

# The Bulletin



of the Worldwide Church of God and Ambassador College

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JANUARY 13, 1976

## Church Administration

Greetings to all the ministers, Department Heads and others who read the *Bulletin*. I have missed writing a column for the last issue or two of the *Bulletin*, so want to get something into this one.

We are continually impressed with the love some people seem to have for rumor, gossip, fabrication, distortion, half to quarter or even less truth, spreading information they assume to be accurate, etc. I suppose this shall never cease so long as human beings with carnal human minds inhabit our planet.

When I read a comment by one or more of those who have gone out from among us saying something to the effect that "our plans call for continuing to work among the members of the Worldwide Church of God to subvert them, to create distrust in leadership and to attempt to win the support and loyalty of members from the Worldwide Church of God," I am continually appalled. I really can't believe that anyone can find purpose, meaning and fulfillment in life when committed to such a *demeaning* mission. Perhaps we should get used to the idea that there are those that can so commit their lives to such *non-productive* and meaningless pursuits, but I guess I just can't accept it.

Everyone should ask himself one basic question no matter what his course in life. Is what I am doing worthwhile, is it productive, does it provide for the well-being and fulfillment in others, does it somehow make someone else a better person, more encouraged, uplifted and prepared to accept the challenges of life with vigor?

If I had to live my life attacking the efforts of another who is sincerely working to bring purpose and understanding to mankind, then I would consider my life a total failure. If there were nothing better to do than attempt to reap "spoils" from the efforts of another, I would feel as though life had absolutely no meaning at all.

On an occasion not so long ago I had the opportunity to say to a person who was once with us, "What are you going to do with your life? Are you going to smugly say to the few who identify with you, 'We are righteous, we are the ones who are right, we are standing for truth, we are going to meet together to congratulate each other for steadfastly serving the Lord.'" I continued to say, "But, while saying these things you are going nowhere. The world will be *no* better for all your efforts! No mass impact by your message within this nation will occur, let alone the accomplishment of reaching millions around this world."

Where is the meaning in life? Is there purpose just to say, "We are good?" Or does real meaning come from striving with all one's heart to both be good and to do good in reaching out to others to help them understand the real meaning of goodness. To help others know the purpose of their existence on earth and the way to life's richest fulfillment.

To quote an oft quoted text (which, at times, I

### NOTICE

This is just to let you know your "last" Bulletin didn't get lost in the mail. We did not publish issue # 23, which would have been dated December 30, simply because of a lack of sufficient copy for it! Also please see important announcement on page 34.

— Managing Editor

feel is quoted for perhaps the wrong reasons) "As for me and my house" the only reason I want to be a part of any religious activity is to assist in the announcing of a better world to come. Being religious just for the sake of being religious is in my mind the inventiveness of man for the purpose of supplying his psychological needs through a "bootstrap philosophy." To me, and I might add I believe in the teachings of Christ, religion is of value only so far as it represents teachings of truths, principles of conduct and ethics that have deep meaning and purpose in a practical way. The world in the east and in the west, is full of religion with little to no practical meaning. What it needs is God's way of life with relevance.

So much for this. I suppose those who must work as leeches in our midst — as parasites clinging to the vine to sap a little of the strength — will continue to be busy doing their thing. But, I hope we all can do our part to be fully engaged in the constructive task of reaching out to the unbeliever, announcing the way of life to come.

### Ministerial Conference

We will be working steadily in preparation for the ministerial conference planned for April. It is our intention to have many papers prepared for presentation at this conference. I might also add we would like as much as possible to have printed hand-out papers to give to all of you who will be attending at the beginning of the session covering the subject being discussed. We believe we can do this for all major doctrinal and administrative subjects and probably for each major divisional report. But, to do this will require a great deal of work between now and April. This work will be in the areas of thorough study and approvals as well as preparation.

It is our intention to have approved papers on the major doctrinal subjects most of you have written about. These include: administrative guidelines for Marriage and Divorce, Healing and second and third tithing. Several administrative areas will be covered. One of the key areas of administration we hope to be able to present is my next subject in this column. You will hear more about conference plans as they develop.

### Field Ministerial Structure

We have known for several months that it was becoming necessary to build a more comprehensive field structure in the ministry. Many reasons have caused us not to do this previously and it is not my intention to go into these now. Perhaps later some of these may be explained.

*The*  
**Bulletin**

of the Worldwide Church of God and Ambassador College

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But, the most important thing is the positive realization that we are now more ready to develop this needed organization.

In a recent meeting with Mr. Ted Armstrong we talked at length about the needs for this structure and he whole-heartedly and enthusiastically realizes the need to develop this program and wishes us to do so as quickly as possible.

We are not going to rush into anything; rather we want to build what we believe will be the best organization to fulfill current requirements, as well as provide the flexibility for future growth.

Certainly, the Bible clearly reveals the principles of organizational structure in examples such as Jethro's advice to Moses and the principles of captains of tens, fifties and hundreds. A structure provides incentive to personnel, the opportunity for advancement and greater responsibility as well as more efficient operation. So fellows, I'm very pleased to announce our hopes for implementing some kind of ministerial field structure soon. If any of you have ideas about this subject please let us know.

That about does it for now. My personal greetings to you all.

— C. Wayne Cole

(Continued on page 37)

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA 91123

Herbert W. Armstrong  
President and Pastor

January 9, 1976

Dear Fellow Ministers of God's Church:

IS IT NOW OK TO WORK ON THE SABBATH?

This question has been raised and has troubled some in Britain. It seems incongruous that when those in GOD'S Church should be solidly anchored in FUNDAMENTAL BASIC TRUTH, and ought to be GROWING in more advanced knowledge which the living Christ IS REVEALING to us, that some should be confused in basic starting truths which God made CLEAR to us forty-nine years ago.

One or two have contended: "Christ showed it's not wrong to work in a factory or office on Sabbaths." And I have just learned of a case history going to the opposite extreme.

Members in Zaire (from the Belgian Congo) lost their jobs because of the Sabbath. They went on unemployment pay. Part of the government arrangement was that they must work on community projects (part-time). One Sabbath they were asked to help collect garbage for a short time. They refused and were sentenced to jail for five years.

Perhaps, for the sake of some who may have allowed DOUBTS to be planted in their minds, we need to get back to the very BEGINNING on the Sabbath truth and the Ten Commandments, and refresh the minds of some who seem to have forgotten some plain and basic teaching.

How does SATAN work? First of all, he plants DOUBTS in the minds of those he singles out to DECEIVE.

The Creator GOD taught Adam and Eve in basic knowledge they needed to know, beginning on the very day of their creation. Then along came Satan. He planted DOUBTS in their minds. They DOUBTED what God had plainly SAID. This led to DISBELIEVING what God plainly told them.

To the Corinthian church the Apostle Paul wrote: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

Is our God not a God of LOVE for those He has created? A God of mercy higher than the heavens are high above the earth? A God of compassion and infinite outgoing concern for US?

The rebellious Pharisees accused Christ of breaking the Sabbath.

BUT HE DID NOT!

Let's get this STRAIGHT!

Matthew 12:1-2: "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not law-ful to do upon the sabbath day."

Were they breaking the Sabbath?

Let me illustrate. About thirty years ago, a man in the parent church in Eugene, Oregon, sought to take the church property for himself away from the members. With a son-in-law, who was not a member, and one other, he incorporated, claiming to incorporate the church, and in his articles of incorporation he claimed ownership of the church property. But none of the other members, at that time close to one hundred, were with him, and we held the deed to the property. Immediately the MEMBERSHIP of the church and I incorporated the church. It had never been incorporated before. The attorney we asked to draw up the articles of incorporation asked for the names of our Board of Trustees. I told him we wanted the names of all the members, except the two dissenting members, in the articles of incorporation.

"No, you can't put the names of all the members in the articles of incorporation, but ONLY the names of the trustees," answered the lawyer.

"Why can't we?" I asked.

"Because it's NOT LEGAL," he answered. NOT LAWFUL! Just as it was NOT LAWFUL for Jesus and the disciples to pluck and eat ears of corn.

"What law will we be BREAKING if we put the names of the whole congregation on these articles of incorporation?" I asked. "Is there any law AGAINST it?"

"No-o-o," he said slowly. "There's no law against it. But what the law requires is that you put the names of your Board of Trustees on the articles of incorporation."

"Then if no law says it is unlawful to attach ALL our names, we want them attached."

The attorney shook his head in wonderment.

"OK," he said. "But why do you want all your names on the articles?"

I told him how this one member was trying to take the property from the membership, and how the Bible (I Cor. 6:1) prohibited us

from going to the civil courts against a brother. But with us incorporated and claiming the property and having the deed, these articles would automatically appear before the judge, and they would state our case for us, without our going to court against him.

Our attorney shook his head again, laughing, saying that the other man would not even be able to get any attorney to take his case.

I learned by that experience what is meant by this scripture.

Jesus replied to the Pharisees that David, when he was hungry, did what it was "NOT LAWFUL" for him to do. There was NO LAW THAT SAID HE COULD. On the other hand, Christ and His disciples did not BREAK any law. For while NO LAW specifically said it was lawful to pluck and eat those ears, no law said, "Thou shalt not pluck and eat ears of corn on the Sabbath." It was just not LAWFUL--but neither, when we UNDERSTAND God's law and His PURPOSE for the Sabbath, did they commit any sin by BREAKING God's law.

Let's get the real MEANING and PURPOSE of the Sabbath.

God's Word does not go into specific detail about every little possible "do" or "don't." In many cases God's Word gives us the general PRINCIPLE. We must learn how to apply the principle to the specific case. Often ministerial assistance is necessary to help apply the principle.

When I was first converted in the spring of 1927, I had been smoking--at the rate of about three cigarettes (not packs) a day. Does that surprise some of you? Immediately I knew I must make a decision. Was smoking a sin? I knew the Bible does not say, "Thou shalt not smoke." But I had learned that "sin is the transgression of LAW" (I John 3:4), and spiritually, sin is the transgression of the SPIRITUAL law (Rom. 7:14)--the Ten Commandments. I knew the PRINCIPLE involved was that the law is LOVE, and love is outgoing concern toward others--toward GOD, and toward man. There are the two GREAT commandments (Matt. 22:36-40). The first four of the Ten Commandments define the principle of love toward GOD; the last six, toward MAN. Applying that principle I immediately saw that smoking was in violation of the PRINCIPLE. I quit!

BUT NOW! WAS plucking corn and eating it IN VIOLATION of the commandment regarding the SABBATH? Of the spirit and obvious intent of the fourth commandment?

IT WAS NOT! JESUS SAID SO!

The prophet Isaiah foretold how Jesus would come and magnify God's law. "The Eternal is well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isa. 42:21).

Christ did! Yet a Baptist or Church of Christ minister would say: "The Sermon on the Mount is the teaching of Christ, and He said nothing about the Ten Commandments in that."

Yet the so-called Sermon on the Mount was an enlargement--a magnification--of the PRINCIPLE of the Ten Commandments.

In it Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 17-18).

But, argue the rebellious who want to use human reason to justify disobeying God, Christ fulfilled the law, so we don't have to. I would like to do business on the basis of their argument. I would make them a very profitable proposition. I would buy their brand-new automobile for \$1000 every week as long as I live. I would pay the first \$1000 and take the car. A week later they would come to collect the second \$1000. But I would say, "Oh no! I FULFILLED my obligation a week ago. That ENDED IT."

But I'm sure that then they would see that the AGREEMENT--the original DEAL--called for \$1000 every week. One payment did not end it. The original contract determines HOW MANY times the obligation must be fulfilled.

The special Sabbath COVENANT says of the Sabbath, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever..." (Exodus 31:16-17).

Of course they would now argue that was only for the Jews. But WE know the Jews were only of the tribes of Judah, Benjamin and Levi --and the British and American people are the tribes of Ephraim and Manasseh.

Anyway, a Jew (or ISRAELITE) under the New Testament is one spiritually, and this Sabbath COVENANT was an entirely separate covenant from the Old Covenant. The Old Covenant was ratified by blood, as recorded in Exodus 24. Any agreement, or covenant, written or made AFTER or under the signature of a contract is NO PART of that contract, but a separate agreement. The Sabbath was made a COVENANT AFTER the ratifying of the Old Covenant. The Sabbath was made a PERPETUAL, never-ending covenant which extends into the New Covenant. Our generations have not ended. FOREVER has not ended.

The Sabbath obligation was to be fulfilled EVERY SABBATH FOREVER.

I saw all these trick ARGUMENTS over twenty-eight years ago, and I then wanted to believe them, but couldn't, for they are UNTRUE!

But to continue in the Sermon on the Mount.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

Now what commandments was Jesus talking about?

Continue: "Ye have heard that it was said by them of old time, Thou shalt not kill..." (verse 20). He was quoting the sixth of the Ten Commandments. Now notice how He EXPANDED, or magnified, it in the spirit, or general principle: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment..." (verse 22).

Continue: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery [the seventh commandment]: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (verse 27-28).

God's ministers today are ministers of the NEW Covenant. Notice: God "...hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6). The "spirit" spoken of here is the obvious INTENT, or PRINCIPLE.

Let me illustrate. When my elder daughter was about eleven years old, I noticed that she was reading excessively in books of fiction which she continually brought home from the school library. One of her teachers complained this excessive reading was injuring her eyes and affecting her school work.

I said, "Beverly, I want you to discontinue bringing those fiction books home from the library. Your teachers are complaining, and it's affecting your eyes and your school work."

The very next day I found her reading a fiction book--already about halfway through it. She was a rapid reader.

"Beverly, why are you disobeying me?" I asked.

"But I'm not, Daddy," came the reply. "You said I mustn't bring any more books home from the library, and I borrowed this book from Helen." She obeyed according to the letter, but not according to the obvious intent or meaning of my command.

Some who are hostile against God's spiritual law (the Ten Commandments) use the next few verses of II Corinthians 3 to try to abolish the basic law of God.

Notice: "But if the ministration of death, written and engraven in stones, was glorious...How shall not the ministration of the spirit be rather glorious?" (verses 7-8). To the scripturally unlearned they argue: "You see--THERE! The Ten Commandments, engraved on stone, were DONE AWAY, as stated in verse 11 of this same passage."

Did I not just quote Jesus, above, in the Sermon on the Mount, saying till heaven and earth pass away not one jot or tittle should pass from the LAW?--and Jesus here quoted two of the Ten Commandments.

Paul, in II Corinthians 3, is referring to the Old Testament ADMINISTRATION of condemnation (verse 9)--that is, the administration by humans of God's law. Even that administration was glorious--but it was a passing glory to be replaced by an everlasting glory--the "ministration of righteousness" (verses 7,9). It involved a law of blessings and cursings to be administered by the civil government of Old Testament Israel, in which even the death sentence was administered. Notice Deuteronomy 27, beginning in verse 14, all the CURSES to be administered.

The Old Covenant at Horeb--or Sinai--set up Israel as one of earth's kingdoms or nations. It also married Israel to the God of the Old Testament, who was Christ. The NEW Covenant also will marry the CHURCH, then resurrected to immortal life, to the resurrected Christ and will set up the KINGDOM OF GOD (not the Kingdom of Israel) to rule ALL NATIONS. We ministers of God's Church are now able ministers of the NEW Covenant in which God will put His spiritual LAW in our minds and hearts (Hebrews 8:10). That law is the TEN COMMANDMENTS. The law that is LOVE, magnified into the two great commandments, magnified into the Ten Commandments, to be obeyed according to the spirit or obvious PRINCIPLE or intent.

Now notice Mark's account of the eating of corn.

"And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn" (Mark 2:23). They were not doing a day's manual labor, husking corn and loading it into wagons. They were HUNGRY, plucking ears to EAT (Matt. 12:1). There is only one day in the year when we are forbidden to eat on the Sabbath--the Day of Atonement.

Continue: "And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:24-28).

Jesus was showing us HOW TO KEEP THE SABBATH! He was showing the Sabbath was to be a BLESSING to man. Let me show further THE SPIRIT AND OBVIOUS PURPOSE AND INTENT of the Sabbath.

The prophet Isaiah, in a prophecy for OUR TIME, says: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13-14).



God intended the Sabbath to be a DELIGHT--a joyous BLESSING--to us, finding HIS ways which are RIGHT ways. The promise is SPIRITUAL SALVATION--the heritage of Jacob--heirs of God to inherit the PROMISES of eternal life. This spiritual salvation--this inheritance --WAS NOT EVER PROMISED TO OLD TESTAMENT ISRAEL! This is a promise for us of the NEW TESTAMENT era!

Let the prophet Isaiah explain God's PURPOSE further: "Thus saith the Eternal, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed" (Isa. 56:1).

First, notice the TIME to which this prophecy applies. It applies to OUR TIME RIGHT NOW--when Christ's salvation is near to come--at Christ's Second Coming. Notice Revelation 11:15. The seventh angel sounded--the seventh and last of the seven seals. This is the time when "...the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" and "...the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints..." (verse 18).

This time, just before Christ's coming with salvation, is described in Revelation 12: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ..." (verse 10).

Also in Revelation 19: "...Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (verse 1). "For true and righteous are his judgments..." (verse 2), and this chapter continues to describe Christ's coming.

So Isaiah's prophecy in chapter 56 pertains to OUR TIME NOW--when Christ's coming with salvation, and judgments, and reward to the saints is NEAR TO COME.

Here is Isaiah's message for OUR TIME, NOW. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger [gentile, or unconverted], that hath joined himself to the Lord, speak, saying, The Eternal hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Eternal unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant [the NEW Covenant promising SALVATION]; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off [spiritual salvation, not offered under the OLD Covenant]. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Eternal, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant [new], Even them will I bring to my holy mountain, and make them joyful in my house of prayer..." (verses 2-7).

But now back to Matthew 12, beginning verse 9: "And when he [Jesus] was departed thence, he went into their synagogue: And, behold, there

was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? WHEREFORE IT IS LAWFUL TO DO WELL ON THE SABBATH DAYS" (verses 9-12).

THERE IS THE ANSWER!

The Sabbath was made FOR man. For his GOOD! To be a DELIGHT! For a day of REST and worship. It is NOT a day for regular labor. But if one is hungry, there is NO LAW forbidding you to eat. In fact, all annual Sabbaths, except the Day of Atonement, are called feast days, and, although heavier preparation, such as roasting, etc., should be done the day before, picking up food and getting it out is most certainly allowable. An emergency--a sheep or ox in a ditch--is the type of exception that is allowable. But God does not expect us to throw the ox in the ditch on Friday so we can pull it out on the Sabbath.

When one is hungry, as were Jesus and the disciples in the corn field, it was not work, labor, commercial business, or defilement of the Sabbath day to EAT. Plucking an ear of corn and eating it was no more labor than picking up a knife, fork or spoon and food sitting at a table.

The Pharisees, misapplying the principle and spirit of keeping God's Sabbath holy and as a joyous blessing from God, tried to interpret what Christ and the disciples did as sin. It was NOT a sin. It IS LAWFUL to do GOOD on the Sabbath.

Now, what about the case of some of our brethren under a jail sentence because they thought they should refuse to collect garbage for a few hours on the Sabbath?

I would have told them to acquiesce to this government order!

They are NOT voluntarily working for a wage--but were COMMANDED to engage in cleaning up garbage (probably very needful in parts of Africa) as the ONLY WAY BY WHICH THEY COULD REMAIN ELIGIBLE TO RECEIVE GOVERNMENT AID IN THE FORM OF FOOD! If they collected garbage for a few hours, they received the dole the government offered. If they did not, they were JAILED.

But think about what God allows our own faithful deaconesses and brethren on a FEAST day! It is ABSOLUTELY REQUIRED that food be prepared; that tables be set up, food set out, and waste and garbage collected, cleaned up, and disposed of! WHY, then, would it be considered WRONG for the head of a family to STAY OUT OF JAIL by being FORCED (not because he sought it, or wanted to) to collect trash for a few hours, when it is NOT considered wrong for our large kitchens, sculleries, clean-up areas, etc., to be places of activity on the Feasts? Cleaning up after THOUSANDS of people, which this Church has allowed in the past, does take some effort!

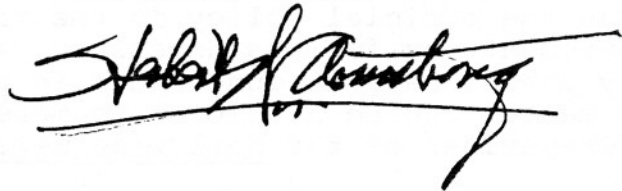
So, as Jesus plainly set as an example, there IS SOME TYPE OF "WORK," meaning human, physical effort--not work for a wage--which is ALLOWABLE on the Sabbath! The SPIRIT of the law is obvious!

God does not want us to strain at a gnat and swallow a camel, but to BE HONEST, to use right and sound judgment in applying the SPIRIT AND OBVIOUS INTENT of what we may and should not do on God's holy day. It is NOT a yoke of bondage. It is a joyous BLESSING. But transgressing it deliberately IS SIN!

Fellows, I'm deeply thankful for the loyal, dedicated ministry of God's Church. I'm not unaware of your efforts and sacrifice in servicing the flocks God has placed in your charge. Please continue to let God work through you, and never fail to maintain daily contact with Him through prayer, ON YOUR KNEES, so that His power, His love, His faith may keep you strong in His truth and dedicated to serving His people!

With deep love and appreciation,

In Jesus' name,

A handwritten signature in black ink, appearing to read "Robert J. Armstrong". The signature is written in a cursive style with a long horizontal flourish extending to the right.

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA 91123

Herbert W. Armstrong  
President and Pastor

Garner Ted Armstrong  
Executive Vice-President

January 9, 1976

To all fellow ministers and key personnel in God's Work:

GREETINGS in Jesus' name!

I am going to include in this Bulletin--already grown thick indeed--a copy of a memorandum I wrote today to Dr. David Wainwright, Mr. Robin Jones, Mr. Michael Bousfield, and Dr. Kyriacos Stavrinides concerning Mr. Charles Hunting's decision not to accept the terms and conditions of my letter to him outlining his sabbatical, having now chosen instead to leave the Work. I want you to all take this memo as the official policy in the ministry in making whatever announcement you feel is necessary, and I hope that there will not be any unnecessary announcements in pulpits, since I believe the whole matter can be handled much more quietly and in good taste in the "Grapevine" of the Worldwide News.

I'm sure you have all read my past two "Personals" in the WN, especially the first one, dictated from England, which went over the barest essentials of the problems which had arisen.

As I had promised the men in England, they were brought to Headquarters and a series of public and private meetings spanning several days took place. Speakers at the two full days of general meetings included my father and myself, Mr. Wayne Cole, Mr. Ronald Dart, Dr. Robert Kuhn, the three men who had come over from England, as well as Dr. Herman Hoeh, Dr. Meredith, Wilbur Berg, Gunar Freibergs, Mr. Dibar Apartian, Lester Grabbe, George Geis, and others.

I will give you just the briefest summary of a summary of the meetings. The reason I am using that language is that I am holding in my possession as I write to you a 20-page "summary" of the meetings from December 29 to December 31 given me by Mr. Norman Smith who was in charge of taping the meetings as they occurred.

All meetings were tape-recorded, and I fully intend to utilize this material in spelling out in great detail thorough answers to each and every aspect of every question.

I began the first meeting on December 29 at 10:15 by discussing all the preliminary events leading up to that meeting, including the phone calls and telexes which had originally come to us concerning the situation in England. There were then two spurious memos circulated on the campus among the employees and students deliberately

exacerbating the situation and alleging all sorts of completely erroneous things. I mentioned how I took a conciliatory posture in England in order to most judiciously handle the situation and avoid confrontations. I also discussed the type of individual we were hearing from over our WATS lines who became very gleeful at the news of the "break-away"--which it never was and is not.

After these preliminary remarks, Mr. Hunting was called upon to speak first in order (and spoke for a total of about 60 minutes on and off over the course of the meetings which followed).

Mr. Herbert Armstrong then commented, following Mr. Hunting's first presentation, and the meeting was adjourned at 12:00 and reconvened at 2:00 PM, at which time I named a committee to hear thoroughly all the questions to be presented. Richard Plache then made a presentation concerning the law, what is sin, the Sabbath, the Holy Days, and what is God's approach to holiness for the Christian. I commented briefly following this presentation, and a break was called after which Mr. C. Wayne Cole and Dr. Robert Kuhn, co-chairmen, continued the meeting.

The meetings went on for several days, and have already resulted in my father's letter contained in the Bulletin concerning one exceptionally unusual situation which had been presented to us concerning an enforced governmental imposition of collecting garbage on the Sabbath by a few of our members in Zaire who were in desperate need of government food programs.

So, even though it grieves me very deeply to hear that the men involved have voluntarily taken themselves out of God's Work, even before we have had opportunity to pursue the appropriate secondary level meetings and even to type up all the matter presented, or, for that matter, to receive any thorough written presentations on the matters presented, there has already been significant progress made in at least one area--which I believe could have been solved by a telephone call or a letter perhaps many months ago or at least when it first arose in the nation of Zaire.

However, there were grave PROCEDURAL errors committed, and I had to take the action I did for the sake of the entirety of the ministry and the protection of the flock. This I did in private letters delivered to the men involved, which included asking Mr. Charles Hunting to take a full sabbatical for a time of complete rest and rejuvenation preparatory to reassignment in some vital part of God's Work--and what I had discussed with him on several occasions and in writing was the idea I had in mind of worldwide campaigns, utilizing his energies where they could be most productive for the Work of God.

In Mr. Plache's case, I temporarily suspended him from the ministry (his full salary continuing) and notified him of his transfer back to the United States and eventual reassignment to the Texas campus as the head of the Speech Department, which would require his obtaining an additional higher degree between now and the

beginning of college in 1977 if that were possible. Mr. Plache also chose to reject this offer and, as a result of his continuing series of contacts with those who attack this Work, I was forced to terminate him from the ministry entirely.

I hope and pray none of these men will engage in proselyting activities among the membership of the Worldwide Church of God--I hope and pray that they will not attempt to align themselves with others who have already set themselves in opposition to the Work of God, but there is some indication that this is precisely what they will do. As for me, I intend to continue doing the Work which has been placed before me with dedication and enthusiasm--and devoting my energies to the creative and constructive aspects of my job, not in Monday-morning quarterbacking or recriminations over the past. While I am deeply grieved and personally sorrowful over the decision these men have made, I wish them no evil, and I am going to follow the biblical injunction given us by Jesus Christ Himself to pray for them; to hope and pray, through whatever set of circumstances ahead of them in their own lives, that they find their way back into God's Work in a useful and productive capacity.

Now to happier matters: I have had two lengthy meetings in the board room with two groups of our top men in recent days concerning major reassessment and reappraisal of some of the vital functions of the Work which are needful.

From a financial point of view, this may mean some rather extensive alterations of yet additional areas in the Work in which fixed assets and a large number of salaries represent a continual drain on the Work, but where we could do just as effective a job on the outside. While I am not making this in the form of an announcement, but rather indicating that far-reaching studies are currently underway by department managers, our financial advisors and legal staff, it is quite likely I will be able to announce some truly wonderful news concerning additional streamlining of the Work and more effectively utilizing the monies available to us right at the spear's point of the Work in electronic and printed media, rather than in being absorbed by the maintenance of large amounts of dollars represented in fixed assets and a continuance of large numbers of employees in some areas where we might be able to effectively accomplish the same job on the outside.

I might also preliminarily mention that I am taking a good look at Television Productions and the entire layout of equipment in connection with our further utilization of our video pod, which, as you know, will be in Egypt in the first couple of weeks of March for a color-television special including, hopefully, interviews with top-level Egyptian members of government (possibly even Anwar Sadat!).

I may be able to completely reconfigure our television effort by going more toward the documentary and stand-up evangelistic specials, even including videotaping regular Sabbath sermons specifically tailored in our own Auditorium toward audiences at large, and placing such telecasts in as many cities as we can, availing

ourselves of better prime times on a spot basis, rather than continuing our weekly format. This is highly speculative at the moment, and is only in the thinking stages--and I inform you of it only as a matter of interest and not as an official announcement to be made to all the churches.

A point of clarification: As I have looked in recent days at the gradual change which has occurred in the Work over the past many years of very dramatically increased production costs, yet proportionately lower time-buying costs (even though the raw figure may be quite high, the ratio between the two is in total imbalance), I want to emphasize that any of these changes we are now contemplating will result in the funneling of far MORE monies into our mainline efforts in reaching the world with the Gospel via the electronic and printed media, rather than "emergency cutbacks" of any nature whatever. Even though we are looking at a net loss of some significance by the time of the end of the fiscal year, we have seen it proved over and over again that the brethren of God's Church are doing proportionately MORE than they ever have before, and that this loss is reflected almost entirely in runaway inflation in so many strategic areas directly affecting the Work.

All of these changes we are looking at are solid, substantial, and very beneficial to God's Work in the long run.

There has been some misunderstanding concerning the courses in theology at Ambassador College. Because some people have seen that there is no longer a "theology major," and may not even understand what this technical terminology means to an educator, or in the catalogue, or to an accrediting committee, some people began to assume that our time-honored "Bible courses" had been dropped. This is simply NOT SO! All six of the mainline Bible courses as we have always structured them are still very firmly entrenched as the CORE of the Ambassador College undergraduate program, and, while there has been one slight alteration in adding another one or two as an elective rather than a required course (but please remember that back in the early years of the college Old Testament Survey and Epistles of Paul were ALWAYS electives, even though the bulk of the student body elected to take them under perhaps a certain amount of peer pressure), I want you to understand that while technically the "theology major" has now been shifted to a post-graduate level, in complete harmony with Mr. Cole's concept of our very effective and streamlined ministerial training program to produce a qualified, mature and thoroughly-skilled and biblically-astute ministry for the Worldwide Church of God, there are still theology courses at Ambassador College!

I had heard some few rumblings from time to time that certain changes were afoot and underway in the college in connection with our search for accreditation, and that we seemed to be drifting toward the abolition of our main Bible classes.

This is simply not so!

Another exciting bit of news: We are making application to the Health, Education and Welfare Department of the federal government as a potential recipient of the Vista del Arroyo properties located on the edge of the arroyo just to the west of Ambassador College. Most of you who have been on the Headquarters campus will remember this property as the former big luxury hotel, and then naval hospital, and finally military ordinance center during the past few years. It is a truly fabulous piece of property, including many, many acres of grounds and other buildings, and it is quite possible that under the Federal Property and Administrative Services Act of 1949 our application for purchase of this property at public benefit allowance can result in this tremendous additional asset to the college coming into our hands for virtually no cost, but of course, with the requirement of expenditures over the next few years in its rehabilitation and development. I have before me an application consisting of over 95 pages which includes a tax-exemption letter, articles of incorporation, location of the property, letter from the city of Pasadena, the zoning maps and regulations, general land-use plans, projected noise level, seismic hazards, parcel maps, letter of candidacy concerning accreditation, environmental analysis questionnaire, and letter of eligibility and all other relevant material, which has already been presented to HEW for its consideration.

While this would require a step-by-step rehabilitation of each increment of the property as we can move into it and utilize it, it would not represent a large outlay of money.

While I cannot announce that we have acquired this property, we have every reason to believe the application will be successful (the city of Pasadena is fully supporting us), and we hope to be able to tell ministers and membership alike at some time in the future that this very large and fabulous piece of property has become a part of the Headquarters campus.

Relevant to Big Sandy: I have become very pleased and excited over the opportunities to further develop and to make more unique in its own right each of our two college institutions. I intend having meetings with our Big Sandy administration and faculty in the very near future concerning the streamlining of our Big Sandy program to avoid duplication of effort with Pasadena wherever possible. This means far greater emphasis for the Big Sandy plant in vocational areas, principally that of agriculture and branching out into other vocational areas which I would prefer to announce at a later date after studies have been completed.

While I'm on the subject, I want to announce that two new Deans of Faculty have been appointed on both campuses: Dr. Don Carruthers has been appointed as Dean of Faculty for Pasadena by Executive Vice-President Michael Germano; and Dr. Don Ward has been named Dean of Faculty by Executive Vice-President Ronald Dart on the Big Sandy campus. Since Dr. Germano had been named Executive Vice-President following my appointment to the presidency, we had a vacancy in



that office on the Pasadena campus, and, following a recent resignation letter received from Dr. Donald Deakins, Dr. Ward was appointed. Dr. Ward's degree is in the field of education and educational administration, which makes him fully suited for the job in Big Sandy.

I am on my way in a matter of hours to Phoenix for a combined Phoenix-Tucson Sabbath service on January 10 which will be followed by a church dance and social that evening, and then I am to speak to the Krueger national sales convention at their headquarters at Scottsdale on the following morning at 9:45.

I've just been informed by Mr. Henry Cornwall that I've been invited to give an extended invocation at the National Association of Broadcasters' national convention in Chicago! Represented will be 2000 or more of the owners, managers, program directors, and members of the staff of the bulk of the major radio and television stations in the United States, all of whom know of me and of the program. I will be able to meet many old friends from such radio stations as WRVA, WIL, KRLD, WOR, KLAC, and WSM whom I know personally.

I wish to announce at this time one significant upcoming ordination. I am going to ordain Mr. Frank Brown as an Evangelist prior to his departure for Britain to assume the position of Director of the British Work. Mr. Brown, as you know, has labored here in the United States in the Business Office for many years, and for these past few years, has been the Business Manager. The people in Britain and the ministry there are overwhelmingly grateful and excited over the prospect of having a native Briton at the helm of the Work in England, and Mr. Brown is enthusiastically looking forward to his new assignment with many exciting ideas about the development and expansion of the British Work, and is also looking forward to cooperating with Mr. Les McCullough as Director of the International Division in assuming some of the load Mr. McCullough has had to shoulder in liaising with the German, Scandinavian, French, and other portions of the Work adjacent to Britain, even including some responsibilities shared with Mr. McCullough in South Africa.

Continued growth and revitalization of the Plain Truth in Britain, highly-stylized and edited to reach British minds with a British message, will continue, and we will strive to find ways and means to increase and improve our newsstand circulation program and find any and every other means to reach Britain and the peoples of Europe and Scandinavia.

Mr. Brown is leaving in the next few days for another shorter business trip to England preparatory to moving himself and his family by the end of the month.

Taking over responsibilities in the Business Office will be Mr. Ray Wright, Mr. Brown's very able executive assistant for the last three years.

Mr. Rader will now also assume more active day-to-day financial functions.

Ray Wright first joined our staff here in Pasadena in 1972 after working in Bricket Wood for about three years. Ray is an American but was working for Texas Instruments in Britain and Europe when he first came in contact with God's Church. He was one of TI's "bright young men" at that time and was heading up their British plant, a \$100,000,000-a-year operation with over 3,500 employees, and Ray was slated to later take over all their European activity. Ray has had a superb managerial and financial background--and together with Mr. Rader and myself, we should have an excellent team to maintain a high level of working efficiency and effectiveness in the Office of Financial Affairs. Ray has an unusual ability for cost-cutting and can spot wasted effort and wasted expense from a great distance!

As I write to you Mr. Ronald Dart is on the spot in England, and I intend to preach to the church at Bricket Wood on the Sabbath following my being in Phoenix.

I'm sure all of you are going to be tremendously enthused at the upcoming conference, and we will have many very thorough doctrinal presentations as well as procedural ones, and some exciting new information on the restructuring of (and reemphasis on!) the ministry throughout the world, and I believe that it is going to put new health and vitality into the entirety of God's Church!

I had a very lengthy discussion with Tony Hammer in the recent past concerning the trend, which I am sure many of you fellows have observed, resulting from difficulties in the 1974 period. Without belaboring the issue, suffice it to say many ministers have noticed a gradual erosion of confidence and respect on the part of some deacons and some few of the lay members toward their pastors. As I told Tony, and as I think you have seen in my recent personal comments in the Worldwide News, it is my firmest intention to do everything I possibly can to reawaken a deep-seated feeling of respect, love, and loyalty toward each of you local pastors in the minds and hearts of the brethren. In this regard we expect to use the upcoming conference to strengthen all aspects of God's ministry.

I hope you know this is more than some "political" move on my part to satisfy the desire of some ministers--but it is a very sincere feeling of my own, and is, after all, the clearest teaching from the Word of God. It is all too easy for some lay members and some of those in more official capacities in the Church to "sit in judgment" of the minister, or to take apart practically everything he says with the idea that they may be discovering yet another "conspiracy," or finding a man saying things which are not quite straight with what Headquarters is saying.

I believe as a result of some of the incidences of the past, it is quite easy for people to become overly sensitized in these directions. All of us must be totally united and together in our mutual support and our encouragement toward each other. After all, loyalty IS a two-way street. It must flow abundantly down from the top, as well as up toward the top, and must be freely given in both

directions, as Peter admonished the elders (all ministers--even apostles and evangelists were called elders) to be "subject to one another" and to be clothed with humility.

We need to get back to more respect for the ministry--not commanded or demanded respect, but earned and deserved respect, and to voice such respect and appreciation for each other's efforts even before the people of God more often so they firmly understand how much we in the ministry DO deeply appreciate our mutual sacrifices and efforts.

At any rate, I wanted to mention it briefly because I am striving to improve in this area myself. I very much appreciated the input Tony gave me and have already tried to do something about it.

That's about it for now. We're looking for a very exciting and rewarding conference. I may have to inform you a little later that the conference is going to last several days longer than we had originally intended, because it appears more and more to me that we will be unable to completely cover all the ground necessary in the short three days we had earlier envisioned. You might be thinking in advance about the possibility that all pastors of churches might have to be at Headquarters over the following Sabbath after the dates already announced, and you might at least begin to make mental preparation for either playing a tape we could generate from here or making some other assignment for that particular Sabbath service. In my view, I think it would be a wonderful opportunity if the entirety of the assembled ministry could meet either in the Auditorium or the Pasadena Civic Auditorium if we wanted a larger place where all could hear from Mr. Herbert Armstrong and perhaps some of our men from overseas and other areas of the world as we used to do in the past.

Thanks very much for your personal encouragement and continued support.

Your brother in Christ,

A handwritten signature in black ink, reading "Garner Ted Armstrong". The signature is written in a cursive style with a long horizontal line extending to the right.

P.S. After this letter was completely typed and ready for printing in the Bulletin, I had to read a shocking article in the L.A. Times which left me absolutely incredulous over the extreme hypocrisy contained therein.

Allegations contained in the article from both Charles Hunting and Richard Plache attempted to make the Church appear as ultra-repressive, exercising stifling control over individuals' lives. They accused us of being ultra-reactionary in such doctrines as healing and divorce and remarriage, and even the issue of the "little ones going without while the ministers live in luxury" was brought up!

I have scarcely ever read such a piece of ironical hypocrisy in my entire life as the allegations made by these men and contained in an article written by Russell Chandler, Times Religion Editor. I believe many in the ministry know that I have labored for MANY YEARS against policies of repressiveness and, most specifically, have had to write strong letters of rebuke as the result of some of the policies practiced by both Mr. Hunting and Mr. Plache over in England.

I have in my personal file a record spanning year after year of disciplinary action I have had to take because of Richard Plache's dictatorial and heavy-handed methods imposed upon the student body and laity of the Church of God alike.

It is a matter of record that I had to rebuke Richard on many occasions because of his incredible interference into the private lives (dating, marriages disallowed or arranged, etc.) of students.

Prior to his being transferred to England, which was entirely a disciplinary move on my part, I had taken Richard Plache off all counselling in the college because of such interference in private lives.

When I discovered such stifling policies as a virtual student spy system ("four-star," "three-star," "two-star," and "one-star monitors") existing among the student body, and that unordained students were being encouraged to report on, counsel with, and give spiritual advice concerning needed hours of prayer and Bible study to other unordained students, I stopped it immediately.

When Richard presided over what I term the "neo-Pentecostal revival" in an emotional forum here at Headquarters, a great deal of the subject material (still contained in a tape-recording which I have) was on the subject of healing. In this completely unauthorized special forum, not cleared with me or with any of the other Evangelists who were present on campus, save one, Mr. Plache engaged in a very emotional presentation concerning the meaning of love, and there was special emphasis on miracles and the desire for more sensational miracles, particularly in the area of healing.

Finally, as a result of many, many such questionable activities, I transferred Mr. Plache to England as a faculty member and insisted

over and over again that Mr. Hunting should NEVER allow him to get into the office of Dean of Students! I wrote Mr. Hunting a nine-and-one-half-page letter in December of 1971 in which I very carefully catalogued the then recent history of such events concerning Mr. Plache, and in which I directly and strongly admonished Mr. Hunting concerning many such areas of repressiveness, stifling control over individual lives and interference in deeply personal matters of students and laity alike.

In spending literally hundreds of hours over these past years with many, many close personal friends who graduated from Bricket Wood, including some who are in the ministry and other top positions in God's Work, I have heard a never-ending story of the very strict policies practiced by Bricket Wood and the untold agony, trauma, and suffering heaped upon various individuals as a direct result.

It is doubly and triply astounding to hear charges from some of those who were in positions of authority in Bricket Wood concerning repressiveness over individual members' lives, when so far as I have been concerned for the past many years, the Bricket Wood campus was the epitome of such repressiveness.

In my letter to Mr. Hunting in 1971, I explained how I had pulled the student handbook, largely resulting from Richard Plache's inputs, out of circulation, because I knew it would make us look ridiculous in the eyes of the world press. I ordered a complete revision of the student handbook at that time.

It is equally astounding to learn that both Mr. Hunting and Mr. Plache charged in the Times article that the doctrines of the Church had caused "untold suffering...to thousands of lives over the years..." and the article went on, "The statement by the three defecting men said that the Worldwide Church's divorce teachings--revised since the controversies in early 1974--have broken up hundreds of lives...."

It is astounding that Mr. Hunting and Mr. Plache would dare to mention the D&R controversy when they were among the very last ministers in the entire Church to be convinced such changes were needed! Long after the decision had been announced to the entirety of the ministry in the conference of May 1974, it came to light that there were serious doubts and reservations concerning the change to our new understanding in divorce and remarriage being voiced by these very same men in England, including an unordained lay member used as an administrative assistant, David Ord. Not only did information reach Headquarters that these men had serious disagreements with our change in D&R, but we were alarmed to learn that they had apparently refused to teach or to administer the new policies in England. As a minor aside, this was also true on the issue of make-up! Even though Mr. Armstrong had given his approval for a complete change in this direction, and the bulk of the remainder of the ministry complied, these men in England very strongly indicated they would not.

Consequently, all three were brought to Headquarters approximately 13 months ago for a special meeting to clarify the Church teachings

regarding D&R and other matters. Even though Mr. Charles Hunting had voiced serious reservations concerning the change, and it was known the men were coming to the United States for the specific purpose of engaging in doctrinal discussions and clarifications on the subject of D&R and other matters, Mr. Hunting did not attend the lengthy meeting at Headquarters, but visited relatives in the San Diego area while Mr. Plache and David Ord engaged in the doctrinal discussions with leaders of the doctrinal research team here.

So deep-seated were the objections of these three concerning D&R and other matters that it finally required me to send a team of specially-chosen doctrinal researchers to England for a special conference to give the entirety of the British ministry FURTHER clarification concerning the changes in D&R and other matters.

That's why it is doubly confounding and shocking to me today to read that one of the problems bothering Mr. Hunting is what he calls "the vise-like grip of the Church on the minds of members" and his allegations that "before the revision [of D&R] second marriages following divorce were broken up because the relationship was considered adulterous."

Another dumbfounding statement, especially in the light of the many cases of which I have heard over the past years in Britain of intimidation and castigation for having various questions concerning styles, procedures, student conduct (such as dating and preparation for marriage), skirt lengths, sideburns, hair lengths and styles, and other such assorted trivia, was a statement in the article by Chandle which said Mr. Hunting was concerned over the alleged "frequent castigation of those who raise questions." Mr. C. Wayne Cole and Dr. Robert Kuhn are both with me now. They are absolutely stunned at the egregious hypocrisy of Mr. Hunting's statements to the press. They have personally felt the biting sting of Mr. Hunting's castigations aimed at them for years over every doctrinal change--be it D&R, healing or make-up, even to the point of calling into question their motivation in even having doctrinal discussions.

It was also alleged in the article that "Hunting said that a sermon on 'faith' by a leading minister in the Church while he was in England led one member to cancel a cataract operation in order to 'trust in God,' even though she was almost blind."

HOWEVER, Mr. Hunting was in England and in charge at that time! Therefore, even though such a sermon may have been preached, and the woman may have made a completely unwise decision as a result of the sermon, it was Mr. Hunting's ultimate responsibility both to discipline the minister who had caused such misunderstanding if necessary, and/or to counsel with the woman individually and inform her that such an operation was perfectly within the scope of Church doctrines concerning healing, and was her own personal decision anyhow. What Mr. Hunting failed to mention to Russell Chandler was that the woman he mentioned is going ahead with the operation and will have the cataracts removed!

Later in the article both Hunting and Plache said, "We are deeply sorry for our part in using the church's fear psychology to threaten people with questions with the 'great tribulation' and 'the lake of fire'," they said.

I would NEVER have remotely imagined any minister in this Church would use a "fear psychology" to threaten people who merely had questions!

I have never used such psychology, and I have answered questions openly and freely in Bible Studies, unprepared, unrehearsed, and called upon the laity for both oral and written questions for as long as I have been a part of this Church, and so have the hundreds of the rest of our ministers, including the two men who have now chosen to separate themselves!

In a sermon I delivered here a couple of weeks ago, I mentioned that I had virtually "gotten whiplash" watching these men flash by! I have been shocked and astounded, time and again, as I think back over events of the last few weeks! When I first received telephone calls from several of our ministers in England alleging both Mr. Plache and Mr. Hunting were preaching and teaching very liberal-sounding doctrines, deliberately distributing Ernest Martin's literature and were constantly urging the people to prepare for some "great changes," I put it down as virtually unthinkable and unbelievable, simply because of my firmest convictions that both of the men so named were so far extreme on the RIGHT so far as Church doctrine was concerned that such allegations by their fellow British ministers just could not be true.

The calls persisted, however, and I became increasingly uncomfortable, and decided to look into the situation for myself. Hence, the sudden trip to England and the subsequent discovery that in fact such sermons and Bible Studies HAD been conducted, and there had been deliberate contravention of specific instructions I had spelled out in a telex prior to my arrival.

I found a situation of virtual confrontation in England, and chose to modify my responses to suit the conditions to avoid having to terminate the men who seemed to be very hyper-sensitized and excited over what they called a series of "questions."

While I couldn't remotely fathom why newspapers would be interested in the presentation of a series of "doctrinal questions" to Headquarters on the part of only two ministers of this Church, Mr. Hunting was making statements concerning the newspapers within moments after my arrival at Luton airport! Little did I know he would attempt to create further doubt and confusion by deliberately going to the newspapers with such a strange and irrational story!

As I told Mr. Hunting personally, only 30 seconds before receiving that telephone call from England, had anyone asked me precisely where Mr. Plache and Mr. Hunting stood regarding doctrinal and procedural matters, I would have said, without apology, very far "on the right"!

To find this sudden veering to the complete OPPOSITE EXTREME, with not the slightest whisper of any preliminary notice, either via telephone calls, rumors, letters, or through any other means, was a great shock, to say the least!

Should Mr. Plache and Mr. Hunting have said publicly before the British people that they were deeply sorry for their part in threatening people who had questions, then I rejoice! However, I did not know they ever threatened people who had questions--and even though I DID know that stifling repressiveness and heavy-handed tactics were used by some few of our ministers who seemed determined to create the impression that I was ultra-liberal, I would never have accused either Mr. Hunting or Mr. Plache of having deliberately threatened people who had sincere questions! If they did make any such public apology, I am utterly unaware of it, as are the other ministers in England.

But let me read to you a quotation from the article: "Hunting and Plache said they had 'publicly apologized' to the church in Britain (it has about 1,800 baptized members and about twice as many constituents) 'for our imposition of nonbiblical teachings on members.'

"'We are deeply sorry for our part in using the church's fear psychology to threaten people with questions with the "great tribulation" and "the lake of fire",' they said." Frankly if I had ever known either Mr. Hunting or Mr. Plache were guilty of "imposition of non-biblical teachings on members" I would have suspended them long ago! I DID firmly believe they were imposing utterly hard-line, restrictive, repressive and extreme mannerisms and conduct upon the people under their charge, but I did not believe it was a matter of direct contravention of established Church doctrine, so much as it was a matter of preaching a "pattern of life" which revolved mostly around such utterly trivial and unimportant matters as hair, clothing, styles, make-up and the like.

To me, this has been truly one of the most bewildering and dumbfounding situations I have ever seen arise in the Church!

It was I who called Mr. Hunting during the time of critical illness of his wife and asked him privately whether or not her condition was operable. My father had wondered aloud to me, and possibly to Charles, the same thing. I have said for many years that I wanted to see God's Church come to the place where each individual member, in making up his own mind concerning availing himself of medical science, would do so in the fullest knowledge and conviction that there is no spiritual or moral stigma attached, that other members are not going to judge or to "measure themselves among themselves," and accuse such a one of "spiritual inferiority" because they went to the hospital for an operation. I have urged for YEARS, and both of these men KNOW that I have, that we must not preach the kind of powerful sermons which cause people to make vital decisions in their personal lives through FEAR!

As I have told Charles in personal discussions, the one minister in this entire Church I felt preached great thundering, powerful sermons which inspired feelings of FEAR, including feelings of hopelessness and "I can never make it" was Mr. Charles Hunting! I



am not saying this behind his back--for I have said it to him personally and feelingly! Charles admitted to me that this was so, and apparently was coming to really see that he needed to change in his approach! For this, I was very happy, and had even heard a report that his sermon in at least one of the Festival sites during the recent Feast of Tabernacles seemed to be far more moderate than his sermons of earlier years.

But perhaps the most ironical of all is the simple fact that in all the discussions here at Headquarters, most of these matters mentioned in the article by Russell Chandler never CAME UP!

While healing did come up in a meeting, I told Charles Hunting over and over again that I saw no area for disagreement on the subject of healing and that he and I were "together" in our views on the subject--and encouraged both Mr. Hunting and Mr. Plache that the Church will continue to teach and preach in these areas in an effort to further convey to any remaining few ministers who may be misinformed that there is no remote stigma to be attached to any of our brethren who seek professional medical help!

The primary questions brought up in the series of doctrinal meetings concerned our obligation to keep God's Sabbath day, the annual Holy Days, Old and New Covenants, universal reconciliation, the law of God, what is sin, and attendant doctrinal questions--and under no circumstances at any time did anyone in the meetings hear any discussion whatsoever concerning the allegations of any "vise-like grip of the Church on the minds of members," nor did we hear ONCE of any statement on their part that they had apologized to the British brethren for having used what they called the Church's "fear psychology" to threaten people. We never once heard in the meetings, as the full transcripts prove, any allegations whatsoever concerning an alleged "double standard" of the ministry, concerning the ministerial homes or salaries.

Yet, when the article came out in the L.A. Times it was PRIMARILY concerned with these areas which had never been brought to our attention whatsoever!

I had not remotely intended going into any further detail concerning these recent problems, but as a result of the deliberate attempt of these men to go to the newspapers in order to cause additional furor, doubts and confusion in the minds of human beings concerning God's Church, and while I know it would avail me nothing whatsoever to attempt a rebuttal in the pages of any of our newspapers, I felt I HAD to set the record straight for the ministry of the Worldwide Church of God, which includes literally dozens of you men who came through Bricket Wood and who know to the depth and the marrow of your souls and beings of the repressive and the restrictive teachings, of the dictatorial mannerisms and ultra-rightism doctrinally and procedurally of the men of whom I speak.

I have written to Mr. Hunting a personal letter which I signed the day before the Times article appeared, and, while I had no intention whatever of making such remarks public, now feel constrained to include the letter for your perusal.

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

January 9, 1976

OFFICE OF  
GARNER TED ARMSTRONG  
Executive Vice Presidents

Dear Charles,

I hope you can understand the depth of my grief over the course you have taken in recent weeks--I have made it plain in heartfelt talks on several occasions.

I asked you in my office on January 7 to comply with my letter of December 26; to take your sabbatical; to take the time I so deeply feel you need to regain a balance in your life--or, even if you were determined not to take the sabbatical, and indicated you would not comply with my letter--I asked you fervently to at least take a few months, or even two short weeks, to think it over.

As I have repeatedly explained: EVERY doctrinal question has been, is being, and will be answered. The doctrinal team is constantly reaffirming old truths, discovering new truths, and correcting error. You have always been invited to participate, even though you refused to participate in several of the doctrinal studies over the past few years, including studies into areas of recent doctrinal change. Yet, in spite of voicing objections to being involved in doctrinal meetings (you were not present in meetings concerning D&R when Plache and Ord came here to specifically protest these changes, and argued heavily in favor of the old traditional teaching, yet you were in the country, and the three of you had come over to discuss doctrinal matters!), you voiced serious reservations concerning some of the doctrinal changes. Your feelings concerning doctrinal changes were expressed openly, Charles, even to the point of questioning the motives of some of those involved!

I have asked you fervently to remain in the Work. You seemed determined not to do so.

Now you seem to demand INSTANT adoption of your doctrinal ideas concerning the abolition of the Sabbath, Festivals of God, and various and sundry other doctrinal theories concerning tithing, Old and New Covenants, healing, etc.

Charles, I could wish to see at least a little remorse on your part over your conduct in the past. You have admitted to me, and to others on several occasions, that the strict, repressive type of teaching you advocated in the past had brought grief, pain, suffering, hardship and poverty to people under your administration--policies which led to your being sternly rebuked by

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Headquarters in general and by me in specific over a period of many years. While you yourself were very much a part of what I felt to be repressive and stultifying views diametrically opposed to our desire and institutional policy to build character in the individual, advocating strict adherence to rules, regulations, dress styles, hair lengths, curfews, etc., etc. (none of which was very important), NOW you seem to feel it was "the Church's teaching" which was wrong! No, Charles, it was SOME FEW INDIVIDUALS, of whom YOU were the CHIEF OFFENDER, within the Church who seemed to insist on making giant issues over the narrowest of possible "rules."

I used to be accused of being "liberal" in my views because it was I who struggled AGAINST such repressive views; and my struggles against stifling controls over people's lives brought me into direct conflict with YOU, Charles, on a number of occasions.

You will remember, I believe, my very lengthy letter of December 1971, in which I outlined a number of policies practiced by Richard Plache, and tolerated, if not abetted, by yourself, which were bringing our three college campuses into conflict. I expressed unalterable opposition to such practices and policies. It was I who withdrew the student handbook from the Pasadena campus about that same time--resulting directly from Richard Plache's continual policies of dictatorial restrictiveness, which would have made our college look FOOLISH in eyes of the general public. In the light of an in-depth newspaper article which at that time was being prepared by a Times reporter, I withdrew the student handbook, largely the result of Richard Plache's own inputs, because of its hideously embarrassing content which I felt did not reflect the true teachings and values of the Church and the College.

In my letter back in 1971, Charles, I wrote very deeply and personally to you concerning the agonies and traumas through which I had gone in struggling with all my being against the ultra right-wing policies of some of you other men in the Work who seemed determined to make this Church and this College counter-productive. It was I who personally struggled against dormitory curfews, against arbitrary lengths of sideburns, against arbitrary skirt lengths, heel sizes, belt widths, hair styles, wigs and hairpieces, and other trifling trivia.

I have already outlined to you what I felt to be a whole series of personal tragedies in your life, and for which I had a great feeling of compassion. You have told me several times you feel these personal tragedies have not affected the decision you have made relative to remaining in the Work. I disagree with you. I do agree that you believe what you are saying, but my analysis is different. I certainly have considered your emotional state

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when considering disciplinary measures in light of your recent conduct.

On the doctrinal issues, my father just completed a letter in a ministerial Bulletin which very thoroughly analyzes the exceptional situation which developed in Zaire, and which I partially assisted in writing. It very clearly puts forth the Church stand on such an exceptional situation, allowing a member caught between the vise of government and the threat of jail to reluctantly, but willingly, collect garbage for the community good, even on the Sabbath day.

As I said earlier, reaffirming and supporting the truth of God as it must be taught by the Worldwide Church of God will continue month in and month out, with or without your own personal participation, as it always has in the past.

When the earlier defections occurred back in 1974, Charles, I urged all in my hearing, time and time again, to avoid engaging in personalities. I refused to "mark" Ernest Martin for an interminable period of time.

I distinctly remember, and I'm sure I could look it up, writing an article in the Bulletin in which I very plainly outlined the vast difference between "marking" an individual who had chosen to leave the Church and was proselyting its members as opposed to "branding" or "LABELING" such a person. I called for kindness, understanding, and a total avoidance of dealing in personalities.

There was one significant area in the Work of God which did not cooperate with my wishes in this matter--and that was England!

Back in the "old days" in England, you used to become very upset with Ernest Martin over various issues. I found there WAS, because of a certain paranoid fear of Ernest's influence among the British membership, direct mention of personalities by many of the British ministers in your charge.

Ernest, on the other hand, at least to my knowledge, has never publicly engaged in personalities, nor has he ever publicly or in writing, to my knowledge and the best of my information, cast disparaging remarks against either my father or me. While I utterly disagree with Ernest Martin's concepts on doctrine and am unalterably opposed to his tactics in deliberately trying to proselyte among the membership of the Worldwide Church of God, which I feel to be totally unethical, I am at least thankful for that one small measure of good in what I personally feel to be a great deal of evil.

At the time you and other ministers in England were mentioning Ernest Martin publicly, you felt that if we here in the United

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States had dealt as strongly and powerfully as did your men in England, we would not have lost anywhere near the number of members we did. You mentioned this fact approximately one year ago to Bob Kuhn when he was in England--as if in partial judgment of my own policies being followed in the United States. I had refused to openly brand, label, or mention Ernest Martin publicly, but chose to ignore him and handle the whole situation in a far more moderate fashion, while you men in England chose to openly mark the man, attacking his character and motivation. The fact that we did not do so in the United States appeared to have made you very unhappy.

Charles, in the earlier months when Ernest Martin went out of this Work, I actually refused to allow some of our members, employees and students to be branded and put out of the Church, even though I knew they were openly going to his services in the morning and then coming over to our own services in the afternoon!

You mentioned to Bob, in what appeared to be a very self-satisfied tone, that you had been so stern concerning Ernest Martin's defection in England that you had not lost a single member!

It is not my personal belief that you are leaving the Work because of an inability to resolve certain doctrinal issues, but for far larger, more selfish reasons of a non-spiritual nature, which you have never told me personally or directly.

Personally, I am disappointed that someone with whom we have worked so long cannot be saved from making such a terrible mistake that will so affect his friends, his own family, as well as himself.

While I feel I have exhausted every possible avenue available to me to prevent it, and even pleaded with you to take a few months or at least a couple of weeks to think things over, it seems you have so totally committed yourself not only personally but to a number of others who earlier had defected and with whom you have been in constant recent contact that you feel you cannot withdraw from the course you have already chosen.

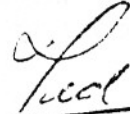
When Bob filled me in on the details of your conversation of Thursday night, January 8, I immediately dictated a fairly lengthy memorandum to several of the ministers in England you had mentioned as being those who might be tempted to engage in personalities. Even though these ministers have been under your own personal charge and control for these many years and have learned all of their approach towards disfellowshipping from you, and I have had virtually no contact with them whatsoever, I sent them a memorandum, a copy of which I am enclosing for your perusal

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and which is self-explanatory, and which was done not because of any threatened retaliation or postures of hostility on your part, but because I would have sent such a memo had you never spoken one word to Bob concerning "engaging in character assassination" in the first place. This was my moderate and restrained policy when Ernest Martin and others went out of the Church--it will continue to be my conduct as you and the others with you leave the Church and the Work.

One final note: You mentioned the monthly stipend going to Veryle's mother. I have given our business office instructions that, in respect to Veryle's memory, the Church will assume the responsibility of continuing that monthly allocation to Veryle's mother which you said you feel you will be unable to shoulder.

With love and deep regret,

  
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P.S. The door back into God's Church is wide open to you, Charles, at any time in the future. All you have to do is knock.



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Even though the leadership in Britain very outspokenly labeled Ernest Martin in clearest and sometimes personal terms contrary to my own wishes and the action of those of us at Headquarters following Dr. Martin's defection from the Work, I urgently appeal to all of you men who may have been affected by British leadership of that time, and who heard such statements made openly at Sabbath services and Bible Studies, NOT to indulge in any mentioning of personalities, either publicly or privately at all!

Dr. Martin has never attacked either Mr. Herbert W. Armstrong, me, or any of the others of us here at Headquarters personally. While there has been some exchange of less than tasteful memoranda between Dr. Martin and at least one member of our doctrinal team, it has been confined to this, and Dr. Martin has never stepped over the bounds of propriety in indulging in personalities.

It is my fervent hope and prayer that we can set the Christian example by refusing to indulge in personalities and therefore I wanted to send to you this memo expressing my feelings in the matter, and urging you fellows who were so deeply and personally affected by events that have transpired to assist me in this matter.

I can understand your earlier disappointment at what seemed to be my very mild reactions to the crisis which arose. However, at all times I was attempting to condition my response to the situation as it developed on the spot, and did not at any time conduct myself in an imperious or dictatorial manner, nor did I accept what appeared to be a threatening confrontation by drawing any firm lines and forcing myself into a position of having to terminate, on the spot, men who were flagrantly disobeying direct instructions via telex and personal requests even for the configuration of private meetings I wanted to hold.

Instead, all of these actions were met by "conditioned response" on my part.

While my comments in the Friday night study were very mild, and I could see a look of some amazement and even a look of stricken wonderment on one or two of your faces because you may honestly have felt I did not grasp the situation as it stood, I felt I HAD to handle the situation that way, for it needed defusing and calming down, and at all times I tried to be gentle, mild, generous, merciful, understanding, and patient--rather than bold, blustering, threatening, or vindictive.

Now all that is past.



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These men have made their decisions for whatever personal reasons they privately hold. From this point on it is no further the concern of any of us to speculate on all the causes which led to their ultimate decisions, but to simply drop the matter where it lies and go on about getting the most important work on the face of this earth accomplished during these end times.

So please, fellows, communicate to any others who may have been similarly affected, that I am appealing for a "closed book" on the matter, even though it has stricken me with a great deal of personal grief, and I am simply going to dismiss it from my mind and try to get about the business of the creative, constructive work to which God has called me, and preach the Gospel of the Kingdom as a warning and a witness to all this world in even greater strength and fervor.

I want to let you know how deeply grateful I am for your concern and your loyalty--and I know you will agree that the policy I am outlining in this memorandum is the right one in the light of God's Word.

It is not in my intent whatever to "mark" either Mr. Hunting, Mr. Plache, or David Ord unless or until such time as any of them would deliberately attempt to proselyte or to disaffect or to draw away members from the Worldwide Church of God after themselves. Even then, and I hope and pray they will NOT engage in such activities, any such "marking" would be done with an official statement printed directly from the Bible to be read in pulpits with absolutely NO COMMENT on any personalities involved.

Thank you for your understanding.

Your brother in Christ,

A handwritten signature in cursive script, reading "James Earl Amstrong". The signature is written in black ink and ends with a long, horizontal arrow pointing to the right.

**(PLEASE NOTICE IMPORTANT ANNOUNCEMENT NEXT PAGE)**

**MEMORANDUM**TO BE READ IN ALL CHURCHES**To:** All Church Pastors**Date:** January 13, 1976**Subject:** Disfellowshipping**From:** Garner Ted Armstrong

While we have striven to avoid it--it now becomes the clear duty of Christ's ministers at Headquarters to obey the biblical injunction to "mark those who cause divisions," or, as the Living Bible puts it: "Stay away from those who cause divisions and are upsetting people's faith, teaching things about Christ that are contrary to what you have been taught."

This is to officially state that Mr. Charles Hunting, Mr. Richard F. Plache, and Mr. David Ord are disfellowshipped from the Worldwide Church of God, and are specifically named as three men who are causing division, upsetting faith, and teaching things "contrary to what you have been taught."

While we pray they may be led to see the depth of their error, and may repent and be restored to fellowship and usefulness in God's Work, we must obey the clear commands of God's Word with regard to fellowship.

## AICF UPDATE

We are presently gearing up our efforts on HUMAN POTENTIAL to produce and promote a truly superb international publication. In this regard, I am asking Mr. Jack Martin, the recently appointed General Manager of HUMAN POTENTIAL, to keep everyone up to date through regular reports in the *Bulletin*. Following Jack's report, we are reprinting the latest (but still not final) statement of purposes and objectives for HUMAN POTENTIAL.

I would like to specifically emphasize that the essential editorial scope for HUMAN POTENTIAL is founded on the fundamental doctrines and principles of the Worldwide Church of God: 1) the uniqueness of man, the spiritual nature of the human mind (the existence of the spirit in man) and the enormous potential in all spheres of human endeavor; 2) the biblical principle that it is more blessed to give than to receive; 3) the knowledge and understanding that biblical morality is essential for world peace and individual fulfillment.

— Robert Kuhn

\* \* \* \* \*

Greetings to all our readers!

It really was a tremendous surprise to be asked to become more deeply involved in establishing HUMAN POTENTIAL as a top circulation international magazine. Fortunately the past four years spent in developing our international newsstand program has given me a basic knowledge of the publishing industry as well as developing helpful contacts.

Recently we printed our rehearsal issue of HUMAN POTENTIAL. This was done primarily to gain insight into possible production problems and scheduling and secondarily to have a magazine to show possible advertisers, distributors and writers the concept we have in mind. The general reaction we have had has been "superb." With their encouragement and advice, we will be making several minor changes to the magazine. These will include slightly modifying the size to make it more practical for advertisers and making the magazine available at \$9 for 6 issues without the membership and benefits of A.I.C.F.

Our plans are developing and call for major media advertising and publicity for an August/September launch issue. National and International magazine distributors are presently being contacted to prepare for major newsstand programs in the United States, Canada, Britain, Europe, Middle East, South Africa, Rhodesia,

Australia, New Zealand, West Indies and Japan. Two of the top U.S. distributors are already competing for our contract. I will be leaving with Mr. Frank Brown for Europe on the 18th of this month to begin negotiations with the major distributors of magazines.

We are also working with the J. Walter Thompson advertising agency to produce an international multi-media advertising campaign which will dovetail with our Direct Mail and newsstand programs. We have spent several fascinating and stimulating hours with their creative staff here in Los Angeles. Their confidence has boosted our own conviction in the practicality and need for a magazine that is focused on the creative rather than the destructive side of humanity.

As their director said, "With proper planning and forethought, we can turn the world upside down." We on the staff of HUMAN POTENTIAL are striving to give all the forethought and necessary planning to do just that.

As Dr. Kuhn said, I will do my best to keep everyone up to date as new developments take place.

— Jack Martin

## HUMAN POTENTIAL

### EXPLORING THE RICHNESS OF LIFE, FINDING BETTER WAYS TO LIVE

#### Why HUMAN POTENTIAL is Being Published

HUMAN POTENTIAL is published by the Ambassador International Cultural Foundation to further its overall purpose of expanding mankind's awareness and understanding of itself through culture, education and humanitarianism. This effort is worldwide in scope and seeks to realize the full potential of all individuals while building bridges of mutual appreciation between all peoples everywhere.

#### Magazine Format

HUMAN POTENTIAL is a high-quality, high-circulation consumer magazine and is published bi-monthly. Featuring many prominent thinkers and writers of our time and making extensive use of superb photography, fine illustrations and creative graphic design, HUMAN POTENTIAL is, at the same time, one of the most significant and one of the most beautiful publications today.

HUMAN POTENTIAL is designed to be both enjoyable and entertaining — easy to approach — as it conveys the most profound concepts of human existence. Indeed, HUMAN POTENTIAL is a positive approach to mankind — an expansion of the

boundaries of man's mind and society, with a consequent beneficial effect on both.

HUMAN POTENTIAL is a dignified and permanent publication designed to bring excellent value to the reader. It has more than 140 pages with high-quality paper and perfect binding (hard spine).

### Prospectus

HUMAN POTENTIAL is an odyssey about the greatness of man. It's about human beings — where we have been, where we are, and where we are going. HUMAN POTENTIAL explores all aspects of human *accomplishment* and *creativity* — the constructive, noble side of man — past, present and future.

It is oriented toward *achievement* in all fields of human endeavor. Who among us has advanced the frontiers of human knowledge to the greatest extent? How and why have such achievements been accomplished? And what can *be* accomplished in the future? HUMAN POTENTIAL sets out to be fascinating as well as factual, inspirational as well as informative.

What are the common denominators for successful people and creative achievement? And how can everyone apply these principles? HUMAN POTENTIAL examines men and women in every role of life — designer and builder, scientist and statesman, artist and athlete, philosopher and physicist, author and actor, humorist and humanist, historian and futurist — all accented with a modicum of humor, adventure, controversy and prognostication.

HUMAN POTENTIAL also emphasizes man's unique characteristics — the expression of humor, the appreciation of beauty, the feelings of ecstasy and love, the awareness of self-consciousness, the capacities for abstract thinking, the complexities of human language, history and culture, the search for meaning in the universe and in life, the development of a moral sense and personal character, and the ultimate questions of free will and human survival.

HUMAN POTENTIAL lives and breathes with warmth and color. We believe that showing what man *has* achieved together with what he *can* achieve lifts the human spirit — and encourages individuals to fulfill their personal potential in their own lives. HUMAN POTENTIAL enriches people's lives and helps them to become more successful human beings. Featuring intriguing personalities, HUMAN POTENTIAL is dedicated to the ideal that while man may be on the brink of doom, he is yet on the eve of tremendous beneficial breakthrough.

### Scope

#### 1) The Nature of Man — His Understanding and Achievements

HUMAN POTENTIAL explores the vast richness of human awareness, appreciation and creativity — past, present and future. The purpose being to exemplify the uniqueness of man and the spiritual transcendence of the human mind by showing the enormous breadth of man's understanding and the magnificence of his accomplishments. From parapsychology and exploring the universe, to man's great appreciation of art, music and literature, to the latest archeological findings, we take an overview of mankind to more fully realize who we are, where we have come from and where we are going.

#### 2) Human Concern/Warmth/Emotion/Morality

HUMAN POTENTIAL is dedicated to the humanitarian ideal that all men should mutually respect one another, that everyone should seek to give to others rather than to only get for the self, and that high moral standards benefit the common good of all mankind. Articles projecting human warmth, compassion and empathy will feature poignant photographs of all types/ages/varieties of human beings.

#### 3) Personal Development

HUMAN POTENTIAL is also concerned about the individual — helping people to personally develop their own potential in all aspects of their daily lives. A wide range of instructive and inspirational articles will focus on personal development, e.g., "How to Achieve Success in a Changing Society."

#### 4) Preparation for the Future

HUMAN POTENTIAL is involved in the future — what it will be like, how it will impact mankind collectively and what we can do to better prepare for it individually.

### Projected Audience and Circulation

HUMAN POTENTIAL is designed for a *wide general* audience of educated and aware individuals in *all areas* of the world. It is not an elitist publication. HUMAN POTENTIAL is a truly international publication appealing to leaders in government, education, business and the arts and sciences all over the world, as well as to the top socio-economic *third* of the populace in the developed countries of the world.

Initial circulation launch plans focus on the

United States, Canada and Great Britain, to be followed rapidly by major efforts in Japan, Western Europe, the Middle East, Australia, New Zealand, and South Africa with Mexico, India, Black Africa and the Far East (the Philippines, Korea, Thailand, Hong Kong, Malaysia, Indonesia) soon thereafter.

Ultimate circulation objectives emphasize *substantial United States and worldwide impact* of HUMAN POTENTIAL more than specific numbers.

Preliminary five-year circulation goals are 500,000-1,000,000 in the United States and Canada, and 750,000-1,200,000 for the rest of the world.

### Price

Although not yet established, HUMAN POTENTIAL subscriptions should sell for about \$9 a year in the United States with single copy sales (newsstands) about \$1.75. International rates to be established will reflect the appropriate exchange rates.

### Humanitarian Extension Projects

Although making a profit is not among the reasons why the non-profit Ambassador International Cultural Foundation established the magazine, HUMAN POTENTIAL does intend being as cost-effective as possible with the eventual goal of generating sufficient surplus funds to sponsor AICF's cultural, educational and humanitarian projects around the world.

## CHURCH ADMINISTRATION

(Continued from page 2)

### BIRTHS

**Rod and Vicki Dean** (Newcastle, N.S.W. Australia): On the first hot day of Summer — 10th November — *Jennifer Lynette* Dean decided to come three weeks early. In her haste to be born she only spent 40 minutes in labour. She broke the Dean sequence of boys and became our first girl. Her vital statistics: 6 lbs., 10 ozs. and 23" long.

**Bill and Gail (Myers) Hubbell** (Wichita, Kansas): Exuberant shouts of "It's a boy!" rang through the house Sabbath morning at 6:38 a.m., November 22. Our first son, *Jared Keith*, weighed 8 lbs., 9 ozs. and measured 19½ inches.

Although we planned to deliver Jared in our home, we didn't plan on mom's labor progressing so fast! The doctor arrived just in time to help our first son into the world, and saved Dad from having to do the job himself!

**Ray and Kathy Lisman** (Richmond, Va.): We would like to announce the birth of *Christie Lynn* on January 4, 1976, at 7:52 p.m. She weighed in at 8 lbs., 9 ozs. and was 20½ inches long.

**Ron and Gail Stoddart** (Salisbury, Rhodesia): We are delighted to announce the birth of our first child, *Sheena Ann*. She was born 10:45 a.m. on Friday, December 5th and weighed 6 lbs., 2 ozs.

## JOHN 5 AND THE SABBATH

by Lester L. Grabbe

It has been some time since Exposition No. 116 was issued by the Foundation for Biblical Research. For a while it appeared to have received the obscurity it deserved. However, it seems to have attracted recent attention in some quarters. Therefore, for those who still suffer under the delusion that such polemics may have some scholarly stature, this article will examine the linguistic and logical claims of Exposition No. 116.

One does not have to go far to find the first difficulty with the article: its very title, "Is Sabbath-observance Required for Salvation?" It is not my purpose to deal with the entire Sabbath question, only with the implications of John 5. But the title already makes certain insinuations by its very wording, and these cannot be left aside. By use of the word "required" it is already implied that somebody may be asking you to do too much. After all no one would *ever* keep the Sabbath if it were not "required for salvation," would they?

The ultimate conclusion of the article is, of course, that Sabbath observance is *not* required for salvation. However, the author never bothers to tell us what *is* required for salvation. The New Testament lists *only one* requirement for salvation, if you wish to be technical: God's Spirit (Romans 8, especially v. 11). Technically, then, Sabbath-keeping is not required for salvation. Neither are love or prayer for that matter. After all, salvation is a free gift by God's grace (Eph. 2:8). No one can possibly earn salvation. From that point of view Sabbath observance is not — and *never* was (contrary to the article) — a requirement for salvation.

The question remains, though, whether God will give salvation to one whose only concern revolves around "what is required." And will God allow his Spirit to remain in one whose attitude becomes this even though it was not that originally? To take an example from Acts 16, the Philippian jai-

lor had never kept a Sabbath in his life before his baptism so far as we know. If he had been taken out the next day after baptism and beheaded, he never would have kept a Sabbath. So Sabbath keeping was not a requirement for his salvation if such had taken place. But if the man continued to live and knew that Sabbath keeping was something God wanted, things would take on a different light since what is not of faith is sin (Rom. 14:23).

The question of the title of the article is therefore an illegitimate one, as well as never really being answered or even discussed in the article itself. However, our concern at the moment is, Does John 5 show unequivocally that Jesus abolished the Sabbath?, since that is the conclusion of the article.

### The Question of Sources

The author of the "exposition" in question refers a number of times to the "original Greek" as if he knew the language. However, when we examine the sources utilized and his evaluation of them, the tyro is soon evident.

The first two references are to Vincent's *Word Studies* and Vine's *Expository Dictionary*. Now, these are quite all right for the layman who hasn't the most rudimentary knowledge of Greek. But even beginning seminary students soon learn to use such unscientific sources with extreme care. Of course the author could not know this since it is rather plain he has little knowledge of Greek.

He rightly cites the *Bauer-Arndt-Gingrich* lexicon though not quite quoting it correctly as we shall see. However, Thayer's would just as well be forgotten since it has been superseded for more than half a century. But apparently one uses completely uncritically whatever source one can so long as it appears to support a specific point of view!

We next read a rather interesting statement: "The authoritative ten volume *Theological Dictionary of the New Testament*, edited by Kittel, in which every Greek word in the New Testament is given a scientific linguistic treatment. . . ." One is amazed at the number of errors so carefully compressed into such a short statement — the economy of it must be frankly admired. Notice:

The set only has *nine* volumes (a projected tenth volume is some years in the future). It is hardly edited by Kittel (who has the first name Gerhard) since said individual died in 1948 when fewer than half the volumes were done. It is sometimes referred to as "Kittel's Dictionary" for short, a fact which apparently misled our author who

quite evidently has become aware of this common reference only recently.

The work does not treat every Greek word in the New Testament; many words are in fact omitted. As for its being "authoritative," that depends a great deal on many factors. Furthermore, it is *not* a "scientific linguistic" treatment, as claimed. It is a *theological* dictionary. Granted, it gives a good deal of useful linguistic information. But the work has also been heavily criticized — especially in the earlier volumes — for its *misuse* and *unscientific* treatment of the linguistic data. (See James Barr, *The Semantics of Biblical Language*, especially chapter 8.)

All this simply underscores what should be obvious anyway — that the article in question shows an extremely limited knowledge of the basics of the Greek language. This is clear from the citation of unscholarly sources as if they were authoritative and the inexpert use of worthy sources. Of course, the article shows no study whatsoever of the primarily linguistic material.

### When Is Interpretation Not Interpretation?

The article scathingly castigates those "tampering with the text of Holy Scripture in an effort to make it agree with their own theories." This statement ironically falls in the middle of one of the *most interpretative* of passages from the standpoint of personal theories. The author seems to forget that *any* translation of the original language is interpretation. If he thinks his particular English rendering is not interpretation, it is due to basic ignorance of translation technique and theory.

To begin with he assures us that there are 368 quotations in the Gospel of John, a full 70 percent. He further assures us that if John meant to be recording the statement of the Jews and not his own evaluation, he would have told us. "But in the important scripture of 5:18, John used no quotations whatever." These statements betray fundamental ignorance of the original text of the New Testament:

The Greek text has no quotation marks and never has had. Any identification of quotes are from the editor, but even modern editions do not attempt to use quotation marks. Therefore, when one states that there is *even one* single quotation in the whole gospel — much less 368, equaling 70 percent — *he is interpreting*. The word ὅτι (which is used in John 5:18) can be used to introduce either a direct quote or an indirect quote or even a fairly extensive paraphrase. If we think that we

can always neatly sort out the quotes from the commentary, we delude ourselves.

Therefore, we are not at all sure that the statement in 5:18 is not a quotation. John could easily be using a bit of sarcasm. In English we might enclose such in quotation marks (as I might refer to the "exposition" being critiqued here). But since John could not use quotation marks, he would have to depend on the intelligence of the reader to see this.

Unfortunately, such niceties of style are apparently not recognized by some readers. They would probably have us believe that when Jesus said, "Lazarus is asleep," that's exactly what he meant! Subtlety, humor, and other literary devices are beyond the capacity of some individuals.

The fact is, of course, that a number of commentators — non-Sabbath keepers at that — agree the statement refers to the opinions of the Jews and by no means to those of John. If the writer of the exposition had bothered to read his sources carefully, he would have seen that two of those he cites actually say this very thing. The Bauer-Arndt-Gingrich lexicon states (though not quoted by the article, "in John, Jesus is *accused* not of breaking the Sabbath, but of doing away w[ith] it" (emphasis mine).

Another source, also cited in the article, states: "This iterative sense of the Imperfect may be borne out by the fact that strictly Jesus himself had not yet *done* anything on this occasion. The Synoptic Gospels, however, show that, in the eyes of his opponents, he habitually infringed the Sabbath law" (*Harper's New Testament Commentaries, John*, 163).

Similarly, Lensky writes: "In v. 16 the Jews charge only that Jesus was doing certain wrong things on the Sabbath; now they charge that he is breaking the Sabbath. . . . The entire contention of Jesus was intended to uphold the divine Sabbath law in its full integrity against the Pharisaic traditions" (375, 377).

In his widely-acclaimed book, *Jesus of Nazareth*, Günther Bornkamm writes: "Jesus' attitude is described in the many disputes about the Sabbath (Mk. iii.1ff.; Lk. xiii. 10ff.; xiv.1ff.; Jn. v.1), which show him healing the sick and his disciples plucking the ears of grain on their way through a grainfield (Mk. ii.23ff.). This is no open offence against the scriptures themselves, but only against that Sabbath casuistry developed in Judaism to the greatest degree of pedantry" (97).

Thus, we see the idea that John 5:18 refers to an untrue charge against Jesus is far from unknown among the commentators. Granted, this is an

interpretation and not the only one possible. But the statement of the article that v. 18 *must* be John's opinion is *also very much an interpretation* as well, if the author would only admit it.

### Alternative Understandings

While one commentator says John 5:18 means one thing and another thinks it means something else, the linguistic construction allows for several possible meanings.

1.  $\lambda\acute{\upsilon}\omega$  here could refer only to a *violation* of the Sabbath. The imperfect tense would then suggest that it was a habitual thing.

2. It could refer to an abolition of the Sabbath command, that is, that Jesus was doing away with the need to keep it.

Both the two foregoing, however, could still be only an opinion of the accusing Jews rather than a statement of what Jesus was actually doing. There are several reasons for believing this to be the case: (a) the context of this and other similar passages all refer to the violation of Pharisaic Sabbath laws rather than Old Testament laws, i.e. no explicit Old Testament law is being broken; (b) Paul nowhere refers to this supposed example of Sabbath abolition; yet it is inconceivable that he would not have appealed to it since he appeals to Jesus' teachings or examples at various times (for example, I Cor. 7, 9, 11); (c) Jesus could not have fulfilled the law if he had been breaking it (Gal. 4:4; Heb. 4:15).

3. Instead of abolishing the Sabbath command, Jesus could have been only *relaxing* or *reinterpreting* it. This could mean that either the Pharisaic rigidity of Sabbath observance was being relaxed or even that the Old Testament law was being reinterpreted. (An example of the latter meaning is found in the Septuagint version in III Esdras 9:46; cf. the comments in Schleusner, *Novus Thesaurus*, vol. II, 397).

Thus, it is clear that the passage — from linguistic considerations alone — has a number of alternative possible explanations. Of course, one has to know a little bit about Greek to realize this. Since the writer of the article evidently does not have this prerequisite knowledge, it is not surprising that he so dogmatically states, "John says that Christ was doing nothing less than cancelling the sabbath command which He had given in the time of Moses."

It is somewhat startling to see what great pronouncements come out of little knowledge. As another example, the article states in reference to  $\lambda\acute{\upsilon}\omega$ , "The word has a judicial or legislative ring to it." Strange that this is so, when  $\lambda\acute{\upsilon}\omega$  is an

extremely widely-used word, with only some of its connotations falling in the forensic area. After all, when a man unties a shoe (Mark 1:7) or unhitches an ass (Luke 19:33), that is hardly a great legislative procedure, even though  $\lambda\acute{\upsilon}\omega$  is used.

### Conclusions

Some of my statements in this article may not be taken as being very charitable. Nor were they meant to be. I question, however, only the research ability and scholarship and am not casting aspersions on any individual's personal integrity or motivation. In a previous article Gunar Freibergs and I tried to do this very thing. Unfortunately, the reaction from the author was one which dealt almost entirely in recriminations of personal integrity and character rather than the real issues. It will not surprise me to see a similar attempt at rebuttal this time because now, as then, the author is not equipped to give an intelligent reply to most of the criticisms leveled at his professed scholarship.

However, if a man blunders in a way which would do ill credit to a novice seminarian, the blame lies with *his own* ignorance, not with those who expose irresponsibility and lack of scholarship for what it is. Those who would be teachers must first have learned.

The Apostle Paul once had to write, "O mindless Galatians, who has cast a spell over you?" Two millennia later some few in God's Church — bedazzled by a show of pseudoscholarship ( $\phi\epsilon\upsilon\delta\acute{\omega}\nu\upsilon\mu\omicron\varsigma\ \gamma\upsilon\nu\acute{\omega}\sigma\iota\varsigma$ , I Tim. 6:20) — also need to recognize legerdemain for what it is and from it, lest they miss the point of faith. □

## Media

There is a great deal of activity going on in the Media Division at the present time. Over forty new radio stations have begun airing the program recently with more on the way. We now have a total of 138 U.S. radio outlets. This is an increase of 31% over our total outlets in November of last year when Mr. Ted Armstrong made the decision to increase radio and TV coverage in the United States.

Some future growth in the number of television outlets is also expected as new availabilities open up to us. A listing of recently added radio and TV should appear in the next issue of the *Worldwide News*.

Media has been preparing slides and 10-second copy for a number of you for use in promoting Bible Lectures on radio and TV. This service is available to any of you who wish to have this material to distribute to radio and TV stations in the lecture areas. Please remember to send a color slide or glossy (not linen finish) print along with appropriate Bible Lecture information — time, day, place.

Also, with regard to Bible Lectures, we are including a list of films currently available for your use. A complete listing with descriptions is available upon request. Please feel free to request this information if you desire.

A current problem with the film distribution plan is that we do not have enough films to go around. Since we have many requests for certain films they must circulate *quickly* in order to meet all the requests. Some of the films have been out for several weeks and we desperately need them returned in order to meet current Bible Lecture requests. If you have had a film for longer than you originally requested or were assigned, please return it as soon as possible so other ministers may use them in Bible Lectures.

We will try to fill all of your film needs whenever possible, but because of the shortage we will all have to circulate them back and forth quickly. Attempts are being made to work closely together to insure that your film needs are properly served. Please give us as much advance notice of your film needs as possible. Following is a list of currently available films:

1. Our Dirty Air — 29 minutes
2. Our National Heritage — 29 minutes
3. Quest Into Antiquity — 26 minutes
4. Animal Oddities — 29 minutes
5. Calgary Campaign — 79 minutes
6. Is this the End Time? — 58 minutes
7. Ambassador Auditorium — 29 minutes
8. HWA: Ambassador for World Peace
  - (A) version — 31 minutes (Church only)
  - (B) version — 24 minutes (public)
9. The Hunger Bomb — 29 minutes
10. Portland Campaign — 58 minutes
11. Basketball Tournament — 25 minutes
12. Lecture Promo — 15 minutes

In the future we would like to expand our film library and we would therefore appreciate your suggestions for films that would be most useful to you.

— Dan Ricker



# Publishing

## GN-BOOKLETS UPDATE

A totally *new* booklet, *Come Help Humanity*, is due off the press February 5. It's all about the Work with a heavy emphasis on graphics (pictures) and various vignettes in the form of boxes. It contains chapters like "It All Began With One Man," which explains briefly how this phase of the Work got started back in the 30s and how it grew to its present, globe-girdling stature. A chapter is devoted to the Garner Ted Armstrong telecast and our whole media approach to the gospel. The booklet describes our publishing package and gives an insight into the operations of the International Division. Chapter 5 talks about "A Unique Church" and the booklet ends with a strong appeal to help us help humanity by getting involved in the Work.

We think it will be a very effective booklet to publicize what God is doing through us and show how people can *get involved*. The booklet will be advertised heavily and will be offered in the January "semi-annual" letter.

Garner Ted Armstrong has asked us to produce a *special issue* of the GN for March devoted to *youth*. We will be running articles expounding such prophecies as Ezekiel 7:23 — "Why the Land Is Full of Bloody Crimes," "The Weaker Sex Muscles In on Crime" and a new article on child rearing. We are planning to run a two-page spread of real letters from real teenagers who express their true innermost feelings on a number of things in a very appealing way. These letters were written anonymously and so are very honest and candid. We think this feature will be very effective in giving all of us an insight into the minds of our young people.

This issue of the GN is planned to back up two telecasts to be aired in January and February. We will also print a large number without any cover date and offer it as an introductory issue to new subscribers. We believe this issue will be a real winner.

I'd like to say a word or two about a problem that comes up from time to time. Every so often one of our ministers writes in about an alleged or real contradiction in our literature. Perhaps two booklets, written years apart, might disagree with each other in the way some point is explained. Possibly the GN might publish an article which

appears to differ with some long-published booklet or reprint.

Please bear with us. We are acutely aware of some of these discrepancies — and perhaps blissfully unaware of a few others. We have a very small staff and we just can't really get all of this material straightened out overnight. I still get letters from people who quote the earliest editions of *The U.S. and B.C.!*

The Church is constantly growing in understanding and we try to keep our literature up-to-date. But with *so much* literature already in print sometimes it appears to be a losing battle. Nevertheless we are working away.

Let's understand: our booklets are *not* "Holy Writ." They are not scripture. They are merely vehicles for communicating the Church's latest and best understanding on various subjects. Of course many of our field ministers rely very heavily on the literature to back up their function. We understand this and we strive to keep everything we print consistent. Please don't get upset if you happen to find some minor (or major) discrepancy. Please feel free to bring it to my attention, but please don't make it an "issue" of monumental stature!

Any *major* changes in literature are checked through Mr. Ted Armstrong's office.

Incidentally, we've had letters from a *small* number of ministers who have questioned the biblicality of allowing women to write for our publications.

I discussed the matter with Mr. Ted Armstrong and he had no objections so long as the writer is not "usurping authority over the man." Our writers exercise *no* authority — though they do write authoritatively. That is, they write as though they *knew* something about their subject matter. Basically Carole Ritter's articles are oriented to the world of women, and to social problems in modern society. Occasionally she may write something mildly exegetical. But she is not in the business of exercising any ministerial authority or correcting anybody.

Carole's article in the December issue, for example ("Judge Not According to Appearance"), drew the largest positive letter response of any article in that issue!

I thought you might appreciate at least some explanation of that matter.

Overall we've had very fine support from the field ministry for the GN. We think it's doing an increasingly effective job and we deeply appreciate your loyal backing.

That's it for this time.

— Brian Knowles

# Mail Processing

We had intended to present a yearly summary for this issue of *The Bulletin* but some last minute figures are not yet available, so the summary will have to wait until next issue. Perhaps it's just as well, because in many respects December has been a *very exciting* month and deserves some special comment of its own.

Mr. Garner Ted Armstrong's December letter to members, co-workers, and donors has taken its place as the best "co-worker" letter of 1975! Of course, this has helped the December mail picture a great deal. According to our final stats, Mr. Armstrong's letter brought in 44,579 letters from members, co-workers, and donors. In addition, 25,604 responses have been received from a selected group of "regular" subscribers to *Plain Truth* who were sent a copy of this letter. The remaining number of United States "regulars" (approximately 1 million) will receive Mr. Armstrong's letter during January. We are hoping for a continued positive response to the letter, and your prayers are very much encouraged for its success.

## Excellent Response to the Telecast

Another highlight during the month of December was the beginning of a new season with the airing of the first of a two-part series dealing with energy. The first program, entitled "Energy — Here Today, Gone Tomorrow," dealt with the basic national energy situation, while the second program, "Nuclear Energy — Risk or Remedy," dealt specifically with nuclear energy. The first program airing on the first leg stations (about half the stations) pulled approximately 2,500 WATS responses. Most of the comments concerning this program were of a general nature, reflecting some interest.

The second program aired this past weekend on the first leg stations, while the remainder of the stations (second leg) aired the first program. With the two programs on energy airing on all stations, we received about 6,500 registries. The nuclear program seems to have hit home, pulling comments that reflect a deeper concern. Many seemed to like the pro and con approach of not taking sides, but merely showing both sides of the issue. The "Letter Comments" section in this issue of *The Bulletin* will illustrate the thought-provoking effect the programs had.

That's it for this time.

— Richard Rice

## LETTER COMMENTS

### RESPONSE TO ENERGY TV PROGRAMS

#### Some Interesting Notes

One of Exxon's senior vice-presidents was visiting the Los Angeles area and watched the telecast last Wednesday night. He was so impressed that he told the manager of the public relations department for this area (J. G. Keller of Exxon Co., U.S.A., 1800 Avenue of the Stars) to call in and get a couple of the booklets offered.

A Mr. Cramer was interviewed on one of the programs. His father phoned to tell us he had seen his son.

Mrs. Eleanor Coleman phoned in to say she had video taped the program as it aired (directly from her TV). She plans to show it in January at a consumer convention somewhere on the East Coast.

#### Comments from December 14

"Very good program, but you're not forcing the issue enough."

"Quite informative and gave me some insights I didn't have before."

"I never thought of the creation of the planet in terms of a space ship before, just never thought of it in those terms; it was interesting."

"I am crazy about Garner Ted Armstrong. He used to be on a local station at 12 noon every day, but they have taken him off. This used to be six months or more ago, and I sure have missed him."

"Ask GTA to shave off his moustache, he looks nicer without it."

"I wouldn't miss the telecast for anything."

"I think it is more down-to-earth than some of the religious meetings."

"I thought it was real good; he sure had a lot of good points."

"We enjoyed the program; my wife and I watch it almost every Sunday."

"I watch the program every Sunday, but my mother's car broke down today and I missed it. I was so disappointed. I call every Sunday at 10:30 to request the literature, so what ever it was, just send it to me. I'm sure I will enjoy it."

"It was marvelous! It was just about the most important subject we have, I guess. Mr. Armstrong is such a marvelous presenter of programs, you can tell he digs deeply into a subject before he presents it."

(Continued on page 44)

# Circulation Division

Just a short column this issue to bring all of you up to date on progress and changes in the Circulation Division.

## Highlights for November

November circulation figures were not as impressive as October's but are nonetheless encouraging, showing more steady growth in many areas. Key data included: 182,000 booklet requests; 201,000 lit and donation-only responses; only 28,000 new PT subscribers (considerably below average); 5,800 new GN subscribers; over 5,500 "lit-only" persons added to our master file; 5,800 new CC students; and 2,600 new donors. Almost six million pieces of lit were mailed out during the month.

Direct Mail produced 57% of all responses; Television and the *Plain Truth* each produced 8%; Radio, almost 4%; and the other media around 2% each.

Total response to the October GN will eventually surpass 13,000 — the biggest GN response to date. This excellent response was primarily due to the inclusion of a business-reply insert card in the magazine. The January edition of the GN will also have a special insert card, but this time we are testing business-reply versus no-BR by splitting the run randomly and evenly between the two types of cards. Circulation growth of the GN now stands 43% below our original plan, but two upcoming TV programs in late February will each heavily advertise a special March edition of the GN that should bring the growth rate up sharply.

Data for December is just now coming to my desk, so I'll report on this month — and for the entire first half of the fiscal year — in the next issue of the *Bulletin*.

## Reorganization

In a recent reorganization and consolidation move all the various graphics group in Publishing and Circulation were merged into one group under the direction of Allen Merager. Requests for advertising layouts, promos, etc. should be sent to Allen from now on. Terry Warren will now devote his full time and energy to the Direct Mail program to enhance the professionalism and sophistication necessary to make this program really

efficient and effective. Suggestions on Direct Mail activities should be sent to Terry.

That's it for this issue!

— Benjamin R. Chapman

## The Kustodian Krew — KEEPING THE KAMPUS KLEAN

*(Editor's note: As a follow-up article to the one in GROUND'S MAINTENANCE magazine which we reprinted in a previous Bulletin, the Custodian Department has furnished information that will be of interest to our readers, showing what is involved in keeping the buildings of Ambassador College clean and appealing to our employees and many visitors.)*

On the 40 acres of well-maintained grounds of Ambassador College, Pasadena, are 42 buildings serviced by the College's Custodian Department. Seventeen of these buildings are located east of the freeway and 25 are directly on campus. Eight of these have been built in recent years, the last completed being the jewel-like Ambassador Auditorium.

At present the Custodian Department employs 27 full time men and women, and 65 to 72 students (each working an average of about 17 hours per week). A training section was established several years ago to orientate and train new employees in the department. The films and slides that are used in the training program were produced by the Custodian Department to help get the new trainee off to a good start. (The training room and its equipment are also available for other departments to use.)

Perhaps the following little-known statistics will help give our readers some glimpse of the scope of the operation:

With all the various types of floors — carpet, resilient tile, wood, etc. — there are about 598,498 square feet to sweep, dust, mop, wax, buff, vacuum and shampoo. Of the total square footage, 335,648 is carpet and 38,645 is tile floor. If the carpeting on campus were to be made into a runner six feet wide, it would be 55,941 feet long — enough to reach from Pasadena to downtown Los Angeles!

Anyone who has ever washed windows will appreciate the fact that Ambassador College has about 172,970 square feet of glass to clean. This is enough to make a rectangular sheet of glass 500 feet x 346 feet, or a cube that is 169.8 feet on all sides. Cleaning all these windows requires scaffolding, a cable climber and various sizes and types of ladders.

Another important job is that of cleaning the

many beautiful and delicate chandeliers on campus. For example, Ambassador Hall has 17 chandeliers that are kept in sparkling condition. The largest chandelier is in the lobby of the Auditorium. It has 1375 pieces of large Belgium crystal and 99 large light bulbs. To complement the chandelier are two candelabras made in Baccrat, France, containing 2000 pieces of crystal each. It takes about 40 man hours to clean all three. Several other chandeliers are located throughout the Auditorium which must be cleaned periodically.

Of course, the more buildings there are, the more restrooms there are to be cleaned. About 216 restrooms are serviced throughout the campus on a regular, scheduled basis. You can imagine the amount of paper towels and tissue this requires, in addition to time and labor to keep them clean and sanitary.

The Custodian Department has always been, as much as possible, a "do it now" service organization due to the many non-routine service calls received each day. The Custodial "Moving Crew" receives many job orders each day from the various departments, and they average about 550 to 600 hours per month responding to the many requests received.

Many, many hours have been spent setting up chairs in the gymnasiums for Sabbath services, rearranging for basketball games, forums and assemblies; for graduation and many other functions. Weddings take place by the scores around graduation time and hundreds of chairs need to be provided for these occasions. And of course, table setups are always part of the routine.

As the many visitors that tour the campus look over the grounds, they can't help but notice the beautiful ornamental stream cascading through the middle of the campus, the 14 ornamental pools and the large, 483,000 gallon reflecting pool or "lake" surrounding the Auditorium. These are also maintained by the Custodial Pool Crew, in addition to the two College swimming pools.

The crew of the Custodian Department considers it a great privilege to be able to work together with the Landscape Department in making Ambassador College "The Educational Utopia" described in *Grounds Maintenance* magazine.

## MAIL PROCESSING

(Continued from page 10)

"I only caught the last five minutes of the program, but it put a lot of things into perspective for me that I hadn't been thinking about. I only wish I could have seen it from the beginning, it was excellent, what I saw."

"I enjoyed it. It was pretty good, so I want to read the book."

"I think this is kind of serious and I think we are taking this too lightly. It is about time people started wising up and realizing we have to do a little sacrificing. Like I said, I have three Cadillacs and I think I will get rid of all of them. You just don't need three."

"We should have more of this."

"Interesting, timely subjects that are current — it's 1975."

"I love football and I was just changing to see if I could get another game and I just stopped there. I didn't know that they had that kind of program on TV. Are you going to be on every week?"

"I like it real well, I learned a lot, but I hope that the booklet will give me some information on where I can contact some people concerning other energy sources such as solar and windmill."

"I liked it, I really liked it. I only saw the last half. I was working on my pickup when I came in and saw it and got interested and stayed and watched the rest. I left my work outside to see the rest of it. It was the first time I have seen the program."

"I just happened to be flipping the channels and I just got interested in it. I have no idea what the truth is. I am like Babylon in my mind, like everyone else. It looks like someone is making a dollar someplace. What is this booklet going to consist of? Is it something that people can do? Individually, what can someone do?"

## Comments from December 21

"Very positive."

"He left a lot of questions in my mind. I really don't know which way to go on that one."

"It scared me."

"It was an outstanding program."

"I am an ecologist and I'm heavy into this thing. I take shorthand notes on all these energy programs. I have all the notes on the NBC white paper back six years ago and I am taking them out now and comparing them with your program to see what has changed now."

"It is really interesting. It is showing both sides. A lot of controversy in it. It is getting me to think more about the energy crisis and the nuclear devices that are going into it."

"Who sponsors this program? I'm only curious."

"I feel that nuclear energy is a safe way to solve our problem, but it is kind of hard because one will say one thing and another will say something different."

"I thought it was very informing. Are you for or

against nuclear power plants? It seems that no one really knows whether it is safe or not, because no one is telling them, so we need more programs like this. We'll just have to see what happens; I guess we are going to get them (nuclear plants) anyway."

"We have been paying attention to the energy crisis for a couple of years now. This was kind of a new aspect to it, that it involved so many countries."

"I am retired out of the oil business and I believe every word he said."

"I don't know, but it looks like we are going to have to go to nuclear power. Well, I would like to find out a little more about it."

"I noticed his moustache today. It's alright, if he wants it, I guess."

"It was very interesting. I saw it advertised in the local newspaper and we watched it. It brought up a lot of questions that I hadn't heard before. This is the first time I ever heard him."

"I enjoyed it. I suspect that you were pretty much under a time constraint and would have liked to have included more. I would have liked to have heard more."

"I am working in that business and it was very interesting to me."

"This must be a new series. I always watch Garner Ted Armstrong, but it seems that they have had quite a few repeats, but this is the first new one that I have seen in quite a while."

"I liked it very much. I found it informative. I have been worrying about it for a long time. I have been dealing with fuels for a long time. I thought it was a good program and think we ought to have more of them."

"I am an engineer and have always been in favor of nuclear power, so I've always been one-sided on it, but I agree with him completely (now)."

"I think it is very informative. Who is putting this on? What position do you all take on this? Can you tell me what is going to happen if we run out of petroleum products before we have converted to nuclear power?"

"It was interesting and gets you thinking a lot. I think I am more inclined toward the use of nuclear energy. I didn't realize we had as many safeguards as we have, but I can understand the concern on the other side too. I do believe that we are on the right track until other sources can be developed. I see it more as a temporary, rather than a permanent thing. Until we can get other forms of energy, I think we are going to have to go to nuclear."

## GTA TAPED MESSAGES

The following letters reflect the reaction to Mr. Ted Armstrong's taped sermon and Bible Study received in the mail (not to be confused with the most recent Sabbath tape re England). Though the reaction has not been especially heavy, it did seem to have been appreciated.

"I must take these few minutes to let you know how much my daughter and I appreciated the tape we heard at services last Sabbath. The tape I am referring to is the one that you answered questions as to birthday parties, Halloween, keeping the Sabbath, etc. You are wise to realize that these questions have to be answered by you so that our youth, especially our teenagers, hear them. My daughter, who is 16 years old, commented 'This is great, we should get more of these questions out in the open so that we understand them.' I must say your tape was loud and clear for all of us.

"Our prayers are with you daily. We think you and your father and staff are doing God's Work and we pray that you will continue doing the job you are doing."

— Helen Sutton,  
Chicago, IL

"The last taped Bible Study and sermon were extremely helpful. You are right in suspecting that these 'little things' bother most of us and are important to us since they concern our personal lives."

— Steven Hilburn,  
Mount Vernon, IA

"I would like to tell you how much I enjoyed your two taped messages last Sabbath! The information was most helpful and showed me that really all we need to do when we have a question as to what we Christians should or can do in different situations is to use our common sense and apply what the Bible teaches, and presto, we have the answer to our problem."

— Juanita B. Longbottom,  
Columbiana, OH

"Talk about answered prayer, thanks, thanks, thanks. I had begun to have picky thoughts about others, questioning their motives — well, a person doesn't think of himself as having a beam in his eye. Anyway, it had to be through the help of God's Spirit — I asked God to show me if I had a beam in my own eye. Wow! After the tape we had in services this week, I felt like I had been beaten with a beam. (The tape on 'Who Are You That Judgeth Another Man's Servant'.)

"I just thank God that He showed me mercy

enough to see my self-righteousness, so that I can correct it."

— Anonymous,  
Ft. Worth, TX

"We had the tape on the Sabbath from Kansas City. Years ago, Mr. George Meeker gave me this advice, 'Stay in the middle of the road.' I've found it very good advice. I don't let little picky things bother me, not saying I don't have a few peculiarities also, but . . . seven minutes in the pool, no!"

— Mrs. Paul W. Freitag,  
South Beloit, IL

"We heard Saturday the tape Mr. Garner Ted did at Bible Study and Sabbath Services. I think it was something very much needed. We need to be reminded sometimes about our picky problems.

"We are still behind Garner Ted and Herbert W. in getting the gospel into all the world."

— Mrs. Lawrence E. Deitch,  
St. Petersburg, FL

"I'm so glad you decided to make a tape to send to all the Churches. I have been attending services for 8 years and still some of my questions were answered.

"It was terrific to hear about all of those radio stations that you plan to go on, especially Hagerstown, Maryland."

— Dolores Scott,  
Millville, WV

"Thank you for sending the two tapes to us. Although we could not see you in person, you still could help us in clarifying several issues that could cause trouble. Thank you for illuminating us and helping us to become more well-balanced.

"For one, I certainly can say 'I needed that.' It was nice of you to go through part of the Sermon on the Mount, and give us other helpful hints and instructions on how to become a better Christian."

— Antonio Turrigiano,  
New York, NY

# Ministerial Education & Training

## MINISTERIAL TRAINEES

We have talked a long time about the need for some type of formalized approach to the development of ministerial trainees. All ministers who have been "trained" in the field have personally experienced the wide range of training approaches and methods utilized by former superiors. Since it is past time we put in your hands general guidelines so that we may all have an overall unified approach to the development of potential ministers, we are going to make this start.

These are not the laws of the "Medes and Persians," nor are they the Ten Commandments. But, for the sake of unity, development, and common conceptions, we need foundational material *common to everyone* to ensure that we are all roughly within the same "ball park." This is the objective of this material.

Scores of books have been written on the training and development of men. Careers are built around management and degrees are offered in universities and colleges teaching one how to select and develop employees. It is both a science and an art. Most of us in the ministry have limited exposure to such formalized programs.

If you have a ministerial trainee assisting you, he has been assigned to work with you for the following reasons: First of all, you have a work load that indicates growth, potential new churches, Bible studies, etc. Current pressures from the work load demand assistance.

Through the selection process utilized last year, we feel we have selected men who have the potential to effectively relieve some of the pressure of that work load. A trainee is sent to you for a *dual purpose* with the end result in mind of *advancing the Work*. (a) He is there *potentially* (if he proves to be qualified) to assume the responsibility of Bible studies, churches, etc., as a full pastor or associate pastor. (b) He is to be given on-the-job training and practical experience with all the duties of a field minister. *These goals must be equally kept in mind and pursued.*

Though the trainee and his wife are there to assist you in your pastoral responsibilities, *you have the definite responsibility toward him to*

*strive to effectively teach him pastoral administration.* Perhaps nothing will affect a man's future in the ministry more than the instruction and information he receives from you.

When a ministerial trainee is hired, he is sent out as a *trainee*. Even though we've gone through an extensive selection process, we aren't *certain* that all of the men chosen are suited to become ministers. We have high expectations, but we're still subject to limits in predictions and feelings. We don't necessarily expect each man hired to be retained as a full-time employed minister. *This is where your role as a church pastor and manpower trainer are so critical for the advancement and development of the Work.*

The Ministerial Trainee job description which follows this column is a *developmental tool*. It is deliberately written in such a way as to *give each pastor a complete understanding of the duties in which a ministerial trainee is to be educated*. In other words, his responsibilities are a series of *objective* assignments he can be given.

## Performance Measurement

Performance must be given direction and then it must be measured against some standard. Somewhere between carefully constructed performance requirements and fragmentary ideas about performance expectations lies the basis for giving men guidance and making measurements of performance.

The significance role-performance measurement plays is too often overlooked. It isn't in evaluating performance that standards play their most important role. It's in managing performance. No one can perform a managerial function effectively, either in an operative assignment or an administrative assignment, without establishing performance standards. Without them, managers don't know what they are attempting to achieve. Managers cannot manage men without setting up some kind of standards, good or bad.

All managers make use of standards of performance. *A manager's reluctance to acknowledge the standards he uses may indicate his realization that they were hastily arrived at and that they don't stand the scrutiny of others.*

The success of any overseeing function lies in knowing what's needed and letting others know, too. Achievement accountability is based on mutually agreed upon achievement requirements. Every man in an organization is expected to play his part as a contributor to overall organizational achievement. Performance requirements define the contribution each man is expected to make to total group achievement.

## Expectations and Achievement

A definition of performance requirements provides a basic reference plane for measuring achievement. A man's performance can be classified in one of five categories: 1) greatly exceeds expectations; 2) more than meets all needs; 3) meets requirements; 4) minimum acceptable performance; 5) deficient in substantial areas.

There is no valid basis for classifying a man's performance in one of these categories unless criteria are agreed upon at the *outset* of any program.

The management process itself doesn't function effectively without performance criteria of either a formal or informal character. In a very real sense, every manager sets up *some* kind of criteria for his own use. However, only those having the highest degree of competence develop sufficient insight to enable them to recognize the criteria they actually use. The degree of *recognition* of these criteria distinguishes effective effort from aimless activity.

Good overseers aren't trying to create well-rounded men. They are striving to achieve organizational objectives. The development of a well-rounded man for every assignment is a worthwhile objective, but time consuming. While it is unquestionably true that a square peg can't be put in a round hole, what's often overlooked is the fact that the hole may be square, too! And, round pegs won't fit square holes either.

Every individual's performance highlights his capabilities. Performance-achievement requirements serve as a basis for positioning capabilities in proper perspective. *Without well-defined performance requirements, what were thought to be a man's strengths may turn out to be his weaknesses.* Imagined weaknesses may appear as strengths because there was no frame of reference based on management expectations.

It's an overseer's responsibility to help men capitalize on their capabilities as building blocks for their own personal development. Performance criteria provide a reference base for examining strengths and weaknesses in determining what should be done to produce the greatest returns.

The formulation of performance achievement requirements isn't just another function managers must add to already over-crowded schedules. It's a manager's *major* role and responsibility.

Men seek guidance and direction. They want to know what's expected by superiors. Moreover, they want to know that superiors are aware of what they are doing. They take pride in their own progress. They respect the individual who knows what's going on.

## Defining Performance Expectations

The ten points which follow are steps that should be followed when defining performance expectations. To serve the purpose for which they are intended, performance requirements must be: 1) developed by a man and his manager; 2) defined in specific and understandable language; 3) established in advance, not imposed *ex post facto*; 4) based on conditions encountered during performance; 5) related to available resources; 6) limited to achievements exclusive of "windfalls" or unduly penalized performance; 7) detailed quantitatively and qualitatively; 8) scheduled to allow sufficient time for program implementation; 9) restricted to intervals sufficiently short for effective corrective and constructive action, 10) agreed upon by a man and his manager as obtainable.

All ministerial trainees will receive a copy of the ministerial trainee job description. The job description lists the responsibilities that a trainee should be capable of performing. It is up to each one of you pastors to work with each individual trainee. You must discuss with each trainee your performance achievement requirements concerning congregational song services, making church announcements, preaching sermonettes or sermons, conducting portions of the Bible study, or the entire Bible study, and assisting in an occasional public Bible study. In addition, you must define and discuss with the trainee what you expect regarding visiting — whether the trainee will be making general member visits, assisting the widows or the elderly, making P.M. follow-up visits, or occasionally be in first visits — whenever *you* specify. As well, *you* should discuss with the trainee what you expect of him concerning counseling. You will have to define for him what you expect in regard to church activities. Do you want him to conduct a Spokesman Club? How do you want him to direct a Spokesman Club? What do you want him to achieve? Will he work in the youth activities? How would you measure what he does with the youth activities? In other words, you need to go over with a trainee the entire trainee job description and discuss performance achievement requirements with the individual trainee.

In this manner, when it becomes time to evaluate trainees each year, we will not be trusting off-the-top-of-the-head opinions about a man. His evaluation will be based upon actual performance achievement, and how he has succeeded in fulfilling the responsibilities that you have placed on him.

— M.E.T. Staff



## JOB DESCRIPTION

**JOB TITLE:** Ministerial Trainee

**JOB CODE:** 016-07

**DATE:** December 23, 1975

**SUPERVISOR:** Church Pastor or Associate Pastor

### JOB SUMMARY:

Assists the Church Pastor or Associate Pastor while fulfilling his one-year period of apprenticeship. Learns field administration and personal requirements for the ministry through on-the-job training.

### RESPONSIBILITY:

The Ministerial Trainee is responsible to the minister to whom he is assigned. Since he is in a training situation the Trainee will be expected *upon assignment* to perform any or all of the tasks below:

#### I. CHURCH SERVICES AND BIBLE STUDIES

1. Lead the congregation in song services.
2. Organize and make all announcements pertaining to the congregation.
3. Present sermonettes on a regular (weekly) basis.
4. Give a sermon about once out of every 4-6 weeks.
5. Conduct portions of the Bible Study occasionally and conduct the entire study about once in eight weeks.
6. Assist in and occasionally conduct a public study.

#### II. VISITING

1. Visit regularly with the pastor or associate pastor.
2. Conduct visits on a weekly basis as assigned by the pastor.
  - a. General member visits
  - b. Assistance to widows and elderly
  - c. PM follow-up visits
  - d. PM first visits

#### III. COUNSELING

1. General encouragement counsel for members, widows, young people, etc.
2. When assigned by the Pastor:
  - a. Counsel individuals about baptism

- b. Counsel about particular problems that arise

#### IV. CHURCH ACTIVITIES

When assigned by the pastor:

1. Conduct the Spokesman's Club, or other related activities such as Women's Club, etc.
2. Organize youth activities, programs, etc.
3. Coordinate Church activities, of any nature, such as outings, picnics, basketball leagues, widows programs, etc.

#### V. OTHER MINISTERIAL SERVICES

1. He helps the minister in personal matters by serving as personal assistant.
2. Performs whatever office work assigned by the pastor such as maintenance of files, reports, etc.

#### VI. RELATIONSHIPS

##### 1. *Church Pastor or Associate Pastor*

Accountable to the Church Pastor or Associate Pastor for the proper interpretation, understanding and fulfillment of his function.

##### 2. *Other Associate and Assistant Pastors and Local Church Elders*

Maintains and cultivates a cooperative relationship with other Associate and Assistant Pastors and elders whom he is not assigned to directly assist. Such a relationship is a properly expected Christian relationship and one which affords an opportunity to *learn* from the older and more experienced men (I Peter 5:5).

##### 3. *Deacons*

Respects the office of church deacons who are accountable directly to the Church Pastor or Associate Pastor. Realizes the office of deacon represents maturity of men experienced and seasoned in the Church of God.

##### 4. *Members and Prospective Members*

Develops personal relationships with lay members and prospective members to cultivate their friendship, trust, confidence, and respect in order to effectively serve them and help them to grow in service capacity.

##### 5. *Others*

All other relationships must follow the above principles. The trainee should always strive to develop a "good report of them which are without" in all of his personal and business dealings. He must set an irreproachable example.

## VII. GENERAL QUALIFICATIONS

He should:

1. Essentially fulfill the Biblical requirements for an Elder found in I Timothy 3 and Titus 1.
2. Set an outstanding example in character and personal conduct.
3. Have a good understanding of the Word of God and have an ability to explain it.

## VIII. PERFORMANCE STANDARDS

A man's overall accomplishment as a Ministerial Trainee will be judged "by his fruits" rather than by just the one-year period of time in the field (Matthew 7:16-20).

Here are the standards by which the Ministerial Trainee will be held accountable in his duties:

*Personal Development:* Since the Ministerial Trainee's job is primarily one of apprenticeship as a "learner-aid," his ability to learn from the minister and apply that knowledge is of paramount importance. He must demonstrate a continuing growth in the ability to perform the work of the ministry.

*Human Relations:* The Ministerial Trainee must grow in his ability to relate with people. He must show flexibility in his personality so that he can relate and communicate with all classes and differing types of people. He must show a sensitivity for the feelings and emotions of others. A basic willingness to serve is a vital factor.

*Speaking and Teaching:* The Ministerial Trainee must demonstrate the development of an *expert ability* to teach the Word of God and its principles. If he has not fully attained to that ability at the end of one year in the field, he should have made sufficient progress toward that end to warrant extending his period of field assignment beyond the one-year period. It may be determined that he can

assume the title of Assistant Pastor at that point even though he is not immediately ready for ordination as an Elder.

*Permanent Field Assignment:* The Trainee will receive a periodic review of his performance from his immediate superior during the one-year trainee assignment period. At the end of the year's assignment it will be determined by the Trainee's Area Coordinator and Church Pastor in cooperation with Church Administration Personnel whether the Trainee should continue in the field as an Assistant Pastor. Continuation should be based upon the best interests of the Trainee, Church congregation, and objectives of the Church Administration Division.

## ADMINISTRATIVE UPDATE FOR U.S. MINISTRY

### No Tithes on Welfare

Apparently there is still a degree of confusion in the minds of some members concerning tithing on money received from welfare, Social Security, and other similar sources. As stated on page 40 of the new *Tithing* booklet, no tithes are required on these types of income. We feel it would be good to clarify this to all the brethren by way of an announcement in Sabbath services.

### "Experimental Churches"

Over the past year we have had a certain amount of difficulty with what we have begun to call "experimental churches." By this we mean the practice of holding church services on a trial or experimental basis in an outlying area where a new church hasn't been approved. The purpose for these "experimental churches" is to get a feel for the potential that a new church might have.

The problems that this type of church causes are: 1) a lack of control in starting new churches and 2) difficulty in not being able to obtain correct church attendance for a given area. Especially the first problem can be quite serious to us. The reason a lack of control develops is that when a trial church is started, it is very difficult to turn down a request for an official new church there because the members feel a new church has half way been promised to them. It is the old problem of better not to give someone something than to give it to them and then take it away.

(Continued on page 48F)

# OPEN FORUM

*OPEN FORUM was created to continue the same give-and-take discussions conducted during the workshops of the May, 1974 Ministerial Conference. OPEN FORUM affords you the opportunity to freely express your thoughts, ideas, opinions and suggestions regarding any area which you feel will contribute to the edification and stimulation of your fellow ministers. We want OPEN FORUM to be encouraging, thought-provoking — a vehicle through which constructive ideas can be born.*

*But please remember — and pardon our disclaimer — the views expressed here do not necessarily reflect the official policies or procedures of the Worldwide Church of God or Ambassador College. Neither do they necessarily represent the views of the editorial staff of the Bulletin. Nor do they necessarily reflect any absolute conclusions or dogma on the part of the individual contributor — just food for thought and discussion. Send your OPEN FORUM contributions to the Bulletin, 300 West Green Street, Pasadena, Calif. 91123. Be sure to double space your copy.*

## Getting Out of the Sermon Trap

Which one of the ministers of the Worldwide Church of God takes lightly the responsibility of feeding God's people? I've not heard of or known a single minister that does not consider his weekly Sabbath duty to be anything but of chief importance. It's a sobering realization that we're taking care of people God says have been purchased with *His blood*. Jacob chose Joseph to be over his flock because he knew he'd care for them. Jesse chose David for the same reason. These men couldn't afford to take lightly the care of their livelihood. We also know that God doesn't take lightly the care of His family.

In spite of my convictions I found myself at least partially caught in the sermon trap once I became aware of it. After reading the MET article on "The Sermon Trap and How to Stay Out of It" I felt motivated to do something about it.

Dr. John Bright gave some helpful guidelines and encouragement in his book *The Authority of the Old Testament*. He lamented the fact that the Protestant churches seemed to have nothing of importance to say. He felt it was due to their getting away from using the Bible as their authority. I don't feel we're going the way of the Protestant churches since we're in no way abandoning God's Word, but a lot of what Dr. Bright says in the way of correction helped me. Maybe some of the following quotes will be helpful to you.

Dr. Bright makes a plea to all ministers to return to biblical preaching, "But first a

plea... for a return to biblical preaching generally, which is to say, to preaching based in the authority of the biblical Word... And since the church stands under the authority of the Word, it follows that the best preaching... is biblical preaching. Only biblical preaching carries with it the authority of the Word. If, therefore, the Christian pulpit is ever to regain the power and respect which rightfully belongs to it, it will be through a return to biblical preaching."

Dr. Bright goes on to discuss the type of sermon that uses scripture weakly by attempting to back up feeling or ministerial opinion with little concern for what is actually stated in the Bible. This type of sermon goes by the title of "my scripture for today is..." I remember this type of sermon from the churches I attended years ago. The minister cursorily read "his" scripture and launched into a "being a witness for the Lord" message. At best his sermon applied to the scripture only in principle. Never was the scripture expounded for what it actually said.

Dr. Bright feels the church has nothing to say, is shallow, because ministers aren't preaching God's message. If they were, their messages would be up to date and meaningful. He says, "But the church must still live in her preaching. By whatever means it is done, to preach the gospel is her major commission. If a church is faithfully and intelligently discharging that commission, one simply cannot say that it is irrelevant — unless one wishes to assert that the gospel is itself irrelevant. If the church is at all open to the charge of irrelevancy, this may be in good part precisely because of her failure at preaching, because through the shallowness of her preaching she has conveyed the impression that the Christian faith has nothing significant to say."

He feels time is running out, "It is incumbent upon us, while there is time, to strengthen the quality of our preaching. But this means a return to biblical preaching. We shall never have strong preaching, or even really edifying preaching, until our pastors... consistently base their sermons in the authority of the Word."

He feels a pastor's opinion is of little value (that is no more valuable than any one else's), "... if he has only his opinions to offer, let him reflect that his hearers will have theirs too, and that as opinions disagree, preaching becomes a conversation

between men . . . As individuals, what we say carries little weight. But if in our preaching we seriously attempt to expound the biblical text, we will find that the Bible's own word is speaking again through us with its own peculiar authority."

Dr. Bright gives some points on how to get back to biblical preaching. First of all he says, "Whoever would preach a biblical sermon must first of all trouble to find out as exactly as is humanly possible the precise meaning of the text he intends to expound. Not what he had always thought it meant, not what he would prefer it to mean, but what it actually means."

Secondly he states, "The preacher does not go into the pulpit merely to explain the verbal meaning of an ancient text, from which he may proceed to draw random lessons. Still less is he there to parade (sic) his knowledge of Greek and Hebrew in order to impress the congregation. His aim is to expound and interpret the mind of the Bible writer in such a way that his word may once again speak through the text to the congregation. In order to do this, the preacher needs to understand not only what the text says, but also those concerns that caused it to be said, and said as it was."

Thirdly he says that the type of sermon must be given ". . . which seeks to present the text in such a way that the modern hearer knows himself to be addressed by it and involved in it." He suggests the following questions should be answered by the minister so he can fulfill the third point. Who spoke it? Whom was it addressed to? Who is the addressee today? Why was the word spoken at that time? What did it intend to convey? What should it convey?

Someone once asked the question, "how would I feel if I had to listen to me preach every week?" That's a humbling question. I try to remember it when I'm preparing a meal for the part of my family I've been given the responsibility of.

— Ken Williams  
Kalamazoo, Mich.

## ADMINISTRATIVE UPDATE

(Continued from page 48D)

Although we would like to start churches everywhere there is a desire for them, we just can't do it. Every time we start a new church we must evaluate the need for that church as compared to the need for other churches and the amount we have available in our budget for such purposes.

Often a new church is deceptively inexpensive to start because its size is small and no new manpower is needed immediately. But six months or so later the costs can increase dramatically when a new trainee or an assistant pastor is needed.

Therefore, we have to view the cost of starting a new church not only from its immediate expense, but also from the impact it is likely to have on our expenses in the future.

Because of this we need to have the option available to us of saying no to a new church request. If an experimental church has been meeting for sometime, it is obviously going to tend to cause more hurt feelings if we have to say no than if there had never been a trial church in the first place.

What we feel should be done if some sort of service in an outlying area is needed is simply to hold a Bible study. It can be held on the Sabbath, but it should be conducted with a Bible study format and not a regular Sabbath service format. Also, no promises should be made, either stated or implied, that we will start a church in any city until official approval has been given from Headquarters.

## Fleet Operations

In case any of you have not yet been made aware of it, our Fleet Operations has the following new address and phone number:

Ambassador Fleet  
P.O. Box 1436  
St. Cloud, Mn. 56301  
PHONE: 612-253-8404

Of course, any new assignment of a fleet car is still handled through CAD as usual.

## BOOKSHELF

### JOURNALS FOR MINISTERS

There may be no end to the making and buying of books. But have you seriously considered journals as an information source?

Why use journals? Is it not difficult enough to read the books you already have?

Every academic discipline and profession has a number of journals that serve as an ongoing communications link. This is how scholars, theologians, and ministers communicate en masse to their colleagues scattered around the world. Journals are published on a regular basis, each with a relatively stable dissemination pattern within a profession and academic libraries.

In contrast, books are usually published once. A new book does not have an established audience that expects its arrival several times per year.

A second reason for using journals is that they are invaluable for current awareness of latest research findings and recent practices. Journal articles frequently constitute the published docu-

mentation of a research project that may only be briefly summarized much later within a book.

As you may know, it takes years to conceive, write, edit, and publish a scholarly book of several hundred pages. Manuscripts for journal articles, being much more concise, are usually published within months. Without journals, many significant studies could never have timely dissemination.

A third reason for using journals is that most regularly publish critical reviews of books. Expert evaluation of a work can be very enlightening. Reading book reviews in journals can help you decide whether or not to buy a new theological book. At least you can appreciate its strong and weak points when studying the book in a library.

Journals link you with scholarly communications, keep you abreast of latest research, and provide substantive reviews of books. This is why they are an important information source.

### Audience Categories for Periodicals

Thousands of religious and theological periodicals are being published around the world. Ambassador College Library, Pasadena, currently receives over two hundred religious periodical titles. One can easily be overwhelmed by the number of titles in print.

There are three basic audience categories for periodicals: popular, professional/mediating, and research.

The classification with the largest reading audience can be called "popular magazines." These periodicals are edited for laymen — individuals who do not earn a living in the subject area of a publication. These are designed for the general public, or a particular segment of the public. *The Good News* and *Plain Truth* are examples.

The category of periodicals with the smallest audience is the research journal. The purpose of research journals in theology and religion is to facilitate communication among scholars at the vanguard of advanced research. They are written for scholars and theologians with similar research interests. Examples of research journals are *Journal of Biblical Literature* and *Revue de Qumrân*.

Between the research journals and the popular magazines is an intermediate category of periodicals — professional/mediating journals. They are edited for ministers, theological students, and professors studying outside their particular specialty. Three examples of professional/mediating journals are *The Bulletin*, *Journal of Pastoral Care*, and *Expository Times*. (*The Bulletin* is more a practitioner oriented newsletter than the other examples.)

The periodicals of greatest interest to ministers in the field are professional/mediating journals. As interest warrants there will be reviews of journals in *The Bulletin* as an awareness service to further your professional development.

### Journals on Pastoral Care and Counseling

Here are six professional journals concerned with pastoral care and counseling. (See list of journals at end for subscription information.) All of these journals are primarily addressed to ministers and other professional counselors. Each has a particular editorial policy that provides a reason for being published. However, there are similarities and differences among the six titles.

*Journal of Pastoral Care* and *Journal of Pastoral Counseling* are "specialized" in the sense that their titles suggest the respective scope of coverage.

The Association for Clinical Pastoral Education publishes *The Journal of Pastoral Care*. The editorial committee attempts to balance pastoral care as a specialized ministry (e.g., hospital chaplain) and as a function of a "ministry generalist." *The Journal of Pastoral Care* has many articles devoted to clinical pastoral education. (Clinical pastoral education is part of some graduate theological degree programs and continuing education for the ministry. It involves intensive supervised pastoral counseling experiences in an institutional setting such as a hospital or prison.)

*The Journal of Pastoral Counseling* is the "officially designated publication of the Academy of Pastoral Counselors." The journal tends to emphasize pastoral counseling as a specialized ministry and does not concern itself with clinical pastoral education programs to the extent typical of *Journal of Pastoral Care*.

*Journal of Psychology and Theology*, *Journal of Religion and Health*, and *Pastoral Psychology* are "integrative" professional journals. While each is concerned with aspects of pastoral care, two or more disciplines are combined or "integrated" together.

*Journal of Religion and Health* is dedicated to the "indivisibility of human well-being: physical, emotional and spiritual."

The purpose of the *Journal of Psychology and Theology* is "to communicate recent scholarly thinking on the interrelationships of psychological and theological concepts and to consider the application of these concepts to a variety of professional settings." This journal attempts to provide "an evangelical forum for the integration of psychology and theology."

*Pastoral Psychology*, returning to active publi-

cation after a lapse of several years, is both pastoral and psychological (in the broadest sense of the term). It "provides a forum for discussion of the work of the ministry as this work is illumined by comments from other professions and professionals, by behavioral science research and theory, and by theological awareness and critique."

The sixth journal in this group is more broadly based than the others and could be characterized as "general" pastoral administration. The subtitle of *The Journal of the Academy of Parish Clergy* is, "a professional journal of parish practice."

### Sample Article Titles

Enough similarity of purpose exists among the six journals that a given article could appear in almost any of them. (This is why libraries with collection responsibilities in the subject field subscribe to all of them.) One issue of a journal may have few articles that appeal to you, and the next could be a theme issue loaded with interesting articles. The two issues of volume nine of *The Journal of Pastoral Counseling* focused on death and dying. The theme of the tenth anniversary issue is pain: psychological and spiritual dimensions.

Some articles in the issue on pain are: "Fear of Pain," "The Church's Responsibility to the Person with Cancer," and "Pain — Blessing or Curse."

In *The Journal of Pastoral Care*, June, 1975, issue is an article, "Pastoral Resources in the Treatment of a Mentally Ill Person: A Dialogue about a Patient's Rights and a Chaplain's Responsibility."

In the fall 1975 issue of *Pastoral Psychology*, articles include "Education and Preparation for Marriage: New Approaches," "The Minister as Pastor and Person," and "Personal Religious History as a Pastoral Tool."

The October, 1975 issue of *Journal of Religion and Health* has such articles as, "The Efficacy of Prayer: Scientific vs. Religious Evidence," and "Anxiety and the Church's Role."

### Value Judgments

The best way to decide what journals in this group are most personally useful is for you to examine a year or two of each title in a library. Remember, if you have library access to these journals there is usually little need for individually subscribing.

*Pastoral Psychology* may be a first choice in this group of journals. With contributors in one issue the caliber of David R. Mace, Wayne E. Oates, and Seward Hiltner, the journal has great promise. The Princeton Theological Seminary sponsorship helps, too.

*The Journal of Pastoral Care*, a quarterly at \$8 is more "cost effective" than the semi-annual *Journal of Pastoral Counseling* at \$6. *The Journal of Pastoral Care* is now in volume 29. The *Journal of Pastoral Counseling* is a younger publication — currently volume ten. On the other hand, the last three issues of *Journal of Pastoral Counseling* have been very good.

*Journal of Religion and Health* and *Journal of Psychology and Theology* both offer valuable perspectives. The editorial quality of *The Journal of Religion and Health* is probably superior overall to *Journal of Psychology and Theology*, but the latter has consistently interesting articles.

*Journal of the Academy of Parish Clergy* is more valuable as a general parish practice journal (professionalizing the total ministry) than its offerings in pastoral care.

From a pastoral care and counseling perspective, my order of priority is: *Pastoral Psychology*, *Journal of Pastoral Care* (supplemented by *Journal of Pastoral Counseling*, if interest warrants) and *Journal of Psychology and Theology*. *Journal of Religion and Health* could be an addition or alternative.

— John A. Kossey  
Assistant Librarian  
Pasadena

### JOURNAL LIST

***The Journal of Pastoral Care***. \$8. Quarterly. Business Office, Association for Clinical Pastoral Education, Suite 450, 475 Riverside Drive, New York, NY 10027.

***The Journal of Pastoral Counseling***. \$6. Semi-annually. Graduate Division of Pastoral Counseling, Iona College, North Avenue, New Rochelle, NY 10801.

***Journal of Psychology and Theology***. \$8. Quarterly. Managing Editor, Rosemead Graduate School of Psychology, 1409 North Walnut Grove Avenue, Rosemead, CA 91770.

***Journal of Religion and Health***. \$8. Quarterly. *Journal of Religion and Health*, 3 West 29th Street, New York, NY 10001.

***The Journal of the Academy of Parish Clergy***. \$15. (Membership). Semi-annually. Academy of Parish Clergy, 3100 West Lake, Minneapolis, MN 55416.

***Pastoral Psychology***. \$9.95. Quarterly. Human Sciences Press, a subsidiary of Behavioral Publications, Inc., 72 Fifth Avenue, New York, NY 10011.