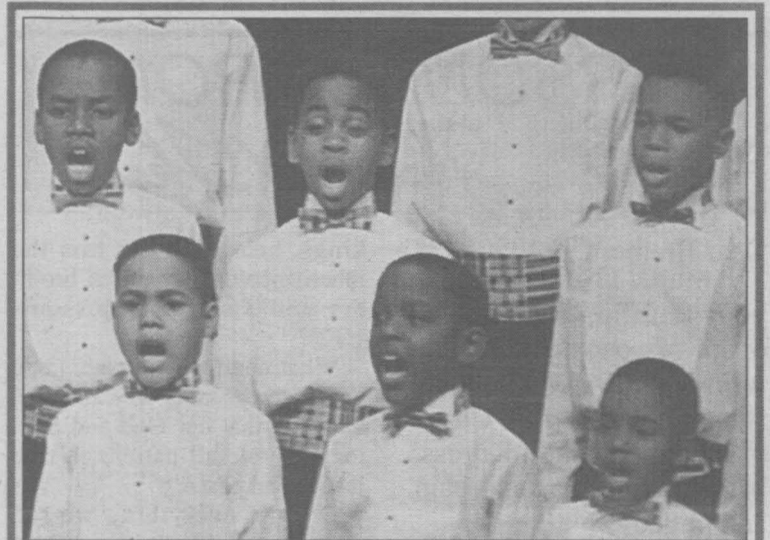
Nothing that any of her Christian friends could say, would convince her to the contrary; therefore her unhappiness and frustration deepened.

A few weeks ago she suffered three minor strokes in swift succession and was taken to hospital, where another stronger stroke occurred. Two days after this, *The Plain Truth* came through the post an hour before I left to visit her in hospital.

I read Mr. Halford's article and knew the final four paragraphs were what God intended her to hear. Despite the strokes, she could still hear, see and, though with difficulty, speak to some extent. (The arrival of *The Plain Truth* was something to which she looked forward every month, reading and rereading your inspired magazine always from cover to cover).

On arrival at the hospital, I read to her the final four paragraphs of the article, which were practically an illustration of her own life and situation. As I concluded, her face shone with a happiness I had not seen on it for years, if ever, and she said, "That was what I needed to hear ... and to know ... now I am ready to go." She died, at peace with herself and her Lord, 36 hours later. God bless you for your wonderful work, which is his work.

Ross-on-Wye, England



Black History Month offers music scholarships

KCET, the Los Angeles public broadcast television station, was host for the opening event of Black History Month at Ambassador Auditorium Jan. 25. Bill Kobin, president of KCET, had kind remarks to make about Ambassador Foundation and the Worldwide Church of God's ongoing involvement in the project.

This year's presentation included an innovation—the awarding of cash scholarships to aspiring young African-American high school musicians. Chosen were three teenagers from the Los Angeles Unified School District. One played flute, another the viola and the third was a vocalist.

1993 Festival

sign-language interpreting

If you need sign-language interpreting at the Festival of Tabernacles, Deaf & Hard-of-Hearing Services asks that you attend one of the following sites:

U.S. sites with sign-language interpreting

Dayton, Ohio
Fort Worth, Texas
Niagara Falls, New York
Norfolk, Virginia
Pasadena

Redding, California
St. Petersburg, Florida
Tucson, Arizona
Vail, Colorado
Wisconsin Dells, Wisconsin

International sites

Paignton, England: Deaf & Hard-of-Hearing Services is planning a get-together with deaf members from churches in the United Kingdom. Deaf brethren from the United States are also welcome. David and Sally Barnett plan to attend in Paignton. Mr. Barnett is a deaf local elder and an employee of Deaf & Hard-of-Hearing Services.

Bangalore, India: Three deaf brethren and one interpreter in India would enjoy international visitors who sign. The Indian deaf brethren know both the British and American manual alphabets, and some American signs.

Napier, New Zealand: A deaf member and an interpreter in New Zealand know American signs and would enjoy international visitors.

U.S. sites with oral interpreting. Deaf & Hard-of-Hearing Services will try to provide oral interpreting at any site where needed. However, we ask that oral deaf members contact us before the Passover to let us know where they will attend. Write Deaf & Hard-of-Hearing Services, Worldwide Church of God, Pasadena, California, 91129, or telephone 1-818-304-4004 voice/TDD.

PERSONAL

(Continued from page 1)

believe in him through his Son—called us out of darkness into his marvelous light—not just for our own salvation, but that we might proclaim his mighty acts (1 Peter 2:9).

He has commissioned us to share that same comfort and hope with others, to reflect to others the love he has given us!

God's house, the Church, is made of living stones, and it is a growing house (Ephesians 2:21; 1 Peter 2:5). God is adding stones as he sees fit, and most stones are added because the Holy Spirit works in each of us to reflect God's love, that others may also come to know the riches of his salvation (Ephesians 1:18).

That is why we must continue with all our energy to follow Jesus' command: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19-20).

I have emphasized many times that God has blessed us with several means of proclaiming his message—but the real capstone, that which attests to the vital and living truth of the gospel message, is described by Paul as "Christ in you, the hope of glory" (Colossians 1:27).

One of the strongest witnesses of the gospel of Jesus Christ is the reality of the new life that results when Jesus Christ lives

in his called-out ones, the living stones of the Church of God!

The active work of the Holy Spirit in us, reflecting the immeasurable love of God that we have tasted, is one of the primary ways in which God reaches out to touch others with the truth of the gospel.

Jesus called us the light of the world (Matthew 5:14). He said, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (verse 16). The changed lives of those who are truly led by God are like a city on a hill that "cannot be hidden" (verse 14).

We have experienced the love of God, and now he has given us the charge to reflect his love to others.

If we have truly come to

and nurture, in short, to show the love of God to those God has called—as well as those God may be calling!

The commission Jesus gave his Church—to make disciples, to baptize and to teach—involves warning people clearly and plainly about the coming judgment. But it does not end with warning, as some people have thought.

It also involves teaching them that their sins can be forgiven and that they can receive the Holy Spirit, and that they need to repent and be baptized in the name of Jesus Christ (Acts 2:38). And it involves nurturing and serving people.

Now let's go a step further. All this, all we do in carrying out Christ's commission, must be done in the context of reflecting

thy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (NRSV).

Paul shows that key elements of our calling in Christ are humility, gentleness and patience, which spring from love and enable us to bear with one another in our collective work of proclaiming the gospel. We are to maintain the unity God gives us through the Spirit, and we are to maintain that unity in the bond of peace.

There can be no unity or peace without humility, gentleness and patience. There can be no humility, gentleness and patience without love. And there can be no love without God,

The work of the gospel is not done only, as some may have thought, through the publications, the telecast and the ordained ministry.

The work done through Church headquarters must be supported and confirmed by the reality of "Christ in you, the hope of glory"! It is "Christ in you, the hope of glory" that gives authenticity and true meaning to the outward work of preaching and teaching.

Those whom God calls into fellowship with us should find a body where his love flows freely, a refuge, a haven of spiritual peace and support in this stormy world.

The Church is not perfect, and no individual in it is perfect. But Christ is perfect. And as his brothers and sisters, our manner of life should be clearly different from that of the society around us.

Paul wrote, "All who are led by the Spirit of God are children of God" (Romans 8:14, NRSV). In writing to Titus, Paul explained that Christians should conduct themselves appropriately so that "in every way they will make the teaching about God our Savior attractive" (Titus 2:10).

Paul goes on to explain: "The grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (verses 11-14).

The grace of God has appeared to us, God's own people. Paul tells us that God's grace teaches us to live godly lives, remembering that we are waiting for the return of our Savior, the One who died to purify us and to make us his own. Again, as we live faithfully before God, we are participating in his work of spreading the gospel to others.

Paul shows that key elements of our calling in Christ are humility, gentleness and patience, which spring from love and enable us to bear with one another in our collective work of proclaiming the gospel.

know God, and Jesus Christ whom he sent, Jesus says we have eternal life dwelling in us (John 17:3).

That is why we live confidently in the joyous hope of receiving our inheritance when Jesus returns, the time when we will put on immortality, when our mortal bodies will be changed to immortal, our physical bodies to spiritual.

In the meantime, while we wait for that future climax of our calling, we have work to do. We are being led by the Holy Spirit in the service of God. We are participating from the heart in the things of God. We have been called into the citizenship of the kingdom of God (Colossians 1:13), into membership in the household of God (Ephesians 2:19).

That means we have responsibilities before God, to give our full allegiance, loyalty, service, obedience and love to him. He has called us into his work to serve him, to proclaim his mighty acts, to show others what he has done that all humanity might be purified and given true life.

Publications, telecast are not enough

That is why, important and meaningful as they are, *The Plain Truth*, *The World Tomorrow*, *Youth 93*, the correspondence course and the booklets are, by themselves, not enough to do the whole work of the gospel.

They are vital and essential tools God has given the Church to proclaim the good news in great power, but those God is calling need more than just to hear or read the message. They need positive personal contact with the Church of God, the people of God, the living temple into which God is calling them.

They need the fellowship and nurture of the Body of Christ, the Church, in order to grow in Jesus Christ. Paul wrote, "From him [Jesus] the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:16).

Each Christian individual, each Christian family, each Christian congregation and the entire Church as a whole has work to do—to contact, to set a godly example for, to strengthen

the love of God. The work of the commission must not be done in a spirit of superiority, condemnation or self-righteousness. God is calling people, just as he called each one of us, to himself.

In other words, our goal in serving God should not be to increase our size, to increase our impact, to increase our popularity, etc. Our goal is to serve God, to bring glory to him and to be faithful to him. That can be done only in the context of reflecting his love.

The closer we grow to God, the more we will reflect his love, which will produce greater unity and peace with one another.

And that will result in greater effectiveness in doing his work. Let's read Ephesians 4:16 again: "From whom [Christ, the Head] the whole body [you and I], joined and knit together [in unity and peace] by every ligament with which it is equipped [all the gifts of the Holy Spirit], as each part is working properly, promotes the body's growth in building itself up in love" (New Revised Standard Version).

In other words, the body nurtures and builds itself, grows stronger and able to do greater work in God's service, as each part loves one another.

As each of us reflects the love of God, the Body of Christ grows stronger. It grows in unity, and it works together harmoniously.

Each one of God's people has his or her particular spiritual gifts, which God gives us so that we can use them in his service (1 Corinthians 12:7-31).

God distributes the gifts of the Spirit as he sees fit, and the gifts vary. For that very reason, the more we work together in unity, the more effectively the whole Body will use all the gifts God has given us.

We belong to God. We are the people of God. God is our Sovereign. We are spiritually united to one another in Christ, not by mere physical relationships, but by the Holy Spirit. If we are to grow in godly love for others, we must grow closer to the Source of that love—God.

Notice what Paul writes about working together in unity and peace in Ephesians 4:1-3: "I therefore, the prisoner in the Lord, beg you to lead a life wor-

who first loved us and gave himself for us.

That is why our calling in Christ demands active participation from us. We cannot stand still if we are in the army of God. God's army is an advancing army.

We have to get involved from the heart in the love and worship of God, so that we can reflect his love to others. And that requires that we first know that he loves us, and that his love for us is made plain in the sacrifice of his Son for us (John 3:16).

What's really important

Let's look at it another way. Which is more important to God: faithfulness or numbers? Should growth in numbers of members, co-workers, *Plain Truth* circulation and *World Tomorrow* viewership be the main goal of God's people? Or should faithfulness to God be our main goal?

The answer should be obvious—faithfulness is more important than numbers. That does not mean that growth in

We are to worship God, nurture and strengthen one another and bring the gospel to others.

numbers is not a goal. It definitely is. But faithfulness is primary. It is first. It must stand under the growth in numbers, or the growth in numbers will be worthless.

God has revealed his love to us. As we grow in understanding the depth of his love for us, we also grow in love for him, and we grow in reflecting his love to others.

That is all part of active participation in his work, his work of reconciling the world to himself, which is how Paul characterized the work of the gospel in 2 Corinthians 5:18-19.

Every element of our commission should issue from the love of God and work together for the increasing and strengthening of the entire Body of Christ.

The real work of God is done in our "inner nature," as Paul put it in 2 Corinthians 4:16 (NRSV), and flows out from us in the fruit of the Spirit, as light in a dark world.

Let's remember the upward, inward and outward aspects of our commission. We are to worship God, nurture and strengthen one another and bring the gospel to others.

All these can be done only in the love of God, the love we receive from God and reflect outwardly. Only by coming closer to God can we come closer to one another. And only by working together in unity can we maximize the work God does through us by the Holy Spirit.

Talk to God often. Praise and glorify him. Pray for the physical and spiritual needs of one another. Pray for those in this world who need the light of the gospel to shine to them. Ask for the Holy Spirit to lead all of us in being faithful ambassadors of Jesus Christ.

And pray that we will all continue to grow together in his love. Thank you for your continual prayers and encouragement for me.

The Worldwide News

CIRCULATION 71,000

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IRON SHARPENS IRON

Should we use the word cross?

By Paul Kroll

I have written an article titled, "To Know Christ and Him Crucified," which will appear in the April 1993 *Plain Truth*.

Paul Kroll is a Plain Truth senior editor.

When you read the article, you may wonder about my use of the word *cross*. This column will give you some helpful background information on this question.

The *Plain Truth* article explains the meaning of Jesus' saving work on the cross. The article ends by showing why and how the reader should respond to God's great mercy in sending his Son to be crucified.

The main article is accompanied by several sidebar articles further explaining the meaning of God's saving act in history—the crucifixion.

A couple of the sidebars are more technical. One describes how a crucifixion was carried out in Roman times. Another asks: "Was the Cross a Cross or Stake?"

In all the articles we regularly use the word *cross* to describe the crucifixion. As well, the phrase "the cross" is used in a symbolic

way to stand for the meaning of Jesus' saving death.

Using the word *cross*

Is it appropriate to use *cross* when referring to the instrument of Jesus' death?

Should we use the expression "the cross" to symbolize the meaning of Jesus' saving work in the crucifixion?

In the past our immediate answer to both questions might have been, no.

That's because our general, if often unspoken, view was that Christians had adopted the cross from paganism. We also felt that the cross had become an icon in a number of Christian denominations.

So we avoided using the word *cross* in our literature and speech. In fact, we usually tried to explain that Jesus wasn't crucified on a cross at all, but on an upright pole.

There is, of course, no doubt some churches have made the cross into a virtual icon. It has been embellished in various ways and, for some, has become an object of worship.

Some "crosses" even have a figure of a man meant to represent Jesus. They are more correctly defined by the word *crucifix*,

which refers to a representation of Christ on the cross.

The word *cross* simply defines the instrument upon which Christ was crucified.

Such wrong uses of the *cross* were major reasons for our traditional aversion to the word in the past.

Thus, we used *stake* rather than *cross* to refer to the device on which Jesus was crucified. We also avoided the expression "the cross" as a metaphor for Jesus' death.

Meaning of *stauros*

The word translated *cross* in the New Testament is the Greek word *stauros*.

A detailed explanation of this word will appear in one of the boxes accompanying the *Plain Truth* article.

In short, the Greek word *stauros* does denote an upright pole of any kind, even a stake in a fence.

The word was a natural to refer to the ancient method of execution by impalement, because a single upright pole was used.

But words often have more than just dictionary meanings, and they acquire new applications.

Take the word *red*, which refers to a certain bright color. Red also came to have an extended meaning. For example, it began to be applied to Communists in general.

In the same way, *stauros* came to have an extended meaning—beyond referring to an upright pole.

That's because later in history execution by impalement became crucifixion when a crossbar was added to the original upright stake. But *stauros* continued to be used to describe this new form of punishment.

With that in mind, what about the matter of the form of the cru-

cifixion device? What did the official Roman crucifixion vehicle in the time of Jesus look like?

Again, I refer you to one of the box articles in *The Plain Truth* that discusses the details.

To summarize, though information is limited, it appears the Romans generally did use a crossbar along with a vertical post when crucifying individuals.

Because of this the article takes the position that the device on which Jesus was crucified probably formed some type of cross outline.

We've seen, then, that the word *cross* itself presents no problem.

It does describe the probable crucifixion device in the case of Jesus. At least, there is no justification for saying it was simply an upright stake.

From paganism?

Let's now look at the theological implications surrounding the **See CROSS, page 5)**

Letter from Personal Correspondence Department

Dear Friend:

Thank you for your inquiry regarding the type of instrument on which Jesus Christ was crucified.

When the expression "the cross" is used, it is used as a literary metaphor, like the gallows or the guillotine might be in later times. The cross symbolizes what Jesus accomplished.

In Paul's writings, the cross is presented in terms of the meaning for believers of Jesus' life, death and resurrection. It became a centerpiece of Paul's gospel message. When writing to the Galatians, Paul used the expression "the cross" to convey the glory of Jesus' saving work in the crucifixion: "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (Galatians 6:14).

We must also consider the Roman crucifixion procedure as it was used for capital punishment. The term "crucifixion" is based on the Latin word "crux," which means cross. In English versions of the Bible, we read that Jesus was crucified on a cross (*stauros* in Greek).

Stauros refers to a pole with or without a crosspiece. Acts 5:30 and 10:39 tell us that Jesus was put to death on a tree (*xulon* in Greek). This word can mean a tree, club, stick or other wooden article. Though information is limited, historical and archaeological evidence shows that the Romans generally used a cross bar, not a vertical post alone, when crucifying individuals. This cross bar either sat on top of the vertical post or traversed it somewhere along its upper quadrant.

The beam that Jesus was made to carry (John 19:17), and that Simon from Cyrene carried for him after Jesus collapsed in exhaustion (Luke 23:26), was most likely the crosspiece that was later affixed to the upright pole or tree. There is no indication in the Gospels that Jesus' crucifixion was in any way different from the normal Roman crucifixion.

The Evangelical Dictionary of Theology states: "It seems that the Gospel accounts of the death of Jesus describe a standard Roman procedure for crucifixion" (page 287). We may conclude that the implement used in the standard Roman crucifixion did form some sort of cross-like shape.

The shape of the cross of Christ is not what is important. What occurred there, as the Son of God gave his life to pay for the sins of all humanity, is of momentous consequence. For all who will believe in Christ and accept him as Savior and Lord, his sacrifice reconciles us to God and saves us from the death penalty our sinful lives have incurred.

The fact that cross-like instruments were present in other non-Christian religious practices does not eliminate its importance to Christians. The Worldwide Church of God doesn't use the cross as an icon, nor do we worship the cross as an instrument or image in any way. The Church does not teach the practice of "crossing oneself" following prayer. Thank you for your question. It has been a pleasure serving you.

Don't jump to conclusions

By Norman L. Shoaf

One time my daughter Lillian, 3, and I were walking on a main street near our home. Stores were open, the street full of traffic. Lillian sort of marched behind me, holding onto my pants. Then she stumbled and fell, and as she did she jerked my pants down around my ankles.

Norman L. Shoaf, who serves on the Manuscript Review Team, is editor of the Church's booklets, correspondence courses and ministerial newsletters.

I hastily corrected the situation. After hurrying home, a little red-faced, I made the mistake of telling this story to my loving and supportive wife, Pamela, who spent the next 10 minutes rolling on the floor in laughter. She asked, "Did anyone see you?"

"I didn't look to see what kind of audience I had," I replied.

"What color underwear did you have on?" she asked, bursting into laughter again.

Then she got on the phone to my loving and supportive mother-in-law, who suggested, "Maybe if he had stood there for a while, someone would have given him a dollar." And, "If he's going to do that, he might as well go down to Chippendales [a male stripper club in Los Angeles] and make some real money."

The point is, if you had been driving or walking by that day and had seen a man with his pants down, what conclusion might you have jumped to?

How a civil war nearly started

Joshua 22 tells how some of the tribes of Israel jumped to a wrong conclusion that nearly sparked a civil war.

Reuben, Gad and half the tribe of Manasseh had chosen to live in the land of Gilead, east of the Jordan River. But first, they went with their brethren into Canaan to help conquer the Promised Land. Then they returned to their land east of the Jordan.

On their way out of Canaan, they set up a large, conspicuous altar at the river. When the other tribes heard about it, they assumed that these 2½ tribes had turned from the true God to idolatry.

"And when the Israelites heard ... the whole assembly of Israel gathered at Shiloh to go to war against them" (Joshua 22:11-12).

Building this altar wasn't the brightest idea. God had approved only one place for worship, and that place, at the time, was in Shiloh. The altar could easily have been used for idolatrous

purposes, and idolatry was punishable by death (Deuteronomy 13:12-18).

The 2½ tribes certainly shouldn't have put up this altar without permission from Joshua or the high priest. But they were shocked at the accusation, because they fully intended to remain faithful to the true God.

They intended the altar as a perpetual sign that they worshiped the same God as the tribes west of the Jordan. You can read their emotional reply to their brethren in Joshua 22:21-27.

Do you assume the worst?

When someone does something you don't understand, do you jump to the conclusion that sinister motives were involved?

If you see something you can't explain at the moment, do you assume the worst? When the Church establishes a new policy or publishes something new, do you judge it without so much as an honest reading?

Proverbs 18:13 says, "To answer a question before you have heard it out is both stupid and insulting" (New English Bible).

The message? Don't put down what you're not up on. Get the facts. Be positive. Don't jump to conclusions and wind up at the bottom of a cliff.

Avoid tragic misjudgments

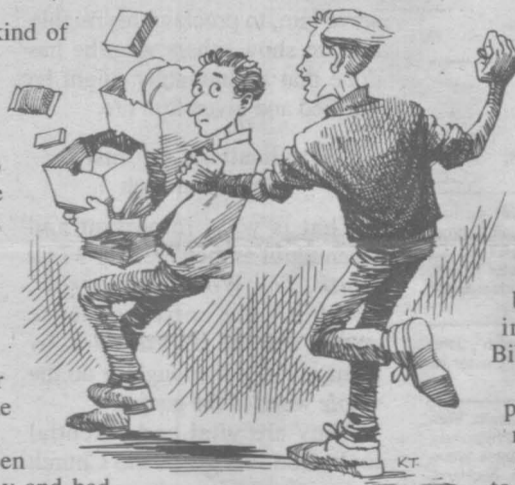
A few years ago, while at a hotel in a large city, I found I needed a certain item I didn't have with me. So I took a bus to a supermarket.

I made my purchase and started back across the store's parking lot to the bus stop. I was nearly there when a voice behind me screamed: "Hey, mister! Wait a minute!"

I turned to see a tall young man running full tilt toward me. My mind raced. What does he want? Money? Am I about to be robbed? Beaten up? What can I do? How can I get away? Something terrible's going to happen!

But by the time I had thought all this, the man was next to me. And then—and then, he reached out ... and handed me a dime I had been overcharged when I made my purchase in the supermarket. He said: "Thank you. Have a nice day!"

Here's a saying I like to remember—one I think we would all do well to remember: "Never attribute to malice that which can be adequately explained by stupidity—even your own."





FAMILY FUND-RAISER—Amber, 5, and Emily, 2, Epperson, children of Pasadena members Raymond and Annette Epperson, help out at a fund-raiser Jan. 23. About 750 brethren stuffed 110,000 cushions, one for each seat in the Rose Bowl in Pasadena, site of the National Football League Super Bowl. [Photo by John Kennedy]



RIDING HIGH—Pasadena ministers and Imperial Schools faculty participate in a donkey basketball fund-raiser Jan. 16 in the Church gymnasium in Pasadena. Imperial Schools earned \$2,400 to buy a softball backstop. [Photo by Charles Feldbush]

Ministerial Transfers Africa

Name	Transferred to
Terry Browning	Johannesburg, South Africa, East
Roland Gevers	Cape Town, South Africa
Gordon Green	Johannesburg, South Africa, South
Kalengule Kaoma	Lusaka, Zambia
Morgen Kriedemann	Bloemfontein, South Africa
Petros Manzingana	Pietersburg, South Africa
Joseph Mpfu	Bulawayo, Zimbabwe

Australia and Sri Lanka

Name	Transferred to
Colin Hardy	Morwell, Australia
Rodney King	Melbourne, Australia, East
Ken Lewis	Adelaide, Australia
John McLean	Gold Coast, Australia
D'Arcy Watson	Sydney, Australia, South
Bharat Naker	Colombo, Sri Lanka

Philippines and Sri Lanka

Name	Transferred to
Abelardo Balisnomo	Legazpi and Sorsogon, Philippines
Ric Deligero	Zamboanga, Philippines
George Escara	Ambassador College
Eleazar Flores	Manila South and Pinamlayan, Philippines
Eugene Guzon	Manila and Cavite, Philippines
Gil Llana	Marikina, Philippines
Chuck Mago	Baguio and Mankayan, Philippines
Romeo Pusta	Dumaguete and Tagbilaran, Philippines
Andrew Teng	Quezon City, Philippines, North

U.S. and the Caribbean

Name	Transferred to
Lincoln Jailal	Westchester and Manhattan, New York
Coty Myrtil	Union South and Brick, New Jersey
Rony Philbert	Grande-Terre and Basse-Terre, Guadeloupe, and Port-au-Prince, Haiti

Cross: pivot point of God's purpose

(Continued from page 4)
word cross. Do they justify our dislike for this word? Should we avoid it for religious reasons?

First, there is no question that the cross, in various shapes and designs, is found almost everywhere in the ancient world, and in the most remote pre-Christian ages.

The Tau cross, for example, was so common in Egyptian symbolism that it's been called the Egyptian cross.

The Spanish conquistadors apparently found the Incas and Aztecs using the cross as a symbol.

However, why and how Christians began to use the symbol of the cross in their worship is somewhat obscure.

But we cannot establish conclusively at this time whether or not the Christian cross came out of paganism. Possibly, or even probably, it did not.

To say dogmatically that early Christians picked up the cross from paganism because they wanted to call their pagan beliefs Christian is neither a fair claim, nor is it provable.

The charge is highly speculative and reaching such a conclusion is irresponsible.

As Pastor General Joseph W. Tkach's "Personals" have pointed out, it is not necessary, nor is it right, to simply brand something as evil just because we do not agree with it.

We need to know why we disagree, and we need to be honest in our assessment.

There is, of course, a time to brand something for what it is. But the key is to brand it for what it is, not what it is not, nor for what we think it to be without a careful investigation of the facts.

Why not important to us

But is the origin of the traditional Christian cross even important—or its use as an icon by some Christians?

Whether the cross has some pagan history or wrong application is not crucial to our use of the word cross. We don't, for example, cross ourselves as some Christians do.

That's because we don't view the cross in the way some Christians do—as an icon. We do not worship the cross as an instrument or image in any way.

We have never done so as a Church. We look to Christ's sac-

rifice, not the instrument of his death.

When we use the expression "the cross," we do it in a literary sense—as a metaphor—as a symbol of what Jesus accomplished.

The apostle Paul had no problem in regularly using "the cross" as a metaphor for Jesus' saving work in the crucifixion.

In one place, he wrote: "May I never boast except in the cross [stauros] of our Lord Jesus Christ, through which the world had been crucified to me, and I to the world" (Galatians 6:14).

He even used it as a short summary statement of the gospel. "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18).

Summarizing our position

What are the conclusions, then, about using the word cross? First, we are not even sure why Christians adopted the cross as a symbol of worship.

Second, it does not matter why the cross became such a central emblem of Christianity. We don't worship the cross or use it as an icon in our worship.

When we say "the cross," our worship is directed toward Jesus and his suffering and death on our behalf.

Third, the English word cross seems to adequately represent the design of the instrument upon which Jesus died.

Fourth, we find the apostle Paul referred to the cross as a symbol of Jesus' saving work.

In fact, Jesus also used the cross as a metaphor. "If anyone would come after me," said Jesus, "he must deny himself and take up his cross and follow me" (Matthew 16:24).

Fifth, the cross is universally understood to refer to Jesus' death and saving work. To use the word *stake* is to confuse our hearers and listeners.

Some may think it's precisely because the cross is so familiar that we shouldn't use the word. It is true that in some ways the cross symbol has become a hackneyed design because of its almost 2,000 years of constant use by Christian churches.

Yet, that doesn't make its imagery wrong, only perhaps over-familiar (at least to some). On the other hand, the fact that the cross is familiar gives us a

commonality with our readers or hearers. Of course, if we shouldn't use the word cross to refer to Jesus' death, neither should we use crucifixion to describe it.

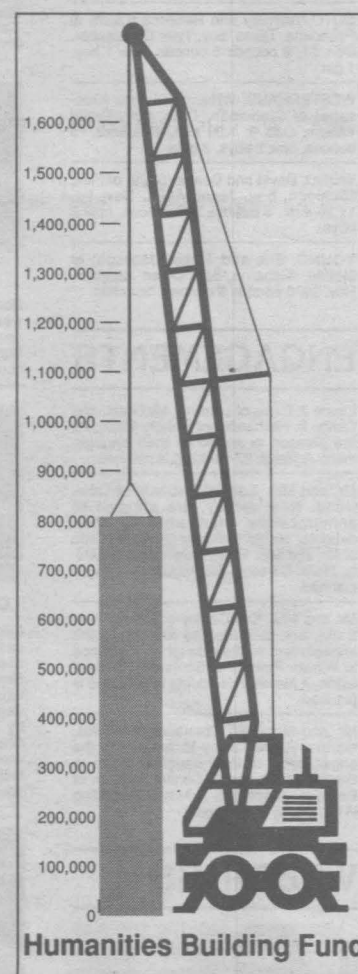
This word means "crossifixion" because it comes from the Latin word for cross, *crux*.

Pivot point of God's purpose

Looking at all the factors, there is no compelling reason not to use the word cross, from time to time, in our writings to refer to Jesus' crucifixion when its use is appropriate.

I hope that you will find the article and sidebar pieces in the April issue of *The Plain Truth* on Jesus' crucifixion spiritually uplifting and inspiring.

The subject of the article—the death of Christ for the sins of humanity is the pivot point of God's purpose and the crux of all history. This momentous event happened there, on the cross.



ON THE UP AND UP—As of January 31, individuals and church areas have donated \$805,273.42 to the building fund. [Artwork by Ken Tunell]

(Continued from page 6)



GLENN & HAZEL HARMON

Glenn and Hazel Harmon of Eugene, Oregon, celebrated their 60th wedding anniversary Dec. 23. They have two children, five grandchildren and five great-grandchildren.

Australia, celebrated their 50th wedding anniversary Oct. 8. They have two daughters, Marilyn Wein and Jennifer Lawson; two sons-in-law, Philip Wein and Fred Lawson; and four grandchildren, Melissa and Amanda Wein and Mitchell and Kylie Lawson.



ODIS & SYBIL SHAW

Odis and Sybil Shaw of Webbers Falls, Oklahoma, celebrated their 50th wedding anniversary Nov. 16. They have four daughters, one son and 15 grandchildren.

Royce Jr.; and two daughters, Claire Briggs and Gwendoline.



LEON LAY

LAY, Leon R., 78, of Hattiesburg, Mississippi, died Oct. 26 of a massive heart attack. He is survived by his wife, Sadie; one son, William; two sisters, Cora Keene and Etyle Bryant; and two grandchildren.

survived by his wife of 53 years, Elaine; one son, Charles III; and two granddaughters, Amy and Leslie.



EULA LERCH

LERCH, Eula Francis, 75, died April 13 after a long battle with cancer. She is survived by five children, 13 grandchildren and seven great-grandchildren.

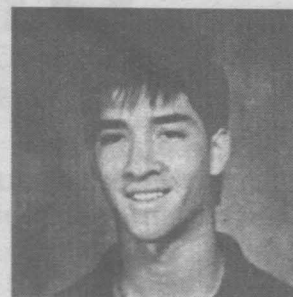
failure. He is survived by his wife, Alene.



CRUZMARIA REESE

REESE, Cruzmaria, 30, of Queens, New York, died Nov. 29 of cancer. She is survived by her husband of 12 years, Anthony; one son, Anthony Jr.; three daughters, Angelica, Alisia and Ariana; her father and mother, Jesus and Iris Fernandez; three brothers, Jesus Jr., Robert and Raymond; and one sister, Emilia.

MARTIN, Geraldine, 96, of Eugene, Oregon, died Dec. 19. She is survived by two sons, Norman Ashton and Fredrick Ashton; two daughters, Violet Ashton Olsen and Vera Ashton Hartley; 14 grandchildren; and 30 great-grandchildren.



MATTHEW OAKLEAF

OAKLEAF, Matthew E., 21, of Wichita, Kansas, died Dec. 9. He is survived by his parents, Darold and Rujira; and two brothers, Michael and Mark.

OBITUARIES



CARL & VELVA McCLAIN

Carl and Velva McClain of Albuquerque, New Mexico, celebrated their 50th wedding anniversary Dec. 11. Albuquerque brethren honored them with a golden anniversary celebration Dec. 12. The McClains have one daughter, Janie Koschke; one son, Carl II; five grandchildren; and two great-grandchildren.



JOHN HARVEY

HARVEY, John Thomas, 79, of Ridgely, West Virginia, died May 17. He is survived by his wife, Lorna; two sons; three daughters; and six grandchildren.



KEN WILLIAMS

WILLIAMS, Ken, 84, of Kenton, Michigan, died Oct. 18 of a ruptured aneurism following surgery. He is survived by his wife, Corinne; one daughter, Denise Frederick; one son, Kenian Austin; five grandchildren; one brother; and one sister. He was a local church elder in the Eagle River, Wisconsin, church.



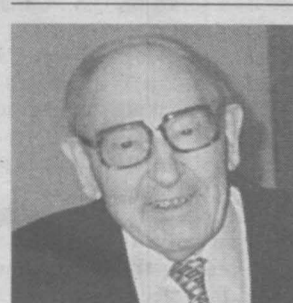
ELSIE SALMON

SALMON, Elsie B., 69, of Bristol, Virginia, died Dec. 26 after a long battle with cancer. She is survived by her husband, Harold "Hal"; two brothers, Auburn McNutt and Robert McNutt; and several nieces and nephews.



NETTIE BRASHERS

BRASHERS, Nettie J., of Paragould, Arkansas, died Dec. 28 of a heart attack. She is survived by her son, Huey; and two daughters, Verda Barber and Nona DeVries.



ERICH MENZE

MENZE, Erich, 81, of Ennepetal, Germany, died Feb. 8, 1992 after four weeks in a coma, following a heart attack. He is survived by his wife of almost 55 years, Ilse; two daughters, Ursula Wolf and Doris Dow; and one son-in-law, Thomas Dow.



PHIL & CONNIE PLOWS

Phil and Connie Plows of Newcastle,



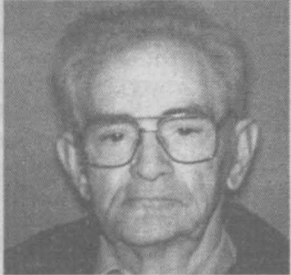
WITLA WHITCOMB

WHITCOMB, Witla, 75, of Wilbraham, Massachusetts, died Nov. 7 after a long battle with cancer. She is survived by her husband of 51 years, Royce C.; one son,



CHARLES CARNES

CARNES, Charles Thomson, 77, of St. Petersburg, Florida, died Nov. 12. He is



WILLARD NUNNALLY

NUNNALLY, Willard, 70, of Walnut Ridge, Arkansas, died Aug. 31 of heart

Parents and evaluators should update YES children

YES evaluators provide a truly important service to the Church as they serve to instill the knowledge of God and his ways in our children at their most teachable time in life. We appreciate the time and effort given by these evaluators.

The YES lessons were written more than a decade ago, however, and they do not reflect the additional truth and understanding God has been giving his Church over the last few years.

I encourage parents and YES evaluators, therefore, to diligently read our latest booklets and *Plain Truth* articles and to incorporate this updated understanding when assisting children in the completion of their lessons and in the evaluation sessions. In time we hope to revise or replace our current YES lessons.

Joseph Tkach Jr.
Director
Church Administration

Students honor Americans

By Richard Crookes

BIG SANDY—To the strains of "I Am But a Small Voice," performed by junior Riccini Beloso, the 1992 International Entertainment Night Dec. 19 captured the flavor of the international atmosphere of Ambassador College.

Richard Crookes is a senior at Ambassador College.

With help from the Big Sandy church, 120 international participants set out to "honor the American brethren" as the theme for the show.

The event was organized by international students and international student adviser Peter Nathan to express appreciation for the host nation's generosity and hospitality, said international students representative Roy Sharma, a senior from Manchester, England.

The 24 acts included songs, dances, music, skits and a slide show detailing the origin of each act. Tony Polera, a junior from Toronto, Ontario, was master of ceremonies.

Paul DeBuono, a senior from Toronto, concluded the evening with a song he wrote, "We Are One." He was accompanied by the cast of performers.

Evangelist Donald Ward, college president, called the event "one of the most enjoyable evenings that I have spent with Ambassador College students."

Mr. Sharma said, "Somebody said to me, 'The internationals are the best kept secret in East Texas!'"

International students make up 23 percent of the student body. They represent 46 countries.

FACULTY POSITIONS AVAILABLE FALL SEMESTER 1993

Ambassador College invites applications from suitably qualified candidates for the following vacancies.

Business Administration: A full-time faculty position at the assistant, associate or full professor level to teach undergraduate courses in business administration and management. Doctorate in business administration or management required.

Computer Science/Information Systems: A full-time faculty position at the associate or full professor level to teach undergraduate courses in computer information systems. Doctorate in computer science or computer information systems required.

Home Economics/Human Environmental Sciences: A full-time faculty position at the assistant or associate professor level to teach undergraduate courses in foods and nutrition. Doctorate in home economics or a related field required. Registered Dietitian and Certified Home Economist preferred.

Mathematics: A full-time position at the assistant or associate professor level to teach undergraduate courses in mathematics. Doctorate in mathematics required.

Each position requires an earned doctorate from a regionally accredited institution, an exemplary record of teaching, evidence of scholarship and service, and effective relations skills.

Applications must include the following:

- A letter of application
- A current resume
- The names of three references with phone numbers

Applications, Nominations and Inquiries should be sent to:

Academic Affairs Office
Ambassador College
Big Sandy, Texas 75755



Ministerial Ordinations

- Charles Capo a deacon in the Suffolk, New York, church, was ordained a local church elder Sept. 28.
- Desmond Curling a deacon in the Berbice, Guyana, church, was ordained a local church elder Dec. 19.
- Carl Dailey a deacon in the Riverside, California, church, was ordained a local church elder Jan. 2.
- Peter Hawkins a local elder in the Cape Town, South Africa, church, was ordained a preaching elder Oct. 14.
- Richard Lipscomb a deacon in the Cottondale, Florida, church, was ordained a local church elder Jan. 2.
- Thomas McCrady a deacon in the St. Louis, Missouri, North church, was ordained a local church elder Sept. 28.
- Emmanuel Okai a local elder in the Accra, Kumasi and Hohoe, Ghana, churches, was ordained a preaching elder March 24.
- Leonard Raught a deacon in the Riverside, California, church, was ordained a local church elder Jan. 2.
- Dennis Richards pastor of the Napier, New Plymouth and Palmerston North, New Zealand, churches, was ordained a preaching elder Oct. 14.
- James Suggs a deacon in the Cottondale, Florida, church, was ordained a local church elder Jan. 2.
- Wesley Webster pastor of the Georgetown, Guyana, church, was ordained a preaching elder Dec. 19.

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

UPDATE

Telecast endings inform viewers about Church congregations

The closing segment of a *World Tomorrow* telecast that aired Jan. 2 and 3 invited viewers to write Pasadena for more information about the Church.

This ending, or close, was the first of a series on U.S., Canadian and Caribbean telecasts.

The new closes reflect Pastor General Joseph W. Tkach's philosophy of making the path to the door of the Church clearer, said evangelist Bernie Schnippert, Media Operations director.

"Many viewers are interested in what we have to say, but they don't realize there is a church behind the telecast, or if they do, they don't know there is a congregation in their vicinity," Mr. Schnippert said.

"For those God is calling and with whom he has chosen to work, we need to make the Church easier to find."

Initial results have been encouraging. The Church has already received more than 500 letters in response to the first Church close.

"One of the more interesting and encouraging results was the number of respondents who called using the toll-free number," Mr. Schnippert said, even though the telecast has not advertised the toll-free number for several years.

"The fact that they had the phone number means they have been watching the program for some time," he added.

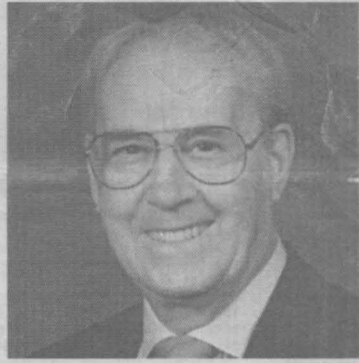
Not all telecasts will have a Church close, only on those programs that lend themselves to discussion of the Church.

Hugh Mauck finishes degree at age 73

Hugh Mauck, 73, received a doctor of philosophy degree in exegetical theology Jan. 10 from Christian Bible College and Seminary in Independence, Missouri.

"I've been vigorously pursuing this degree since retiring two years ago from the Mail Processing Center, where I worked as an editor in the Personal Correspondence Department," Dr. Mauck said.

His doctoral dissertation is



HUGH MAUCK

titled "Scripture Teaches Administration: The Laws and Functions of Management in the Pages of Scripture." He developed the subject from his principles of management classes at Ambassador.

CBCS is nondenominational and its courses are not designed to promote any denominational viewpoint or convert anyone to any doctrine or set of doctrines.

"All students and graduates are encouraged to be faithful to their own beliefs," he continued. "There is no persuasion by CBCS to change one's denomination or faith."

Dr. Mauck was baptized in 1953 and attended Ambassador College in Pasadena from 1954-58. He

received a masters degree in business administration at age 50 from Pepperdine University in Malibu, California, in 1969.

In addition to serving on the Ambassador College faculty Dr. Mauck has held various positions in the Church from 1954 to 1991.

He was *Plain Truth* circulation manager, founded the data processing and computer center, was in charge of Educational Services for the Blind, and worked in the Festival Department. He was ordained a local church elder in 1989.

"I think Hugh Mauck is a good example of pursuing the apostle Peter's statement to grow in grace and knowledge," said evangelist Joseph Tkach Jr. "None of us is ever too old to continue to learn."

Ghanaian youth camp

KUTUNSE, Ghana—Thirty-eight campers from Ghana and Togo attended SEP camp Dec. 20 to Jan. 4 at the Church's farm complex here, 20 kilometers (about 12 miles) north of Accra.

The camp provided a variety of activities, such as archery, badminton, basketball, soccer, swimming and volleyball, as well as classes in Christian living, computers, communication, leather working and vocational training.

Selina Ansu-Gyeabour and Sai Uty Barbley were given the most promising camper awards, while the most outstanding camper awards went to Emmanuela Modey and Herbert Ferguson.

Employees and ministers honored

Three employees and eight ministers received plaques and watches in January for 25 years of service to the Church.

Honored at the Ministerial Refreshing Program banquet Jan. 14 in Pasadena were Jim Hughes, a Shipping & Receiving employee; Lee Pettijohn, a Television employee; and Earl Sixt, a Publishing employee. Honored at the Southeast regional conference in Atlanta,



EVACUEES—Armando and Ofelia Perez, and their two sons and daughter, had to evacuate their home in Tijuana, Mexico, in mid-January because a landslide crushed it. Heavy rains caused property losses in the billions of dollars. About 5,000 people are in shelters, and 3,000 need financial help to rebuild.

Georgia, Jan. 19 were James Chapman, Jacksonville, Florida, pastor; Roy Demarest, Tampa, Florida, pastor; Lambert Greer, Louisville, Kentucky, pastor; Randy Kobernat, Kingsport, Tennessee, and Norton, Virginia, pastor.

Ken Mattson, Tallahassee, Florida, and Moultrie, Georgia, pastor; David Mills, Macon and Dublin, Georgia, pastor; and Ray Wooten, Birmingham, Bessemer and Jasper, Alabama, pastor.

In addition, Edwin Schedler, a local church elder in the Kelowna, British Columbia, church, received his 25-year plaque in Kelowna Jan. 10.

Tucson 'richer' through Feast, says journal

In its Fourth Quarter 1992 issue, the trade journal, *Religious Conference Manager*, told how brethren attending the Feast of Tabernacles in Tucson, Arizona, contributed more than \$10,000 and almost 7½ tons of food to the Tucson Community Food Bank.

The "annual meeting made a bigger impact than usual on Tucson this year," the article said, adding that Feastgoers brought \$5 million to the Tucson economy,

but "left the city a richer place in more ways than one."

Steve Buchanan, Tucson Festival coordinator, was quoted: "We thought it would be a good idea to get the congregation to participate and return the hospitality we have been given for the past 20 years."

According to Mark McCulley, Festival Administration manager: "The magazine goes to about 1,000 members and associate members of the Religious Conference Management Association, and to the magazine's advertisers."

"Many of these people are the heads of their particular religious bodies or are the heads of marketing of major convention bureaus—quite an influential group in all. To have the Church put in this type of spotlight is an honor."

Ohio singles weekend

TOLEDO, Ohio—Toledo and Findlay, Ohio, singles invite other singles to a formal dinner-dance March 6 at the French Quarter Holiday Inn in Perrysburg, Ohio.

Advance dinner and dance admission is \$15.50. For further information please call Dan Gore at 1-419-242-6620.



FROM OUR BRETHREN WORLDWIDE

"This has been the best two weeks of my life," said a camper from India.

By Aldo Antolli

NUWARA ELIYA, Sri Lanka—Thirty teens from Sri Lanka and India attended the SEP camp here Dec. 24 to Jan. 8. For the majority of the 20 Indian teens, this was their first time out of India.

Aldo Antolli was a camp counselor at the Sri Lankan SEP.

Because of problems with Sri Lankan immigration, the camp was almost canceled. But the brethren were asked to pray about the situation, and the group was allowed to leave India at the last moment.

The teens were housed in the government's tourist board guest house by a lake. The group took daily bus trips to the institute, where most of the activities took place.

This year's camp activities included volleyball, softball, badminton, cricket, tennis, computers, Christian living and personal leadership classes, dance, aerobics and three field trips.

"I was impressed by the teens' enthusiasm," said Robbie Kendall, an Ambassador student volunteer

and volleyball director from Mountain Home, Arkansas. "Most had never played volleyball before, but they were happy to play together and share something new together."

Early in the camp the group hiked to a waterfall and through tea plantations.

Regular services uncommon

During camp, rest came on the Sabbath, and the group had services at the institute. For most of the Indian teens, this was the first time since the Feast that they had Church services twice in a row.

"I live in a remote part of the country, and only see people for Holy Days," said camper Sachin Nirale from Yavatmal in northern India.

It is not uncommon for the Indian teens and their families to be the only members for hundreds of miles. Loneliness is a common struggle.

After services the campers were treated to ice cream from camp instructors, Ambassador students serving on the Ambassador Foundation project here.

"I was very impressed in the way the Ambassador College students represented the Church and college during camp," said camp director Gary Regazzoli.

Mr. Regazzoli, YOU coordinator for Australia, Asia and the Pacific, attended the camp with his

wife, Susan, and their two children, David and Shannon.

Mr. Regazzoli has helped organize SEPs for 10 years. He mentioned that the campers instinctively exhibited a certain cheer and warmth that tends to be lost in the West.

One day campers and staff left for a trip to World's End, an impressive mountain range with 1,500-foot cliff walls.

Just out of Nuwara Eliya, and on the mountain roads, the bus turned too sharply and hit part of a bridge foundation, jumping about one foot in the air, almost over the side of the bridge.

"There was no logical reason why we didn't go over the edge," said one person on the bus. "My heart still pounds when I think about it, because I know it was a miracle we didn't."

The accident tore the left rear leaf springs from under the bus, causing the entire axle to twist a few degrees.

Shaken but unharmed, the group spent the next three hours on the roadside playing cricket and group games, while the bus was repaired.

The trip was postponed until the next day. On the way, the entire busload of passengers cheered as they safely made it over the bridge.

On arrival at World's End, the group was greeted by drizzle and fog, which lifted just as they arrived at the cliff edges. "It's just amazing," said assistant counselor Siddharth Nagar, "that 1,500 feet below us is a small village, and over in the distance is the sea."

Leadership classes

During Christian living and

personal leadership classes, specifically aimed at the needs of Indian and Sri Lankan campers, teens were encouraged about the best way to lead a Christian life and stand up for what is right without offending people.

They were also taught about budgeting and career development. "I really felt what we taught them was beneficial and tailored to their needs," said instructor Joe D'Costa, pastor of the Madras and southern India churches.

Daniel Zachariah, pastor of the Hyderabad and northern India churches, also taught some classes at SEP.

He commented that many of the Sri Lankans and Indians face trials and pressures from family, friends and school.

He said Indian teens face greater persecution at their schools because schooling is required on the Sabbath. In Sri Lanka there is no school on the weekends.

A final banquet honored campers in the grand ballroom of Nuwara Eliya's elegant 102-year-old Grand Hotel. During the buffet-style meal, awards were given to campers who excelled in activities, service and leadership.

Equipped to share learning

Many campers commented how much of an effect teachers' examples had on them, and how better equipped they felt to go back home to their Church areas and share what they had learned.

"This has been the best two weeks of my life," said Dan Cheri-

son from India. The evening ended with a dance and slide show of the

highlights of SEP. As the campers left the grand ballroom, ministers and staff hugged and shook hands with teary-eyed campers as they boarded their bus back to their dorms. They left for home Jan. 8.

The next SEP in the Indian subcontinent region is not expected for another three years.



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