

The Worldwide News

OF THE WORLDWIDE CHURCH OF GOD

VOL. XX, NO. 3

PASADENA, CALIFORNIA

FEBRUARY 3, 1992

Canada gears budget to cope with 'fragile economic recovery'

By Frank Brown

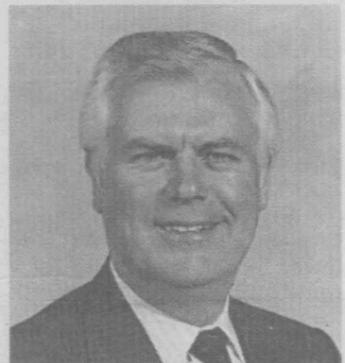
VANCOUVER, B.C.—In 1992 the Work here plans to operate with a budget based on 5 percent less income than 1991. The anticipated economic situation for 1992 remains bleak with no real upturn expected until the second half of the year at the earliest.

Evangelist Frank Brown is Canadian regional director.

Of course, it does depend on which economic forecast is considered. Last year Economic & Corporate Affairs and Treasury & Investment Banking reported:

"Canada is in the early stages of a slow and fragile economic recovery. The pace of the recovery

will be only half that of previous ones.... Unemployment will remain in the 10 percent range until late 1992.



FRANK BROWN

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"Many businesses have closed. For those who have been spared, it will take some time to restore confidence to the levels reached in the second half of the 1980s. Business activity will be no higher in early 1992 than it was in early 1990, meaning that two years of economic growth have been lost."

As the report is rather bleak, we are being conservative in what we plan for our budget.

Priorities for 1992

We will be trying to maintain a combined French and English *Plain Truth* circulation of 200,000. A series of direct mail campaigns will help us reach and maintain that target.

No reduction in television coverage is planned. We will diligently continue to seek better times, lower renewal rates and free promotion.

We are also researching the possibilities for a two-minute radio broadcast. We don't consider radio dead and, just as in the United States, we will be considering whether its use is a possibility in Canada.

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will be only half that of previous ones.... Unemployment will remain in the 10 percent range until late 1992.

Some alterations will be needed for sleeping and eating quarters, but those can be done using some of the savings made by consolidating.

Other things we allowed for include updating the computer system to accommodate Pasadena's change to the AS/400 for the Canadian master file of names and addresses, as well as buying new accounting software.

International support to continue

Canada will also continue to

support the Work in the Philippines and Europe as well as provide financial help for Ambassador College.

Overall, we have reduced our expenditures 6.6 percent from 1991, without compromising the effectiveness of the Work.

We anticipate finishing 1992 in good financial shape, showing a balanced budget for operations and adequate reserves.

Although mail income for December increased 6.3 percent, year-to-date mail income was minus 14.7 percent.

As of Jan. 23 the new brochure *The Bible—A Guided Tour*, received 37,346 responses. This is an excellent 27.9 percent response.

PERSONAL FROM

Joseph W. Tkach

Dear Brethren,

For many years, even decades, a number of groups and individuals have written extensively about Mr. Armstrong and the Worldwide Church of God.

The vast majority of this material has been inaccurate and in many cases hostile. Since this kind of material went largely unchallenged through the years, a number of myths about the Church have slowly grown.

Beginning in 1986, the then newly created department of Communications & Public Affairs began to confront these myths. As the department learned of groups that were distributing incorrect information about the Church, David Hulme and his public-affairs assistant, Michael Snyder, contacted those groups to provide accurate and updated information.

In the process, they have entered into several frustrating and sometimes hostile situations. It has not been an easy process by any means, but their efforts have borne positive fruit over the years.

Someone may wonder, Why even bother?

For the record, let it be clear that the Worldwide Church of God is not concerned about any other church's or organization's evaluation of our doctrines and practices (except, of course, in the sense of Jesus' instruction that his people should be the "light of the world").

There is only one evaluation we are concerned about, and that is God's. Our goal is to obey Jesus Christ by faithfully and honestly proclaiming the gospel. We rely on the Holy Spirit, not on any human evaluation, to lead us in that.

ation, to lead us in that.

But while the Church is not trying to achieve some kind of "acceptance" with other religious groups, it is foolish to tacitly allow others to speak authoritatively about the Church when they are simply wrong.

To leave inaccurate material unchallenged only invites unnecessary trouble. If we are to be persecuted and criticized for our beliefs, then let the criticism be against the truths we teach—not on what someone *thinks* we teach.

As Mr. Hulme and Mr. Snyder are able to properly educate these groups and individuals about what the Church believes, I have been amazed to learn of a new phenomenon.

Some cult-watching groups in Texas and elsewhere are now claiming that *they* are somehow responsible for having caused the Worldwide Church of God to change certain doctrinal positions. Such a notion is exceedingly arrogant and self-serving to say the least.

For the sake of anyone who might share any similar view, perhaps a few things need to be said.

All doctrinal revisions the Church has undertaken have been and will continue to be based on careful study of Scripture, in prayer for the inspiration and guidance of the Holy Spirit, and certainly not on the basis of any "questions and concerns" of any self-appointed groups of doctrinal watchdogs.

Some of these groups produce newsletters or tracts about the Church. Most consistently fail to present facts about the Worldwide Church of God accurately or honestly. Our simple request to any organization has been that it present information about the

(See PERSONAL, page 5)



NEW SERVANT—Jean-Jacques Ndoudoumou (center) after being ordained in Pasadena Jan. 11 by (from left) Olivier Carion, Larry Salyer, Leroy Neff, Bernard Andrist and Joseph Tkach Jr. [Photo by G.A. Belluche Jr.]

First elder ordained for French West Africa

By John Halford

PASADENA—Jean-Jacques Ndoudoumou of Yaounde, Cameroon, became the first local church elder in the French-speaking nations of West Africa, Jan. 11.

John Halford is a senior writer for The Plain Truth.



JEAN-JACQUES NDOUDOUMOU

Mr. Ndoudoumou, who attended the Ministerial Refreshing Program here Jan. 8 to 15, was ordained during services in the Ambassador Auditorium.

Assisting in the ordination conducted by evangelist Larry Salyer, director of Church Administration International, were evangelists Joseph Tkach Jr. and Leroy Neff; Bernard Andrist, Geneva, Switzerland, pastor; and Olivier Carion, French Office manager.

A member since 1977, Mr. Ndoudoumou studied law and economics at the University of Cameroon, then attended the National School of Administration before beginning a career in government service.

Today Mr. Ndoudoumou is technical adviser for legal and political affairs to Prime Minister Sadou Hayatou. Before this, he worked on the staff of President Paul Biya.

Last year Mr. Ndoudoumou assisted in preparing a historic Declaration of Peace and Cooperation.

In colonial times, the territory that is now the Republic of Cameroon was ruled first by Germany, then by France and Britain.

(See CAMEROON, page 3)

A history of the Church's Work in Republic of Cameroon

- 1970: Richard Frankel visits Cameroon.
- 1971: Harold Jackson and Robert Morton organize visiting tour.
- 1972: Mr. Jackson visits again, conducts five baptisms.
- 1975: Bernard Andrist goes to Cameroon, conducts 20 baptisms.
- 1976: *The Plain Truth* and the Bible correspondence course offered three times in *The Cameroon Tribune*.
- 1976: *The Plain Truth* offered twice in all prefecture districts and provinces.
- 1976: *The Plain Truth* placed in doctors' and dentists' offices and at the airport.
- 1976: National radio station airs a broadcast based on Church's brochure titled *True Femininity*.
- 1977: First dossier for recognition of the Church filed.
- 1978: Jean-Paul N'Jamta is ordained a deacon. Ten people are baptized.
- 1979-81: Raymond Clore, then employed in the U.S. embassy in Yaounde, responsible for church in Cameroon.
- 1988 and 1989: Ralph Helge visits Cameroon, assists disabled children on behalf of the Church and persuades government to permit Church brethren to meet.
- 1992: Sixty-eight French-speaking members and families attend congregations in Yaounde, Makak and Douala. English-speaking members meet in Limbe.

Trade dispute inflames national passions

PASADENA—Looking at the present state of Japanese-American affairs, one can more easily imagine how relations between nations can deteriorate to the point of open hostility, even warfare.

The downward spiral begins with accusations and counter-indictments. An upswelling emotional tide then overwhelms facts and reality. Voices appealing to reason and restraint can no longer be heard over the clamor for retaliatory action.

The Bible speaks of such attitudes. People become hasty in their words (Proverbs 29:20) engendering foolish ideas. Others, more angry, stir up strife (verse 22). Wrath can become an uncontrollable torrent (27:4).

What is true concerning the effect of bitter words in interpersonal relations applies to international relations as well, but multiplied many times over. "The tongue is a fire, a world of iniquity," we are told in James 3:6. "See how great a forest a little fire kindles" (verse 5).

Tongues on both sides of the Pacific have been hot ever since President George Bush's ill-fated visit to Japan in early January. On the American side, auto industry executives denounced Japanese concessions for greater U.S. access to the Japanese market as being too meager.

Chrysler chairman Lee Iacocca accused Japan of failing to honor trade agreements.

The president of Nissan Motor



Co. responded sharply: "In the international business arena, Iacocca's behavior and remarks were outrageous and insulting to us. I just can't tolerate his comments that Japan ... is a liar."

But insults, intentional or otherwise, continued to fly. The speaker of the lower house of the Japanese Diet (parliament) said that American workers were lazy, that 30 percent of the U.S. work force is illiterate and that "it is really pathetic that America is becoming a subcontractor to Japan."

A worried Japanese government issued an apology, saying the remarks made by Yoshio Sakurachi did not reflect official views.

In parliament, Prime Minister Kiichi Miyazawa appealed to his countrymen to sympathize with America's economic difficulties and to realize, he said, that "Japan could not have achieved its post-war prosperity had it not been for the good-hearted support of the United States."

But the damage had been done. Few Americans heard the prime minister's moving remarks. In one particularly regrettable incident, a

Chevrolet dealer in the United States invited shoppers to destroy a Japanese-made truck with sledgehammers.

Around the country, a Buy American campaign heated up. Several businesses offered bonuses to employees purchasing an American-made automobile.

But there is considerable confusion as to what constitutes an American product. Some businesses offering bonuses disallow cars built by foreign-based car companies who have established themselves in the United States (such as Honda, whose Accord Coupe, is made only in America)—yet permit Chrysler products assembled in Canada or Mexico.

This shows how intertwined the American and Japanese economies have become—and how disastrous an all-out trade war between them would be.

The highly emotional issue has spilled over into other areas, clouding rational examination of the facts.

In Los Angeles County a contract had been given to a Japanese railcar builder to construct automated vehicles for the planned Green Line of the county's grow-

We are to follow the instruction and leadership of the Church. We must remain true to the faith and not get caught up in doctrinal ideas of dissidents that will lead us astray.

Heed the warnings

Less than 20 miles ahead of the *Titanic* all night was the *Californian*. It had sent messages back to the *Titanic* loud and clear, warning of what was ahead. Its message was interrupted by the *Titanic's* radio officer who told it to clear the airwaves.

After the investigation into the disaster, reports blamed officers and crew with complacency and arrogant casualness.

Who do we listen to?

Are we on course with God as our pilot? Or are we listening to those who are off course and heading for a shipwreck? Are we listening to them or to our pastor

Are we on course with God as our pilot? We must hold on to our faith and the things we have believed and are taught by the Church if we want to avoid shipwreck.

ship's pilot can wreck his ship if he strays off course, a Christian straying from the faith will also be in danger.

Paul warned Timothy: "Shun profane and vain babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. Nevertheless the solid foundation of God stands" (II Timothy 2:16-19).

Hymenaeus and Philetus had strayed from God's truth and had substituted their own doctrines. They were also spreading false doctrines against the teachings of the apostles.

general and what he has said in *The Worldwide News* and member letters?

John said, "Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward" (II John 8).

We must hold on to our faith and the things we have believed and are taught by the Church if we want to avoid shipwreck.

Then we along with Paul can say: "I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing" (II Timothy 4:7-8).

they could not adapt their aviation experience to the mass transit field.

There is still time for political tempers on both sides of the Pacific to cool off. Responsible journalists in the United States are urging Americans to realize that some of the things foreign critics say have a basis in fact.

New York Times columnist A.M. Rosenthal wrote that just as he was becoming indignant at some of Mr. Sakurachi's exaggerated criticisms, "the thought struck me that the man was half right—the literacy half—and maybe we should thank him instead of wallowing in defensiveness.

"About 5 percent of the young-adult population is totally illiterate, not a third," Mr. Rosenthal continued. "But that is not comforting."

Mr. Rosenthal gave dramatic examples, from government studies, of what is commonly called functional illiteracy. "Only 20 percent can use bus timetables, which means they could not follow work

(See TRADE, page 6)

European Diary

By John Ross Schroeder



Hard times for Russia

Dramatic changes in the new Russian Federation are causing enormous hardship on the people there, writes Simone Worthing. (Simone and Cliff Worthing and Debbie Armstrong are on an Ambassador Foundation project at Radio-Television St. Petersburg, Russia.) Following are her observations on events there.

ST. PETERSBURG, Russia—The Russian people are enduring extremely difficult conditions as their country struggles to change from a centrally planned economy to the more market-oriented economy of the new Commonwealth of Independent States.

They stand for hours outside shops in ever-lengthening queues (lines), only to find less and less available at higher and higher prices.

"Our leaders don't understand what we're going through. They live in nice apartments, travel overseas, eat good food and get chauffeur-driven cars," said Valentina, a grandmother. "Maybe our leaders should ... stand in queues for a few hours to see what it's like."

A man waiting in line for bread said: "So the prices are higher, what can we do about it? We just have to get used to it. The old ways have gone."

The old ways may have gone, but the problems remain. People endure stifling bureaucracy and a lack of efficiency and service that defy the imagination. They live in small flats (apartments) falling apart from neglect.

The crime rate is climbing. And for the first time in their lives people fear losing their jobs and having no one to help them. Many don't even know why their country is going through so much turmoil or why they have to suffer so much.

"One of the worst aspects of our lives now is that we really don't understand what's going on, and never know what life will be like tomorrow," said Gennady, an electrical engineer.

"This is especially true of elderly people who have lived all their lives under socialism and now are confused and frustrated by all the changes, with no idea where it's all leading. Now they

are taking these frustrations out on each other."

Frustration and anger are evident. While traveling to the metro (subway) on an overcrowded bus the driver continued to stop to take on passengers. As they forced themselves into the bus I could feel the anger rise among the other passengers. Then arguing began.

Some shouted at those who pushed. Others shouted at those standing. Two women fought each other with umbrellas. When they got off the bus, one of the women hit the other over the head.

The watching passengers fell silent. The bus moved on. Then an elderly woman, quietly but firmly, said: "You know, this is a difficult time in all our lives and in the life of our country. But we don't have to let it drag us down to the level of animals.

"We need to support, encourage and help one another, particularly those for whom these times are especially difficult. We have to behave with dignity, with a sense of worth and pride in ourselves as human beings and with a hope for the potential of our nation. We can only do this if we pull together, not beat each other."

A few passengers nodded in agreement. Others hung their heads in shame. No one said anything for the rest of the journey.

As Russia struggles to throw off the shackles of the past and create a new society, the best and the worst in its people are coming out.

Some people are losing control. "You'll have to excuse our people over the next few months," said an administrator at Radio St. Petersburg. "Usually we're kind and friendly, but our lives have become so difficult that we're becoming quite nasty and vicious."

Others are hanging tough as their world crumbles around them. They remain strong, principled, hard-working, encouraging and caring. These are the ones with vision.

"Although the current economic measures being taken here are tough, there is really no other way out," said Kirril, a journalist for St. Petersburg Television. "We've lost out on 70 years and now have to catch up with the rest of the world."



Just one more thing

By Dexter H. Faulkner

Are you unsinkable?

The word *titanic* sounds a foreboding note to me. Young and old have probably heard of the disaster that befell the ship *Titanic*, which, early this century, was the last word in naval design and a luxury liner for the North Atlantic route.

Early in the morning of April 10, 1912, after it left England on its first voyage, the ship received a radio message warning of icebergs. The radio operator ignored it. Other warnings followed, but they were not taken seriously. Wasn't this ship unsinkable? some of the crew joked.

Again the warning came: Reduce your speed! Change your course! The transmitting station was told to clear the air. Why interrupt the unsinkable? Someone even said, "The Lord God Almighty could not sink her."

On the night of April 14, at 10 minutes to midnight, the *Titanic* struck an iceberg and sank two hours later into the deep icy waters of the North Atlantic. Only 705 people survived out of more than 2,200 passengers and crew. The greatest ship of her time became one of history's most famous shipwrecks.

Shipwrecked faith

Satan would like us to believe we too are unsinkable, that nothing can cause us to stumble and fall. Yet, nothing or no one is unsinkable in all the universe except God.

In the New Testament the apostle Paul says that Christians can suffer spiritual shipwreck.

"This charge I commit to you, son Timothy ... wage the good

Reduction in work force helps overall College restructuring

By Thomas Delamater

BIG SANDY—On behalf of the board of regents, President Donald L. Ward announced Jan. 10 a restructuring of Ambassador College to reallocate finances and personnel.

The restructuring includes eliminating certain staff positions, reorganizing some support functions and reallocating additional financial resources to the academic programs.

Thomas Delamater is director of Development & College Relations.

"The national fiscal downturn of the early 1990s is an economic

challenge that we must take into consideration for our long-term planning," said Dr. Ward. "Our priority during the 1990s is to focus on implementing and improving the programs that we offer within financial limits and capacity."

Dr. Ward pointed out that the changes are a proactive step toward ensuring the growth and longevity of the institution, now in its 45th year.

"We believe we now must adjust our spending levels to reflect accurately the direction we intend for the College to take over the next 10 to 20 years," he said.

Ambassador plans to hire additional faculty and possibly more

office personnel, between now and August to accommodate additions to the curriculum.

In December the College announced plans to offer two new majors in 1992. Majors in liberal studies and English will be added to the existing programs in business administration, management information systems, home economics and theology.

Budget restrictions, however, necessitated certain personnel reductions to accommodate the planned growth in academic programs. Dr. Ward said the College plans to reduce by 35 to 40 the number of its employees because of this decision. He indicated that some employees may transfer to

other College responsibilities.

"From late 1989 to the present, much of the financial obligation of the College has been allocated to the physical plant, which was necessary because of the consolidation of our Texas and California campuses in 1990," he said. "Now, however, the bulk of that work is finished."

After the consolidation in Texas in 1990, Ambassador employed almost 270 people. That number gradually was reduced to about 250 by the end of 1991 and will be reduced again because of the restructuring decision.

Dr. Ward said the changes "reflect our dedication to the mas-

ter plan that the board of regents has established for Ambassador College." The board approved the changes in December.

"We are committed to the pursuit of regional accreditation and to the overall pursuit of excellence in our academic programs," said Dr. Ward.

"After several months of self-examination by administrative officers and members of the board, we believe these changes reflect the direction we must go to ensure the continued success of Ambassador College."

The College will provide termination benefits to employees affected by this decision.

Cameroon

(Continued from page 1)

When independence came in 1961 the population was made up of more than 100 ethnic groups. As in many African nations, development was hampered by tribal infighting and, lately, differing political views.

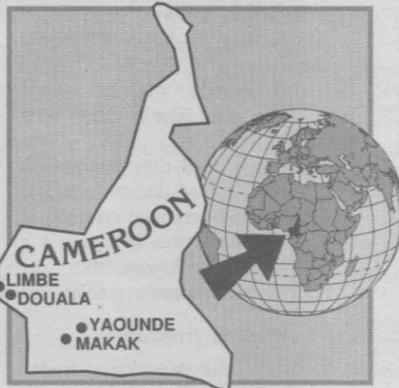
President Biya, determined to bring about national consensus by peaceful means, brought more than 42 rival political groups together to discuss and settle their differences. The result: the historic signing of the peace declaration Nov. 13.

Mr. Ndoudoumou said, about his part in preparing text for the declaration, "It was very rewarding to play this part in helping my country on the road to peace and prosperity."

Last year President Biya ap-

pointed Mr. Ndoudoumou to the National Commission for Human Rights and Liberties.

Its responsibilities are moni-



toring respect for human rights and liberties of citizens, an annual report to the president, inspection of courts and prisons, and

hearing citizen complaints.

Cameroon is taking steps to build a fair and decent society for all its people. "We are making slow, prudent and genuine progress," said Mr. Ndoudoumou.

Seventy-one members live in Cameroon, and church attendance is about 200. New, more liberal laws now allow the church to meet regularly in Yaounde, the national capital, and Douala, the main port city.

Brethren also attend services in Makak, and English-speaking members meet in Limbe.

Mr. Andrist visits the congregations in Cameroon and the other French nations of West Africa several times a year.

A new dossier has been filed with the government seeking recognition of the Church as an official denomination.

Mr. Ndoudoumou was married in March 1979. He and his wife, Rosalie, have five children.

The Worldwide News

CIRCULATION 71,000

The Worldwide News is published biweekly, except during the Church's annual Fall and Spring festivals, by the Worldwide Church of God, A.R.B.N. 010019986. Copyright © 1992 Worldwide Church of God. All rights reserved.

FOUNDER:
Herbert W. Armstrong (1892-1986)

PUBLISHER & EDITOR IN CHIEF:
Joseph W. Tkach
ASSISTANT TO THE PUBLISHER:
J. Michael Feazell

MEDIA OPERATIONS DIRECTOR:
Bernard W. Schnippert
EDITORIAL DIRECTOR:
Ronald Kelly
PUBLISHING SERVICES DIRECTOR:
Barry Gridley

Editor: Thomas C. Hanson; **senior editor:** Sheila Graham; **managing editor:** Jeff Zhorne; **associate editor:** Becky Sweet; **news editor:** Paul Monteith; **assistant editor:** Peter Moore; **Ambassador College correspondent:** Roger Smith.

Columns: Gene Hogberg, "Worldwatch"; John Ross Schroeder, "European Diary"; Dexter H. Faulkner, "Just One More Thing."

Regional correspondents: Debbie Minke, Vancouver, B.C.; Eleazar Flores, Manila, Philippines; Aub Warren, Australia and Asia; Frankie Weinberger, Bonn, Germany; Rex Morgan, Auckland, New Zealand; Richard Steinfort, Nieuwegein, Netherlands; David Walker, Spanish Department; Vicki Taylor, Caribbean; Lucy Bloise, Italian Department; Marsha Sabin, French Department; Bryan Mathie and Peter Hawkins, Southern Africa; Irene Wilson, United Kingdom.

Art director: Ronald Grove; **illustrator:** Ken Tunell

Photography: G.A. Belluche Jr.; Charles Feldbush; Hal Finch; Glenda Jackson; Barry Stahl; **photo librarian:** Susan Braman.

Printing coordinators: Skip Dunn and Stephen Gent.

Notice: The Worldwide News cannot be responsible for the return of unsolicited articles and photographs.

Subscriptions: Subscriptions are sent automatically to the members of the Worldwide Church of God. Address all communications to The Worldwide News, Box 111, Pasadena, Calif., 91129. See The Plain Truth for additional mailing offices. Entered as second-class mail at the Manila, Philippines, Central Post Office, Feb. 10, 1984.

Address changes: U.S. changes of address are handled automatically with Plain Truth changes of address. Postmaster: Please send Form 3579 to The Worldwide News, Box 111, Pasadena, Calif., 91123.

"Into all the world..."

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

Sober advice

One of my best friends was recently having family problems. It seemed everything good she did really didn't matter. When she finally gave up and turned to drinking, I knew I had to help her.

Her parents really do care for her, they just didn't realize when she needed them the most. That's why I'm glad you printed "When Your Friend's in Trouble" [July Youth 91]. I know I helped her and probably saved her life.

K.T.

Fort Mitchell, Ky.

☆☆☆

Hope from friends

Some friends of mine receive *The Plain Truth* monthly, and I must say that from reading just a couple of their subscriptions, I found your magazine fascinating!

I strongly agree with the things discussed against adultery. If only more of us did. It's really hard growing up in the world today. I hope the world tomorrow is better.

I believe that your spreading the words of our Lord about the problems of today can help. If only more of us would open our eyes to the destruction of our world and spiritual being.

L.A.

Tucson, Ariz.

☆☆☆

Well-red Plain Truth

Sorry, I cannot honestly feel compelled to support your version of Christian theology. I do not find *The Plain Truth* particularly intellectually nor spiritually stimulating, and often find error or inadequate or incomplete information, especially on the foundation and evolution of Christian thought.

There is, occasionally, an article which does drive me to compare other ancient religious writings in the Apocrypha and Pseudepigraphon and various encyclopedias on modern and religious thought. This is a rarity.

Particularly myopic is the reluctance to publish the evolution of the Bible in any way. This weakens the spiritual uplift intended. I assure you each issue is read with a red pencil in hand to underline questionable sentences or claims.

W.P.

Boston, Mass.

☆☆☆

Floor sample

It was just a coincidence that I found a February 1986 copy of your *Den Enkle Sannhet* (Norwegian *Plain Truth*) lying on the floor of a building site. The contents were so interesting that I took it home and read it all. I would like to continue to receive your magazine.

I.B.

Norway

☆☆☆

Learning about faith at lectures

I wish to thank your office for choosing Legaspi City as the location of the special Bible lecture. The lecture gave answers to questions I had in mind and further explained the vital role of faith in one's life.

I'll be looking forward to more of this in the near future.

D.R.

Philippines

☆☆☆

Can't miss an issue

Hereby I kindly request the second series of the Bible correspondence course. I am very pleased with the *World Tomorrow* broadcast with Dutch subtitles.

Often when questions arise in the telecast, they are answered in the next *Plain Truth* I receive. It makes me feel as if the articles are focused on me. I don't want to miss an issue.

Netherlands

Russian staff develops television programs

By Cliff Worthing

ST. PETERSBURG, Russia—A battery of high-powered floodlights blazed into my eyes. Besides the intense light the lamps put out a fair bit of heat, which made me uncomfortable. But this was for television so I smiled and began my interview with an Australian businessman.

Cliff and Simone Worthing and Debbie Armstrong are on an Ambassador Foundation project at Radio-Television St. Petersburg.

Debbie Armstrong, my wife, Simone, and I had been asked to assist on several regular television programs besides teaching English and personal computer skills to television and radio employees.

Two-minute business segment

Simone and I work on a twice-weekly business program that began in the final weeks of 1991. The producers asked us for ideas about the general format of the program and possible topics. We were also asked to be presenters.

I have two minutes once a week to answer two questions about business. Because Russian business people need to better understand how to do business in a Western-style market economy, the producers asked me to answer viewers' questions. My segment is in English with a Russian voice-over.

I also interview foreign businessmen. My first interview was with the Australian businessman, who has sold shoes in the former Soviet Union for about three years. He spoke of his experiences in setting up a business in Australia and Russia and told viewers how to prepare their businesses for Western competition.

Simone has a two-minute segment once a week covering such issues as time management, organization, and health for business people. She speaks in Russian based on a text prepared with her Russian tutor and the program producers.

"I find it extremely challenging to make a presentation in Russian," Simone said. "So much is happening and so much is changing in this country, I hope I can be part of the transformation process."

Simone admits that she's not a great economist and does not have an in-depth understanding of macroeconomic theory, but feels that her business training allows her to give some tips that can make a difference on a day-to-day basis.

Find Me, a place for Russians to meet

Debbie was asked to redesign the set of *Find Me*, a dating game program, and introduce new format ideas after the producer decided to Westernize the program.

She writes many of the questions asked of the participants and—once the show's producer discovered her singing talent—has performed English songs as part of the entertainment. One song she sang was the result of a joint effort with a Russian composer. He wrote the music and she wrote the words.

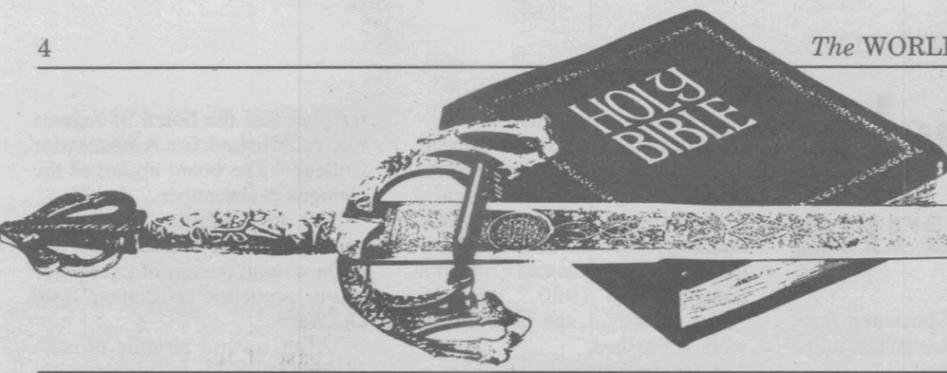
"Working on TV in Russia is different to what I have experienced in America," said Debbie. "In America everything is organized to the smallest detail. Here it is the exact opposite. Almost nothing is planned out because Russians don't seem motivated to plan. They may have a general idea of a program's format, but even that can change in the middle of shooting and completely change the program's character."

"This approach gives a certain amount of creative freedom, but it also restricts creativity because ideas are not planned out to achieve a particular result. For example, on one program the producer completely changed the covering of a set, not because it was better, but to hide some paint spills."

Debbie, Simone and I feel we are making a difference and hope that our contributions on St. Petersburg Television can extend from our circle of friends and colleagues into the community.



CLIFF WORTHING



IRON SHARPENS IRON

The breathtaking miracle of being born from above

By Bernard W. Schnippert

"Amazing!" "Exciting!"
"Breathtaking!"
"It's a miracle!"

Evangelist Bernard W. Schnippert is Media Operations director.

These exclamations are typical of those made by people who witness the dramatic spectacle of human birth. To see a new life come into existence is a priceless privilege. No wonder human birth evokes such exclamations of joy.

In fact, during our human existence, only one other event can eclipse it. And that event is a second birth—to be born again.

"Born again?" you ask. "How can a person enter his mother's womb a second time and be born?"

This question was raised 2,000 years ago by a religious leader when Jesus Christ spoke to him about the necessity of a second birth (John 3:1-12). That religious leader, Nicodemus, did not understand Christ. Through the centuries countless others have also misunderstood.

But this subject must not be misunderstood. Anyone who desires the knowledge of God and the blessings of salvation must comprehend the words Christ spoke to Nicodemus.

Misunderstandings about these verses are not confined to those in religious circles. They afflict both the nonreligious and the religious communities alike.

Many sincere believers wrongly suppose that to be born again is a mere transitory, emotional experience that signals they have been "called" into a relationship with Christ.

Others erroneously conclude that being born again is an event forever fixed and unchangeable. They believe that once born again their salvation is assured no matter what their attitudes and deeds thereafter may be.

Some nonbelievers—including many of those who ridicule Christianity—view a Christian's statement that he has been born again as religious fanaticism. They stereotype such a person as naive and uneducated.

What the Bible says

All such misunderstandings must be corrected. Happily, a closer examination of the verses in question will reveal their profound meaning.

The place to start is to grasp the purpose of the book in which these verses are found, the Gospel of John. John proclaims his purpose in John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The purpose, therefore, is to identify Christ as the Messiah, and to reinforce belief in him as the Son of God.

While the purpose is important, the context is of no less value. By summarizing the chapters before and after John 3,

we learn the following:

Chapter One is a preface, which, among other things, announces that Christ "was God" and was "with God." It describes John the Baptist's testimony that Jesus was the Christ, displays excitement about Jesus among certain of those later made apostles, and proclaims their belief in him.

Chapter Two describes Christ's first miracle, that of turning water into wine, after which it says, "His disciples believed on him" (verse 11).

It also describes how Christ drove the money changers from the temple, how he said that the temple of his body would be destroyed and raised up in three days (a proof of his Messiahship) and proclaims that his disciples believed on him because of his miracles.

Chapter Four details the story of the Samaritan woman at the well, and that "many of the Samaritans of that city believed on him" (verse 39).

Now, let's look at the account of Nicodemus meeting Christ.

John 3:1 introduces Nicodemus, a Pharisee and ruler of the Jews. Nicodemus was a member of the prestigious Sanhedrin, the governing body of the Jewish faith. John is singling out this man, and this story, to show how the Jews as a whole regarded Christ.

Notice *The New International Commentary on the New Testament*: "The use of the expression [ruler of the Jews] is doubtless intended to convey to us that Nicodemus stands as the representative of the old religion."

Nicodemus, by his use of the expression "we" in verse 2, purports not to speak for himself only, but, as a religious leader, for the people who shared his faith in general.

Notice also that Nicodemus came to Christ by night. While no doubt literal, it is symbolic as well. Throughout the Bible, darkness is a symbol of spiritual blindness and evil. In John 3:19 Christ proclaims "that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Notice that Nicodemus addressed Christ as a rabbi and said that the Jews knew he, Christ, was a teacher come from God. This sounds like a compliment. Nicodemus may have intended it that way.

But to Christ the statement was a gross understatement, almost an insult. His statement was like someone meeting the President of the United States and remarking, "I hear that you are on the White House staff!"

Christ was not merely a teacher come from God or a rabbi. He was God in the flesh, the Messiah, the Lamb of God and Savior who would take away the sins of the whole world. But Nicodemus didn't understand that.

The New International Commentary on the New Testament puts it well: "Nicodemus begins with a courteous, even flattering address.... He hails Jesus as a teacher 'come from God.' We

must notice that he sees Jesus as a teacher only, and that he has as yet no perception of the real nature of Him whom he sought out."

Nicodemus, in spite of his religious title, was in spiritual darkness.

Verse 3 contains Christ's response to Nicodemus' opening remarks: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Why did Christ respond this way?

Some have been confused as to why on the heels of Nicodemus' greeting Christ would respond with a statement about a new birth.

It should come as no surprise that the topic would be the kingdom of God. The kingdom of God would be the most important subject to the religious leader, Nicodemus, on the one hand, and to the Messiah of the kingdom on the other.

But why would Christ address the kingdom by saying that Nicodemus could not see it without being born again? Christ was saying that Nicodemus' spiritual vision, understanding and experi-

ence were insufficient to comprehend or experience the kingdom (or even to know its king, Christ) without Nicodemus undergoing a dramatic spiritual change. The term Christ gave to identify this change was to be born again.

We should recognize that John is using figurative language. A figure of speech is an expression in which the words are used with other than a literal meaning.

For example, when Christ says Nicodemus cannot see the kingdom of God without being born again, he is using the word *see* to mean "experience."

In English the word *see* is often used figuratively. For example, upon hearing an explanation about some matter, a person will likely respond, "I see." The person is not making a literal statement about his sight, he is saying that he understands.

Likewise, in verse 3, when Christ speaks of seeing the kingdom of God, he means coming to experience it.

The New International Commentary on the New Testament makes this point: "In verse 3 Jesus has spoken of 'seeing' the kingdom of God, whereas [later in verse 5] He speaks of 'entering' it. There is probably no great difference of meaning."

Christ meant that Nicodemus could not experience, comprehend or understand the kingdom without being born again.

The phrase "born again" in these verses, like the word *see*, is also a figure of speech. We know this because the literal sense of the words *born again* does not make sense in this context.

The concept of conversion as a

rebirth was common, and any Jewish religious leader would have understood.

According to *The Life and Times of Jesus the Messiah*, by Alfred Edersheim: "It is, indeed, true that a Gentile on becoming a proselyte—though not, as has been suggested, an ordinary penitent—was likened to a child just born.... The expression, therefore, was not only common, but, so to speak, fluid."

The Talmud says, "A man who became a proselyte is like a child newly born."

According to Jamieson, Fausset and Brown: "The Jews were accustomed to say of a heathen proselyte, on his public admission into the Jewish faith by baptism, that he was a new-born child. But our Lord here extends the necessity of the new birth to Jew and Gentile alike—to every one."

According to Adam Clarke's commentary, "[The Jews] held that the Gentile, who became a proselyte, was like a child new born."

The Jews used this expression religiously, not of themselves, but of gentile converts who underwent Jewish baptism rites to become a proselyte into the Jewish faith. Nicodemus understood this.

Actually, the expression translated "born again" should be translated "born from above." If we

look at other places where John uses the Greek word for "again" or "from above," we see that "from above" is what he meant and is indeed the translation choice used in some Bible versions.

Also, we must address the Greek word *gennao*, here translated "born." *Gennao* can be translated either "born" or "begotten," but through a series of misunderstandings we came to believe that the expression "born again" could refer to the resurrection.

We confused begetting with conception, then, based on this mistake, saw in certain verses an analogy between baptism and conception on the one hand, and the resurrection and birth on the other.

Gennao means either "born" or "begotten," depending upon whether the mother's or father's role is being spoken of. The proper English usage of born and begotten refer to the same event—one's birth.

When speaking from the point of view of the mother, we say "born" (as in "he was born of a talented mother"). When speaking from the point of view of the father, the correct usage is to say "begotten," (as in "he was begotten of a talented father"). Both born and begotten thus refer to the same event. Neither means conception.

It is often difficult for a person to accept that he or she has been speaking his or her native tongue incorrectly. So, if a person has incorrectly used the word *begotten* to mean "conceive," it can be hard to admit one's error.

However, dictionaries still list the proper usage, and the usage in question is not our usage today,

but the meaning of the Greek at the time of writing, and the meaning of the English at the time of translation.

Nicodemus is puzzled

In verse 4 Nicodemus appears confused and asks how a man can be born again when he is old, how he could enter a second time into his mother's womb and be born?

Nicodemus appears to misunderstand Christ's figurative comments, and instead takes them literally and is puzzled.

Why would Nicodemus misunderstand Christ's statements? The verses don't directly answer, but it is likely that Nicodemus simply chooses to misunderstand because he doesn't like or want to believe their obvious meaning.

Notice *The New International Commentary on the New Testament*: "It seems so obvious that the words are not meant to be taken literally that we must ask why Nicodemus adopted this curious interpretation."

"Perhaps it is a case of hurt dignity. There are references to proselytes who entered the Jewish religion as being like children new born. Nicodemus may have felt that the term appropriate to the Gentile as he entered the ranks of the chosen people was the last word that should be applied to one who was not only a Jew, but a Pharisee, and a member of the Sanhedrin.

So, not liking the way the conversation is going, he chooses to misunderstand. It is perhaps more likely that he is wistful than obtuse."

Put yourself in Nicodemus' shoes. He had just slighted Christ by saying that he, Nicodemus, a great religious leader in the community, thought Christ to be only a teacher come from God.

In response, Christ tells Nicodemus that he has no spiritual grasp of the basic elements of the kingdom of God—about which a religious figure such as he should be an authority—or of its king, whom he just slighted.

Nicodemus is being told that to understand the kingdom he must undergo a spiritual regeneration similar to the regeneration that the "inferior" gentiles had to undergo in order to enter the Jewish faith. Christ was telling Nicodemus that he was as unconverted as an unbelieving gentile.

In reply to Nicodemus' seeming bewilderment, Christ adds in verse 5 that to be born again (from above) a person must be "born of water and of the Spirit."

He is telling Nicodemus that he must be baptized ("born of water") and receive the Holy Spirit ("born of the Spirit") to undergo the regeneration process.

The process of regeneration requires something from Nicodemus (baptism) and something from God (his Spirit). The Spirit of God would have given Nicodemus a spiritual mind, and would have given him spiritual insight into the kingdom and its king, Christ.

In the next verse Christ tells Nicodemus that one who is born of

(See BORN, page 6)

PERSONAL

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Worldwide Church of God that is up to date and correct, rather than a set of distortions, half-truths, innuendos and accusations. Some have done this. But others have not—and they will continue to be challenged.

Faithful to God's word

Out of the Church's deeply held commitment to be responsive to the guidance of the Holy Spirit and faithful to the word of God, it has, over the past nearly 60 years, made numerous doctrinal clarifications, adjustments and changes.

The Church has been analyzing its teachings in light of the Bible and changing when necessary for far longer than many of these groups have even been in

existence. But, amazing as it sounds, it appears that some would now like to take credit for motivating the Worldwide Church of God to "reform."

If anyone has the impression that we are trying to, in any way, cater to or please any organization or church, he or she is greatly mistaken.

What other churches are doing or saying is not, and will never be, the criterion for determining what we should do or say. The Scriptures are our standard, and we rely on the Holy Spirit to guide us in understanding them.

That undoubtedly means that on some things we will be in total agreement with some other churches, on some things we will be in partial agreement with some, and on some things we will not agree at all.

But whether we agree with

another church is of no consequence whatsoever to our prayerful, careful study of God's word. We are, in humble submission to Christ, looking for truth, not for acceptance from other churches.

Truth based on Scripture

Some few members have apparently made just the opposite mistake. If we are in agreement with what they believe to be a Protestant position, these members seem to assume that such a position must be wrong.

We need to understand that the truth is based on the Scriptures, not on whether a Protestant church teaches it. Therefore, we are to base our teachings solidly on Scripture, not on disagreements with other churches.

God's people must always strive faithfully to obey the words of Jesus Christ. The Worldwide Church of God has a long history of facing and changing its mistakes because its goal is to be faithful to and honest with the word of God.

Some of these cult-watching groups (which, as even *Christianity Today* pointed out, do not possess proper credentials to conduct their work) have correctly noted that the Worldwide Church of God does not agree with many doctrinal positions of other churches. (Ironically, it has apparently escaped the attention of these groups that every Christian church disagrees with various doctrines of other Christian churches.)

Yet the Worldwide Church of God has proven its deep and faithful commitment to serve God wherever he leads. The Church has never claimed infallibility, and it has demonstrated over its history its faithful willingness to put off error and to embrace truth.

Herbert W. Armstrong consistently taught, "Don't believe me, believe your Bible." He did not intend that as a mere platitude or

some meaningless cliché.

When he was shown from the Bible that he was wrong, he changed. God used him to bring multiple thousands of people to repentance and faith in Jesus Christ, instructing them to place the teachings of the Bible over all personal opinion and tradition.

Mr. Armstrong lived by that instruction. If Mr. Armstrong made mistakes, his mistakes were not in where he placed his trust—the living God.

No human being is perfect in this life. Yet, as children of God, we must all strive in faith toward the perfection of Jesus Christ.

All growth is a process, and our own spiritual growth, both collectively as a Church and individually as Christians, must never cease if Jesus Christ is truly living in us.

Let us continue to grow, always placing our full trust in our loving and merciful Father.

Festival site updates

PASADENA—These changes regarding Feast of Tabernacles sites were made after the Festival Planner went to press. Other changes will be announced in *The Worldwide News*.

Because of unforeseen circumstances, there will be no Feast site in Greece.

The Spanish Department an-

nounced Festival sites in the following countries: Colombia, Costa Rica, Mexico, Peru and Spain. Information will be printed in *The Worldwide News* as details are finalized.

Paradise Island, Bahamas: Festival services and accommodations for about 850 Feastgoers (See **FESTIVAL**, page 8)

Ministerial Ordinations

Claudius Brown	a deacon in the Ottawa, Ont., church, was ordained a local church elder Nov. 9.
Maxzix Fabricante	Manila South and Pinamalayan, Philippines, associate pastor, was ordained a preaching elder April 5.
Robert McKinney	a ministerial trainee in the Nassau and Freeport, Bahamas, churches, was ordained a local elder Jan. 13.
Yves Nayna	of the Quatre Bornes, Mauritius, church, was ordained a local church elder Dec. 21.
Joseph Ndung'u	of the Nairobi, Kenya, church, was ordained a local church elder Dec. 14.
Gerald Schnarrenberger	Belleville, Mount Vernon and Alton, Ill., associate pastor, was ordained a preaching elder Dec. 21.
Cleburne Schultz	a deacon in the Columbus, Miss., church, was ordained a local church elder Dec. 14.
Jack Schurr	a deacon in the Chicago, Ill., Southeast church, was ordained a local church elder Jan. 4.
Donald Worthing	a ministerial trainee in the Brisbane, Qld., East and South churches, was ordained a local elder Aug. 31.
Matthew Zollner	a deacon in the Belleville, Ill., church, was ordained a local church elder Dec. 21.

HOW TO DOUBLE YOUR CONTRIBUTIONS

(WITHOUT GIVING ONE DIME MORE)

It's no gimmick. It's possible. You might be able to double your tithes and contributions and yet not give one more dime of your own money.

The answer is found in a tax benefit the Internal Revenue Service grants certain companies when they donate to a nonprofit educational or cultural organization. Because of this, many companies have set up what is generally called a "gift-matching program" for their employees. Under these programs employers match donations of their employees to nonprofit educational or cultural institutions.

The procedure is simple but highly beneficial to God's Work. You need only ask your employer if he has such a gift-matching program. If he does, obtain a gift-matching form and mail it to us.

This form would merely request verification of your contributions. After we return this verification, your company would contribute a matching amount. It's just as simple as that, and yet you have in effect doubled your tithes and contributions.

If your company does have such a program, please be certain to write and inform us immediately. To aid in the processing of your letter, please write to Ralph K. Helge, Legal Office, 440 W. Green St., Pasadena, Calif., 91105.

1992 Worldwide Feast Sites

Listed by Regional Office

AUSTRALIA

Adelaide, South Australia
 Cairns, Queensland
 Caloundra, Queensland
 Gold Coast, Queensland
 Gosford, New South Wales
 Hobart, Tasmania
 Merimbula, New South Wales
 Perth, Western Australia
 Port Moresby, Papua New Guinea
 Ulladulla, New South Wales
 Bangalore, India
 Beruwala, Sri Lanka
 Honiara, Solomon Islands
 Phuket, Thailand (Malaysian site)

CANADA

Halifax, Nova Scotia
 Penticton, British Columbia
 Regina, Saskatchewan
 Sherbrooke, Quebec
 Victoria, British Columbia

CARIBBEAN

Castries, St. Lucia
 Christ Church, Barbados
 Georgetown, Guyana
 Grand Anse Beach, Grenada
 Ocho Rios, Jamaica

Paradise Island, Bahamas
 Port-au-Prince, Haiti
 Port of Spain, Trinidad
 Roseau, Dominica

FRENCH REGION

St. Francois, Guadeloupe
 Hengelhof, Belgium
 St. Jean de Monts, France
 Ste. Luce, Martinique

GERMANY

Bonndorf, Germany
 Goslar, Germany

ITALY

Riccione, Italy

NETHERLANDS

Hoogeveen, Netherlands

NEW ZEALAND

Christchurch, New Zealand
 Napier, New Zealand
 Nadi, Fiji
 Nuku'alofa, Tonga
 Port Vila, Vanuatu

PHILIPPINES

Baguio
 Cagayan de Oro
 Davao

Los Banos, Laguna de Bay
 Puerto Princesa
 Tacloban

SOUTHERN AFRICA

Durban, South Africa
 George, South Africa
 Uvongo, South Africa
 Mutare, Zimbabwe

SPANISH REGION

*Colombia
 *Costa Rica
 *Mexico
 *Peru
 *Spain

UNITED KINGDOM

Accra, Ghana
 Aviemore, Scotland
 Benin, Nigeria
 Bournemouth, England
 Paignton, England
 Scarborough, England
 *East & West Africa
 Blantyre, Malawi
 *Scandinavian site

UNITED STATES

Anchorage, Alaska
 Big Sandy, Texas

Chattanooga, Tennessee
 Corpus Christi, Texas ☆
 Dayton, Ohio
 Daytona Beach, Florida ☆
 Eugene, Oregon ☆
 Hot Springs, Arkansas
 Jekyll Island, Georgia
 Keystone, Colorado
 Kona, Hawaii
 Lake of the Ozarks, Missouri ☆
 Lexington, Kentucky
 Lowell, Massachusetts
 Niagara Falls, New York ☆
 Norfolk, Virginia ☆
 Palm Springs, California
 Pasadena, California ☆
 Pensacola, Florida
 Rapid City, South Dakota
 Redding, California
 St. Petersburg, Florida
 Saratoga Springs, New York
 Spokane, Washington
 Tucson, Arizona
 Vail, Colorado
 Wisconsin Dells, Wisconsin ☆

Amman, Jordan
 Chiang Mai, Thailand

* Locations to be announced ☆ U.S. sites with deaf interpreters available

Trade

(Continued from page 2)

manuals," he said, and "44 percent cannot locate information in an almanac or news story."

Many political analysts, such as the panelists on the NBC news program, "The McLaughlin Group," who discussed the issue of Japan-bashing on their Jan. 26 program, believe that relations between America and Japan will continue to sour.

In Japan the word *kenbei*, "contempt for America," is increasingly used. In the United States we often hear of Japan launching an economic Pearl Harbor.

This souring of ties is particularly dangerous in the case of Japan and the United States since

the two countries have experienced a complicated love-hate relationship since they first made contact with each other in the mid-1850s.

The 1941-45 war in the Pacific was an unusually bitter one, a "war without mercy," as author John W. Dower wrote in his fascinating 1986 book of that name.

It was a conflict, he said, of "burning passions and unbridled violence," one in which both sides demonized the other in ways almost incomprehensible today.

With this history in mind, former president Richard Nixon writes in his latest book, *Seize the Moment: America's Challenge in a One Superpower World*, "We must not allow those who wish to inflame national passions to prevail."

Media targets three islands in the Caribbean region

FORT LAUDERDALE, Fla.—The Church's media efforts in the Caribbean region will focus on three key nations: Bermuda, the Bahamas and Barbados.

This was decided in a strategic market review conducted here Jan. 23.

These nations, plus Trinidad and Jamaica, "have the financial and manpower potential to generate a surplus that can then be directed to develop the other islands," said evangelist Colin

Adair, regional director.

"The goal this year will be to 'prime the pump' by increasing our media efforts in these areas," said Mr. Adair. The Church will also conduct public Bible lectures in the region.

Mr. Adair and staff members from the Caribbean Office met with evangelist Larry Salyer, director of Church Administration International; Tom Lapacka and Mary Hamilton of Media Purchasing in Pasadena; and Boyd Leeson

of the Circulation Department.

Miss Hamilton summarized a report presented at the U.S. strategic market review conducted earlier this year.

Charles Fleming, responsible for media purchasing in the

Caribbean ministers meet for conference

FORT LAUDERDALE, Fla.—Ministers and wives from the Caribbean region met for a conference here Jan. 20 to 23.

This was the first conference since the French-speaking islands of Guadeloupe and Haiti were added to the Caribbean region. (The Caribbean Regional Office here administers 22 countries and territories.)

"Over the years these conferences have helped to draw the

ministry in the region into a very close-knit group," said evangelist Colin Adair, Caribbean regional director.

He spoke about the region and gave lectures on "The Good Shepherd" and having sound judgment.

Outlining plans

Also attending were evangelist Larry Salyer, director of Church Administration International, and

his wife, Judy. Mr. Salyer gave an update on the Work in general and outlined plans for Youth Opportunities United (YOU).

Charles Fleming, Ministerial Services coordinator here, lectured on delegation and led a discussion on plans for YOU in the region.

Presentations

Victor Simpson, Barbados and Antigua pastor, updated the min-

isters and wives on the Summer Educational Program.

Bryan Weeks gave a presentation on the business office, and Rick Taylor spoke about the Festival and circulation sections in the office. Many pastors also manage suboffices maintained by the Church, so they are involved in these areas.

According to Mr. Adair, the next conference is set for November 1993.



MARGARET & COLIN ADAIR

Caribbean, reviewed the Church's media activities in the Caribbean region and gave recommendations for the next several months.

"The meetings were extremely profitable and should lead to the promotional plans we had envisioned for this year," said Mr. Adair.

Born

(Continued from page 4)

the flesh is flesh and one who is born of the spirit is spirit. Christ is still speaking in figurative language. He has not suddenly jumped into literal language and begun a lesson in elementary physics.

Rather, he is showing Nicodemus a truth about human nature and God's nature. He is telling him that from his physical birth he inherited physical qualities and physical limitations that inhibited him from seeing the kingdom. But from a spiritual regeneration he would get spiritual qualities that would give him the understanding of the kingdom and its king.

In verse 7 Christ tells Nicodemus not to marvel when told he must be born from above. Of course Nicodemus would marvel. He would marvel because it seemed bewildering that a supposed religious leader should be told he didn't have a spiritual mind.

In verse 8 Christ likens the spirit to wind, which invisibly blows. He is saying that the effects of the wind are visible, but the wind itself is invisible.

In like manner, one who undergoes a spiritual regeneration by God's Spirit will undergo noticeable changes, although the Spirit that causes these changes is invisible.

Christ's mention of the invisible wind is especially apt. Remember, Nicodemus relied only on his physical senses for understanding. Christ is pointing out that the invisible working of the Spirit enables spiritual perceptions—perceptions that cannot be sensed by the flesh, but are real, nonetheless.

The apostle Paul makes the same point in I Corinthians 2:9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In other words, the human mind, by itself, cannot sense and understand spiritual things.

"But," Paul continues, "God hath revealed them unto us by his Spirit." However, Nicodemus did not have a spiritual mind, because he had not yet been born from above.

According to Adam Clarke's

commentary: "The wind blows in a variety of directions—we hear its sound, perceive its operation in the motion of the trees, etc., and feel it on ourselves—but we cannot discern the air itself, we only know that it exists by the effects which it produces: so is every one who is born of the Spirit: the effects are as discernible and as sensible as those of the wind; but itself we cannot see."

The next verse in Christ's encounter with Nicodemus contains a great irony. In response to Christ's explanations up to this point, Nicodemus is puzzled and

Much good can come from examining a series of verses in Scripture. However, we can find ourselves so focused on the meaning of the words that we overlook their spiritual impact.

asks quizzingly, "How can these things be?" (John 3:9).

Nicodemus is confused. But this is precisely Christ's point. He is telling Nicodemus spiritual truths. Nicodemus unintentionally—but perfectly—confirmed that Christ's analysis of him is correct, and that he had indeed not undergone the spiritual regeneration of which the Savior spoke and could not understand spiritual things.

Christ brings home this irony in verse 10 when he says, "Art thou a master of Israel, and knowest not these things?" The fact that Nicodemus was a religious teacher should have meant that he had an understanding mind. But, as Christ said, he did not have such a mind because he had not undergone the spiritual change we call conversion.

In verses 11 and 12 Christ says that we humans know of and speak about things we have seen and sensed with the physical senses.

Acknowledging that humans generally understand physical things, Christ said he tried to speak with Nicodemus in physical terms he should understand, but that Nicodemus still didn't understand. Therefore, what good would it do to speak about heavenly things to Nicodemus? He would surely not understand such things.

In verse 13 Christ shows that no man except he could explain heavenly things to Nicodemus, because only he—Christ—had been to heaven and seen these things.

Of course, by declaring that he had been in heaven, Christ was again declaring himself to be the Messiah. He was far more than a teacher come from God, as Nicodemus had alleged.

Verses 14 to 21 are further proclamations of Christ that he is the Messiah and will die to take away the sins of the world.

Further insight into John 3 may be gained by reading the verbal exchange between Christ and the apostles in Matthew 16:13-17.

Here Christ asks, "Whom do men say that I the Son of man am?" The disciples give various

answers. "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

But when Christ asked the disciples who they thought he was, Peter responded, "Thou art the Christ, the Son of the living God."

To this remark Christ declared, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

This is the same point Christ made to Nicodemus (albeit with an opposite result): to understand who

● The context, when properly understood, supports "born again" (from above) being conversion, and does not in any way support the resurrection.

● A discussion about the resurrection would not logically follow Nicodemus' opening remarks about Christ. Why would Christ suddenly launch into a dissertation about the resurrection?

● Nicodemus was a Pharisee and already believed in the resurrection (Acts 23:8). Although he may not have understood the Christian concept of a resurrection perfectly, he certainly would not

not, as some assume, a transitory, emotional experience by which God calls a person. It is rather a lasting, spiritual experience by which God changes a person.

Second, although true conversion should be lasting, it is not irreversible, as some erroneously conclude.

Other verses clearly show that it is possible to terminate the conversion process by knowingly, intentionally and permanently rejecting God and his grace (Hebrew 6:4-6).

Much good can come from examining a series of verses in Scripture as we have done in this article. However, we can find ourselves so focused on the meaning of the words that we overlook their spiritual impact.

A person who comes to God through Christ must be born from above—must undergo a conversion process and be spiritually regenerated. That process begins with God's calling, and is brought about through repentance, baptism, the laying on of hands and receipt of God's renewing spirit.

With receipt of God's Spirit, a person becomes a totally new person. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

How wonderful that God has established a process where every person may make a new start in

How exciting that God will regenerate each sinful person into a totally new creature with a spiritual mind capable of understanding spiritual things and coming into the presence of the living God himself.

Christ is requires spiritual insight granted by God through the Holy Spirit. The apostles had this insight; Nicodemus (in John 3) did not.

The resurrection?

If a resurrection was meant, why not simply say resurrection? The resurrection was neither a difficult nor new concept, and thus not in need of an illustrating figure of speech.

Nonetheless, it may be helpful to consider for a moment why these verses do not refer to the resurrection.

Here are six reasons:

cult and new concept of conversion. The resurrection was neither difficult nor new, and thus not in need of an illustrating figure of speech.

● To interpret "born again" as the resurrection requires one to force unnatural meanings on subsequent verses, including Christ's discussions about flesh, wind and heavenly things.

Before closing our discussion, let's compare the meaning of being born again with two popular views of this expression.

First, to be born again (from above) means to be converted. It is

life. How exciting that God will regenerate each sinful person into a totally new creature with a spiritual mind capable of understanding spiritual things and coming into the presence of the living God himself.

Those who have known the superlative experience of being spiritually born from above echo in perfect harmony the exclamations of those who have seen the spectacle of physical human birth.

"Amazing." "Exciting." "Breath-taking;" they are likely to exclaim. "It's a miracle!"

ANNOUNCEMENTS

BIRTHS

ACEDILLO, Reginaldo and Catherine (Sta. Cruz) of Quezon City, Philippines, girl, Jane Ruth, Dec. 16, 8:45 p.m., 6 pounds 8 ounces, first child.

BROWN, Jim and Mary (Harkins) of Minneapolis, Minn., boy, Nicholas Russell, Dec. 17, 8:35 a.m., 7 pounds 11 ounces, first child.

CLANCY, Frank and Heather (Jay) of Sydney, N.S.W., girl, Kimrey Felicity, Nov. 1, 4:21 a.m., 6 pounds 8 ounces, first child.

CLARY, Tim and Robin (Deraas) of Texarkana, Ark., girl, Caitlin Breanne, Dec. 4, 7:10 a.m., 7 pounds 8 ounces, first child.

CRIBBS, James and Sherry (Williams) of St. Petersburg, Fla., boy, Andrew Benjamin, Aug. 11, 8:58 p.m., 8 pounds 12 1/2 ounces, now 2 boys.

CRUMP, Robert and Lauryl (Banfield) of Hamilton, New Zealand, boy, Wayne Philip, Dec. 2, 4:25 p.m., 8 pounds 1 ounce, now 2 boys.

DICKEY, Stephen and Karen (Taylor) of Chattanooga, Tenn., girl, Brooklyn Danielle, Dec. 22, 7:20 a.m., 7 pounds 15 ounces, now 1 boy, 1 girl.

DISHAW, Thomas and Kristin (Vreeland) of Detroit, Mich., girl, Rebecca Olivia-Lee, Dec. 8, 11 a.m., 8 pounds 12 ounces, now 2 boys, 2 girls.

DOROTHY, Creston and Jeanne (Carlson) of San Marcos, Calif., girl, Charina Layne, Oct. 4, 10:07 a.m., 8 pounds 2 ounces, first child.

ECKERT, Meinrad and Daniela of Mondorf, Germany, boy, Vincent, Dec. 21, 8:39 a.m., 3.53 kilograms, first child.

EFIMOV, James Drew and Debbie (Wright) of East Brisbane, Qld., girl, Roxanne Kay, Nov. 24, 2 p.m., 8 pounds 1 ounce, now 2 girls.

EJEKWOLU, Chukwuemeka and Nkechi (Uwaoma) of Jos, Nigeria, boy, Nwadiobi Chimerem, Oct. 8, 3 a.m., 3 kilograms, now 2 boys, 1 girl.

ERIKSON, Glenn and Sherry (Kielczewski) of Orr, Minn., girl, Meredith Lynn Marie, Dec. 17, 9:58 a.m., 10 pounds, now 1 boy, 2 girls.

FALK, Steven and Belinda (Davies) of Pasadena, boy, Daniel Steven, Aug. 20, 2:53 a.m., 8 pounds 7 ounces, now 2 boys, 1 girl.

HARMON, Christopher and Debbie (Boraker) of Kansas City, Kan., girl, Victoria Ruth, Nov. 14, 8 pounds 8 1/2 ounces, now 1 boy, 2 girls.

HAYMOND, Ronald and Katherine (Burrill) of Burlington, Wash., boy, Joshua Bradley, Dec. 19, 5:38 p.m., 3 pounds 4 ounces, first child.

HOUSTON, Kevin and Brenda (Fortune) of Kansas City, Mo., boy, Timothy Michael, Oct. 25, 6:16 a.m., 9 pounds 1/2 ounce, now 2 boys, 1 girl.

JOSEPH, Nolan and Fatafeh (Ha'angana) of St. Croix, U.S. Virgin Islands, boy, Theodore Valentino, Oct. 23, 8 pounds 6 ounces, first child.

KIMBLE, Bill and Lisa (Heimlich) of Marion, Ohio, girl, Christine Alexandra, Nov. 17, 8 a.m., 6 pounds 13 ounces, now 1 boy, 2 girls.

KUSMENKO, Victor and Caitlin (Ford) of Greensboro, N.C., boy, Jacob Christopher, Dec. 4, 4:52 a.m., 9 pounds 1 1/2 ounces, now 3 boys, 2 girls.

LUBKER, Gene and Jaleen (Lifgren) of Colorado Springs, Colo., boy, Alexander Ehren, Sept. 20, 1:18 p.m., 6 pounds 6 ounces, now 2 boys.

LYONS, James and Arlene (Hendricks) of Albany, N.Y., boy, Francis James, Nov. 2, 7 pounds 12 ounces, now 2 boys, 1 girl.

McGAW, Douglas and Linda (Patton) of San Diego, Calif., boy, Brian Reese, Dec. 25, 8 pounds 4 ounces, first child.

McGILL, Gordon and Flora (MacIntyre) of Edinburgh, Scotland, girl, Eilidh Marie, Sept. 3, 6 p.m., 7 pounds, first child.

NELSON, Steve and Sabrina (Lavender) of Atlanta, Ga., girl, Katie Marie, Aug. 13, 2:13 a.m., 7 pounds 9 ounces, now 1 boy, 2 girls.

NORSWORTHY, Mark and Patricia (Coble) of Lake Charles, La., girl, Olivia Kaye, Oct. 30, 12:45 p.m., 8 pounds 6 ounces, first child.

OKAFOR, Anthony and Edith (Onyiah) of Owerri, Nigeria, girl, Millicent Ebere, Oct. 31, 2:18 a.m., 3.4 kilograms, first child.

PHILLIPS, Paul and Bonnie (Ricket) of Colorado Springs, Colo., girl, Rebecca Ann, Oct. 21, 3:54 p.m., 6 pounds 8 ounces, first child.

POMAVILLE, Randall and Tina (Brannan) of Flint, Mich., boy, Trent Randall, Nov. 3, 9:22 p.m., 8 pounds 11 ounces, now 2 boys, 1 girl.

POPE, Bryan and Monica (Barnhouse) of Campbell, Tex., boy, Cristofer Bryan, Oct. 15, 11:02 a.m., 9 pounds, now 3 boys.

RICE, Michael and Edie (Weaner) of Pasadena, girl, Richelle Marie, Dec. 28, 10:12 a.m., 7 pounds 9 ounces, now 2 girls.

RYAN, Tony and Bonnie (Butler) of Gadsden, Ala., boy, Caleb Lee, Nov. 11, 7 pounds 1 ounce, first child.

SCORD, Rick and Teresa (Brideau) of Santa Ana, Calif., boy, Justin Richard, Sept. 30, 8:54 a.m., 9 pounds 3 ounces, now 2 boys, 1 girl.

SHERRON, John and Kathryn (Bullock) of Las Vegas, Nev., boy, Michael Alan, Dec. 30, 2:10 p.m., 8 pounds 3 1/2 ounces, now 2 boys.

SUGGS, Jimmie and Carolyn (Smith) of Pine Bluff, Ark., girl, Miriam, Nov. 2, 8:27 a.m., 8 pounds 11 ounces, now 3 boys, 2 girls.

TOMAN, Tom and Janet (Bauer) of Rio Rancho, N.M., girl, Karen Michelle, Dec. 17, 2:15 a.m., 7 pounds 14 ounces, now 2 girls.

WARE, Ron and Kelly (Seaborn) of Big Sandy, boy, Josh Seaborn, Aug. 7, 4:58 a.m., 9 pounds 15 ounces, now 2 boys.

WILSON, Keith and Michele (Petty) of Washington, Pa., girl, Joclyn Michele, Dec. 10, 7:39 p.m., 8 pounds 3 ounces, first child.

WRIGHT, Eric and Sheryl (Butler) of Montgomery, Ala., boy, Eric Josiah Percy Jr., Nov. 30, 9 pounds 1 ounce, now 3 boys, 1 girl.

YETKA, Robert and Joyce (Roberts) of Duarte, Calif., girl, Ashlie Michelle, Dec. 5, 4:53 a.m., 8 pounds 5 ounces, now 3 girls.

ENGAGEMENTS

Mr. and Mrs. J.H. Davison of Chino, Calif., are happy to announce the engagement of their daughter Barbara to Gary Leevy of St. Louis, Mo. A March wedding in Illinois is planned.

Mr. and Mrs. E. James Sass of Superior, Wis., are pleased to announce the engagement of their daughter Lisa Faye to Nathaniel Paul Seltzer, son of Paul and Mary Seltzer of Richfield, Minn. A May 24 wedding in Duluth, Minn., is planned.

Mr. and Mrs. John M. Rouse of Arlington, Tex., are happy to announce the engagement of their daughter Linda Kay to Jonathan Lee West, son of Mr. and Mrs. Roger West of London, Ky. An April 5 wedding is planned.

Mr. and Mrs. Gene Debelak of Milwaukee, Wis., are happy to announce the engagement of their daughter Cheryl Margaret to Paul Andrew Graham, son of Erwin Graham of Elkhorn, Wis. A May 24 wedding in Milwaukee is planned.

Floyd and Mardell Kielczewski of Orr, Minn., are happy to announce the engagement of their daughter Sarah Jean to Joseph Conti, son of Mr. and Mrs. John Conti of Chicago, Ill. A May wedding is planned.

Mr. and Mrs. Ernest Bowman of Lexington, Ky., are pleased to announce the engagement of their daughter Donna June to Scott Hall of Lexington. A March wedding is planned.

Thelma Bruton of Washington, D.C., would like to announce the engagement of her daughter Kimberly to Rapatrik B. Murrell, son of Mr. and Mrs. Robert Murrell. An Aug. 2 wedding is planned.

Thelma Bruton of Washington, D.C., would like to announce the engagement of her daughter Sherry to Kenneth Bellamy, son of Mr. and Mrs. Joseph Bellamy. An Aug. 2 wedding is planned.

Bruce and Barbara Border of New Philadelphia, Ohio, are happy to announce the engagement of their daughter Sara to Brian Hawk, son of Mr. and Mrs. Walter Hawk of Wooster, Ohio. A May 3 wedding is planned.

Mr. and Mrs. Ernesto Gabriel of Orion, Philippines, are pleased to announce the engagement of their daughter Helen to Efrén-Francisco C. Pamintuan, son of Mr. and Mrs. Segundo Pamintuan of San Miguel, Philippines. An April 8 wedding is planned.

Kathryn Carson and Tim Davidson, along with their parents, would like to announce their engagement. A July 19 wedding in Pasadena is planned.

WEDDINGS



MR. & MRS. DAVID BAUER
Connie Chan of Scarborough, Ont., and David Bauer of Oshawa, Ont., were united in marriage Sept. 15. The ceremony was performed by Dan Hope, Toronto, Ont., East pastor. Emilee Norte was maid of honor, and Norman Bauer was best man. The couple live in Oshawa.



MR. & MRS. RICHARD D'URSO
Lisa Livermore, daughter of Mr. and Mrs. Edward Livermore of Fredonia, Pa., and Richard Paul D'Urso, son of Mr. and Mrs. Frank D'Urso of Greenville, Pa., were united in marriage Nov. 2.



MR. & MRS. GREGORY MOORE
Mr. and Mrs. Edward Livermore are pleased to announce the marriage of their daughter Noleen Susan to Gregory

Allen Moore, son of Mr. and Mrs. Charley Moore. The ceremony was performed Sept. 1 by Lloyd Briggie, Youngstown, Ohio, pastor.



MR. & MRS. DWIGHT THOMPSON
Nicole Brown, daughter of Mr. and Mrs. Claudius Brown, and Dwight Thompson, son of Mr. and Mrs. Dervent Thompson, were united in marriage June 30. The ceremony was performed by John Borax, Ottawa, Ont., pastor. Elizabeth Brown, sister of the bride, was maid of honor, and Precana Thompson was best man. The couple live in Mississauga, Ont.



MR. & MRS. MILTON SNYDER
Hoke and Dorothy Wells of Hemingway, S.C., would like to announce the marriage of their daughter Lisa to Milton Snyder of Eugene, Ore. The ceremony was performed Sept. 19 by Ernest Hoyt, a minister in the Eugene church. The couple live in Eugene.



MR. & MRS. PETER FALK
Mr. and Mrs. Dennis Muenster of Abrams, Wis., are pleased to announce the marriage of their daughter Julie to Peter Falk, son of Mr. and Mrs. Donald Falk of Marathon, Wis. The ceremony was performed Sept. 1 by Jerry Steenport, a minister in the Appleton, Wis., church. Jennifer Muenster was maid of honor, and Steve Hewitt was best man. The couple live in Northglenn, Colo.



MR. & MRS. IAN BEARMAN
Kathleen Stonier, daughter of John and Marlyn Stonier, and Ian S. Bearman, son of Arnold and Barbara Bearman, were united in marriage May 26. The ceremony was performed by Gil Norman, director of athletics at Ambassador College. Myra Spellman, sister of the bride, was matron of honor, and Nigel Bearman was best man. The couple live in Kingston, Ont.



MR. & MRS. VAUGHN DUKE
Ian and Joan Munro of Cilgerran, Wales, are happy to announce the wedding of their daughter Sylvia Ruth to Vaughn Maurice Duke, son of Rillie and Gladys Duke of Rosewood, Tex. The ceremony was performed June 9 by Richard Thompson, dean of student affairs at Ambassador College. Reesa Bearer and Trenea Craft were bridesmaids, and Randy Duke was best man. The couple live in Shady Grove, Tex.



MR. & MRS. FRANCIS SCHORR
Mr. and Mrs. McNeil Render of Delavan, Wis., are pleased to announce the marriage of their daughter Connie Lynne to Francis Joseph Schorr of Chicago, Ill. The ceremony was performed July 7 by Roger Vavra, a minister in the Waukesha, Wis., church. Cindy Zook, sister of the bride, was maid of honor. The couple live in Chicago.



MR. & MRS. MARTIN WILLOUGHBY
Jakob and Anna Kornprobst are proud to announce the marriage of their daughter Marion Gabriele to Martin Willoughby of London, England. The ceremony was performed March 2 in English and German by Robert Berendt, Munich and Nuremberg, Germany, and Salzburg, Austria, pastor. Sandra Ambrosch was maid of honor, Corinne Vollenweider was bridesmaid, and Hans Wlach and Mark Webb were best men. The couple live in Radlett, England.



MR. & MRS. DENTON LEWIS
Marjorie Panther and Denton Lewis were united in marriage June 16. The ceremony was performed by Charles Fleming, St. Croix, U.S. Virgin Islands, pastor. Carol Fisher was maid of honor, and Leroy Morris was best man. The couple live in Jamaica.



MR. & MRS. JOSEPH POINDEXTER
Georgina Julia Fresquez and Joseph Jeremiah Poindexter were united in marriage Sept. 14. The ceremony was performed by Joseph Young, a minister in the Long Beach, Calif., church. Elizabeth Fresquez was maid of honor, and Floyd Brunck was best man. The couple live in Carson, Calif.



MR. & MRS. FRED JAQUES
Angelina Landess, daughter of Nancy Long, and Fred Jaques, son of Mr. and Mrs. Esequiel Jaques, were united in marriage Sept. 14. The ceremony was performed by Felix Heimberg, Albuquerque, Santa Fe and Farmington, N.M., pastor. Crystal Martinez, sister of the bride, was maid of honor, and Jim Hendricks was best man. The couple live in Albuquerque.



MR. & MRS. ODEAN OLSON
Odean and Ardis Olson of Hays, Kan., celebrated their 35th wedding anniversary Nov. 11. They have seven children and 10 grandchildren.



MR. & MRS. BILL BRATT
Bill and Patty Bratt of Portsmouth, Ohio, celebrated their 25th wedding anniversary Sept. 9. They have four daughters, Deborah, Angela, Barbara and Sandra; one son-in-law, Kevin; and one granddaughter, Courtney. Their family surprised them with a party Sept. 8.



MR. & MRS. JOHN CHATHAM
John and Iris Chatham of Billings, Mont., celebrated their 40th wedding anniversary Dec. 15. They have six daughters, Debra Gentry, Kathie Chatham, Johnette Cook, Nedine Lackey, Valerie Swanson and Victoria Bush; four sons-in-law, Mark Gentry, Jerry Cook, Chuck Swanson and Mark Bush; 10 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 is Samantha Marie Bos, daughter of Jim and Laurie Bos of Edmonton, Alta.

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: _____ Date: _____	
Time of day <input type="checkbox"/> A.M. <input type="checkbox"/> P.M.	Weight	Number of children you have* Boys: _____ Girls: _____	
*Including newborn		2-92	



MR. & MRS. JOSEPH RILEY

Joseph and Margaret Riley of Fort Wayne, Ind., will celebrate their 29th wedding anniversary Feb. 8. The Rileys have one son, James; one daughter, Beth; and one daughter-in-law, Susan.

Grant and LaWanna Knapp of Boise, Idaho, celebrated their 25th wedding anniversary Nov. 26. They have three daughters, Shari, Julie and Gina.

N.Y., died Nov. 23 of a heart attack. She is survived by her husband of 51 years, Lyle; three sons, Kendal, Dana and Peter; one daughter, Gretchen Grim; and 11 grandchildren.



EDWARD MCKARSON

McKARSON, Edward R. "Pops," 80, of Cleveland, Ohio, died Dec. 7.

ANNIVERSARIES MADE OF GOLD



MR. & MRS. JIM MORRISON

Mr. and Mrs. Jim Morrison of Irvine, Scotland, celebrated their 50th wedding anniversary June 22. The Morrisons have one daughter and two grandchildren.

CAWOOD, Ruth Armstrong, 83, of Big Sandy, died Jan. 2. She is survived by four sons, James, William, Chris and Thomas; five daughters, Marvella Maynard, Alice G. Williams, Viola Bryant, Barbara Hill and Roberta Parnell; 40 grandchildren; and many great-grandchildren.

SCHANDELMEIER, Dale, 58, of Lime Ridge, Wis., died Dec. 28. He is survived by his wife, Patti; his mother, Thresa; four children; three stepchildren; two grandchildren; one brother; and three nieces.



WILLIE THOMAS

THOMAS, Willie Belle, 54, of Knoxville, Tenn., died Nov. 30 after a long illness. She is survived by her husband of 36 years, C.J.; three daughters, Omikia, Andrea and Ravejura; four sons, Calvin Jr., Tyrone, Myron and Venice; two sisters; one brother, two daughters-in-law; and four grandchildren.

TINDELL, Elsie, 90, of Webb City, Mo., died Nov. 15. She is survived by two sons, one daughter, seven grandchildren, 13 great-grandchildren and five great-great-grandchildren.

PEARCE, Elsie, 91, of Phoenix, Ariz., died Dec. 16. She is survived by two daughters, five sons and several grandchildren.

GAILEY, Carter, 89, of Las Vegas, Nev., died Dec. 23. He is survived by his wife, one son and two daughters.

BAKER, Marcella (King), 45, of Kingman, Ariz., died Oct. 5 after a long battle with cancer. She is survived by her husband, Charles; one daughter; one son; and one grandson.



GUDALUPE RUYBAL

RUYBAL, Gudalupe, 81, of Albuquerque, N.M., died Oct. 16. She is survived by four sons, one daughter and 14 grandchildren.

OBITUARIES



MADELINE BARTLETT

BARTLETT, Madeline, 77, of Hamburg,

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

UPDATE

ATLANTA, Ga.—One hundred fifty-four ministers and wives, and headquarters personnel, met here Jan. 21 to 23 for the Southeast regional conference.

Speakers were evangelist **Joseph Tkach Jr.**, director of Church Administration U.S.; **Victor Kubik**, assistant director of Church Administration U.S.; evangelist **Larry Salyer**, director of Church Administration International; and **Michael Rice**, assistant to Mr. Tkach Jr.

"The conference really helped the ministers build camaraderie and friendships," said Mr. Kubik. "Although they may live in the same geographic region, for some, this was the first time they were able to see each other in 20 years."

This concluded the series of regional conferences that began in Pasadena in May 1991. The next series of conferences will begin in Philadelphia, Pa., in August.

☆☆☆

ORLANDO, Fla.—The National Association of Civil Engineers presented **R. Richard Avent**, a professor and head of the Civil Engineering Department at Louisiana State University, with the 1991 Arthur M. Wellington Prize, Oct. 22.

The Wellington Prize has been awarded since 1921 to recognize outstanding research in transportation. Dr. Avent is co-author of a research paper, *Heat Straightening Prototype for Damaged Bridge Girders*.

The research outlines an engineering method that allows rapid and economical repair of impact damage to steel components of highway bridges, without displacing original structures.

Dr. Avent is a local church elder in the Baton Rouge, La., church.

☆☆☆

MOMBASA, Kenya—Forty-one campers and 18 staff attended the Kenyan Summer Educational Program (SEP) camp at Sand Island Beach, Nov. 29 to Dec. 13.

Festival

(Continued from page 5)

will be in the Holiday Inn in Pirate's Cove.

The per night rate is US\$60 for a single, double, triple or quadruple room. Junior suites are available for \$85 a night.

Members can enjoy the festivities planned for the 500th anniversary of Columbus' New World discovery. Many believe Columbus first reached land on San Salvador Island in what is now the Bahamas.

St. Francois, Guadeloupe: The four-star Le Plantation Ste. Marche in the resort area of St. Francois will be host to services and visiting brethren.

Housing prices range from 420 francs (about US\$74) for one or two persons to 520 francs (about US\$92) for three people. Prices include taxes and gratuities. Children 12 and under are free in a room with their parents.

Two Holy Day luncheons will be mandatory. Prices have not been confirmed but will be included in acceptance packages. The meals will be catered from the hotel restaurant, rated as the top restaurant in Guadeloupe.

English translations will be available in Guadeloupe this year.

The program was directed by **Owen Willis**, Nairobi and Kibirichia, Kenya, and Dar-es-Salaam, Tanzania, pastor, and assisted by **Joseph Wainaina**, a local church elder in the Nairobi church.

Activities were wind surfing, sailing, swimming, snorkeling, soccer, volleyball, leather work, knitting, astronomy, journalism, calligraphy, darts, music, an obstacle course, formal dining and an education class.

Campers and staff visited the historic Fort Jesus, built by the Portuguese in 1593, Bamburi Nature Trail and Kisite Marine National Park.

☆☆☆

PASADENA—Four examiners certified by the Federal Communications Commission will give exams to amateur radio operators at the Feast in Corpus Christi, Tex.

According to **Garland Snuffer**, coordinator of the Alpha Charlie Net, exams will be given for all five license levels: novice, technician, general, advanced and extra classes.

The date of the exams is not yet determined. Anyone who would

like to take the exams should write to Mr. Snuffer at the Ambassador Amateur Radio Association, Box 111, Pasadena, Calif., 91129. The deadline to sign up is June 30.

☆☆☆

PASADENA—One Church employee and one minister received plaques and watches Jan. 9 for 25 years of service to the Church.

They are **Dick Brewster**, manager of the Custodial Department, and **Dale Schurter**, pastor of the Tipp City, Ohio, church.

☆☆☆

LIBERAL, Kan.—One hundred nine brethren attended the 35th anniversary of the church here Nov. 9.

Rick Beam, pastor of the Amarillo, Tex., and Liberal churches, gave a presentation about the history of the Liberal church. A potluck took place after services.

☆☆☆

ACCRA, Ghana—Fifty-three campers and 31 staff members attended a camp here Dec. 22 to Jan. 6.

The camp was directed by **Emmanuel D.A. Okai**, assistant pastor of the Accra, Kumasi and Hohoe, Ghana, churches. Mr. Okai was assisted by **Francis Ablordeppey**, a local church elder in the Hohoe church.

Activities included a Christian

World Tomorrow Program

TELEVISION STATION

UPDATES

Station/Location	Air Time	Channel
New Station		
WRTV Indianapolis, Ind. (begins April 5)	Sunday, 10:30 a.m.	6
Renewals		
KCNC Denver, Colo.	Sunday, 7:30 a.m.	4
WCCO Minneapolis, Minn.	Sunday, 7 a.m.	4
Time Change		
KETK Tyler, Tex.	Saturday, 11:30 a.m.	56
KSFY Sioux Falls, S.D.	Sunday, 7:30 a.m.	13
Preemption		
KLAS Las Vegas, Nev.	Feb. 23	
Last Telecast		
KSAT San Antonio, Tex.	Feb. 16	

living class, leather working, carpentry, wood carving, sewing, basketball, cycling, initiative training, softball, soccer, table tennis, volleyball, art, music and archery.

The camp was livened up each evening by a varied program of Bible studies, videos, camper entertainment, dances and a banquet.

J.B. Asare, director of Psychi-

atric Services in Ghana, gave a well-received presentation, "Drug Use, Misuse and Abuse." He commented on the enthusiastic response of the youths to his lecture and noted their good behavior.

The most promising camper awards went to first-time campers **Philip Schandorf** and **Emelia Ansu-Gyeabour**. **Lydia Asante-Manteaw** and **Alfred Afotey Quaye** were named best campers.



FROM OUR SCATTERED BRETHREN

"That He would gather together in one the children of God who were scattered abroad." (John 11:52)

Pulling together in a cosmopolitan city

By **Albert E. Sousa**

BUENOS AIRES, Argentina—Brethren here have gone through much hardship since the founding of the church in 1986. Most of them endured the hyperinflation of two years ago (160 percent in one month).

With faith and confidence in God they have endured illnesses, pains and difficult family relations.

Albert Sousa is pastor of the Buenos Aires, Argentina, church.

It is educational and inspirational working with them and seeing them pulling together as a close unit. They need prayers in areas of economics, health and security.

The church here started as an outgrowth of public Bible lectures that began in 1983. Another church in the greater Buenos Aires area is in Ezeiza, near the city's international airport.

Two other Argentine churches, in Bahia Blanca and Centenario, were in existence a few years before the Buenos Aires church was founded.

Sabbath services in Buenos Aires are conducted Saturday afternoons in a four-star hotel at Plaza San Martin.

At this downtown hotel I started a series of public Bible lectures for *Pura Verdad* (Spanish *Plain Truth*) subscribers in 1983. Since that time we have consistently had a small group of people who desired further contact with the Church.

After a series of four Bible lectures, I conducted another series

about the overall plan of God, including the Sabbath, Holy Days, salvation, repentance and the kingdom.

After that I established a regular weekly Bible study. When we had about 35 in attendance, the church



ALBERT E. SOUSA

was officially started. We have grown to about 50 in attendance. Growth has been modest and slow, but steady.

Cosmopolitan city

Thirty percent of the people in Argentina (11 million people) live in Buenos Aires. It is a cosmopolitan city, patterned after European-style architecture, and endowed with many attractive parks, sidewalks cafes, shopping malls and wide tree-lined avenues.

Buenos Aires was heavily influenced by European immigrants at the turn of the century.

More than five million people came to Argentina by the end of 1950, mostly Italians, followed by Spanish, Arabs, Russians, Ukrainians, Germans and others. It is said that Buenos Aires has more Italians than Rome, and more Jews than Tel Aviv.

Several foreign nationals can be found in the Buenos Aires church such as those from Italy, Ger-

many, Czechoslovakia, Paraguay, Uruguay, Chile and Bolivia.

The church benefits greatly from cultural activities the city has to offer. Argentines love the theater, fine arts and classical music. The Teatro Colon, one of the world's finest opera houses, compares to those in some European cities.

Buenos Aires, which means "Fair Winds," was named by Spanish settlers for the soft breezes sweeping through the city from the north and south.

Smog is not a real problem, since the city lies in lowlands, known as the pampas. Soft breezes blow the soot away.

Argentina is a cattle country and major food exporter. The extensive and wide open pampas are ideal for cattle raising.

Most of the 44 million head of cattle roam the plains feeding on natural grass that is irrigated by occasional gentle rains, making Argentine beef some of the most natural and tastiest in the world.

Brethren a close-knit group

Some members travel two hours to church by train, bus or subway. Although brethren live far from each other, they are a close-knit group.

Each Sabbath gives evidence of the friendship existing among them. Brethren talk for hours before and after services. It seems they don't want to go home.

Fellowship other than on the Sabbath can be difficult, however.

The church sponsors several social activities for members and their families. From time to time and on Holy Days the Buenos Aires church joins its sister church in Ezeiza for combined services.

The two churches also get together for other activities such as working parties, repairing the church building at Ezeiza and raising funds by selling food and beverages.

During spring and summer members get together for picnics, walks, rides and other outings.

All the brethren are employed. A few work for private enterprises, but most of them have businesses of their own such as electronic repair, shoe repair, clothes sales,

watch repair, accounting, construction or catering.

Crime persists

In the past few years crime has increased dramatically. Several members have been robbed while traveling to work in overcrowded buses, and some members' homes have been broken into.

By 10 p.m. the streets are practically deserted, except on Saturday nights. This is quite a contrast to a few years ago when the city never slept. Bars, coffee shops, pizzerias and restaurants stayed open until the wee hours of the morning.

Brethren here realize that living in a large city with many problems, including pollution, crime, low wages, social pressures, housing shortages and health problems, can be devastating and depressing.



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RR 3 BOX 3214
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