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How do you react to change?

Believe the Bible: Church's greatest legacy

By Joseph W. Tkach

When God leads his Church to change, how do you deal with that change? Do you simply reject it out of hand, because it is change?

Do you become unsettled, fearful that something is wrong, worried about the direction the Church is going, all because you are faced with a change?

Many of the dissidents who have departed from the Church of God have actually failed to understand the true values God gave his Church through Mr. Armstrong. They think they are being faithful to Mr. Armstrong's teachings when, in fact, they have totally departed from the most basic and fundamental principles he upheld during his half-century in God's service.

Upholding the truth

I have been accused of "totally dismantling everything God gave the Church through Mr. Armstrong."

Yet, the truth is, God has led me to strongly uphold the very same principles he led Mr. Armstrong to uphold. I will not deviate from that path regardless of what accusers may say or misunderstand.

Some people think they are being faithful to what Mr. Armstrong taught by tenaciously clinging to old doctrines the Church has now changed.

They believe that what Mr. Armstrong taught about these particular doctrines is more important than what Mr. Armstrong taught about how the Church of God is to think about the Bible and how the Church is to come to spiritual understanding.

Resistance to necessary change is exactly why the Pharisees, the Sadducees and the Zealots could not see what God had done in Jesus Christ. Think about that. These people had

been anxiously awaiting the coming of the Messiah. They were praying earnestly for his arrival, for the deliverance that he would bring.

Yet, when God sent him, they could not recognize him, because he was not what they expected. They rejected their Savior because of their own self-interests and their own ideas about how they thought God should do things.

Resistance to necessary change is why Paul had so much trouble in the churches with those who wanted to retain circumcision and its accoutrements as necessary for salvation. Some just could not believe that something as important and fundamental as circumcision could have been transcended and superseded in Christ.

Resistance to necessary change is why Mr. Armstrong had so much opposition to many of his decisions: the decision to move from Oregon to Pasadena, the decision to start a college, the decision to change from local church autonomy to a central headquarters, the decision to change the doctrine of divorce and remarriage, the decision to change the day on which the Church observed Pentecost.

Likewise, it is why some today resist the change in our understanding of the biblical meaning of the term *born from above* or *born again*, the change in the use of cosmetics, the change in the acknowledgement of birthdays, the decision for the College to apply for accreditation, the change in our understanding of "physical sin," the change in the use of the medical profession, the change in our explanation of interracial marriage and the correction of the error some held of thinking Jesus could have failed in his mission.

I want to focus on that last point for a moment. Do we real-

ize how important it is to understand that our Savior was both a man and the Son of God, not someone plagued by a daily struggle with wicked thoughts and ideas, barely able to keep from failing in his mission?

Jesus Christ was the Captain of our salvation. He was one with the Father, revealing the glory of the Father. His humanity was certainly real, but his divinity and his sinlessness were just as real.

God is not a gambler

I think this idea of Jesus taking a gamble or risk got started in our honest zeal to show how great Christ's sacrifice was.

We tried to show that he was putting his very Godhood on the line for us, willing to take the great gamble that he might sin and therefore fail as Savior and remain dead forever.

While the zeal to show how much God loved us in giving his Son for us is a good zeal, the idea of a gamble is erroneous. It overlooks the all-important truth that God is not a failure or a gambler.

"But Jesus' *humanity* could have failed," someone might argue. Let's never forget that Jesus was not two persons in one body, he was one.

He was fully God and he was fully man, but the idea that his humanity was separate from his divinity is an old Gnostic idea.

Yet some would take this truth and claim that the Church is now saying that Jesus was "just some robot." Is God a "robot" because he is no sinner?

Jesus, like his Father, can do whatever pleases him. As a human, he had the freedom to do whatever he wished. But, as the Son of God, what pleased him was to do the will of his Father.

These people should rejoice that the Captain of their salvation is the great Son of God, who is the express image of his
(See LEGACY, page 3)



COVERS ATTRACT ATTENTION—Editor in chief Joseph W. Tkach examines potential *Youth 91* covers July 2. From left: Mary Heine, associate art director; Bernie Schnippert, director of Media Operations; Mr. Tkach; Mike Bennett, editor; Mike Hale, art director; and Monte Wolverton, design director. [Photo by Barry Stahl]

Teens help 'market-test' youth magazine covers

By Michael Warren

PASADENA—To read or not to read—that's the question in the mind of readers when faced with any issue of a magazine. And the cover helps them decide.

As the single most important page of the magazine, the cover receives the most attention.

Creating an effective cover begins with a list of appropriate cover topics, based on the feature articles in an issue. Five to 10 covers will be designed.

These covers are then presented to a group of teenagers for input. Usually this is a group of Church youths, but teens outside the Church are occasionally surveyed.

Michael Warren is assistant editor of *Youth 91*.

"Mr. Tkach appreciates input from teen readers," said Mike Bennett, *Youth 91*'s editor. "Otherwise it's often an older group of people trying to decide what young people would like. It's a way to market-test our work."

Cover meeting with Mr. Tkach

Teen choices and comments form the basis for the cover selection meeting with Mr. Tkach. He makes the final selection but bases his decision on the professional opinions of the staff and the input from young people.

"The group enjoys seeing teen responses, which are sometimes much different than we expect," Mr. Bennett said.

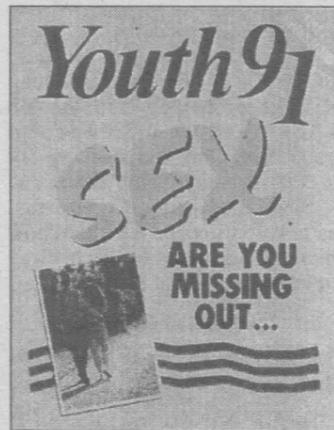
"The No. 1 rule of journalism is to know your reader. We all realize we're not 15 years old," said Mike Hale, the magazine's art director.

Covers that attract

Many readers see the magazine in a library or waiting room. In the United States this accounts for 160,000 copies of the magazine—about one third of the audience. Church youths make up 5 percent of *Youth 91*'s audience.

The September-October cover, "Sex: Are You Missing Out?" created a lot of debate. The majority of teens picked it as their first choice among the options for that issue.

"It's an issue that teens are interested in and we need to address those issues," said Monte Wolverton, the magazine's design director. "If you want people to read the magazine you need to get their attention with things they're interested in."



RIGHT VALUES—"We believe that parents will be pleased for their children to read responsible information that espouses refraining from premarital sex," said Bernie Schnippert, director of Media Operations, of the September-October *Youth 91*.

Members handle telephone response

German telecast airs in Europe

By Gary Hopkins

BONN, Germany—The *World Tomorrow* program aired for the first time in German on Super Channel at 1 p.m., July 7.

Gary Hopkins is circulation manager in the German Office.

Super Channel, a cable channel, can be received throughout most of Europe. The owners of the station claim it has a potential audience of 10 million people in Germany, Austria, Switzerland and in Eastern Europe, where many people speak German also.

About one third or one fourth of the households in the former West

Germany have cable television, whereas cable is not yet available in the former East Germany. About 70 percent of Swiss households have cable television.

The German voice-over for the program is provided by Norbert Link, who works in the Legal Department in Pasadena.

Telephone response

During the broadcast a telephone number is displayed for German and Swiss viewers to call. The German Office has 10 telephone lines available to handle the response for literature requests. The calls are taken by volunteers from the office here and by mem-

bers who attend the Bonn and Duesseldorf church.

Six-month contract

David Gunn, media purchasing coordinator in the British Office, said the contract for the 30-minute German program is for six months or until the end of 1991.

The German language *World Tomorrow* program has not been aired on a major station since Jan. 6 when the contract with Tele 5 was dropped. However, Tele 5 was seen only in Germany, whereas Super Channel can reach most of Europe.

The telecast also airs on Super Channel in English with Dutch subtitles.

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Postwar: Israel retains fighting spirit

PASADENA—My wife, Barbara and I are on a fact-finding trip in Germany and other parts of Europe, where I will conduct interviews for *The Plain Truth*.

In April, Dan Taylor, *Plain Truth* research director, visited Israel (*Worldwide News*, June 10) and I've asked him to give his impressions of the mood in this key Middle Eastern nation.

Mr. Taylor's report follows:

For Zipporah Porath, a woman in her 60s, the missiles that fell on Israel during the Gulf War were a new, unsettling experience.

"I've lived through six wars in Israel," said Mrs. Porath. "I fought in '48, lost my husband in '67, my son was wounded in Lebanon in '78, but I was never fearful. Our policy was always clear: we always struck back.

But the Gulf War "shook me. I felt helpless when I heard the air raid sirens [for in-coming Iraqi Scud missiles] and thinking we would not, could not strike back.

"For the first time we were not in control of our destiny. I had a shiver as I realized how millions must have felt in the [extermination] camps. For the first time in 43 years I was confused and afraid."

Far from feeling that they are guaranteed a peaceful future in the wake of the Allied victory, most Israelis, like Mrs. Porath, view the prewar assurances and post-Gulf



WORLDWATCH

By Gene H. Hogberg

War peace with skepticism.

Every Israeli I asked felt that the United States and its allies did not complete the job in the war with Iraq.

"You stopped a week short," said one Israeli soldier, "Now we will have to finish the job."

"It's easy for the Americans and Europeans," said one young woman, "you'll just go home, but we live here."

She continued, "For you, war is some noble cause, but for us it is a matter of survival."

To most Israelis, the diplomatic activity of U.S. Secretary of State James Baker contains more of the same tired issues that will likely lead nowhere. But now there appears to be increased pressure to achieve an agreement—even if it compromises Israel's security.

"I don't like Baker," said one elderly Israeli gentleman. "I don't trust him at all. He'll sell us out in a minute to get an agreement," he added. It's a mood that is unlikely to change any time soon.

1948, modern Israel declared an independent state; Arab nations invade but fail to conquer. ●1967, Six-Day War begins after Egypt closes Gulf of Aqaba to Israeli shipping. Israel then takes the Gaza Strip, Egyptian territory, Old Jerusalem, Golan Heights and West Bank. ●1973, Egypt and Syria fail in their attack on Israel. ●1978, Israel invades Lebanon after Lebanon-based terrorist attacks. ●1981, Israeli jets destroy an Iraqi atomic reactor near Baghdad. ●1982, Israeli jets bomb Palestine Liberation Organization stronghold in Lebanon, engage Syrian forces in the Bekaa Valley. ●1989 to present, sporadic violence in the Occupied Territories (Gaza Strip and West Bank).
Source: *World Almanac 1991*



Just one more thing

By Dexter H. Faulkner

Growth in adversity

It is clear that we are in difficult economic times. Many members have been laid off from their jobs, and the self-employed are finding it harder to obtain business.

At times like this, giving to others, observing the Sabbath and tithing are more difficult. Some may be tempted to break God's law because of their present crisis.

While the pressures to give up may be great, it is always wrong to go against God.

Difficult though it is sometimes to keep obeying God's laws, they are for our ultimate good.

Building character means obedience even when it hurts. After all, how can we grow in faith if we only obey God when things go well?

One of the supreme examples of faith was Abraham. He decided to obey God at the greatest possible hurt to himself, giving up what he treasured most—Isaac.

Yet he looked beyond the terrible present, knowing that his son would be resurrected. At that point, God said: "Now I know that you fear God" (Genesis 22:12, New King James, unless noted).

Similarly, obeying God when we are hard up or jobless demonstrates our faith to obey God in adversity. The need for faith is enormous at these times. And God promises that if we ask for the strength to do what is right we will receive.

A lesson from Job

The story of Job is a classic description of one man's suffering, obedience and greater understanding as he comes face to face with God.

Job didn't know why his trial came upon him. In his case, God allowed the adversary to test him, but troubles and tragedies are not always in this category. Many are just time and chance—part of the human condition in "this present

evil age" (Galatians 1:4).

It doesn't matter what the cause of our trial is—the important thing is to keep obeying God. As Job said: "Shall we indeed accept good from God, and shall we not accept adversity?" (Job 2:10).

Even in adversity, God promises to help us cope. We must show him that we intend to live his way of life regardless of the trial.

He knows our frame

God does not expect more of us than we are capable. He knows our weaknesses, our worries, even our deep despair when facing tragedy. God "knows our frame" and "remembers that we are dust" (Psalm 103:14). He does not give

Building character means obedience even when it hurts. After all, how can we grow in faith if we only obey God when things go smoothly?

up on us and in his patient mercy, he helps us toward our ultimate potential.

There is no power in the universe as strong as the love and mercy of God. And if we are faithful and obedient there is nothing that can separate us from that love.

"If God is for us, who can be against us?... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:31-39).

No matter what our trial is we should never give up. Faith in God and obedience toward him build character.

Unemployment

Many ministers I've talked to count job loss as one of the top 10 trials a person and family can face.

Feelings of worthlessness can easily beset anyone who has lost a job. Continually putting yourself up for sale in interviews is a wearisome process. And a string of rejection letters can be debilitating. "Hope deferred makes the heart sick" (Proverbs 13:12).

But even in this type of trial there is much to learn. One goal is to emerge from the trial a better person, closer to God than ever. Allow God to help you profit spiritually in this difficult time.

Also, it should give you more empathy toward others who are having financial difficulties or who are worried about their jobs.

And it helps us realize that we are all dependent on God.

Don't be too hard on yourself if you are looking for a new job. To seek employment, no matter how

humble, is a respectable thing to be doing. So persevere.

For those of us who are employed, we have a responsibility to pray diligently for those who do not.

We also all need to practice the give way. This includes practical help. True Christians are not afraid to help in any way they can.

During past economic crises many brethren selflessly gave of themselves, loaning furniture, transportation, help and other resources to assist afflicted brethren.

I have confidence that this will happen this time also and we can reap the unexpected blessings that can come through growth during times of adversity.

The Gulf War has had other negative effects. For one, it practically destroyed tourism, Israel's leading currency earning export industry. The number of visitors was down 73 percent in January of this year compared to January, 1990.

At the same time, Israel is being inundated with Soviet immigrants—more than 220,000 since April 1990, with another 780,000 expected by the end of 1995.

Add to these numbers 14,000 Ethiopian Jews who were airlifted out of their troubled homeland in June and it's easy to see why the housing supply is desperately short.

New arrivals, along with other Israelis, are being encouraged to settle in the disputed Occupied Territories (lands taken from Arab nations in the 1967 Six-Day War). The Israeli government estimates that it costs \$50,000 to absorb each

new immigrant.

Thus far, most Israelis have rallied around Prime Minister Yitzhak Shamir in the face of new U.S. and global pressures to start talking to the Arabs on the issues of the Occupied Territories and Palestinian self-determination.

Israel wants those talks to quickly evolve into bilateral talks with each Arab party. The Syrian formula of moving the talks to the United Nations and of having other third parties involved is not acceptable to Israel.

One example of this pressure took place in the U.S. Congress. In June an amendment to cut \$82.5 million (estimated by the U.S. State Department to be the amount Israel spent on settlement aid in the Occupied Territories last year) from the \$3 billion aid package for Israel was easily defeated by a vote of 378 to 44.

But, the measure did signal to Jerusalem that Washington is

(See ISRAEL, page 6)

European Diary

By John Ross Schroeder

Capital cities compete for influential power

BOREHAMWOOD, England—Throughout history world capitals have shifted with the movements of people and politics.

Anciently the Tower of Babel had the potential to be a powerful capital. God said: "This is what they begin to do; and now nothing that they propose to do will be withheld from them" (Genesis 11:6, New King James through-out).

So God scattered the tribes at Babel by confounding their language (a process that is in reverse in multilingual Europe).

Historically it was the city state—which preceded the nation state—that was the dominant factor on the world scene for many centuries. Athens is a famous example in the ancient Greek world.

Modern city states

Even today there are examples of what are, in effect, city states. Jane Jacobs writes in her book, *Cities and the Wealth of Nations*: "City regions, like cities themselves, pack a lot of economic life into surprisingly small geographic compass."

"Copenhagen and its city region, for example, occupy only a small portion of Denmark's territory, yet subtract them and there goes the chief part of Denmark's total economy, almost all its economic diversity, and more than

half of its population."

Romans replace Greeks

As time went by the Romans replaced the Greeks as the dominant power and Rome became the world's undisputed capital. Rome may have been the most powerful capital city in history. And today Rome is still a hub of mainstream Christianity.

In the 19th century, London, the first city of the British Empire, was for a time the de facto capital of the world. This title passed to New York City for a short while in the 20th century.

Today, on the Continent, the Belgian city of Brussels behaves like the capital of the European Community.

Although the European Parliament and the Court of Human Rights are headquartered in Strasbourg, France, and there are other offices in Luxembourg, what makes Brussels so powerful and weighty is the presence of the European Commission.

To the east, the Germans have opted for Berlin over Bonn as their capital. In the *Daily Mail* June 22, historian and author Paul Johnson wrote that a "born-again Berlin will spark a new golden age." Perhaps.

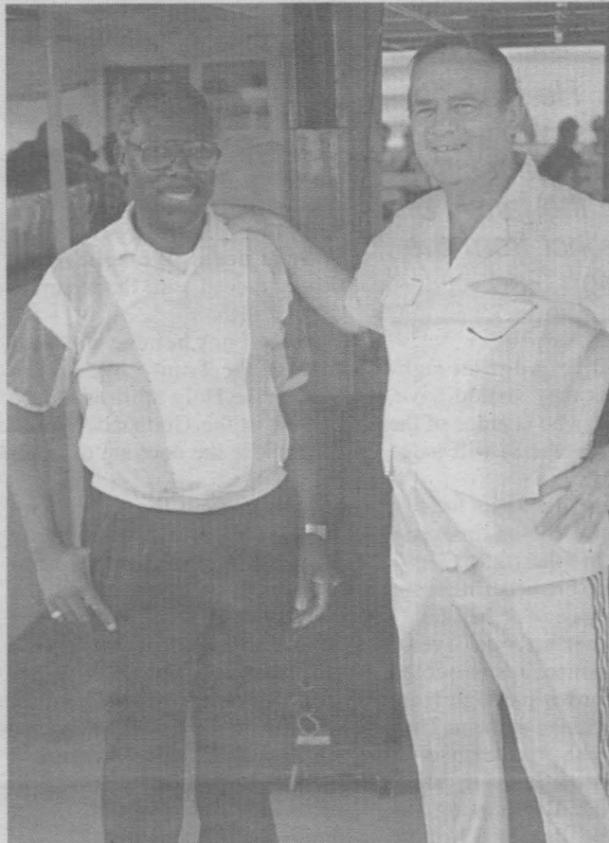
And let's not forget Vienna, Austria—capital of the historic Habsburg dynasty. In many ways

(See CITIES, page 6)



FUTURE WORLD CAPITAL—"Thus says the LORD: 'I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain'" (Zechariah 8:3, New King James).

Mr. Tkach visits the Bahamas



TRIP OVERVIEW
 Pastor General Joseph W. Tkach spoke in Nassau, Bahamas, July 13 to 286 brethren from the Marsh Harbour, Freeport and Nassau, Bahamas, churches. Host ministers and wives were Kingsley and Janice Mather, and ministerial trainee Robert McKinney and his wife, Nathania.

PHOTOS BY GEORGE BUCHANAN & MICHAEL STRACHAN



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Legacy

(Continued from page 1)

Father, and that he was without sin, even though he went through this human life and shared our human weaknesses, limitations and sufferings—all except sin.

They should rejoice that their Savior was not some very good man who was always just a hair's breadth from sinning and failing, but (phew!) he made it.

To think so is to have a limited understanding of the nature of the holy, omnipotent and loving God, who has our inheritance reserved in heaven for us.

What confidence we can have in the perfect God and in the perfect sacrifice of Jesus Christ!

We have also unwittingly implied that Jesus was not divine when we have said that he "qualified to replace Satan as ruler of this world."

If Jesus had to qualify to replace Satan, this assumes—some critics have reasoned—that he was previously unqualified, and therefore somehow imperfect, and therefore not divine.

This is not at all what we meant when we said Jesus qualified to replace Satan as ruler of this world, of course. It is simply a choice of words that implied something we did not realize nor intend.

We meant that Jesus had to confront and conquer Satan and that Jesus will come again to take over rulership of all nations as King of kings, deposing and

banishing Satan from his position as the corrupt and destructive "god of this world." He has always been qualified to rule his creation.

In the future, let's all make it a point to avoid saying that Jesus qualified or had to qualify, which tends to give a wrong impression about our belief in his divinity.

Careful use of Scripture

We also need to be careful to

We knew that even when God grants us immortality, we still will have had a beginning. We will not, like God, have always been.

use biblical terms and teaching when speaking about the destiny of humanity.

One of our old catchphrases (which we have not used for many years), "we are to become God as God is God," is an example of a statement that went beyond the biblical revelation.

Again, it was a matter of knowing what we meant, but not realizing what we appeared to be saying.

We all understood that *only God* has no beginning and has always been. We well knew that *only God* is the Creator of all things. We knew that humanity is the crowning pinnacle of the creation of God, and we knew that *only God* is uncreated.

We knew that even when God

grants us immortality, we still will have had a beginning. We will not, like God, have always been. We were well aware that immortal Christians will not be the Originator of all things, the Creator, the Giver of life, the Redeemer. We realized that God is not part of his creation and that we originated as part of his creation.

We knew that we, who will receive our inheritance from God because he loves us and

gives us eternal life through Jesus Christ, will be forever obligated to God and subject to God, forever dependent on him for our being. We knew that God, in contrast, has never been, and will never be, dependent on anyone or anything for his being.

We knew that we are and always will have been *given* life by God. We knew that God is forever *above* his creation, supreme over all.

We certainly understood that nothing, including his own forgiven, cleansed, redeemed, changed, immortal children, though they are partakers of his divine nature (II Peter 1:4), could ever be absolutely identical to the forever holy, utterly

supreme, uncreated God. We knew that the Creator is eternally greater than his creation.

We also knew, however, that God is giving us an incredible, amazing, glorious and magnificent inheritance (I Peter 1:3-5)—eternal life as his perfect, holy and righteous children serving him forever as a kingdom of priests (Revelation 5:10).

We knew that we are "sons of God" and "children of God" (Matthew 5:9, I John 3:1-2, Romans 8:16). We knew that we will be given immortality (I Corinthians 15:54), raised with a spiritual body (verse 44).

We knew that we will bear the likeness of the man from heaven and be like God (verse 49, I John 3:1-2). We knew that we will no longer die, because we will be like the angels and will be children of God (Luke 20:36). We knew that we, like God and the angels, will be spirit.

We knew that God is creating something entirely unique in us, the supreme crowning glory of all his creative work.

Through the work of his Spirit in us, characterized as "seed" in I John 3:9, we are spiritually reborn and his divine nature is developed in us. It is his Spirit in us that generates the Christian growth that finally results in our change to immortality at the resurrection.

God has made us his own children, bringing us into an intimate, family relationship (See LEGACY, page 4)

Legacy

(Continued from page 3)

with himself (Romans 8:13-17)—a unique spiritual relationship that will enable us, at the resurrection, to have eternal fellowship with him as his own children.

We knew that we are transformed into a new creation by God's own Spirit (II Corinthians 5:17) and that he has given us great and precious promises, that through them we may "participate in the divine nature and escape the corruption in the world caused by evil desires" (II Peter 1:4, New International Version throughout).

We knew that it is the destiny of God's people to serve him as his immortal children in perfect righteousness in his eternal kingdom.

To that end, we are growing in the grace and knowledge of Jesus Christ, bearing spiritual fruit, zealously anticipating the day when our sonship will become completely realized—when our bodies will be changed to immortal spirit at the return of Jesus Christ (I Corinthians 15:42-44, 49-54).

We knew that at present, although we are *now* children of God (I John 3:2), we are not yet *entirely* conformed to the likeness of God's Son, because our mortal bodies have not yet put on immortality (I Corinthians 15:53).

In summary, while we well understood that God is supreme above all his creation and that we will not be identical with him in all those attributes that are unique only to the uncreated, sovereign God, we also knew that the Bible reveals that through God's love we are to be uniquely his children, members of his family, brought into his very household, not as mere servants, but as full family members.

Not totally equal with God

We were not ignorant of the fact that the Bible nowhere actually says the saints will be equal with God. But we saw the need to highlight the incredible human potential for which God created humanity—to become children of God, members of his spiritual family.

In our zeal to underscore that amazing purpose, we sometimes did not realize the full impact of some of the words we were using.

Without our realizing it, some of our explanations gave the impression that we believed the immortal saints would be absolutely identical with God—just as great as he is, so much so that if God disappeared, any one of the immortal saints could step into his shoes with no problem at all.

Shortly before his death, Mr. Armstrong talked to me about many things, as I mentioned to all of you in 1986, after Mr. Armstrong died.

One thing that he told me was that he was concerned that we had inadvertently created just such an impression, an impression he never intended to create.

He had wanted to stir people up about the sheer magnitude and glory of what God was offering mankind through Jesus Christ. But he never intended to place God's creation, not even his greatest spiritual creation, on an equal par with God himself.

In all his writings, Mr. Armstrong always referred to immortal children of God as God's greatest *creation*. But he felt that other statements he wrote may have implied a total *equality* with God that is not correct.

I believe most of us actually understood that our becoming children of God—and, in that sense, sharing the God-plane relationship—did not mean we would be totally equal with God, even though it was sometimes stated in ways that essentially said just that.

Let's review. God is eternally above all the creation—including us, even after we become immortal.

We have a beginning. We are

are not his equals. We will be like him, and we will be one with him and the Father in love, perfection, righteousness and Spirit.

We are, and will be, members of the family of God. But even when we are changed, we will still be distinct from the eternal, uncreated, without beginning, supreme and sovereign God.

Children of God

We have always known that I John 3:2 says "*now* we are children of God." This verse, along with other verses that describe mortal human beings as children of God (Philippians 2:15, Romans 8:14), shows us that God can call us his children without our being equal with God.

Jesus Christ was eternally God before he was a man. He was not created. We are called his brethren, but we are not his equals. We will be like him, and we will be one with him and the Father in love, perfection, righteousness and Spirit. We are, and will be, members of the family of God. But even when we are changed, we will still be distinct from the eternal, uncreated, without beginning, supreme and sovereign God.

created by the Creator. He brings us into existence, and he changes us from mortal to immortal. Only God can accomplish that. We cannot do it. God is God, and we are his creation.

As Mr. Armstrong pointed out to me in late 1985, that is and will always be an important distinction between us and God.

I pray that no one will have difficulty understanding this plain, biblical distinction. Just as Mr. Armstrong always taught, we must believe what the Bible says, not what we want it to say or think it says.

As I hope we all realize, the most important truth Mr. Armstrong taught the Church was to *believe the Bible*. If the Bible teaches that man is to become equal with God, rather than children of God, then we should believe it and teach it. But if it does not, we must believe and teach the truth, not something else.

What the Bible does say is indeed incredible and wonderful beyond all imagination! But it does not say we will be equal with God. It says we will be immortal children of God.

"But Mr. Tkach," someone might say, "a son is equal to his father because both are human beings, even though the father is greater in authority and experience."

That statement is fine when you are talking about human beings, but it is not true when comparing the uncreated God with his creation. We just did not realize we were taking the analogy beyond what the Bible teaches about God.

Once again, when it comes to God, it is important to understand that God is not created. God is not part of his creation. We are created. We originated as part of God's creation.

No created being can be equal with God. Our inheritance is to be children of God, definitely the supreme pinnacle and crowning glory of God's creation, but not literally to be God himself. There is a difference, and we do need to understand that difference.

Likewise, Jesus Christ was eternally God before he was a man. He was not created. We are called his brethren, but we

Yet, as even this verse (I John 3:2) shows, it is still in the future (at Jesus' appearing) that we are to be completely or finally conformed to the likeness of Christ. We will appear with him in glory (Colossians 3:4). Our lowly bodies will be transformed so that they will be like his glorious body (Philippians 3:21).

We know that even the angels are called sons of God (Job 1:6, 38:7), and that Ephesians 3:14-15 tells us that God is the Father of the entire creation, both spiritual (angels) and physical: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Yet, from I Corinthians 6:3, Romans 8:13-17 and other scriptures, we know that we are to be greater than the angels, and that we are to be children of God in a unique and special way, unlike the rest of the creation. All things are to be under the feet of man, according to Hebrews 2:8.

We will be in a deeply personal and intimate relationship with God in his kingdom as his perfect, immortal, spiritual, holy children, serving, working and ruling with him in carrying out his ongoing creative work for all eternity.

As Mr. Armstrong always taught, humanity's incredible potential is to become the ultimate, supreme crown and pinnacle of all God's creative work. And the greatest work lies on beyond. Who knows what God has in store for us in the eternity to come? Whatever it is, it will be more than even our most fertile imaginations can now comprehend!

What about Psalm 82:6, someone may ask? Does this verse, which Jesus quoted to the Jews, mean that God declares his children to be Gods? No, it does not.

Let's read it. "I said, You are gods, and all of you are children of the Most High" (Psalm 82:6). This verse is calling certain ones "gods" who are also called "children of the Most High." But to whom are these words being spoken? And what is meant by the term "gods?" To

find out, we need to read the whole chapter.

First, let's read verse 7: "But you shall die like men, and fall like one of the princes." The "gods" being referred to in verse 6 are not immortal. They are going to *die* like men. This tells us that whatever is meant by "gods" and "children of the Most High," the meaning is not that of immortal spirit beings.

The chapter is addressing certain corrupt leaders (who sat as judges) called "gods" (verse 1) who were not carrying out their God-given responsibilities to defend the weak and fatherless and maintain the rights of the poor and oppressed (verses 2-5). Although they are God's representatives (verse 6), since they

As long as God permits me to draw breath, I will see to it that we do.

Faithfulness to the Scriptures is what makes us the true Church of God!

"How are you any different from the Protestant churches?" one person asked. "What makes us unique anymore?"

At the risk of sounding silly, let me remind you of just a few ways in which we differ. We keep the Sabbath. We keep the Holy Days. We keep Passover on the 14th of Nisan, taking wine and unleavened bread as symbols of the body and blood of Jesus. We do not keep Easter, because it is a compromise with polytheism. We do not keep Christmas, again because it is a compromise with polytheism.

We do not believe the wicked are tortured in an ever-burning hell. We do not believe in heaven as a place in the sky to which the saved go when they die. We do not believe in an immortal soul that separates from the body at death. We believe the dead are dead until the resurrection.

We do not believe the doctrine of the Trinity. We do not believe the Holy Spirit is a third person in the Godhead. We do not believe the doctrine of original sin.

In preaching the gospel, we follow the biblical example by emphasizing the past, present and the future aspects of the kingdom of God. We do not believe the spiritual law of God is done away.

We believe Jesus will return to earth to rule the nations for 1,000 years. The believers will be resurrected and changed to spirit and will rule with Christ during that Millennium.

We believe there is a second resurrection in which those who never knew God will be given their first opportunity for salvation. We believe in a third resurrection for the destruction of the unregenerate.

This list is not exhaustive.

Most important of all, we teach that the Spirit of God transforms the believer into a new creation. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

That is, we teach that *true* Christian faith demands and results in good works and obedience to God. And it is precisely this fact that compels us, as God's people, to change and correct any misunderstanding we might have about Bible teaching when we find we have been wrong.

Let's continue to grow together, letting the Bible be our guide, following in faith as God leads us into all truth through the Holy Spirit. There will never come a time when the Church of God should not be growing in the grace and knowledge of Jesus Christ.

Let's resist sin and error. But let's not resist the truth, even though sometimes the truth may require that we change. Mr. Armstrong was devoted to teaching what the Bible says, even when it challenged time-honored traditions and beliefs. We must be no less committed to the truth.

Let's never cease praying for God's mercy, help and guidance.

have failed to judge in righteousness as they should have, God himself, who is judge of the whole earth (verse 8) will judge them (verses 1, 7).

What, then, did Jesus have in mind when he quoted this verse to the Jews in John 10:34?

The Jews were accusing Jesus of blasphemy because he said, "I and my Father are one" (verse 30). In response, Jesus quoted this well-known passage from their own writings to them. They knew well that the term *gods* was used in the law for others besides God. By quoting the first line of Psalm 82:6, he implied the second, also.

If those mortals being addressed in that passage can be called gods, and sons of God, how much more can the very One God sent, and through whom God himself works miracles (verses 25, 32), be called the Son of God? This passage is about the Godhood of Jesus Christ, not about the final destiny of man. It does not teach that human beings are to become equal with God.

Concerned with the truth

I realize that some dissidents will seize on this article to declare: "There he goes again. Mr. Tkach is dismantling all the truth."

But they will not be concerned with the truth. They will not be concerned with what the Bible says. They will only be concerned with an opportunity to condemn me and the Church of God and to try to get followers for themselves.

What will you say?

I hope we all understand that if we embrace tradition over the Bible, then we are indeed being unfaithful to all that Mr. Armstrong taught. Mr. Armstrong taught faithfulness to God and the Bible first, foremost and above all.

That is the most important truth God gave his Church through Mr. Armstrong. It is the guiding principle we must use at all times as we follow God's lead in understanding and fine-tuning the doctrines God has given us.

Mr. Armstrong always put the Bible first, and so must we.

New Zealand Office

AUCKLAND

PT offered to every household at least once in New Zealand

By Raymond F. McNair
Regional director

AUCKLAND, New Zealand—Our Auckland Office serves New Zealand and several other South Pacific islands, including Fiji, Tonga, Vanuatu, American and Western Samoa, the Cook Islands, New Caledonia, Tahiti, Nauru, Tuvalu, Kiribati and Niue.

God's Work in New Zealand has been served by four regional directors. Graemme Marshall established the Auckland Office in 1968 and served until 1975. Bob Morton directed the Work here from 1975 until 1980, Peter Nathan from 1980 until April 1988, and I have been regional director since April 1988.

New Zealand

Average weekly attendance of the 12 New Zealand churches is just under 1,000. Most are rather small congregations of around 30 to 150 in regular attendance. Auckland has the largest attendance with an average of about 360. The first church service in New Zealand was conducted in Auckland in 1967.

Fiji

Three churches and one outlying Bible study in Fiji are pastored by Epeli Kanaimawi. The Suva and Nadi churches, located on the main

island of Viti Levu, meet weekly, and have an average combined attendance of about 100.

The Savusavu church and Taveuni Bible study, situated on two other islands of the Fiji group, meet fortnightly and each has an average attendance of about 20.

Tonga

Tolu Ha'angana is the pastor of our church in Tonga. Thirty-five people meet in our own church



RAYMOND & EVE MCNAIR

building, erected by the brethren more than 20 years ago.

There are five Feast sites in the South Pacific, two in New Zealand and one each in Fiji, Tonga and Vanuatu. The brethren are happy to have visitors keep the Feast with them here in the South Pacific.

The combination of the *Plain Truth* and *Good News* magazines lowered our *Plain Truth* list from about 35,000 to about 22,000. This smaller *Plain Truth* list has cut our mailing costs considerably.

We hope that in the process of trimming our list, we have retained all *Plain Truth* readers who have a keen interest in receiving the magazine, and who represent the most likely prospects with whom God will work.

Slow but steady growth

Church growth in New Zealand and the South Pacific has been steady but slow, partly because God's Work has been unable to acquire an effective radio outlet, or any type of television coverage.

A few provincial radio stations carried the *World Tomorrow* broadcast for a number of years, but we never received a large response from radio, and finally canceled it in 1989.

So far, we have been unable to get on even one television station in New Zealand. There have been some indications that television might someday become available to religious programming, but nothing has materialized thus far.

In 1989 and 1990 the Church distributed 1 1/2 million brochures offering *The Plain Truth*. We found this to be an excellent low-cost, high-return promotional method.

Half of the brochures were delivered by the brethren, and half by the post office. We reached every household in the country at least once, and 20,000 new people became *Plain Truth* subscribers as a result.

Problems facing New Zealand

During the early 1950s, New Zealand had the third-highest living standard in the world. Today, however, New Zealand ranks 19th in the Organization for Economic

Islands in the Pacific home to many members

By Rex J. Morgan

AUCKLAND, New Zealand—God's Work in the Pacific Islands began like a tiny mustard seed.

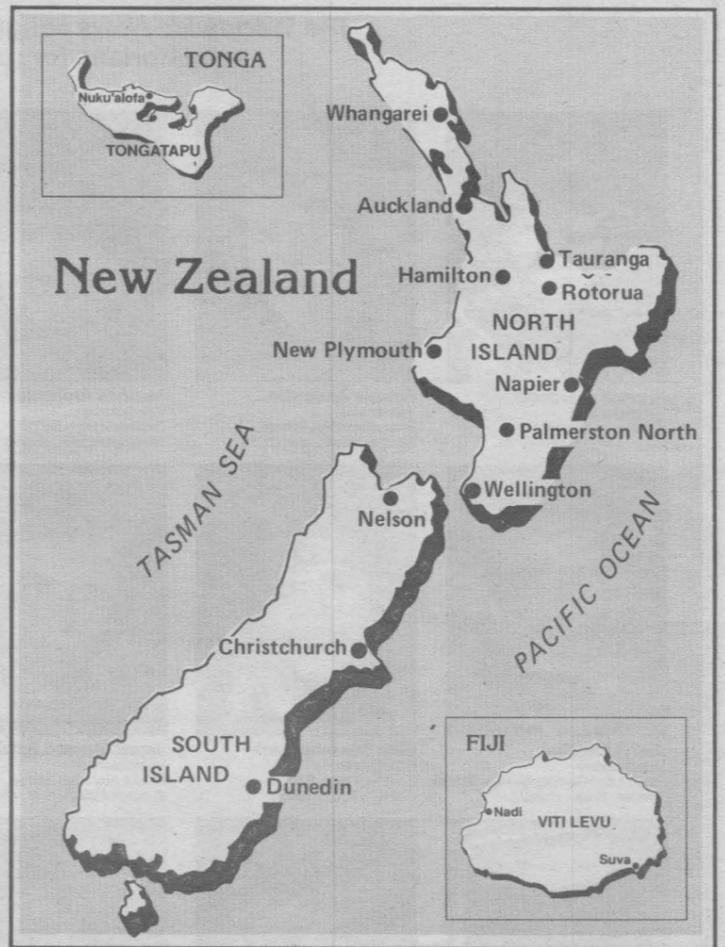
On the first baptizing tour to Fiji in January 1966, only two people of the 10 scheduled for visits turned up to meet the ministers.

Church in Tonga

The ministers continued on to Tonga, where they met 10 people and baptized four of them, including Tolu Ha'angana, who was appointed leader of the small group of members and prospectives there.

Mr. Ha'angana is a fourth cousin of the king of Tonga, and before Mr. Ha'angana retired in 1981 he worked as head of Tonga's agricultural quarantine service.

In 1968 there were 14 members in Tonga, and they built a booth out of coconut leaves to conduct the Feast of Tabernacles. In 1969, Mr. Ha'angana donated one acre to the Church, and the brethren built a tabernacle building, which



SOUTH PACIFIC—Map shows congregations on the north and south islands of New Zealand, where almost 1,000 members and their families attend regular Sabbath services. Insets: church congregations meet in Fiji and Tonga. [Artwork by Ronald Grove]

Cooperation & Development (OECD), well behind most countries of Western Europe, the United States, Canada, Australia and Japan.

New Zealand prospered when its agricultural products such as butter and cheese were given free entry into Britain. But after Britain joined the Common Market, New Zealand's agricultural commodities were subject to quotas and a heavily subsidized European agricultural industry. This has really hurt the New Zealand economy.

The economy has been in a deep recession ever since the "Big Crash" of October 1987, which hit New Zealand even harder than the

United States and Europe. Thousands of businesses have "gone to the wall." Tens of thousands of New Zealanders (including many of our members) have left the country seeking greener pastures in Australia, Britain, Canada or the United States.

Unemployment in New Zealand is higher than it was during the Great Depression. With a small population of about 3.4 million, New Zealand finds it difficult to really prosper, not having a large enough local market to cater to.

It is too costly to manufacture only a few units of each item to sell without the economies of long production runs, so it is cheaper for New Zealand to import those items. For this reason, a local export industry has difficulty getting established. Furthermore, the country has run up a bigger national debt (per capita) than the United States or most other industrial nations.

New Zealand members have been going through difficult economic times for several years. Fortunately, a few signs indicate the recession is about to bottom out and the economy to head back upward. Until this happens, the members and the Work of God will have to continue tightening their belts to negotiate the adverse economic climate.

In the latter part of this year, we plan to present public Bible lectures. It has been several years since our last series of lectures, so we hope this will increase our readers' awareness of God's Church, and motivate some of them to begin attending services.

We would appreciate your prayers that God would open up television or some other more effective means of reaching the New Zealanders with the true gospel, and we would also appreciate your prayers that the economic situation here might improve both for the sake of the brethren, and also that the Work of God might continue to prosper.

INTERNATIONAL DESK

FROM OUR NEW ZEALAND OFFICE

By Colin S. Kelly

WELLINGTON, New Zealand—When the first Maori settlers arrived in New Zealand, they named the land Aotearoa, land of the long white cloud. But today there are other clouds on the horizon that appear threatening to many New Zealanders.

Colin Kelly is the pastor of the Wellington and Nelson, New Zealand, churches.

Changes in Europe, the Gulf War and rapidly mounting debt have brought about new economic tides that are sweeping many nations into the stormy waters of reform.

However, radical change is not new to New Zealanders. In 1893 New Zealand became the first country to give women the right to vote.

During the 1930s, this country drew international attention as it constructed the first welfare state. This was funded by a prosperous economy, which, in 1950, earned 94 percent of its export income from wool, meat and dairy products.

As a result, New Zealanders enjoyed the second highest standard of living in the world through much of the 1950s and '60s.

Turbulent times

In the '70s the calm economic conditions became turbulent. Western nations turned to more lucrative industrially based economies, yet New Zealand continued to rely on agricultural exports for its prosperity.

At the same time the oil crisis sent the country's oil import bill skyrocketing.

To make matters worse, the traditional markets for New Zealand's agricultural products in Europe (Britain in particular) were being rapidly squeezed by quotas and subsidies set by the European Economic Community.

These events brought about a rapid decline in New Zealand's fortunes. Through the 1970s and '80s the national debt rose rapidly to the point where New Zealand's net debt to the rest of the world now stands at 60 percent of its national income.

The government has recognized the urgent need to chart a new course. In the late '80s the dramatic step was taken to deregulate what had become a highly protected and distorted economy.

This led to a rapid increase in unemployment, which now stands at 14 percent of the work force—higher than during the Great Depression of the 1930s.

As a result, many people have left New Zealand's shores hoping for better conditions elsewhere.

Path of reform

The present government is continuing on the path of reform. Legislation has just been introduced to change the union-dominated labor market into a more competitive, individual-contract-based environment. Giant steps have been taken to slash welfare spending and the government deficit.

These changes are expected to

(See DESK, page 8)

Valedictorians

The Worldwide News congratulates the following youths who were valedictorians or salutatorians (or ranked first or second) in their graduating classes.



Rhonda Alexander
Valedictorian
Antlers High School
Paris, Tex., church



Roselle Anderson
Valedictorian
Enumclaw High School
Seattle, Wash., church



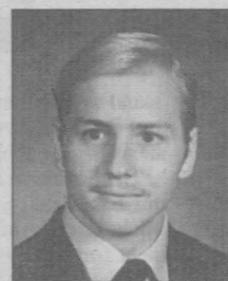
Amanda Archbold
Valedictorian
Dickinson High School
Wilmington, Del., church



David John August Bergen
Salutatorian
Nelson Public High School
Grand Island, Neb.



Stephanie Bell
Valedictorian
St. Francis-Charles Hall High School
Baltimore, Md., church



Adam Benjey
Salutatorian
Colerain High School
Cincinnati, Ohio, North church



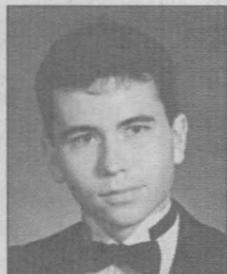
Erik Bjoraker
Valedictorian
Hawkins High School
Big Sandy P.M. church



Darryl Chuchak
Valedictorian
Foam Lake Composite High School
Yorkton, Sask., church



Gina Suzanne Clark
Salutatorian
Southern High School
Raleigh, N.C., church



James Russell Edwards
Valedictorian
Mount Airy High School
Winston-Salem, N.C., church



Charles Fensky
Valedictorian
Thorsby High School
Edmonton, Alta., South church



Scott Greer
Salutatorian
South Oldham High School
Louisville, Ky., church



Andrea Hall
Valedictorian
Whitefish High School
Kalispell, Mont., church



Jason Michael Harmon
Valedictorian
Brookwood High School
Bessemer, Ala., church



Tara N. Harrison-Mincey
First in class
Assumption All Saints School
Jersey City, N.J., church



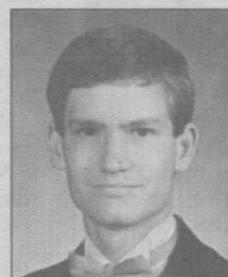
Michael Norbert Hopf
Salutatorian/third in class
San Marcos High School
Escondido, Calif., church



Melissa Koenig
Valedictorian
Lafayette High School
Buffalo, N.Y., church



Jennifer Lurae Lohr
Salutatorian
Forman High School
Peoria, Ill., church



Benjamin Robert Mauldin
Salutatorian
Academy High School
Waco, Tex., church



Dorrie D. McGaha
Valedictorian
Live Oak High School
Baton Rouge, La., church



Sebra Dawn Middleton
Valedictorian
Miami High School
Joplin, Mo., church



Chad Nowels
Valedictorian
South Page Community School
St. Joseph, Mo., church



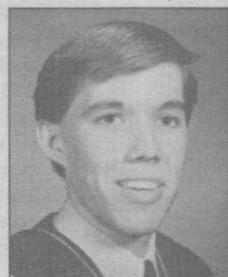
Maresciel S. Ocampo
Valedictorian
Colegio de San Pedro High School
San Pedro, Philippines, church



Melissa Chantel Robinson
Valedictorian
Fairfield Central High School
Columbia, S.C., church



Anita J. Sanford
Salutatorian
Mount Vernon High School
Indianapolis, Ind., North church



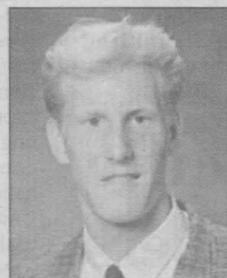
Alan Screen
Valedictorian
Delburne Centralized School
Red Deer, Alta., church



Jason D. Smith
Valedictorian
National Trail High School
Dayton, Ohio, P.M. church



Sharon Stewart
Valedictorian
Lewis-Palmer High School
Colorado Springs, Colo., church



John Updegraff
Valedictorian
Costa Mesa High School
Santa Ana, Calif., church



Esther M. Velasquez
Valedictorian
Mariano Ponce High School
Malolos, Philippines, church



Michael Thomas Whitmire
Salutatorian
Washington High School
New Bern, N.C., church



Felicia Wood
Valedictorian
Immaculate Conception High School
Union, N.J., A.M. church



John B. Woodruff Jr.
Valedictorian
Northwest High School
Clarksville, Tenn., church

(not pictured)
Laura J. Barger
Valedictorian
Amherst High School
Grand Island, Neb., church

Allison M. Potter
Salutatorian
Joseph P. Keefe Technical
High School
Boston, Mass., church

Israel

(Continued from page 2)

growing frustrated with a lack of progress in the Middle East peace process. Israel has responded with a stepped-up lobbying effort to mitigate any diplomatic damage.

In light of the U.S. presidential election in 1992 and the sensitivity of the aid-to-Israel issue in Congress (especially since many in Congress do not wish to alienate any potential contributors), it is unlikely that Mr. Shamir will buckle under pressure from the Bush administration.

President Bush does have some leverage. He may try to persuade Israel to get moving on peace talks by withholding approval this fall of \$10 billion in loan guarantees that Israel desperately needs to fund the influx of Soviet Jews.

But Mr. Shamir is a tough bar-

gainer and, as the June vote in Congress showed, he has his supporters in Washington.

There is however, another more fundamental reason why Israel will resist any outside pressure.

This tiny sliver of a nation surrounded by a sea of Arab enemies is a nation under siege—sometimes by missiles, most of the time by its collective memory. When national security issues are discussed, names such as Masada (ancient fortress that held out against the Romans) and (the extermination camps such as) Auschwitz, Buchenwald and Treblinka become the frame of reference.

The State of Israel arose amidst an outpouring of sympathy for the Jewish people after the horrors they endured in the Nazi death camps of World War II.

The Israeli mind-set is born of centuries of Diaspora (resettlement of Jews outside the Holy Land), per-

secution, genocide and a pioneering spirit.

This frame of reference, not cajoling by outside powers, will determine how Israel sets its policies on everything from immigration to the Occupied Territories.

This year Israel celebrated its 43rd *Yom Ha'atzma'ut* (Independence Day) April 18. April 17 was *Yom Hazikaron* (Remembrance Day) when the nation recalled the sacrifice of the 17,150 soldiers and security force personnel who have died since 1948.

The mood of most Israelis was summed up by Lt. Gen. Ehud Barak, quoted in the April 17 *Jerusalem Post*: "The State of Israel was born into war, was fighting for its existence even before it was born, and continues to struggle for its existence and the right to decide its own fate."

It is a mood that is unlikely to change anytime soon.

Cities

(Continued from page 2)

it is still the cultural capital of Central and Eastern Europe (the Paris of the East). Some have even suggested that United Nations headquarters be moved from New York to Vienna.

Church on the move

Also, throughout its nearly 2,000 years of history, the Church of God has also experienced geographical changes at the center.

What began in Jerusalem in A.D. 31 shifted to Pella just before Titus sacked Jerusalem in A.D. 70.

By the time Christ wrote to the churches in Revelation 2 and 3, the center of the Church had shifted to Asia Minor. In the following centuries the Church's nucleus moved from country to country,

from continent to continent.

But what really counts in the long run is the true capital of the future. God says he "will again choose Jerusalem" (Zechariah 1:17).

Prophecy tells us that Jerusalem will be the future capital of the world—where the law of God will go forth to all countries—and to which all nations will look for guidance.

But beyond the Jerusalem of the Millennium lies "the city ... whose builder and maker is God" (Hebrews 11:10).

In the closing chapters of Revelation the apostle John tells us that the new Jerusalem will not be of man's making, but that this architectural jewel will descend out of heaven—and this great spiritual city, astonishing in its scale and design, will then become the headquarters of the universe.

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

UPDATE

PASADENA—Church Administration announced the following ordinations:

Noel Horner, pastor of the Portland West and East and Hood River, Ore., churches, was ordained a pastor July 6.

John Ogwyn Jr., pastor of the Baton Rouge and Lafayette, La., churches, was ordained a pastor May 18.

Kenneth Treybig, pastor of the Picayune, Miss., and Hammond, La., churches, was ordained a pastor June 8.

Steven Sheppard, pastor of the Elkhart, Ind., church, was ordained a preaching elder June 29.

Robson Barron, a deacon in the Green Bay, Wis., church, was ordained a local church elder May 19.

Willie Joseph, a deacon in the Hammond, La., church, was ordained a local church elder June 8.

David Covington of Nashville,

Tenn., was ordained a local elder July 6.

Cory Erickson of Pasadena West P.M. was ordained a local elder June 15.

Charles May of Fayetteville, Ark., was ordained a local church elder July 6.

☆☆☆

PASADENA—WCG Travel has experienced problems with some reservations made with the United Airlines convention desk.

"United has not consistently turned records over to the agency for ticketing in time to meet certain fare deadlines," said **Frank Fish**, manager of WCG Travel. "Agents are diligently striving to solve the problems which have resulted."

If you made reservations with United and do not receive your tickets or hear anything from WCG Travel by Aug. 1, please call WCG Travel at 1-800-955-1800 and ask for **Anthea Lippross**.

import bill has dropped sharply while export earnings continue to show healthy increases.

Two big questions remain to be answered. When will these developments bring about increased employment? And, will the voters in the land of the long white cloud be prepared to patiently wait for these reforms to calm the economic storms?

DESK

(Continued from page 5)

increase unemployment even further in the short term. It seems New Zealanders still have some stormy economic times to ride out.

However, the storm clouds do appear to have a silver lining. Productivity growth has doubled in the last four years compared with the previous 10, and deregulation and competition have brought big improvements. The country's

Islands

(Continued from page 5)

New Hebrides, began slowly with only four members baptized between 1962 (when *The Plain Truth* first began reaching the islands) and 1988.

However, God has been working with a growing group there, and in the last three years 13 more people have been baptized. We now have 17 baptized members in Vanuatu, plus a number of prospective members.

Both English and French are spoken in Vanuatu, as well as the official language of Bislama (pidgin English). Several hundred copies of *The Plain Truth* and *La Pure Verite* (French *Plain Truth*) are circulated in Vanuatu, and several of the brethren there speak French.

Scattered brethren

The New Zealand Office also administers the French-speaking Pacific Islands of New Caledonia and French Polynesia.

Church growth in these areas has been slow. There is just one member in New Caledonia. Other islands with only one or two members are Western Samoa, American Samoa, Kiribati and Tuvalu.

In Nauru and the Cook Islands there are one or two prospective members, but no baptized members of God's Church.

The brethren in these scattered areas can assemble with other brethren only once or twice a year, so they look forward to God's Feast of Tabernacles with great anticipation.

For the rest of the year, they are fed spiritually by weekly sermon tapes from the Auckland Office, and the Church's publications.

By Rex Morgan and Sio Ching Waters

AUCKLAND, New Zealand—Frances Wright of the Wellington church was one of the first of New Zealand's indigenous Maori people to be baptized.

Rex Morgan is mail processing supervisor, and Sio Ching Waters is receptionist in the New Zealand Office.

Her first contact with the Church was in 1957, when she saw a *Reader's Digest* advertisement for *The Plain Truth*.

Mrs. Wright had left school before completing her education and she "didn't know how to write away for" the magazine, she said. "So I asked my husband, and he said he had never written a letter, and didn't know how to ask either."

"So I just cut the advertisement out, taped it to a piece of writing paper and put on it, 'Please send this,' with an arrow pointing to it."

Mrs. Wright asked for a visit, but she had to wait six years before a minister was able to come.

Dexter Faulkner, now European bureau chief, met her while on a visiting tour from the Australian Office in 1963. She was baptized and encouraged to study the Bible correspondence course, as there were no ministers in New Zealand at that time.

Six-month study

"I applied myself in study for six solid months, morning and night."

She found the correspondence course to be compulsive reading. "I would get my children ready for school, and my husband would leave for work, then I would sit at that table and study and suddenly my husband would

arrive home from work."

Mrs. Wright was so absorbed with the course that she neglected the housework.

Mr. Wright didn't complain for "nearly six months, then he said to me, 'I'm afraid I've had enough. Look at the place! It has gone to the pack! I leave home, you're sitting here studying. When I come home, you're still sitting here studying!'"

However, Mrs. Wright benefited in more ways than one from her intensive study.

"Through that six months' study, my English improved, my vocabulary improved, because I had to use a dictionary.... I was better able to express myself and no longer were my relations able to use me as a dumping post for jokes."

Diplomatic job

Mrs. Wright's knowledge of English improved to such an extent that she got a job in the Ministry of Foreign Affairs. She started as a registry clerk in the diplomatic mail room, and after two years was transferred to work directly under the ambassadors.

She met many overseas ambassadors and dignitaries, including then U.S. Secretary of State George Shultz, and Australian Governor General William Hayden.

"God put me in areas that I never ever dreamed, doing things I never thought I could do. Because of the correspondence course I gained confidence and an education, I was able to get a good job, able to work with dignitaries, to meet with diplomats. Only because of the course. It didn't come from any other source."

"That's how I learned my English, by writing every word down. And I never had that inferiority complex again."

"In my job I would be at diplomatic dinners, and the diplomats

would discuss some Middle East problem or something, and I was able to discuss it. When we'd go home, my husband would say, 'Who do you think you are? Nobody could get a word in edgewise.'"

Blessings for tithing

Mrs. Wright's husband, Searle, who died in early 1991, did not become a member. But he was not antagonistic toward her beliefs.

"When I was studying, I came across tithing. I said to my husband, 'Look, it says something here about tithing. What does that mean?' He said, 'It means you take a tenth out.' I said, 'What's that?' and he had to explain to me. I said to him, 'By right, everyone should be tithing. So should you.'

"So he started giving it to me. He never blamed the Church ... because he had explained tithing to me from the Bible. And that's when God began to bless both of us."

One blessing came the day "my husband went to pull the blinds up and they tore in his hand. So I heard him say, 'These blinds are wrecked, and I can't do anything about it because my money is going to the Church.' I said, 'I don't like you saying that.' We hadn't finished talking when the phone rang."

"On the phone was the next door neighbor. They said, 'Searle, we got some blinds, they're almost brand new. Only, my wife doesn't like the color. Would you like them?' My husband went white with shock. The neighbor brought over the blinds, and they fit every one of our windows."

On another occasion "my husband complained that some of his underwear was worn out. He said, 'I'm fed up with this raggedy underwear. It's because my money's going to the Church.' I thought, Here we go again.



YOUNG VOICES—Dennis Pelley, associate pastor of the Pasadena East P.M. church, leads a chorale of campers attending the Summer Educational Program (SEP) camp in Pasadena, July 6. [Photo by Hal Finch]

"The Travel Office has been extremely pleased with the convention services of the other airlines," Mr. Fish said. "Members booked on those airlines should not encounter the same difficulties."

☆☆☆

PASADENA—One hundred fifty-eight teens from the United States, Canada and Britain attended a Summer Educational Program (SEP) here June 24 to July 9.

Those in attendance were primarily high school juniors, seniors and graduates, an older group than normally found at SEP camps.

"Our goal was to meet the developmental needs of the young people in a Christian atmosphere," said **Gary Richards**, camp director. "Each morning we presented two seminars on topics relevant to this age group."

Key headquarters personnel conducted the seminars on such

topics as goal setting, career planning, principles of leadership, substance abuse, friendship and teen-parent relationships.

Other activities included speech club, chorale, all-star volleyball and basketball, tennis, racquetball, softball, a swim meet, an awards banquet and dance, a barbecue and fireworks at the Rose Bowl July 4, and a day at Disneyland.

☆☆☆

TUCSON, Ariz.—A golf tournament will be conducted Sept. 26 at the Tucson Festival site. The format for the tournament will be a "best ball scramble."

The tournament will be at the Tournament Players Club, site of the annual Professional Golfers' Association (PGA) Tucson Open.

Cost including entry fee, greens and cart is \$40. Golf clubs are available for rental at the course.

An informal awards banquet for

participants and family members will take place at the end of the tournament.

Those interested should register by calling **Steve Buchanan**, Festival coordinator, at 1-602-749-0885.

☆☆☆

PASADENA—The 1991 **Orel Hershiser Sportsmanship Awards**, sponsored by the Ambassador Foundation and Community Bank, were presented to two Pasadena high school students June 25.

Each received a \$1,000 scholarship check and were guests of Mr. Hershiser and the Los Angeles Dodgers at a home game at Dodger Stadium.

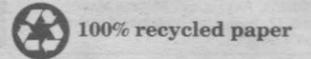
The award was established in 1988 to promote character development and improve sportsmanship in athletics. The recipient of the award is expected to exemplify positive characteristics of fostering team harmony and team spirit.

Biblical study leads to diplomatic work

"Then he ... looked out the window, and saw someone putting a parcel into the letter box. He brought the parcel in, and it contained three singlets and three pairs of underpants in his size. And I said, 'See? God heard you moaning.' It really staggered him."

A life of thanksgiving

Mrs. Wright sums up her life story so far: "I really thank God. I have so much to thank him for, I don't know where to begin."



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