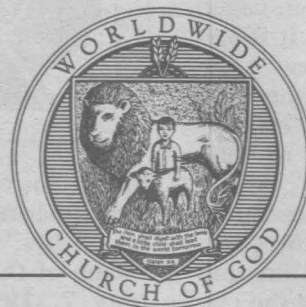


5 Keeping Ezekiel's message and commission alive

7 Our marriage to Jesus Christ is assured

8 Sampson, the lion and the tale of the hunt

# The Worldwide News



VOL. XXII, NO. 7  
APRIL 5, 1994

## Spot ads tops in targeting gospel-responsive areas

By Paul Monteith

"More than 40,000 people have requested literature as the result of a test program of 60-second television spot ads this year," said Bernard Schnippert, Media Operations director. "In addition, the cost per response for these ads is an eighth of the cost per response for the telecast."

The benefit of spot ads is that they are not limited to one time period, such as a Sunday morning. The ads air 50 times throughout the week, from 7 a.m. until midnight, at each station involved in the test program.

"This flexibility, and the fact that some ads air during prime time, allows us to reach a totally new and larger audience. With this increased frequency and larger audiences, the cost per response has dropped significantly," Mr. Schnippert said.

The spot ads were planned as a test before the decision was made to switch from airing the *World Tomorrow* telecast to airing television advertisements for the *Plain Truth* magazine and booklets.

The telecast, which airs until its last broadcast Sept. 11, has proved an effective means of advertising the gospel since it first aired in July 1955.

"The *World Tomorrow* is still effective today, but television is an expensive medium of communication," Mr.

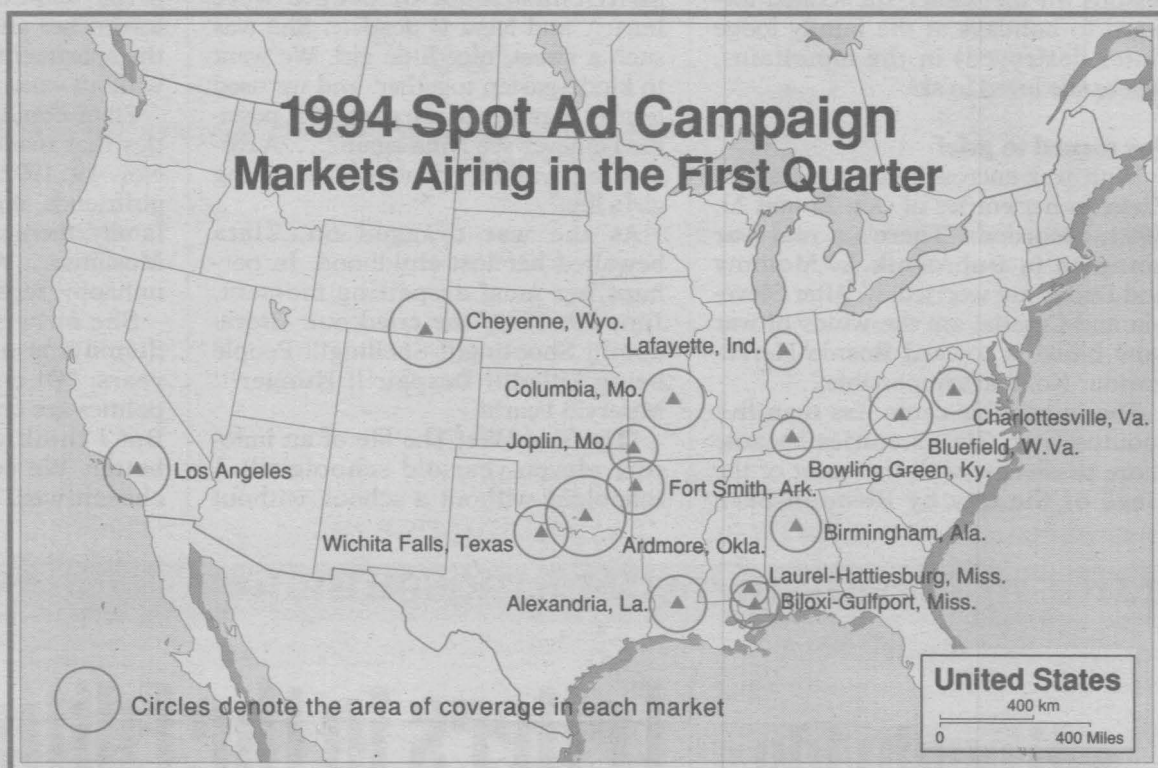
Tkach said. "We must spend our money wisely and find the best use of television for the Church at this time. We are not going off television, just using it more effectively. The spot ads are proving to be a good means of advertising our magazines and booklets at lower cost."

In addition, spot ads fit in with the guidance Jesus Christ gave his disciples to target areas receptive to the gospel.

In areas where congregations are involved in evangelism, the Church will build a *Plain Truth* subscriber list through the ads. Subscribers will be invited to attend services or other functions supported by the congregation. In this way, television supports and supplements what God is doing and where he is doing it.

Another reason for the move away from religious programming is its image. Many of the people we want to reach with the gospel view television

See Spot ads, page 3



## Johannesburg tense, members unhurt

### Mayhem and murder in this South African city ends in one of the year's bloodiest days

By John Bartholomew

JOHANNESBURG, South Africa—The carnage that erupted in the central business district here Monday, March 28, killed at least 53 people and injured more than 250. Pastor General Joseph W. Tkach telephoned me out of concern for our well-being.

As far as we know, all our Church members living in and around Johannesburg escaped unharmed from what was undoubtedly one of the bloodiest days this year. A member, Deon Annandale, whose office is on street level, said it was scary watching a seething street mob brandishing weapons and chanting as

John Bartholomew pastors the Johannesburg, South Africa, Central church.

they jogged past, with only a plate-glass window separating them.

Mr. Annandale was reassured by Psalm 91, which speaks of God's protection for his people, under such stressful circumstances.

Most people in the townships were prevented from going to work, and a number of schools were closed for the day. Some members reported sporadic incidences of shooting in their areas, but fortunately none were affected.

One member, Isaac Mannathoko, who was caught up in the commotion, escaped without injury, but was robbed of his watch.

Members report that the situation is getting back to normal, although many who work in Johannesburg did not report to work Tuesday, March 29, because of intimidation and lack of transportation.

I had to go downtown Tuesday, and while driving there I was thinking to myself that unless one had heard the news one would not have guessed what mayhem and murder had taken place on the same streets

See Mayhem, page 3



## Personal from...

JOSEPH W. TKACH

### Tools to preach the gospel

How thankful we should be for the sacrifice of Jesus Christ on our behalf! Whatever problems we have in this life pale into insignificance when we focus our thoughts on our Savior Jesus, who died for us and now lives for us as our High Priest. How grateful we should be that he bore our sins so that we might be declared righteous! As pictured by the Passover and the Festival of Unleavened Bread, we have been set free from the bondage of sin.

We are called to a new life in Christ—a new way of life and a new purpose in life. We are being transformed in what we do and in what we think and in what we are and in what we hope to be. As part of our transformed life, God places us in his Church as it pleases him. God works in us through his Church, and it is in the Church that he wants us to do his work, the commission Christ gave the Church (Matthew 28:19-20).

God's Church exists not only to nurture the children of God, but also to proclaim the praises of God and share the good news of what God is doing through Jesus Christ. The Church is commanded to preach the gospel throughout the world.

In this connection, some have wondered why the Church is changing its use of television. Are we abandoning our commission to preach the gospel, as some have said? Certainly not! There is more

See Personal, page 11

## Church incorporates in Philippines

As the Church is now an incorporated entity in the Philippines, it can buy property. The Church's Legal Office said the Worldwide Church of God, a California corporation, had been registered as a foreign corporation in the Philippines since 1961.

The Legal Office, in conjunction with attorney M.V. Albano, a Church member in the Philippines, prepared the documentation, which was filed with the Securities & Exchange Commission March 7.

The SEC approved the documentation for registration March 15.

# Zlata's Diary: 'Will I ever enjoy my childhood again?'

*Zlata's Diary: A Child's Life in Sarajevo* is a young girl's riveting account of the warfare that has nearly destroyed the capital city of Bosnia-Herzegovina.

Zlata Filipovic, 13, has been called the Anne Frank of Sarajevo. It is fortunate that she did not meet Anne Frank's fate. A French publisher of a European edition of her diary brought Zlata and her parents safely to Paris in December.

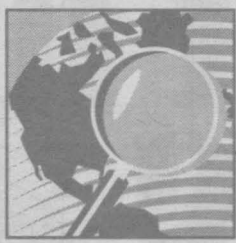
She began her diary in peacetime when she was 10, when the three ethnic communities, Croats, Muslims and Serbs, were so intermixed in the city that hardly anyone paid attention as to who was whom.

Zlata enjoyed school and piano lessons. In the winter she looked forward to holidays at the family lodge (later destroyed) in the mountains, where she loved to ski.

## Joy turned to grief

With war encroaching on Sarajevo, Zlata, in her entries of Oct. 22 and 23, 1991, recorded: "There's a real war going on in Dubrovnik.... Mommy and Daddy are worried.... After Slovenia and Croatia, are the winds of war now blowing toward Bosnia-Herzegovina? No, that's impossible."

The impossible came less than five months later. Zlata's entries became more passionate with the onset of the siege of the city by Bosnian-Serb



## Worldwatch

GENE H. HOGBERG

forces. She called her diary, "Mimmy," remembering that Anne Frank called hers "Kitty."

One of the saddest moments was May 7, 1992, when Zlata wrote Mimmy: "Today a shell fell on the park in front of my house, the park where I used to play and sit with my girlfriends. A lot of people were hurt... and Nina is dead.... She was such a sweet, nice little girl. We went to kindergarten together, and we used to play together in the park. Is it possible I'll never see Nina again?... A disgusting war has destroyed a young girl's life."

As the war dragged on, Zlata bewailed her lost childhood. In perhaps her most despairing moment, June 29, 1992, she cried out: "Boredom!!! Shooting!!! Shelling!!! People being killed!!! Despair!!! Hunger!!! Misery!!! Fear!!!"

"That's my life! The life of an innocent eleven-year-old schoolgirl!!! A schoolgirl without a school, without

the fun and excitement of school. A child without games, without friends, without the sun, without birds, without nature, without fruit, without chocolate or sweets.... In short, a child without a childhood.... Will I ever enjoy my childhood again?"

She asked Mimmy that question often, especially when the chaos forced her and her parents to stay in the apartment for weeks on end, often without water, gas or electricity.

Zlata couldn't understand the politics that made life so unbearable. On Nov. 19, 1992, she wrote: "Among my girlfriends, among our friends, in our family, there are Serbs and Croats and Muslims.... Why is politics making us unhappy, separating us?"

She answered her own question, displaying a maturity beyond her years: "Of course, I'm 'young,' and politics are conducted by 'grown-ups.' But I think we 'young' would do it better. We certainly wouldn't have chosen war. The 'kids' are playing,

which is why us kids are not playing."

## Become like a child

We can learn a profound lesson from this brave girl. Christians are to become spiritually childlike. We must be willing to be taught, humbly, God's way, forsaking our own selfish inclinations. Like a child, we must have an eager desire for knowledge, the knowledge leading to eternal life.

Calling a little child to him, Jesus instructed his disciples: "Unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven" (Matthew 18:3-4).

Yet, Christians must also be mature. "Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature" (1 Corinthians 14:20, New King James). As born again children of God, we can enjoy the "peace that passes understanding" now, while we eagerly await the fullness of the kingdom of God, having learned the way to peace from the one who will triumphantly return as the Prince of Peace.

Unlike today's war-ravaged world run by immature adults, no one will "harm [or] destroy on all my holy mountain." It will be a time in which, spiritually speaking, "a little child will lead them" (Isaiah 11:6, 9).

## 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.

### Out of the coatroom after 20 years

I'm so excited about building local church buildings! I think it will make a better impression on new people than rented halls. Often, we have to clear the hall in less than an hour after services. Ours is always decorated for Christmas for four to six weeks. Gyms for rent have been a problem in our area.

We've used a little coatroom for more than 20 years for a mothers room. Even though my five children are big now, I'm happy for new moms to have a nursery. Rooms for YES classes, YOU meetings and choir practice sound so good. I think the sense of permanence in the community is a good move.

Marcia Manning  
Kansas City, Missouri

Excitement, uncontained, is how I feel this gorgeous Sabbath. I feel elation and joy, first of all, just to know that I belong to our Lord, Jesus Christ. What joy and peace that security brings. I'm excited over the halls to be built for our congregations.

I am not afraid to trust our God. He is faithful, and I praise him for his marvelous love, mercy, faithfulness and all of the wonderful attributes that he has that I yearn to have.

Things of this world, such as materialism, pale into insignificance when we can, with the help of God's Spirit, put our hearts into the Work and center our lives in the way. For me, I want no other way.

Shirley Owings  
Childersburg, Alabama

### Grace falls into place

Thank you for "Grace Is Free But It Isn't Cheap" in the January *Plain Truth*. I have been in God's Church for 20 years and never read about grace in this way. It is so easy to understand it now. Everything is falling into place for me spiritually.

Kathryn A. Ebbitt  
Bristol, Rhode Island

### Steps ahead

My wife and I look forward to hearing from you every month. We are particularly

excited about the nature of God and are gradually having our many questions answered.

Also, we are excited about the great news on where we go from here regarding steps to facilitate local evangelism. We live in a small community and know most of the people here, being longtime friends with many of them.

We are excited about the five-step plan you outlined. We are looking forward to the new church building program as well.

Winfield, Alberta

### Dying to know you

After reading your Feb. 15 "Personal," I was moved to write. God is using you to guide his Church in the directions that are needed in today's society. The changes con-

cerning the steps to facilitate local evangelism are wonderful. We live in a world that seems to be dying in the area of love for one's neighbor.

It is indeed a joy to know that there are people who truly practice what they preach. I am sure that the many people in society who are looking for godly changes will greatly appreciate this new approach to evangelism.

I remember when I first became aware of the Church. I was delighted to know that there were others who believed as I did that God should be the focus of our lives. I wasn't aware of the Church being in my area.

I always believed that God was working through some people and that they were living the life of a true Christian. I was happy when I found out there was a church in my area.

There are many who think as I first thought. God truly is wonderful, and he shows his love through his people.

Joycelyn Smith  
Bamberg, South Carolina

## "Into All the World..."

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

### When people change their thinking

I have been receiving *The Plain Truth* for five or six years. I want you to know it has been the answer to my problems, including health ones. I have been sick. I lost my right leg, but I still trust God. I have had you send many *PTs* all over the United States.

You would not believe the people I have seen change their thinking. I don't want credit for anything, I am just serving God and all the glory is his.

I love working with people and God. I have eight children. They were stunned at the change in my beliefs, but they accept it. Now most of them believe.

Macclenny, Florida

### Surgeons share plain truth

I feel that I should tell you that around 100 people read *The Plain Truth* in my surgery with great interest.

Manchester, England

### Awakens after 30 years

A few weeks ago I wrote to you requesting more information after picking up a booklet

in our chapel written by Herbert Armstrong. It was a blessing and I know that it was fate that I found the booklet there and that it was meant only for me. Because it has been the only one since I have been separated from your ministry for nearly 30 years.

I used to listen to Mr. Armstrong every night on the radio when I was about 10 years old when I was supposed to be in bed asleep. But I strayed and wound up here in prison.

Now I have made a covenant with the Lord to stay with him forever and help spread his good Word. I must say I am thoroughly blessed. I am thankful for your help and materials.

My stay here will not be a lengthy one and as soon as I am out and back on my feet, I plan to repay the ones who helped me as you have.

Tenn Colony, Texas

### A firm commitment

I would like to take the opportunity to thank the Worldwide Church of God for the excellent magazines and booklets it produces. They have helped to reaffirm my commitment to God. I hope I can look to a much clearer, brighter future, safe in the knowledge that there is hope, even for me.

I am presently moving toward one of the most decisive turning points in my life, as I approach the daunting move to college.

Northampton, England

## The Worldwide News



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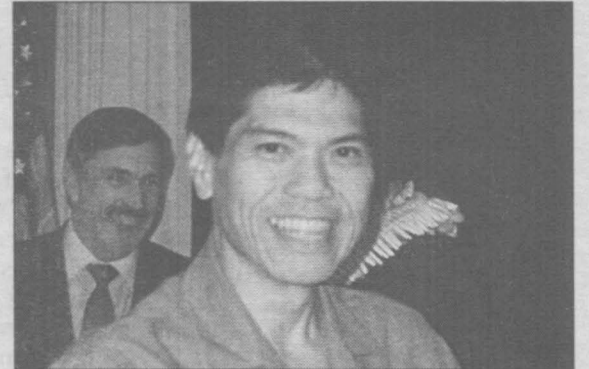
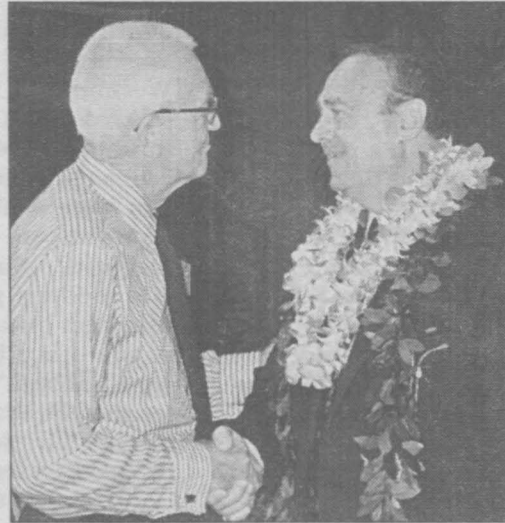
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# Pastor General visits...

HONOLULU, HAWAII



## Trip Overview

Pastor General Joseph W. Tkach spoke to 171 brethren March 19 in Honolulu, Hawaii. Host ministers and wives for the visit were Earl and Carol Roemer, and Floyd and Angel Tanoue. [Photos by Frank and Karin Baker]

## Spot ads carry gospel, booklets and The Plain Truth to U.S. markets

Continued from page 1

evangelists as untrustworthy. "While that alone is not a reason not to use television, it is a factor we ought to be aware of," Mr. Tkach said.

Three spot ads are being used in the test program, all produced by the Television Department and which originally aired on *The World Tomorrow*. Each commercial advertises a booklet and *The Plain Truth*.

In a limited test last summer, the first spot ad was the most successful, producing as many responses as the

other commercials combined.

The ad offered *What Is a Real Christian?* The scene begins with a body builder, and a narrator explains how body builders are known by their bodies. He then says, as the scene changes, that singers are recognized by their voices and policemen by their uniforms. Finally, the ad asks how we can tell who a true Christian is.

Spot ads running this year are *The Spirit World: Enlightenment or Hidden Danger?* and *Inside the Book of Revelation*. The *Spirit World* ad shows two children running from a cemetery in panic after they hear a

creaking gate. Then the narrator asks whether there is a spirit world and whether it can harm living humans.

The ad, *Inside the Book of Revelation*, shows the four horsemen of Revelation. The horsemen, taped sev-

eral years ago for the telecast, were edited into a commercial.

Mr. Schnippert said, "I hope this success encourages members, and I ask for their continued prayers for God's blessing."

### Spot ads reach new, larger audience

The Church began test marketing 60-second direct response spot ads this year. Each of three flights, a group of markets airing ads, lasted six weeks. The second flight began the last weekend in February. Spot ads are airing in Alexandria, Louisiana; Biloxi, Mississippi; Bowling Green, Kentucky; Charlottesville, Virginia; Fort Smith, Arkansas; Los Angeles; and Wichita Falls, Texas.

#### Spot ads offer several advantages:

- High response and low cost. Average cost per response for spot ads is \$5 to \$7 compared to \$45 for *The World Tomorrow*.
- Spot ads run from 7 a.m. to midnight, Monday through Sunday.
- Spot ads run at least 50 times a week in each market, some during prime time, to reach a new and larger audience.
- Because spot ads can be aired any time, the Church can target specific market segments.
- Ads can build a *Plain Truth* subscriber list in church areas targeted for open house services and involved in evangelism.

## Prayer for peace in South Africa

By Paul Monteith

Schoolchildren in South Africa will recite a nonpolitical prayer for peace and toleration during all-race elections April 26 to 28. The prayer is the idea of Braam and Heloise Matthee, members of the Johannesburg West church.

"The thought behind the prayer is there are deep hurts, hatreds and intolerances, anger and unforgiving attitudes," said the prayer's author, pastor Morgen Kriedemann.

"Daily, children are losing parents, brothers and sisters to violence. There needs to be wisdom among the leaders and love for one another."

The prayer reads: "Our Father in heaven. Hear this humble children's prayer. The clouds of war are gathering darkly over our land. We know our parents would not see any of us hurt; nor would we want to lose them."

"The Bible tells us that we should pray for all our leaders. This we do: Father, guide our leaders and our parents to find peace with one another,

so that we do not have to fear tomorrow. Please place your love in our hearts so that we may live in a land of peace, and peaceful dwellings, and quiet resting places. We ask this in the name of our Creator God. Amen."

Mrs. Matthee suggested that all schools make the prayer in the 11 official languages of South Africa. In the 11 days before and during the elections, the prayer can be asked each day in a different language.

To further promote the peace prayer, the Matthees arranged a dinner at their farm and invited members and area officials. Among the guests were Louis Botha, a regional director of education; two school superintendents; five school principals; and a Randburg parliament member. All were in favor of the prayer.

The Transvaal director of education said he would discuss the peace prayer with the Cape, Natal and Orange Free State departments of education, try to involve colleges and other institutions of education so that all young people can take part, and speak to heads of

See Prayer, page 6

## Mayhem affects members' lives

Continued from page 1

the day before. Suddenly, panic-stricken pedestrians were running in all directions, and I got out of town in a hurry. Later, it was reported that occupants of a vehicle had fired shots at the African National Congress (ANC) office as they drove past.

God's people in South Africa need daily prayers for protection. What the media reported in the streets of Johannesburg is the battle that has been and will continue to go on

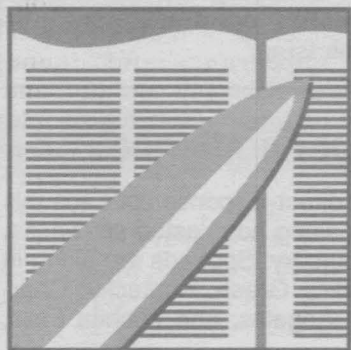
between the ANC and Inkatha Freedom Party (IFP) supporters in many of the townships and rural districts where Church members and their families live.

Quite a number of members live in areas where civil war is already a reality. Thank you for your daily prayers for safety.

In an electronic mail message to ministers and Church employees, Mr. Tkach requested prayers for the brethren and citizens of Johannesburg. Mr. Tkach asked, "Please pray for God's intervention to protect his people and calm the situation."

# Iron sharpens iron

Proverbs 27:17—As iron sharpens iron, so one man sharpens another.



## Labels, power and coming to terms

By Joseph Tkach Jr.

**A**s we grow in spiritual maturity in God's Church, and to avoid the all-too-human tendency of "biting and devouring one another with words," let's look at some remarkable vocabulary that arose in response to proclaiming the faith of Jesus Christ.

Jews referred to the disciples of Jesus as "the Nazarene sect" (Acts 24:5), terminology that was not intended as a compliment. After Paul's preaching in Antioch that Jesus is Christ, nonbelievers used *Christianos* ("Christian") to denote followers of Jesus—those who habitually referred to the name of Christ (Acts 11:26).

The term helped distinguish the growing fellowship of believers from Jewish religious groups and unconverted gentiles. The adjective *christos* ("anointed one," Jesus the "Messiah") had no religious connotation among secular Greeks or Romans. They confused the word with the similarly pronounced *chrestos* ("useful," "serviceable," "kind"). (See F.F. Bruce, *The Acts of the Apostles*, third edition [Eerdmans, 1990], page 274.)

During the New Testament period, *Christian* (derived from Greek and Latin into English) initially was a convenient, popular slang term to indicate followers of Christ. It carried some emotional connotations of contempt and hostility (1 Peter 4:16).

Roman officials (for example, Pliny the Younger) came to regard formal admission of being a Christian as proof of worshiping a god opposed to the emperor. The criminal penalty was either death or a trip to Rome to stand trial.

Thus, early believers remained uncomfortable with the practice of calling themselves "Christian." As time passed, this discomfort disappeared. By the time of Ignatius and Polycarp, followers of Christ used *Christian* to designate their own devotion to Jesus Christ. (See

Michael J. Wilkens, "Christian," in *Anchor Bible Dictionary* [Doubleday, 1992], pages 1:925-926.)

In the time of Christ, Jews regarded their weekly Sabbath observance as "a public gesture of allegiance [to the Torah], a manifesto placarded before the world" (G.B. Caird, *The Language and Imagery of the Bible* [Westminster, 1980], page 31).

Caird explains: "The very word 'sabbath,' therefore, tended to evoke feelings in which religion and patriotism were explosively mingled, and any disrespect to the sabbath, real or imagined, would be regarded much as a modern patriot might regard disrespect towards the flag. To Jesus, on the other hand, this use of the word 'sabbath' as a nationalist banner merely obscured the purpose of mercy which the sabbath was designed to serve (Mark 3:1-6; Luke 13:10-16; 14:1-6)."

According to Caird, using words as banners is not the only abuse: "They may also be used as bludgeons, to batter one's opponent and discredit his cause.... When we reach the point at which words are used as weapons, it is inevitable that there should be a clash between the referential use of language, whose object is truth, and the emotive use, whose object is victory" (pages 31-32).

We need to practice more humility in our communication. We need to have a mind-set that honestly admits when we are being inconsistent in our logic. Of course, our pride and desire to be right get in the way. Colorful language does have a proper place in preaching the Word of God, but our driving motivation must grow into Paul's spiritual standards:

- Speaking the truth in love (Ephesians 4:15)
- Putting no obstacle in anyone's way (2 Corinthians 6:3)
- Having purity, knowledge, patience, kindness, holiness of spirit, genuine love and truthful speech (2 Corinthians 6:6-7)
- Putting away all bitterness, wrath, anger, wrangling, slander and malice (Ephesians 4:31)

### The 'paganism' label

*Pagan* comes from the Latin

*paganus* ("a countryman" or "country dweller"): "Heathen" is the term usually used to indicate someone who is hostile toward religion, while a pagan is someone who simply refuses to become interested. The word grew in use because Christianity had its earliest and strongest appeal in the city rather than rural areas. Country dwellers came to be called pagans" (J. Sherrell Hendricks, Gene E. Sease, Eric Lane Titus, and James Bryan Wiggins, *Christian Word Book* [Abingdon, 1968], page 221).

Applying a label of "pagan" to a practice or concept can become a form of self-delusion. Since Christians "ought" to avoid heathen matters (*heathen*, it should be noted, are those who originally dwelt in the heaths or moors), the label tends to legitimize ignorance and distancing. This also reduces or eliminates the need for difficult, probing study. Pontificating that something is *pagan* or *heathen* is much easier. Instead of "speaking the truth in love," however, the resulting message can come across as highly opinionated and arbitrary or self-righteous.

Perhaps a contributing factor behind our using the *pagan* verbal bludgeon was that we took comfort that the world at large was deceived, not true believers.

The Bible refers to the great dragon, Satan, leading all the world astray and blinding the minds of unbelievers (Revelation 12:9; 2 Corinthians 4:4). Just as valid, however, is Paul's admonition that each Christian remain on guard against deceiving himself or herself (Galatians 6:3; 1 Corinthians 3:18).

Self-deception can arise from habitually viewing all things in purely black-and-white terms, as we might have done when we were first baptized as "infants in Christ" (1 Corinthians 3:1). But authentic spiritual maturity requires "minds trained by practice to distinguish between good and bad" (Hebrews 5:14, New Jerusalem Bible). The clear implication of jumping to premature conclusions is to "call evil  
See Terms, page 8

Joseph Tkach Jr. is director of Church Administration.

## Seminar prepares German brethren

Education about personal evangelism clarifies goals

By Natalie Fritz

BAD KREUZNACH, Germany—Personal evangelism is guidance from God that shows us how to reach people at the end of the 20th century, said pastor Winfried Fritz, introducing a four-part seminar here Feb. 11 to 13.

Many of the 110 attending from Bonn-Duesseldorf, Darmstadt, Nuremberg and Zwickau expressed enthusiasm about the intense education, motivation and goals clarified by personal evangelism.

Video training on Sunday morning showed how one should appear in public as an ambassador of the Church and how to answer questions most effectively.

Natalie Fritz is secretary in the personal correspondence department of the German Office.

"Personal evangelism for a Christian is actually something that should be natural," said Mr. Fritz. "We all practice personal evangelism—by what we say or don't say, by what we do or don't do—by what we are."

He asked, "How does one reach people in an era where people are overloaded with information 24 hours a day, where the ability for humans to concentrate has decreased and where the credibility of information spread by the media is questioned by many?"

People today need living evidence of convinced people who live in harmony with theory and practice.

Siegfried Schoenwald, a member from Darmstadt, said, "I am excited about the personal dimension and responsibility that the Church puts the emphasis on now—something many have waited for!"

Mr. Fritz announced that the next step of the educational program will be lecture evenings in which members will learn how to answer difficult questions properly.

### Philippine transfers

**Eleno and Aurora Cabahit** to Davao, General Santos, Kidapawan and Tagum (associate).

**Dionisio and Magdalena Catchillar** to Pagadian.

**Eriz and Teresa Dizon** to Dagupan and Urdaneta.

**George and Pamela Escara** to Iloilo.

**Eugene and Lourdes Guzon** to the Manila Office.

**Petronilo and Luzminda Leyson** to Butuan.

**Gil and Carol Llana** to the Manila Office.

**Jose and Virginia Luzuriaga** to Cavite.

**Chuck and Beth Mago** to Baguio and Mankayan.

**Medardo and Henrietta Maniang** to Marikana.

**Ireneo and Marina Marquez** to Daet, Iriga and Naga.

**Allan and Claire Martinez** to Ambassador College (student).

**Jerry and Gloria Ortiguero** to Cagayan de Oro and Iligan.

All positions are pastor unless noted.

### U.S. ordinations

**Miles Carter**, a deacon in the Long Beach, California, church, was ordained a local church elder March 5.

**Michael Cody**, a deacon in the Rapid City, South Dakota, church, was ordained a local church elder Jan. 8.

**Eugene Francello**, a deacon in the Escondido, California, church, was ordained a local church elder Jan. 29.

**Jay Goldby**, a deacon in the Escondido, California, church, was ordained a local church elder Jan. 29.

**Larry Hawkins**, a deacon in the Omaha, Nebraska, church, was ordained a local church elder Feb. 5.

**Ralph Lucia**, a deacon in the Pasadena West P.M. church, was ordained a local elder March 5.

**Bradley Mann**, a deacon in the Pasadena West P.M. church, was ordained a local elder Dec. 18.

**James Wendel**, a deacon in the Billings, Montana, church, was ordained a local elder Feb. 5.

# Keeping hope alive: Ezekiel's message and commission

For decades the message of Ezekiel has inspired the Worldwide Church of God. Yet Ezekiel's book is even richer when studied against the backdrop of his own times.

By Neil Earle

The Book of Ezekiel has been described as "a labyrinth of divine mysteries." Some sections resemble a science fiction movie. Ezekiel himself is known as the Prophet of Visions. About six centuries before Christ he recorded one of the most exhilarating series of revelations ever witnessed by human eyes.

Few books have been so misunderstood or misinterpreted. Some have dismissed Ezekiel's 48 chapters of fiery wheels, rolls of woe and piles of bones as too unbelievable. Others have focused on one chapter or teaching and missed Ezekiel's full panorama of inspiration.

It is vitally important in approaching such a wonderful but complex book to avoid reading our own late 20th-century assumptions and world view into the inspired text.

We must first seek to understand the Bible writers on their own terms. This is one reason attempts to explain Ezekiel's exotic symbolism too precisely or to interpret living individuals as fulfillments of his prophecies eventually break down.

In spite of centuries of misinterpretation and miscalculations, God's people cannot afford to ignore this marvelous book. But to understand its essential message we must study the book as a whole.

Ezekiel is not a place for private and personal interpretations (2 Peter 1:20). Above all, we must first discover what the book meant to the people of Ezekiel's day, a community of Jewish exiles in Babylonia (roughly present-day Iraq) in the early sixth century B.C.

The Jewish exiles desperately needed Ezekiel's message. It also speaks to New Testament Christians today. In few books of the Bible, however, is understanding the original context more important. That is the purpose of this article.

## Life setting

Some claim that Ezekiel was visited by an unidentified flying object (Ezekiel 1). Others, that the prophet's lying on his side for more than a year reflects the antics of a madman (Ezekiel 4:1-6). Also, Ezekiel's showing no remorse when his wife died has led some to conclude he was mentally unbalanced (24:15-25).

Nothing could be further from the truth. We must not allow modern-day assumptions to dictate our reading of the text. Studying Ezekiel against the backdrop of his own time, guards against this tendency.

Ezekiel dates from about 593-571 B.C. What was happening in Ezekiel's day for God to inspire such spectacular visions?

Ezekiel, in the words of one commentator, was "fighting for the Jewish soul." His gaze

was riveted beyond the gloomy present. Ezekiel was a preacher of restoration in the darkest days his people had seen. His commission? Keep hope alive.

Ezekiel's book pivots on Jerusalem's destruction by the Babylonians in 587 B.C., an event that equally divides his 48 chapters (Ezekiel 24:1-2, 26-27). Ezekiel's ministry began several years before then and continued about 16 years after.

## Israel's greatest crisis

"Ezekiel lived through the greatest crisis in ancient Israel's history: the final destruction of Judah and its capital, Jerusalem; the loss of independence in the promised land, exile of all the leading citizens to Babylonia; and the tearing down of the temple and removal of the House of David from kingship (2 Kings 25; Jeremiah 39-41, 52; Lamentations 1-5; 2 Chronicles 36).

"It was a double tragedy ... and not only were their physical lives disrupted, but their faith was shaken as well" (*Anchor Bible Dictionary*, Volume 2, page 713).

The big questions in Ezekiel's day were: If Jerusalem falls to Babylon, is there any future for the Jewish community? Is Judah still God's nation? God inspired Ezekiel to answer these questions with a dogmatic "Yes!", even in the face of defeat, captivity and deportation.

Ezekiel was a pastor, a priest and a prophet. Few wrote so forcefully about the pastoral role as did he in Ezekiel 34. He was also a musician (33:32), a God-inspired seer whose senses were profoundly stirred after a close encounter with the Eternal One, the ever-watchful Shepherd of his people.

Ezekiel lived near the River Kebar, a ship canal branching off from the Euphrates above Babylon. Apparently, even in modern times, a village near there was named Kefil or Kilfil, Arabic for Ezekiel (S. Fisch, *Ezekiel*, page ix).

When King Nebuchadnezzar of Babylon moved against Judah in 604 B.C. and again in 598 B.C., Ezekiel was apparently one of those deported (2 Kings 24:16), as indicated in the first three verses of his book. Indeed, the key to understanding Ezekiel's context lies in his first chapter.

In visions God gave Ezekiel the encouraging answers to the most pressing questions of the day: Was God finished with his people? Could he keep covenant with his exiles in far-off Babylonia?

God could. He saw everything. Now he acted. The Book of Ezekiel shows what he did.

"In the thirtieth year, in the fourth

## Pantomimes and parables: Ezekiel as communicator

Many have pointed out that Ezekiel is perhaps the most colorful and vivid communicator among the prophets. His creative and varied approaches to delivering his message were unexcelled in Scripture.

"Few books of the Bible use such a wide variety of literary forms as does Ezekiel," reads *Expositor's Bible Commentary* (Volume 6, page 745). "Though most of the book is prose, some of it is poetry. Ezekiel uses almost every kind of literary device and imagery to communicate graphically the messages of judgement and blessing: dream visions (chapters 1-3; 8-11); apocalyptic literature (37:1-14; 40-48); drama (4-5; 12); allegory, parable, proverbs (16:44; 18:2); and funeral dirges (19; 26-28; 32). The frequent rhetorical questions and repetitious phrases enhance the vitality and thrust of the oracles."

Ezekiel had a superb gift for pantomime, enacted signs depicting the fate to befall Jerusalem. *The Word Biblical Commentary* finds seven of them in Ezekiel's text, ranging from the clay tablet and iron griddle of Ezekiel 4:1-3 to the parable of the bizarre barber in Ezekiel 5:1-4.

William H. Brownlee comments on Ezekiel as communicator: "He had a large repertoire of literary forms and dramatic devices to make his message vivid. Symbolic pantomimes portrayed the coming doom (chapters 4-5; 12:1-7; 24:1-14) and the coming reunited nation (37:15-23). His vivid and colorful imagination found expression in poetry, especially in his allegories (chapters 15-17; 19; 23; 27). Many of his oracles were poetic and were probably chanted. Unfortunately, some listened to him more out of esthetic appreciation than out of moral concern" (*Word Biblical Commentary*, Volume 28, page xxv).

Ezekiel illustrates the truth of Hebrews 1:1: "In the past God spoke to our forefathers through the prophets at many times and in various ways." Likewise today the infinitely creative and flexible genius of God in leading his Church is not limited to one means of communication or another.

The Worldwide Church of God was originally incorporated as the Radio Church of God to reflect our early use of radio as our primary evangelistic tool. The Church went on television briefly in 1955 and more regularly in 1967.

Today we use a mix of television advertising, public lectures, open houses and a renewed stress on personal evangelism to reach the different audiences and concerns of the 1990s. But the basic intention of keeping hope alive in a seemingly hopeless world is something Ezekiel would have recognized (1 Peter 1:3).

month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. On the fifth of the month—it was the fifth year of the exile of King Jehoiachin—the word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the Lord was upon him" (Ezekiel 1:1-3).

Ezekiel was about 30 years old and he was a priest. Thirty was the age at which priests in the temple in Jerusalem began their ministry (Numbers 4:3).

These facts shed light on chapter one. Ezekiel 10:20 identifies the living creatures he saw as cherubim. These four-faced creatures full of eyes (emblematic of God's omniscience) and accompanying wheels (signifying omnipresence) were powerful, angelic servants of the Most High.

Strange as they seem to us today, Ezekiel was not unfamiliar with the concept of cherubim. Not only was he a priest, he was the son of a priest. Priests at Jerusalem knew the cherubim's form and shape from the decorative hangings of the temple's inner compartments (1 Kings 6:23-35).

The vision immensely encouraged young Ezekiel. It hardly mattered he was in captivity and unable to serve at the temple. The Lord of the temple was coming to him. Ezekiel attests to what God is revealing more fully to the Worldwide Church of God: God is not bound by time and space.

Even though Jerusalem's survival hung in the balance, Judah's God was still on the job. The universe was unfolding as it should. God was in charge and was the transcendent God, the Cre-

ator of time and space, utterly unlimited by geography, politics and history.

Author Stuart Briscoe summarizes: "It is interesting to note that as Ezekiel advanced into his vision he became more and more vague. The words 'appearance' and 'likeness' become increasingly common and it is easy to understand his problem. He was trying to describe a vision of God, which incorporated many of his divine attributes, with words that were incapable of conveying the real meaning...."

"It was as if he had heard Beethoven for the first time ... and then tried to play the composer's Fifth Symphony on a tin whistle."

Ezekiel tried to depict what he saw. But Hebrew cannot—neither can any language—convey the full majesty of God. The physical can never completely describe the spiritual. Ezekiel struggled, but the vision overpowered his faculties. The text makes this clear.

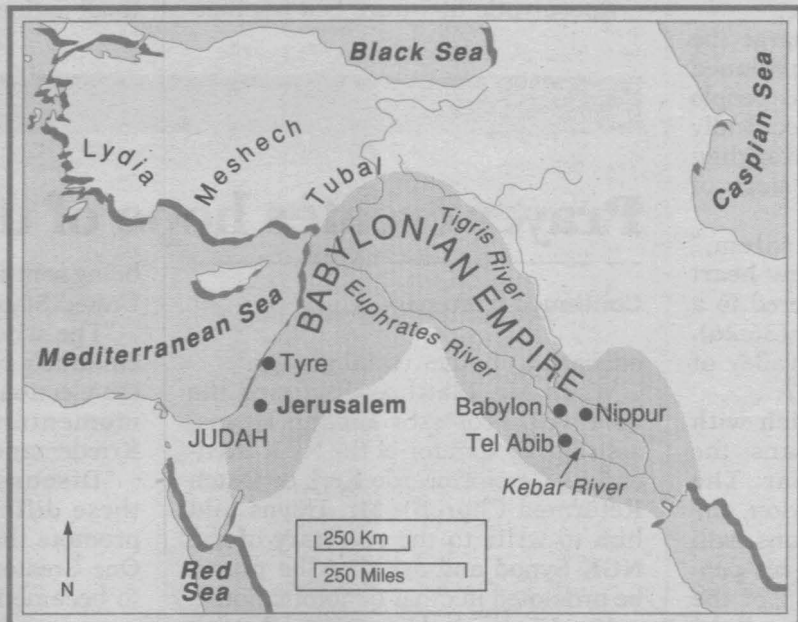
In English, Ezekiel's description of the wheels reads: "Their rims were high and awesome" (1:18). The Hebrew reads: "As for their rims, height to them and fear to them."

The point was that Ezekiel was overpowered by the majesty of God. The Holy One of Israel was well able to protect his people. Thus, reading Ezekiel in sequence as well as in context sheds light on what is happening in the narrative.

## Fulfilling his commission

In chapters two and three, God commissioned Ezekiel to go to the Israelites. Ezekiel 3:10-15 shows that he carried out this commission: "And he said to me, 'Son of man, listen carefully and take to heart all the words I speak to you. Go now to your countrymen in exile and speak to them....' The Spirit then lifted me up and took me away, and I went in bitterness and in the anger of my spirit, with the strong hand of the Lord upon me. I came to the exiles

See Ezekiel, page 6



The world of Ezekiel: the early sixth century B.C.

# Ezekiel: from Judah's exile to Messianic Age

Continued from page 5

who lived at Tel Abib near the Kebar River. And there, where they were living, I sat among them for seven days—overwhelmed.”

The resistance that Ezekiel met proves that he delivered his message. “And you, son of man, they will tie with ropes; you will be bound so that you cannot go out among the people.... But when I speak to you, I will open your mouth and you shall say to them, ‘This is what the Sovereign Lord says.’ Whoever will listen let him listen, and whoever will refuse let him refuse; for they are a rebellious house” (Ezekiel 3:25-27).

The text is clear: Ezekiel fulfilled his commission (Ezekiel 33:30-33). His fellow exiles along the Kebar River knew he had bad news about Jerusalem. They resisted. Ezekiel would waver but be fortified by God's strength to deliver his kaleidoscope of signs, allegories, prophecies and visions.

## Four main movements

It helps to organize the book into manageable units, although the division mentioned earlier, from 1-23 (“Jerusalem will fall”) to 24-48 (“Jerusalem will rise again”), emphasizes Ezekiel's main theme.

The message, however, is in four main parts: 1-3, inaugural vision and commission; 4-23, signs, parables and allegories; 24-39, Ezekiel's international commission; and 40-48, new city, new temple, new land. This shows the rich variety inside this book and how much we miss when we focus only on selected chapters.

Signs and personally acted out parables were Ezekiel's stock in trade. In 4:1-13 he lay on his left side 390 days to recall God's patience with Judah's northern neighbor, the House of Israel, before sending them into captivity more than 100 years before.

Then Ezekiel lay on his right side another 40 days—40 the number of impending judgment—to show that Judah's days were numbered.

To any devout Jew in Kebar, the number 430 (390+40) might well have recalled the original affliction of the nation in Egypt (Exodus 12:40-41). Yet the many interpretations of this number even within Judaism testifies how much we still do not know about ancient Near Eastern symbolism and numerical patterns.

Before Ezekiel's time the Bible emphasized a sharp distinction between “House of Israel” and “House of Judah.” Though the exiled northern kingdom is addressed in chapters 4, 23 and 37, it is extremely difficult to sustain such a radical separation throughout the book, as many references show—5:4-5; 6:1, 5, 14; 8:1, 12; 11:15, 24; 12:10.

Ezekiel often interchanges *Israel*, *Judah* and *Jerusalem*, a way of expression common about the time of the captivity (Ezra 7:13, 6, 7). Acts 2:14, 22 confirm that “fellow Jews” and “men of Israel” were interchangeable in Christ's time (Acts 5:35; 13:16).

The starvation rations, in Ezekiel 4:9-13, emphasize Jerusalem's imminent fall. Over and over the point is made: “Jerusalem will fall” (5:5; 6:14).

But a hopeful note is often sounded. The punishment has a purpose: “Then they will know that I am the Lord” (7:27). Even when Ezekiel's vision journey to the temple precincts (8-10) climaxes with God's glory symbolically leaving Jerusalem (10:18), there is hope. Punishment can lead to blessing: “They will be my people, and I will be their God” (11:20).

The parable of the tender sprig in

## How we fulfill the Ezekiel role today

Ezekiel has been called “the other son of man” because this expression appears more than 90 times in his book and also because Jesus Christ described himself this way more than 90 times in the Gospels.

Jesus himself was a prophet (Matthew 13:57; Acts 3:22). Yet he clearly taught that “all the Prophets and the Law prophesied until John” (Matthew 11:13). As he said, “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matthew 11:12).

Thus, Christ's proclaiming of the kingdom started something new. As God in the flesh, Jesus Christ was the ultimate fulfillment of the prophetic role. Except for the brief appearance of the two witnesses in Revelation 11, Christ's ministry supersedes God's Old Testament practice of sending fiery prophets such as Elijah (2 Kings 1) to rebuke the nations.

This is why prophecy in the New Testament Church was a limited, more restrained phenomenon (David Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, page 19). For one thing, these prophets gave specific, precise messages for the near future for the benefit of the Church (Acts 11:27-28; 21:10-11). For another, prophetic utterances were under the supervision of other authorities in the Church (1 Corinthians 14:29-33; 1 Thessalonians 5:20-21).

The Worldwide Church of God has never recognized anyone as filling the office of prophet among our fellowship in the sense Paul implied (1 Corinthians 12:28-29). Yet Jesus strongly identified himself with the Old Testament prophets. He cited Elijah, Elisha and Jonah as divine spokesmen of another time, but who illustrated themes relevant to his own ministry (Luke 4:22-27; Matthew 12:41).

How do we explain this? The answer is that the Old Testament applies to us today in a spiritual sense. Christians are to live by “every word that comes from the mouth of God” (Matthew 4:4), but study the Old Testament in light of the fuller revelation in the New Testament (Mark 2:22; Hebrews 1:1-2).

Ezekiel, “the other son of man,” was a prophet and a watchman. The New Testament Church inherits Ezekiel's spirit of total devotion to serving God as part of its assignment to preach “repentance and forgiveness of sins” (Luke 24:47).

The spirit of Ezekiel thus lives on in the New Testament Church. Paul vividly expressed it: “Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel” (1 Corinthians 9:16). Therefore, though the message of the kingdom of God supersedes the Old Testament prophetic warning style, the inspired prophets are a vital part of our spiritual heritage.

17:22 also reassures the exiles; the nation will take root again. This inspires Ezekiel, Israel's watchman, to plead for repentance in 18:23, 30. The fate of the northern kingdom, “your sister Samaria” (23:33), is recalled as a warning.

## International commission

Ezekiel, like Isaiah, Jeremiah and many of the prophets, was not just a messenger to Israel. Chapters 24-39 make this clear. After the parable of the boiling pot of judgment (24:1-13) and the death of the prophet's wife, he indicts seven gentile nations.

Judah's neighbors Ammon, Moab, Edom and Philistia are singled out in chapter 25. Ezekiel 26-28 and 29-32 are blocks of beautifully written prophecies against two great powers of the time—Tyre, the seat of the Phoenician Empire, and haughty Egypt.

Mt. Seir and Edom are rebuked in chapter 35. Then, in the midst of this searing series of oracles, Ezekiel is recommissioned. The nation has fallen; Babylon has leveled Jerusalem, but this does not mean God has forgotten his people.

Optimism begins to surcharge the narrative. Ezekiel is recommissioned as a watchman to prepare his people for national renewal and specifically to encourage those exiles straggling into Kebar fresh from the siege of Jerusalem (33:21).

“God will rebuild Jerusalem,” Ezekiel begins to say. A new heart and a new spirit will be offered to a newly restored community (36:26). This sets the stage for the valley of dry bones vision in Ezekiel 37.

Though this chapter is rich with future meaning for Christians, the original message was clear: The nation will live again. Babylon, the great graveyard of the nations, will not sabotage God's plan for his people: “For I will take you out of the nations; I will gather you from all the countries and bring you back into

your own land (36:24).” Thus, Ezekiel kept hope alive for his people before the return to the land under Zerubbabel (Ezra 1, 2).

## Messianic age

Chapters 38 and 39, viewed from a historical perspective, perhaps testify to Ezekiel's background knowledge of the world of his day.

Today there are many candidates proposed for the role of the enigmatic Gog. Seventh-century battles between Lydia and the marauding bandit nations of Meshech and Tubal might well have been on Ezekiel's mind as God inspired him to write (2 Peter 1:21).

Yet most commentators agree that these chapters and the description of the new temple in chapters 40 to 48 belong to the time of the Messiah, the Messianic Age.

Certainly the Gog and Magog references belong to the apocalyptic style of writing. This word derives from the Greek word *apokalypsis* or “unveiling,” as found in the alternate title for Revelation, the Apocalypse.

Apocalyptic literature is a fascinat-

ing subject. Apocalyptic writers such as Daniel, Ezekiel and John on Patmos were inspired to use symbolism, special numbers and the depiction of dramatic events on a larger-than-life scale to make an unforgettable impression on God's people. Certainly the vision of Gog's army, his invasion, his defeat and his seven-month burial are in the apocalyptic vein.

Apocalyptic writing is not intended to exaggerate or distort truth, but to drive home a central spiritual lesson.

The *Anchor Bible Dictionary* helps clarify Ezekiel 38 and 39: “The defeat of Gog will serve as a vindication of God's holiness and a demonstration of God's might. God's victory will make plain to all the nations of the earth that the people of Israel had been sent into Babylonian captivity because of their sinfulness and not because of God's weakness or unconcern. Now God has restored them to their own land and will protect them” (Volume 2, page 1056).

God rules. God cares. After punishing and restoring he will protect his people. That has been Ezekiel's core message all along. This sixth century focus thus sheds a little more light on some of Scripture's most enigmatic chapters.

But the essential spiritual point of Ezekiel's last chapters is clear: God had not forgotten and would not forget his people. Their land, their nation and the temple service would be restored.

Jewish commentators make a good point here: “Like all the prophets, Ezekiel lays his chief emphasis on the return of the people to ... the eternal principle of Jewish life and to the covenants governing Israel's existence. All authentic prophecy is based upon ... the revelation on Sinai with its basic teachings upon man's relationship to God and his fellows” (Fisch, *Ezekiel*, page 10).

The Old Testament is consistent—covenant, community and God's promise of future redemption are its core concerns. One subject, one master theme reappears across the centuries. This is impressive internal evidence that Ezekiel and his fellow prophets were inspired by God.

Ezekiel was a sign to his people. Since he did not spare them the worst, the people who would preserve his words could now believe the best, knowing, whether exiled in Babylon or serving God in the glorious future, “The Lord is there” (48:35). The nation would live again.

Today, Ezekiel, as part of a treasured company of prophets, speaks to us (Romans 15:4). As Israel's watchman in proclaiming the need to return to God, he is a forerunner of the New Testament Church and its proclaiming the gospel of salvation to all nations (Matthew 28:19-20).

## Prayer creates hope of unity

Continued from page 3

education of other racial groups.

When Mr. Matthee discussed the idea with Professor Johann Heyns, assistant moderator of the NGK (Nederduits Gereformeerde Kerk or Dutch Reformed Church), Mr. Heyns told him to write to the secretary of the NGK Synod and ask that the prayer be promoted in other denominations.

Mr. Matthee plans to speak with the media about the prayer, which is

being sent to interested parties in the United States.

“The whole matter of the schoolchildren's peace prayer leading up to the elections seems to have created a momentum of its own,” said Mr. Kriedemann.

“Discussing the prayer among these different people alone helps promote the idea that we all pray to One Creator God and thus, we hope, to become more united in prayer for peace and tolerance toward one another.”

# Setting the stage for our marriage to Jesus Christ

By Ted Johnston

As God's people, we eagerly look forward to our marriage to Christ at his return. That is our future—but what of our relationship with Christ now?

Paul explains: "I have betrothed you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2, New King James throughout).

Paul is describing our current relationship with Christ. We are his betrothed bride. God's Church in Corinth understood what Paul meant, but betrothal is a custom unfamiliar to many of us. Let's understand.

## Three stages of marriage

In Paul's day, a marriage commonly had three stages.

- The engagement, which ended the negotiation stage. The fathers, the matchmakers, arranged the best possible match for their children. They sealed it by agreeing on a sum of money (or goods or services) to be paid by the groom's father to the bride's father. It was like a dowry in reverse.

- The betrothal began with a formal ceremony conducted in the prospective bride's home. Promises were made by the man and woman before witnesses. The groom-to-be gave presents to his betrothed, and the groom's father paid the agreed-upon sum to the bride's father. Then the betrothal period began.

Betrothal was a commitment in some ways more significant than the actual wedding. Though not yet fully man and wife, the betrothed man and woman were legally bound. If the man died during the betrothal period the woman was regarded as a widow.

Canceling a betrothal was permitted only by divorce (Matthew 1:19). The betrothed couple, though continuing to live separately, were to be completely faithful to each other (Hosea 2:19).

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

- The wedding took place after a long betrothal period. The groom brought the betrothed bride in procession back to his home, where the wedding ceremony took place. It was a time of celebration, often lasting for several days.

## Meaning for us today

In the familiar analogy of Christ marrying the Church, all three stages of the marriage help illustrate our relationship with Christ. The engagement points to our Christian calling. God chooses us for his Son; we did not choose him (John 15:16).

We also clearly understand the symbolism of the wedding itself; Christ at his return will marry the Church (Revelation 19:9).

But what does the betrothal symbolize? What does it tell us about our relationship with Christ? The symbolism is meaningful. By giving the Holy Spirit to the betrothed bride (God's Church), God the Father seals our betrothal to Christ (the prospective groom).

During the betrothal period, Christ, through the power of the Holy Spirit, prepares his bride for the wedding. This marriage imagery illustrates one of Pentecost's central themes.

## Called, chosen and faithful

In Matthew 22:1-14, Christ relates the parable of the wedding feast. The parable shows that God won't force anyone to participate in the marriage of his Son (verses 3-4).

Unfortunately, many take their invitation to the wedding lightly (verses 5-8). Simply responding to the invitation does not make one ready to enter into the wedding itself. To go in one must be properly clothed with garments that symbolize the righteousness of God (verses 11-12; Revelation 19:8).

Christ concludes the wedding parable with a profound statement: "Many are called, but few are chosen" (verse 14). The call goes out to the many to join in the wedding, but only the few who, having responded, are then chosen to go in.

In this parable, Christ was not speaking specifically about the bride

and groom, rather about the wedding party in general. But given the wedding customs of Christ's day, we can compare being called to the engagement.

Being chosen reminds us of the beginning of the betrothal period. Many are called (engaged), few are chosen (betrothed), but Christ tells us in Revelation that even fewer go all the way to the wedding itself. Those who actually participate in the

**By God's grace we have assurance we will marry Christ. By the Holy Spirit, given to the Church at Pentecost, we are being transformed. Christ is committed to getting us ready.**

wedding to Christ must participate in all three stages. They are "called, chosen, and faithful" (Revelation 17:14).

The faithful are completely loyal to Christ and thoroughly prepared for the wedding. Using the marriage analogy, Paul tells us that preparing the bride is the focus of Christ's efforts in the Church, "that He might sanctify and cleanse it... that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Ephesians 5:26-27).

## Transformation of the betrothed

When we were betrothed to Christ, we were not yet ready to be his bride. So Christ first cleaned off the filth of our past by washing us in the blood of his sacrifice. That wiped out the record of our past sins, but it did not develop in us the righteous character Christ's bride must have.

Our calling, followed by the betrothal ceremony, is only the beginning. During the betrothal

period, the bride in faithful submission to Christ must be transformed. "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Romans 12:2).

As God's people, we have been called. Because of the work of the Holy Spirit, we were chosen. But are we participating fully in the process leading to the wedding? Are we being transformed? Will we be ready when the wedding takes place?

We will be if we are faithfully yielding to God, in Christ, who transforms us. "May the God of peace... make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ" (Hebrews 13:20-21).

Christ's work is to make of his bride a new and transformed creation. "If anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

This work of transformation is accomplished by Christ through the power of the Holy Spirit. At times the process can appear a bit overwhelming. We see our spots and wrinkles. We see how much we need to change and be transformed.

Difficult as that may appear at times, we should be encouraged. The message of Pentecost is a positive one. It tells us with resounding clarity we *are* being transformed.

It is God's work through Christ to do so, and he will succeed. "He who has begun a good work in you will complete it until the day of Jesus Christ" (Philippians 1:6). How is it that Paul can be so confident? "It is right for me to think this of you all, because I have you in my heart" (verse 7).

By God's grace we have assurance we will marry Christ. By the Holy Spirit, given to the Church at Pentecost, we *are* being transformed. Christ is devoted to his betrothed bride—he is committed to getting us ready for the wedding.

In response, let's prayerfully consider this question at Pentecost: Are we devoted, faithful and committed to him?

## Festival Updates

### Tithe-of-the-tithe correction

We felt it necessary to clarify some discrepancies that appeared in the article "Your Investment in the Festival" in the 1994 Festival Planning Guide. The tithe-of-the-tithe fund pays the expenses of all of the Church's festivals, not only the Feast of Tabernacles.

In addition, this fund supplies the second tithe allotment for ministers employed by the Church. The article also said that auditorium rentals for the Feast of Tabernacles exceed \$1 million. The article should have said that the entire cost of operating the Festival sites approaches \$1 million. We apologize for the errors that appeared in the publication. *George Hague.*

### Closed sites

The following sites have reached capacity and are now closed to further

applications: Gold Coast, Merimbula and Caloundra, Australia; Llandudno, Wales; St. Thomas, Virgin Islands; Evian, France; and Fiuggi, Italy.

The site in Grenada will take place in St. George's. The Trinidad site will be at the new church building in Arima, about 20 minutes from Port of Spain. The Guyana site will be in Georgetown. For more details write to the Caribbean Office, Box 5578, Fort Lauderdale, Florida, 33310.

For the foreseeable future, this will be the last year the Feast will be conducted in Victoria, British Columbia, and Eugene, Oregon.

### Idre Fjall, Sweden

Please note that the accommodation and catering prices in the 1994 Festival Planning Guide for the site in Sweden were only approximations. The price per person for self-catering accommodation (rooms with cooking facilities)

is about 920 Swedish kroner.

Full-board accommodation (three meals a day) and an apartment cost 300 Swedish kroner per person per day. The figure listed in the Festival Planner for food is an estimate based on the amount a family of four might spend in a local grocery store. One U.S. dollar equals 8.24 Swedish kroner.

### Southern African sites

The sites in Victoria Falls, Zimbabwe, and Ceres, George and Durban, South Africa, have been canceled and replaced by the following. (Please note that one U.S. dollar currently equals 3.46 rand.)

### Harare, Zimbabwe

Known as the garden capital, Harare boasts flowering trees and leafy parks. Besides museums and national archives, Feastgoers can enjoy the Water World entertainment center, guided woodland safaris, visits to a lion park and Larvon Bird Gardens.

Harare is linked to major international airlines and has daily flights to and from Lake Kariba, Hwange Na-

tional Park, Bulawayo and Victoria Falls. Harare has several hotels with international standards and many restaurants. Accommodation ranges from Z\$287 a person for bed and breakfast to a modest Z\$107 a person. (One U.S. dollar equals 7.94 Zimbabwean dollars). Services will be at the ZANU PF convention center.

For more information telephone pastor Aldrin Mandimika at 011-263-430-8231. Please note that Zimbabwe is 10 hours ahead of Pasadena.

### Buffelspoort, Transvaal

Buffelspoort, a hot-water holiday resort, is between Rustenburg and the Hartbeespoortdam, 80 kilometers (about 50 miles) from Pretoria and 90 kilometers (55 miles) from Johannesburg.

Feastgoers can stay in a fully equipped chalet or flat with its own bathroom, kitchen and barbecue. Standard four-bed chalets are available from 113 rand a night. Luxury chalets with microwave, television and telephone cost 205 rand a night. The meeting hall is on-site and seats 550.

See Festival, page 12

# (Roy) Sampson and the lion: tale of the hunt

Phoenix member's injuries during African safari don't deter him

By Catherine E. Sampson

PHOENIX, Arizona—Roy Sampson, a member here, found himself on his back looking up into the raging yellow eyes of an angry, 600-pound African lion Oct. 26, 1993. Roy wondered if he had reached the end of his 50-year hunting career and his life as well.

Roy had booked a 21-day safari in the Selous Game Preserve of Tanzania, East Africa, to hunt for cape buffalo and maybe even a male lion. Game preserves encourage hunters to help maintain the environment and prevent overgrazing.

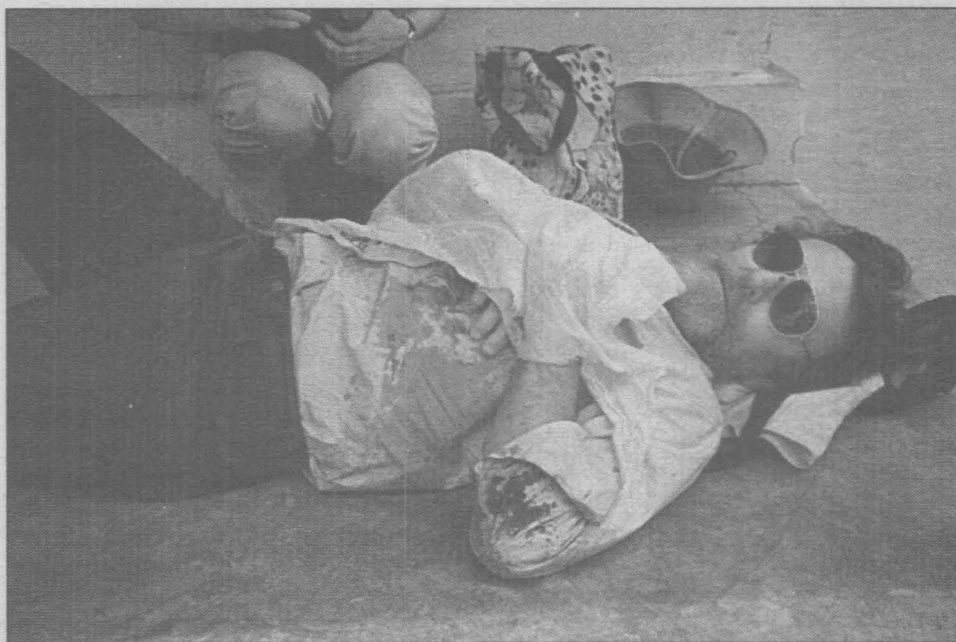
Hunters had spotted two male lions on a buffalo kill near a water hole, so Roy and his professional guide, Pano Calavrias, packed their rifles and drove 35 miles to the site.

Pano pointed out the larger, brindle-mane lion, so Roy took aim and fired his .375 Winchester, making a solid hit. The lion jumped up and walked into some grass.

Pano then fired and also hit the lion, which stumbled toward a huge ant hill.

But the lion had more than escape on its mind. It circled around and prepared to ambush the men from the rear. Suddenly, they heard a loud roar as the lion charged and headed straight for Roy.

Roy fired at the lion 15 feet away. Pano then shot his .460 Weatherby from the hip, also hitting the lion and spinning it



**CLOSE CALL**—Bleeding from lion bites, Roy Sampson waits for transport to Nairobi, Kenya, for medical treatment and surgery. [Photo by Catherine Sampson]

around so that it now faced him.

The lion knocked him down and began biting his legs. Pano started striking the lion in the face with his fists in an attempt to defend himself. (Pano later found his legs had more than 20 puncture wounds to the bone and his badly mauled left hand had a compound fracture.)

Roy quickly moved toward the lion, trying to position himself to shoot it without hitting Pano. The lion saw him, instantly left Pano and knocked down Roy, who put up his left hand, holding his rifle between him and the lion.

But the beast bit right through the metal scope and up through the metal plate and wooden stock of the rifle.

Roy's index finger on his left hand was broken and his hand slashed. He then put up his right arm to protect his face and throat, as the lion grabbed his arm and began dragging him away.

Pano later related: "I was able to

crawl toward Roy to shoot the lion off him."

The entire incident took only about 20 seconds. "There was no time to pray, but God knew we needed help before we did," Roy said.

After a wild ride over 35 miles of rough road to a dirt landing strip, the men were airlifted to Nairobi, Kenya, for medical treatment. They were in surgery three times and spent 18 days in a Nairobi hospital.

Roy is currently undergoing therapy for nerve damage to his right arm, which has greatly restricted the use of his right hand. The lion's bite crushed the bone between Roy's wrist and elbow, so a plate was put into his arm.

Pano's legs have healed nicely, but he may lose the use of the middle fingers on his left hand.

Roy and Pano were interviewed on KTN and KBC television in Nairobi and featured in the Nairobi *Standard*. Residents were amazed that a

person could survive an attack by a male African lion.

Shortly after leaving the hospital some Seventh-day Adventist teachers overheard us saying how God had protected the men and invited them to relate the experience to their teenage students at an SDA Academy.

Roy and Pano spoke to about 200 teens and teachers, and answered questions for more than an hour.

Roy especially appreciated the encouragement of James Henderson, pastor of the Worldwide Church of God congregation in Nairobi, and his assistant, John Jewell, during his stay in Nairobi.



**LONG RECOVERY**—Roy Sampson (left) and Pano Calavrias after surgery in Nairobi, Kenya. [Photo by Catherine Sampson]

Catherine E. Sampson attends the Phoenix, Arizona, North church with her husband, Roy.

## Terms: How to avoid tripping over 'trinity' and 'trinitarian'

Continued from page 4

good and good evil" and "put darkness for light and light for darkness" (Isaiah 5:20). Resorting to emotion-charged labels fosters childish thinking. No member nor minister can earn lasting respect by crying out *paganism!*

Let's ask God to help us grow in love sufficiently to eliminate this false thinking from the Church.

### The 'trinitarian' label

Just as early followers of Jesus were reluctant to use *Christian* to designate themselves, we tend to react with intense distrust to the term *trinitarian*. What brings on such negativity and suspicion? Let's briefly look at three false assumptions that have operated in our thinking over the years.

1) *Ministers learned and taught for decades that the Trinity originated in the Babylonian mystery religions.* The major support for such a conclusion came from Alexander Hislop's *The Two Babylons: Or The Papal Worship Proved to Be the Worship of Nimrod and His Wife* (Loizeaux Brothers).

Hislop, a Scottish minister, wrote this book during the 19th century.

Whatever Hislop's pastoral credentials may have been, his historical methodology lacks merit.

We get a glimpse of his inaccurate perceptions in the first chapter of his book. For example, he explains that after the masses were given two tablespoons of wine to drink, they were sufficiently intoxicated to be improperly influenced. His thinking on some historical matters is not any better.

Patterns or parallels in one place and time cannot in themselves demonstrate historical linkage with those in another region and era.

To carry Hislop's argument to its futile conclusion: Babylonian worship of any of their gods as "one infinite and Almighty Creator, supreme over all" (page 14) should logically also make Israel's Yahweh a derivation of Nimrod worship. Few academically responsible works, whether pro-Catholic or anti-Catholic, even refer to *The Two Babylons*. A Unitarian theology, *The Oneness of God*, by David K. Bernard (Word Aflame Press, 1982) is a rare exception.

Hislop was a trinitarian. His book was a feeble attempt to demonstrate that the pagans had a rudimentary understanding of the nature of God, albeit largely misguided. We have

misused Hislop when quoting it as teaching that the Trinity came from pagans.

Triads (sets of three persons, things or attributes) exist outside of Christianity to describe notions of deity. (See Geoffrey Parrinder, "Triads," in *Encyclopedia of Religion* [Macmillan, 1987], pages 15:39-44.) Beyond "threeness," these triads have nothing in common with trinitarian theology.

In the centuries following the apostolic age, reflections on the nature of God, especially in relation to salvation, became "trinitarian" in order to combat heresies that departed from the biblical witness, not to foster "pagan" beliefs. (See G.L. Prestige, *God in Patristic Thought* [SPCK, 1936]; William G. Rusch, editor and translator, *The Trinitarian Controversy* [Fortress, 1980].)

2) *Since the word trinity never appears in the Bible, how can it possibly have any positive connection to the "faith that was once for all entrusted to the saints" (Jude 3)?*

*Soteriology* is a term for the study of salvation. Even though this precise term is not in the Scriptures, the Bible contains much revelation about God's plan for saving humankind. And let us not forget the threefold

formulation associated with Christian baptism—"in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

This is a valid New Testament witness and a continuing practice of the Church of God. We are even now seeking to deepen our understanding of the concept. Let's not forget that we were all baptized with these words from Matthew 28:19.

3) *Studying trinitarian theology might upset years of thinking differently about God.* At the time of baptism, everyone in God's Church was an infant in Christ. Nevertheless, we received the loving gift of a right relationship with God, who greatly desires our salvation.

Whatever our grasp of spiritual matters as we each came up from the baptismal waters, Christ granted no automatic doctorate in understanding. During our Christian pilgrimage through life, we have ample opportunity to grow in grace and knowledge of Jesus Christ as we learn to walk in the Spirit.

Our goal as ministers is to encourage everyone to study more deeply—and with an open mind—about the nature of God as we grow together as true Christians in genuine oneness (John 17:22-23).



# CIS pulls the plug on mainframe computer

By Laura Kubon and Pam Barr

"The Church takes another step forward," said James Peoples, Computer Information Systems (CIS) director, at a decommissioning party for the Church's IBM 370 mainframe March 11.

At this final salute to the mainframe, Hugh Mauck pressed the

power-off button while 85 employees and family members did a count-down. Mr. Mauck, now retired, ordered the Work's first mainframe in 1964, when he managed the Circulation Department.

Mr. Mauck and Bernie Schnippert, Media Operations director, congratulated those who have worked on the mainframe systems as well as those who have moved programs and data

to the new AS/400 computer.

New technology has made it possible for CIS to standardize the Church's computer systems and more effectively share information with our offices around the world.

Changing to the AS/400 was the biggest project the computer center has tackled since implementing the first computer in the 1960s. Replacing

25 years of work on the mainframe has been an arduous task over the past four years. CIS kept all current systems running while converting programs over, one by one, to the AS/400 or personal computer-based programs.

*Laura Kubon and Pam Barr are technical writers in CIS.*



**CIS TEAM**—Top, at the powering down of the Church's mainframe March 11, are employees who have worked to transfer programs and files to the new AS/400 system. Right, Hugh Mauck, now retired, switches off the mainframe. [Photos by Hal Finch]

## Member with MS forms support group

By Mark Beyer and Valerie Worley

WICHITA, Kansas—"Children whose parents are chronically or terminally ill need someone to talk with, peers with whom they can relate," said Hilda Kissman, a member who attends the North church here.

Her observation is based on her own experience. Mrs. Kissman has multiple sclerosis (MS) and sees the suffering in the life of her daughter, Brandy, 12. "You can put a cast on a broken leg, but the trauma of a broken spirit is very difficult to mend," she said.

So in 1990 Mrs. Kissman founded

Kids Inc., a support group for children of disabled or terminally ill parents.

Kids Inc. meets once a week. The children, ages 7 to 16, usually without their parents, talk about their lives and fears. Sometimes a guest speaker addresses the group.

In 1991 Mrs. Kissman was named Volunteer of the Year by the Multiple Sclerosis Society in Wichita, and received the J.C. Penney Golden Rule Award for her work.

Because of her own battle with MS, Mrs. Kissman is no longer able to continue with Kids Inc.

But she would like to help others interested in organizing similar support groups. "Helping people shows others God's way," she said.

Anyone wishing to contact Mrs. Kissman may do so through Stan McNeil, Wichita North pastor.

*Mark Beyer and Valerie Worley are members who attend the Wichita, Kansas, North congregation.*



## Dateline: Ambassador

AN UPDATE OF AMBASSADOR COLLEGE

### AC gets top honor for blood donations

The Stewart Regional Blood Center honored AC for the highest level of participation among colleges and universities in East Texas in 1993.

Sherry Ellis, a nurse at the Wilmer E. Parrish Health Center on campus, accepted the award at an appreciation luncheon March 1 in Tyler.

### SAT bulletin to aid AC recruitment

Beginning with the 1995-96 Scholastic Aptitude Test (SAT) bulletin, the Worldwide Church of God will be listed as a religious preference choice on the student descriptive questionnaire (SDQ).

The SDQ provides a vehicle by which students can inform colleges of their interests, activities and plans, along with their test scores. This will help AC in research, planning, assessment and recruitment.

### Grants help students finance education

Students began receiving Pell grants this semester,

according to Roger Widmer, director of Financial Aid. These funds allow the college to redirect to other areas money normally set aside for student financial aid.

The U.S. government provides six major financial aid plans directly to qualified students. Eligibility is determined by the student's income and assets and the expected contribution of his or her parents.

Letters explaining AC students' eligibility for federal financial aid programs will be sent to new students and their parents.

### Author tells students to pursue big dreams

Author and lecturer Clifton Taulbert spoke at assembly Feb. 24 in recognition of Black History Month. Dr. Taulbert is author of a trilogy of books documenting his experiences growing up in Mississippi.

In his address he emphasized the need for a sense of community to foster greater understanding among all people. He encouraged students to pursue big dreams and to really get to know the

people they encounter in life.

### Students get taste of antebellum South

The annual student field trip to Mississippi, sponsored by the History Department, gave 44 students and their faculty chaperons a three-day taste of Southern antebellum life.

The group visited Vicksburg March 3 and Natchez the following day, where they stayed for the weekend with Iris Ashcraft, a Church member who opened her home to 30 people.

### AC offers additional basketball camp

The 1994 Ambassador Royals boys basketball camp is almost full. An additional basketball camp will be open to YOU members and others, ages 13 through 15, this summer.

The camp is open to 50 boys and will run July 11 to 14. Those interested can contact the Physical Education Department for a brochure and application at 1-903-636-2090 or Box 111, Big Sandy, Texas, 75755.

### Media, NAIA honor AC basketball players

An article and photo highlighting the performances of AC basketball players Seth Mullady and Joey Mitchell appeared in the Feb. 23 *Dallas Morning News*.

The article noted that "a pair of Royals players has East Texas buzzing over their accomplishments" and went on to document the accomplishments of Mullady and Mitchell, who have both received NAIA Division II Southwest region player-of-the-week honors this season.

Mullady and freshman Sharon Treybig were named to the NAIA Division II Southwest all-region teams for men's and women's basketball.

Mullady averaged 22 points and 11 rebounds a game in 30 games this season. He set 10 school records this year, including career and single season scoring and rebounding marks. He also established a single-game scoring record with 47 points against Wiley College Feb. 23.

Treybig averaged 19.9

points and 15.3 rebounds in 20 games this season (both of which are school records) and finished the year ranked first in the nation in rebounding for NAIA Division II.

Mitchell set 10 school records, including every school assist record and a team record for steals in one season. He finished with averages of 18.5 points, 8.1 rebounds and 4.9 assists per game.

### Sports update

The Lady Royals finished the women's basketball season Feb. 21 with 15 wins and 9 losses, the best record in the team's history.

The Royals finished the men's basketball season Feb. 26 with 6 wins and 24 losses.

The men's volleyball team started its season Feb. 17 with a victory over Midwestern State University at Wichita Falls, Texas.

The Royals were hosts for an eight-team round-robin volleyball tournament March 6. Participating teams were AC, Arizona State, Air Force, Baylor, University of Florida, Stephen F. Austin State University, University of Texas and Texas A&M.

The Royals upset Arizona State in the championship match. Highlights of the tournament appeared on an evening television newscast.

The men's volleyball match record as of March 14 was 17 wins and 6 losses.

# Announcements

BIRTHS, ENGAGEMENTS, WEDDINGS, ANNIVERSARIES AND OBITUARIES

Columbia, boy, Kody Jacob, Feb. 17, 2 p.m., 8 pounds 10 ounces, now 4 boys.

VERETTE, Alan and Carra (Raynes) of San Antonio, Texas, boy, Michael Joseph, Jan. 16, 4:58 p.m., 8 pounds 9 ounces, now 2 boys.

WEST, Larry and Traci (Mitchell) of Salem, Oregon, girl, Kaitlin Nicole, Feb. 9, 2:32 p.m., 8 pounds 14 ounces, now 2 boys, 2 girls.

WIESMAN, Eric and Kalee (Young) of Cincinnati, Ohio, boy, Hunter Matthew, Feb. 24, 5:22 p.m., 7 pounds 2.4 ounces, first child.

## Engagements

Mr. and Mrs. John LaVarra of Long Island, New York, are pleased to announce the engagement of their daughter Kym Lorraine to Bret Anthony Dobson, son of Mr. and Mrs. Joe Dobson of Olathe, Kansas. A June 1995 wedding in Kansas City is planned.

Herman and Marie Williams of Nashville, Tennessee, are pleased to announce the engagement of their daughter Rachel Annette to Lewis Walter Bryant, son of Arlen and Jean Bryant of Cookeville, Tennessee. A September wedding is planned.

Debbie Sears of Medford, Oregon, is pleased to announce the engagement of her daughter Amy Marie to Shawn Scott Jarvi, son of Gail Rands of Bellevue, Washington, and Skip Jarvi of Vancouver, Washington. A May 29 wedding in Portland, Oregon, is planned.

Virginia Long of Grand Rapids, Minnesota, and Arnold Long of Black River Falls, Wisconsin, are pleased to announce the engagement of their daughter Idell to Mark Kampmeier, son of Constance Kampmeier of Sparta, Wisconsin, and Russell Kampmeier of Tomah, Wisconsin. A June 3 wedding in Black River Falls is planned.

Charles and Kathy Woolery of Lancaster, California, are happy to announce the engagement of Rebecca Ann Essman to Robert Christopher McNally, son of Edward and Susan McNally of Reseda, California. An April 10 wedding in Pasadena is planned.

## Weddings



**NICHOLAS & DEANNA BETTS**

Deanna Lorraine Easton, daughter of Dale and Joan Easton of Boise, Idaho, and Nicholas Martin Betts, son of Peter and Jackie Betts of Suffolk, England, were united in marriage Dec. 29. The ceremony was performed by Anthony Goudie, Norwich, Ipswich and Cambridge, England, pastor. Joan Easton attended the bride, and Jonathan Groves was best man. The couple live in England.



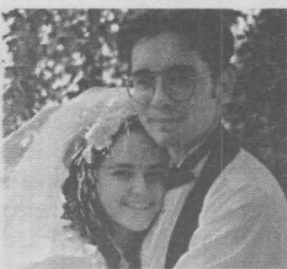
**KEITH & HELEN LEWIS**

Mr. and Mrs. Rodney Chandler of Doodlakine, Australia, are pleased to announce the marriage of their daughter Helen Maree to Keith Lewis, son of Velma Parris. The ceremony was performed Jan. 2 by Lloyd Longley, a minister in the Perth, Australia, South church. Anne Matthews was matron of honor, and Peter Thomas was best man. The couple live in Melbourne, Australia.



**JULIAN & MARIA AGUILAR**

María Guadalupe Lorenzana, daughter of Joseph and Carmen Lorenzana, and Julian Aguilar, son of Jose and Socorro Aguilar, were united in marriage Jan. 9. The ceremony was performed by Brian Orchard, Pasadena Norte pastor, and the bride's uncle, Richard Lorenzana, a local church elder in the Pasadena Norte church. Julie Ann Rodriguez was matron of honor, and David Sainoz was best man. The couple live in Alhambra, California.



**ALAIN & LYNE CHANTAL**

Lyne Dufault, daughter of Mr. and Mrs. Pierre Dufault of Montreal, Quebec, and Alain Chantal, son of Mr. and Mrs. Lucien Chantal of Trois-Rivieres, Quebec, were united in marriage June 20. The ceremony was performed by Rejean Vautour, Montreal South French pastor. The couple live in Quebec City, Quebec.



**GREGORY & LORI HOECK**

Lori Diane McCoy, daughter of Colleen McCoy of Aspen, Colorado, and Gregory Alan Hoek, son of Mr. and Mrs. Harvey Hoek of Wheatland, Wyoming, were united in marriage Sept. 5. The ceremony was performed by Roger Ludwig, Wheatland and Casper, Wyoming, and Scottsbluff, Nebraska, pastor. Anne Marie McCoy was matron of honor, and Donald Hillger was best man. The couple live in Fort Collins, Colorado.



**LARRY & TEENA HOKE**

Teena Tilley and Larry Hoke were united in marriage Sept. 4. The ceremony was performed by Wayne Jamison, a minister in the Denison, Texas, church. Karen Llano, sister of the bride, was matron of honor, and Frank Bates was best man. The couple live in Pasadena, Texas.



**HECTOR & ELIZABETH HERRERA**

Elizabeth Saucedo and Hector Herrera were united in marriage Dec. 18. The ceremony was performed by Richard Rand, Midland and Odessa, Texas, and Hobbs, New Mexico, pastor. Naomi Asslin, sister of the bride, was matron of honor, and Chris Presley was best man. The couple live in Odessa.



**MICHAEL & REGINA REED**

Mr. and Mrs. Denny Deel of Cedar Bluff, Virginia, announce the marriage of their daughter Regina Renee to Michael Albert Reed, son of Karl and Shirley Reed of Canton, Ohio. The ceremony was performed Jan. 30 by Bill Pack, Bluefield, West Virginia, pastor. The couple live in North Canton, Ohio.



**TIM & DEBBIE HAGGARD**

Mr. and Mrs. Frederick Kellers of Nashville, Tennessee, are happy to announce the marriage of their daughter Deborah Dawn to Timothy

Lynn Haggard, son of Mr. and Mrs. Wendell Haggard of Manchester, Tennessee. The ceremony was performed Dec. 19 by the bride's father, Nashville pastor, Melissa Kellers, sister of the bride, was maid of honor, and Matthew Taylor was best man. The couple live in Nashville.



**JASON & ANGELA FRANTZ**

Angela Workman, daughter of Art and Pat Dupas, and Jason Frantz, son of Mike and Judy Frantz, were united in marriage June 6. The ceremony was performed by Fred Bailey, Springfield and Rolla, Missouri, pastor. Marnie Dupas and Amy England attended the bride, and Eric Frantz and Haven Frantz attended the groom. The couple live in Seymour, Missouri.



**KEVIN & DEBORAH SCHEID**

Deborah Ellen Parnell and Kevin Joseph Scheid of Eugene, Oregon, were united in marriage March 28, 1993. The ceremony was performed by Robert Bertuzzi, Eugene pastor. Teresa Rhay was maid of honor, and Michael Scheid was best man. The couple live in Beaverton, Oregon.



**HERB & LUANNA LEISURE**

Luanna Guy and Herb Leisure were united in marriage Feb. 13. The ceremony was performed by Tom Byars, a minister in Visalia, California. Tracy Herlolfson was matron of honor, and Everett Leisure was best man. The couple live in Campbell, California.



**DANA & LANA NIELSEN**

Lana Gayle Weldon and Dana Frands Nielsen were united in marriage July 18. The ceremony was performed by Chris Beam, Houston, Texas, North associate pastor. Samantha Jowers was maid of honor, and Gary Morris was best man. The couple live in Houston.



**ROBERT & SHIELA MILLER**

Shiela Carmel Honbeck, daughter of Mr. and Mrs. Raymond Honbeck of Dayton, Oregon, and Robert Alan Miller, son of Mr. and Mrs. Thomas Miller of Reno, Nevada, were united in marriage Sept. 17. The ceremony was performed by Richard Duncan, Salem, Oregon, pastor. Star Tornero and Michelle Schemm attended the bride, and Jon Brown and Jim Raum were groomsmen. The couple live in Sparks, Nevada.



**PAUL & MAREE SELZER**

Maree Frances Veneris, daughter of

Mr. and Mrs. Peter Veneris of Lockhart, Australia, and Paul John Selzer, son of Mr. and Mrs. John Selzer of Myrtleford, Australia, were united in marriage Jan. 2. The ceremony was performed by the groom's uncle, Peter Wurster, a local church elder in Wodonga, Australia. Louise McPherson, Janet Selzer and Samantha Veneris attended the bride, and Mark and Paul Selzer were groomsmen. The couple live in Wodonga.

## Anniversaries



**DELBERT & JULIA LANGDON**

Delbert and Julia Langdon of Eugene, Oregon, celebrated their 35th wedding anniversary Oct. 4. They have four daughters, Rosalie Maug, Sandra Rankin, Joyce Carr and Rita Langdon; three sons-in-law, Steve Maug, Douglas Rankin and Darrel Carr; and seven grandchildren, Randy, Joshua, April, Jessica, Cayla, Lava and Nova.



**WALTER & WANDA SMITH**

Walter and Wanda Smith of St. Petersburg, Florida, celebrated their 30th wedding anniversary April 1. They have two children, Jodi and Tim; and one daughter-in-law, Melodie.



**ALLAN & MARGARET STABILE**

Allan and Margaret Stabile of Jeffersonville, Kentucky, celebrated their 30th wedding anniversary March 6. They have one daughter, Deborah Ann.



**MIKE & SUSAN MCCONNELL**

Mike and Susan McConnell of Reno, Nevada, celebrated their 25th wedding anniversary March 15. They have one daughter, one son-in-law and one granddaughter.



**FREDERICK & CAROLYN RAINVILLE**

Frederick and Carolyn Rainville of Colebrook, New Hampshire, celebrated their 25th wedding anniversary Aug. 23. They have seven children, two daughters-in-law and five grandchildren.



**RONALD & SHIRLEY HULME**

Ronald and Shirley Hulme of St. Albans, England, celebrated their 25th wedding anniversary Dec. 22.



**CARL & PAT KLING**

Carl and Pat Klink of Springfield, New Jersey, celebrated their 40th wedding anniversary Dec. 26. They have five children, Carol Lewis, Mark, Glenn, Scott and Robin Roenspies; one daughter-in-law, Pamela;

two sons-in-law, Art Lewis Jr. and Matthew Roenspies; and five grandchildren, Art Lewis III, Xavier, Heather, Ryan and Ashley Klink. Mr. and Mrs. Klink serve as deacon and deaconess in the Union, New Jersey, North church.

## Anniversaries Made of Gold



**LAURENCE & IRENE HUNTER**

Laurence and Irene Hunter of La Salle, Illinois, celebrated their 60th wedding anniversary Dec. 30. Peoria, Illinois, brethren honored them with a reception Jan. 8. The Hunters have one daughter, Sandy Sword; one son, Robert; and three grandchildren.



**JOHN & AUDREY REYNOLDS**

John and Audrey Reynolds of Las Cruces, New Mexico, celebrated their 50th wedding anniversary Feb. 5. Mr. and Mrs. Reynolds serve as deacon and deaconess in the Las Cruces church. They have three children.



**GLENN & LENORA OERDING**

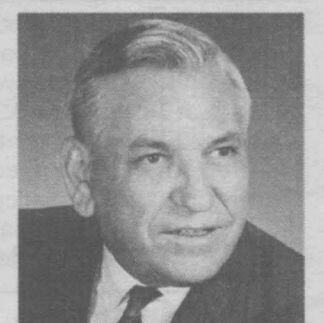
Glenn and Lenora Oerding of Waynesville, North Carolina, celebrated their 50th wedding anniversary Dec. 31.



**ACIE & VERA CATES**

Acie and Vera Cates of Odessa, Texas, celebrated their 65th wedding anniversary Feb. 17. They have three children, Acie Jr., Robert and Marjorie; six grandchildren; and six great-grandchildren.

## Obituaries



**ROBERT MASON**

MASON, Robert Earl, 76, of Fort Wayne, Indiana, died Dec. 9 of complications from Alzheimer's disease, pneumonia and cardiorespiratory failure. He is survived by his wife, Elizabeth Lucy; one son; two daughters; and one sister, Hazel.



**ELIZABETH STRILCHUK**

STRILCHUK, Elizabeth, 88, of Belfield, North Dakota, died Jan. 12. She is survived by three sons, George, John and Fred; two daughters, Betty Makaruk and Mary Prociw; one brother, Nick Gawrylow; one sister, Ella Gawrylow; five

See Obituaries, page 11

## Did we spell it right?

We hope so, but we can't always be sure with handwritten announcements. In the interest of accuracy, announcements submitted to *The Worldwide News* should be typewritten and checked carefully for typographical errors. If you do not have access to a typewriter, please print clearly.

# Personal: Effective tools to preach the gospel

Continued from page 1

than one way to preach the gospel.

## Tools of the gospel

*The Plain Truth* is the primary media tool by which the Church preaches the gospel to the public. This has been our most effective medium for decades. A telecast has a somewhat limited ability to preach the gospel, because it can focus on only a small facet of it at a time.

Some programs were on secular topics and had no direct gospel in them—they served effectively as 30-minute advertisements for *The Plain Truth*.

Some aspects of the gospel do not lend themselves to pictures and action shots, so they tend to be neglected by the limitations of the medium of television. So *The Plain Truth* and the booklets form the real core of our evangelism.

I know that we (myself included) sometimes exaggerated the importance of the telecast, but it served primarily to point people to our literature and get people on the PT subscription list.

Once people were on the mailing list, we could give them much more teaching than the telecast could, and the literature came in a form that people could study in more detail.

Television delivers information in small bites, and it normally has to be superficially presented, or people will simply change the channel. Viewers tend to be passive, so a telecast does not easily invite serious meditation. Written material can be more complete in explaining spiritual truths.

Also, TV stations are beginning to multiply. Many homes already have access to a wide range of cable stations, and Americans will soon have hundreds of program options.

Consumers will have more and more to choose from, and it will be increasingly difficult to keep their attention and simultaneously deliver a thoughtful message about the gospel. Some media consultants understand this, and are promoting short ads as a more cost-effective way to encourage the public to contact us.

I know that many members were disappointed at our decision to phase out the telecast. I am disappointed, too. I love the telecast. I think our Television Department has done a wonderful job. But I am faced with practical realities: diminishing effectiveness of television as a gospel medium, and diminishing finances.

This was not an easy decision. Perhaps you would have made a different decision, but I have the responsi-

bility to make the decision as God leads me. I cannot cringe with fear that a decision may be criticized. I must go where Christ wants us to go. I must give up my own wishes and preferences, and follow him.

We all wish we had the money for mass media worldwide. We wish we had the money for full-page ads in every *Reader's Digest*. But our job is not to wish—it is to do the very best we can with what God gives us.

Television is simply not the most cost-effective way to bring the public into meaningful contact with the gospel of Jesus Christ and with the Church.

Despite what some media consultants (who have much to gain by saying so) might say, TV is becoming less effective as a way to preach the gospel of Jesus Christ.

Our own media consultants, who have proven themselves to be honest and trustworthy people, looking out for the Church's best interests, fully support our decision to change to 30- and 60-second advertisements as the most cost-effective and sensible method of getting people in touch with the Church and on *The Plain Truth* mailing list. (Ads like this are already bearing fruit—see article page 1.)

The expense of half-hour television needs to be cut. We have numerous other commitments, and there are better ways to preach the gospel. *The Plain Truth* is still our most effective mass medium for preaching the gospel of God. Mr. Armstrong often called it the flagship of the Church.

There are other ministries that use television, such as Robert Schuller's, but they do not place great priority on establishing and developing local congregations. Such ministries usually have only one congregation, and have no plans for establishing and maintaining additional ones, and thereby taking on all the necessary expenses of doing so.

We, on the other hand, do establish and maintain congregations. Right now, we have more than 830 congregations around the world, with more than 750 full-time ministers. In addition, we produce two magazines (*The Plain Truth* and *Youth 94*) with a combined circulation of more than three million.

These things are not done, at least not on this scale, by other television ministries. They must continually put most of their money back into television expenses, rather than into the establishment and growth of congregations or the production of free literature. They also have to continually request money on the air to help them pay for the TV expenses.

To see our program on television may make us feel that we are pro-

claiming the gospel in a powerful way. In fact, however, we are reaching only those who are watching the program, which is only a fraction of those watching TV, which itself is only a fraction of the whole public.

Even though we may be the No. 1 religious program, we need to realize that all the religious programs put together only capture a fraction of the total viewing audience of television. Television gives us the illusion that we are reaching the whole world, when in fact, in the best circumstances, we are reaching only a little corner.

It is easy to just let the telecast do the work while we watch passively and pray that God will call people through it. But does God want people who are afraid to give an answer, who simply are content to rely on a TV program?

Should we be content to hide, passively, behind the TV program, or should we personally be on the front lines of the work of the kingdom of God? That is precisely why it is so vital that we must realize our calling to be witnesses of God's salvation through Jesus Christ and get involved in the work of the harvest.

## Personal example

As I've said many times, personal example is the most effective way to preach the gospel. It doesn't cost us much—except our pride (and that is something we are better off without).

The Church has always benefited from the impact of Jesus Christ at work in the lives of his people—our personal examples as Christians. God's people are the best advertisement for the truth. That is why we must work to strengthen each local church to better provide an environment that encourages and supports that grass-roots, real-life witness to true Christianity.

As the bedrock of evangelism, personal example works hand-in-hand with *The Plain Truth*, the booklets and the local congregations. The work of the gospel goes on in *The Plain Truth* and in the people of God, and you are a vital part of this work

of the living God! The gospel of Jesus Christ is being preached around the world—thanks to your support as God works in you and works in all of us collectively.

## Trust through trials

Brothers and sisters, the Christian life is not always easy. We have trials on all sides, it seems, and sometimes the only recourse is to set the problems before the throne of grace and appeal for help in time of need. We face our inabilities every day and trust in Christ to work it all out for good.

We at headquarters are not always as effective as we would like. We don't communicate as well as we want to. Thank you for your patience and your flexibility through administrative and doctrinal changes.

God has put you in his Church because he wants you. He puts each member where it pleases him. He has chosen you, predestined you from before the foundation of the world.

He knows what he is doing. Let's trust him in faith and follow where he is leading us! We need to catch the vision, be energized by it, enthusiastic for it, praying for it, seeking the guidance of God.

It's something we need to think about as we count our way toward Pentecost. Has the sacrifice of Jesus Christ transformed our goals in life? He has rescued us from the slavery of sin—has that transformed the way we live?

He has given us the Holy Spirit. How much we can be strengthened, encouraged and empowered as we are led by the promised Comforter.

Brothers and sisters, I need your help. Pray for me and for all the staff at headquarters. Pray for the college and its effective role in the Church. We all need your spiritual help and your emotional support. We pray for you.

Let's encourage one another daily toward love and good deeds and, as a people belonging to God, let's joyfully praise the God who has given himself for us.

## Rules for Green Card Replacement

To All Green Card Holders:

Legal Services would like to give Church members who hold green cards a friendly warning and note of advice. A final Immigration and Naturalization Service (INS) regulation provides for automatic invalidation of certain green cards unless they are renewed by Sept. 20, 1994.

Does your green card fall into this category? Green cards that will automatically become invalid, unless renewed, are cards issued before January 1978. You can tell if your green card will automatically expire by checking the back side of the card. If AR-3, AR-103 and I-151 are noted in red, on the back of the card, in the lower left, the card will expire by Sept. 20, 1994, unless renewed.

The applicant under the card replacement program may retain his or her old green card until a replacement card is received. Invalidation of the older version of the card will not divest the holder of his permanent resident status. However, the holder of such a green card may no longer use the older version as a travel document, to evidence his identity, to evidence employment eligibility, to evidence valid permanent residence status in case of naturalization or to sponsor a family member.

If you have a green card that will so terminate, you must apply in person for a new card on INS form I-90. The application must be accompanied by two photographs, finger print chart (F.D.-258) and a fee of \$70 per person.

The INS has provided for a waiver of the photograph and in-person appearance for permanent residents whose advanced age or physical disability make it impossible for them to travel to the local INS office.

If you are one who must renew your green card, you are urged to apply for a new green card early in the program. Do not wait until the last minute and be caught in the rush to meet the deadline.

We sincerely hope that this information will be of aid to those to whom it is applicable.

Ralph K. Helge  
Office of Legal Services

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grandchildren, and six great-grandchildren. Her husband, 11 brothers, two sisters and one son preceded her in death.

GRIM, John O. Jr., 63, of Kingsport, Tennessee, died Jan. 9 of cancer. He is survived by his wife, Geneva; 10 children; and 17 grandchildren.

NEALE, Percy E., 84, of Oberon, Australia, died March 1 after a long illness. He is survived by two sisters.

WARREN, Kenneth H., 85, of Big Sandy, died Feb. 17. He is survived by his wife, Rosa; four stepsons, Sidney, Max, Alan and Phillip Rumpel; one brother, Carl; and numerous step-grandchildren; and step-great-grandchildren.

NASH, Georgia, 102, of Clarksburg, West Virginia, died Feb. 23. She is survived by one son, Julian; three grandchildren; and several nieces and nephews.



LOIS McALISTER  
McALISTER, Lois Kathleen, 68, of

Lubbock, Texas, died Jan. 10 of cancer. She is survived by her husband, Roy; three daughters; five sons; 19 grandchildren; one great-grandchild; one half brother; one half sister; and two brothers.

HOBBY, Nancy, 55, of Lakeland, Florida, died Feb. 22 of breast cancer. She is survived by her husband of 34 years, John; two daughters, Kaye Gawor and Lynne Grnkovich; three grandchildren, Chris, Jennifer and Steven; and three brothers, Donald, Gerald and Edward Kelley.

BUSTER, Geneva, 92, of Bridgeport, Connecticut, died March 2 from complications of diabetes. She is survived by one daughter, Doris Wallace; and two granddaughters, Leslie Brown and Barbara Pulliam.

# Update

NEWS OF PEOPLE, PLACES AND EVENTS

## Juanita Mirayes marks 105th birthday

PORT ST. LUCIE, Florida—**Juanita Mirayes**, a



Juanita Mirayes

member for 25 years, celebrated her 105th birthday. She lives in a convalescent center. *Carolyn Ardeeser.*

## Edna Lineweaver reaches century mark

DICKINSON, North Dakota—**Edna Lineweaver**, a member since 1957, celebrated her 100th birthday March 18. Mrs. Lineweaver was born in Pender, Nebraska, the first of three children



Edna Lineweaver

born to **Larkin and Martha Cobb**.

Mrs. Lineweaver taught in rural schools in North Dakota and on the Blackfoot Indi-

an reservation in Montana.

She married **Lloyd Lineweaver** while teaching in North Dakota. They had three daughters and a son. Mr. Lineweaver died in 1980.

After her husband died, she lived alone and enjoyed gardening, crocheting, studying the Bible and writing letters.

For the past five years she has lived in a nursing home. Mrs. Lineweaver has 14 grandchildren and 23 great-grandchildren. *Ellen Lineweaver Payne.*

## Quarter century for Portsmouth, Ohio

PORTSMOUTH, Ohio—Brethren who have attended the church here are invited to attend a 25th anniversary celebration May 28.

Services will take place at The Meeting Place, north of Portsmouth. Scheduled activities include services, refreshments, presentations and a dance.

Cost of the dance will be \$4 for adults and \$2 for children. For more information, contact **Bill Bratt**, 2380 Edgewood Dr., Portsmouth, Ohio, 45662. His phone number is 1-614-354-3065.

## Singles events

TOLEDO, Ohio—Singles are invited to a singles dance weekend May 7 and 8 at the Ramada Inn Southwyck.

Activities include Sabbath services with a guest speaker from Pasadena and a buffet dinner and dance, "Glass City Glamour." Sunday's activities are scheduled to be

## 600 years of Festival wisdom

Festival coordinators and business managers from U.S. and Canadian Feast sites met March 7 to 9 in Pasadena. This year's conference included about 75 attendees.

Presentations focused on several topics, including formation of the ministerial speaking schedule and various types of social activities. David Hulme, director of Communications & Public Affairs, gave a lecture on preparing for a media interview and then trained the newest Festival coordinators in techniques for effective answering of questions. Conference attendees were encouraged to contribute their experiences.

"The entire group benefited from the exchanges on these topics," said Mark McCulley, Festival Administration manager. "The cumulative experience in running the Festival, represented by the coordinators and business managers, was nearly 600 years, so we felt the sharing of wisdom in problem-solving would be a plus for everyone.

"I am delighted to see the way in which this very talented team works together every year to make the Feast of Tabernacles a spiritual and social highlight for the members," he said.

## Conference refreshes Philippine ministers

TAGAYTAY, Philippines—Seventy-five ministers and their wives met for their annual ministerial conference Feb. 14 to 17.

They heard from **Joseph Tkach Jr.**, who spoke on the bridge of truth and revealed knowledge; **Randal Dick**, the commission, planting and watering; **K.J. Stavrinides**, the nature of God; **Greg Albrecht**, hermeneutics (principles of Bible interpretation); and a video of lectures about the gospel and prophecy by **J. Michael Fezell**.

"The conference has greatly enhanced the unity of those in the ministry and helped us all to have a better understanding of the nature of God," said **Bill Sidney**, director of Ministerial Services in the Philippines.

a buffet breakfast and singles seminar, followed by other indoor and outdoor activities.

Cost for the weekend is \$27 for each person. Special rates are available at the Ramada Inn for \$45 (for up to four people). Call the Ramada for reservations at 1-419-865-1361 and mention that you are with the Worldwide Church of God.

For more information on the weekend activities call **Betsy Bennett** at 1-419-476-0809 from 6 p.m. to 10 p.m., Eastern Time.

ATLANTA, Georgia—Singles are invited to a weekend of dining, dancing and fellowship here Memorial Day weekend, May 28 and 29. Last year more than 500 attended the event.

Activities will begin with Sabbath services at 11 a.m. at the Stouffer Concourse

Hotel. That evening the Stouffer will be the show place for dining and dancing with a live band. Sunday's activities will be a Bible study, a barbecue chicken lunch and a dance party.

The price for the dinner dance is \$30. The cost of the barbecue and the dance party is \$10. Deadline for ticket purchase is April 30. A special room rate of \$64 per night (maximum four guests in a room) is available at the Stouffer.

Call 1-404-209-9999 for hotel reservations. Tell the clerk that you're with the Worldwide Church of God to receive the discounted rate.

Send ticket requests to **Frederick J. Moore**, 3760 Willowmeade Dr. SW, Snellville, Georgia, 30278. Make checks payable to the Atlanta East Activity Fund. For more information call Mr. Moore at 1-404-985-9025.

# Festival

Continued from page 7

Buffelspoort Resort offers a restaurant, grocery store, heated pool, waterslide, spa, tennis and minigolf.

## Badplaas, Transvaal

Badplaas, an Aventura resort among the foothills of the Humuhlumu Mountains in Eastern Transvaal, is 2½ hours from Johannesburg and one hour from Swaziland.

Badplaas has 12 types of accommodation from four-bed basic chalets sharing a bathroom at 70 rand per unit per night, to luxury flatlets sleeping five with air-conditioning, microwave and television at 185 rand per unit per night.

On-site hotel accommodations range from 104.30 bed and breakfast (single) to 205 rand for two. The on-site hall seats 450. Facilities include a restaurant, chemist, grocery store, fast food, hot mineral pools, hydrospas, waterslides, cold water pools, horseback riding, cycling,

game reserve (next door), tennis and minigolf.

## Amanzimtoti, Natal

Just 17 kilometers (about 10 miles) south of Durban, Toti is a seaside town that offers an air-conditioned hall seating 800 in a park setting with free parking.

Beachside self-service accommodations range from 75 rand a night for a four-bed (basic) unit to luxury cabana-style units at 150 rand for four to six people.

Self-service accommodations are available within walking distance from hall. Other units are six to eight kilometers to the south. Hotel accommodations include the Karridene Hotel 10 kilometers south. The cost is 155 rand bed and breakfast (single) or 90 rand per adult, sharing.

The five-star Royal Hotel in Durban (20 minutes away) costs 205 rand bed and breakfast (single) and 137.50 rand bed and breakfast per person, sharing.

## Uvongo, Natal

Uvongo, on the Natal south coast, is about 125 kilometers (80 miles) from

Durban. Uvongo offers a range of self-service accommodations from 55 rand a day for private homes sleeping six or more, to luxurious cabanas ranging from 140 rand to 200 rand a night.

Accommodations at St. Michaels range from a single at 130 rand bed and breakfast (sea facing) to 110 rand bed and breakfast per person, sharing.

## Strand, Cape Province

The Strand is on the False Bay coast near the Hottentots' Holland Mountains. A 35-minute drive from Cape Town, the Strand is close enough for Feastgoers to enjoy Table Mountain, Cape Point and the Waterfront. The Cape wine route and Stellenbosch are 15 minutes away. The air-conditioned Strand Town Hall will accommodate the expected 800 Feastgoers.

Self-service accommodations range from basic at 55 rand to super deluxe at 330 rand per night for four to six people. Hotel accommodations are from 223 rand single to 175 rand per person, sharing (accommodation only) at the Van Riebeeck Hotel. The Strand offers a wide range of restaurants.

## Flic-en-Flac, Mauritius

The tropical Ile Maurice (French name for the Indian Ocean island), with palm-lined beaches, is four hours by air from Johannesburg, South Africa, and 12 hours from Central Europe. Flic-en-Flac is on the west coast of Mauritius, about an hour from Port Louis.

The Manisa Hotel, where services will take place, is near the Sun International La Pirogue Hotel. The air-conditioned hall, 100 meters from the beach, is within the hotel complex. Cost estimates from South Africa per person, sharing, including airfare, meals and accommodation are about 4,500 to 5,000 rand. Travel agents offer cheaper self-service housing.

For more information call Yves Nayna in Mauritius at 011-230-425-1324.

## Kafue River, Zambia

The Kafue River Motel is 50 kilometers (30 miles) south of Lusaka. Overhead fans cool the hall, and hotel rooms are air-conditioned. Rates are US\$10 per bed for basic accommodation.

Meal costs are: breakfast US\$2.50, lunch \$5, dinner

\$5. Camping sites (\$2 per person) are available. Andrews Motel and Hillview Hotel are 40 minutes away. Lusaka's Inter Continental Hotel is 50 minutes away.

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