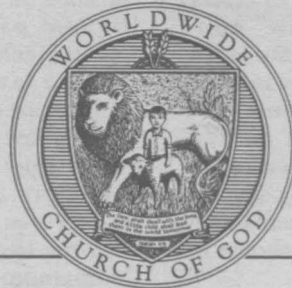


4 Recalling the final sermon of Herbert W. Armstrong

5 Virtue and sin lists of the New Testament

8 Minister's wife recovering from gunshot wound in South Africa

# The Worldwide News



VOL. XXIII, NO. 13  
JULY 4, 1995



## Personal from...

JOSEPH W. TKACH

### Unity in the gospel requires patience, tolerance and understanding

Thank you for your many cards, prayers and your expressions of love. I am comforted by your concern. Thank you also for your outstanding generosity in the Pentecost offerings! They were very much needed.

Although we've reduced our expenses dramatically, our regular income has been reduced even more than our expenses. That's why the Holy Day offerings were particularly appreciated. We have been considering various additional cost-cutting measures. We'll update you further after the decisions have been made.

Our financial straits have forced us to focus on the things of greatest importance. Even in the message we preach, we have to discern where our focus needs to be. Our commission is twofold: to preach the gospel and to teach those who believe. For that reason, our financial priorities include *The Plain Truth*, *The Worldwide News*, the local churches and pastors, and Ambassador University.

I believe that these aspects of our operation are central to our Christ-given commission. We especially want to strengthen the local congregations, since they are the salt and light in their communities.

I am therefore happy to hear that many congregations are finding new enthusiasm—becoming a tighter-knit family, supportive of the gospel and vigorous about setting a good example among their neighbors. Although we grieve because friends have left our fellowship, we are confident in Christ and we pray to be more effective tools in his hands.

Thank you again for your love and concern, which encourages me greatly. "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort" (2 Corinthians 1:3-7).

I am recuperating reasonably well, but I don't yet have the stamina I used to. Therefore, in lieu of any more comments from me, please read my son's letter below. He has written about how our members should be considerate of members who have differences of opinion on doctrine.

With deep gratitude, in Christ's name,  
Joseph W. Tkach

I have been dreaming of the future when the volume of rumors will dwindle to nothing. There are numerous false reports circulating about my dad's health condition, doctrinal corrections and people. Most of these false reports come from people who belong to dissident organizations, and it becomes very difficult to warn our members about their false reports. Some accuse us of being less than Christian when we use the same words used in Acts 20:29.

My dad is steadily improving and has been on a soft food diet. He feels this is an improvement over having only an I.V. in his arm. The doctor gave my dad a very good report and said that he has years ahead of him. He left the hospital and returned home June 11 and, following a few weeks of recuperation, should be able to return to work and begin his chemotherapy. He had hoped to return to Sabbath services June 24. He was unable to do so, but he telephoned the Pasadena P.M. congregation to congratulate a childrens' group that had just performed a musical rendition of Noah and the Ark, which he viewed from his home on closed-circuit television.

Even as we plan for this year's Feast of Tabernacles, rumors continue to circulate that we are abandoning it and changing to Sunday worship. This is false. It seems obvious to me that this is said to polarize people emotionally and entice them to leave our fellowship.

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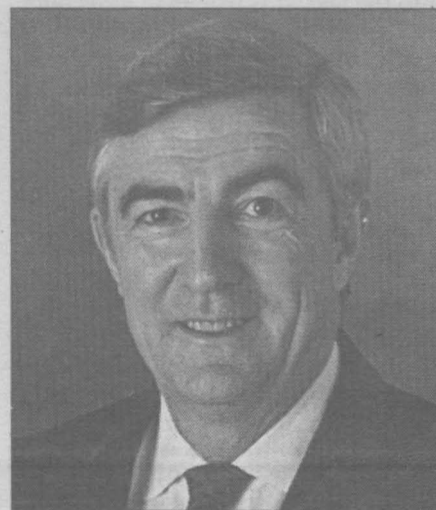
## Russell Duke named interim AU president

By Reginald Killingley

**BIG SANDY**—Ambassador University's board of regents, in their regular semiannual meeting June 16, accepted the resignation of Donald L. Ward as president of the university. The board named Russell K. Duke, chair of the Theology Department, as interim president.

Joseph W. Tkach, board chairman, said: "We deeply appreciate the many years of dedicated service that Dr. Ward has given to Ambassador University. He has made a significant contribution to the growth of the institution and to the education of thousands of students."

Dr. Ward, who had been president since 1988, came to Ambassador with his wife, Wanda, 26 years ago.



Donald Ward

During his tenure, the institution consolidated its California and Texas operations into one campus in Big Sandy, achieved accreditation and became a university.

Dr. Duke, 47, an associate professor of theology, has served on the Ambassador faculty since 1984 and as Theology Department chair since 1990. He holds a Ph.D. degree in practical theology from The Union Institute in Cincinnati, Ohio. He received his bachelor's degree from Ambassador in 1970 and his master's degree from Ambassador in 1974.

Dr. Duke said: "This certainly comes as a surprise, but I'm grateful for the confidence shown in me by the board of regents, and I welcome the opportunity to serve the university during this time of transition."

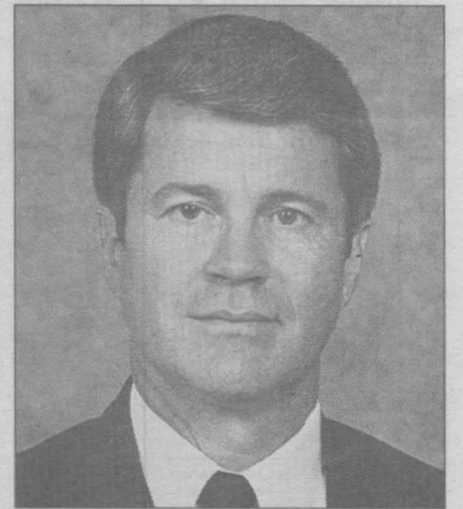
"We appreciate Dr. Ward's leadership in achieving accreditation. I plan to work closely with AU's administration, faculty, staff and students to continue and enhance Ambassador's tradition of excellence in education as a Christ-centered university."

Dr. Duke, a native of San Gabriel, California, and his wife, Phyllis, have

two children: Chris, 23, and Tracy, 20, a junior at AU. Before joining the Ambassador faculty in 1984, Dr. Duke served as a church pastor in Topeka, Kansas, and Kansas City, Missouri.

In an all-employee meeting June 16, Dr. Duke discussed his goals for the next few weeks. "We have a lot of challenges ahead of us," he said, "and we can meet them if we all maintain our commitment to the university and to its principal sponsor."

Dr. Duke also told faculty and staff that the university plans to extend enrollment to a Christian public beyond the Worldwide Church of God.



Russell Duke

"We stand for very high standards, for Christian values, and we want to emphasize that we are a Christian university, and we are also an academic institution that provides young people with a top-notch education."

"We are in a period of transition, which we should look at as a two-year project," he said. "We will have to sacrifice for a while, but we will do this in a spirit of Christian devotion to God and Jesus Christ and in Christian love and service."

According to Thomas Delamater, director of Institutional Advancement, Ambassador's board met to name an interim president so that university business could continue as usual.

Mr. Delamater explained that the search process for a permanent president would begin shortly and that the board of regents would probably name the new president before the start of the fall semester Aug. 21.

The board of regents are Joe Locke (also secretary), vice president of Ambassador Foundation; Thomas H. Grede, a local church elder in the West Bend, Wisconsin, church; Michael P. Harkins, a local church elder in the Vineland, New Jersey, church; Helen Jackson (widow of evangelist Harold Jackson), who attends the Pasadena Auditorium P.M. church; and John Payne, a member who attends the Glendora, California, church.

# Questions & Answers

FROM THE PASTOR GENERAL'S REPORT

**James 2:10 says that whoever breaks one commandment in effect breaks them all. This "law" contains various "points." Doesn't verse 11 prove that James is talking about the Ten Commandments?**

Verse 11 does quote two of the Ten Commandments, but it is wrong to assume that James is thinking specifically of the Ten Commandments as a specific code of laws. This is shown in verses 8-9.

The royal law, James says, is to love your neighbor as yourself. This is quoted from Leviticus 19:18 and is not one of the Ten Commandments. And in verse 9 James refers to a law against favoritism—which is stated more clearly here than it ever was in the Old Testament. This is not in the Ten Commandments, either.

Verse 11, in this context, means that if a person keeps most of the royal law but shows favoritism, such as giving better treatment to rich people, then that person is actually breaking the royal law. It is impossible to show favoritism when you really love every neighbor as yourself. If you break even a small law, you are a lawbreaker in the sight of God. Verse 12 then illustrates the point with two of the Ten Commandments. If we break one but not the other, we are lawbreakers.

However, there is no evidence anywhere that James treats the Ten as a special group of laws that are especially authoritative. He does not point out that these two laws happen to be included in the Ten. Actually, this pas-

sage indicates that James does not consider these two points as part of a 10-point package. They are simply "points" included within the royal law, and the law against favoritism is another one of those points.

God's law includes dozens of rules about how we ought to love our neighbors. If we break any one of those rules, then we are failing to keep the royal law. Although the Ten Commandments contain six concisely stated guidelines for loving our neighbors, and all six are quoted in the New Testament, there is no evidence that all of the Ten must remain together. We cannot assume that James is proclaiming the eternal validity of all Ten when he quotes only two and doesn't even comment on the others.

He who forbids adultery also tells us not to judge our brother regarding disputable matters, including days (Romans 14:1-13). If you avoid adultery but you judge your brother, then you still are a lawbreaker. You are breaking the royal law. That is not the right way to treat your neighbor.

Therefore, James says, "speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful" (James 2:12-13).

**In Matthew 19, didn't Jesus tell the man to keep the Ten Commandments if he wanted eternal life?**

No. You are reading the word *Ten* into the text. It is true that Jesus quoted five of the Ten Commandments, but he also quoted a commandment that is not part of the Ten (verses 18-19). He was not treating the Ten as a special package. He did not refer to them by any collective term, and he listed another commandment with them without any suggestion that it was in a different category.

Mark 10:19 lists a different commandment; Luke 18:20 does not. These variations show that the word *commandment* does not imply what we now know as the Ten Commandments. That's why the rich young man had to ask which commandments Jesus meant (verse 18). By Jewish reckoning, the Torah had 613 com-

mandments, not just 10. It was therefore reasonable for the man to ask which ones Jesus meant.

The answer Jesus gave is not a complete guide to eternal life. For example, he did not list the command to worship God. In fact, in this passage he said nothing about the greatest commandment, which is to love God with all our heart, mind, soul and strength.

Presumably Jesus knew that the man did not need any further encouragement in worship duties, so Jesus listed only commandments regarding how to love neighbors. That's what the man needed improvement in. When he asked for further details, Jesus told him to give his wealth to the poor. This is not one of the Ten Commandments, but it is precisely the commandment that the man needed to obey.

Jesus knew exactly what the man's weakness was. When Jesus said, "If you want to enter life, obey the commandments," he wasn't singling out the Ten. Rather, he was thinking specifically of the more comprehensive commandment to love your neighbor as yourself, and its more specific application in this man's case to give his wealth to the poor.

But even if the man gave away all his wealth, that would still not earn him salvation. Jesus did not stop his instructions at that point. What the man needed to do was "follow me" (verse 21). He needed to become a disciple of Jesus. He needed to trust and obey Jesus. It is only through him that we may be given eternal life.

The entire passage can be understood in greater depth when we notice that the rich young man asked, "What good thing must I do to get eternal life?" (verse 16). The man was asking for a way to earn salvation, as if it could be obtained by some external action.

The law says, "Keep my decrees and laws, for the man who obeys them will live by them" (Leviticus 18:5; Galatians 3:12). If a person could keep the law perfectly, he would be given eternal life.

Jesus, of course, knew that the man had not kept the law perfectly, and Jesus knew that the man would not keep the law perfectly in the future. Indeed, Jesus knew that humans are unable to keep the law perfectly.

So why did Jesus give this answer? First, he was answering the man according to his folly. The man asked how he could earn eternal life, and Jesus told him the textbook answer,

the answer the rich young man probably knew. Second, Jesus knew the man's sin, and he was leading the conversation to pinpoint his sin. He gave a general answer, knowing that the man would ask for more detail.

So the man asked, Which commandments are you referring to specifically? And Jesus listed six commands. The man had the audacity (or the blindness) to think that he was obeying them all, but he still asked if there were more. No doubt he was hoping that Jesus would say: "Well done, good and faithful man. You have eternal life guaranteed. Go in peace."

But Jesus did not give the man the reassurance that he wanted. He did not let the man think that he had done enough for eternal life. He told him to share his wealth with the poor, which the man was unwilling to do. That was the man's problem. He did not love his neighbor as himself. He might have been keeping the other five commands, but he was failing in that one.

The way Jesus had directed the conversation helped the man realize that he did indeed fall short. That is why he went away sad (verse 22). All of us, if we rely on the law for eternal life, will go away sad. We will fall short. What we need to do is quit relying on external things and put our faith in Jesus, giving our lives and allegiance to him, following him as his disciples. If there's anything that comes between us and Jesus Christ, we need to get rid of it so we can follow him.

It doesn't matter whether we are rich or poor, it is impossible for us to save ourselves (verses 23-26). The point of the story is that salvation is humanly impossible, but divinely possible (verse 26). We must seek salvation as a gift, not as something we get by doing some "good thing."

**If God doesn't require Christians to tithe, why does Mr. Tkach still talk about tithing in the co-worker letters? Why does he still thank people for their "tithes and offerings"—isn't everything that is sent in an offering?**

*Tithe* is an Old English word meaning 10th. If people send in a 10th of their income (which is the practice of most of our members), they are sending in their tithes. It is appropriate for Mr. Tkach to thank them for doing so. Whether it is a demand of the law or not, it is still a tithe.

Christians have become heirs of the promises given to Abraham, and they

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## 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.**

**Loving neighbor not as easy as following code**

I felt a compelling need to write to you regarding the Church's new direction. God called me 11 years ago, and like other members, I zealously and faithfully tithed, abstained from unclean foods, and religiously observed the Sabbath and Holy Days. I saw that the Worldwide Church of God had solid lines of direction; they knew where they were going. And I truly believed that in order to have a close relationship with God it was necessary to fulfill a set of physical requirements. As a Church, we built our faith on these physical requirements. Consequently, it is no wonder that some people feel insecure on being taught that we can no longer box God within a certain set of parameters. On reflection I find it incredulous—that by

following old covenant practices we believed we were the only true Christians; and that these external customs qualified us to receive preferential treatment from God over other people we considered only professing Christians.

There is no getting away from the fact. We measured ourselves against other Christian people and judged that our physical traditions made us superior. We believed that our Sabbath and Holy Day observance would give us the exclusive privilege to be in the first resurrection; and concluded that people from other denominations, who have dedicated their lives to God (maybe even dying in the process), were considered less worthy by God because they did not set a particular day aside to worship him in the way we thought it should be done.

We can all apply human reason and argue scripture to fit whatever our belief system is; but I feel the heart of the matter is this: Recently four nuns died in Zaire. As health-care workers (no doubt working seven days a week), they dedicated long hours, working in

squalid conditions, nursing a deadly infectious group of people in a forgotten part of the world. Their love and service to others brought about the most horrific and agonizing form of death anyone could imagine from a most destructive virus: their flesh peeled off, their internal organs dissolved and they died, within four to 10 days, from massive hemorrhaging from every orifice—they had contracted the Ebola virus.

Now I have to seriously ask myself a pertinent question: Do I really believe that God will raise up those dedicated nuns in the second resurrection to inform them that regardless of their lifetime of good works, love and total sacrifice, they didn't qualify for the first resurrection because they ate pork and did not keep the Sabbath and Holy Days; and that before they can qualify to become spirit beings they must obey certain dietary regulation and learn how to observe the Sabbath as it was done back in ancient Israel.

If this is the case, why didn't Christ say in John 15:13 at the Passover supper, "Greater love has no man than to abstain from unclean foods and keep the physical requirements of the Sabbath day?"

To me the mere thought of this scenario is utterly absurd. And to even contemplate this

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# Personal: All Christian behavior built on Christ

Continued from page 1

Nevertheless, as we endure the assaults of the rumoring, we are resolute in our commission to preach the gospel. Paul clearly tells us the most important part of the gospel message: "I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain."

"For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Corinthians 15:1-4).

If we want to hold on to the faith once for all delivered to the Church, then here is an apostle reminding us of what it is: faith in Jesus Christ. That's the core of the Christian gospel, the key to salvation and the foundation of all other doctrines. As we know, faith leads to action. Faith in Christ leads to Christlike behavior.

For example, the most basic Christian behavior is love, and this is a result of faith in Christ. We love God because he first loved us. We are to love our neighbors because Christ gave himself for us when we were still his enemies. We are to forgive others because he forgives us. We are to serve others because he served us.

"Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:1-2). It is because we are one body in Christ that we are to quit lying and speak the truth (Ephesians 4:25). All Christian behavior is built on Jesus Christ, the foundation.

## Christ was tolerant, patient

Part of Christian behavior is tolerance of others. Jesus certainly set a good example in this. He was surrounded by sinners—not only hostile sinners but also friendly sinners. His

own disciples frequently misunderstood what he was talking about. They argued among themselves even as Jesus walked toward his crucifixion. He was betrayed by one and deserted by them all. But he was patient with them all.

The early Church had flaws, too. They did not understand the gentile mission. They did not treat everyone fairly. Things went wrong—and Christ allowed his Church to be fallible. He was patient with them. The church in Corinth had problems—disorderly worship meetings, lawsuits, factions and jealousies—and Paul dealt with them patiently. From Jerusalem to Rome, problems accompanied the churches.

Christ's people were not perfect. There were wolves among the sheep, tares among the wheat, and both were allowed to develop together. Christ was patient, and he has been patient throughout Church history.

In our own history, we see Christ's patience with us all. We predicted that Christ would return before 1980. The point is that Christ allowed us to be wrong. He allowed us to trumpet an erroneous message to millions of people. He allowed us to make doctrinal mistakes, even the divorce-and-remarriage decisions that inflicted great hurt on many people. He allowed us to distort the gospel message away from its true focus. There is no need to catalog our errors—the point is that Christ has been patient with us all.

*Brethren, we need to be patient with one another.* This is part of our worship of and service to our Savior. As Hebrews 6:10 says, we show love to God through our behavior toward one another. People who do not understand the Church's doctrinal change need to be patient and wait for Christ to reveal this to them. Those who do understand need to be patient with those who don't.

Brethren, we have many obligations to one another. Let me quote a few verses that bring this out:

"In Christ we who are many form one body, and each member belongs to all the others.... Be devoted to one another in brotherly love. Honor

one another above yourselves.... Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited" (Romans 12:5, 10, 16).

"Each of us will give an account of himself to God. Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.... Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself.... Accept one another, then, just as Christ accepted you" (Romans 14:12-13; 15:2-3, 7).

## Kind, compassionate, forgiving

"Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2). "Be completely humble and gentle; be patient, bearing with one another in love.... Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:2, 32). "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you" (Colossians 3:13).

God appointed us "to receive salvation through our Lord Jesus Christ. He died for us so that ... we may live together with him. Therefore," Paul says—because Christ has died for us, we should for that reason "encourage one another and build each other up, just as in fact you are doing" (1 Thessalonians 5:9-11).

Because God gives us salvation, we should edify each other, helping us all toward the goal we all want. "Warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else" (verses 14-15).

"Encourage one another daily," Hebrews 3:13 says. "And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one

another" (Hebrews 10:24-25).

Sad to say, there are people who have ignored these biblical commands. What is their excuse? Is there any excuse for disobedience? Encourage one another, it says. Are we doing that? Or do we repeat the negatives, the anxieties, the fears? Encourage one another—and we can't do that if we are not meeting with one another!

"All of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing" (1 Peter 3:8-9).

"Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others" (1 Peter 4:8-10).

All these commands, of course, are summed up in the great command: Love your neighbor as yourself (Romans 13:8-9). "This is the message you heard from the beginning: We should love one another" (1 John 3:11). "Dear friends, since God so loved us, we also ought to love one another" (1 John 4:11). This is the godlike way.

## Freedom with responsibility

Brethren, since we are surrounded by these scriptural witnesses, it saddens me to learn that some members have not been acting responsibly with the freedoms that the new covenant gives us. For example, some people have eaten meats that offend the people they are with.

They have the right to eat such meat in private, or with members who are not bothered by such meat, but I am disappointed that a few have deliberately eaten it in a way that disturbs their brothers—in direct violation of what Paul wrote: "If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating

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## Choir directors announced for the Feast of Tabernacles

The Festival Office named special music coordinators (SMC), Festival choir directors (DIR) and children's choir directors (CCD). Those interested in performing should contact the appropriate person listed below and request copies of the music to be used. Prospective choir members should list the voice part they sing and their experience level.

Instrumental or vocal soloists should contact the SMC for the site that they plan to attend unless an instrumental ensemble is noted separately. Soloists should submit several possible numbers for consideration.

Choir members are expected to know their music before arriving at the Festival site, as rehearsals during the Festival will be sufficient only to tune up the choir for performance.

**Anchorage, Alaska:** Doug Hanson (SMC), (DIR), (CCD), 5109 Lionheart Dr., Anchorage, Alaska, 99508, telephone 1-907-333-4390. Also needed are pianists for hymns and accompanists for the choir and soloists.

**Big Sandy:** Allen Andrews (SMC), (DIR), (CCD), 350 S. Oakland Ave. No. 308, Pasadena, California, 91101,

telephone 1-818-440-0482.

**Chattanooga, Tennessee:** Tom Hammett (SMC), (DIR), (CCD), 3107 Elmore Ave., Chattanooga, Tennessee, 37415, telephone 1-615-877-7270.

**Dayton, Ohio:** Bernie Andzik (SMC), (DIR), (CCD), 940 Chestnut St., Xenia, Ohio, 45385, telephone 1-513-376-4215.

**Daytona Beach, Florida:** Carl Dayhoff (SMC), (DIR), (CCD), 2724 SW 12th Place, Cape Coral, Florida, 33914, telephone 1-941-574-3911.

**Fort Worth, Texas:** Byron Griffin (SMC), (DIR), (CCD), AU Music Department, Box 111, Big Sandy, Texas, 75755, telephone 1-903-636-2170.

**Hot Springs, Arkansas:** Pat Henry (SMC), (DIR), (brass ensemble), 13 Donnell Dr., North Little Rock, Arkansas, 72120, telephone 1-501-834-0945; Holly Pilgrim (CCD), c/o Pat Henry.

**Kona, Hawaii:** Dennis Pelley (SMC), (DIR), (CCD), Worldwide Church of God, 300 W. Green St., Pasadena, California, 91123, telephone 1-818-304-8178.

**Lake of the Ozarks, Missouri:** Ramon Taylor (SMC), (DIR), (CCD),

1925 S. First St., Springfield, Illinois, 62704, telephone 1-217-522-3618.

**Myrtle Beach, South Carolina:** Gary Pendergraft (SMC), (DIR), (CCD), 3112 Old Medina Rd., Jackson, Tennessee, 38305, telephone 1-901-422-2770.

**Niagara Falls, New York:** Phil Baldwin (SMC), (DIR), (CCD), Box 1315, 6 Margaret Court, St. Mary's, Ontario, Canada, N4X 1B8, telephone 1-519-284-0717.

**Norfolk, Virginia:** Floyd Satterwhite (SMC), (DIR), (CCD), Box 561, Mechanicsville, Virginia, 23111, telephone 1-804-746-7948.

**Palm Springs, California:** Kevin Cox (SMC), (DIR), (CCD), 2008 Vawter St. No. 304, Urbana, Illinois, 61801, telephone 1-217-384-9017.

**Pasadena:** Ella-Marie Schatz (SMC), (DIR), (CCD), Worldwide Church of God, 300 W. Green St., Pasadena, California, 91123, telephone 1-818-304-6000.

**Pensacola, Florida:** Brent Fiedler (SMC), (DIR), instrumental ensemble, 125 Cloudland Dr., Bristol, Tennessee, 37620, telephone 1-615-968-5456; Jan Flynn (CCD), c/o Brent Fiedler.

**Rapid City, South Dakota:** Mike Lane (SMC), (DIR), (CCD), youth choir, 3190 Sunset Lake Rd., Amherst Junction, Wisconsin, 54407, telephone 1-715-677-3885.

**Saratoga, New York:** Serge Volpe (SMC), (DIR), (CCD), instrumental ensemble, 696 S. Third Ave., Mount Vernon, New York, 10550, telephone 1-914-667-4344.

**Seaside, Oregon:** Ruth Myrick (SMC), (CCD), AU Music Department, Box 111, Big Sandy, Texas, 75755, telephone 1-903-636-2170; Bill Samuelson (DIR), 5028 48th Ave NE, Seattle, Washington, 98105, telephone 1-206-522-3563.

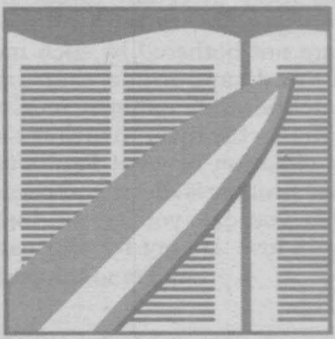
**Spokane, Washington:** David Bilowus (SMC), AU Music Department, Box 111, Big Sandy, Texas, 75755, telephone 1-903-636-2170; Dwain Sanders (DIR), (CCD), Box 175 Southworth, Washington, 98386, telephone 1-206-871-3074.

**Vail, Colorado:** Craig Coulter (SMC), (DIR), (CCD), 3989 S. Fundy Circle, Aurora, Colorado, 80013, telephone 1-303-766-1519.

**Wisconsin Dells, Wisconsin:** David Kroll (SMC), (DIR), (CCD), See Choir Directors, page 7

# IRON SHARPENS IRON

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



## Recalling the final sermon of Herbert W. Armstrong

By Clayton Steep

**I**t was the voice that once thundered from radios around the world. It captivated audiences on television and in person. At one time it boomed nightly from the huge speaker in our old floor model Philco. Now, however, the voice was strained, punctuated by labored breathing.

"I'm in my 94th year now." The words came slowly, but deliberately. "I don't know how long God will extend [this] life, that's up to him. And you brethren had better understand that. There is no guarantee that he is going to extend it on and on and on and on. I'm going to hope he will. As long as he wants to use me, I think he will."

The person speaking was Herbert W. Armstrong. The occasion was the Festival of Trumpets, Sept. 16, 1985. Mr. Armstrong was giving what would prove to be his final sermon.

The subject of his mortality was obviously much on his mind. He continued: "When David was old and stricken with years—at 23 years younger than I am—[God] let king David die, and David was a man after his own heart, and David was ruling his people. So God determines a lot of these things. We can't by our wishful thinking do it either. And we need to realize that and take it a little bit seriously, brethren."

Especially worth remembering in this present time of turmoil in the Church is the following admonition Mr. Armstrong gave: "Your faith must not be in me; it must be in Jesus Christ. He is the Head of the Church, I am not. And if I were not here there would be another who'd become the pastor general. And if that should ever happen, if you want to get into God's kingdom, you will follow that pastor general. And you will remain united, and you will remain one. And your eternity de-

*Clayton Steep is a contributing writer for The Plain Truth.*

pends on that. Everyone of you. Don't you forget it."

Certain groups that have broken away from the Worldwide Church of God claim to faithfully preserve the teachings of Mr. Armstrong. One teaching they have forgotten to preserve, though, is this final admonition of Mr. Armstrong: "You will follow that pastor general."

Apparently the leaders of some of these groups have even forgotten some of their own words. The person who now leads one such group, in an article titled "Loyalty to God's Church: Are You Backing God's Choice?", once wrote: "Finally, before his death, Mr. Armstrong—after much prayer—chose Joseph W. Tkach to succeed him as pastor general of the Worldwide Church of God."

"Mr. Tkach was chosen directly through God's government in his Church. Jesus Christ—the living, active Head of the Church—has promised to guide and inspire him in this very important office. Along with the entire Advisory Council of Elders and several other leaders in God's Church, I was a witness to Mr. Armstrong's decision."

### Remain one

"You will remain united, and you will remain one," Mr. Armstrong urged. Another of his instructions some have failed to preserve.

About two years ago, a national magazine featured an article about changes in the Worldwide Church of God. The article quoted a minister who expressed disappointment that dissenters were breaking away to form their own groups. He said, "We regret there are people who decide to take these courses of action."

Now he himself has decided to take a similar course of action. He heads one of several different groups that have broken away.

The fact that there are several groups, that they aren't even at one among themselves, is in itself instructive. If the only issue is the supposed "errors" in the teachings of the

Worldwide Church of God, why are there more than one dissident group?

The major doctrines of most of these groups are identical. So why are the groups themselves separate? Why aren't they united under one leadership? Could it be that there is more involved in their formation than mere questions of doctrine? Like who is in charge, for example?

Jesus is the Head of the Church, and our faith must be in him, Mr. Armstrong declared. God is in control. He does things in his time, in his way and through instruments of his choosing.

### A prayer for unity

These are momentous times for God's Church. They are exciting, but they also have a sad aspect. Relations between friends, relatives, even family members have cooled because some do not accept new biblical understanding.

For several years now I was anticipating this coming Aug. 1. That day will mark 40 years since a summer baptizing tour from Pasadena came to our family home in Milwaukee, Wisconsin, and I was baptized in the bathtub.

I was looking forward to sending thank-you cards to the team. I wanted to remind them of the occasion and in so many words say: "Here I am, still in the Church, 40 years and counting!"

Unfortunately, however, my joy was diminished a few days ago when I learned that both ministers have left our fellowship.

I think to myself, what would they have said if I could have foretold this outcome to them as they sat on the sofa in our living room that hot summer day so long ago?

And I've asked myself that about many people I've become acquainted with down through the years—wonderful people who are no longer in our fellowship.

And I pray that they will be given understanding and that the day will soon come when Mr. Armstrong's final plea may yet become reality: that we may be one and remain one.

## Questions & Answers: Giving, Holy Days, the Sabbath

Continued from page 2

are his children through faith in Christ. They imitate the faith of Abraham, and therefore also imitate his example of tithing. As we become more like Christ in our thoughts, we become more generous with the physical things God has given us.

Most members are able to donate a 10th of their income. Many can give more, and some cannot. God leads us to give all we responsibly can. For Christians, 10 percent is a minimal guideline. If we can give more, we should. If we cannot give 10 percent, we give all we are able.

The old covenant demanded 10 percent. The new covenant demands wholehearted allegiance to Christ, which includes a generous heart that replaces old covenant demands with joyful giving commensurate with God's generosity toward us. God has given us eternal life, and his Spirit motivates us to give all we can to further his work of the gospel.

**Since the Bible does not call the**

**annual festivals Holy Days, and the New Testament does not call any day holy, why do you still refer to the festivals as Holy Days?**

Since we have designated these days for worship meetings, designating them for a sacred purpose, we can legitimately call them Holy Days—days set apart for holy use. Even though some members may have to use the day for secular needs, we can still call the days holy because they are days designated for churchwide worship. However, we do not use the term in the same way the Old Testament does.

**The Sabbath study paper (May 23 WN) said that the Christian Sabbath is "the regenerated life of faith in Jesus Christ," (page 26, last paragraph of study paper version). By that definition, of course, we are a Sabbath-observing Church. But how can we also talk about Christians who do not keep the Sabbath, and how can we say that we conduct church services "on the Sabbath"?**

The word *Sabbath*, like many other words, has more than one possible

meaning. The context normally helps us understand which meaning is intended. When we say that Christians are not required to keep the Sabbath, we are referring to the day of rest designated in the old covenant.

When we say that we meet on the Sabbath, we refer to a day of the week. Although the term *Sabbath* came from a word meaning rest, *Sabbath* usually means the day rather than the rest. People can speak about "working on the Sabbath" without any contradiction of terms. Even though physical rest is not a Christian requirement, we can still call the seventh day of the week a Sabbath.

When the study paper defined the Sabbath as our regenerated life, it was referring to the spiritual significance, the meaning that the Sabbath day pointed to. Similarly, David gave a spiritual definition when he said, "The sacrifices of God are a broken spirit" (Psalm 51:17). And Paul said that circumcision is "of the heart, by the Spirit, not by the written code" (Romans 2:29).

When we talk about Christians who

do not observe the Sabbath, we are not referring to unregenerate Christians. And, when we talk about Christians who keep the Sabbath, we are referring to the old covenant mandate to rest on the seventh day of the week.

Various Christians—probably most of our members—do observe the Sabbath day as a day of rest. They set aside the seventh day of the week for worship and family activities. This is good—a spiritually useful practice that we want to encourage. It is so useful, in fact, that if a member cannot set aside the sunset-to-sunset seventh day, we encourage that member to designate some other block of time. But if that is not feasible, either, we do not condemn.

In summary, we can continue to use the same familiar terms we have always used. They are useful tools of communication. The new covenant does not require individuals to change their terminology or their practices. But it does require that we cease condemning Christians who fail to do things that are not required in the new covenant.

# Virtue and Sin lists of the New Testament

Compiled by Dave Molnar, a local church elder in Columbus, Ohio

## Virtue lists of the New Testament

Based on NRSV	Matt. 5:3-11	Gal. 5:22-23	Eph. 4:32	Eph. 6:14-20	Phil. 4:8
<b>General attitudes</b>	poorness in spirit, mourning, meekness, purity in heart	love, joy, peace, patience		faith	thinking on truth, honorableness, justice, pureness, pleasing things, commendable things, excellent and praiseworthy things
<b>General approach to morality</b>	to hunger and thirst for righteousness	self-control		righteousness	
<b>General approach to others</b>	merciful, peacemaking	kindness, generosity, faithfulness, gentleness	kindness, tenderheartedness, forgiving	praying for others	
<b>General approach to persecution</b>	rejoicing when persecuted for righteousness and Christ				
<b>General approach to the gospel</b>				Girded with truth, proclaiming the gospel, taking on salvation and the Word of God	

Table 2

Based on NRSV	Col. 3:12 <sup>1</sup>	1 Tim. 3:2-13	Titus 1:6-9	Heb. 7:26	James 3:17
<b>General attitudes</b>	humility, meekness, patience	sensibleness, not loving money, not greedy for money, lack of conceit, seriousness	not arrogant, not debauched, not rebellious, not greedy for gain		
<b>General approach to morality</b>		being above reproach, blamelessness, living such that outsiders think well of you, respectability, temperateness, not double-tongued, faithfulness	blamelessness, not quick-tempered, loving goodness, being prudent, upright, devout and self-controlled	holiness, blamelessness, being undefiled	purity, having good fruits, no hypocrisy
<b>General approach to others</b>	compassion, kindness	hospitableness, apt at teaching, gentleness, not quarrelsome, good household management, maintaining submission and respect of one's children	hospitableness, having believing children, not violent		peaceable, gentle, willingness to yield, merciful, no partiality
<b>Specific virtues</b>		marrying once, not being drunk, not indulging in much wine, not slandering	marrying once, not being addicted to wine		
<b>General approach to the gospel</b>		holding fast to the mystery of the faith with a clear conscience	having a firm grasp of "the word that is trustworthy in accordance with the teaching," sound doctrinal preaching, refuting those who are contrary		

Editor's note: For additional information on the literary forms of vice and virtue lists, consult James L. Bailey's and Lyle D. Vander Broek's *Literary Forms in the New Testament* (Westminster/John Knox Press, 1992).

<sup>1</sup> Additional virtues are listed in the rest of the chapter, but not in the literary form of vice and virtue lists.

## Sin lists of the New Testament

NRSV	Mark 7:21-22	Rom. 1:29-32	Rom. 13:8-14	Gal. 5:19-21	1 Cor. 5:9-11	1 Cor. 6:9-10
<b>Sex sins</b>	fornication, adultery, licentiousness		adultery, licentiousness	fornication, impurity, licentiousness	sexual immorality	fornication, adultery, male prostitution, sodomy
<b>Improper feelings</b>	envy	malice, envy, strife, heartlessness, ruthlessness	jealousy	enmity, strife, jealousy, anger, dissensions, envy		
<b>Bodily harm</b>	murder	murder	murder			
<b>Property harm</b>	theft		stealing		robbery	theft, robbery
<b>Sins of the tongue</b>	deceit, slander	deceit, gossip, slander, boastfulness	quarreling	quarreling	reviling	reviling
<b>Self-abuse</b>			reveling, drunkenness, debauchery	drunkenness, carousing	drunkenness	drunkenness
<b>Greed and self-centeredness</b>	avarice, pride	covetousness, insolence, haughtiness	covetousness	factions	greed	greed
<b>Denying or dishonoring God</b>		God-hating, faithlessness		idolatry, sorcery	idolatry	idolatry
<b>Nonspecific and miscellaneous sins</b>	wickedness, folly	wickedness, evil, craftiness, invention of evil, rebellion toward parents, foolishness	works of darkness, fleshly desires	things like these		wrongdoing

Table 2

NRSV	Eph. 4:25-31	Eph. 5:3-5	Col. 3:5-9	2 Tim. 3:1-5	Rev. 9:20-21	Rev. 21:8, 27
<b>Sex sins</b>		fornication, impurity	fornication, impurity, passion, evil desire		fornication	fornication
<b>Improper feelings</b>	anger, bitterness, malice, wrath		anger, malice, wrath			
<b>Bodily harm</b>				abusiveness, inhumanity, brutality	murder	murder
<b>Property harm</b>	theft				theft	
<b>Sins of the tongue</b>	falsehood, evil talk, wrangling, slander	obscene, silly and vulgar talk	slander, abusive language, lying	boasting, slanderers		lying, falsehood
<b>Self-abuse</b>				profligateness, recklessness		
<b>Greed and self-centeredness</b>		greed	greed	loving of self, loving of money, arrogance, ingratitude, implacability, treachery, conceit		
<b>Denying or dishonoring God</b>		idolatry	idolatry	unholiness, loving pleasure rather than God, denying God's power	worshiping demons, idolatry, sorcery	cowardness, faithlessness, sorcery, idolatry, practicing abomination
<b>Nonspecific and miscellaneous sins</b>				disobedience to parents, hatred of good		polluted

Also see 1 Peter 2:1. Listed there are malice, guile, insincerity, envy and slander.

Editor's note: For additional information on the literary forms of vice and virtue lists, consult James L. Bailey's and Lyle D. Vander Broek's *Literary Forms in the New Testament* (Westminster/John Knox Press, 1992).

## Letters

Continued from page 2

as truth fills me with shame and humility. After all, what is easier to practice: following a code of physical rules and regulations—or to love, serve and sacrifice unto death? These nuns were already observing the Sabbath—in the Spirit—every day of their lives. They understood and lived the love of God.

No, our change of direction should not make us feel insecure. God is leading us to see a far greater picture than we could ever have

seen before under the old covenant (which was merely a physical expression of God's law given to a physical people who needed everything spelled out simply for them).

Under the new covenant, God is shining a piercing light into our hearts to reveal what we really are and what he now expects from us. And with this light comes greater commitment, stronger faith and an aversion to self-righteously taking it upon ourselves to judge others and their relationship with God from a superior standpoint.

Once we embrace these humbling and deeply thought-provoking teachings in faith, any insecurity we may have felt disappears, to be replaced with a deeper understanding

of God's infinite love for all mankind.

Thank you Mr. Tkach for your courage, in yielding and powerfully following God's instructions on our new direction. You are truly a leader in the real sense of the word. Every day it becomes clearer and clearer that Christ is guiding us through your leadership.

Zoe Krause  
Newport Beach, Australia

### Revealed truth

I have been a member for 38 years. All this time I have been struggling, trying to find absolute proof in the New Testament that certain Old Covenant commands (Holy Days, Sabbath, tithes) were binding on Christians

today. I could never prove it to my own satisfaction. So I took the ministry's word for it, after all they were close to God.

Last fall I started praying, praying and praying that I'd find proof for these things. It was frustrating. I just couldn't find a command in the New Testament that taught that we must observe these things for salvation. Not long after this God revealed this truth to Mr. Tkach. It's as if a huge weight has been lifted off my shoulders. I'm sure there must have been others going through the same thing I did. I give my wholehearted support to Mr. Tkach.

K.P. Olsen  
Temple City, California

# Personal: Unity in the gospel, not other beliefs

Continued from page 1

destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil" (Romans 14:15-16).

"It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall. So whatever you believe about these things keep between yourself and God" (14:21-22).

There is a time to speak up for freedom, and a time to be silent. When Peter came to Antioch and shrank away from the gentiles, Paul rebuked him in public. That shouldn't happen very often, of course, but sometimes it is necessary to stand up for the truth of the gospel. Since gentiles are saved without following Jewish customs, they are brothers in the faith. It is wrong to isolate them as if they were substandard.

And, on the other side of the coin, Christians who observe Jewish customs are not substandard, either. We are all sinners, saved by grace through faith in Jesus Christ. We are all substandard, so to speak. The point is that we must accept one another on the basis of faith in Christ. We are not to call each other unconverted or condemn one another to the lake of fire for not believing certain doctrines. Those who use such spiritual clubs upon one another are not acting in love, to say the least.

There are behavioral standards for the Christian faith, of course. Paul told the Corinthian Christians to avoid people who claimed to believe and yet were immoral, greedy, idolaters, drunkards or swindlers (1 Corinthians 5:11).

Such sins—and they are not the only ones—keep people out of God's kingdom and out of his Church. We are also told to avoid those who cause dissension within the Church (Romans 16:17). But there are many other behaviors on which we cannot make such clear-cut judgments, and on such matters we must exercise some patience and tolerance rather than creating a long list of rules.

A few have asked why we dis-fellowship splinter-group leaders and not those who join Presbyterian or Baptist groups. The difference, of course, is that the Presbyterians and Baptists are not targeting our members and are not trying to grow at our expense.

Our splinter groups, in contrast, exist precisely because they have encouraged our members to leave us and join them. In other words, they are causing division and dissension, and Scripture commands us to avoid such people. They cause harm within the Body of Christ, damage peoples' faith and divert energies away from the gospel and into self-promotion.

Paul told the Corinthians to dis-fellowship blatant sinners; on another matter he counseled the same people to live in harmony with one another. Apparently some of the Corinthians were claiming, in effect, that Christians can do anything they want to (1 Corinthians 10:23). That's not true, Paul responded.

Some things are simply not good for us. Our bodies are not our own—they have been bought with a price. We are to be slaves of righteousness, not of selfishness. We are given the Holy Spirit to serve others, not our own selfish pleasures. "Nobody should seek his own good, but the good of others" (10:24).

Paul then went on to illustrate

what he meant. In Corinth, some members believed they could eat meat that had been sacrificed to an idol. Other members thought this wrong. Paul said it was permissible (10:25)—but he quickly qualified himself, saying that a member should stop if another person voices concerns (10:28).

If we can eat the meat, someone might ask, why should we stop? Shouldn't we simply inform our brother that it's OK, and then go ahead and eat it? Well, life isn't that simple. The Church has many types of people in it, and we don't always understand the same things in the same way even when we are taught in precisely the same words.

We have differences of opinion

**We need tolerance, not legalism from either end of the spectrum. We need to tolerate a diversity of understanding and find our unity in Christ. Eternal life is worth much more than dietary practices! I believe that Paul's epistles give us this approach.**

that cannot be fixed simply by words of wisdom from people who think they know it all. "I'm strong and you're weak; I'm smart and you're stupid; so let me do it my way." This sort of approach is destructive and not Christlike.

## How Paul handled differences

Paul describes the better approach: "Food does not bring us near to God; we are no worse if we do not eat, and no better if we do. Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak" (8:8-9). "When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall" (8:12-13).

"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible," Paul wrote (9:19). All Christians are slaves to one another. Whoever wants to be strong must become the servant of all.

"To those under the law I became like one under the law," Paul wrote (9:20), and we would do well to imitate him. When we are with people who want old covenant customs, we would be wise to do as they do. We do not want to offend. We need to put some self-control on our freedom, because the most important law—love—takes priority over our freedom. That doesn't mean that we have to hide our beliefs on the matter—Paul made his own position clear (10:25).

"Do not cause anyone to stumble," Paul says, "even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved" (10:32-33). Avoid offense, Paul says, even as I do, by serving others. It is in this very context that Paul says,

"Follow my example, as I follow the example of Christ" (11:1). Christ set an example of serving others.

Brethren, do not cause offense. Do not use the new covenant as a badge of self-importance. "I understand and you don't. I see and you are blind. I'm supportive and you are not." And on the other side of the coin, do not use our traditions as a badge of (self-)righteousness. "I am faithful and you are not." These judgmental approaches are condemned throughout the New Testament.

We need tolerance, not legalism from either end of the spectrum. We need to tolerate a diversity of understanding and find our unity in Christ, not in an enforced agreement on every point of doctrine.

We want to welcome pork-eaters in our fellowship. We want to welcome pork-avoiders, too. We do not want to drive either group away. Our unity is in Christ, not in our diets! But even as I say that, I know that some people will be offended that the Church would actually invite pork-eaters to attend our services.

If that offends you, I am sorry. I would hope that you would rejoice for every sinner who turns to Christ for salvation. Eternal life is worth much more than dietary practices! I hope my letter prevents offense rather than causes it, and I believe that Paul's epistles give us this approach. Personally, I do not eat pork. However, I do not feel a compulsion to avoid those who do.

We must have unity in the gospel (not in other beliefs)—but that very gospel tells us to have tolerance for people who have different customs and beliefs about matters that are not essential to salvation. We do not want the Church to degenerate into small cliques of people who agree with each other.

## Love works both ways

We don't want an old covenant clique who fellowship only among themselves and a new covenant clique who fellowship only among themselves. Rather, we should be hospitable to one another and be concerned for one another, respecting each others' preferences, just as we would want them to do for us. The command to love our neighbor applies just as much to the people we agree with as those with whom we have differences of opinion.

A few people have expressed a little frustration at members who don't yet accept the new covenant. That's understandable, but be patient, my friends! How many years did it take for us to learn? Some people simply don't understand it yet, but that doesn't mean the person is unconverted. Rather, it means that we have an opportunity to learn patience and self-sacrificing love. We all have much to learn—and many opportunities!

"I'm getting tired of hearing about the covenants," a few have said. "Let's just get on with it and go forward. If people don't understand it by now, maybe they are better off somewhere else." Now, it may be true that they will be temporarily more comfortable somewhere else, but I do not think they will be better off. Nor do I think that the Church ought to fragment itself into little groups that all think alike and are all comfortable with each other and are thereby isolated from opportunities for growth.

One of our pastors illustrated our spiritual journey like a family hiking trip. There's Mom and Dad and the teenagers and the 5-year-old. Now,

what would happen to the family trip if the teenagers decided that Mom and Dad were going too slow because of the 5-year-old?

What if they just took off, going miles ahead, camping in different places, never concerned about the 5-year-old? Wouldn't the 5-year-old feel left out? Wouldn't the parents be right in feeling that the teenagers were failing to grasp anything about family unity and mutual support?

Now, on some hiking trips it's permissible for the teenagers to go on ahead. But I think the analogy does illustrate the need for the faster folks to be concerned about the slower ones. We have a responsibility to help each other, rather than each of us independently pleasing ourselves.

Fast people need to keep coming back to the group to show the way and to share the burdens to make things easier for others. Slow people should do their best to keep up the pace instead of digging in their heels and camping before the trip is done. Above all, we need to have love for one another.

## Called to freedom, not selfishness

The new covenant gives us freedom, but it is not a freedom for selfishness. "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God" (1 Peter 2:16). As servants of God, we are free to serve one another. "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbor as yourself'" (Galatians 5:13-14). The Christlike way is self-sacrifice and service.

Knowing about the new covenant is not enough. Even demons know about the new covenant. What we need is to be transformed by the new covenant. We are to be led by the Spirit into love and peace and self-control. Our faith must be accompanied by works—good works—love—service to others.

Paul wrote that grace teaches us to be self-controlled (Titus 2:11-12). Grace is not a license to sin or to be selfish. Rather, it is an obligation to serve the people for whom our Savior died. We are united with Christ, and so are many other folks. We are united with them, too, and we must be careful as to how we treat them.

Our relationship with Christ ought to transform the way we deal with other people—not just the people who think like we do, but also those who don't. This is the challenge to which we have been called: To seek their good and not our own. Christ will take care of us. What he wants us to do is take care of others.

Love is the context of the new covenant. I hope we are all growing in our understanding of this most fundamental point. Some of us are doing just great in this; others are a bit slow to learn. We each need to bear with one another's weaknesses, and each use our strengths to help one another, and set a good example for each other. "Spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another" (Hebrews 10:24-25).

Thanks for your support of me and my father. We all have trials that are learning opportunities, and we look to Christ to shape us and use us as he wishes. Many of you have trials, too, and although I do not know the circumstances you all face, I pray that Christ will intervene for you as well.

# Announcements

BIRTHS, ENGAGEMENTS, WEDDINGS, ANNIVERSARIES AND OBITUARIES

aas) of Duluth, Minnesota, boy, Ryan Michael, May 23, now 4 boys, 1 girl.

**CHMILAR,** Gene and Debbie (Morgan) of Edmonton, Alberta, boy, Matthew William Allan, April 20, now 2 boys.

**DEANS,** Graham and Michelle (Wilkins) of Ottawa, Ontario, girl, Kayleigh Michelle, Feb. 14, now 1 boy, 1 girl.

**HARPER,** Mark and Tanya (Ogilvie) of Maleny, Australia, girl, Jessica Grace, May 23, first child.

**KING,** Ben and Kendra (Benson) of Escondido, California, twin boys, Kevin and Jesse, April 14, first children. (See Obituaries)

**PHIPPS,** Brian and Donna (Levoir) of Kansas City, Kansas, boy, Nathan Oliver, born April 30, adopted May 2, now 1 boy, 1 girl.

**NEWMAN,** Gabriel and Maudi (Zorn) of Olympia, Washington, boy, Alexander Scott, May 5, first child.

**TARKINGTON,** Beau and Anita (Wilson) of Jonesboro, Arkansas, boy, Xavier Boche, May 20, now 3 boys.

**WHEATLEY,** Brian and Lynne (Wong) of Benidgo, Australia, boy, Samuel David Pradeep, Dec. 17, now 2 boys.

**WOOD,** Bradford and Trudy (Sass) of Cleveland Heights, Ohio, girl, Corinne Ellen, May 29, first child.

## Engagements

Edward and Donna Rust of Anoka, Minnesota, are pleased to announce the engagement of their daughter Andrea Lynne to Robert Allan Davis, son of Robert and Jean Davis of Palmyra, Virginia. An Oct. 1 wedding is planned in Denver, Colorado.

Mr. and Mrs. Elmer Ormiston of Elma, Washington, are pleased to announce the engagement of their daughter Janalee Melissa to Kenneth Richard Swisher, son of Ken and Beverly Swisher of Tyler, Texas. A December wedding is planned in Big Sandy.

## Weddings



**LINAS & SARA SILVA**

Sara McNamara, daughter of Wendy McNamara of Victoria, Australia, and Linas Silva of Melbourne, Australia, were united in marriage Feb. 12. The ceremony was performed by Rod King, pastor of Melbourne East church. Nadia McNamara and Lara Emerson attended the bride. Brent Silva and Mitchell McNamara attended the groom.



**TONY & VICKI INCOGNITO**

Tony Incognito and Vicki Faulds were united in marriage March 19 in Toronto, Ontario. The ceremony was performed by George Lee, a minister in the Toronto West church. The matron of honor was Maria Incognito, and the best man was Gary Jonsen. The couple live in Toronto.



**DANIEL & ANNETTE JOYAL**

Annette Cormier, daughter of Mr. and Mrs. Alphonse Cormier of Cheticamp, Nova Scotia, and Daniel Joyal, son of Mr. and Mrs. Claude Joyal of Berthierville, Quebec, were united in marriage April 2 in Millville, Nova Scotia. The ceremony was performed by Alan Redmond, pastor of the Sydney, Nova Scotia, and Corner Brook, Newfoundland, churches. Angele Cormier, sister of the bride, was maid of honor, and David Thomas was best man. The couple live in Toronto.



**KYLE & LAURA JONES**

Daniel Kyle Jones and Laura Rebecca Encinosa were united in marriage Jan. 8 in Tampa, Florida. Leslie Windham, sister of the bride, was maid of honor. Tiffany Jones, father of the groom, was best man. The couple live in Greensboro, North Carolina.



**ERIC & LESLEY-ANN McBURNEY**

Lesley-Ann Mooi, daughter of Lionel and Sybil Mooi of Oakville, Ontario, and Eric C. McBurney of Youngstown, Ohio, were united in marriage July 3. The ceremony was performed by Robert Morton, pastor of the Brampton, Ontario, church. Kathleen Jurabi was maid of honor, and Peter Briden was best man. Attendants were Andre and Danelle Mooi, Bonnie Hoyt, Joel McBurney, Beatrix Norte, Kurt McBurney, Karen McBurney and Peter Sotus. The couple live in Youngstown, Ohio.

ple live in Youngstown, Ohio.

## Anniversaries



**RONALD & TENNIE McCOY**

Ronald and Tennie McCoy of St. Louis, Missouri, celebrated their 40th anniversary March 12. They have four children, Ronald Jr., Clifton, Sharon and Larry; two daughters-in-law, Dawn and Cheryl; a son-in-law, Matt; and five grandchildren, Amie, Jessica, Alicia, Zachary and Molly May.

## Obituaries

**ANGELL,** Nina, 89, of Fort Worth, Texas, died May 27. She was preceded in death by her husband, Jack.

**WOLFGANG,** Ralph R. Sr., 86, of Gilbertsville, Pennsylvania, died May 2. He is survived by his wife, Sarah; three sons, Ralph Jr., Robert and Randall; three daughters, Shirley Shoemaker, Rochelle Leneave and Sarah Flood; 23 grandchildren; and 38 great-grandchildren.



**MARY PUZAK**

**PUZAK,** Mary May, 82, of Albuquerque, New Mexico, died April 27. She is survived by four sons, eight grandchildren, 14 great-grandchildren and a brother and sister. She was preceded in death by her husband, Mitchell.

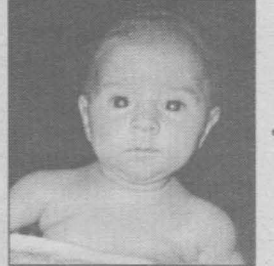


**DEREK MILLMAN**

**MILLMAN,** Derek, 68, of Bristol, England, died May 1 of acute heart failure. He is survived by his wife, Joan; three children, Bob, Esme and Paul; two daughters-in-law, Gail and Christine; a son-in-law, Gary; a sister, Molly; nine grandchildren; and one great-grandchild.

## Birth Announcement

We'd like to let readers know about your new baby as soon as it arrives. Just fill out this coupon and send it to the address given as soon as possible after the baby is born. Baby announcements should be no more than six months old.



Our coupon baby this issue is Gunnar Ricard, son of Ray and Shirley Ricard of Gibsons, British Columbia.

**BIRTH ANNOUNCEMENT THE WORLDWIDE NEWS BOX 111 PASADENA, CALIF., 91129, U.S.A.**

Please write your *Worldwide News* subscription number here:

Last name		Father's first name	
Mother's first name		Mother's maiden name	
Church area or city of residence/state/country		Baby's sex <input type="checkbox"/> Boy <input type="checkbox"/> Girl	
Baby's first and middle names		Date of birth	
		Month:	Day:
Number of children you have* <small>*Including newborn</small>	Boys:	Girls:	<input type="checkbox"/> Check box if first child

7-95

RAYNER, Christina "Chris" Mabel, 75, of Port Elizabeth, South Africa, died May 25 of cancer. She is survived by her husband, Cecil, and son Bernard.

**SCHWARZ,** Viola J., 68, of Springfield, Illinois, died April 21 of cancer. She is survived by four children, Becky Kaufmann, Lois, Dan and Judy; two grandsons, Andrew and Timothy Kaufmann; a sister, Jean Persons; and a brother, Jack Remus. Her husband, Frank, preceded her in death.



**JUDITH DeBERNARDI**

**DeBERNARDI,** Judith A., 53, of Trappe, Pennsylvania, died April 29 of cancer. She is survived by her husband, Al; a daughter, Deborah, a son, Glenn; two sisters, Dolores Murry and Florence Dobies; and two brothers, Lewis Jr. and Ronald Horne. She was preceded in death by a daughter, Carolyn Dunn.

**EDWARDS,** Shirley Myril, 66, of Taihape, New Zealand, died May 2 of cancer. She is survived by three sisters, Val, Jan and Jo; five sons and daughters-in-law, Bill and Sandra, Bob and Karen, Grant and Daphne, David and Claire, and Ian and Debbie; and by 10 grandchildren. She was preceded in death by her husband, Kieth.



**LANA WEINBERG**

**WEINBERG,** Lana, 52, of Montrose, California, died unexpectedly May 24. She is survived by two sons, Archie and Douglas Wong, a daughter-in-law, Mayiba; and two grandchildren, Christopher and Jeffery.

**KING,** Kevin and Jesse, were born April 14 during the fifth month of pregnancy, and lived for 30 minutes. They are survived by their parents, Ben and Kendra King; grandparents, Gene and Judy Francello, and Mary Smith; great-grandparents, James and Gladys McDowell; and an uncle and aunt, John and Katrina Hanson. (See Birth announcement)

## Choir directors for Feast sites

Continued from page 3

6865 N. Burbank Ave., Milwaukee, Wisconsin, 53224, telephone 1-414-353-7970.

### Canadian sites

**Edmonton, Alberta:** Eric Warren (SMC), 52 Maple Bay, Lacombe, Alberta, Canada, T4L 1V4, telephone 1-403-782-2227, effective July 20; Ron Langlo (DIR), 222 Wood Valley Place, Southwest, Calgary, Alberta, Canada, T2W 5T8, telephone 1-403-281-2703; Tamara Moore (CCD), 2434 - 115 St., Edmonton, Alberta, Canada, T6J 3S1, telephone 1-403-430-0313.

**Halifax, Nova Scotia:** Carole Stanley (SMC), (DIR), (instrumentalists are welcome), HC 77, Box 247, Hancock, Maine, 04640, telephone 1-207-422-6475; Miriam DeVlugt (CCD), 191 Thomas St., Dieppe, New Brunswick, Canada, E1A 2C3, telephone 1-506-859-8889.

**Mont Orford, Quebec:** Kevin

Armstrong (SMC), 9391 rue Boisjoli, Pierrefonds, PQ, Canada, H8Y 3M2, telephone 1-514-421-0101; Syd Lucas (DIR), RR 1, Richmond, Ontario, Canada, K0A 2Z0, telephone 1-613-838-4838; Undecided (CCD).

**Penticton, British Columbia:** Robert Berendt (SMC), 2624 Copper Ridge Dr., Westbank, British Columbia, Canada, V4T 2M8, telephone 1-604-768-2722 effective July 10; Jim Brandenburg (DIR), (CCD), 3559 Morley Trail, Northwest, Calgary, Alberta, Canada, T2M 4H5, telephone 1-403-282-8981.

**Regina, Saskatchewan:** Todd Warren (SMC), (CCD), 174 Gladmer Park, Regina, Saskatchewan, Canada, S4P 2W9, telephone 1-306-522-3100; Tom Jameson (DIR), 2932 Wascana St., Regina, Saskatchewan, Canada, S4S 2G8, telephone 1-306-585-0249.

**St. John's, Newfoundland:** Frank Gough (SMC), Box 341, Mount Pearl, Newfoundland, Canada, A1N 2C3, telephone 1-709-747-2100; Frank Burke (DIR), Box 5612, EEPO, St. John's, Newfoundland, Canada, A1C

5W8, telephone 1-709-364-6152; Jennifer Fudge (CCD), 103 Old Pennywell Rd., St. John's, Newfoundland, Canada, A1B 1A8, telephone 1-709-722-2149.

**Sherbrooke, Quebec:** Ginette

Dion (SMC), (DIR), 6, rue Laval, St-Constant, Quebec, Canada, J5A 1E1, telephone 1-514-632-5560; Richard Côté (CCD), 83, rue Proulx, St-Constant, Quebec, Canada, J5A 1M6, telephone 1-514-632-9581.

## International PT editor interviews UN pioneer

**SAN FRANCISCO,** California—Neil Earle, *Plain Truth* international editor, met with retired consul Herbert Spivack of the United States Foreign Service, June 15, in connection with celebrations marking the 50th anniversary of the United Nations.

Mr. Spivack spoke on: "The U.N.—Failed Dream or Hope for the Future."

"A club of victors (in 1945) has emerged as a universalist organization," Mr. Spivack said. "The General Assembly is still the closest thing we

have to a world town meeting."

While in San Francisco Mr. Earle also visited the Oakland and San Francisco congregations June 17. He gave a slide show on the accomplishments and editorial philosophy of *The Plain Truth*.

## Seniors honored in New Jersey congregation

**BRICK,** New Jersey—Eight octogenarians in the Brick church were honored after services April 29.

Those in their 80s were called to the stage and given boutonnieres and corsages. Presiding over the ceremony was John Adams, Brick pastor, and John Rupp, a local church elder.

# Update

NEWS OF PEOPLE, PLACES AND EVENTS

## Minister's wife shot in South Africa

By Art Holladay

IXOPO, South Africa—My wife, **Wendy**, is recuperating well after being shot by an AK-47 automatic rifle while



Wendy and Art Holladay

we were visiting friends at a deacon's farm in rural KwaZulu Natal, near Ixopo, June 24 at about 9:30 p.m.

Seven hours and three hospitals later she had surgery to remove the bullet and repair internal damage.

Wendy is in pain, but receiving excellent care from the hospital staff and Church members. She was taken out of intensive care June 26, and was placed in a semiprivate ward. The bullet entered the top part of her shoulder

from behind, came out under her armpit, and reentered her body by the chest and traveled downward, coming to rest in her abdomen. The surgery showed that no vital organs were damaged.

The doctor said that we had someone looking out for her because it narrowly missed shattering her shoulder bones (which would have led to amputating her left arm); it missed a large vein; narrowly missed her left lung; and only barely cut open her stomach, but did not penetrate it. The damage from such a high velocity weapon does, however, do quite a bit of tissue damage.

We are thankful for the protection we believe we received. Ten of us were watching television when we heard loud popping sounds outside the sliding glass doors that Wendy and I were sitting against.

Only three rounds were discharged, two hitting the wall opposite Wendy and me, just above the heads of another couple, and the other hit Wendy.

Someone shouted for everyone to get down on the floor. We got down and turned off the lights and radioed for help.

Police think the AK-47 jammed, as they found two spent bullet cases on the veranda outside, both damaged, but no sign of the third. They think the bullets were jamming as they came out, with the third one getting stuck, firing but not allowing the spent case to be discharged, and most importantly, not allowing any more rounds to be fired.

It could have been a real tragedy, but thankfully the person fled. Our loving God did not let Satan get the better of the situation. God's protection has been reassuring.

Please pray that Wendy's wounds will heal without infection, and that her stomach and bowels will function properly. Please also pray for her emotional healing.

## Feelings of sharing burdens and community experienced at prayer meeting in New York

By Ken Williams

ROCHESTER, New York—The church here conducted its first prayer meeting after services June 17.

Men and women made requests and prayed for each other. Some of the brethren who had requested prayers from the church during the week were encouraged to be there.

The meeting room proved to be too small as one fifth of the congregation crowded together to make requests for empathy and prayers, and others gave the support and heartfelt requests to God. We closed

the meeting with a hymn.

Most everyone commented on how much they appreciated the prayer meeting. We're looking forward to meetings during the week that will take place during our in-home Bible studies.

Members said that they could pray for others with more heartfelt earnestness because they heard the personal request. One commented that prayer requests during services are good, but this made it personal.

Other comments were:

"I feel supported by others. I don't feel so alone in my trial."

"We all pray with the person leading in prayer and

our combined prayers make a more complete request."

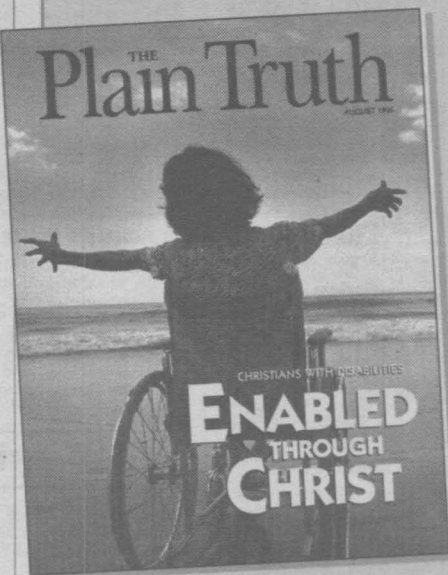
"The prayers were more earnest, not so mechanical. How can you not pray with your heart when you hear the requests we heard today made so frankly, openly and sincerely?"

"This has brought us closer together and closer to God."

Our thanks to Mr. Tkach for bringing the early New Testament church's example to light so we also will benefit from this God-given blessing.

Ken Williams pastors the Rochester, New York, church.

## coming soon in *The Plain Truth*...



Our cover article for the August issue of *The Plain Truth* is "Enabled Through Christ." This article by Jeff Zhorne is a look into the world of those with disabilities and how we, as Christians, can more effectively minister to their needs.

In "The Sabbath Rest in Christ," Mr. Tkach explains that "The Christian Sabbath is the redeemed and renewed life of faith in Jesus Christ, the One in whom every believer finds true rest."

Also in the August issue:

**Fifty Years in the Shadow**—a look at the impact of the Nuclear Age on Christians

**At Greater Risk**—an examination of alcoholism and Christian women

**Boundary Marker Christians**—a warning against the assumption that beliefs and practices define us as the people of God

This type of incident has an unsettling effect.

Thank you for remembering us. And be encouraged because God has been with us thus far.

Art Holladay is associate pastor of the Pietermaritzburg, South Africa, and Phoenix, Mauritius, churches.

## Donations fill truck bound for Ukraine

BONN, Germany—**Vasyl Mondich**, a Sabbatarian minister from Ukraine, spoke to the Bonn and Duesseldorf church May 13. **Valentina Tobert** of Singen, Germany, was translator.

Mr. Mondich accompanied a truck from Ukraine that picked up furniture, clothing and household items donated by the Bonn office and church.

Mr. Mondich and Mrs. Tobert left Bonn with the truck May 14. Later that day they picked up donations from the Darmstadt church.

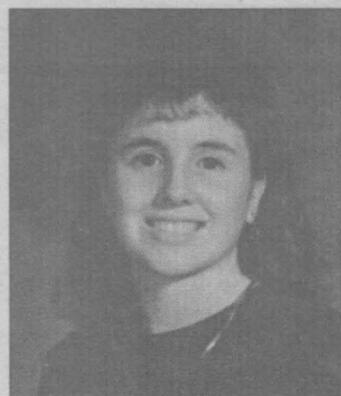
## Youth named honorary page after 240 hours of community service

FREMONT, Missouri—**Anna Wright**, 17, who volunteered 240 hours of com-

munity service and wrote of her experience, received the Outstanding Young Citizen of Missouri award from Lt. Governor **Roger Wilson**, in Jefferson City, Missouri, April 12, Missouri Service Day.

Anna was made an honorary page of the 88th Missouri Assembly. She was one of eight Missouri students to receive this award.

Anna is the daughter of **Marvin and Rita Wright** and attends the Poplar Bluff, Missouri, church.



Anna Wright

## Alabama church to mark 20th anniversary

ANNISTON, Alabama—The church here will celebrate its 20th anniversary July 22.

Services will be at 3 p.m. in the Ramada Inn in Anniston. A dinner and dance will follow. To make reservations for the dinner and dance send \$16 per adult and \$13 per child to **Terry Curren**, 165 Moana Dr., Alexandria, Alabama, 36250, or call 1-205-820-0319.

## Pastor's wife honored for volunteer service

SAN JUAN, Puerto Rico—**Renee Lopez**, wife of **Fred Lopez**, pastor of the San Juan church, received a certificate of appreciation, April 26, for her work at Ft. Buchanan military base.

Mrs. Lopez, who assists in the Army Community Service Office, was one of nine honored. The awards were presented by the wife of San Juan's mayor and the base commander.

**Olga Gonzalez**, a San Juan member, also volunteers her time at Ft. Buchanan.

## Tornado damages members' homes in West Texas

NEAR EOLA, Texas—A tornado May 14 severely damaged the farm home of **Reinhold Jr. and Katherine Fuessel**, and destroyed the home of their youngest son, **David**, and his wife, **Janet**.

The Fuessels are longtime members of the Church in West Texas, and Mr. Fuessel is a local church elder in the San Angelo church.

The Fuessels were in Big Sandy for Ambassador University commencement exercises when the tornado struck. David and Janet lost everything: home, farm equipment, buildings and trees.

## Feast site cancellations and reassignments

Because of reduced attendance projections, four Feast of Tabernacles sites have been canceled: Corpus Christi, Texas; Jekyll Island, Georgia; Redding, California; and Tucson, Arizona.

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