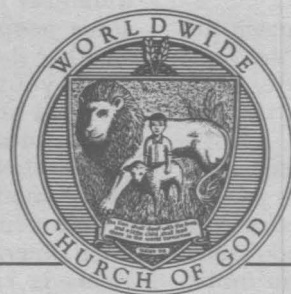


2 Festival workshops to fortify links between adults and youths

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The Worldwide News



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AUGUST 29, 1995

Mr. Tkach welcomes students to Ambassador

By Reginald Killingley

BIG SANDY—"This should be the most exciting, most enjoyable, most thrilling experience of your life," said Joseph W. Tkach, chairman of Ambassador University's board of regents, as he welcomed 281 new and readmitted students to AU. The incoming students, 56 percent of whom are women, represent 38 U.S. states and 18 countries, from Australia to Zimbabwe. International students make up 22 percent of the freshman class.

Mr. Tkach's 25-minute speech, which he delivered seated at a desk on the field house auditorium stage, was part of an all-day orientation forum Aug. 18. The chairman told the students that they were at AU to receive an education and that the university administration and faculty would teach them with love, patience and understanding.

"Ambassador will be a home away from home, and the kind of relationships you develop here will produce an *esprit de corps*," he said. "We will do everything to uphold the reputation of AU, a reputation that



CHAIRMAN'S ADDRESS—Joseph W. Tkach greets students at Ambassador University. [Photos by Abraham Lorenzo]

will circumnavigate this world, in keeping with Mr. Armstrong's vision of Ambassador as a Christ-centered institution."

In his first visit to the campus since his gall bladder and colon surgeries, Mr. Tkach was greeted with a standing ovation from the audience of about 1,000 students, staff and faculty. He told his listeners that despite the pain he was experiencing, he had very much wanted to be present for the start of the academic year.

Earlier, the students gave him a

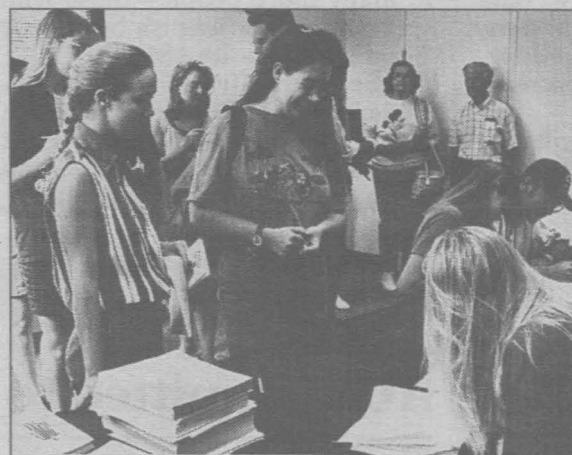
card that read: "Thank you for coming in spite of your condition. We love you." It was signed by many of the 782 students enrolled at AU (as of Aug. 18).

The orientation forum was the capstone event of new student week, which was kicked off Aug. 14 with several orientation lectures and group activities, including a block party and games on Lakeshore Drive, the location of faculty homes on campus.

Barbara Holbert, from Roanoke, Virginia, found new student week to be informative. "I thought the lecture we heard on study skills was interesting and helpful," she said. "I'm just enjoying everything."

For the first time since Mr. Tkach became board chairman, he was unable for health reasons to attend freshman reception, Aug. 17.

Traditionally at this event, incoming students shake hands with Mr. Tkach and the university president. Standing in for the chairman this year was
See AU, page 2



FORMING SCHEDULES—A week of orientation activities includes signing up for new classes.



Personal from...

JOSEPH W. TKACH

Treat people in splinter groups with patience, understanding, concern

First, I want to thank all of you for your concern and prayers. I am continuing to gain strength, although slowly. As you might imagine, I've had quite a bit of time for prayer recently, and you can be assured that I think of you often. I praise God and thank him for the work he is doing in and through you. Your faith and faithfulness always encourage me. Thank you all for your continued expressions of support and your prayers.

In this letter, I would like to address a question that many have asked: "How should we treat people who have joined a splinter group?"

The simple answer is, Like regular human beings. The vast majority of these people are *not* disfellowshipped. We can maintain our friendships with them just as we do with our Baptist or Catholic neighbors. We can invite individual families over for dinner, and we can invite their children to play with ours. (However, we should not organize joint church socials or other activities with splinter groups.)

If they ask doctrinal questions with a desire to learn, we should answer them as wisely as we can. If they ask doctrinal questions with a desire to criticize, then we can bring the conversation to an end, just

See Personal, page 5

Conferences renew conviction, appreciation for Scriptures

By Aub Warren and Thomas C. Hanson

"We are here to update you on the issues, to answer any and all questions," Joseph Tkach Jr., director of Church Administration, told ministers and wives throughout the United States and in Australia, as he welcomed them to conferences to answer questions about the new covenant and other subjects.

Conferences were conducted in Harrisburg, Pennsylvania; Portland, Oregon; Pasadena; Gold Coast, Australia; Tulsa, Oklahoma; Atlanta, Georgia; and Chicago, Illinois.

Headquarters ministers addressing the conferences were Mr. Tkach Jr.; J. Michael Fezell, who serves as executive assistant to Pastor General Joseph W. Tkach; and Greg Albrecht, editor of *The Plain Truth*.

The conferences included several hours of question-and-answer sessions, including questions submitted by members through their pastors. Mr. Tkach Jr., Mr. Fezell and Mr. Albrecht worked together as a panel in addressing the questions.

In introducing the first question-and-answer session Mr. Tkach Jr.

said there have been fundamental errors in the way we have interpreted Scripture. He reminded the ministry of two keys to understanding and interpreting scripture. The first is context: the general context of a book, the specific context of a passage, and finally each word.

"Without contexts we miss the point," he explained.

The second key is to use the New Testament to interpret the Old Testament, not the other way around. The New Testament was written to explain how Christians are to live now that Jesus, the one prophesied in the Old Testament to come, has come. Hebrews 1:1-2 is profound on this point.

Referring to Jesus' words in Luke 24, Mr. Fezell showed that Jesus clearly interpreted the Old Testament from the perspective of his saving work, not vice-versa.

Addressing the concern a number have expressed about having observed or practiced things unnecessarily in the past, Mr. Fezell explained that although nothing we do in Christ is perfect, that doesn't mean it's in vain. Because of God's grace what we do is
See Conferences, page 3

Festival workshops to fortify adult-youth links

Many are concerned about the moral guidance and spiritual well-being of today's youths. God says he has a future and a hope, not just for the next generation, but for all of us (Jeremiah 29:11).

How do we start experiencing this promise from God? Since the Feast of Tabernacles celebrates this promise, it's only fitting that we build toward this reality.

This year, at all U.S. Feast sites, plans are to conduct intergenerational workshops. These workshops are designed to improve adult-teen relationships and help train ministers in a new approach to Youth

Opportunities United (YOU) Bible studies. Topics will focus on real-life situations, creative teaching techniques and role playing.

The workshops have been tested in a number of congregations. At first, some people were skeptical about whether the sessions would improve adult-youth communication, but after the sessions most parents and teens commented on how the workshops raised their level of awareness of one another's needs.

Comments from teens are: "As I see it, interaction between adults and teens is rare. Stereotypes make things awkward for both groups. I

was surprised that the adults were taking part in it so well. The fact that they were enjoying themselves made it easier for me. I felt confident to express my opinion and I learned a lot that day. It was a learning environment because it wasn't boring and conventional."

"I feel I learned a lot about how adults feel about teens. I was surprised to learn that not all adults are as old-fashioned as I had thought they would be. It seems as if they understand that it's different to be a teen in 1995! We should definitely have more activities like this one. It brings us all closer together and it's fun too!"

Workshops were developed by Family Ministry with assistance from regional YOU coordinators. Teen volunteers from Imperial Schools and California congregations also helped develop the idea.

The workshops will be two hours long and conducted at appropriate times to meet area Feast site schedules. Ministers and their wives, YOU members and parents will be invited.

Before we can teach God's way of life to the rest of humanity, we must learn how to live it ourselves. The Feast is a great time to reinforce what we've learned and build toward the future.

Into Africa: Ministers transfer to fill international Festival needs

By Mark McCulley

The Feast will be celebrated in some countries for the first time, including Madagascar and Angola. In addition, full eight-day Festivals are planned for Cameroon, Benin and Togo.

"These sites will give challenging opportunities for several elders based in Europe and North America," said John Halford, coordinator for West, East and Central Africa. "But a significant development is the increase in intra-African transfers."

Mr. and Mrs. Gabriel Ojih will travel from Ghana to Uganda to conduct

the Feast in three sites. Francis Ablordeppey, an elder from Hohoe, Ghana, will assist with the Feast in Togo. Ghana is English-speaking, while Togo is francophone. But many of the members share the same African language.

Mr. Halford explained that we may be offering more sites in the local languages. "It may open up the Feast to many more people—those who speak French or English but whose 'heart' languages are African."

Other intra-African transfers include Trevor Mokeyane from South Africa, who will assist with the Feast in Ghana; Jock Bennie from South Africa and Ben Kaswaga from Tanza-

nia to Blantyre, Malawi; and Jean-Jacques Ndoudoumou from Cameroon to Zaire.

Yves Nayna will travel to Madagascar. In the past, the few members in Madagascar traveled to Mauritius. "But there is much interest in Madagascar, and we hope to invite many *Plain Truth* readers and prospective members to join us," Mr. Halford said.

Another development this year is the Exotic Africa tour. About 170 members from the United States and Canada will travel to Johannesburg, South Africa, and from there they will disperse to sites throughout Southern and East Africa. Fred Stevens, a minister in Pasadena, will lead the tour.

"To expand our African Feasts in a year of tight income has been exceptionally challenging," said Mr. Halford. "Circumstances forced us to look at the African continent as a whole, rather than separate administrations. When we did, some exciting opportunities and solutions became possible. It also needed a lot of cooperation among the U.S. Festival Office and the United Kingdom, French and Spanish regions."

"We especially appreciate the generosity of our brethren who have been exceptionally generous in their contributions. Many African families will be able to attend a Feast for the first time," Mr. Halford said.

Mark McCulley is Festival Administration manager.

AU committed to becoming a top academic institution

Continued from page 1

Joseph W. Locke, board secretary.

Mr. Locke told the freshmen that they could expect the best year in the history of AU. "Appoint yourself a committee of one to make it so," he said.

Freshman Kevin Baggett, for one, will have a busy year. Kevin, from Cincinnati, Ohio, came to AU with a bachelor's degree in math and geography and a master's degree in meteorology. He hopes to enhance his job prospects by studying management information systems (MIS) at Ambassador. In addition, Kevin will teach refresher math at the university as a graduate assistant.

Another freshman with a previous college degree is Samuel Arteaga, from Trujillo, Peru. Samuel, who has a degree in economic engineering, plans to double major in MIS and business administration at AU.

"I came here because this is the only university sponsored by the Worldwide Church of God," Samuel said. "It's an adjustment to come from another country, but I can't wait for classes to start."

Another international student who will make Ambassador his home this year is Allan Kiuna, from Kenya. Allan, a runner whose father won an Olympic gold medal in the sport, transferred to AU from Ranger Junior College in Ranger, Texas, because he was impressed with the examples of the Ambassador cross country runners he competed against and with David R. Goethals, assistant professor of physical education at the university.

After Mr. Tkach's address, Russell K. Duke, Ambassador president pro

tem, spoke to the students and faculty for about an hour. Dr. Duke discussed changes at the university. He emphasized the responsibility of each student in the Christ-centered environment of Ambassador.

He also announced, among other personnel changes, that Jeb B. Egbert is now director of Business Affairs, Edward D. Mauzey is dean of Student Affairs, James E. Kisse is director of Counseling Services and C.W. Davis is chaplain (pastor to the student body).

Michael P. Germano, dean of Academic Affairs, spoke next for another hour and told the students that AU faced some exciting challenges and opportunities. He discussed several plans to build the university's enrollment and reputation.

"We plan to have 500 freshmen next year," he said. "We have an active program of enrollment enhancement and we're promoting public awareness of AU, especially through *Youth* magazine and *The Plain Truth*. We expect to have about 2,000 applications this year. We're also committed to becoming one of the top academic institutions in the West by the year 2000."

Dr. Germano also described the creation of Ambassador's Center for Distance Learning. "It's designed to make our basic theology classes available worldwide in several languages, and eventually students will be able to study a full degree program without ever having to set foot on campus," he said.

Fall semester classes began Aug. 21.

Festival Updates

Idre Fjäll, Sweden

If you have not decided where to attend the Feast, why not spend it in the beautiful Swedish alps in the world's northernmost Feast site. More members are needed to help us fill our room commitment and keep our discounted prices.

The nature and ski resort complex of Idre Fjäll, situated on the border with Norway, offers a family atmosphere and a chance to get away from it all. All meals are eaten together so there is plenty of opportunity to get

to know the other members at this small site of 250.

Sports available at the site include indoor tennis, basketball, badminton, bowling and swimming with golf, nature trails, mountain biking and hikes for those who love the great outdoors. As the Feast is late this year there may even be snow.

Costs for self-catering for the duration of the Feast are from 500 to 2,000 Swedish krona depending on how many people are sharing. Food
See Festival, page 8

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SEP's 31st year of operation caps 'premier season'

By Neil Earle

ORR, Minnesota—"For 20 days you've experienced things every youngster would give his eye teeth to enjoy. Use what you've learned at camp to serve others in the local church."

Thus Pastor General Joseph W.

Tkach encouraged 174 teens finishing the second session of the Summer Educational Program (SEP) Aug. 7. Mr. Tkach spoke by telephone from Pasadena during the awards ceremony and final banquet.

The Orr facility completed its 31st year of operation at its 1,600-acre facility on Pelican Lake. The first ses-

sion began June 27 and the second began July 19.

"This has been a premier session," declared Kermit Nelson, camp director since 1986. "By combining our ideas with the ideas of the campers in a harmonious arrangement, and by following the principles and values we have been taught by our church, we are able to give campers a glimpse of God's way of life." Dr. Nelson is assisted by his wife, Leila, who also served as kitchen supervisor. The Nelsons plan SEP from his office at Ambassador University.

This summer more than 400 teens (including workers) took part in archery, riflery, softball, wind-surfing, sailing, all-terrain biking and a three-

day wilderness canoe trip. The Orr campus has been the prototype for more than 20 such camps around the world.

"It is hard to estimate the impact this camp has had on the teenagers of this church since camp opened in 1965," said Oleh Kubik, coordinator of all-terrain biking at the July 18 to Aug. 7 session, and pastor of the Binghamton and Elmira, New York, churches.

Bob Millman, pastor of the Regina, Saskatchewan, church, and manager of the one-watt camp station K-SEP during the second session, said campers "share their individual experiences coming to know God and Jesus Christ, and hopefully strengthen each other. Christianity can't help but become a more meaningful way of life to them."

For three weeks campers meet new friends and immerse themselves in challenging activities designed to
See SEP, page 5

Evangelist retires



Leslie and Marion McCullough

After 40 years of service to the Church, evangelist Leslie L. McCullough, regional director in the United Kingdom, retired in August. Mr. McCullough and his wife, Marion, will return to the United States and live in Big Sandy.

"We are all very grateful for the many years of service that the McCulloughs have faithfully given in so many ways and in several areas of the world," said Joseph Tkach Jr., director of Church Administration. "We wish them happiness in this new chapter of their life's experience."

During their ministry, the McCulloughs have pastored several churches and served at both of Ambassador's U.S. campuses. Mr. McCullough was the first deputy chancellor of the Big Sandy campus when it opened its doors to students in 1963, and he served in that capacity for nine years, and again from 1982 to 1986.

The McCulloughs' international ministry began in 1973, when Mr. McCullough became director of the International Division (now known as Church Administration International). Together they traveled around the world visiting the regional offices and overseas congregations.

Mr. McCullough was regional director in Canada from 1978 to 1980. He was regional director in South Africa from 1986 to 1990 and since that time has been regional director in the United Kingdom.

"Marion and I have greatly enjoyed every aspect of our lives since baptism 40 years ago," Mr. McCullough said. "Our work has been our life and we have not desired to do anything else."

"We both enjoy traveling, and the opportunity to live where we have has been an absolute delight. We have loved everything about it. Working with God's people in the various countries has been most fulfilling."

Neil Earle served as a Christian living instructor at the second session of the Summer Educational Program (SEP) in Orr, Minnesota, this summer.



WINNING TEAM—Kermit Nelson, right, poses with deaf and hard of hearing campers and their counselors during the second SEP session at Orr, Minnesota. From left: Aubrey Powell, counselor for dorm 4B; Chad Bogue; Melinda Harrison; Kristy Arner, co-counselor for dorm 4G; Laurie Nelson, counselor for Dorm 4G; Deanna Wilkinson; Robbie Goetz; and Dr. Nelson. [Photo by Abraham Lorenzo]

Conferences center on Jesus Christ and gospel

Continued from page 1

not rendered in vain. Referring to Paul's comments in Philippians 3, Mr. Feazell said the important thing for us, like Paul, must be to know Christ.

In addressing questions about the festivals, the ministers were reminded that people all over the world know and believe what God has done and will do—his plan—without the annual festivals.

Mr. Feazell pointed to Ephesians 1:3-14 as a biblical description of the plan of God. Many other scriptures, including Ephesians 3 and Colossians 1, offer similar descriptions of God's plan, he explained.

"We choose to celebrate aspects of God's plan of salvation through the biblical festivals," Mr. Feazell said. There is nothing wrong with keeping them, he said, but there is something wrong with condemning others for not keeping them and with saying the plan of God is unknowable except through the Holy Days.

A new Church brochure called *Welcome to Our Fellowship* features an explanation of why our church celebrates the biblical festivals.

"We need to make the Feast so

interesting and exciting as a celebration of what God has done, is doing and will do that no one wants to miss it," Mr. Feazell said.

Background and depth

The evangelists explained our history of Sabbath observance and our new understanding of the role and meaning of the Sabbath. They explained that when we say we don't have to "keep the Sabbath," we are not saying that brethren don't need to worship together. Fellowship and collective worship are essential to Christian life and commitment to one another.

One question suggested that the "reams of articles" about aspects of the new covenant that have been published in *The Worldwide News* have been difficult for many to absorb.

Mr. Albrecht explained that in setting out to communicate the changes in understanding, those responsible knew critics would point to a lack of information if only short answers were given. So they decided to lean toward more exhaustive explanations.

"You can't shorten everything in the Bible to a one-page letter," Mr. Albrecht said. Where some people prefer such succinct presentations of doctrine, such presentations can deny us the opportunity to

understand a topic more deeply.

In response to a question about whether the Church preaches prophecy any more, Mr. Feazell said yes, we do. But we preach the true focus of biblical prophecy—Jesus Christ. We focus on those things that Scripture makes clear, not speculative end-time chronological or political scenarios that are neither clear nor the focus of the Bible.

The order of events is not important to our salvation. What do we really know, clearly and biblically, about the events surrounding the return of Christ? That Christ will return, that saints will receive immortality, that God will judge every human being.

Asked whether any changes in the pastoral role are foreseen, the evangelists said they envision more responsibility for local church elders, deacons, deaconesses and members fulfilling specific roles in future. This will help pastors to be more effective and enable each congregation to experience more opportunities to participate in the commission to share the gospel.

Australian conference

On the last day of the conference in Australia, Mr. Tkach Jr. presented a lecture that examined the roots of the beliefs and doctrines of the Worldwide

Church of God through the decades, particularly as they related to religious trends and developments in United States history.

The presentation examined key events and teachings from the time of the Puritans through to 20th-century preachers that have been reflected in the Church.

Mr. Tkach Jr. addressed the rise of speculative teaching about the lost tribes of Israel in the mid-1800s, the trend of publishing pamphlets and booklets in the late 1800s, and the rise of electronic media preaching from 1925. He urged us to grow beyond our separateness and exclusiveness and to share in the commission of Matthew 28:19-20.

Concluding the Australian conference, Mr. Feazell presented a lecture titled "Mobilizing the Body of Christ." He addressed the issue of evangelism and the shift from a corporate approach to a personal and congregational approach. Mr. Feazell said it was important that we realize our commission is not to draw people to ourselves, but to Jesus Christ.

"We want to promote Jesus Christ and the gospel, not focus on ourselves," he said. He spoke of opportunities such as small group discus-

See Conferences, page 4

So why should I go to church services?

By Neil Earle

One of the most marvelous things about the Bible is its revelation of a God who seeks for the lost, One who desires fellowship. Genesis 3 offers an early glimpse into the tender heart of the seeking God. God walked in the Garden of Eden in the cool of the day uttering what seems almost a plaintive lament over Adam: "Where are you?" (Genesis 3:8-9).

Later God had Israel build a tabernacle in the wilderness. The purpose for its construction was this: "I will dwell among them" (Exodus 25:8).

Jesus Christ, who often portrayed himself as the seeking shepherd, reaffirmed the importance of God's people fellowshiping and communing: "For where two or three come together in my name, there am I with them" (Matthew 18:20).

In the visions of Revelation, the symbolic worship of God's people around the throne is seen as a catalyst to bring about God's active intervention.

"After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb.... And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb'" (Revelation 7:9-10).

More than meets the eye

Christians often struggle to hold the routines of the faith (prayer; Bible study and church attendance, for example) together with the broad theme of eternal salvation. Yet public worship has been described as the gospel in motion. It connects us to the past, the present and the future; and to the great drama of redemption.

At seemingly routine, repetitive gatherings of God's people, more is going on than meets the eye.

On one memorable Pentecost, for example, "they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.... All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:1-4).

Granted, every worship service isn't that exciting. But there is a lesson for us in Hebrews 10:25: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching."

This scripture concludes a passage that says a lot about the why of going to church, about the importance of regular worship with fellow believers.

Hebrews 10:25 ends a collection of powerful thoughts beginning in verse 19: "Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith" (19-22).

"Let us draw near to God." In Hebrews the author discusses access to God through the symbolism of the tabernacle in the wilderness. Because of the work Jesus Christ did for us, that access is assured.

But our admittance was won at a terrible cost. Access has been gained through the blood of the One who was both priest and sacrifice—Jesus Christ.

This cannot help but move a Christian toward thoughts of thanksgiving, profound respect, humility, adoration and dedication. The attitude of "he did all this for me!" is the vital precondition to worship.

William Barclay wrote: "It is given to every man to live in two worlds, this world of space and time and the world of eternal things. Our danger is that to become so involved in this world that we forget the other.... Let us never forget the duty of worship" (*Daily Study Bible: The Letter to the Hebrews*, page 120).

Worship, biblically speaking, often involves the right kind of emotional expression. Music plays an important part here in lifting our spirits beyond mundane, everyday, personal matters.

Both Old and New Testaments bring this out: "Praise him with the sounding of the trumpet ... praise him with the strings and flute ... praise him with the clash of cymbals; praise him with resounding cymbals" (Psalm 150:3-5).

"Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:16).

In the communal singing of hymns and enjoying uplifting music we become more receptive to letting God's word "dwell in us richly."

"Thee Will I Love, O Lord My Might," "One Faith, One Love," "Ambassadors for Jesus Christ"—there is something about declaring our faith in an audio and visual experience, our senses engaged, that stirs us deeply. It makes it possible for God to speak to our hearts as well as our minds.

Music and the spoken word communicate qualities of the Holy Spirit—love, joy, peace. We miss this when we worship alone.

Communal worship enables us to participate in a group experience of

worshiping God. Something within us responds to this (Psalm 103:1, 21).

The physical effort of preparing ourselves for church, of entering the assembly of God's people again, of singing songs that remind us of our participation in the great events of salvation—this prepares us for messages that can touch us deeply. "Let us come before him with thanksgiving and extol him with music and song" (Psalm 95:2).

God's Spirit speaks more sensitively to a mind prepared to receive it. Romans 10:17 says: "Faith comes from hearing the message, and the message is heard through the word of Christ." Regular preaching services are one method to help build faith.

When that word reaches us, we are cleansed spiritually (Ephesians 5:25-26). And what if we feel the preaching is substandard or doesn't measure up to our preconceived ideas?

Would we have been disappointed with Paul's preaching (1 Corinthians 2:4)? He tells us candidly that some of the Corinthians preferred eloquent Apollos as a preacher to himself (1 Corinthians 1:12; Acts 18:24-25).

Paul honestly shared part of that evaluation: "When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.... My message and preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Corinthians 2:1-5).

The inspiration of God often resides in the hearing ear as much as in the spoken word. The Spirit truly works among those who prepare their hearts and minds to receive the message.

Beyond self

Paul's concluding point in Hebrews 10 has to do with our relationship to others in the faith. In worship we respond to God and each other. "Let us hold unswervingly to the hope we profess.... And let us

consider how we may spur one another on toward love and good deeds" (Hebrews 10:23-24).

"No man is an island," wrote 17th century preacher John Donne. He was right. Note William L. Lane's comments on Hebrews 10:25 in *The Word Biblical Commentary*: "Active support and concern for the welfare of one another are matters of critical urgency in the life of a community exposed to testing and disappointment.... Whatever the motivation, the writer regarded the desertion of the communal meetings as utterly serious.

"It threatened the corporate life of the congregation.... The neglect of worship and fellowship was symptomatic of a catastrophic failure to appreciate the significance of Christ's priestly ministry and the access to God it provided" (Volume 47, pages 289-290).

Mutual support. Fellowship. Access. These are good reasons for attending church. Barclay reminds us: "We are Christians not only for our own sake but also for the sake of others.... A selfish Christianity is a contradiction in terms" (Barclay, page 121).

When we show up for services during times of test and trial, we show God and our brethren where our heart really lies. We care enough to come.

When we are moved to prayer at the announcement of suffering brethren in our own congregation or in some other corner of the world, we show that we are part of a worldwide fellowship, collective members of Christ's Body.

Jesus said the greatest commandment was to love God and neighbor (Matthew 22:37-40). That can't be done in isolation. Paul explained that, as brothers and sisters in Christ, "none of us lives to himself alone and none of us dies to himself alone" (Romans 14:7).

Regular church services are one of the humble—and sometimes mundane—tools God uses to accomplish the perfecting of his people. See you in church!

Conferences: 'a time of significant growth'

Continued from page 3

ions and prayer groups as resources to strengthen and encourage Christians for the work we have been called to do.

Teachable, humble spirit

Shorty Fuessel, pastor of the Amarillo, Texas, and Liberal, Kansas, churches, said: "The Tulsa conference was very encouraging to me. The recent changes have been difficult for many of us. I was comfortable and confident in our previous understanding of the old and new covenants.

"When the first material began coming from Pasadena I was sobered and shaken by the seeming contradiction—on the one hand we are told by scripture that the Holy Spirit will lead us into all truth, and we know that it is a serious mistake to resist the lead of God's Spirit or for that matter the leaders that God has put over us in the Body of Christ.

"But, on the other hand, some of the basic teachings that we thought proved we were God's people and Church were being changed almost totally. I certainly didn't want to

refuse anything that God was leading us to understand, but I sure didn't want to forsake teachings, doctrines or beliefs that I had believed were the identifying proofs of a true Christian and of God's Church.

"I thought that we had been warned in the past of a falling away that might well contain some of these very changes. Many of our closest friends in the ministry were upset and negative. A dark cloud hung over us for a good while.

"I knew well the spirit, approach and practice of the Bereans, and honestly tried to have that spirit—sometimes successfully and then at other times perhaps somewhat overwhelmed by the fears, uncertainties and a lack of faith.

"The first step was to try to have a teachable, humble spirit, and only then to honestly investigate the Scriptures and related research material.

"Subsequent study led to the conclusion that we had been wrong in our understanding of the old and new covenants with far-reaching ramifications! Then began the difficult process of dealing with the implications of having been wrong.

"Head (intellect) first and then the

heart (emotions). Once head and heart were united, the negativity and uncertainty vanished. Sadly, so many of our close friends have not come to understand and have chosen to leave our fellowship."

Felix Heimberg, pastor of the Dallas, Texas, churches, said: "Perhaps the most difficult time in my personal learning curve occurred last January with the introduction of the Sabbath material.

"In retrospect, the two days of depression that followed was a consequence of nothing more than a lack of faith in Christ's leadership. Once I resolved the issue of Christ's leadership, God provided the understanding of the new material. Moreover, I have come to realize that my understanding and appreciation of God's Word has always been linked to a conviction that the invisible head of the Church is Jesus Christ.

"The Tulsa conference confirmed to me that the ministry is experiencing more peace and unity—a reflection of the Sabbath rest we have in Christ. I left the conference feeling as though Christ is leading us into a time of significant growth in the Church. I felt reassured."

Festival Guest Speakers

United States

Amman, Jordan:
Leslie Schmedes,
Maceo Hampton

Anchorage, Alaska:
Leonard Holladay

Athens, Greece: Steve Smith

Big Sandy: David Wainright

Chattanooga, Tennessee:
John Comino

Dayton, Ohio: Don Mears

Daytona Beach, Florida:
Bernard Schnippert

Fort Worth, Texas:
Greg Albrecht

Hot Springs, Arkansas:
Jess Ernest

Kona, Hawaii: Jim Turner

Lake of the Ozarks,
Missouri: Mike Swagerty

Myrtle Beach, South Carolina: David Albert

Niagara Falls, New York:
Fran Ricchi

Norfolk, Virginia:
Richard Frankel

Palm Springs, California:
Don Lawson

Pasadena: Tom Lapacka

Pensacola, Florida:

Joseph Tkach Jr.

Rapid City, South Dakota:
J. Michael Feazell

Saratoga Springs, New York: Dennis Robertson

Seaside, Oregon:
Guy Engelbart

Spokane, Washington:
Jim Friddle

Vail, Colorado: Curtis May

Wisconsin Dells, Wisconsin:
Dave Fiedler

Africa

Angola: Carlos Tavares

Cameroon: Olivier Carion

Ghana: Trevor Mokeyane

Madagascar: Yves Nayna

Malawi: Jock Bennie and Ben Kaswaga

Nigeria: Abner Washington

South Africa:
Neil Earle and
Ron Washington

Togo: Gilles Noel

Uganda: Gabriel Ojih

Zaire: Jack Brunet

Zambia: Stanley DeVeaux

Australia, New Zealand, Asia

Australia: Russell Duke,
Steve Botha

Fiji, Tonga: Stan Bass

India: Jack Kost

Malaysia: Ron Dick

New Zealand: Roger Lippross

Canada

Edmonton, Alberta:
Bryan Hoyt

Halifax, Nova Scotia:
Ed Mauzey

Mont Orford, Quebec:
Frank Brown, Ed Mauzey

Penticton, British Columbia:
Herman Hoeh

Regina, Saskatchewan:
Dave Orban

St. John's, Newfoundland:
John Adams

Sherbrooke, Quebec:
Frank Brown

Caribbean

Bahamas: Steve Brown

Barbados, St. Lucia:
Ken Swisher

Bermuda: Lloyd Garrett

Dominica: George Hart

Grenada: Victor Simpson

Guyana: Gil Goethals

Jamaica: Robert Smith

Trinidad: Rick van Pelt

French, Italian

Belgium: Bernard Hongerloot

France: Bernard Hongerloot

Italy: Dean Blackwell

Germany: John Karlson

Philippines: Dan Rogers

Spanish

Argentina, Uruguay:
Charles Fleming

Costa Rica, Honduras:
Craig Bacheller

Peru: Alfredo Mercado

Puerto Rico: Raul Ramos

Puerto Vallarta, Mexico:
K.J. Stavrinides

Spain: Robert Flores

Sweden: Randal Dick

United Kingdom:
Richard Rice, Dan Bierer

SEP: bringing out the best

Continued from page 3

bring out the best in them. Church services, Bible studies and four Christian living classes are a vital part of the curriculum.

This summer four deaf and hard-of-hearing students added a lot to the program. "They brought out the best in all of us," said Dr. Nelson.

Tom Kirkpatrick, a member of the admissions committee at Ambassador and business manager for the second session, credits SEP as "the single biggest feeder organization to the student body in Big Sandy. Eighty to 90 percent of incoming freshmen mention SEP as a reason they wanted to come to Ambassador."

Said Joseph Tkach Jr., director of Church Administration: "I would like to extend my appreciation for the generosity of the membership in contributing to the fund to operate the Summer Educational program in Orr and the graduate summer program in Pasadena. Without such support we simply would not have been able to conduct the programs this year."

Personal: Restoring loved ones with gentleness

Continued from page 1

as we would with a Baptist or Catholic who tried to pressure us. If conversations repeatedly dwell on arguments and make us uncomfortable, the friendship will likely wither, just as it would with an argumentative neighbor.

If the people bring us rumors and accusations, then we should refuse to listen, just as we should refuse to listen to rumors spread by current members. Our conversations should be edifying, uplifting and encouraging. Ideally, of course, our confidence in Christ should be sufficiently grounded that questions and comments will not disturb us. But if an interaction makes us uncomfortable, we have the right to step away.

Actually, I addressed this very subject almost three years ago in the Nov. 17, 1992 *Worldwide News*. Although the specific details were different then, most of my comments are still appropriate: "It is easy to treat those who disagree with us on certain doctrinal points as enemies, and we have tended to do just that. But if we are to be Christ-like, we need to keep in mind that there is quite a difference between people who are honestly confused or simply do not understand some point and those who are deliberately trying to confuse brethren in order to get a following for themselves.

"People who decide to leave the Church because they have not come to understand changes in doctrine should not be treated as enemies. They should be treated with compassion, patience and understanding, and if they decide they need to attend another church we should ... [consider] them as friends, not as enemies, and make sure they feel welcome to return should they change their minds.

"Some brethren may find that their own relatives or close friends have been influenced to believe that God is not pleased with doctrinal and procedural changes the Church has made.

As Paul wrote, they should try to restore their loved ones gently (Galatians 6:1). That means in kindness and patience, being careful to set a right Christian example all the while.

"Contrary to what some have tended to teach over the years, it is not wrong to fellowship with people whose doctrinal positions are not the same as yours—as long as such fellowship remains positive and does not degenerate into debate and contention. Paul wrote in Romans 14:1, 'Accept him whose faith is weak, without passing judgment on disputable matters.' The New Revised Standard Version puts it this way, 'Welcome those who are weak in faith, but not for the purpose of quarreling over opinions.'"

Listen to complaints, division?

Although most former members are not causing division and have not been disfellowshipped, most of the leaders of splinter groups have been disfellowshipped. This is done not as a social stigma or punishment, but simply to warn our members that these leaders can be spiritually dangerous.

Of course, most of these leaders proclaim their innocence and claim that they are not divisive and claim that they have been unjustly disfellowshipped. In many cases, however, their words do not match their actions. Their actions have caused division. Yet they try to obtain sympathy, and that is one of the ways in which they begin to divide the flock.

In most cases, the Church cannot publicize all the reasons for disfellowshipping a particular person. We do not document all their divisive activities and words. It is not our goal to air their sins or mistakes in public. So it is sometimes easy for them to claim that they have been treated unfairly, since they know that the facts are not generally available to the members.

So what should members do? Ask them to present their side of the story, give them sympathy, listen to their complaints and division? Of course not. That is precisely the rea-

son they have been disfellowshipped, so our members will be warned that such people may attempt to win their loyalty. We can be friendly, but cautious—wise as serpents and harmless as doves. We do not invite them into our homes or seek their spiritual counsel.

Impediments to unity

As I wrote three years ago: "We need to keep in mind the difference between causing division and meaningful fellowship. Romans 16:17-18 tells us: 'I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.'"

"From this instruction, we see that we are to avoid those who cause division and promote teachings contrary to those of the Bible. Even in avoiding them, though, we are not told to be discourteous or rude to them.

"Again, we need to keep in mind that there is a difference between those who purposely attempt to divide brethren from the Church and those who feel unsettled by change. Growth is difficult for us all. Some people grasp new understanding sooner than others. A person may understand some changes easily, but other changes may not be as easy.

"We need to be patient with one another. There is no reason for people in whom Jesus Christ lives to count one another as enemies simply because they explain doctrinal details differently. There is a need, as Paul explained, to protect the Church from division. But differences in understanding peripheral details should not be allowed to stand in the way of unity in Christ.

"Of course, the reason some decide to leave the Church is that they don't consider some things to be peripheral. Even so, there is no reason for us to treat them with disrespect or avoid them as long as they are not

allowing their different viewpoint to divide the Church.

"If they choose to go someplace where they can be with people who believe as they do on their points of difference, that is up to them, and that does not make them our enemies. Consequently, they should not be treated as enemies...."

"People who decide to leave the Church do so for various reasons. Some people leave the Church because they are angry and bitter. No matter where such people decide to attend, if anywhere, they will still have to deal with their anger and bitterness before they will be able to have a positive relationship with God (see Matthew 5:23-24).

"Some people leave the Church because they are in bondage to a sin they don't want to confront. Again, even if they decide to attend someplace else, they will still have to confront that sin before they can have a positive relationship with God. In other words, we can't run away from God or from our spiritual problems by leaving the Church. We still have to face our sins and overcome them, regardless of where we may try to hide.

"Some people leave the Church because they are looking for greater opportunities for leadership or advancement, which they hope to find in another church. If their motivation is selfish, that is, if they are seeking status and recognition, regardless of where they decide to attend they will still have to deal with that selfishness before they can have a positive relationship with God—before their increased level of service will be meaningful.

"On the subject of spiritual growth, I have tried to explain carefully every doctrinal change we have made (though I am amazed to find that of [those] who have decided to leave the Church, many have never actually read or even tried to understand the details of the new teaching—they have only listened to the interpretation that others have put on it).

See Personal, page 6

Personal: Do you know what you believe?

Continued from page 5

"I have explained that Christ holds me responsible to let the Bible, not just our traditional teachings, be the guide and conscience of all our doctrines and practices."

In that letter of three years ago, I asked the very question that is being asked now: "So, how do we treat those who have left to attend in other churches? With love. *We should know what we believe and why!* And we should be prepared to explain and discuss that. But *how* we explain and discuss is important! It needs to be done in *love, gentleness and respect.*"

"Peter wrote in 1 Peter 3:15: 'In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.' If we indeed set apart Christ as Lord, we will take this approach with those who disagree with us on peripheral issues, as well as with those who are not believers at all. Jude wrote, 'Be merciful to those who doubt' (Jude 22).

"In the context of unity in spite of differences, Paul wrote to the Romans: 'May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God' (Romans 15:5-7).

"Jesus set the example for all those who follow him. He accepted us in spite of our sinfulness and our weaknesses. Paul calls that fact to our attention, and in light of it tells us to accept one another.

"There is a different kind of spirit, though, that we do have to take note of and avoid in fellowship: Those who are contentious, divisive and malicious. John spoke of one who was like that in 3 John 10: 'So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church.' It is that malicious spirit that creates the dividing line between those with whom we may fellowship and those with whom we should not.

"The Spirit of God—Jesus Christ in us—leads us to love one another, to be patient with one another, to be merciful. Only when spiritual damage is being done in the Body of Christ, usually in the form of contentiousness, flagrant or habitual ungodliness, or malicious division, do we need to take positive action to avoid a person.

"Paul wrote: 'I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat' (1 Corinthians 5:11).

"As Jesus Christ leads us to grow, there will be those who are not ready for that growth. Let's not make enemies of them. Let's not condemn them. Let's love them, pray for them, be gentle

and patient with them. We should not, indeed, we *must* not stop growing. But one vital, fundamental aspect of the growth God is giving us is to realize that he commands us to love one another!...

"Our brethren are committed, faithful people. They believe what they believe because that is what the Church has taught. But sometimes, the Church has come to see that what it taught on some point was wrong. But it is not easy for everybody to suddenly say: 'Oh, I see. What I have believed for all these years was wrong. Now I should believe it this way.' That can be especially hard when the new teaching is similar to what they used to believe in their former church.

"There can be a certain, very real, emotional barrier that gets in the way even though the actual explanation may make perfect sense. But let's learn to pray for those who have a difficult time and reach out to them in patience,

understanding and loving concern. As I say, if they decide they need to attend elsewhere, then let them go as friends, not enemies. God's way is not the slanderous, antagonistic, contentious, belligerent or bitter way.

"I pray, as I know you do, that we will all continue to grow in the love of God. I am grieved to see anyone become upset, confused or disenchanted with what God is doing in his Church. Yet I know that Jesus Christ is at work in his Church, and that I must follow his lead. I am deeply grateful that God has seen fit to show us our shortcomings and lead us into growth and positive change.

"God's mercy is everlasting, and how thankful we can be that he loves us enough to correct us and never stop working with us! This is a wonderful and exciting time to be in the Church of God! How sad it is to see a brother or sister go somewhere else because he or she cannot see what God is doing here."

"I hope that these comments

have been helpful in dealing with sometimes awkward situations. Let me close with a couple of scriptures: "A soft answer turns away wrath," and "Love covers a multitude of sins." Thank you again for your love and prayers, and for the good example you set in the Church and in the world.

P.S. Below is a statement of our goal, mission, objectives and ministries. These statements are not new, of course, but they have been compiled here and organized in a form that can help us use these statements as guidance for our work in the coming years.

In the day-to-day work we do, sometimes we get bogged down in details of the specific problems we are facing at the time. I hope that these goal and mission statements help remind us all of the big picture, and help us all to think more clearly about what we are doing and why we are doing it. In everything, we serve the Lord Jesus Christ, and it is to his honor and glory that we give our lives.

The Worldwide Church of God: Goal, Mission, Ministries

Goal

We recognize that this is a shared goal of all Christians everywhere

To proclaim the gospel of Jesus Christ. The gospel is the message that God is reconciling the world to himself and offering forgiveness of sin and eternal life through Jesus Christ.

Mission

These perspectives characterize our organizational identity as we pursue our goal

The Worldwide Church of God is a Spirit-filled community of believers. As such, the focus of our mission is, at once,

✓ **Upward:** We exalt Jesus Christ in all our worship and in all our outreach activities.

✓ **Inward:** We minister to all those called into fellowship with us, encouraging believers to grow in the grace and knowledge of our Lord and Savior and to discover and develop their spiritual gifts for use in fulfilling the great commission.

✓ **Outward:** We evangelize the world around us, teaching all who will hear to obey the commands of Jesus Christ, to repent from sin, and to embrace the free gift of salvation by grace. We also joyously proclaim the return of Christ and the coming establishment of the fullness of the kingdom of God.

As a result of our heritage and tradition as a church, we offer these spiritual gifts and distinctives:

✓ Emphasis on the absolute sovereignty and centrality of Jesus Christ in all our worship.

✓ Insistence upon salvation by grace through faith.

✓ Reverence and commitment to God's Holy Scriptures, the inspired foundation of Christian faith and practice.

✓ Willingness to be continually transformed by the Holy Spirit, realizing that spiritual growth and sanctification constantly demand repentance and change.

✓ Belief in the certainty and importance of the second coming of our Lord and Savior.

✓ Committed members who faithfully follow Jesus Christ and who devote themselves to proclaiming his gospel to all the world.

✓ A high view of the sanctity and value of the family structure within the Body of Christ.

✓ Responsible stewardship of, and accountability for, the financial resources God makes available to us, through the generous sacrifices and contributions of our fellow laborers, for the proclamation of Jesus Christ's message.

Objectives

These represent priorities related to the fulfillment of our mission

✓ To empower believers to evangelize individually and collectively.

✓ To provide both full-time and volunteer ministry to serve believers through pastoring, teaching, counseling and leadership.

✓ To plant and maintain local congregations for the nurturing and growth of believers and to provide a collaborative presence as lights to the community.

✓ To maintain an administrative center for the organization and support of ministry, congregations and other collective evangelical efforts.

✓ To evangelize and teach through printed and electronic media.

✓ To offer Christ-centered education, including preparation and continuing education for the ministry.

✓ To provide venues for collective regional, national and international worship and evangelism.

✓ To provide Christ-centered education and recreational programs for youths.

Ministries

A collection of projects and programs we pursue to fulfill our objectives

In pursuit of the overall goal of all Christians (to proclaim the gospel of Jesus Christ) and in fulfillment of our mission as part of the Body of Christ, the Worldwide Church of God actively supports the following ministries:

Collective

✓ Local church congregations shepherded by full-time pastors.

✓ Worship services on the seventh day (Saturday) and annual festivals, the Church's Festival of Tabernacles being the major collective worship event of the year.

✓ Planting new congregations.

✓ Print and broadcast evangelism.

✓ Ambassador University.

✓ Ongoing education for both professional and lay ministers.

✓ Youth ministries, Sabbath-school programs and summer camps.

Individual

✓ Church and community-service ministries offered by members to the glory and honor of Jesus Christ.

✓ Performances of Christian music and drama.

✓ Coordinating and participating in small-group ministries, including home Bible studies, prayer meetings, Sabbath-school programs, youth and other group ministries.

Update

NEWS OF PEOPLE, PLACES AND EVENTS

John Halford named coordinator for United Kingdom

BOREHAMWOOD, England—Les and Marion McCullough, who have served in the British Office since 1990 and retired in August (see article, page 3), will be replaced by John and Pat Halford.

Mr. Halford is currently coordinating the Church's evangelism programs in East,

West and Central Africa.

Mr. Halford returned to his native England after 31 years serving in Australia, Asia and the United States. He will continue to coordinate the work in Africa from the British Office here.

President invites member to Pacific Rim Conference

KENT, Washington—Marcia Farver received a fax from the White House June 21 inviting her to join President Bill Clinton and Vice President Al Gore at the Pacific Rim Economic Conference in Portland, Oregon, June 27.

Mrs. Farver is a manager of a food program for Kid Center, a child-care center in Seattle, Washington.

The conference focused on what can be done to raise living standards and increase security for middle-class Americans.

Mrs. Farver was assigned to the "Education and Strains on the Working Family" panel, which discussed opportunities and challenges created by economic change in the region.

Also present on the panel were President Clinton, Vice

President Gore, the Secretary of Education, the president of Washington State University and the superintendent of schools for San Diego, California.

Mrs. Farver and her husband, Dean, attend the Federal Way, Washington, congregation. They have four children and three grandchildren.

Member's poem among best of 1995

AURORA, Illinois—Rozel I. Henn's poem "Are All the Children In?" was published in *Best Poems of 1995*, a treasury of today's poetry compiled by the National Library of Poetry.

The National Library of



Rozel Henn

Poetry seeks to discover and encourage poets by sponsoring contests open to the public and by publishing poems.

Mrs. Henn, who is 91, has been writing for 75 years.

She has five children, 17 grandchildren, 31 great-grandchildren and two great-great grandchildren. She attends the Chicago, Illinois, West church.

Festival Updates

Continued from page 2

costs for a family of four would be around 1,200 krona per week. One krona equals 14 U.S. cents, or US\$1=7.0489 krona. For a full information packet, call the British Festival Office at 011-44-181-953-1633.

St. Lucia reaches capacity

The Feast site in St. Lucia has reached capacity and cannot accept additional transfer requests.

Bring personal hymnals

The Festival Office asks that you bring your personal hymnal for use during Festival song services, whether you're attending your assigned site or transferring elsewhere, including non-English sites. Be sure your name and

address are in the front of your personal hymnal.

Festival emergencies

The Church does not keep track of where members can be located in case of emergencies during the Festival. So, please let your families know where you will be staying and include a telephone number where you may be reached in an emergency.

Charity golf in Chattanooga

A four-person scramble will take place at the Windstone Golf Club near Chattanooga Wednesday, Oct. 11, at 9 a.m. Form your own team or be assigned to one. Send name, USGA handicap (or recent best round for 18 holes), and \$40 to John Taylor, 225 Kincaid Rd., Cumberland Gap, Tennessee, 37724.

Youth 95 launches worldwide pen pal club

By Rick Shallenberger

Youth 95 is excited to announce a new program that will take care of a couple major challenges we've been facing.

International YOU members and other teenagers have lamented that Youth 95 is no longer free. Because of the relatively high costs in some overseas areas, readers cannot afford to buy a subscription.

The problem was further explained to us by John Halford, who coordinates the Church's work in East and West Africa, after he returned from Africa. He mentioned how popular Youth 95 is among the brethren. But, he pointed out, they cannot afford it. He asked us if there was something we could do.

The challenge was to find ways to either further reduce the cost of the magazine, or to find other ways to make the magazine available to our international readers.

While discussing this, we came up with a solution that will meet this challenge and a couple other major challenges we've faced.

For years, we've been overwhelmed with an incredible number of requests for pen pals. In fact, this is our No. 1 request. In the past, the potential increase in work load and administrative issues made it difficult to set

up a pen pal program. (Those same reasons make it impossible for *The Worldwide News* to have a pen pal program.)

As Youth 95 is now self-supporting, we reevaluated such a program and feel we can offer this to our readers.

The pen pal program also allows members to share our mission of reaching teens with a message of Christian values.

We have had an encouraging number of members ask what they can do to help Youth 95. After all, the magazine was developed for members and their children and that is still a primary focus. We want to foster a sense of ownership among them. This program provides a practical way for members to help.

Our program is simple. It begins with an announcement in the September-October issue of Youth 95. A reader in the United States or Canada will sponsor a reader in another country by buying a subscription for that person, and hopefully gain a friend in the process.

We let the reader choose the country and whether he or she prefers a male or female pen pal. We will then link the reader with someone of similar age who has requested a subscription. We'll send names, addresses and pen pal guidelines to both individuals.

This program enables a reader to share Youth 95 and have a pen pal in another country with common interests in Youth 95's shared

Christian values. We hope the program will help develop long-term friendships and build bridges of understanding between nations.

By communicating with friends from other countries, readers will understand that fellow readers all over the world face the same issues, have the same types of problems with friends, family and society, and are all struggling to be Christians.

Benefits to the program are numerous. The primary benefit is to make the magazine available to as many international readers as possible.

Another benefit is to show the international readers that they are not lost or forgotten, that we are aware of their needs and we will do what we can to help.

The program will also show our international brothers and sisters that we consider them just that—brothers and sisters, not just some other Christians halfway around the world.

We here at Youth 95 are excited about the potential of this program. Why not find a new friend by becoming part of this exciting program. Just fill out the coupon below and mail to Youth 95, Box 92464, Pasadena, California, 91109. Or call 1-800-625-5588.

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I WANT A NEW FRIEND!

Yes, I want to buy a new friend a subscription to Youth 95 for only \$14.75 U.S. and then get to write them as my pen pal.

Enclosed is my check/money-order for \$14.75 U.S., payable to Youth 95.

Charge my Visa/MasterCard (circle one). Card# _____

Cardholder's Name (as it appears on card) _____

Cardholder's Signature _____ Exp. Date _____

My Name _____ Age _____

Street Address _____

City _____ State/Prov. _____

Zip Code _____ Country _____ Pen Pal choice: M

I would like to write to someone from: (1st & 2nd choices) F

Europe Australia/Pacific Islands Africa

Asia Caribbean Latin America WNPP-895

Rick Shallenberger is editor of Youth 95 magazine.