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The Worldwide News



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Personal from...

JOSEPH W. TKACH

What are we supposed to do? Walk as Jesus walked.

Some members have asked, "Now that we are under the new covenant, what are we supposed to do?" They worry that being under the terms of the new covenant means there is no clear standard for Christian conduct. They wonder, "If being under the new covenant means the old covenant (whose core is the Ten Commandments) is obsolete, then how can we know how God expects us to live?"

This is an important question, and this is the perfect time of year, the spring festival season, to preach and teach about it. The spring festivals, when we understand their spiritual symbolism, rehearse two things: 1) what God has done for us, and 2) how God wants us to respond to him.

To say it another way, the New Testament Passover reminds us of Christ's love for us, and the unleavened bread festival that follows pictures our response to his love. After Christ has become our Passover through faith, we are to live continually in the sincerity and truth provided by the Holy Spirit.

To put it yet another way, after we have come to faith in Jesus Christ, we are made holy and given the Holy Spirit, and we are to lead holy lives in Christ. Our lives are set apart, or sanctified, for Christ's use, and we are to live for him, in his footsteps, in his humility and love and faith.

Christians are made holy by the sacrifice of Christ (Hebrews 10:10). Because of what Jesus has done for us, we are saints (which means sanctified people) in God's sight. We have been declared righteous through faith in Christ. Through him we have been declared holy and without sin. This is a gift of God to those who believe the good news of what Christ has done for them.

Those who are being made holy

To come to faith in Christ is the *beginning* of the new life in him, not the end of it. Faith in Christ is a living faith given vitality by the Holy Spirit, a faith that expresses itself in love (Galatians 5:6). Once we have been brought to Christ, we embark on the sanctified life.

At conversion, our new, regenerated life's work of love, service and devotion to our Lord and Master has just begun. Hebrews 10:14 refers to "those who are *being made holy*"—those who have, through faith, entered into this lifelong process of sanctification. The Holy Spirit leads us to live by faith (Galatians 3:11), that is, to conduct ourselves in a way that is consistent with faith in the One who has made us holy.

Our sanctification, as individuals and as the Body of Christ, is part of the work Christ is doing as our High Priest and Intercessor. We are called to a holy life (2 Timothy 1:9), a life that involves continuing the work of Jesus Christ in the way we live and in the message we preach.

The gospel has much to say about how we live. Christ has died for us, so we must live for him (2 Corinthians 5:15)—as servants of righteousness and true holiness. Christ has loved and served us, so we must love and serve others. That is a simple summary of the new covenant. God has declared what he has done and will do for us in Jesus Christ, and he has declared how we are to respond to him.

We bear the name of Christ. The Holy Spirit leads us to be good ambassadors of his name, to represent him well in our culture and time and situation. "Whoever claims to live in him must walk as Jesus did" (1 John 2:6). We are growing to be like him, our lives being refashioned as the Holy Spirit works in us. Living by faith in Christ, we grow closer to God in love and devotion. We grow in compassion, in forgiving, in service, in reliance on God, in love for others.

"If you love me, you will obey what I command," Jesus said (John 14:15). And he repeated this in the great commission—his disciples were to teach people "to obey everything I have commanded you" (Matthew 28:20). The Sermon on the Mount concludes with praise for

See Personal, page 5

Students teach Jesus' way to youths in Sri Lanka

By Thomas C. Hanson

Why does the Church spend money to send Ambassador students to teach English to 130 young Sri Lankans?

"That," says Dan Thompson, director of Worldwide Educational Insti-

tute (WEI) in Sri Lanka, "is a fair question."

"We do much more than teach English," Dan said. "We teach these young people a different way of life."

WEI is a vocational training school started by Ambassador Foundation in 1986 to teach business, accounting, computers and English to poor, rural Sri Lankan youths to help them find employment.



COMMUNITY SERVICE—Mohammed Burhan, a student at Worldwide Educational Institute staffed by Ambassador students, serves at a home for neglected and abused children. Mohammed is a Muslim, but most WEI students are Buddhists. [Photo by Amy Nelson]

Gospel preached in Sri Lanka

On the first day of school, in the opening assembly, Dan asks students: "Why am I here? Why have I come from across the ocean to spend four years of my life to teach you?"

He reads 1 John 3:16: "Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers." He tells the students that he and the WEI teachers are there to lay down their lives for the students.

He then reads verse 17: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?"

See Sri Lanka, page 8

Mr. Tkach gives Youth 95 the go-ahead

Youth 95 received 33,000 requests for paid subscriptions in the first month of promotions, and has plans in place to triple that number in the next few months. Considering these factors, Pastor General Joseph W. Tkach gave the go-ahead April 13 for the staff to send out bills to those who requested a paid subscription.

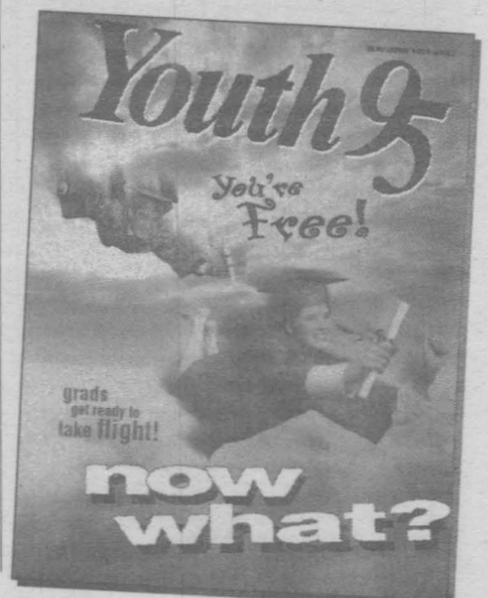
"As we receive payments from subscribers, we'll be able to relieve the Church of most of the expenses of producing, printing, mailing and promoting the magazine," said Mike Bennett, Youth 95 editor.

Bills should be mailed at the end of April. Church members can save the Church and Youth 95 time and money by sending subscription payments separately from money for the Church, and by making checks payable to Youth 95.

Magazine consultant Scott Ashley, a local church elder in the Denver, Colorado, North church, donated his time April 11 and 12 to help the staff refine their renewal and promotional

efforts. Ashley has worked with several large magazine publishers. "His expertise is extremely valuable, as is the expertise of all those who have helped on this project, including a

See Youth 95, page 8



WCG Travel to serve members year-round

By Norva Kelly and Steven Andrews

Dramatic changes have been made in the travel industry.

To cut costs major airlines placed a cap on commissions they pay travel agencies for issuing domestic tickets. With the loss of domestic commissions WCG Travel decided to waive the new ticket transaction fee, discontinue the 4 percent rebate on domestic tickets and expand to a year-round service.

Use WCG Travel and continue to save

You will continue to receive a 5 percent discount off the lowest published fares for Feast travel on Air

Norva Kelly works in the Travel Office, directed by Steven Andrews, Church treasurer.

Canada, Delta and United airlines.

You will continue to receive a 5 percent discount off the lowest published fare for SEP camp, basketball, volleyball and cheerleading camps and Ambassador University graduation travel on Delta and Northwest.

You will continue to provide a major financial advantage to the Church. In 1994 travel certificates earned by your patronage saved the Church \$145,290 on airline travel. Most were used for field ministers to attend conferences in Pasadena and regional areas.

The new domestic ticket transaction fee is waived for all members. Low fares are available on new regional carriers operating from many of your home cities

(some work well for the Feast). Bereavement and special consolidator airline ticket purchases are avail-



COMPLIMENTARY TICKETS—Don Payne (left), a Delta representative, presents complimentary airline tickets the Church earned using WCG Travel to Steven Andrews, Church treasurer (center), and Mark McCulley, Festival Administration manager. [Photo by Barry Stahl]

able. Computer enhancements enable us to search for car, hotel and travel package specials.

Book international travel through WCG Travel and continue to receive savings on air, car, rail, international drafts and tour packages. We can continue to offer airfare discounts because the commission structure for international ticketing is different than domestic.

We are working with the Festival Office on international Feast groups to Australia, Barbados, Greece, Jamaica and St. Lucia this year.

A new year-round membership travel program is available for Church members whether personal (including cruises and tours) or business.

We view the opportunity to serve you as a partnership to financially serve both you and the Church. We look forward to assisting you with your 1995 travel plans.

Festival Updates

Festival updates

MAESOT, THAILAND—Because of the unstable political situation and fighting in the region of Maesot, the site there unfortunately has been canceled.

Applications from members accepted to that site have been forwarded to their second choice site. Where no sec-

ond choice was indicated, the application was returned to the applicant.

HALIFAX, Nova Scotia—The Feast site in Halifax has reached capacity and is closed to further transfers.

PHILIPPINES—Cagayan de Oro and Malolos have been canceled for transfers. Baguio and Davao are still open for transfers.

Louisiana singles activity

MANDEVILLE, Louisiana—*Laissez Les Bon Temps Roulet!* Come pass a good time with us July 1 and 2 at Fountainebleau State Park on Lake Pontchartrain (only 30 to 40 minutes from New Orleans).

The weekend begins Friday evening with a get acquainted activity meal. On Saturday morning there will be an interactive Bible study and brunch, followed by afternoon Sabbath services and an evening dance.

On Sunday you can take your pick from a host of activities such as

swimming, volleyball, sailing, canoeing, touring the state park, or a side trip across Lake Pontchartrain to visit the historic French Quarter or The Aquarium of The Americas.

Cost for the weekend is \$25 for meals, activities and lodging in air-conditioned residences.

For further information contact Tony Prettyman 1-318-233-5282 or Scott Albarado 1-318-984-7226. To register send name, address and money to Tony Prettyman, 340 MLK Dr., Church Point, Louisiana, 70525 by June 1.

Letters to the Editor

Letters for this section should be addressed to "Letters to the Editor." The editor reserves the right to use letters so addressed in whole or in part, and to include your name and edit the letter for clarity or space. We welcome your comments.

Pray for America's healing

I am writing in regard to the March 21 *Worldwide News* article about the National Day of Prayer held on the first Thursday of each May.



NDP '95

Standing Strong, Preparing for Action!

I am glad to see many of our ministers in Pasadena will be attending the mayoral breakfast May 4. Others who want to participate need to contact a coordinator to find out the time and location of prayer activities in their area. The name and phone number of area coordinators can be obtained by writing to National Day of Prayer Task Force, Box 15616, Colorado Springs, Colorado, 80935-5616. Dr. James Dobson's wife, Shirley, is chairperson. I strongly urge my brothers and sisters to

set aside doctrinal and denominational differences and unite their voices and prayers together for the good of our country as we "Seek His Face" and ask a healing for America.

Jeanette Cristoforo
Sterling, Michigan

Employees in transition, God meets needs

This is a time of transition for many employees. As a couple who have made a similar transition two years ago, let us share some thoughts that may be helpful for others at this time.

My wife, Eva, and I had the privilege of working for the Church in Pasadena. In looking back, the 19 years we spent at headquarters were happy and productive. Our hearts were in the work of the Church. It was our life.

Then the time came for a change. We sought abundant counsel of ministers and others; we prayed and studied; we earnestly sought God's will for our lives; we wanted to be led by God. Then we needed to move forward in faith.

God answered our prayers. We could clearly see his intervention in our lives. Even though the transition was quite smooth, after almost two decades in Pasadena, the adjustment at times felt traumatic. However, looking back, we can see how God has been graciously with us from the day we left Pasadena.

God does indeed meet all our needs—physical, emotional, mental and spiritual. The years at headquarters were a special training. We can see that when we try to be faithful to God, he does richly bless—even in ways we may never expect.

For those who have given many years of dedicated service to the Church at headquarters and are in a time of transition, take heart. Initially, the transition may be difficult. However, God promises not to forget our labors of love. He will yet abundantly work in and through you.

My wife and I have come to see that our work as Christians, in some ways, is only just beginning. There is a bountiful harvest of opportunities awaiting you wherever you go.

Our lives are now more challenged and potentially productive than the years in Pasadena ever were. There is truly no limit what each of us, with Christ living in us, can do, if we keep faithful. If we continue trusting God, he will pave the way before us.

Alex and Eva Peck
Czech Republic

Be patient, see where changes lead us

Reading *The Worldwide News* issues Dec. 27 through Jan. 24, I cannot help but grieve with the pastor general and his appeals to the Church. It is evident that he feels greatly pained in heart and tormented in mind over unwarranted criticisms and defections in the Church.

The apostle Paul's letter to the Galatians was written hundreds of years ago and yet the import of his message is being realized in the Church now, being revealed and understood now. Whether we bring the subject under the banner of "pace of change" or "covenants" the issue boils down to the fact that the time, the circumstances and modus operandi are with God. It is God who has, through our Lord Jesus, opened the mind of Mr. Tkach, and our minds too, to understand the deeper meanings of faith in Christ.

Adherence to legalistic systems of worship have been with us for hundreds of years. Some of us need a "big brother" (the Law) looking over our shoulders. The absence of "big brother" unsettles us, we become less sure of ourselves and our beliefs.

Yet, legalism causes some members to police others. We all recognize the law and when we see others fall we condemn them and sit in judgment over them. But as our Lord and Savior Jesus Christ (through the Holy Spirit) works inside us, making us obedient, humble and patient there are no yardsticks by which we condemn others. In fact, Christ himself will see to it that we cease condemning others.

The first of God's armor is truth. According to German philosopher Schopenhauer, "Revealed truth is first ridiculed, later resisted but eventually becomes self-evident." My advice to members contemplating quitting the Church is to cultivate patience, endurance and perseverance and see where the truths of these changes lead us.

Kingsley B. Chawinga
Katumbi, Malawi

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Why these changes in our church?

Events in the last few years show we have a lot more in common with the church of the apostles than we might imagine.

By Paul Kroll

As we all know, the Worldwide Church of God has made a number of changes in its faith and beliefs over the last few years. But several months ago we announced that the Church had come to an entirely different perspective regarding such practices as the annual festivals, the Sabbath, tithing and unclean meats.

Formerly, we taught that each of these practices were commanded for Christians. But we have begun to see that we as individuals or a Church are certainly free to observe these practices to the degree that we desire, but they are not scripturally required for Christians. We concluded this because of our growing understanding that we are under the new covenant saving grace of Jesus Christ.

Theological trauma

As we saw ourselves more and more in terms of the new covenant, it became clear that changes in our religious practices were in order. This has set off a reaction that some have described as a theological nuclear bomb blast.

Some feel as if their religious worldview has been shattered. To others it seems as though our self-identity as an exclusive and unique people of God has been called into question.

There's no denying that such practices as tithing and the festivals defined us as being different from all others who called themselves Christian. They made us unique, and kept outsiders out and insiders in.

Of course, officially we understood that our religious customs did not "save us." However, our practices said otherwise. We formerly believed we needed to do such things as fast on Atonement, delevan our homes in the spring and religiously avoid unclean meats in order to not only become, but to remain, true Christians.

Since being confronted with the implications of the new covenant, we have had to take a fresh look at ourselves and our relationship with God. We've come to see the need to read and study both the Old and New Testaments in a different way—through the lens and filter of the new life we have in Christ. In the process, we've had to come to terms with the fact that some of our cherished beliefs were wrong.

One understandable reaction has been: How could we have been so wrong when we thought we were so right? After all, we had proved these things to ourselves. We knew, and to quote one favorite dogmatic pronouncement—"we knew that we knew"—that our practices reflected the will of God for our lives.

Church in crisis

Of course, we are not the only Christians who have been in such a perplexing situation. As it turns out, some of the same changes we've made; some of the same attitudes we've had toward Old Testament practices; some of the same concerns

we've had about our self-identity—were experienced by the earliest apostolic church.

The fact is, we are fighting the same general theological war as the apostolic church itself fought. We held until recent months—as a church—astonishingly similar attitudes toward the Old Testament practices that the first Christian Jews held.

Our approach on how Christians should worship God was quite similar to theirs in many particulars. The same struggle we have experienced with our self-definition and self-understanding as "God's chosen people" was the same struggle the earliest church underwent. And the changes we have made in our religious practices and attitudes were some of the same changes that the apostolic church had to make.

Classical Judaism

In order to understand how the Jewish believers of the first century church viewed the religious practices mentioned earlier we need to see how Jews in general worshiped God.

This is important because the first Jewish Christians imported their former attitudes, beliefs and practices into the church. Thus, the church soon found itself held captive to what are called "boundary marker" Jewish observances.

On this theme, the conclusions of James D.G. Dunn, a professor of divinity in the theology department of the University of Durham, England, are most helpful. Those interested in the details of this subject will find them thoroughly covered in his book *Jesus, Paul and the Law*. It is available in paperback.

Dunn describes Jewish observances such as unclean meats, the Sabbath, tithing and circumcision as "badges of covenant membership" and "identity markers." He says the Jews used these practices in "defining the boundaries of the covenant people" (pages 192-193). For Jews, they were the "minimal observances without which one could hardly claim to be a good Jew, loyal to the covenant given by God's grace to Israel" (page 193).

Of course, circumcision, tithing, Sabbath and festival observance, laws regarding foods and some purification rites were found in the Jews' Holy Scriptures. They were required observances and were not laws or practices added by rabbis. The law of Moses itself had been given to the Israelites as God's special covenant with the people—to express his favor and to distinguish them from the surrounding pagan nations.

The fact that these practices were mandated in the Scriptures was reason enough for devout Jews to zealously keep them. But these religious practices assumed an importance in helping the Jews to identify themselves—to define their national existence in terms of being "the people of the covenant." Of course, they were the people of the old covenant.

The Maccabees

One of the most defining moments of the Jewish nation was the Maccabean revolt against the Seleucid king Antiochus IV. The name *Maccabees* derives from a man named Mattathias and his five sons, John, Simon, Judas (called Maccabaeus), Eleazar and Jonathan, who rebelled against the ruling Syrian king.

In the late 160s B.C., Antiochus IV attempted a vigorous hellenization program. Part of his purpose was to exterminate the Jewish religion—

that is, Judaism—from Palestine.

The Jewish historical book 1 Maccabees tells us that Jews were ordered to offer up unclean sacrifices on idolatrous altars and to eat swine's flesh. Every village was to offer sacrifice to the heathen gods under the eye of imperial representatives.

Every scroll of the law that was found was torn up and burned. Anyone discovered in possession of a Book of the Covenant or conforming to the law was to be killed. To discourage the practice of circumcision, babies who were circumcised, their parents and those performing circumcision were to be hanged.

The climax of this horror for Jews came Dec. 16, 167 B.C. The altar of Zeus was erected on the altar of burnt offering in the temple, and swine's flesh was offered on it.

Meanwhile, in the village of Mod-ein (17 miles or 27 kilometers northwest of Jerusalem) an elderly priest named Mattathias defied the command to offer sacrifice on a heathen altar. Mattathias killed another Jew who was about to comply with the

We are fighting the same general theological war as the apostolic church itself fought. We held until recent months—as a church—astonishingly similar attitudes toward the Old Testament practices that the first Christian Jews held.

order, along with the governmental representative.

Mattathias, his five sons and many other Jews then fled to the mountains. This marked the beginning of the Maccabean revolt that eventually resulted in the Syrians agreeing to peace.

Then, exactly three years after the temple had been defiled by the Syrians, Judas Maccabaeus marched with great rejoicing to Jerusalem. He solemnly cleansed the temple and restored the worship of God—an event that is even today commemorated by the Feast of Hanukkah, or Dedication.

The Jewish psyche was greatly affected by the deeds of the Maccabees, who had saved the Jewish people and their religion. Says Dunn: "The Maccabean martyrs were remembered precisely as those who 'stood firm and were resolved in their hearts not to eat unclean food' and who 'chose to die rather than to be defiled by food or to profane the holy covenant' (1 Maccabees 1.62-3)" (page 193).

Jewish practices

From the time of the Maccabees, such external religious practices and customs increased in their importance. They became identifying signs and markers of a Jew's obedience to the covenant.

Dunn summarizes how important it became for Jews to wear badges of covenant loyalty, such as adherence to old covenant food laws. It was a way for the Jews to maintain their identity as his chosen people:

"It is evident that these concerns shaped so clearly by the Maccabean

national crisis continued to be a dominant factor in the following period. All the literature from then on through the next two centuries bears testimony to a concern to assert, define, and defend the boundaries of the covenant.... In this period, circumcision and food laws, together with other specific commandments like the Sabbath and festivals, remained the clearest identity- and boundary-markers of Judaism as a whole, as indicated by evidence both within and without the corpus of Jewish writings" (pages 243-244).

By the time of Jesus' birth, religious practices such as circumcision, tithing, the laws of unclean meats, purity rituals, festivals and Sabbath-keeping became entrenched religious identity markers. Through these, Jews could affirm themselves as people of the covenant.

Says Dunn: "For the typical Jew of the first century A.D., particularly the Palestinian Jew, it would be virtually impossible to conceive of participation in God's covenant, and so in God's covenant righteousness, apart from these observances, these works of the law" (page 193).

Thus, these various practices contained in the law of Moses identified the Jews as the people of the covenant and marked them off as distinct from others. Circumcision, in particular, was a badge or mark of Jewish identity and covenant membership. (This practice came into being hundreds of years before Moses' law was given. See Genesis 17:9-14.) It and other observances served as a wall of separation between Jews and people of other nations.

The Jews had concluded—rightly so for them—that to be in the covenant, to be a people of God one had to do these "works" of the law. These practices identified Israel as God's people—and functioned as a supervisor or disciplinarian to keep the nation from idolatry.

Converted Jews

Now that we understand something of the beliefs and practices of first century devout Jews, let us see what happened when the apostolic church began. In its first decades, multitudes of Jews with old covenant values became converted and entered a new covenant church. The clash of cultures had begun.

The church that began in the early A.D. 30s, after Jesus' crucifixion and resurrection, was almost exclusively composed of devout Jews or gentile proselytes who had thoroughly adopted Jewish attitudes and practices. All historical sources, including the Bible, indicate that the vast majority of these Jewish Christians continued to practice the boundary marker observances mentioned above.

These Jewish Christians circumcised their children as a sign that they were God's covenant people—and insisted even gentile converts should be circumcised (Acts 15:1, 5). Opportunities to pray and worship at the Jerusalem temple were highly esteemed because it was believed this was the place of God's presence (Acts 2:46; 5:12). Some continued to take Nazirite vows in which, among other things, they allowed their hair to grow long as a sign of their submission to God (Acts 21:20-24).

The Jewish converts would have kept the festivals and Sabbath as well. They would have also obeyed the laws forbidding unclean meats.

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Boundary markers of our faith

Continued from page 3

Peter said of himself as a Jew, "I have never eaten anything impure or unclean" (Acts 10:14).

These Jewish Christians "knew and knew that they knew" that God required that not only they, but all other converts, keep the same old covenant boundary marker practices of Judaism. No apparent conflicts arose so long as the church was exclusively made up of such devout Jewish Christians who continued to keep old covenant practices.

During the early years of the church there was not much discernible difference between devout Jews practicing Judaism and devout Christian Jews. The main difference, of course, was that the latter had professed faith in Christ. However, in their minds there was no conflict between the cherished old covenant signs of identity and their Christian faith.

Culture war

But soon God began directly calling gentiles into the church who had been pagans, and who had no regard for Jewish religious customs. These gentiles had once been involved in revolting and unthinkable practices so far as Jews and Jewish Christians were concerned.

Some Jewish Christians insisted that if gentiles were to be allowed into the fellowship of the church they would have to begin following Judaistic practices and customs. In fact, they insisted that gentiles could not be saved without following such practices as circumcision (Acts 15:1).

Of course, the Jewish Christians understood—at least technically—that keeping the Sabbath or avoiding pork would not save them. They knew that God saves his people by grace. What they did not understand is that sinful human beings are saved by grace alone.

The Jewish Christians insisted that the keeping of the old covenant practices would demonstrate the gentiles' faithfulness to God and covenant. It would be a good test, a sign of repentance. But what these teachers were really insisting was that gentiles had to first become practicing Jews before they could become "true" Christians.

This created a sharp "interdenominational" dispute between the two groups of Christians. This battle over old covenant practices threatened to split the church across cultural lines, pitting observant Jew against non-observant gentile. The church called a special council to deal with these matters (Acts 15).

We know from Acts that the conflict over one of these religious practices—circumcision—was particularly severe. The Jewish teachers insisted that unless the gentiles practiced circumcision they could not be saved. They wanted the gentiles to prove their fidelity to God by undergoing this ritual.

But some of the Jewish believers demanded more of the gentiles than just circumcision. They said, "The gentiles must be circumcised and required to obey the law of Moses" (Acts 15:5). They wanted the gentile believers to keep all the boundary marker practices that had defined Jews as people of the (old) covenant. This old covenant package would have had to include such practices as the food laws, tithing, the Sabbath, ritual purification

washings, festival observance and so on.

Landmark decision

But the council concluded that the gentiles should practice only four things: abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood (Acts 15:20).

One of these, sexual immorality, was governed by moral-spiritual laws, and the gentile converts (along with the Jews) would have been instructed to be sexually pure anyway. Another of the prohibitions, regarding food polluted by idols, was later rescinded by Paul for his churches (1 Corinthians 8:4-8). In effect, the church's decision meant gentile Christians did not have to keep Jewish Old Testament "boundary marker" religious practices.

Just as the decisions we have made in our church regarding old covenant

Someone then will say, Are you claiming the law is done away? By now the answer should be clear. No, the law is not done away, if we mean the great spiritual and moral principles that it contains. The answer is yes, if we mean the 'works of the law'—those practices that became boundary marker observances of the old covenant.

practices, the Jerusalem council's decision was the equivalent of a theological nuclear bomb blast. The religious worldview of some Jewish Christians was shattered. They might have easily asked the question: "Where is God in all of this?" Many Jewish Christians now became dissidents, continuing to promulgate teachings the church had rejected. Some of Paul's epistles deal with the controversy these teachers stirred up in an attempt to persuade church members to follow them.

Problem at Antioch

Another battle in the war over boundary-marker observances occurred in the church in Antioch, and in the province of Galatia. This is described in the book of Galatians.

Certain teachers of the church—Paul calls them "false brothers" (2:4)—had come to Antioch and convinced all the Jewish believers including Peter and Barnabas to separate themselves from table fellowship with the gentiles.

Apparently, the Antioch church had a custom that all baptized members—Jews and Gentiles—share a common meal. But the Jewish teachers said the gentiles were disregarding certain food laws and this made them unclean.

Perhaps they were failing to observe the old covenant laws on clean and unclean foods. They may have been eating meat from animals slaughtered in a way that was not acceptable to Jews. We don't know exactly what the problem was, but it revolved in some way around table

fellowship and food laws.

Whatever these Jewish teachers said, Peter and the rest of the Jews in the Antioch church withdrew from table fellowship with gentiles. Presumably, they felt obligated to demonstrate their continuing loyalty to the old covenant boundary markers. Apparently, they felt the need to continue being devout Jews even though they had come to believe in Jesus as their Lord and Savior.

Works of the law

The issue at Antioch was whether one is justified by faith alone or whether one had to practice "works of the law." The Greek phrase is *ergon nomou*, which the New International Version translates "observe the law" (Galatians 2:15, 16; 3:2, 5, 10). The Jews insisted Christians must continue to do these "works of the law" as badges of new covenant status.

What is interesting about these "badges" is that they are examples of Old Testament religious practices such as Sabbath-keeping or tithing. The great moral laws Jesus emphasized, such as "thou shalt not steal" or "thou shalt not murder" were not at issue, as both Christian Jews and gentiles would have agreed that they must be kept.

It's important we understand that the "works of the law" were neither so narrow as to be limited to the rituals alone, nor were so broad as to include the entire law with its timeless moral imperatives.

We should also understand that the Jews were probably not arguing that the doing of these "works"—the old covenant laws—saved them. Dunn says: "Works of the law" are nowhere understood here [in Galatians] ... as works which earn God's favour, as merit-amassing observances. They are rather seen as badges: they are simply what membership of the covenant people involves, what mark out the Jews as God's people; given by God for precisely that reason, they serve to demonstrate covenant status. They are the proper response to God's covenant grace, the minimal commitment for members of God's people" (page 194).

The crises in the church were precipitated over these works or observances of the law that Jews used as the boundary markers of their faith. These were circumcision in Jerusalem and food laws in Antioch. But the "works of the law" included other observances, such as tithing, the Sabbath, the festivals and purification rituals that marked a Jew as a Jew. Remember, that the real issue in Jerusalem was over the entire law of Moses (Acts 15:5).

The phrase "works of the law" used in Galatians was a shorthand way of referring to these practices. They described what a devout Jew did, even if he was a Christian Jew—and what Christian Jews thought Christian gentiles should observe. (In fact, these observances would not have been necessary even for Christian Jews.)

Just because a gentile became a Christian, devout Jewish believers would have argued, does not lessen his responsibility to perform these "works of the law" observances. Let him prove his new covenant faith, they would have insisted.

By faith alone

Paul, however, argued in Galatians that Christians are not justified—made right with God—through any

"works of law." They are justified through faith alone.

Paul wrote: "We who are Jews by birth ... know that a man is not justified by observing the law [Greek, "works of the law"], but by faith in Jesus Christ" (Galatians 2:15-16).

One might agree that the "works of the law" don't justify us before God. But aren't they necessary to "prove" our faith and identify us as people of the covenant? This is the way the Jews, of course, must have argued. By engaging in these "works" they maintained their status as covenant people.

But Paul said that if one argued that "works" (boundary marker practices) were necessary in any way, then one was veering off from the true Christian faith into dangerous territory (1:6-7). "Are you so foolish?" Paul said to the Galatians. "After beginning with the Spirit, are you now trying to attain your goal by human effort?" (Galatians 3:3).

God had given his Spirit to believers apart from the recipients practicing any of these boundary marker observances. The grace of God was now to be experienced without engaging in any such practices of the law as not eating unclean meats or keeping the weekly Sabbath. These were not requirements for salvation in any way.

Paul insisted that to claim that God's grace depends in any way on such practices denies that it depends on faith in Christ. While believers may participate in old covenant practices—"works of the law"—such as the Sabbath, they cannot in any way insist that Christians must keep them.

Laws of the Spirit

Someone then will say, Are you claiming the law is done away? By now the answer should be clear. No, the law is not done away, if we mean the great spiritual and moral principles that it contains. The answer is yes, if we mean the "works of the law"—those practices that became boundary marker observances of the old covenant.

Paul makes the difference quite clear. He summarizes his position that the "works of the law" are unnecessary by saying: "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1).

But then he turns around and says the "good-works laws" must still be followed by Christians. These explain how faith will work out in practice—and there is nothing ethereal about these principles.

"You, my brothers, were called to be free," he says. "But do not use your freedom to indulge the sinful nature" (5:13). Then Paul explains exactly which "laws" are in force.

They include the law of love toward neighbor, the fruits of the Spirit and "thou shalt nots" against the acts of the sinful nature (5:14-23). He summarized by saying, "Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires" (5:24).

Dunn says: "Paul clearly shows that he sees the law as still having a function.... But it has markers different from the ancestral customs of the Jews—love and Spirit, not circumcision" (page 247).

What the Christian has to do, said Paul, is to distinguish the difference between what we might call the moral-spiritual aspects of God's law

See Christ, page 5

Christ supersedes old covenant practices

Continued from page 4

(such as "thou shalt not kill") and religious practices such as tithing or the Sabbath.

What Christians need always remember is that Christ has freed them from having to keep old covenant religious practices. Those who worship God do so in spirit and in truth, not through strict religious observances.

Connection to us

We can see the startling parallels between the Worldwide Church of God as it was and the Jewish Christians of the first century. We had the same general boundary markers of faith as they had. We were, in effect, a Jewish Christian church!

It's ironic that generally the same "works of the law"—tithing, festival observance, the Sabbath, avoiding

unclean meats and so on—that distinguished Jewish Christians of the first century also defined the Worldwide Church of God.

Circumcision would have been a notable exception—and only because it was so explicitly denounced in the New Testament. But even then, our historical tradition has been to encourage circumcision as a healthy practice. And if it was done, we encouraged it to be done on the eighth day ... even if that day was a Sabbath.

But we've had to recently learn something about religious practices—as did the original Jewish believers in the first century. We have had to see that whether one eats a ham sandwich, whether one works on the Sabbath, or whether one eats leavened bread during the days of unleavened bread are not moral-spiritual considerations.

These are practices that identified

a certain people at a certain time in history. They marked Israelites who were under the old covenant.

As Jews, if they were faithful to that covenant, they should have done those things. That's why Jesus told the Pharisees, a group that sat in "Moses' seat" (Matthew 23:1) as old covenant spiritual leaders, to continue tithing. He also criticized them for neglecting "the more important matters of the law—justice, mercy and faithfulness" (verse 23).

But we as Christians of the new covenant have different identifying "markers" than the Jews. They are these more important matters of the law to which Christ referred.

Jesus told his disciples that their love for each other would mark them as disciples of the new covenant (John 13:34-35). Paul in Galatians said the fruits or "marks" of the Spirit would also identify Christians.

Paul said those who are led by—who have—the Holy Spirit are the children of God (Romans 8:14). To be without the Spirit of Christ, is not to belong to him (verse 9). The specific characteristics or "works" of the Holy Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Above all, Christians have the mark of Jesus Christ. They profess faith in him—put their faith in him—and witness to his faith in their lives (Galatians 2:20). Therefore, we can become God's people through faith alone.

We do not have to take on the boundary markers of Jewishness—which the Worldwide Church of God erroneously once believed. Based on Paul's argument in Galatians we do not have to first become Jews to become Christians, nor do we have to become Jews to remain Christians.

Personal: What is the life-style of the kingdom?

Continued from page 1

"everyone who hears these words of mine and puts them into practice" (Matthew 7:24).

Life-style of the kingdom

Jesus has much to say about the way we should live. We might call it the life-style of the kingdom of God, or we might call it discipleship. I like to call it the Christlike life. Last year, I enumerated some of the goals for the Church, and a major goal is that we become more Christlike. We want to follow Jesus' example. So we need to study what he did and what he said. We need to notice what he emphasized and what his apostles were inspired to emphasize after his death and resurrection.

In the Sermon on the Mount, for example, Jesus emphasized humility, faith, mercy and peace, and he spoke about suffering for righteousness' sake. He taught good deeds, reconciliation, sexual faithfulness, honesty, forgiveness and love for one's enemies. He taught charity, prayer, fasting and generosity. He told us not to condemn others. In summary, he taught that God calls us to an unselfish way of life, a life dedicated to serving others for his name's sake.

Jesus embodied what he preached. He was perfect. And he was a suffering Servant, as Isaiah had foretold, who came to do the will of his Father who sent him. He came to serve rather than be served. He was persecuted for being who he was, and he willingly gave his life for our salvation. Jesus, as God in the flesh, had faith in his Father, who was with him and caring for him. Jesus calls us to have faith, too—faith in him that expresses itself in living for him.

When we, for the sake of Christ, make sacrifices in this life, we trust God, who clothes the lilies and feeds the birds, to also care for us, both now and in his kingdom. Even though we may be persecuted, we have faith in God's love for us.

When we have needs, we can ask God to help us, and we are assured that he hears us. Even fallible human fathers take care of their children, so we can be assured that we are safe in God's care (Matthew 7:9-11). "How much more will your Father in heaven give good gifts to those who ask him!" (verse 11).

"So," Jesus says, as the appropriate response to God's love for us, we should always "do to others what you would have them do to you, for this sums up the Law and the Prophets" (verse 12). Because of what God does for us, we therefore ought to love others as ourselves.

That summarizes the ethical message of the entire Old Testament, said Jesus. He did not come to abolish the Law and Prophets, but to embody and fulfill them, and this is how he summarized them. His focus was not on worship ceremonies and regulations, but on practical, interpersonal relationships—the business of living.

God has promised that if we have faith in Jesus Christ, our sacrifices are not in vain. We know that our reward is reserved in heaven for us. He who raised Jesus from the dead will also raise us. Because we have been given promises from God himself, we can be completely confident. Therefore, when we have faith in Christ, we have the courage to make sacrifices to serve those around us.

We have boldness in Christ to do good, without concern for whether we will be paid back, because we know that in Christ we will reap many times more than this life can ever give. We have the power to love even our enemies, blessing those who persecute us, knowing that our reward in heaven is greater than we can imagine.

Faith in Christ gives us both the security and the zeal we need to live for God and to make sacrifices for others. Paul wrote, "The only thing that counts is faith expressing itself through love" (Galatians 5:6).

Unselfish service in love, based squarely on faith in Christ, is the practical, ethical result of the new covenant—the covenant in which the law of God is written in our hearts. God has revealed himself in Jesus Christ, and he saves us and calls us to be like Christ.

Because God has loved us, so he commands us to love one another (1 John 4:11). Because he has saved us, he calls us to serve him, and we do it by serving one another, laying down our lives for one another (1 John 3:16). We are to love one another just as Jesus loved us (John 15:12).

God loved us not because we were good, but despite the fact that we were *not* good. In fact, we were *enemies*, and have now been reconciled

to God through the sacrifice of Christ. Therefore, just as God gives blessings to the wicked as well as to the good, so also we ought to love even our enemies (Luke 6:31-36), praying for them, setting an example that might help them praise God on the day of salvation (1 Peter 2:12).

When we really believe that Christ died for us and was raised to glory, when we begin to understand how profound his love for us is, then we also allow him to transform us. "Anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Matthew 10:38-39).

This lesson is illustrated by the parable of the good Samaritan. "Go and do likewise," Jesus concluded (Luke 10:37). That is the way that we love our neighbors as ourselves. That is the way that we do good to all, especially to those in the household of faith (Galatians 6:10).

The parable of the sheep and goats also illustrates service—the sheep are those who served others without thought of reward. They didn't even know that the people they served were Christ's brethren. Christ showed an interest in the needy, and so ought we, if we recognize how generous God has been to us in our spiritual poverty. The new covenant tells us to go and do likewise.

Church's twofold commission

The New Testament Passover and the unleavened bread festival also illustrate the commission of the Church. Our message, our mission, has two parts: 1) preaching the gospel and 2) teaching the disciples. The gospel brings people to the point of conversion, and the discipling process nurtures them after that.

The gospel tells them that Christ died for them, and discipleship tells them how to live for Christ. The gospel invites them into the kingdom, and discipleship sends them back out to be ambassadors of that kingdom. Our spring festivals picture these fundamental truths.

This is what we have been called for, brethren—to preach the gospel, to baptize those who believe and to teach them to live a Christlike life. The gospel assures us that our sacrifices are not in vain. The practical results in our lives are a testimony to others of our faith in God's love.

In our homes, on our jobs, in our congregations, our lives in Christ should have the good works that eventually lead people to praise our Father in heaven (Matthew 5:16). It is all motivated by the love of God. It is the response in our lives to God's love for us as demonstrated most supremely in Jesus Christ—and faith, which assures us that our sacrifices are not in vain. This is the Christlike way.

A major way in which we serve others is in forgiving them (Matthew 6:14-15). Forgiveness, like love, is a fundamental part of being Christlike. A person who cannot forgive simply has not experienced the forgiveness of God.

They have not understood how vile they were to him and have not understood what a huge price was paid so that we could be forgiven without any merit of our own whatsoever. A person who is deeply grateful for salvation does not hold grudges regarding the things of this temporary life.

Love, generosity and forgiveness are all associated with humility, another Christlike trait that we need. "Do not think of yourself more highly than you ought" (Romans 12:3). Paul then explains that each person has different gifts, and we are put into the Body of Christ to help one another according to our respective abilities.

We are called to serve, not to lord it over others or think of ourselves as better or more righteous than others. We are to help, not to judge. "Love must be sincere," Paul writes (verse 9). "Honor one another above yourselves" (verse 10).

Paul described humility in more detail in Philippians 2, connecting it explicitly with imitating Christ's example: "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus" (verses 3-5).

And Paul describes the humility of Jesus, who consented to death on a cross to serve the interests of others. God has now exalted him, and he will exalt us as well. We take comfort in that.

Christ suffered, and this is another way in which we follow his example. "It is commendable if a man bears

See Personal, page 8



ETHEL HACKMAN

HACKMAN, Ethel I., 89, of Colorado Springs, Colorado, died March 8. She is survived by two sons, Royce Tipton and Thomas; three brothers, Ernest, Lee Allen and Lewis Jameson; two sisters, Nettie Cater and Lillie Love; 11 grandchildren; 10 great-grandchildren; and a great-great-grandchild. She was preceded in death by a son, Van Tipton.



JENNIE PERRONE

PERRONE, Jennie, 83, of Lindenhurst, New York, died Jan. 27 of liver

cancer. She is survived by her husband, Joseph; two daughters, Josephine Compareth and Rosa Columba; two sons-in-law, Vincent Compareth and Vito Columba; a son, Vito; a daughter-in-law, Janet; eight grandchildren; and two great-grandchildren, Steven and Raya.

WOOD, Nola, 85, of Oklahoma City, Oklahoma, died Feb. 14.

BILMER, Ethel, 84, of Cornwall, Ontario, died March 7. She is survived by two sons, one daughter, six grandchildren and two sisters. She was preceded in death by her husband, Leonard.

BAUMAN, Bobbie, 78, of Louisville, Kentucky, died March 8 of a stroke. She is survived by her husband, Earl, three nieces and one nephew.



SAMUEL BLEVINS

BLEVINS, Samuel Q., 75, of San Diego, California, died Jan. 21 of multiple heart problems. He is survived by his wife, Dolores; two step-

daughters; one stepson; one son; one daughter; 12 grandchildren; one great-grandson; two sisters; and one stepbrother.

HAWKINS, Graham Samuel Ward, 75, of Coulsdon, England, died Oct. 31 after a long illness. He is survived by his wife, Hannah.

KRAMER, Mary Evelyn, 74, of Lawrence, Kansas, died March 2. She is survived by two sons, Bernard and Clifford; two daughters, Jean and Becky; 12 grandchildren; and 14 great-grandchildren.



WANDA MOODY

MOODY, Wanda, 68, of Oklahoma City, Oklahoma, died Feb. 10. She is survived by her husband, Edward; two daughters, Phyllis Thomason and Sharon Owens; two grandchildren, Lisa and Richard Thomason; and a great-granddaughter, Taylor Thomason.

RUSSELL, Michelle Ray, 71, of Ada, Oklahoma, died Feb. 1. She was preceded in death by a son, Gary

Lynn. She is survived by her husband, Don; three daughters, Rose Sarrett, Charlene Robins and Gail Vaughn; two sons, Remus Lee and Cecil DeWayne; six sisters, Ruth Martin, Rachel Frazier, Ann Trivitt, Bonnie Mayfield, Mary Reeder and Betty Fox; five brothers, Jim, Leonard, Bob, Doyle and Holly Trimm; 14 grandchildren; 12 great-grandchildren; and one great-great-grandchild. Mrs. Russell was a deaconess in the Ada church.

GRESIUK, Nancy, 71, of Vegreville, Alberta, died Jan. 17 of cancer. She is survived by her husband, Steve; a son, John; three daughters, Marion, Olga and Roseanne; 10 grandchildren; and six great-grandchildren.



BARBARA GILLIAM

GILLIAM, Barbara, 55, of Cumberland, Kentucky, died Feb. 13 of cancer. She is survived by her children, Barbara Johnson, Dana Pridgeon, David, Michael, Phillip, Christopher and Darrell Hartsock; two brothers, David and Ricky Gilliam; and four

sisters, Norma Hall, Tina Simpson, Janice Cantrell and Sandra Metcalf; and 13 grandchildren.



GREGORY MILTON

MILTON, Gregory Reid, 41, of Moncton, New Brunswick, died Dec. 19 in an automobile accident. He is survived by his wife, Martha, two sons, two stepsons, two stepdaughters, his parents, three brothers, three sisters and several nieces and nephews.



MICHAEL CARMODY

CARMODY, K. Michael, 34, of Wer-

ribee, Australia, committed suicide Oct. 10. He is survived by his son, Joshua; his mother, Betty; three brothers, Trevor, Wayne and Maurice; and a sister, Carol.

WELLHAUSEN, Edward Louis, 81, of Lawrence, Kansas, died Feb. 28.

VAUGHN, Alice, 69, of Griffin, Georgia, died March 10. She is survived by three children, Martin, Martha McCall and Ima; an uncle, George Norman; five grandchildren; two nephews, Eddie and Dennis Cook; and one niece, Norma Huff.



JOHN PITTMAN

PITTMAN, John, 13, of Mequon, Wisconsin, died March 12. The cause of death has not yet been determined. He is survived by his parents, John Sr. and Dorothy; three sisters, Maggie, Lisa and Angela; a brother, Roy; two grandmothers; and numerous aunts, uncles and cousins.



Dateline: Ambassador

AN UPDATE OF AMBASSADOR UNIVERSITY

Student leaders announced

Joseph W. Tkach, chairman of the board of regents, announced student leaders for the 1995-96 academic year in an assembly April 5.

The student body positions announced are: president, **Brad Marshall**, Brisbane, Australia; vice president, **Mark Friesen**, Saskatoon, Saskatchewan; secretary, **Shoshana Paige**, Gladewater, Texas; treasurer, **Karen Bhagan**, Port of Spain, Trinidad; sergeant at arms, **Carl Patillo**, Little Rock, Arkansas; overall Ambassador Men's Club coordinator, **Steve Hunter**, Winnipeg, Manitoba; and Overall Ambassador Women's Club Coordinator, **Trish Kaleho**, Big Sandy.

Class officers: senior class president, **David Obenchain**, Radford, Virginia; senior class vice president, **Abraham Lorenzo**, Antipolo Rizal, Philippines; junior class president, **Henry Overton**, Hammond, Louisiana; junior class vice president, **Kwan Borden**, Dartmouth, Nova Scotia; sophomore class president, **Barrett Brown**, Abbotsford, British Columbia; and sophomore class vice president, **Ismael Beloso**, Kissimmee, Florida.

In addition to resident assistants, resident assistant coordinators and club presidents, other leadership positions announced at AU include: *Envoy* editor, **Alison Cramer**, Janesville, Wisconsin; *Portfolio* editor, **Jonathan Stepp**, Hendersonville, North Carolina; student

center coordinator, **Brendt Lukinuik**, Lethbridge, Alberta; married students representative, **Andrew Weston**, London, England; Outreach director, **David Karlson**, Niederkassel, Germany; international students representative, **Sandra White**, Pretoria, South Africa.

Students selected to serve on projects in Jordan

The names of five AU students selected for the Jordan project were announced in assembly April 6.

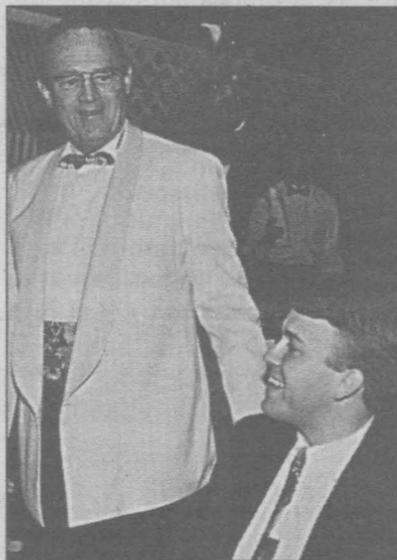
According to **Joseph Locke**, vice president of Ambassador Foundation International, the five positions are being funded by Jordanian sources because of the excellent example of past Ambassador students.

The students selected are **Tony Antonacci**, San Antonio, Texas; **Heather Kerr**, Tallula, Illinois; **Stephanie Warren**, Las Cruces, New Mexico; **Michael Guibord**, Southfield, Michigan; and **Kevin Weeden**, Wilmington, North Carolina.

Queen Sirikit of Thailand has offered funding for two AU students to teach at the Chitralada Palace School in Bangkok. The students selected are **Dan Fraser**, Calgary, Alberta, and **Ted Rollins**, Fairview, North Carolina.

Senior dinner

April in Paris was the theme of this year's senior dinner April 4, played host to by **Joseph W. Tkach**, chair-



PARISIAN PARK—Mr. Tkach talks with Dustin Register at Ambassador University's senior dinner April 4. [Photo by Mike Bedford]

man of the board of regents.

Three hundred twenty-nine guests took part in a reception in the Field House auditorium, which was transformed into a French park setting complete with a scale model of the Eiffel Tower. A six-course meal was served in a Parisian sidewalk cafe setting and was followed by a toast to the seniors given by Mr. Tkach. The evening ended with musical entertainment on a stage flanked by a 12-foot model of the Arc de Triomphe.

Athletes honored

Senior **Joey Mitchell** of the Ambassador Royals was named an NAIA Division II men's basketball All-American for the 1994-95 season. He was a third team selection by the NAIA All-America committee.

A 6'5" forward from Nashville, Tennessee, Mitchell was previously named Most Valuable Player in the NAIA Southwest Region, having led the region in points (22.9), rebounds (13.0) and assists (5.3) per game. Nationally, he finished fifth in rebounding and 13th in scoring.

"We're proud of Joey and thrilled that he has received this honor," said coach **David Goethals**. "He's a talented and deserving athlete and an outstanding young man."

During the season Mitchell was named regional player of the week twice and national player of the week once. He finished his Ambassador career with 20 school records, including career marks in scoring, rebounding, assists and steals.

Sophomore **Sharon Treybig** of the Lady Royals basketball team was named the NAIA Division II Southeast Region Player of the Year for the 1994-95 season. She was joined on the all-region team by teammate **Cheryl Carter**.

A 6'0" center from Spokane, Washington, Treybig led the Lady Royals in scoring and rebounding with averages of 17.5 points and 13.2 rebounds a game.

Carter, a 5'10" senior forward from Calhoun, Mississippi, averaged 14.7 points and 7.2 rebounds a game. She established 10 school records, including the career scoring mark, and averaged almost 17 points a game over her three-year career at Ambassador.

The NAIA Division II Southeast Region comprises independent, nonconference teams from Texas, Louisiana and Florida. The all-region team was selected by a vote of coaches in the region.

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You can get your copy of the Ambassador Literary Magazine, *Spots of Time*, for only \$4. Magazine includes prose, photography, poetry and artwork by Ambassador's students and staff. Your issue(s) will be sent to you in September.

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Update

NEWS OF PEOPLE, PLACES AND EVENTS

Church contacts strengthened at conference

WHEATON, Illinois—Historians, scientists, theologians and educators from the United States, Canada and Great Britain gathered at Wheaton Col-

lege March 30 to April 1, to attend The Evangelical Engagement With Science conference.

Present were **Ralph Orr**, from Editorial Services, and **Richard Burky**, from Church Administration.

The Institute for the Study of American Evangelicals sponsored the conference. The Pew Charitable Trusts provided funding.

Participants included representatives from American and Canadian evangelical universities and seminaries, as well as Harvard, Notre Dame, Indiana University, the University of Wisconsin, the University of Chicago, the University of Georgia, Queen's University in Belfast, Northern Ireland, and Oxford and Cambridge universities in England.

Mr. Orr and Mr. Burky were there to strengthen the Church's contacts within the evangelical and academic communities, and to gather information that could help the Church write on scientific issues.

Conference speakers pre-

sented papers on how evangelicalism has dealt with science during the past 200 years.

Topics at the conference included Charles Darwin's "conversion," environmentalism, women evangelicals

Outpouring of love and jobs

By Leigh Sniffen

The response to the job listings announcement in the Feb. 21 *Worldwide News* has been incredible and is still in full swing. Human Resources has received information by telephone, fax and electronic mail, as well as by regular mail from all parts of the country on everything from job openings, training and education programs, to relocation, options in choice of housing and costs. Some included general cost of living and recreational activities.

The genuine outpouring of love, concern and sharing has been encouraging to all of us in the department.

The job listings and other details are posted on three bulletin boards in the Hall of Administration, along with other pertinent information, which we constantly rearrange to add more. The information came with a contact person and a comment from the sender.

We pass on specific information to individuals that we are aware of in specific occupational areas. For some the geographical location has been exactly what they were looking for. When we can, we try to make an immediate match.

We want to thank members for their involvement. It has certainly reflected a family atmosphere, members coming to the aid of members in need. This is an exercise in networking big time.

in science, attempts to reconcile Scripture with geology, evangelicals and natural theology, and Canadian evangelical support for the social sciences.

Youth 95 gets go-ahead

Continued from page 1

number of generous volunteers," said Bennett.

"It's not too late to subscribe, or to give an outreach subscription, by calling 1-800-625-5588," said Bennett. "We are getting letters from teens who really like the magazine, but who can't afford it. As the waiting list grows longer, I hope our outreach subscriptions will grow to match it. We appreciate everyone who helps in this great effort to keep *Youth 95* going."

Sri Lanka: let people know, good works are because of Christ

Continued from page 1

"You can't preach the gospel just by example," Dan said. "People have to know that you do what you do because you are a Christian. Lots of nice people do good works, but if people don't know that you are a Christian, then they don't make the connection that you do good works because Christ says to."

Enrollment applications refer to WEI as "a Christian organization sponsored by Ambassador Foundation and the Worldwide Church of God."

Most students are Muslim, Buddhist or Hindu. They are taught to be Christian in

their conduct. Each class must do a community service project each semester. The main project is cleaning wards at the Nuwara Eliya government hospital and serving at a children's rehabilitation home.

Sabbath services

The church in Nuwara Eliya is made up of Dan, his wife, Cindi, their daughter, Shelby, and six Ambassador students: Melissa Kost, Victoria, British Columbia; Jim Villiers, Doncaster, Australia; Bruce Hobbs, Christchurch, New Zealand; Almada Bauman, Linwood, Ontario; Sheila Covington, Center, Texas; Matthew

Stocking, Ocala, Florida; and Steve Hunter (assistant director), Winnipeg, Manitoba.

Some WEI students occasionally attend services.

"I preach in the morning, and in the afternoon I go to the hospital and scrub walls," Dan said.

"I realized that Christianity is more than getting up every Saturday and preaching about how other people should live their lives. I needed to make a difference in other peoples' lives, so I looked for an opportunity to serve in the hospital.

"My Christianity has become more meaningful. It is not something done just once a week. Unless there is per-

sonal interaction it becomes quite an empty experience.

"It's sobering to serve at a Third World hospital, where two or three people are in a bed, with varying degrees of filth on the wall, no sanitation, and dogs wandering around in the wards.

"I come back not worried so much about what is the absolute best day of worship or the best time to worship, I come back thinking, Hey, these people are dying, and I can do something about it. These people don't care what day I go to church. All they know is that I can help them."

WEI distributes about 200 copies of *The Plain Truth*

and *Youth 95* through newsstands in the bank and supermarket.

"We do not proselytize," Dan said. "I'm not concerned about converts, nor about attendance at church by our students. We do not force them into the Worldwide Church of God.

"This world has seen too much of religion with strings attached, such as 'If you join our church, we will give you an education, or if you join this church we will give you free housing.'

"We don't promise that. We say: 'We're here to serve, and we ask nothing in return. We do what we do because we are Christian.'"

Personal: We can be confident that Christ will be faithful to us

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up under the pain of unjust suffering because he is conscious of God.... If you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Peter 2:19-21).

Trials are part of the Christian life. Some we bring upon ourselves with poor decisions. Some are the results of the circumstances we live in. Some come when we are persecuted for righteousness' sake.

No matter what the cause, we are to live through our trials as cheerfully as we can, entrusting ourselves to

our Father in heaven. We need faith, trusting our loving Creator to work circumstances out for our best (Romans 8:28). Often, that takes a great deal of faith. But we are always able to rejoice in the salvation we've been given. We are always able to rejoice in the eternal reward that is promised in the new covenant.

The spring festivals remind us of the good news we have been given. We want them to be joyful celebrations of our commitment to Christ and reminders of his commitment to us. Our lives have been given to him, and he will faithfully guide us. Under the terms of the new covenant in the blood of Jesus Christ, God cleanses us of all sin by his grace through faith in our Savior

and leads us by his Spirit into the renewed life of love and all godliness.

We are no longer under the supervision of the old covenant law (Galatians 3:25). Instead, we are led by the Spirit of God (Galatians 5:18). We are not children of Mt. Sinai, but children of the Jerusalem above (Galatians 4:25, 31).

Just as each Christian experiences trials, the entire Church has trials, too. Throughout them all, we can be confident that Christ will be faithful to us. He will never leave us or forsake us. It is to him that we must look, in humility and faith and love, for the hope that lies ahead.

We need fellowship with Jesus Christ, brethren. We need communion with him,

he in us and we in him. We need to participate in his serving nature, in his body and in his blood—not just symbolically during the spring festivals, but in reality, throughout the year. We need to be cleansed by him, made holy by him, walking in newness of life, in sincerity and truth and righteousness, all to his honor and glory.

Let us rejoice and be glad, and renew our commitment to following Christ wherever he leads us. We need faith, my friends, and we need dedication. I am thankful beyond words for all who are supporting the work Christ is now doing among us. I grieve for those who are in pain over doctrinal growth and pray for them daily. Please pray for one another.

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