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MARCH 9, 1993

Venture with Petersburg TV ends with mutual benefits

By Jerry Rehor

ST. PETERSBURG, Russia—After more than two years the Church is ending its successful venture with Petersburg Television and Radio Co. My wife, Tami, and I returned to the United States Feb. 28.

Jerry and Tami Rehor served on the Petersburg Television and Radio Co. project.

The idea for the project came about in June 1990 when representatives from the television and radio company visited Church headquarters in Pasadena and asked the Church to send volunteers to work at the station.

"They wanted our attitude, our optimism, our can-do approach," said Victor Kubik, an assistant director of Church Administration. "We agreed to help them for one year, then extended the project another year. The project has achieved its goals and we leave the television company on very good terms."

Volunteers Cliff and Simone Worthing, Debbie Armstrong and Darlene Reddaway arrived in Leningrad in January 1991.

They were there during the August 1991 coup attempt (except for Miss Reddaway who had returned to the United States earlier), after which Leningrad became St. Petersburg and the Soviet Union became the Commonwealth of Independent States (CIS).

Tami and I arrived in February 1992 to continue the project and train before the others left in May of that year.

From 1990 to 1993, the television company greatly reorganized, paralleling the former

Soviet Union's changes in political structure.

Mutual benefit

As intended, the project has benefited both parties. The television company taught us Russian and gave us a place to live and work so that we could learn about Russian culture.

We taught English and comput-



TAMI AND JERRY REHOR

er skills to their television people, and gave English lessons to people at House of Radio and Europa Plus and to other organizations, some of which were related to the company.

We also helped the company develop advertising and improve program scripting and presentation, and gave them samples of Western programming.

Translations

Six booklets and six Bible correspondence course lessons have been translated into the Russian and Ukrainian language. The first translated booklet is *God's Festivals and Holy Days*.

Seven Russian translators are working for us here and five Ukrainian translators work here

and in Kiev, Ukraine.

Having the translations done in Russia and the Ukraine benefits the Church in two ways. We use the most current word usage, especially important in the Ukraine, where their language is changing to a certain extent as Ukrainian is reinstated as the official language. And, the Church saves money, with translation a fraction of what it is in Germany or the United States.

We have also set up the Russian and Ukrainian translators with an electronic mail system, which will benefit us too if we need translations in the future. The project allowed us to develop a one-on-one relationship with translators and to discuss with them our beliefs.

Also, we have made many contacts and friends here at the television and radio stations, as well as with people at St. Petersburg University, Russian State Meteorological Institute, Procter & Gamble, State Navy Institute, Investissements a l'Est and Irkutsk City Chamber Business. These relationships gave us the opportunity to answer their questions.

PERSONAL FROM

Joseph W. Tkach

Dear Brethren,

Last time I wrote about the need for local congregations to be involved in evangelism, and asked for your input and prayers regarding appropriate and responsible methods of doing that.

I explained that the headquarters role of doing international evangelism through mass media is a vital part of the commission of the Church, but that the entire Body of Christ works best when every part of the Body is directly involved in the work for which it exists—bringing the light of the gospel to those who are yet in darkness.

I mentioned that to accomplish this task, God has given his people spiritual gifts, which we could call talents, skills or abilities. Each person's gifts vary,

according to God's will, and each person serves God by using the particular gifts God has given him or her.

Some of the gifts, Paul tells us, are gifts of administration and spiritual leadership. He mentions apostles, prophets, evangelists, pastors and teachers (Ephesians 4:11).

Their role, he explains, is to "equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (verses 12-13, New Revised Standard Version throughout).

He also mentions other gifts, services and activities that are not limited to the ministry: "There are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of

(See PERSONAL, page 6)

Texas couple demonstrates spirit of service, volunteerism

GLADEWATER, Texas—Members Joe and Karen Campbell are putting Christian values to work in the East Texas community. The Campbells are foster parents who have opened their home to 20

abused and neglected children over the past three years.

"This is exactly the kind of example that I love to see our members set," said Pastor General Joseph W. Tkach. "It is very encouraging to see our members contribute so lovingly to the community."

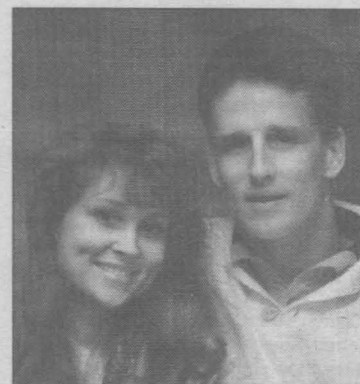
The Campbells are one of about 35 licensed foster-care homes in Gregg County. They became interested through Mr. Campbell's brother-in-law, a policeman who often recounted incidents about children he saw on the streets.

'It's not my problem'

"Some say, 'It's not my problem,' but we believe it is possible to break the child abuse cycle," said Mrs. Campbell. "We are their role models."

To become foster parents, the

Campbells were required to attend a 10-week course, Multiple Approach to Partnership Parenting (MAPP). Many would-be foster



KAREN AND JOE CAMPBELL

parents drop out after the first class.

"They did everything to discourage us, because it is definitely a challenge," said Mr. Campbell, who teaches physical education at Ambassador College.

In 1992 Mrs. Campbell was president of the Gregg County Foster Family Association. This year she works as training and recruitment coordinator, volunteering 10 to 20 hours a week training other foster parents.

She also trained licensed day-care centers, conducted support groups for foster parents, orga-

(See COUPLE, page 3)

Zimbabweans tackle tough times

By Becky Sweet

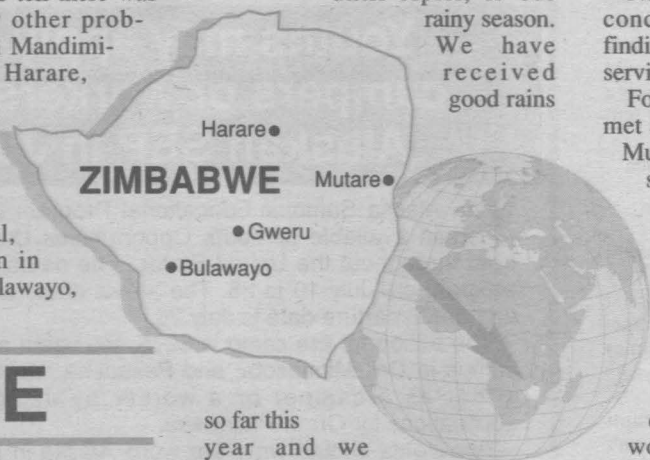
Zimbabwe has just been through its worst drought in a century, food prices are skyrocketing and jobs are hard to find, yet "if you visited the Harare church, you wouldn't be able to tell there was a drought or any other problems," said Aldrin Mandimika, pastor of the Harare, Zimbabwe, church.

Zimbabwe is home to two congregations: Harare, the nation's capital, with 300 brethren in attendance, and Bulawayo,

235 miles southwest of Harare, with a church attendance of 115.

By far, one of their biggest concerns has been the drought, at its worst from 1991 to 1992. "Our summer, from mid-November until April, is our rainy season.

We have received good rains



so far this year and we hope it continues," Mr. Mandimika said.

"Although the situation seems to have improved, we still need brethren to continue praying about that. It's going to take a lot more rain to normalize the situation down here."

With the drought came shortages of food, inflation and lost jobs. Staples such as corn, wheat

and beef have had to be imported from the United States and European Community, further escalating prices.

Sabbath meetings cut short

Next to the drought, the biggest concern for Harare brethren is finding a suitable hall for Sabbath services.

For 14 years the Harare church met at the Zimbabwe College of Music's auditorium for Sabbath services. Last June the college decided to expand their weekend program, requiring the Harare church to find another place to meet.

"It's not easy for a congregation our size to find a hall where we can all meet together," Mr. Mandimika said. "The alternative would be to have an a.m. and p.m. service, but most halls do not want to give us their facilities for an entire day, especially when they can make a lot more money renting their hall out for weddings and parties."

Last August the Harare church could not meet at all because they didn't have a hall. A few months later they found a cinema

(See ZIMBABWE, page 4)

INSIDE

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Dare to care and become vulnerable . . 5

Courageous Czech leads through words

BOREHAMWOOD, England—“In the beginning was the Word”; so it states [in] one of the most important books known to us. What is meant in that book is that the Word of God is the source of all creation.”

This is how Vaclav Havel began his acceptance speech for a peace prize awarded him in Germany in October 1989, before the peaceful Velvet Revolu-



VACLAV HAVEL

tion in Czechoslovakia that brought him to political prominence.

It is highly unusual for any political leader (particularly in secular Europe) to begin a speech in such a manner.

European Diary

By John Ross Schroeder

Vaclav Havel was born in the Czech Republic (formerly Czechoslovakia) in 1936. He is, in addition to holding office, one of Eastern Europe's most brilliant

nine months in 1989.

Yet, both as prisoner and president, Mr. Havel has used words to inspire higher morality.

From prisoner to president

Paradoxically, the revolution in Czechoslovakia propelled Mr. Havel from lowly prisoner directly into the presidency.

In his book *Summer Meditations* he recalls his feelings about that event: “When the idea first came up that I let my name stand for President of Czechoslovakia, it seemed like an absurd joke....”

“Slightly less than a month after this shocking proposal was put to me, I was unanimously elected President of my country.”

Yet in two years Mr. Havel witnessed the breakup of his beloved country into two separate states: the Czech Republic and Slovakia.

“From Havel, we learn that the true heroes of our time are those who stay the course”—Bruce Chatwin, author.

essayists and playwrights.

His plays were often allegories that showed the moral weakness of the former government, and, in 1979—after years of harassment, detentions and surveillance by the communist regime in Czechoslovakia—he was imprisoned for four years. He was sentenced to a further

We also believe that our pastor general is the man God is using in effecting changes within the Church. God believes in sound leadership.

Therefore, whenever a change is effected by Mr. Tkach, we consider it to be very serious. We are pleased to know that the pastor general employs others to assist him in making tough decisions.

We have learned that we must always change if the change will draw us closer to God. We believe that as long as we are human beings, we have to keep on changing—both physically and spiritually.

Physically, it is evident that we keep on changing—this is despite the fact that we like it or not. Only God Almighty does not change. He is perfect in every respect.

We are careful not to resist change—no matter how insignificant it may appear to us.

Jani and Victoria Simulambo
Mhlume, Swaziland

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.

Weights lifted off shoulders

This is a long overdue letter, Mr. Tkach, but I just want to send you thanks for your leadership. You are daily in my prayers. I ask God to protect you and pour out his Spirit upon you so you can direct the Church in the way he desires.

I pray for wisdom, understanding, knowledge and insight for you plus I pray that there will be unity and a team spirit at headquarters.

Your Feast sermon, the follow-up articles in your “Personal” in the *WN* and your letter dated Nov. 24 have been so encouraging and uplifting to me. It is as though weights have been lifted off my shoulders.

It is good to have a better understanding of Matthew 22:37-40 of loving both God and mankind. I couldn't understand the connection between the two verses because we did tend to avoid the world in general.

To top it off, my husband left the Church almost eight years ago. I had a tough time learning how to love and obey God and love my husband at the same time.

Our whole family hurt so much. My husband was severely depressed and the children and I were lost as to how to help him and ourselves. I asked God to help me be a peacemaker as mentioned in James 3:17-18 because I never understood how to really love but I knew I had to.

The outcome has been very positive. We both have matured in our love for each other and God has blessed our marriage with peace and contentment.

What your sermon did for me was bring me an excitement and a contentment I have never experienced before. I know that God's ways work.

You are teaching us to be Christians, to think like Christ in everything we do. I am excited and encouraged with the growth that will happen in the Church.

Many thanks to you and to the entire ministry. I really appreciate our local ministers. They are very loving and gentle with us and very dedicated to God's truth.

☆☆☆ Manitoba

How we cope with change

My wife and I have been members of

the Worldwide Church of God since 1984. We are far from being referred to as veterans of the Church, but we have witnessed many changes already and we have coped.

There are varied reasons why we manage to cope with the changes. We have come to strongly believe that the Holy Bible is indeed God Almighty speaking to mankind via our Lord Jesus Christ. This has been the case since our parents Adam and Eve.

As we study the Holy Bible, we see that God has commanded man to make one out of two choices. This is tough.

The two choices are: 1) change in order to become like God in character; 2) don't change, resist change, instead become like Satan the devil.

“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.

Rising out of desolation

If it were not for *The Plain Truth* that I've gotten these many years, I wouldn't be here writing this letter.

For over 20 years I've prayed for my daughter who was a heroin addict. Though she is in prison now, she has been off drugs for 11 months. God has answered my prayers, not my way but his way.

I am a caregiver for my mother who is 83 and has a bad heart. Now the doctor has told me she has cancer in her lung. I pray for her because she lacks faith, and not for her illness.

I pray for my grandson whom I had raised since an infant because I suspect he is taking drugs. Every night for so many years of ups and downs, I have prayed.

The *PT* is my life preserver. When I was floundering in a sea of self-pity, reading it lifted my faith out of the dark waters of desolation.

Franklin Park, Illinois

☆☆☆

Great learning tool

I wanted to write and tell you that your article in the February *Plain Truth* on “Without Consent” was a great learning tool for me. I have read the article twice now.

I found it to be a very helpful article, since my mother was raped. I could never understand why or how she feels. I have shared the article with my mother.

Jennie Achtemichuk wrote this article with great compassion. She explains in great detail how to help survivors of rape.

I found the Bible verses to be a big help in understanding how God would want us to handle those feelings both the victim and family or friends would have toward the violator. Again, it was a great learning tool for me, and I will always cherish this article.

Warren, Pennsylvania

☆☆☆

“Don't wait like I did”

I read your article “Without Consent: How to Help Survivors of Rape,” by Jennie Achtemichuk. It was a great article. It taught me a lot about rape, because I have been raped five times since I was little. Now I am 17 years old.

I always thought it was my fault because I got raped. But I know it wasn't my fault. I think people who rape women and men are very sick and they need help.

It is hard for women out here in this world today because you have to be safe and protective over yourself.

If you have been raped, talk to someone about it. Don't wait to tell later. You need to tell as soon as possible. Don't wait like I did. I'm a friend telling a friend. Get help.

North Carolina

This was considered inevitable by most commentators because of the two primary ethnic groups—10 million Czechs and five million Slovaks.

Solid moral stability

President Havel believes that the change taking place in Eastern Europe must be firmly grounded in solid moral stability.

In *Summer Meditations* he writes: “It is my responsibility to stress the significance of moral values and standards in all spheres of social life ... to explain that if we don't cultivate what I call ‘higher responsibility,’ things will turn out very badly for our country.”

Such a call for higher values is vital. There has been an explosion of social vice in Eastern Europe.

When revolution removed the communist blanket, then ethnic hatred, politicking, pornography, unadulterated ambition and robbery emerged out of the national woodwork.

Yet Mr. Havel stood his ground: “Some say I'm a naive dreamer, who is trying always to

combine the incompatible; politics and morality. I know this very well; I've heard it all my life.”

He continues: “It is simply not true that politicians must lie or intrigue.”

Havel and the Word

While president, he broadcast to the country no less than 99 times, and besides numerous speeches and television appearances, he wrote a book clearly setting out a moral view of the world.

His aim to inspire higher values is an honorable cause. As Proverbs 16:23 says: “A wise man's heart guides his mouth, and his lips promote instruction.”

We conclude with the final words in his remarkable speech of October 1989.

“Responsibility for and toward words is a task which is intrinsically ethical. As such, however, it is situated beyond the horizon of the visible world, in that realm wherein dwells the Word that was in the beginning and is not the word of man.”

What Mr. Havel is saying is that the source of morality lies not in the realm of human beings, but in the realm of the spirit.

Members help conserve British hedgerows

Volunteer work is a valuable contribution to Britain's countryside

DUNSTABLE, England—Members and families here are taking part in countryside conservation work.

Brethren meet once a month with other volunteers from the Chiltern Society, a nonprofit conservation organization in the region, to work on projects to improve the environment.

The group has already worked on clearing footpaths, cleaning up ponds and hedge laying.

Julie Wilson, organizer of the group, works with area parish councils and countryside conservation organizations to arrange the activities.

“We care about the Chiltern chalklands area in which we live and found that helping the Chiltern Society was an ideal way of doing our part in maintaining the appearance of our

local environment,” said Bill Mudford, a church volunteer.

Brethren participated in a mammoth hedge-laying project in January in the village of Kensworth, Bedfordshire.

Fifty-five volunteers worked on preserving the ancient hedgerow.

The event was well publicized, Radio Bedfordshire giving coverage in advance, and television cameras were there.

Members of the Dunstable YOU group joined brethren to plant hedges on a Sunday morning in February. The group of 20 planted about 300 meters (about 330 yards) of hedge plants in two hours.

The plants—hawthorn, blackthorn, wild rose and maple—take about two years to grow into hedges.

Since 25 percent of Britain's hedgerows were destroyed after World War II, such work is a valuable contribution to Britain's countryside. The British government has encouraged farmers and landowners to restore hedges to their land.

Youths may apply as campers or workers for Alaskan SEP in July

The Alaska Summer Educational Program (SEP) is once again available to Youth Opportunities United members from throughout the United States. The dates for this year's program are July 10 to 25. The arrival dates are July 8 or 9, and the departure date is July 26.

The tuition for the camp is \$275, the same as for the SEP camps in Orr, Minnesota, and Pasadena. Youths may apply either as a camper or a worker by using one of the applications for Orr or Pasadena.

Applicants should write the word *Alaska* in bold letters at the top of the application and submit it to their pastor for his approval. Applicants will be notified of acceptance or denial as soon as the applications can be processed.

Since air travel to Alaska is heavily booked during the summer months, you may wish to go ahead and make refundable reservations as soon as you have completed the application.

If you are not accepted, there will be plenty of time to cancel your reservations.

Jordan basketball team tours Los Angeles, plays YOU teams

Ambassador Foundation International in Pasadena was host to the Amman, Jordan, Baccalaureate School (ABS) boys basketball team Dec. 24 to Jan. 5.

The ABS, a new center added to the Jordan project this year, is an international baccalaureate school designed for students to complete their standard high-school-level course work at the end of the 10th grade.

The Jordanian and international students then matriculate into the international baccalaureate program (IB), which is set up at the collegiate level to give students a

head start in university course work.

Two Ambassador College alumni, Ryan Fuessel from Pensacola, Florida, and Mike Smith from Phenix City, Alabama, are spending this academic year as volunteers in the Jordan school's physical education department.

They teach progressive physical education to students in grades 2 through 11, and coach the varsity and middle school girls and boys basketball, volleyball and track teams.

The ABS team, which spent 12 days touring Pasadena and Los

Angeles, included Imad Thatha, physical education director, and 10 players from the ABS basketball team.

The team played against the Pasadena West A.M. and P.M. YOU teams and the Imperial High School basketball team. In addition, the team visited Disneyland and Universal Studios, and attended a Los Angeles Lakers basketball game and the Rose Parade. The high point of the trip for them was shopping at the malls.

The Foundation makes possible such experiences, which for the team will be lifetime memories.

Good triumphs, villain undone in YOU-produced melodrama

Ballad of Gopher Gap lets Texas teens get into the act before packed houses

BIG SANDY—"It's melodrama. It's the type of play in which good triumphs over evil, the guy gets the girl and the villain gets undone," said Danny Smith, associate professor of English at Ambassador College, referring to the play, *The Ballad of Gopher Gap*.

Big Sandy YOU members pro-

duced the play for area brethren with two performances, Feb. 6 and 7.

Eleven cast members and 19 support personnel made their acting debut to packed audiences both nights.

Several months earlier Dr. Smith, director of the play, met with parents and YOU members to discuss the possibility of putting on a play.

He suggested three plays to the group, while stressing the importance of hard work and commitment necessary to put such a program together.

The youths chose the Western melodrama, largely because it featured audience participation.

Rehearsals got under way in

mid-November, while parents began helping YOU members with developing the program, constructing props, stage setup, costumes and lighting.

Member Annie Potter, owner and founder of Annie's Attic Inc., made her company's auditorium available to the cast for weekly rehearsals and performances.

Cindy McLendon, a cast mother, commented on the positive effect the production had on all age levels.

"With each rehearsal, enthusiasm and commitment increased, and friendships were strengthened among all the teens. It was a growing experience for everyone, and nonathletic teens were given an opportunity to really shine."

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Barbados church marks 25th

By Rhonda Payne and Carlos Harding

BRIDGETOWN, Barbados—The Barbados church celebrated its 25th anniversary with a series of activities the weekend of Feb. 6 and 7.

Rhonda Payne and Carlos Harding are members who attend the Bridgetown church.

Joining with pastor Victor Simpson, his wife, Grace, and the Bridgetown congregation for the celebrations were evangelist Colin Adair, regional director; Stan Bass, first pastor of the church,

and his wife, Millie; Edward Straughan, St. Lucia pastor, and his wife, Esther. Mr. Straughan was the first person baptized here in 1965.

Messages were read from ministers Arnold Hampton and Lincoln Jailal, who formerly served here.

At Sabbath services Mr. Adair presented commemorative plaques to several people in recognition of 25 years of service to the Bridgetown church: Mr. and Mrs. Bass, Ezekiel and Natalie Mayers, Joseph Ashby, Alwin Moseley and Aldin Sealy.

A group of members who were

present at the first service performed special Sabbath music.

In his sermon Mr. Bass reminisced about the events leading up to the founding of the church Feb. 3, 1968, by Herbert W. Armstrong and encouraged brethren to continue, in spite of trials, to endure to the end. After the Sabbath a dinner and dance took place at the Hilton Hotel.

A church band provided some of the music. Cuthbert and Eslin Williams, who were present at the first service, cut an anniversary cake. The celebrations climaxed with a pageant of song, dance and modeling.

Couple

(Continued from page 1)

nized fund-raisers and lectured at community societies.

She has been asked to speak at Lions, Rotary and Kiwanis clubs about child abuse and the community's continual need for foster homes. She has also organized two statewide conferences for promoting community awareness of difficulties facing both foster children and parents.

Beyond duty's call

Although the state provides modest funding for each child in their care, the Campbells have contributed much of their own money feeding and clothing the children.

They bought a van out of their savings to assist them, are providing orthodontic work for two children and will pay for one child's education by correspondence, so

she can skip a grade to catch up with others her age.

They regularly take the children on family outings, to amusement parks and movies, and summer vacations, all out of their own money.

They were nominated for the 1991 Foster Family of the Year Award in Texas. Because of her example, Mrs. Campbell was invited to serve on the regional advisory board to VISTA (Volunteers in Service to America), a branch of the Peace Corps whose purpose is to eliminate poverty and poverty-related problems. She advises VISTA volunteers on how they can best serve the community.

Family benefits

Mrs. Campbell believes fostering has been good for their own two daughters—Micah, 6, and Daryn, 3. "It has helped them become more compassionate and sensitive to the fact that other kids

Foundation vice president visits Jordan projects

Joseph W. Locke, vice president of Ambassador Foundation International, and his assistant, Daniel Vander Poel, visited Ambassador Foundation's projects in Amman, Jordan, in January. They met with Queen Noor and worked on Feast arrangements.

Fifteen Ambassador College students work at five centers, helping teach disabled children. Mr. Locke traveled with the Ambassador student volunteers in Syria during their winter break.

At the same time, U.S., French and British planes were bombing targets in Iraq, but this created no difficulties for the group, nor for the projects in Jordan.

Mr. Locke was host at a dinner for the heads of the various schools where the Ambassador students work. Most of them had not previously met each other.

Prince Ra'ad and Princess Majda were hosts for a lunch at their home in honor of Mr. Locke and the Foundation. They asked that Mr. Locke relay to Mr. Tkach their appreciation for the continual support of the Foundation and Church over the past 10 years, especially during the Gulf War.

The Foundation was the only American organization to continue to aid the centers during the Gulf War.

Ambassador students selected as volunteers for overseas projects

Thirty Ambassador College students will serve on projects sponsored by the Ambassador Foundation in Jordan, Sri Lanka and Thailand during 1993 and 1994, announced Joseph Locke, vice president of Ambassador Foundation International.

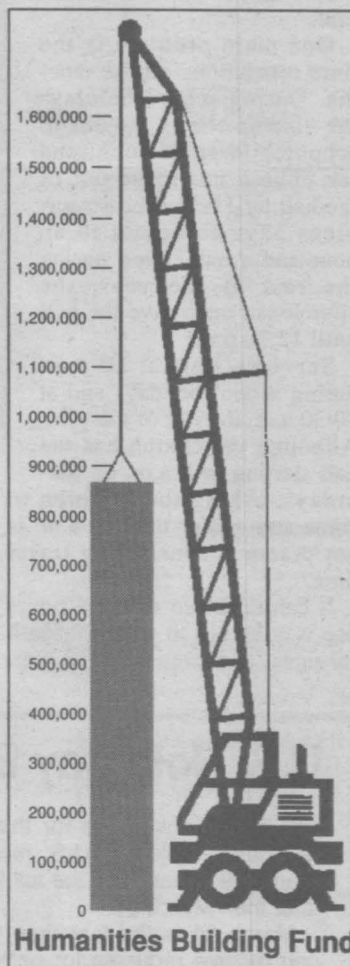
Jordan: Scott Bacher, Mark Friesen, Brian McBride, Kelly Reagan, Thad Roemer, Jason Yeats, Sam Burnett, Daren Clayton, Jill Blakeman, Deborah Harris, Kimberly Hemsley, Joanne Hutchison, Melanie Mayer, Brenda Szymkowiak, Shari Miller and Desiree Roland.

Sri Lanka: Patrick Bryant, Christopher Burton, Steve Hunter, Alaric Kurzawa, Nerissa LeBlanc, Trisha Kaleho, Amy Nelson and Yolanda Weatherspoon.

Thailand: Kenneth Danes, David Dickinson, Brad Marshall, Shelly Coffman, Sandra Feltracco and Carmen Rabey.

Feast Update

The sites in Bermuda; Italy; Malta; Caloundra, Australia; and Llandudno, Wales; are closed, and no further applications can be accepted.



STILL CLIMBING—As of February 28, individuals and church areas have donated \$864,296.47 to the building fund.

College news, events and updates

Outreach light shines

Kenneth Goodrow and Kelly Patmor represented Outreach, the student community service organization, at a meeting of the East Texas Literacy Council (ETLC) in Longview, Texas, Feb. 18.

Nan Moore, executive director of the Tyler Literacy Council, suggested Outreach be presented to other colleges as a model for organizing service efforts.

Mindy Beavers, ETLC tutoring coordinator, said Ambassador students should "present Outreach at national conventions for literacy and community service" and emphasized the importance of "the service-oriented value system you operate by in Outreach and at Ambassador College."

She complimented the quality of Outreach volunteers, contrasted with the volunteer "burnout" in other literacy programs.

Job fair provides contacts

Feb. 23 about 250 students attended the college's job fair, which offered a wide variety of career contacts and information.

College President Donald Ward emphasized to prospective employers the high quality of Ambassador students. He outlined six characteristics that make them valuable employees: computer literacy, communication skills, leadership skills, true values, sound physical health and character.

Students said they were generally pleased with the variety and quality of companies at the fair and the chance to find job possibilities they had not considered.

One marketing representative said of the students: "I think the

intelligence, the way they handle themselves, their communication, demeanor and personal presentation is a cut above a university of any size. An impressive group."

Speech and Mass Communications combine

The Mass Communications and Speech Communication departments were combined to form a new academic unit, the Communication Department, chaired by Dennis Robertson.

"The consolidation of these two important departments will strengthen our overall communication program by combining resources, sharing goals and capitalizing on the talents of a unified communications faculty," said President Donald Ward.

Mr. Robertson added: "Our goal is to develop and enhance the students' thinking, writing and speaking abilities and to prepare them to excel as professional communicators in whatever field they wish to enter."

The department will have four areas of academic emphasis: journalism, public relations, radio and television, and speech.

Gary Shaffer, former Speech Communication Department chair, who will continue to teach, was appointed general manager of Ambassador College Radio, a project the college hopes will lead to an on-air, community-service FM radio station in two or three years.

Faculty milestones

Howard Baker, associate professor of business administration, received a Ph.D. in business administration Dec. 19 from the

University of Texas at Arlington.

Gary Antion, director of counseling services, Edward Mauzey, counselor, and Stanley Murphy, director of residence life, received the licensed marriage and family therapist certification from the Texas State Board of Examiners of Marriage and Family Therapists in December.

William Johnson, dean of faculty, and his wife, A.B. Johnson, professor of home economics, traveled to Austin, Texas, in January to present a paper on work culture at the annual conference of the Southwest Education Research Association.

The Western States Bar Conference, Carmel, California, accepted a paper on the assessment of fundamental skills for lawyers coauthored by Dr. Johnson and Billy E. Askins. Dr. Askins, former dean of Texas Tech University and a former member of Ronald Reagan's presidential transition team, presented the paper at the conference in February.

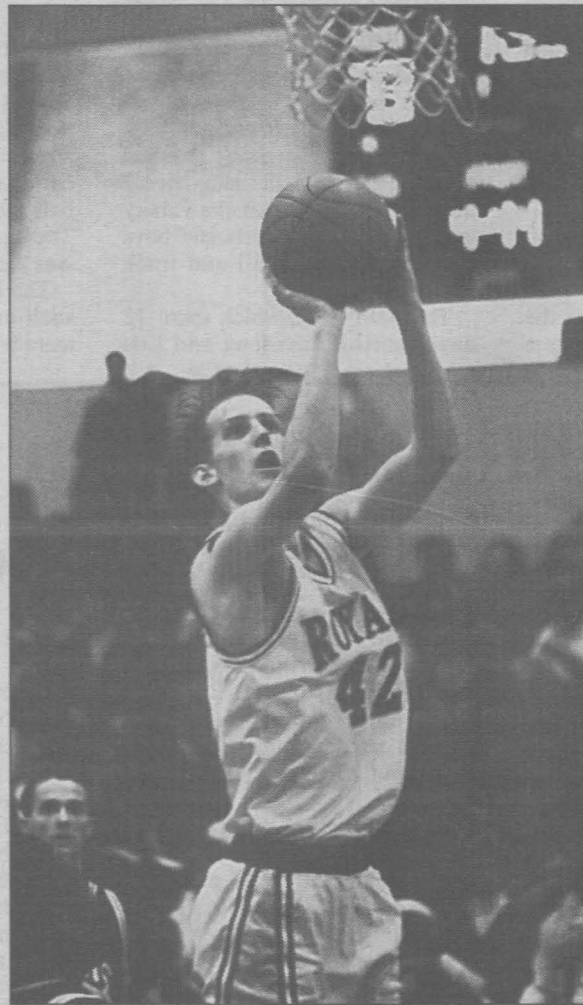
Sports update

In men's basketball, the Royals ended the season with 16 wins and 14 losses.

A number of school records were set: junior Randy Pack of Pleasantville, New York, set the single-game scoring

record with 42 points against East Texas Baptist Feb. 8; freshman Jeff Servidio of Baltimore, Maryland, had 136 assists for the season; and junior Shawn Peterson of Central Square, New York, had 52 steals.

In the national NAIA Division II



RECORD SETTER—Junior Randy Pack set an Ambassador record by scoring 42 points in the Royals' 126-99 win over East Texas Baptist Feb. 8. [Photo by Audrey Walden]

rankings released Feb. 22, senior Amman Thomas of St. Petersburg, Florida, was sixth in the nation in shooting percentage, at 66.5. He finished with a percentage of 65.8, also a new school record.

As a team, the Royals were tied for 13th in the nation in shooting percentage, at 50.9. In a vote of the 13 coaches in District 8, Pack was named to the All-District first team, Peterson was named to the second team and Thomas received honorable mention.

In women's basketball, the Lady Royals ended their season with a record of 8 wins, 15 losses. Cheryl Smith, a sophomore from Calhoun City, Mississippi, was the team's leading scorer, with an average of 19.5 points per game (ranked 20th in the nation as of Feb. 22). Smith also averaged 8.0 rebounds per game.

The men's volleyball team traveled to Colorado Springs, Colorado, to play in the Presidents' Day Tournament at the Air Force Academy.

The Royals received a plaque after winning five of eight matches to finish third in the tournament. The team won three more matches on the road before losing a close match in their home opener Feb. 27 against Baylor.

March 1 the Royals played against four other teams to win the Texas NAIA Invitational Tournament in Big Sandy. That brought the team record to 15 wins and five losses.

Zimbabwe hardships

(Continued from page 1) conveniently located for brethren.

The search is still on, however, for a more suitable hall. "We have to provide extra lighting on our own at the cinema so brethren can have enough light to read their Bibles," Mr. Mandimika said.

One main problem is the time restrictions on the cinema. During school holidays the cinema shows movies to schoolchildren at noon, and the church has to be out of the hall by 11:30 a.m., so services have to be cut to an hour and a half. Even during the rest of the year, the church can only have the hall until 12:30 p.m.

Services start at 10 a.m. during school holidays and at 10:30 a.m. the rest of the year. Although the church has the hall starting at 8 a.m. on Saturdays, asking the brethren to come any earlier than 10 a.m. is not practical considering travel time.

It can take two or three hours one way by bus to get to Sabbath services, and even with 10 a.m.

services, most brethren have to get up by 5 or 6 a.m. to be there on time.

Few brethren can afford cars, and most rely on public trans-



ELINAH AND ALDRIN MANDIMIKA

portation to get around.

"You have to wait in line a long time to get on a bus. When a bus does come, it may fill up and you're still left standing outside. Another bus may come and you still won't be able to

get on," Mr. Mandimika said.

Dad and 'Little Dad'

Amidst these difficulties, strong family relationships are a big blessing, Mr. Mandimika said, with little distinction between extended and immediate family members, as in the Western world. Family is family, period.

"In our culture, the word 'cousin' does not exist. We refer to our cousins as brothers and sisters, because that's how close we are.

"Likewise, your father's brother is not your 'uncle,' he's as good as your Dad. There's a word meaning 'little Dad,' in the sense you have other dads on a lower level, but they are still your dads," he said.

"Even people from the village I come from, nonrelatives, refer to me as their brother," said Mr. Mandimika.

When problems arise, the family is there for support. "If a person loses his job, his relatives will do whatever they can to help out. They will offer him a place to stay, clothe him, feed him.

"They may be poor, they may not have enough food to feed their own families. But whatever food they have, they'll share it, and they'll find a way to make things last."

The family intervenes in other situations, too. "If I had a disagreement with my wife, I would go maybe to my wife's aunt, explain to her what happened and the family would try to help me resolve the situation."

Mr. Mandimika added: "We are a united church in Zimbabwe. Relationships among members are good and people fellowship a lot with each other. Times may be tough economically, but brethren are making the most of a less-than-ideal situation."

Immigrant Visa Lottery

It is the Church's policy to aid Church members with legal problems, as an act of love, whenever practical to do so. We would like to help Church members who are natives of the countries listed below and who would like to become permanent residents of the United States.

The Department of State occasionally will conduct an immigration lottery and grant 40,000 immigrant visas to applicants whose names are drawn by random selection. Natives from the following countries can participate in the immigration lottery:

ALBANIA	FRANCE	LATVIA	SLOVAKIA
ALGERIA	GERMANY	LIECHTENSTEIN	SWEDEN
ARGENTINA	GIBRALTAR	LITHUANIA	SWITZERLAND
AUSTRIA	GREAT BRITAIN	LUXEMBOURG	TUNISIA
BELGIUM	GUADELOUPE	MONACO	
BERMUDA	HUNGARY	NETHERLANDS	
CANADA	ICELAND	NEW CALEDONIA	
CZECH REP.	INDONESIA	NORTHERN IRELAND	
DENMARK	IRELAND	NORWAY	
ESTONIA	ITALY	POLAND	
FINLAND	JAPAN	SAN MARINO	

If you would like to participate in the lottery, it is extremely important that you do so by filing an application containing the information specifically required. The application period for registration began at midnight Tuesday, March 2, and will end at midnight Wednesday, March 31.

If you want to receive further information in this regard, you may write or call:

1. If you live overseas, the American Consulate in your country.
2. If you live in the United States, the AA-1 Lottery, 1401 Wilson Blvd., No. 300, Arlington, Virginia, 22209. The phone number is 1-202-663-1600.
3. If you cannot receive information from other sources, you may call the Church's Legal Service Department and ask the operator for information on the Immigrant Lottery Program.

U.S. Holy Day Envelopes Mailed

Offering envelopes for the Spring Holy Day season have been mailed to U.S. members. If yours don't arrive by March 29, please call the toll-free number (1-800-423-4444) no later than March 31.

March 31 is the last date that the Mail Processing Center can receive requests for personalized offering envelopes and have them reach you by the first Holy Day, April 6.

Also, please remember that these envelopes are for Holy Day offerings only. Regular donations and requests for literature, should be sent separately.

Big Sandy Memorabilia Sought

In conjunction with its 40th anniversary celebration, the Big Sandy congregation requests your help. If you have photos, film footage or associated memorabilia that could be used in the anniversary program, please send them as soon as possible to 40th Anniversary Photos, Box 866, Big Sandy, Texas, 75755. Please identify all items clearly, so they can be correctly returned.



IRON SHARPENS IRON

You can choose to become vulnerable and dare to care

Turn your life completely over to God. Be wholly dependent upon him and reach out to others. That's how we reflect God's light.

By Ted Johnston

A powerful scene in the movie *Gone With the Wind* occurs with Scarlett O'Hara standing in a field, looking out across her beloved plantation-home Tara.

Feelings of sorrow mixed with anger erupt as she views the terrible devastation left by the Civil War. The once stately family mansion now lies in charred ruins.

Ted Johnston pastors the Grand Junction and Craig, Colorado, churches.

Clearly suffering from the humiliation and deprivation of the war, Scarlett raises her fist toward heaven and vows, "I'll never be hungry again!"

Her words give voice to a principal aspect of human nature—the drive for self-protection. It's the "circle-the-wagons" mentality that says, "I'll never allow myself to be vulnerable again."

Like Scarlett O'Hara we all have our self-protective ways. These make us feel secure and gradually become part of our identity: "Surely every man walketh in a vain shew [image or identity]" (Psalm 39:6, King James Version).

Later, Christ says to us: "The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life" (John 12:25, New International Version throughout).

With these words Christ is saying: "The man who seeks to protect the self will ultimately lose it all. Give up your self-centered ways and follow me—establish a new identity!"

Radical change to give up self

That is a radical change because from the beginning man has sought to control his own destiny. Even in the protective environment of Eden, Adam and Eve sought self-determination.

We're no different. To give up the self runs counter to human nature. It makes us uncomfortable—it makes us feel vulnerable.

But Christ says: "If anyone would come after me, he must deny himself" (Matthew 16:24). To show us how, Christ modeled self-denial every day of his human life. He showed us what it means to choose to be vulnerable.

It began when "the Word became flesh and made his dwelling among us" (John 1:14). Christ humbled himself, willingly laid aside his prerogatives of

divinity and took the form of a man (Philippians 2:6-8).

Jesus continuously rejected any thoughts of self-protectiveness. When Lazarus died, for example, Jesus went to visit his close friend's tomb, prepared to bring Lazarus back to life.

But when he saw the deep sorrow of the mourners, it says simply, but powerfully, "Jesus wept" (John 11:35). In this there was no preserving of a self-image. Christ simply and openly expressed genuine caring for others.

Christ's vulnerability was also expressed in his commitment to forsake any personal agenda to embrace God's.

"I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does" (John 5:19).

Christ calls on us to do the same. He asks us to forsake our own self-serving ways, and walk in his light.

"Who among you fears the Lord and obeys the word of his servant? Let him who walks in the dark, who has no light, trust in the name of the Lord and rely on his God. But now, all you who light [your own] fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from my hand: You will lie down in torment" (Isaiah 50:10-11).

Lighting our own fires

To light our own fire is a metaphor for rejecting God and protecting the self. It's like waking up in the middle of the night in a strange motel room.

The placement of furniture is unfamiliar—we're disoriented and therefore uncomfortable. So how do we cope? We switch on a light—perhaps we keep the bathroom light on all night.

We often cope with the emotional disorientation and discomfort of life in a similar way. We don't like pain, and to protect ourselves we build our own fires—we revert to the old familiar, self-protecting ways of acting and thinking.

But if they make us feel temporarily secure, it won't last—we'll eventually "lie down in torment."

God calls on us to extinguish our own fires and choose to walk in his light—the way of self-denial. To do so requires we take risks, including the risk of being hurt when we actively love others.

God's way is not easy (Matthew 7:14)—particularly for those who have been hurt badly in the past. For some, protecting and relying on the self appeared to be the only way to survive in a world full of terrible sin and depravity.

But Christ says, in effect: "I'll teach you a better way. I'll give you the courage to care and be there with you as you reach out to others."

Do we realize how much we need this help? Let's take a good look at our human relationships. Are they shallow and few? Rather than being devoted to loving others, are we giving our energy to self-protection, vowing never to be hurt or betrayed again? If so, we need God's help to change.

Walking in God's light means taking risks to love others. It means daring to care.

And we'll keep on caring knowing that sometimes we'll get hurt—at times we'll join Christ in suffering to serve. But we'll refuse to retreat into self-protectiveness.

If we hold back, we continue to cower in the light of our own fires. We're still defensive and

standoffish—dependent on ourselves rather than dependent on God. We're reaching into ourselves rather than reaching out to others.

What do you believe?

Christ wants to transform us. And our response to his work in us is a matter of faith that involves answering these questions: Do we believe God as a loving Father is committed to our deepest well-being?

Do we believe that he has the right to use everything that we are for whatever purposes he sees best?

Do we believe that surrendering our will and life entirely to him will bring us the deepest joy and fulfillment we can know?

If we really believe that the answers are yes, then we will turn from our self-sufficient ways of thinking and acting.

To change in this way will be humbling and painful, but we must change because not relying on God, not opening ourselves up in service to others, is idolatry.

Idolatry is thinking or acting in any way that looks to another source but God for security and protection. Said another way, idolatry is bearing any image but God's, including our own self-image.

"God created man in his own image" says Genesis 1:27. We are to be God's "image-bearers," which means we are to be like Christ "who is the image of God" (2 Corinthians 4:4).

We find real security only in a dependent relationship with Christ.

"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5).

From this base of dependency, God enables us to tear down our self-protective defenses. He helps us become vulnerable as we reach out to others.

Choose to be vulnerable. Turn your life completely over to God. Be wholly dependent upon him and reach out to others. That's how we reflect God's light.

Bite your tongue

By Clayton Steep

"Bite your tongue!" You've heard that expression before. It means "Be careful what you are about to say!" In fact, it leans toward "Don't say anything at all!"

Personally, I understand that saying better now. Oh, I can't claim I had any lofty motive for biting my tongue. It just happened. I mean, in a moment of inattention, I really chomped down hard on it. So hard that a couple of stitches were required to close the wound.

It has been—and still is—a sore experience. Not without value, however, for it has proved a point. It has demonstrated that a partially immobilized tongue allows one to say what needs to be said, to be friendly, to carry on business. But it is just not worth the price in human suffering (in this case mine) to move the tongue unnecessarily to say something foolish.

When you think about it though, we should be reluctant to say anything foolish or valueless. After all, Jesus did tell us to weigh our words carefully. He said: "But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Matthew 12:36-37).

Careless words. We've all uttered them and regretted them. A current television commercial comes to mind. It shows a young couple, who have just met, walking together and enjoying a conversation at a picnic or barbecue.

Suddenly he says: "Oh, oh. Here comes my obnoxious boss." The individual referred to comes over and gives the young lady a hug as she exclaims, "Hi Daddy!"

The young man is speechless and embarrassed. What can he say now? The relationship is nipped in the bud.

Jesus' example

Jesus realized the importance of controlling the tongue. It was he who created the tongue in the first place. When you look at what he himself said, as recorded in the Scriptures, you find a perfect, balanced example of how to properly use the gift of being able to talk.

His speech had warmth, outgoing concern, even appropriate humor. But you will find no wasted words in what he said. Every word was worth the effort it took to pronounce it.

Jesus' control over his tongue was perfect, as it had to be for him to function as the Word of God.

What Jesus said reflected precisely the will and thought of his Father.

Jesus' tongue was one of the smaller members of his body. Yet just think of what has been accomplished by the words it produced! The movement of the powers and elements of the entire universe was directed by the words Jesus, as Creator, uttered. And other statements he made have changed and will change history.

Word power

We all have power in our tongues—power to build up or to tear down. As Proverbs 18:21 says, "The tongue has the power of life and death."

This scripture may make you think of the absolute rulers of history whose mere word determined whether subjects lived or died. But the principle is not limited to such a literal application.

The way we talk about someone or something—just a few words—can kill another person's enthusiasm and create a negative impression that may never entirely disappear.

Our speech should be "only what is helpful for building others up according to their needs, that it may benefit those who listen" (Ephesians 4:29). Unfortunately what we say often has the opposite effect. It tears down. It destroys reputations, confidence, faith, hope, joy.

Part of the problem is the ease with which we blurt out—without thinking—whatever comes to mind. Many scriptures show we should be watchful about what we say. And sometimes we ought to say nothing at all.

In other words, we need to "bite our tongues" much more often than we do. And the best time to do so is before, not after: ● shading the truth (Ephesians 4:25; Psalm 120:2); ● grumbling (Jude 16); ● uttering insults or words that tear down (1 Peter 3:9-10); ● passing on gossip (Titus 3:2); ● resorting to flattery (Psalm 12:3); ● boasting (2 Timothy 3:2); ● saying anything off-color (Ephesians 4:29, 31); ● jesting foolishly (Ephesians 5:4).

Such uses of the tongue are destructive. They represent the misuse of a power—the power of the tongue. "The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness" (Proverbs 15:2, New King James Version).

My tongue hurts a lot less today than it did yesterday. By tomorrow I may even be able to eat something more solid than applesauce and yogurt. I definitely plan to avoid ever again biting my tongue literally. I do plan, however, to bite it figuratively. And often!



PERSONAL

(Continued from page 1)

them in everyone" (1 Corinthians 12:4-6). Paul points out that there is diversity in these gifts, services and activities, and that God is the power behind them all.

Next, he tells us the purpose of these gifts, services and activities: "To each is given the manifestation of the Spirit for the common good" (verse 7).

God does not give us the ability to serve him so that we can be important or special or have our own separate work from the Body. He gives us, through the Spirit, the ability to serve him for the common good.

Ephesians 4:16 tells us that when each part of the Body is working properly, it "promotes the body's growth in building itself up in love."

Paul gives examples of the gifts, services and activities (1 Corinthians 12:8-10), but we must not think he is trying to list everything. He mentions the utterance of wisdom, the utterance of knowledge, faith, gifts of healing, working of miracles, discernment of spirits, various kinds of tongues and the interpretation of tongues.

Some of these we have not experienced, and others we have. But the point is, God is the one who gives gifts, and the gifts are given for the common good so that the Body might be built up. Some of these gifts are for the ministry, and others are not limited to the ministry.

Paul then explains: "All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (verses 11-12).

In other words, whatever abilities and talents we have, and they vary with each of us, are given to us by the Spirit for the purpose of doing God's will. And it is God's will that we serve him as his holy priesthood offering up spiritual sacrifices (1 Peter 2:5) as witnesses of Jesus Christ (Luke 24:44-48).

Bringing the gospel

With this in mind, what do we mean by evangelism in our local churches? Evangelism is the bringing of the gospel, or good news. There are two major ways our local congregations can be involved in evangelizing.

One is through programs arranged by the pastor to address some need in the community. An obvious example would be a Bible-study series focusing on some issue of importance to people, such as marriage and family relationships, friendships, financial responsibility, improving your value to your employer, etc.

This would require a good deal of preparation and follow-up, in which members would, according to their time, talents and skills, be able to serve in all the various capacities necessary for a successful program. Headquarters will be providing materials to interested pastors for such presentations.

A second way our local congregations can be involved in evangelism is by all members establishing positive personal relationships with people who

are not in the Church, and by feeling free to invite them to attend a Church function, such as one of the Bible-study series mentioned above, a Church activity or a Church service.

That is why the way we live, as light and as salt, is so important. Jesus said that when people see our good works they will "give glory to your Father in heaven" (Matthew 5:16). But we are doing those good works because Christ lives in us, not because we are somehow "good people."

We are reflecting the light, who is Jesus Christ. We are reflecting the love of God, not our own love. And as we create right relationships with people because Christ lives in us, we can also, at the right time and in the right situation, as God guides us, let them know that they would be welcome to visit our Church.

For example, if a person you know fairly well begins discussing his or her marriage problem with you, you might feel comfortable letting the person know that your pastor is doing a series of seminars on

said, become salt that itself needs salting (Matthew 5:13).

We all have a job to do. Each one has his or her part. Every part is important, and every part varies. And every part works together in love for the upbuilding of the whole Body (Ephesians 4:16).

If we are to be good Christian witnesses, we must *first be good Christians*. That means we must first put on Christ (Romans 13:14). But God calls us into the Body of Christ to do a job for him, to do a work for him.

That means that we must shine to others. It means we have to let God sprinkle us around our communities. And in all things, we must show ourselves to be faithful citizens of the kingdom of God, growing up in Christ and representing God in a mature and responsible way (Ephesians 4:15).

God has provided the ministry in his Church to nurture the people of God, to help equip and prepare his people so that they will be wise and faithful witnesses of Jesus Christ, their lives growing into a pure and undefiled demonstration of the light

guests to the pastor, who should make them feel welcome and appreciated. The Church should be a positive and inviting environment where those God may be calling can feel the warmth and fellowship of the Body of Christ.

In some congregations, this sort of thing, though perhaps to a lesser degree than I am describing here, has been the practice for years. And many of our members have been involved in volunteer and service projects in their communities for years, though they may not have felt entirely free to invite the friends they have made to Church functions.

In other words, the Spirit of God has been at work in the Church in this way all along, but we have not, until now, understood the need for headquarters to encourage and facilitate it.

Some have wondered if they should avoid personal commitment to community service since the congregation will sponsor a program. The answer is definitely no! The Church's programs should serve to enable members to perform good works

serving. (Another aspect is publicly speaking out against sin, but that is a different topic, and one that is primarily a function of Church leadership.) These two are not the same thing, but they are both aspects of being witnesses of Christ, and they work hand in hand.

2) Serving, whether on an individual basis or in a Church-sponsored program, is to be done without expecting anything at all in return—not for reputation, not for recognition and not for an inroad for evangelism. We serve because Jesus Christ lives in us and the love of God flows out from us.

3) Evangelism means bringing the gospel, or good news, and it can be done in many ways. Under the guidance of the local pastor, each member has his or her function in the work of evangelism, according to God's calling and the abilities God has given him or her.

Headquarters uses the mass media to evangelize worldwide. The local ministry organizes and supervises local programs to evangelize through teaching and preaching. Such programs require the coordinated effort of many members of the congregation, each according to his or her skills.

All members are free to invite people they have gotten to know to share some aspect of the Church. This should be done only after they have developed, through a positive Christian example, a positive relationship with a person.

Members should never be pushy or obnoxious, and they should always ask God for wisdom and good judgment before extending an invitation. When a guest is invited, members should arrange to introduce the guest to the pastor.

Not every member has the personality or motivation to evangelize in this way. That does not mean these members aren't being good or faithful witnesses, however.

It just means that God has not given them the talent for knowing how to wisely invite someone to a Church function. God has given them other abilities for building up the Body of Christ, and they should focus on those. Every member has his or her part, and every one is important to the overall success of the work of the Body.

Part of the pastoral function is to help people evaluate where their God-given strengths and weaknesses lie so that they can make the most effective contribution to the work God is doing through the Body of Christ. Headquarters will help pastors to fulfill this function.

Positive response

As I mentioned before, I am asking for everyone to pray that God will lead and direct us as he sees fit. I am greatly encouraged by the positive response from so many that I have already received.

And I praise and thank God for the many brothers and sisters who have been and are even right now involved in the kinds of things I am talking about here! (Be sure to read the article on page 1 about Joe and Karen Campbell and their work as foster parents.) Thank you for your encouragement and love. I pray every day for all of you!

Evangelism is bringing the gospel, or good news. There are two major ways our local congregations can be involved in evangelizing. Every member has his or her part, and every one is important.

"strengthening your marriage."

This is not a skill God gives everyone. Some of us just don't know how to do that graciously and without offense. Others do. God gives each of us gifts as it pleases him, not as it pleases us.

Those who don't have this talent should just let their example speak, but be prepared to answer and even give an invitation only when someone specifically asks. And in any case, just because we all sometimes make mistakes in an area is certainly no reason to avoid that area altogether.

I hope it is plain that I am not talking about soap boxes. I am not talking about going door to door and telling people to believe in Jesus.

I am not talking about walking up to total strangers and inviting them to Church. I am talking about the simple fact that God has called us into his holy priesthood (1 Peter 2:5), and that we stand as witnesses of the salvation of God in his Son (Luke 24:44-48).

We are the light of the world. But light is painful and offensive if it glares right in your eyes, and people will push it away. It is when light is at an appropriate level of brightness and helps you find what you need that it is welcome. Our light must be like that too—not so bright that it is offensive and repulsive. And certainly not so dim that it is of no value.

Likewise, we are the salt of the earth. When salt is sprinkled, it is savory and useful. But too much salt can ruin the meal and nauseate the stomach. And if the salt stays in the salt shaker, it is of no value at all.

In all things we need the wisdom, discretion and balance that only God can give. That is why prayer and Bible study are essential to being good and faithful witnesses of Jesus Christ. But we must not keep the light under a cover, and we must not keep the salt in the shaker, or as Jesus

of the glorious gospel of Christ.

Collective, individual roles

Yes, we are all involved in the work of evangelism. Headquarters has its role to play, each local congregation has its collective role to play, and each one of us has our individual role to play—but in every case as a vital part of the whole Body, and in perfect coordination with the whole Body, so that the whole Body will be "building itself up in love" (Ephesians 4:16).

In the same way, I hope you can also begin to see how evangelism and the public-service program work hand in hand. We reach out in service because that is what Jesus did. We don't do it with the ulterior motive of proclaiming the gospel; we do it because we are walking in the steps of Jesus, because the love of God dwells in us.

But as we do, people see what the love of God has done in us, and when people ask us why we serve others, we should be thankful that we can say, "Because I'm a Christian" or "Because I want to share some of the love God has shown me" or a hundred other similar responses.

Some people will be turned off by such answers; others will be intrigued. We can all pray that God will inspire us to answer in the best way.

Further, as we reach out in the community, whether in individual service or in a Church-sponsored program, we will develop personal relationships and friendships with others, which means that the opportunity to invite them to share a Church activity, a Church Bible-study series or seminar or even a Church service may, at some point, present itself. When it does, members should feel free to make such an invitation.

Members should also be encouraged to introduce their

in their community, but they are not designed to legislate how members can serve.

Obviously, Church projects will need volunteers, and will involve the pastor asking members to participate according to their abilities and desires. (We plan to provide tools for the pastor to help him assist members in assessing their abilities and talents, or spiritual gifts.) But we don't want members to think they can serve their community only as part of a Church-sponsored project.

We envision three basic kinds of projects. One kind will be projects that are approved and supported by headquarters. Another will be projects that are handled solely by the local congregation, within the bounds of general headquarters guidelines.

The third kind are projects that are individual in nature, such as many members have long been involved in, like volunteering to serve with some other community-support group.

All three of these are necessary and vital. However, not every congregation will have all three, especially the first kind. But every congregation will do what it can, within the scope of its available talent and time.

Let me also emphasize something very important: Let no families suffer as a result of members volunteering to serve others. Again, we are to be lights, and if our families are being neglected, our lights are going out.

Some families may need advice on how to budget their time effectively, so that there is time for volunteer service and time for family responsibilities. Some volunteer service can even be done as a family activity.

Summary

Let me conclude by summarizing certain points:

1) God calls us to be witnesses. Two aspects of being his witnesses are evangelizing and

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

UPDATE

Atlanta singles to 'put on the Ritz'

ATLANTA, Georgia—Singles here invite other singles to their Olympic City Classic II, "Putting on the Ritz" weekend, July 3 and 4.

Saturday's activities begin with services at 11 a.m., with a sermon from evangelist **David Albert**.

A formal dinner-dance is planned for Saturday night at the new Stouffer Concourse Hotel adjacent to Atlanta international airport. The Clark Atlanta University Band will provide contemporary and big band music. Cost for the dinner-dance is \$30 a person.

Sunday's activities are a Bible study by Dr. Albert and a sock hop. A barbecue lunch will be provided. Cost for the sock hop and lunch is \$10.

Discounted rooms are available at the Stouffer Concourse Hotel for \$64 for up to four people in each room. For reservations call 1-404-209-9999.

Payment for the dinner-dance and sock hop must be received by May 30. Make checks payable to Atlanta East Activity Fund and send them to **Frederick Moore** at 3760 Willoweade Drive SW., Snellville, Georgia, 30278. For further information call Mr. Moore at 1-404-985-9025.

Regina and Moosomin churches to celebrate 25th anniversary

REGINA, Saskatchewan—Brethren who have attended the Regina or Moosomin, Saskatchewan, churches are invited to attend the 25th anniversary of the churches here July 3 and 4.

A special Sabbath service and potluck at the Elks Hall (formerly Armoury) will honor the Moosomin church July 3. Between 200 and 300 people are expected to attend.

Brethren will recognize the Regina church July 4 with a pan-

cake breakfast, outdoor social in Wascana Park and a get-together that evening.

Those who have attended either congregation are invited to attend both celebrations.

For further information and to RSVP, please contact the appropriate person. For Regina, please write to **Jim Hay** at 350 Halifax St., Regina, Saskatchewan, S4R 1T2, or call him at 1-306-543-0729.

For Moosomin, please write to **Guy Stilborn** at Box 361, Moosomin, Saskatchewan, S0G 3N0, or call him at 1-306-435-2023.

Washington youth wins essay contest

WASHINGTON, D.C.—**Michael Perry Jr.**, 11, placed eighth in the 1993 Martin Luther King Jr. Essay Contest sponsored by the Maryland Oxon Hill Public Library to celebrate Mr. King's birthday, federally observed Jan. 18. Four hundred children participated in the contest.

Participants wrote essays on "Why Martin Luther King Jr. Would Be Proud of the World Today if He Were Living." Twenty-three of the 400 participants were winners, and Michael came in eighth.

Albert R. Wynn, U.S. representative, and **Evelyn Tchiyuka**, Oxon Hill branch librarian, awarded Michael a certificate of merit.

Michael is the son of **Michael Perry Sr.**, a deacon in the Washington D.C., Central church, and his wife, **Priscilla**.

Member in Scotland honored for research on gender bias

ABERDEEN, Scotland—The Scottish Council for Research in Education awarded **Ron Scrimgeour**, a member here, a certificate of commendation in June for his research on gender bias in the classroom.

northwestern Guyana.

Reaching them from Georgetown requires an hour-long speedboat trip through the rain forest. The Gibsons are without phones, electricity or mail service.

"Ann was the first to receive *The Plain Truth*," explained **Wesley Webster**, Georgetown and Awarewaunau, Guyana, pastor.

"A friend at her school gave her a copy in 1973. During those days, many in the area listened to the radio program, picking it up from stations outside of Guyana."

Ann began subscribing at that time. "However, her brother, **Kentish**, was more interested than she was," said Mr. Webster.

Kentish made his Church acquaintance in the early 1980s, when he was in the Georgetown hospital for treatment of a badly damaged knee.

"While in the hospital, **Everton**, one of his younger brothers, who at the time was living in Georgetown, came to visit him. Kentish told **Everton** that the Worldwide Church of God had more truth than any other church."

Everton became a *Plain Truth* subscriber and was the first of the

Near East artifacts on display at Ambassador

BIG SANDY—A collection of 35 artifacts from the Near East is on display in the Roy Hammer Memorial Library at Ambassador College. The artifacts illustrate major periods in biblical archaeology from the Neolithic Period to Roman times, according to **Michael P.**

Germano, dean of academic affairs.

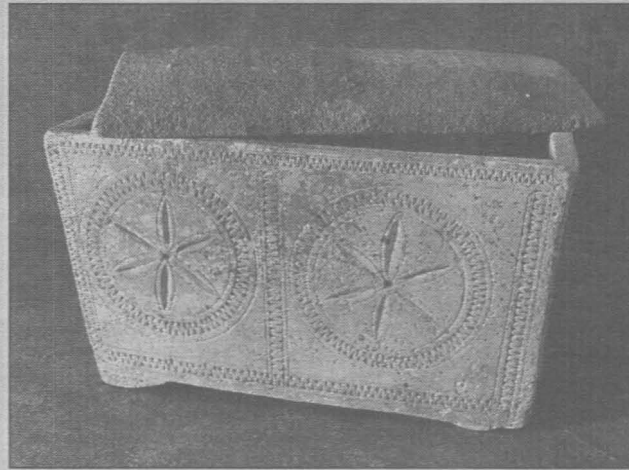
The collection, which is open for public view, is a combination of Ambassador College's permanent collection and objects from the excavations of the ancient city of Hazor, on loan from the Israel Antiquities Authority.

Hazor, the Canaanite capital, was excavated during the 1950s and '60s by a team led by the late **Yigael Yadin** on behalf of Hebrew University and the Israel Exploration Society.

The collection includes an ossuary (depository container for the bones of the dead) from the Second Temple Period, a Phoenician statuette found in northern Israel and a cooking pot found at the Fortress of Masada in Israel.

"We hope to significantly expand the Bible Lands Collection as a teaching collection for both students and visitors to our campus," said Dr. **Germano**.

"Individuals have already come forward to donate artifacts to the college for the collection. Such gifts are immensely helpful, as oil lamps, bowls, pots, ancient coins and the like help us expand the collection and provide a comprehensive view of the biblical period."



Limestone ossuary for a small child from the second temple period (536 B.C.E. to 70 C.E.) found near Nabulus (Nablus), Israel. An ossuary (Latin "for bones") was a depository container for the bones of the dead. [Photo by Mike Bedford]

Mr. Scrimgeour conducted the research while teaching at the Arbroath Academy. Articles explaining **Mr. Scrimgeour's** research appeared in the highly respected *Times Educational Supplement* and in the *Sunday Times*.

He was also interviewed by the campus radio of Dundee University. One conclusion of **Mr. Scrimgeour's** work was that teachers may give up to nine times more attention to male students than girls during classroom exchanges.

The circumstances were not always positive, because an overwhelming number of instances of discipline or opportunities for correction targeted boys.

In the light of his findings, **Mr. Scrimgeour** is urging teachers to avoid gender bias so both boys and girls gain the maximum possible from their classroom experience.

Mr. Scrimgeour, who has been teaching for 23 years, holds a

master's degree in modern history and geography from St. Andrew's University and several post-graduate diplomas in education and psychology.

Florida churches donate to Hospice

GAINESVILLE, Florida—In response to Pastor General **Joseph W. Tkach's** admonition to let our lights shine in our communities, the Gainesville and Ocala, Florida, churches donated \$250 Jan. 28 to Hospice of Marion County.

Hospice is a nonprofit organization providing medical care and counseling to terminally ill patients and their families. The money will go toward medical supplies, equipment and prescription medicines.

"Since I've been in the Florida area, we've had four members who died of cancer, and Hospice has been involved in all of their care," said **Keith Walden**, Gainesville and Ocala pastor.

"They're just really nice folks. They come into your home and do whatever they can to help, and they do things the way you want it. Hospice has done a lot for families in our church area, and we figured a \$250 check is the least we can do."

The two congregations plan to make further contributions in the future as fund-raising opportunities arise.

Ghanaian government recognizes member Frank Hiagbe

KUTUNSE, Ghana—During Farmers' Day celebrations Dec. 4, the government honored member **Frank Hiagbe**, caretaker of the Church's farm project here.

The Ghanaian government has set aside the first Friday of December as a national public holiday honoring farmers.

Mr. Hiagbe was named best vegetable farmer in the Ga district. At the project, 20 kilometers (about 12 miles) north of Accra, the country's capital, he grows cabbage, lettuce, onions, peppers, squash and tomatoes.

three to ask the Caribbean Office about attending Sabbath services.

Everton was baptized first, followed by **Kentish**. **Mr. Webster** baptized **Ann** in February while on a visit to Essequibo.

In **Awarewaunau**, deacon **Laurus Alfred** was the first baptized member in the area, although his friend, **Joseph Charley** (who later was also baptized), was the first to come in contact with the Church.

Mr. Charley was the first *Plain Truth* subscriber in the region. He found a subscription card in the rubbish.

He and **Mr. Alfred** both sent for subscriptions, and later they discovered the *World Tomorrow* program on the radio.

At that time **Mr. Alfred** was a leader in another church, although not ordained. When **Mr. Alfred** learned about the Sabbath, he left that church and began keeping the Sabbath at home.

Soon others in the village were asking about the Sabbath, so **Mr. Alfred** began inviting them to his home on the Sabbath to learn more.

Artist's watercolor exhibit is 'grand entrance' into art world

LA PAZ, Bolivia—On the ground floor of the "Casa de la Cultura" (cultural center), an exposition opened in early Jan-

uary with eight watercolor paintings by **Pablo Loayza Murillo**, 19, an artist who Bolivian art critics say has made his mark on the world of fine art.

Pablo attends the La Paz congregation with his mother, **Jenny Murillo**.

The paintings depict rural immigrant children from the Potosi region of the country who moved to La Paz, the nation's capital.

"In each painting I have tried to paint a picture of all the sincerity, warmth and tenderness that I see in each child and all that I see worthy of the canvas," **Pablo** said.

The renowned Bolivian watercolor artist, **Javier Fernandez**, said: "Pablo Loayza is a young artist who has painted all the worries and solidarity of the street children.... His paintings have themes that are passionate."

Pablo has made "a grand entrance into the world of art, and proof of that is the public exhibit of his works," he said.

Mr. Fernandez added that watercolor painting, with its own language of form and color, is one of the artistic disciplines appreciated most in the world of fine art.

Because of the exposition, **Pablo** has sold four of the eight paintings, enabling him to further his art career.



Personal example, word of mouth bring remote Guyanese to the Church

Some have asked how brethren living in Guyana's remote jungle regions first came in contact with the Church. It is especially amazing considering that in the region we have had no newsstand programs, direct mail or magazine advertising campaigns, and only limited television and radio coverage.

Around 30 Guyanese members live in jungle regions so isolated they cannot be reached by mail. Another 50 members and their families live in the remote Amerindian village of **Awarewaunau**, 300 miles south of Georgetown, and whose primary contact with the outside world is through a high frequency radio purchased by the Church. **Awarewaunau** does have mail service, but it is extremely slow and unreliable.

Kentish, **Everton** and **Ann Gibson**, two adult brothers and a sister, are members living in **Essequibo**, an isolated region in

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