The Bulletin

of the Worldwide Church of God and Ambassador College

VOLUME 2, NUMBER 5 PAGES 181-244 JUNE 21, 1974

News Briefs

Highlights of news from division reports in this issue

ACADEMIC

Good news for those who were pursuing an MA in Theology before the program was discontinued a year and a half ago — they can now finish their program! Deadlines and a statute of limitations for MAs are given, plus guidelines for interviewing "non-church" prospective applicants for A.C.

BRICKET WOOD

Capacity crowds are expected at the first campaign in Birmingham, which is now slated for June 23-24, and in a much larger auditorium. Reasons for the somewhat larger number of ministers required in their comparatively small nation are explained, together with a description of graduation week and the added dimension Mr. Herbert Armstrong's presence brings to the campus.

CHURCH ADMINISTRATION

Many items are discussed, which include the following: results of Mr. Cole's Salt Lake City campaign, additional ministerial moves, names of transfers to A.C. Pasadena, Bob Steep's recovery from surgery, new churches, corrections for Bible hymnals, availability of slide shows and more info about the increase in parsonage rental allowance.

FINANCIAL AFFAIRS

Because of some confusion resulting from comments made about the "average minister's salary" at the May Conference, Mr. Brown takes considerable space to explain exactly what was meant and how the final figure was determined.

INTERNATIONAL DIVISION

Featured this time is a report from Guy Ames (stationed in Singapore) who is now pioneering the Work in Southeast Asia.

MARKETING AND SUBSCRIBER SERVICES

The ministerial update from Mail Processing includes facts and figures about the operation of the Personal Correspondence Department, persecution mail, Co-Worker activity, and multiple copy requests. Featured in the letter comments are specific reactions to the D & R decision.

MEDIA

The update for the Media Division covers spot TV announcements, changes and additions for radio and TV stations, the Auditorium-opening film, and the availability of cassette copies of Mr. Armstrong's message on the last night at Manila. Also included is a list of the first group of tentative new TV program subjects.

PUBLISHING

A special report covers several heretofore unpublicized facts about our twelve-lesson Bible Correspondence Course and its overall impact.

NOTICE

The copy for all of our regular features was submitted and set to type *before* the decisions regarding certain cutbacks were made. Therefore, certain portions of some reports now are obviously a bit out of date.

Also, please notice another *new* and important regular feature on page 196 titled "Q & A."

Marketing & Subscriber Services

DAVID JON HILL

MINISTERIAL UPDATE FROM MPC

PERSONAL CORRESPONDENCE

Letters Processed

PC processed a total of 7,469 letters in April, including 1,300 letters sent to the field from PC, and 280 telephone requests for visits or baptism.

Anointed cloth requests continue to be high. For April the requests stand at 490.

The volume of baptism/personal counseling requests varies greatly from one church area to another. Quite a few — as a matter of fact 52 church areas — generated zero baptism or personal counseling requests for April. (This includes response from the WATS Line.) Many areas had only *one*, while the bulk were sent ten requests or less each.

Persecution Type Mail

In April PC answered nearly a hundred more letters inquiring about bad publicity by sending a specially written GTA letter and special issue of the *Worldwide News*. This mailing was coordinated with Texas which already had mailed out papers to all Co-Workers and active Donors.

In addition, PC has answered numerous inquiries about the "$500,000 symphony" [which we got for about 1/5 the supposed cost — biggest bargain of the year! — Ed.] with short memos. We were careful to check each cancellation resulting from the bad publicity. If the person who cancelled had shown any interest in previous months — by requesting literature, donating, etc. — a memo was written offering to answer any questions and to send Mr. GTA's special letter. So far several have resubscribed and expressed thanks for this effort.

CIRCULATION DEPARTMENT

Co-Worker Activity

From a survey taken in April it was shown how religious involvement is *a* key factor in making new Co-Workers. Here is an outline of the survey results showing the effect the GN and CC are having on the quality of our Co-Worker list:

A. Co-Workers added (105)

1. Co-Workers (already receiving GN) sent regular Co-Worker Welcome Letter 71
2. Co-Workers sent Welcome Letter offering GN 23
3. Co-Workers updated without Co-Worker Welcome Letter (already had Co-Worker Letter going to household) 11

B. Breakdown of the 71 CWs already receiving GN:

1. Number began contributing after added to GN list 30
2. Number began contributing before added to GN list 25
2. Number began contributing more heavily or with greater frequency 16
4. Number receiving or had received Correspondence Course 54

C. Of the 23 not receiving GN:

1. Number receiving or had received CC 13

Multiple Copy Requests

Other than individuals asking for a few copies for a friend, the most frequently granted requests for multiple copies are currently to (in order of

(Continued on page 195)

The Bulletin
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Vice President

June 20, 1974

To all ministers and key supervisory personnel:

GREETINGS!

This is a double beginning to the Bulletin, simply because I decided to use my earlier letter to READ from, and to comment on, as you will have heard in the tape you will have (hopefully) received by now.

Many felt it would be far better, for the sake of clarity -- to avoid any misunderstandings, stop rumour, gossip, or hearsay -- to simply SEND OUT THE TAPES and to insure they were played for the entire Church, concerning the redirecting of the Work's financial resources into the "front line" of bringing Christ's Gospel to the entire world -- which included some major surgery on support functions of the Work (which were not, of course, the MAJOR COMMISSION of the Work!).

So, here is the letter in its original form, together with a large part at the end which was unfinished and therefore not read (obviously) at the meeting in the Auditorium yesterday:

To all fellow ministers and key supervisory personnel:

GREETINGS in Jesus Christ's name and service!

This Bulletin is a little late, simply because momentous meetings and decisions at Headquarters have taken up so much of my time I haven't been able to get to my letter until now -- AND, I didn't want to send out a Bulletin until we had RESOLVED some of the vital problems and could give you, and through you, the Church, the real answers.

As you may know, inflation has been soaring up at the rate of about 11 percent. YOU know this in terms of your own personal lives -- food, travel, clothing, etc. -- and you know it through the brethren you serve, who are also deeply affected.

Further, as you have known and heard through the Worldwide News, the Bulletin, and at the Conference, we had originally budgeted for an expected five percent increase over the previous year.

We KNEW this was a deficit budget; that the likelihood of a five percent increase was slim, indeed. Actually, the year-to-date increase as I write stands at about 2.1 percent -- and that is GOOD NEWS, in a very real way! To think that our brethren, having gone through the traumas of the recent months, are responding with ANY INCREASE AT ALL is heartening news. BUT, let's remember it is also very true that some fewer may be sacrificing MORE, while many, many members may be tending to "hang on," adopting a "wait-and-see" attitude. Speculation is cheap; facts are harder to come by -- but the overall indicators are that the broad, vast majority of the ministry and the Church is inspired, enthusiastic, loyal, and really deeply dedicated to "getting on with the WORK!"

As you all know, we have had to continually appraise over the years every aspect of the Work, looking at trends, conditions, income, inflation, various support functions, and non-income producing activities. We have been unafraid to ask the unaskable and think the unthinkable when it came to cutbacks, alteration of operations, cancellation of various projects, and the like.

Mr. Frank Brown said, back in January, that "bankruptcy doesn't come on like a sneezing fit." That's true. But sneezing might mean you're catching cold. Colds can turn into pneumonia. Right now, we must work on preventing a cold!

We're sneezing.

Here's why. With income UP over two percent (encouraging in itself), but with inflation spiraling up to 11 percent in the U.S., and 17 to 20 percent in Britain, Italy, and France, a cross-over point WILL BE REACHED -- in MAJOR NATIONS all around the world -- and in God's Work!

We budgeted for an optimistic five percent increase. Spending, unfortunately, has been at about nine percent. The cost of OPERATING THE WORK (radio, TV, publications, campaigns, churches, ministers' salaries and expenses, etc.) has gone up dramatically! Paper costs soar; ink costs are up; postage has gone out of sight; wage increases are necessary to just halfway stay even.

For YEARS, I have fought to preserve and protect various support functions of the Work, such as Imperial Schools. We have always seemed to manage to economize where needed; slow down where needed; curtail or cancel altogether where needed, and thereby meet the problem.

Today, the problem cannot be solved by halfway measures. We must REVERSE A TREND, and there is only one overall solution.

Pan American Airways is in serious trouble. They have lost tens of millions so far this year. A giant 747 weighs around 600,000 pounds, of which about 400,000 pounds is fuel. That fuel, translated from about 6.7 pounds per gallon, costs about 55 cents

per gallon, on the average, in the States, and up to and over one dollar per gallon in places in the Orient, India, Pakistan, and Europe. It is virtually unobtainable in some few places. Pan Am is a proud, old, tradition-soaked line; it pioneered in overseas routes, dating back to some of the earliest aircraft. Pan American stands in grave jeopardy of going under at its present rate of continued operation in the red. Very probably, ONLY direct nationalization of the airlines, government subsidy, merger with another line, cutting operations down to only a fraction of their present size, etc. -- in other words, EMERGENCY SURGERY -- could save it.

The WORK OF GOD must go on FUEL -- both from a financial and from an actual point of view. It takes paper, ink, postage, salaries, hardware, equipment -- MONEY -- to make it go! If we were an airline and saw SOME of our routes carrying only a few passengers -- operating at a consistent LOSS -- we would probably want to cut THOSE, FIRST!

Right now, we MUST make some bold and far-reaching changes in the SUPPORT FUNCTIONS, while not only insuring we DO NOT HURT THE WORK, BUT ACTUALLY BUILD UP, STRENGTHEN, EXPAND, AND MAKE MORE VITAL AND POWERFUL THE WORK!

I have begun doing up-to-the-minute, strong DAILY RADIO again, and I intend to do many new on-the-spot programs, as well as some call-in types in conjunction with visits to radio stations. We are going to greatly strengthen the Plain Truth, making far-reaching changes in editorial and other areas, becoming stronger, more controversial, more directly a WITNESS and a WARNING to the world! We will continue, and hopefully EXPAND, our campaigns, not only in the U.S. and Canada, but around the world. The Worldwide News will keep you posted, as will the Bulletin, on upcoming campaigns in England and future ones in France, Germany, and elsewhere. I will be doing WEEKLY TV programs, with STRONGER programming, over MORE stations, seen by MORE people than ever before. Our summer specials are underway NOW!

WE MUST NOT STOP OR IMPEDE EVEN ONE TINY PORTION OF OUR FOREMOST REASON FOR BEING -- THE LAST-DITCH EFFORT TO SAVE HUMAN LIFE! Jesus plainly said we are to PRAY, NOT ONLY that we might stand before the Son of Man, but ALSO THAT WE MIGHT BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS! Our program must accomplish the job of the "writer's inkhorn" of Ezekiel 9. We must be doing the work set before us with the same momentous and powerful dedication of Noah, of Elijah, or of Ezekiel, Daniel, and Jeremiah. We're NOT going to consider taking away from the WORK of God, while trying to hang on to support functions.

Therefore, though it is traumatic for the few, we must now make some broad changes which will prevent a serious crisis by the end of the year.

Mr. Armstrong is writing a member letter which you should

receive within about two weeks, explaining some of the sacrifices he is willing to make, including total reorganization of the Flight Operations Department, possible sale of the G-II by January, possible sale of the Falcon, either prior to that time or when necessary, and immediate sale of the King Air.

Effective immediately, we shall have to cancel Imperial Schools in the United States.

We shall have to reduce Ambassador College, United Kingdom, substantially, retaining a strong, concentrated ministerial training program, with a small number of top-quality ministerial candidates resident on campus, but curtailing the full four-year undergraduate program.

We must reduce the Church allocation to Ambassador College, Pasadena. That still leaves TWO MILLION, however! We feel this will not jeopardize our plans for accreditation significantly. Dr. Germano and his staff will be loyally and dedicatedly finding ways and means to VITALIZE and STRENGTHEN and make more concentrated and meaningful our entire academic program! We are revitalizing the Theology Department with some few changes; we plan on retaining a strong Education Department and continuing on with our intercollegiate programs. Many students already accepted for Bricket Wood this year will undoubtedly wish to transfer to one of the U.S. campuses.

Sales of some few properties not immediately contiguous to the campus proper will be necessary. College utilization of the Imperial Schools plant is quite possible, either as a location for our graduate school, education school, business program, or for other purposes -- all of which will be discussed, and the logistics of the change resolved.

Further, we must reduce all allocations to Divisions by five percent straight across the board. This means some terminations, of course. It also means curtailing or cancelling some programs.

The sum total of all these measures is necessary -- and necessary NOW -- in order to avert MAJOR problems in the months ahead!

Fellows, we must now begin to realize that prophesied ECONOMIC DISASTERS for the world as a whole are REAL! We must realize that, following the Yom Kippur War late last year, this world has DRAMATICALLY CHANGED! Government after government has toppled. Country after country has plunged into deep economic crisis! Runaway inflation worldwide carries threat of serious recession or depression! We DARE NOT continue to WARN the world of these times ahead, while HANGING ON to the support functions of this Work which are NOT DIRECTLY RELATED TO OUR GREAT AND SERIOUS COMMISSION!

Not a ONE of these cuts is desirable! Many are traumatic! But ALL OF THEM ARE ABSOLUTELY NECESSARY!

I believe our people are going to be inspired to realize that sacrifice IS beginning right at the top, right on into the faculty homes and personal lives of those at Headquarters! This very FACT should carry far more weight than anything I can write.

As I said to the employees yesterday afternoon in a special meeting, God's people ARE a sacrificing people! They are deeply involved in the great Commission of the Work of God; they are eager, excited, to drink in of the smallest little bit of information coming out from Headquarters about the Work. They are in a spirit of GIVING, as long as that giving is a direct funnel or pipeline into the hands at Headquarters and right back out to the WORLD -- with the powerful Gospel of Jesus Christ!

We have all known, and I speak candidly and bluntly, that a great deal of the dissatisfaction which gradually grew up among our own ranks, as well as in the Church at large, was directly related to information flowing from various departments at Headquarters, as well as through the ministry and local contacts that our members have here, of what appeared to be the use of some of our funds to finance various support functions and purchases which "seemed" not directly relevant.

I believe every question in everyone's mind has been completely cleared up concerning this; that most of you realize, by now, that a great deal of this thing was based upon misassumption, rumour, and half-truths.

However, since there was a very heavy investment in, for example, fine arts, it is not fair at all to say "there was no basis in truth for even a little of the wild rumour"! One thing I may have only touched upon lightly which you will all hear (and this is simply because our budget already includes the monies we expect to receive from the sale of fine arts) was the fact that we are selling off paintings from all of our faculty homes (including mine) and all of those which are in storage here or in Bricket Wood.

All of these paintings and other art objects have dramatically appreciated in value, some up to 10 times or more! If we can sell NOW to people who have the wherewithal to buy these art objects as a traditional hedge against inflation, we will realize a very substantial profit from them. While this was not at all the intention for their purchase, perhaps God knew something we didn't -- at least, it is coming out right in the long run.

Fellows, YOU are the missing dimension. It is YOUR enthusiasm, excitement, dedication, and the manner in which you receive this news from Headquarters -- if you are loyally supportive of it -- the very look on your face, the timbre and tone of your voice, the firmness of your handshake, and the way in which you discuss these points which will make ALL THE DIFFERENCE!

My father and I and all of us here are deeply and fully LEANING and RELYING upon you in the field, TRUSTING you fellows.

These have been traumatic days; these days have caused nightmares, loss of sleep, loss of appetite, and literal headaches.

These decisions are what GOD WANTS. He IS blessing them. The very fact that we have not taken away one iota of the great WORK which is going out, of being willing to make the sacrifice, no matter what the personal agonies, of support functions, cutting right down into the bone where it really hurts is what I believe the people of God have really been WAITING for.

There are delicate psychologies involved, fellows. While I can say this to you privately -- I sincerely know full well that there will be some members who will not take my words to heart and who will adopt the posture that "it's about time Headquarters decided to do some sacrifice." There is not a minister who has been in God's Work for any duration of time who has not had to do some sacrificing, too.

Almost all in this Work know the PERSONAL involvement of Mr. Herbert W. Armstrong with the college in Bricket Wood and my own personal concern and involvement with Imperial Schools. Mr. Armstrong has had to be willing to completely close down that campus for undergraduate work and go on to a strong ministerial training program, rather than have a full four-year Bible-oriented liberal arts program. I have to see Imperial Schools completely closed; the buildings either darkened, creaking, and empty, or perhaps operating for other purposes.

Personally, it also means that my son Matthew will not graduate from Imperial High School. The simple fact is that no other high school in the entirety of the United States would accept Matthew as a student, let alone allow him to graduate. While this is an emotional loss, it is not a practical loss. Matthew is capable of doing very fine art and graphics work as a job (if it is not to be eroded by a cut in the TV and Graphics Departments), and he will simply go on to work one year earlier than he would have otherwise.

I am personally grieving very deeply for some of my closest personal friends whose boys and girls and even tiny little children must now -- instead of going happily off to second, or third, or seventh grade in Imperial Schools -- be placed in, or bussed across to, schools that are poorly equipped, poorly staffed, and poorly structured. But, as I told our employees, it simply means that our brethren at Headquarters will simply be facing what members in the big cities have had to face every single day anyhow.

However personally traumatic many of these cutbacks are to the FEW, they are not being effected to the detriment of the

Work of God! Rather, they will dramatically stimulate and make even more powerful the vital functions of the Work of God -- the WHOLE WORK going to the world!

And your part as loyal and faithful ministers of Jesus Christ has never, ever been more urgently needed! We are not living in a time where we can afford the luxury of sinking down into doctrinal nit-picking, or making worrying statements back and forth over various scriptural arguments, or exchanging grandiose declarations about own our doctrinal hang-ups. (This doesn't mean we should ignore doctrine -- see the following article -- just that we should get the proper perspective.) We are living in the time of the collapse of governments, the deepest economic sickness to strike Japan, Europe, and the United States since the pre-World War II days, the potential economic collapse in country after country, crises and topsy-turvy weather upset, violently fluctuating prices and skyrocketing inflation (did you happen to catch the Eric Sevareid commentary on the fact that the entirety of the world looks just about exactly as it did in 1939?). We are not "playing games" by TELLING THE WORLD these things are true! How can WE, as the very Church and the Work of the Living God on the face of the earth, not "gird up our loins," trim off all the fat, lift up a voice of alarm, and get urgently and dedicatedly BUSY crying aloud and showing our people exactly what all these things mean?

Your congregations need to hear a great deal more on PROPHECY, on the urgency of the moment in which they live, and you should especially bear down on the theme that Jesus Christ of Nazareth Himself bore down upon -- that of the desperate urgency of saving human life alive! He emphasized that theme in Luke 13:3-5, Luke 21:36, and in Matt. 21 and 22.

Our own personal urgency, zeal, and hard work may make the difference between tens of thousands or even millions of human LIVES being saved from the most grisly TORTURES and sure death in the violent conflagrations which are going to rock all nations, including our own, in the near future. We must be DOING SOMETHING ABOUT IT!

So, those schools were wonderful while we could afford them; operating three undergraduate colleges and letting our students enjoy a horseback-riding program were all wonderful -- but now it is time for a whole new ball game, and we are all very excited at the prospect of putting enormous emphasis on the forefront of God's Work: TV, radio, publications, campaigns.

I hope none of you nor any of your congregations will miss a single one of the new LIVE daily radio programs I am making as STRONG as I know how!

With regard to the Worldwide News, I'd like to ask all those conducting Sabbath services this coming week to remind members who have not yet renewed their subscriptions that the paper is

no longer being mailed to those who have not written in. I feel it is vital that as many of our members as possible be kept abreast of the latest information about this worldwide Work. Encourage those who have not renewed to do so and those who have never requested a subscription to write in. You might even want to refer to material in the newspaper in your Bible Studies and sermons from time to time. I feel the Church newspaper has been a POWERFUL TOOL in binding and holding the Church together in recent months. A gentle reminder to renew or subscribe will be helpful, since many people (perhaps including even a few reading this!) may have simply forgotten to write.

Frankly, fellows, I think the WN can even be used as an effective instrument in stimulating prospective members in your areas. Take along a copy of your paper on visits, show PMs what the paper is, and let them know they can get their own copy. Tell them that reading an issue or two of the WN will provide them with more information about the physical aspects of the Church and the Work than you can in several lengthy visits. Explain our $4.00 subscription policy -- that the WN is not the gospel, but news. The WN will provide them with an inside look at the Work, and they will be able to see firsthand what the Church is all about. Remember, working with prospectives is a VITALLY IMPORTANT part of your job.

Several other quick points: 1) Mr. Herbert W. Armstrong will soon be sending out a letter to all regular PT subscribers letting them know how they can, if they voluntarily so desire, pay the subscription price for others. We are eagerly awaiting our readers' response to this somewhat new concept -- hopefully, it will enable us to really increase our worldwide circulation. 2) Please contribute to the "Open Forum" section of the Bulletin.

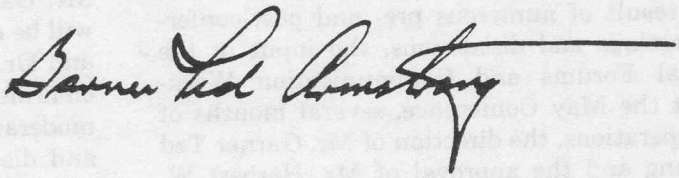
In closing, I hope you will think of two major things which I feel are the most vitally important of all: 1) Inspire and encourage all of those local elders and ministerial assistants in your area to get out and visit intensively among those prospective brethren you have on your lists! 2) Begin preaching more powerful, sober, inspirational, and Work-oriented sermons than ever before!

If all of us will collectively roll up our sleeves and really mean more what we say and learn the genuine meaning of sacrifice ourselves, setting the example of sacrifice, I know the wonderful people of God scattered all around this world will begin to sacrifice more than they have ever done before.

Thank God that He has placed the kind of government in the Church which can make whatever readjustments are necessary at any time so that we may continue to expand the Work of God to which we have all been called!

Until next time,

Your brother in Christ's service,



P.S. By the way, obviously some of the other letters in the Bulletin were written prior to these decisions and are already out of date. However, the letters you will receive from Mr. Brown and Mr. Cole in the next two weeks will fill you in on details.

DOCTRINAL RESEARCH ORGANIZATION

Greetings men!

As a result of numerous pre- and post-conference meetings and discussions, the input of the Doctrinal Forums and Communication Workshops at the May Conference, several months of actual operations, the direction of Mr. Garner Ted Armstrong and the approval of Mr. Herbert W. Armstrong, the organization and operation of doctrinal research have been set up.

We have had many post-conference discussions of our doctrinal research needs as well as several weeks of *actual operation* with this improved structure for progress in doctrine.

As a result, we can now define our doctrinal research needs as follows: we must

1. open channels of communication (vertically and horizontally)
2. design and implement a doctrinal research system with appropriate teams
3. design and implement a documentation system (for input and output)
4. establish procedures for streamlining the collection of questions and contributions both from the ministry and the three campuses, so as to facilitate processing at H.Q.
5. communicate the *schedule* for prioritized doctrinal discussions to all of the ministry
6. finalize and communicate the solutions to the variety of doctrinal and administrative questions and problems facing God's Work
7. establish a standard procedure to handle *future* doctrinal/administrative questions.

The purpose of our proposed framework then is to resolve these needs through:

1. appointing a Working Staff, directly responsible to Mr. Ted Armstrong for the establishment and day-to-day maintenance of the system
2. establishing doctrinal task forces (subcommittees) directly responsible to the Working Staff for the conduct of doctrinal research
3. planning, scheduling and conducting regular Plenary Sessions for the express purpose of: 1) reviewing data and/or conclusions generated in the task force area and 2) airing new proposals and questions which can be delegated to a special task force.

Organizational Structure

Heading these research teams as chairman, under Mr. Herbert W. Armstrong of course, will be Mr. Garner Ted Armstrong. Mr. C. Wayne Cole will be co-chairman, and Mr. Raymond F. McNair and Dr. Herman L. Hoeh will act as assistant co-chairmen. They will assist Mr. Ted Armstrong in moderating the general doctrinal plenary sessions and discussions when he cannot be present and will be actively involved with the specific task force teams. Mr. Armstrong is assisted by a Working Staff of individuals who also have permanent assignments in doctrinal research: Robert Kuhn as the overall coordinator; Ben Chapman, logistics coordinator (this involves the systems support, the master planning and scheduling of the various facets of the doctrinal team's efforts); Brian Knowles, editorial coordinator (who then interfaces with Dr. Dorothy's area); Charles Dorothy, research coordinator (synthesizing new research and interfacing all material with established doctrine).

Charles Dorothy is supported both in the new area and in his on-going compilation and synthesis of church doctrine (this latter through a separate department, Theological Research Project, officially established several months ago by Mr. Ted Armstrong) by Lawson Briggs, Carl Franklin and Nina Provence as regular staff.

Doctrinal Task Forces

The Working Staff will guide a number of *Task Forces* — the heart of the entire operation — which receive assignments and prepare research, analysis and reports in specific doctrinal areas and then disband when their project is complete. So far, the following men have been given research assignments for future Plenary Session discussions:

Doctrine	Task Force Co-chairmen
Marriage and Divorce	Herman Hoeh Charles Dorothy
Healing	David Antion Paul Flatt
Tithing	Herman Hoeh Frank Brown
Prophecy	Brian Knowles Gunar Freibergs
Personal Grooming	Wayne Cole Burk McNair

These co-chairmen select other members for the team and present results in the Plenary Sessions.

Certainly we will have the active involvement of other researchers such as Gunar Freibergs, chairman of the Department of Theology, Lester Grabbe, Wilbur Berg, etc. of the Pasadena campus; Charles Hunting, Rod Meredith, Richard Plache, Dr. Stavrinides and others on the Bricket Wood campus and Ronald Dart, Dean Blackwell, Allen Manteufel, Loren Weinbrenner and other researchers of the Big Sandy campus.

Obviously this does not exclude doctrinal input of *many* other persons who have sent — and will send — in papers to the doctrinal committee.

As you can see, doctrinal work will be conducted on four major levels:

1. *Working Staff* (steering committee) will be responsible to Ted Armstrong for the continual effective execution of the organization's basic purposes and will oversee the workings of the Task Forces and Plenary Sessions.
2. *Doctrinal Task Forces* (sub-committees) which will be small working groups researching specific subjects with the objective presenting papers, observations, suggestions and/or tentative conclusions to the general doctrinal meetings.
3. *General doctrinal meetings* (Plenary Sessions) — normally held every two weeks — which will be open to all ministers and key personnel.
4. *Theological Research Project* — concerned with the compilation, synthesis and publication of approved doctrine.

Research Organization in Operation

Beginning with the vast amounts of input collected at the recent conference, the steering committee has been assigned the job of adopting available data processing programs to build a textual data base of all doctrinal forums comments. Individual statements have been keyworded, so if desired, all comments on any keyword can be extracted or sorted, or word-processed in various other ways.

Several alternate techniques were discussed to attempt to digest all the data recorded by doctrinal forums secretaries and arrange them in a logical fashion, including the old cut and paste techniques — but they seemed relatively slow, ineffective, and would not permit building and reshuffling the comments. The data processing system required *only* the keypunching of the forum data. Subsequent conference data can be added to this doctrinal data base.

As time and staff permits, secretarial comments will be checked against original cassette tapes to ensure accuracy. (This information will be kept strictly confidential — available only to special personnel.) Scheduled tentative deadlines at various times through the summer and fall have been set for completion of the keypunching of the doctrinal forum comments. Some communication workshops which were more doctrinal in nature will likewise be keypunched.

Research Teams Meet

Once assembled and printed, the comments on each doctrine will be issued to the appropriate Task Forces for research, study and preparation of papers to be presented at Plenary Sessions of the general doctrinal team for discussion.

A pre-session meeting will be held by Mr. GTA with his Working Staff, the specific Task Force and co-chairmen of the general doctrinal team to establish meeting guidelines, scope, purpose to ensure a really productive and profitable session.

Either Mr. Ted Armstrong, co-chairmen C. Wayne Cole, or assistant co-chairmen Raymond McNair, or Herman Hoeh will then conduct the actual Plenary Session and guide the discussion on the task force research. If questions or areas of research remain *unresolved* or *undiscussed,* other Plenary Sessions will be scheduled following more Task Force research. When a conclusion is reached, or it is deemed time to close discussion on a doctrine or on a specific aspect of a broad doctrine (point of profitability reached; no further progress possible without substantially more research into relatively minor points; law of diminishing returns), the result will be condensed into succinct form by the task force and Working Staff, approved by Messrs. Armstrong, and published for the entire field ministry as a study paper — much like the ones on Pentecost and Marriage and Divorce.

More Field Input

Undoubtedly the study papers will evoke a number of other questions — especially administrative and procedural in nature; others may be policy or doctrinal in nature. Among the field ministry who are on the firing line to teach and use these principles and guidelines, we need to see that they understand them thoroughly. Therefore, concomitant with the publishing and mailing of these study papers will be a special announcement in

The Bulletin regarding a call for papers on the subject from the ministry — such as we did in the last Bulletin on Marriage and Divorce.

It would be immensely helpful to the Working Staff — and especially to Dr. Dorothy — if your papers could be organized and prepared *by topic* within the doctrines under discussion. Again let us stress that *we want and need your input,* and it greatly simplifies our efforts if you send in your comments, questions, examples, *by topic.*

We are considering designing a special doctrinal topic communications form to help streamline the whole operation of write-to-staff-to-processing-to-task force. An integral part of the form would be an *acknowledgment* to be immediately returned to you. Although we can't necessarily answer your questions or comments on your input immediately, we want you to know we have received and appreciate your input. Any ideas you have on this proposed standard form should be submitted to Charles Dorothy or Ben Chapman and the Working Staff. [Note: any doctrinal input of any variety should always be sent directly to Dr. Dorothy and his staff (Carl Franklin and Lawson Briggs.). But please *also* send copies to CAD so the HQ CAD team can be kept totally informed.]

Task Force Works Again

Additional research may need to be done based on questions generated by the first study paper. If so, the task forces will again present their research to the general doctrinal team in plenary session. Further research will undoubtedly be required until the majority of administrative and procedural questions have been resolved and definite guidelines approved by the Armstrongs.

Once this is completed the editorial coordinator will publish a *second* study paper which will spell out these guidelines and answer questions. Perhaps not *every last* twiggy question can or ever will be answered, but we feel enough principles and policies will have been published to provide wisdom and guidance for field ministers to answer *most* questions.

If there are still further unresolved questions, ministers should write Dr. Dorothy again. With the aid of other ministers he will try to solve these problems too — as time permits and urgency requires.

Team Results

Initial study materials on Pentecost and much hard work of many thousands of manhours produced a doctrinal change and the publishing of an extensive Pentecost study paper. Further questions or areas of research unmentioned or unanswered in this paper should be submitted to Dr. Dorothy. For example, we know that the questions of Nehemiah 5 was omitted. We're sure there are other points that have been neglected too. Perhaps a supplement to this subject can be published in a future Bulletin issue.

The same gratifying results also can be claimed for the doctrinal work on Marriage and Divorce. The *first* Marriage and Divorce study paper was distributed on the last day of the conference. Your input on this subject will eventually lead to a second study paper as explained above — although, frankly, there hasn't been very much critique heard here. Your papers are needed *immediately* to allow Dr. Hoeh and Dr. Dorothy time to ready research papers for the upcoming Marriage and Divorce plenary session.

Our next plenary session is scheduled for early summer when research papers on healing, being prepared by David L. Antion and Paul Flatt, will be presented. Dr. Hoeh and Frank Brown are working on research materials for the next plenary session on tithing. Brian Knowles and Gunar Freibergs will begin to prepare general research and organization of prophecy. (Dates for the summer must be flexible due to many men being out of town.) Yet to be scheduled and assigned is work on personal grooming, plus other subjects aired at the conference.

In Review

As you can see we are approaching doctrine in a *formal* and *organized* manner with a sound organization, fully confident that we are following the principles of God's Word. Let us emphasize *again* that the *entire ministry* should be — and *is* — fully and consistently involved.

This approach is intended to give everyone *ample time* to submit questions and research in doctrinal or administrative areas, to provide a formal means of communicating and discussing your ideas, and to facilitate the resolution and publishing of doctrine, policy and procedures.

Summary of Procedure

In summary, the proposed procedure is:

1. Bulletin announcement — whenever possible — of upcoming subjects (approximate times only). Here is an opportunity for field men to contribute (preferably by letter).
2. Steering committee reviews compiled doctrinal forum material.

3. Task force assigned.
4. Task force conducts research, receives any additional input from the field, calls smaller meetings and prepares papers.
5. Mr. Ted Armstrong conducts pre-plenary session meeting.
6. Plenary session discusses papers presented.
7. First edition study paper compiled for field ministry.
8. Study paper approved by Mr. Herbert W. Armstrong and Mr. Garner Ted Armstrong.
9. Press publishes study paper which is then mailed to all the ministry.
10. Bulletin announces call for additional papers/questions from field.
11. Field ministry responds to study paper, submits own papers concerning questions not satisfactorily answered.
12. Working Staff organizes papers/questions.
13. Task force updates its papers with additional research.
14. Plenary session discusses papers presented.
15. Editorial compiles second edition of study paper — administrative guidelines.
16. Messrs. Armstrong approve second edition of study paper.
17. Press publishes second edition of study paper for distribution.

As we gain more experience in this doctrinal research organization and operation, improvements and streamlining are bound to be found and will be incorporated. *Improvement* is one of our goals!

To do the job right requires *time*. Obviously not everyone at Headquarters can devote his full time to doctrinal research. We must never neglect the work of preaching and publishing the Gospel worldwide. But we have established the machinery and schedules to eventually resolve any problems. Your patience and perseverance are greatly appreciated.

— Benjamin Chapman
— Charles V. Dorothy
— Brian Knowles
— Robert L. Kuhn

P.S. By the way, our schedule doesn't call for the solving of every doctrinal problem until sometime after the Mount of Olives splits in two.

MARKETING

(Continued from page 182)

frequency): Sunday School teachers, college professors, public school teachers, and employers wanting material for employees.

We received one request from the State of Rhode Island Department of Health for 300 copies of the pollution booklet.

The energy crisis booklet and the "Theory for the Birds" brochure were heavily requested. The Energy Crisis booklet (EC) was requested by oil companies, schools, colleges, miscellaneous corporations and businesses, but mainly by the oil companies.

We received a request from an official of the Organization of American States (OAS) who wanted to send a copy of EC to offices in each of the Latin American countries.

There have been occasional situations in which a previous shipment was so appreciated that the organizations have requested more when their supplies have become depleted. One such example was from the University of Wisconsin for 100 additional copies of *Managing Your Personal Finances*. They use the booklet in a program for assisting low income families.

We refused a request for 10,000 famine booklets from a company apparently desiring to use them to promote a business venture.

COMMENTS FROM THE FIELD

Surprised That Minister Lived So Near

"I want to say also I received your reply (Subscriber Services — Mr. David Jon Hill) to my first letter and request. He gave me the phone number of a minister for this area. Today I contacted him and was very happy to learn of one in just 4-5 miles from me! I immediately contacted him also. He has given me an appointment for next Friday nite and also invited me to a Bible Study tomorrow nite in our city. I am so happy for this opportunity. It is just what I need and have prayed for. I'm so sorry I didn't inquire long ago."

Phone Call Helps Save Marriage

"For three years my husband and I have been trying to save our 11-year marriage, thru the use of psychiatrists, doctors, and marriage counselors. In those three years of all their unhelpful advice things kept getting worse, so at last we turned to God and the Bible! At last; isn't that usually the case? In one 20-minute telephone call to one of the pastors of your Church, we learned more about love, marriage and the most important key to our

(Continued on page 207)

Q&A

(Two of the most prevalent questions from the ministry are on the subjects of "make-up" and "birthdays." In a Bible study conducted in Pasadena on June 7th, Mr. Ted Armstrong explained our approach to these two questions. Following are transcripts of the original questions and Mr. Armstrong's answers, so please overlook any imperfect phraseology.)

Q. Will you please explain the Church's view on make-up?

A. Well, my father wrote a booklet quite a few years ago and as I said in the conference, if there is some new information that ministers want to bring up about it, new studies we ought to go into, something that we ought to decide upon that is different, well then the avenues of communication are absolutely wide open.

The entire principle that was set forth back then I believe is a true principle, but the idea that not even any little bit of some kind of a base of some of the things that are available to conceal wrinkles, blotches, warts, blemishes, discolored skin, old tired leathery skin, freckles and what-not could never be used is a little silly, I think. Now if somebody wanders in and doesn't dare smile for fear the chips and flakes cracking and falling onto the ground or, you know, the lipstick that begins to kind of spread up the little wrinkles in the mouth when it gets a little moist or something like that; or using huge green eye shadow — that's an extreme, isn't it?

I think that many of the ladies in the Church are using any number of different types of cosmetics. I do not feel whatsoever that some of these pancake bases, for instance, are terribly wrong. People take exception to some of the Chorale girls in a campaign wearing make-up. One or two of them probably overdo it because of taking undue advantage of the opportunity. Anyhow, some people say, "If they do it, why can't I"? Fine, that's a nice argument. Would you believe that people have even said, "Since GTA uses it, why can't I"? (Once in a while I have to, in fact, I have to use it almost all the time when I do television. It's a kind of a stick, and there are about 17 to 20 different shades, and depending on the degree of tan or lack of it, I have to use that stuff on my beard, whether I just shaved or not. If you notice the latest cover picture of the Good News you'll know why. I probably didn't have it on and if I did it was probably late in the day or something. Then it's real dark and kind of beardy and whiskery, so it's only to cover up a little bit of beard for the sake of appearance on camera and not for any other purpose.)

I know that a lot of people are wearing clear types of make-up, but not heavy rouge and bright red lipstick and so on. All I'll say is that certain *very moderate* products of that nature, I can't take exception to that. I don't think using these is breaking any spiritual principle that I can find in the Bible. Gaudily painting up one's face all kinds of bright colors of the rainbow is something else again. Human eyes aren't normally green from their eyelashes or eyebrows all the way to the eyeball. I've never seen a person like that in my life, and I've been in most countries in the world. If you're talking about natural human colors, and that's what I'm talking about — natural human colors of the face — well, that's one thing. Birds can have blue on their nose (mandrills too) and they're very beautiful — but humans with blue on their nose or green on their eyes just are not!

Q. Please explain why we are not supposed to observe birthdays. I was recently asked this question by a relative who is not in the Church, and I felt very bad because I couldn't come up with any really convincing arguments.

A. Well, it depends on what you mean by "observe." I observe birthdays. I observe when my son is 18 as opposed to 17. I observe my gray hair and thinning, balding dome. You take note of the passing years. But the idea of a birthday party — making it a great event to which you command or you demand under the stigma of social disgrace that people come to, and if they do not come they are not your friends anymore and will be socially ostracized — is a little silly. And if you are coming, you had better bring a gift, hadn't you? I mean, it's not only a social custom, but it's a social demand.

Well, if you want to look upon the Bible as the ultimate talmud that answers every tiny little nuance and shading of meaning and every vagary of human behavior, then you are going to be disap-

pointed. Without realizing it, many of us look at the Bible as if it were the perfect answer to everything when a lot of the time you read in the Bible about the horrible mistakes people were making back then. We need to look at the Bible as the divinely revealed Word of God containing the examples of human failings and frustrations, the examples of success as well as failures of God's own choicest men, and look upon the Bible not as what God always wanted, but the way things really were. The Bible teaches by example. It actually teaches by omission in some cases. It is eloquently silent about some things, and you learn from that. As a matter of fact, that was a part of the input on D and R. The omission of any single case involving D and R in the New Testament is eloquent.

I think there are only two birthdays mentioned in the Bible. [What about Gen. 31:1-2?] — when Joseph was in prison and the baker was hanged, and the other case of Herod and the famous dance of Salome when they beheaded John the Baptist. Now in each case you find a birthday being observed by pagans. And if you look back into it you find that paganism is where birthdays originated. But, on the other hand, look, most *everything* originated in paganism! You hardly know of anything the pagans didn't originate, including the eyeglasses many of you are looking through. It wasn't the Christians who invented them. You can carry that to an extreme, you really can. You can get to the point where you say, "This is pagan," and that pagans invented it. Well, pagans invented almost everything in this world. Even the English language is from paganism; the English language is a pagan language. There are many, many bad words in the English language that we use like "Good-by". To get real technical about it, we probably shouldn't say that — "God be with you." But that would be really silly because that isn't what "Good-by" means anymore. It just means whatever that phonetic sound means to people and we don't really disobey God in saying that at all.

Now Jesus' own birthdate is very closely guarded. You don't know exactly down to the day when he was born. (All Bible scholars know that He wasn't born on December 25 or anywhere near that. They do admit that he was born in the autumn. That is why the Bible says, "When he began to be about 30.") It's kept concealed because God did not want Jesus' birthdate to be observed. He knew the pagans would want to do it so He concealed it from them and they tried to do it anyway. So, that's rather eloquent.

This is the way I would rather explain it. I would just say that the Church doesn't have any rules, that nobody is going to be put out of God's Church if he decides to take special note of his birthday and sends out a lot of announcements and says, "Come on over we are going to have a party. (I personally think that it is kind of silly. I mean you've got all kinds of reasons to give people presents, not the least of which is simply a Christian gesture from time to time because you respect them and love them, without having to do it under coercion or threat from social custom where you are blackballed if you don't.)

Now maybe we have had articles indicating or even stating that the observance of birthdays is a sin. But I don't exactly remember. All I can say is that we do not legislate the abolishment of birthdays; we do not ask people if they are willing to give up birthdays before we baptize them. Over a period of time, as they study the Bible, they are going to come to see the things I've just now explained; that, by example, on the only two birthdays murders occurred under the auspices of a pagan king, and that there is no example of a birthday celebration for any righteous person, for Christ Himself, for any of the disciples or the apostles. It is not set, therefore, by positive example, so we simply say — why bother?

But it does *not* say we shouldn't say, "Hey, happy birthday." I do! My son comes in and I say you're 17 today. Boy, terrific, you're growing up — and we take note of it. A passing year, I mean, ghastly, who doesn't? You know which day you were born on. So, I think it is just a matter of the wording sometimes. We certainly don't have great big pagan parties on birthdays.

Now the next question is should your child go to a birthday party when invited? Let's go into the subject a little bit. Should your child go to a birthday party? Sure, what's wrong with that? And take a gift, too, while you're at it! Sure — what's wrong with that? My Dad gives Steuben glass away to kings. Can't you give a little scented hanky to a little girl on her birthday? Now, I'm not kidding you, it's custom, right? And custom to whom custom! My Dad would not want to go — and I wouldn't want him to go and I hope the Church wouldn't want him to go — into the presence of an emperor or a king without a gift. I wouldn't want my children to go into the presence of another person at a birthday party without a gift — a child bringing a gift to another child is just as innocent as he or she can be in doing it and does it just because it is custom. It's exciting to them. It's a big happy day. They're going to have their cake and about 6 candles and blow it out and

everybody is going to sit down and eat ice cream and cake (and get all sick) and watch the kiddy programs on television and play games and just have a blast. Well, you know, it just looks like the biggest slap in the face in the world if some of our members say, "No, my kid can't go to that birthday party over there." And, I would say that I just don't see anything at all that is horribly disgraceful for a little kid to go to a birthday party.

Remember there are other *positive* things to emphasize. What you can do is make sure that you give your child presents, and that you certainly make the Feast of Tabernacles a time when you do so, and spend second tithe doing it. Now by that I don't mean a car. It seems that some people decide to give their child a present like a ten-speed bike that is going to last him about the next ten years. That's your "Feast bike," they say. And he leaves it at home. Doesn't even take it to the Feast! Find something that is used at the Feast such as clothing. That's a good idea. I think nice, new clothing for the Feast is exciting for children and certainly a very fine time to use second tithe on yourself and rejoice, and the children can get a new outfit. I certainly agree with that. Well, I don't want to beat the subject to death.

Q. In light of the recent announcements at the conference concerning marriage and divorce and third tithe, will there be more or less money available for third tithe?

A. At this point we can only estimate the effect these recent announcements will have on third tithe expenditures and income. Third Tithe expenditures could drop a slight amount the first month or so due to some few women going off the third tithe rolls when they are reunited with their husbands. However, a brief survey of our files on third tithe recipients shows that only a small percentage of the women have separated from a husband who is also in the Church. Most of the third tithe recepients' former husbands are not in the Church, many of these men having remarried; some deserted the family in the first place; some are irreconcilably against the Church and so forth. Because of this, many of these women will not be reunited to a husband they may have earlier separated from when they came into the Church. These women will be free to remarry, but it will probably only be over a period of time that this will occur. Also, many of the women are at the age when getting married will be more difficult, there are often children involved, etc. Therefore, our projection at this time is for only a slight decrease, if any, in expenditures.

It is possible that expenditures may even continue to increase if the number of new recipients is greater than the number going off the files. Also, we don't feel there will be a dramatic drop off in third tithe contributions, though there probably will be a slight decrease due to some not paying third tithe when it is judged that by doing so it would work a great hardship on them.

Before these recent changes, our projections for third tithe income and expenditures showed that monthly expenditures would exceed monthly income by some time this summer. Because of this, we do want to control expenses wherever possible without neglecting the needs of anyone — even if this means taking money out of the operating fund to care for the needy. The recent M&D announcements haven't really changed this picture and unless or until we can see a marked change, we probably should continue to limit third tithe expenditures to only those items that are necessary in order to provide a decent standard of living for our third tithe recipients.

Q. What can be done to help a woman who receives welfare assistance but needs more than the Welfare Department gives her? If we give her help from third tithe, Welfare will reduce their assistance to her by the amount we give her.

A. What we can do depends entirely on what the local county welfare agency and the state welfare regulations will allow. Since each state has its own rules and since each county and even individual administrators have some latitude in applying these rules, what may be permissible in one area may not be in another. In some places welfare will allow their recipients to receive gifts-in-kind without reducing their allotment. Gifts-in-kind include such things as food stuffs, clothing, or payment of rent and utilities just as long as the actual money doesn't go to the woman. In some areas only a portion of the rent or utilities can be paid. In areas where this is allowed we can help the woman with third tithe by paying her landlord directly or by having a third tithe check sent to someone in her area to help her.

One thing we want to avoid is in any way doing something that could be construed as welfare fraud. Because of this we need to check out the local welfare rules and have a written statement from the welfare agency before setting up an arrangement where we or a local deacon pays a

woman's rent or gives her assistance. In this way, if we are ever called into question about it, we will have a legal basis for our actions.

In those areas where the welfare regulations just will not allow us to help a welfare recipient without their reducing her allotment accordingly, we have to decide, based on the facts in the case, whether we should go ahead and help her from third tithe even though we know welfare will discontinue their help. If the woman needs a great deal more than welfare will allow, probably we should have her drop welfare and receive total support from third tithe. If she needs only a small amount, it probably would be best to have her continue to receive welfare.

The main thing is to avoid having a woman who receives welfare and regular third tithe assistance who does not report to welfare the third tithe she receives. If she does this, she may be receiving welfare under false pretenses and could be accused of defrauding the welfare agency.

Q. I went over my Traveletter limit this month. How can I get reimbursed for the overage?

A. Please include a memo with your Monthly Expense Report stating how much you are over and the Accounting Department will send you a check. For further explanation, read the Traveletter System instructions (#3.2.7.1), page 6, question #2.

Q. It seems expenses always exceed my Traveletter limit. Could you please raise the limit on my authorization?

A. Yes, but we need some explanation from you as to what the limit should be and what the basic cause for the change is. Since most of the Traveletter limits were based on expenses for the last half of 1973, there could be a variety of causes for the change (gasoline prices, changes in responsibility, etc.).

Q. How do I go about getting a map of the boundaries of my church area?

A. To receive a map of your church area, send in to Ministerial Services a state road map for the state in which your church is located, along with a note mentioning for which church you want the boundaries. Ministerial Services will then have the church boundaries drawn on the map and will send it back to you. We prefer that you send in maps from a Texaco gas station since they are the same as the ones we have on file. If you can't get any maps from a Texaco dealer, a road map copyrighted by Rand McNally or H. M. Gousha will be suitable since these are the two companies that Texaco uses to produce their maps.

Church Administration

C. WAYNE COLE

Greetings from Church Administration!

Things have been fairly humming here at Headquarters. We've been digesting the suggestions from the workshop conferences and have been working to put together an administrative structure for Church Administration that will do the job required of us. We have "a package" about ready to take to Mr. Ted Armstrong for his consideration. We'll be giving you full details as soon as any structure is finalized.

The Salt Lake City campaign was held June 7th and 8th. Unfortunately circumstances weren't the best. The weather was cold and rainy with considerable hail. In addition, the first night was also graduation night for local high schools. In spite of that 300 *new* people attended the first night, with 350 the second night. We were very encouraged by this turnout in the heartland of Mormonism.

Carl Koellner did a fine job as master of ceremonies as did soloist Don Leach, a Salt Lake City member. Leslie Reid, who was featured soloist for the recent concert given by the Pasadena Symphony at Ambassador Auditorium, was the accompanist and of course always does a fine job.

Ministerial Transfers

Here's an update on changes in planned ministerial moves that have been necessary to make since the last Bulletin:

Dave Orban ..... Knoxville, Tennessee (not London-Pikeville)
C. William Cowan ..... Cookeville, Tennessee
Bob Jones ..... St. Petersburg, Florida
Bill Jahns ..... Minneapolis-St. Paul, Minnesota (AP)

Following is a list of the men who will be attending college next year. Several of the fellows have

serious health problems and will benefit a great deal from the opportunity for rest in the quieter college atmosphere: Fred Coulter, Bill Cowan, Bill Nettles, Vince Panella, Ivan Sell, Dick Shuta, Bob Steep.

I'm very encouraged to mention, by the way, that Bob Steep is on his way to recovering after having a non-malignant tumor removed from his lower spine. Doctors, who called his recovery "remarkable" and said that Bob "must have a friend upstairs," stated that had Bob gone on much longer, both his legs would have been paralyzed.

We are all very happy that Bob is up and around again and look forward to seeing him and the other fellows as they come in for what promises to be a very good year of study.

New Churches

Ten new Churches were begun since January of this year: Uvalde, Texas; Tulsa A.M., Oklahoma; New Orleans South, Louisiana; Birmingham A.M., Alabama; Hartford, Connecticut; Reseda, California; Victoria, Texas; Sedro Wooley, Washington; Sherman, Texas; and Headquarters #4 in Pasadena.

In some instances, such as Tulsa, crowded meeting conditions necessitated beginning another Church. In other cases new Churches eliminated many miles the brethren previously travelled to attend services and in this day of inflation and high prices, particularly gasoline prices, this will be an economic as well as a spiritual blessing to the brethren involved!

Bible Hymnals

We are planning a reprinting of the third edition of the Bible hymnal in the near future. I would like those of you who have need of hymnals to let us know within the next two weeks so that we can place an order for paper. Please communicate the number you will need to Ministerial Services. Estimate your need for the next three years as closely as possible. It seems the wisest thing at this point to use our present supply of books until they begin to show definite wear, then to do a large printing. At that time, we would replace editions one and two that are now in use.

It is still our intention to continue using all three editions of the hymnal. There are some differences in the wording and music in the three separate editions, however this has not proved to be any real hindrance to the song service. The congregations have realized the problem and have adjusted to the situation very well.

A number of you have suggested having a list of corrections which could be made by the members in the first and second editions. So we've made a list of corrections for the first and second editions which will be sent to you soon. If you feel the corrections are not necessary to make, then you are not required to make them. Most congregations have a routine way of singing our songs which may well make any written change unnecessary. Also, each songleader has been using the loose-leaf third edition since the Feast of Tabernacles. At that time, we suggested that you begin guiding your congregation's singing habits toward the style of the third edition. Probably most of you have been doing this already.

Since only eight thousand of the third edition were printed last December, many of you won't have any in your churches. The way to identify them if you do have some on hand is to check page four. It will say "Revised Edition" September, 1973.

Slide Shows

Many of you have expressed appreciation for the taped slide shows given during the conference. We thought we should mention again that these shows are available to you for showing at Bible studies. The press show which you previewed is now complete and ready to be sent out. Also the Farm Program show has been revised and is ready for distribution once again.

One program of special interest is the slide show on Ambassador College, Pasadena. It has just been re-edited and slightly up-dated for church audience viewing. Actually, there were very few changes needed. The college has multiple copies of that program and is very anxious to send it out to the churches at this time. It is now *application time* for college and we hope that any potential students in your audiences will take special notice of the new and progressive programs at the College!

We are very enthusiastic about these slide shows. They allow the brethren to step behind the scenes and experience the beat of the Work in a unique and exciting way. We feel the brethren would really benefit by the opportunity to see the scope of the Work being done, literally *seeing* their dollars in action. The presentations also help to show the sophistication necessary to do a worldwide work such as this Work is.

In most areas the equipment needed for presenting the shows can be rented from local camera

stores handling rental equipment. Some public libraries loan slide projectors, so you might be able to get the equipment there. It's a possibility certainly worth checking! The equipment you will need is a screen, a Carousel projector and a Wollensak recorder, Model 2550, 51, or 2570. Complete instructions for showing and returning the shows will be included with the slides.

For the Ambassador College slide show presentation, send your request to Dr. Michael Germano. All other requests should be sent to the TV Department, Attention: Joe Clayton.

Parsonage Rental Allowance

As all of you in the field know, your pay envelope was a little fatter this last payday. This was due to an increase in your rental allowance as the memo you received from Jim Johnson indicated. As Jim pointed out, the base allowance has been raised to 22% of your gross income. I say *base* allowance because it is permissible to set the allowance level to equal actual expenses. We hope to have, in the next few months, the machinery available which will allow the setting of specific allowances other than 22%. However, recently the I.R.S. has tended to examine ministers' tax returns and records very closely to verify actual housing expenditures. For this reason, please be sure that you have records to cover a reasonable length of time in order to substantiate the allowance you are receiving. In this regard, it probably would take nearly a year's cycle to know what your average monthly costs would actually be.

I might mention, too, that those of you who receive an area wage adjustment need to include that amount in your gross wage when calculating your housing costs. We will notify you when we can accept your requests for rental allowances in excess of 22%.

I am grateful to Mr. Frank Brown for clarifying the statement made at the Conference regarding the *"average* minister's" financial remuneration. I'm sorry for my part in the confusion this comment created.

Fellows, the budget is very tight and I hope you will all ask the brethren to earnestly pray about this matter. Serious budget discussion meetings are being held this week with Mr. Ted Armstrong asking for all the input he needs with which to make sound decisions.

Thanks for your continued loyalty and support and the fine job you are doing.

— *C. Wayne Cole*

International Division

LESLIE L. McCULLOUGH

Greetings from the International Division. In this Bulletin we'd like to focus in on the Work in Southeast Asia and the activities there.

Guy Ames reports that there are 40 or more people in Burma who have requested baptism. Some have waited for a visit for 10-12 years. Perhaps you remember reading a letter from one of them in a Good News article a year or so ago when this gentleman traveled all the way from the Chin Hills in Northern Burma to Rangoon and missed seeing God's representative by one day. Guy is hoping to be in Burma around the end of July or the first of August this year and hopes to be able to travel up into the Chin Hills area, which will be a first for any of God's ministers in this age.

The Feast of Pentecost was successful with 43 adults present in Singapore for the weekly Sabbath, and a total of 64 in Kuala Lumpur. There were 56 adults and eight children for the all-day services with a fine banquet luncheon midday. Sunday night, the 26th of May, was a special night to be remembered by the Kuala Lumpur Spokesman Club as the first-time club officers were announced and the five men stepped into their new responsibilities. Pentecost was also special for the membership as the 13th member was baptized this year on that day.

Guy reports that all is going well in this area, and that it is evident God is blessing this new region as it gets on its feet. We wish to thank Guy for his report on the Work in Southeast Asia and look forward to a more detailed report in the GN.

This weekend (June 15, 16) I will be conducting my very first campaign — in the Montreal area. Two weeks ago Mr. Apartian held a successful campaign in Montreal in the French language, and this weekend I will be holding one in English. I thought of speaking in German, but as I only know five words in the German language, I decided against it. From Montreal, we'll be traveling to England to again get involved in the European theatre of the Work. I hope to make a trip to Norway with Stuart Powell as this area is growing rapidly, and holds good potential for the future.

That does it for this report, and so until next time, auf wiedersehen (that's one of the five German words I know!)

— *Leslie L. McCullough*

Financial Affairs

FRANK BROWN

Greetings again from the Financial Office. The present financial situation has not improved any since the last time I wrote to you. While our expenditures continue to maintain their prior levels, the hoped-for trend upward has not materialized, and the result has been a continuing drain on our reserves.

Because of the fact that the income has not improved, there obviously needs to be some consideration of further reductions in spending, and while at the present time we are continuing our hiring freeze and allowing only that travel which is necessary and vital, a broader area of reduction will also have to be considered.

At the present time, we are looking at preparations of the 1974-75 fiscal year budget, and all division and department heads have been advised that we can allow no increase over their present spending levels. There is a possibility that the "no increase" may turn into a decrease unless the present trend is reversed over the next several weeks.

In common with many other organizations, we are finding ourselves gripped by cash-flow problems, and we need your help and the prayers of God's people to help solve the present difficulties.

I would like to take some space here to explain a problem that has arisen as a result of comments made during the Ministerial Conference concerning ministers' salaries. I am especially referring to the statement that was made about the average minister making "$25,000 per year."

As most of you now have probably gathered, there was some misunderstanding and a small semantics problem involved in the statement. The figure mentioned was for the *total* expense to the Work for a specific minister in a specific city, and not the average minister's salary. What was mentioned was the amount that it really costs to support such a minister, as compared to another minister in a different denomination.

The total figure included expense allowance, automobile allowance, Second Tithe and a cost-of-living allowance and was based on a pastor-rank minister living in Chicago, with a congregation of 650 to 1,000, no Church home and being paid at the mid-point of the wage scale. This exercise was done for *comparison* only and not to illustrate average earnings. The comparison simply shows that difference between wage scales, and our cost happens to be higher. This was more fullly explained back in March, I believe, at the mini-conference, but only referred to by Mr. Cole at the larger May conference.

The basis for comparison was that of the United Presbyterian Church since information was more readily available from that source. Despite the fact that all United Presbyterian ministers receive a housing allowance — usually in the form of free housing — plus additional remuneration for larger congregations, our base salaries do tend to be higher. When auto expense, Minex and 2T are added in, the difference becomes significant. Certainly I realize that many ministers of other denominations have other sources of income from such things as writing and public speaking; however, the base salary they receive is somewhat lower that that of a minister of the Worldwide Church.

I certainly realize that most of you are below the amount stated, but, by the same token, so are many Presbyterian ministers.

We must also remember, fellows, that many other denominations' ministers do tend to be somewhat older and require more academic training, as well as pastoral training, than we do. And, naturally, a well-known figure in the Presbyterian Church is going to command a much higher salary regardless of his actual pastoral responsibilities. Any comparison along these lines has to be somewhat academic because of the wide disparity and a lack of clear-cut information available.

In order to put together a comparison, we contacted five denominational headquarters and used the "Salary Guide For Pastors" in arriving at the final figure. It just so happens that the United Presbyterian Church has the most easily quantifiable data available and was much more easily comparable to our own situation than any other denomination.

I am very sorry that the statement caused such confusion, and since I was the one who provided the original data, I feel that I am much responsible. Please accept my apologies and the assurance that we will try to present things more fully and accurately in the future.

For those of you not in the ministry and who were shocked by what you heard, I would like to say that the basic pay scale for the ministry compares very equitably with the pay scale for your particular job because we have tried to make salaries equitably comparable within the Work as a whole. What makes the difference in this particular case is expenses. Frankly, the average minister is not significantly better off than the average

unordained man and in most cases works a lot more than 40 hours a week.

I hope this information serves to clarify the issue and to the man who sent me the anonymous letter, please *call* if you have any further questions!

Please, fellows, pray for the Work and an increase in income — we can't afford to slacken off now.

— *Frank Brown*

Bricket Wood

CHARLES F. HUNTING

Hello again from Bricket Wood!

Excitement is mounting here in Britain as we approach the first campaign scheduled for Birmingham. Mr. Sherwin McMichael has been over here discussing and planning European campaigns during the past week. As a result of his visit, we postponed the Birmingham campaign until June 23 and 24 so we could utilise a larger auditorium. We were swamped with requests and felt the move to the new site, the largest we can hire in Birmingham, very necessary. It will seat 1800 and we expect capacity and perhaps even overflow crowds. The campaign will be advertised to 13,000 subscribers in Birmingham, and to an additional 20,000 in the area via newsstands.

We have been able to hire five ministerial assistants from this year's graduating class, as well as several others for different departments. A sixth MA could be needed and is presently under consideration. A 209% visit request increase so far this year may be the start of big future growth, as we begin to reap the seed sown by newsstands. A number of our graduating girls have also been placed in responsible secretarial jobs here and elsewhere in the Work this year.

The *Portfolio* carried an article back in March which answered a question some have had: why does Britain have so many ministers for such a small country? I wanted to answer this question for all of the ministry, especially at this time when we are hiring new MAs, because probably quite a number have never realised the special problems we are faced with here in regard to Church growth. Congregations are generally smaller here than in other countries and we have had to establish new churches — several in recent months. Halls are intended only for local community activities and tend to be small compared to those available elsewhere. It is difficult to hire large halls on a regular basis because of their scarcity. Another problem is the difficulty of traveling on Britain's congested roads. Remember, there are almost 60 million people in these tiny British Isles! It can take 2½ hours simply to cross London by car — the same time it takes to drive the 186 miles to Leeds from Bricket Wood to service the Church there each week! And there are many less-better off people in Britain who rely wholly on public transport — they don't have cars. People are just unable to travel long distances to get to a centrally located hall. Because of this we have to have smaller, more numerous congregations.

On top of this, of course, most of our ministers are employed right here at the college as faculty members. A number of our churches are pastored by men whose main job is on the campus, and preaching each Sabbath is an additional responsibility.

We've had a very busy final week of college, and it was especially thrilling to have Mr. Herbert Armstrong with us again for the end of the college year. Dr. Meredith covers the events of graduation week in this issue.

Until next time then — cheerio!

— *Charles F. Hunting*

ACADEMIC

Greetings from beautiful England! We have just completed the final exciting weeks of college here, and now things are returning slowly to normal. Mr. Herbert Armstrong was here for most of graduation week and gave the commencement address Friday afternoon, June 7. He then took the Bible Study that evening and he gave all of us a very inspiring report on how God blessed the recent campaign in the Philippines. Next day, he took the sermon here and then on Sunday gave the address at the Imperial School graduation exercises.

Everyone has been very inspired and encouraged by his presence on campus, and he certainly adds a giant extra dimension here at Bricket Wood. This morning, Monday, he flew direct to Spain to see Prince Juan Carlos and other dignitaries — perhaps the beginning of a crack in the door to reach the Spanish people with God's truth. I don't think most of our people are able to understand the atmosphere here at Bricket Wood unless they can also understand and appreciate Mr. Armstrong's personal involvement here and the warmth, encouragement and inspiration he brings along during the several times he visits the Bricket Wood campus each year. Having lived here now for over fourteen months, I have been struck by

this fact and thought I would share it with all of you.

A total of sixty-one seniors received their BA degrees here and we were very thankful, once again, for the large number of men employed by the Work — especially in overseas areas where they are citizens. The emphasis on involvement in the Work is very strong here, and students do have an excellent opportunity to be trained *directly* in various facets of the Work in our Radlett complex near the campus. For here we print nearly one million copies of the *Plain Truth* and have the data processing, letter answering, mail receiving and other departments in which our executive trainees are given fine experience.

An additional opportunity is now opening up to our students with the prospect of several evangelistic campaigns in Britain during the coming year. Our chorale may be able to sing in virtually all of these campaigns, and some of our students may be used in other campaign-related activities as well. Obviously, this will add a sense of excitement and involvement to the entire campus.

All in all, it has been a fine and productive year here at Bricket Wood. Everyone is looking forward to next year and the challenge of making Bricket Wood an even more effective area of service in God's Work.

— *Roderick C. Meredith*

Academic

MICHAEL P. GERMANO
RONALD L. DART

PASADENA

Master's Program

As most of you realize, the Master of Arts in Theology program was discontinued about a year and a half ago. However, in fairness to a few individuals who were nearing completion of their programs, allowance was made for them to finish within a reasonable time.

Meanwhile, several others have also requested permission to complete the M.A. based on work completed under the old program. The time has come for the discontinuation of the old program to become an accomplished fact.

The following deadlines and a statute of limitations regarding the graduate program have been established.

1. *Deadlines.* All work toward the Master of Arts degree under the old program must be completed by May 1, 1976. The commencement exercise held in May 1976 will be the last time the M.A. will be awarded according to the old degree requirements. Any master's degree candidate who plans to complete the program during the next two academic years must submit a formal petition to the Theology Department, have a thesis committee assigned and have an approved thesis topic not later than December 1, 1974.

2. *Statute of Limitations.* All graduate work taken prior to the fall of 1965 is no longer applicable to *any* graduate degree program. With each succeeding year, all graduate work which is more than ten years old may not be applied to any graduate degree program. For example, work completed during the 1965-1966 academic year may not be applied to a degree awarded in May 1976.

A new graduate program leading to the professional degree, Master of Divinity, is now being developed by the theology faculty. Although some of the course work of the new program will be offered this fall, the entire program will not be fully operational for two more years.

The Theology Department is enthusiastic about providing an accredited degree program to serve the ministry of God's Church. We are confident that you will be enthusiastic when you see the finished product. In future *Bulletins* we will update you on the program as it develops.

Admissions

We need your help in the way you approach interviewing and evaluating individuals who are interested in Ambassador College, but not necessarily in the Church. It seems we seldom get an "accept" recommendation on an applicant who is not attending or about to begin attending the Worldwide Church of God.

We encourage you to use good judgment in evaluating this type of applicant. Obviously we do not want you to recommend weirdos or oddballs. On the other hand it would be unfair to discriminate against basically decent young men or women who do not know all that much about the Church and the Work but are interested in participating in what Ambassador College has to offer.

Here is the admissions summary as of June 11:

	Men	Women	Total
Applications requested	938	511	1449
Partial returns	115	63	178
Complete except for minister's eval.	22	11	33
Complete	107	83	190
Accepted	60	64	124

— *Michael P. Germano and William Stenger*

Publishing

C. WAYNE COLE

Greetings again from the Publishing Division!

Although summer is here the division isn't exactly on what you would call a summer vacation. Because of our trying to catch up on editing and publishing the Ministerial Conference material, as well as cover the many current events such as Personal Appearance campaigns and Mr. Herbert W. Armstrong's travels, the staff is keeping *quite* busy.

Sometimes the editors have a difficult time deciding what must go into the magazines to maintain a proper balance of editorial content. The PLAIN TRUTH, of course, must reflect the significance of world events and when world events of great import occur as suddenly and frequently as they do, Dr. Hoeh may be changing article copy right up to the deadline.

Brian Knowles, on the other hand, must provide spiritual milk and meat in the GN since it goes to 266,636 co-workers, doners and regulars as well as members. This is not always an easy task, but Brian and his staff are handling the situation quite well.

Richard Sedliacik manages the editing of the Bulletin and Correspondence Course and helps with many of the special letters and bulletins we've been sending out over the last several months. When a rush letter hits us it has been Richard's job to coordinate its production and mailing. Often such letters get to him late in the afternoon or evening and he must work very late into the night (along with men at the press) to speed it into the mail by 8 a.m. the next morning.

Richard has been associated with the Correspondence Course for sixteen years and has taken it over completely since the death of Dr. C. Paul Meredith, the original director and editor of the course.

Because the course has changed somewhat over the years and is now one of the most powerful tools we have to get out the Gospel (especially in many remote areas of the earth), I've asked Richard to give us a few facts about the Course and future plans concerning it.

And so for the remainder of this column — here's Richard!

— *C. Wayne Cole*

THE CORRESPONDENCE COURSE

During December of 1954 the first lesson of the Correspondence Course was mailed to 8,194 students worldwide. During the months and years following, the course continued to reach hundreds of thousands of new students. A total of 58 lessons and 13 separate tests were published by the summer of 1970 when the decision was made to have what had become an overlong, unwieldly course *condensed* into 24 compact hard-hitting monthly lessons. The same basic format would remain and the same basic truths would be expounded, but more concisely and to the point. The lessons would also be supplemented by the large number of already existing literature related to the subjects under study.

As the editing of the new course progressed, it became evident that instead of 24 lessons, a 12-lesson (one-year) course would be quite sufficient to well acquaint our students with the major prophecies and basic truths of the Bible, including the way to salvation — especially in conjunction with the "Supplementary Reading Material" that was being offered in each lesson.

On September 13, 1973 the first mailing of the twelfth and concluding lesson of the new course was completed, with over 100,000 people receiving it in the U. S. and Canada. This was definitely a milestone, for with that initial mailing of Lesson 12, more people have "graduated" from the new course than ever completed the old. (Of the hundreds of thousands who enrolled in the longer course, just over 91,000 ever completed it. This was due to the fact that so many students were automatically eliminated from the list when they neglected to return their test cards after every fourth lesson.)

The CC is also available in the French, German, Dutch, Spanish, Italian and Danish languages, with an Afrikaans CC currently beginning production and a few other language editions under consideration. With current efforts for establishing complete compatibility among all language translations of the CC, the publication of additional foreign language editions becomes very simple and surprisingly inexpensive.

As of this writing, approximately 199,000 students are enrolled in all language editions worldwide, and about 165,000 students have "graduated." Current statistics show that new enrollments each month are exceeding the number who complete the course. This has been especially true in many overseas areas. Following is a breakdown of student enrollment worldwide.

CURRENT CORRESPONDENCE COURSE ENROLLMENT

	REGULARS	CO-WORKERS DONORS	MEMBERS	TOTAL
ENGLISH				
United States	95,619	13,337	2,406	*111,450
Canada	5,349	787	255	6,398
United Kingdom, Europe Mideast & Africa	18,985	1259	407	20,651
South Africa	8,801	219	171	9,191
West Indies	2,053	121	69	2,243
India	1,168	6	9	1,183
Australia	688	94	101	883
New Zealand	905	45	16	966
Philippines	2989	19	29	3037
S.E. Asia	663	35	2	700
SPANISH	13,677	242	96	14,014
FRENCH	10,837	348	230	11,415
GERMAN	9,065	660	77	9,802
DUTCH	3,843	164	15	4,022
ITALIAN	—	—	—	521
DANISH	1,903	15	11	1,929
	176,545	17,351	3,894	198,405

*This figure represents 7.71% of our U. S. master file of 1,445,757 names.

The average number of new students enrolled each month has climbed considerably over the months. Approximately two years ago an average of 2,000-2,500 new students were being added to the Correspondence Course list each month, mainly through word-of-mouth referrals. The average rate for the last 18 months has been 9,000 plus per month. Much of this increase is due to advertising in many of our booklets, as well as occasional advertisements in the PT. If a concerted effort to acquaint the public with the CC through our other media were to be made (finances permitting), we could easily double and perhaps even triple our new monthly enrollments worldwide!

The Ambassador College Bible Correspondence Course definitely appeals to those in our audience who are more inclined towards a systematic approach to studying the Bible. The design of the course provides the student not only with a rather thorough study of foundational Biblical truths and an outline of prophecy, but it also leads the student into *deeper involvement* in our other literature as he proceeds from lesson to lesson. This is accomplished through the inclusion of a literature request card in each lesson which offers additional reading material relating to the subjects under study. A total of 56 different booklets and reprinted articles are offered as Supplementary Reading Material. All the student need do is check the appropriate boxes for the lit he desires, then return the card in an envelope.

Student response to the additional reading material cards has been very good. Statistics compiled for the U. S. alone show that of the 1,984,380 lessons sent out since January 1971 to September 30, 1973, a total of 348,743 cards requesting literature were returned (approx. 17%). Of this number, 15,488 (approx. 5%) were accompanied by donations which totalled $416,773. That's an average of $26.91 per donation letter!

This report also clearly showed a definite *increase* in the average amount per donation letter as the students progress through the course. So

from a production and mailing standpoint alone (approx. 10 cents per lesson in U. S. and Canada), the CC is more than "paying" for itself.

The CC is designed so that the really interested student who is being called of God is provided with all the basic knowledge (together with the supplementary reading material) needed for salvation and membership in the Church. (All the rest receive varying degrees of witness and warning, depending on their interest, which they may act upon in the months and years ahead.) Lesson Twelve offers the student an opportunity to request a personal visit by an Ambassador College representative. However, no means of ascertaining the results of the course in terms of numbers baptized as a *direct result* of studying the CC is available. This in fact may never be possible, since one must consider the TOTAL influence *all* of our literature and broadcasts have on a person. It is all *cumulative,* the CC being one of several vehicles which designed to instill further interest and involvement in our other material, and ultimately in Church membership.

As future finances permit, we would like to be able to encourage and stimulate our students even further by means of periodic letters as they progress through the course, as well as after they complete it, thus hopefully making the course an even more effective instrument for direct involvement.

— *Richard H. Sedliacik*

Media

NORMAN A. SMITH

A quick Media update:

This week we are selecting cities for some spot television announcements for this summer and fall. After this is done we will plan changes and additions for radio and television stations for the remainder of 1974. It is highly desirable that we have this completed before the first of July in order to give the Agency time to open up desired stations for us.

As I think you are aware, even with a couple of months lead time it is often impossible to obtain the really good times on the top stations we would like to have. We need your prayers on our behalf.

Art Michaud is continuing on the auditorium opening film and hopes to have the first prints available by July 1.

With the change to weekly TV programming we have decided to send a small crew to Egypt and Israel with Mr. Ted Armstrong, obtaining two or three TV programs on location there. The first group of tentative TV program subjects are as follows:

1. Where Is the U. S. Today?
2. Inflation
3. Agriculture & food
4. Escape-Alcoholism
5. Which Way Will Science Go?
6. Middle East (Egypt)
7. Israel
8. Arms Spending and Proliferation
9. Death
10. Occult
11. Thanksgiving
12. Population
13. Sex
14. Crime
15. Real Jesus
16. Look Ahead to 2000 (I)
17. Look Ahead to 2000 (II)
18. Government

As I stated previously, we hope to put some of Mr. Armstrong's Manila Campaigns on the radio program; but in the meantime we are sending all church pastors a cassette copy of the last night's message in Manila. You can share this with your associates and/or play it to individuals or to the entire congregation as you deem appropriate.

— *Norman A. Smith*

MARKETING

(Continued from page 195)

marriage: what the woman's role is supposed to be! Why had no one told me to submit? To quit competing for the pants! I thought that was my role! Nowhere had I heard the word helpmate!"

Letter of Appreciation

"My tithe went out to you on the same post that brought me your letter. I really did not expect to hear from you folks. I had gotten in touch with the Church here. The gentleman I talked with gave me the same information your letter gave me. I am really grateful for that Church. It has given me even more faith in Mr. Armstrong, his son, and the work all are doing. My tithe money is really going where I wanted it to go. And the Armstrongs have *not* let their great success go to their heads, and built a church just to add glory and prestige for themselves. So many, many times we find such monies are misused. Thank you all for your courtesy, help, and in the many ways you have been, and are a great spiritual help to me."

— *Richard Rice*

LETTER COMMENTS

In the last Bulletin, comments concerning the general reaction of the members to the dedication tapes were featured. In this issue specific reactions to the D & R decision are featured. The majority

of the comments received were very favorable, and overall the membership seemed elated.

"The recent announcement made by Herbert W. Armstrong and Garner Ted Armstrong, which we heard on tape, from headquarters, has resulted in a great deal of joy for me. That is, I now possess a more thorough understanding of our wonderful Creator and loving Father. It truly was a tremendous announcement — very much appreciated. Frequently I find my mind applying this new knowledge in far-reaching ways. It has stimulated a great deal of thinking and understanding of many things. I thank God Almighty for this and all who had a part in the GREAT revelation!"

— Frank C.
N. Hollywood, California

"Today, I heard with unspeakable rejoicing the news of the further light concerning marriage. I didn't receive it with the attitude of 'at last, a way to further gratify my fleshly desires', but rather 'not my will, but thine be done.' There is no question in my mind now but that this is the true church. I've gone through — like everyone else in God's Church — a 'filtration' process.

May I be counted worthy!"

— A. W.
E. McKeesports, Pennsylvania

"I would also like to express my joy at the tremendous announcement about D & R we heard yesterday (May 11) at Sabbath services. How wonderful this new truth is and how much grief and heartbreak will be spared on God's begotten children newly becoming converted.

"I was so full of joy I had to write to you. We truly love you and your son and all God's people. We know you have much love and concern for us. The dedicatory prayer you offered to God was so beautiful and full of God's love that it brought tears to my eyes as well as many of the brethren."

— Mrs. O. W.
St. Augustine, Florida

"We must take a few minutes to sit down and write you concerning the wonderful tape we heard this morning and the very *good news* contained therein!

"Although my husband and I have never experienced a 'D & R' problem — having been married in God's Church and joined together by one of God's ministers — we can appreciate knowing of the very many, many families and 'spiritual' widows that this *good news* will make *very happy!*

"My husband and I *deeply* appreciate your concern and thoughtfulness to allow *us,* as the rest of the body of God's Church to hear first hand, straight from the head and horse's mouth, so-to-speak, such a major change and monumental announcement within God's Church!

"Mr. Armstrong, it does us *so much good* to be able to hear you via tape like we did this morning! It seems to bring you right within our midst and brings headquarters and the Work right within the local congregations. It just makes it all *more real!* I know we tend to get our minds too involved locally and with our own local church activities, but hearing your voice brings our minds right back to the overall goal of the great Work that is being done! We wish we would get to hear you more often during the year than just at the F.O.T. and perhaps these tapes may prove to be a means of doing just that!"

— Mr. & Mrs. M.
Evansville, Indiana

"I have just asked God to help me express my true and sincere feelings to you both after such a tremendous and inspiring Sabbath day. THANK YOU, Mr. Armstrong, for your faithfulness and your example and your love. I truly look to you more than ever as a father in the Eternal and just hope all of us will follow you right into the Kingdom of God. How you both can carry on under the inhuman weight and burdens you face is more than I can understand; surely God strengthens you.

"Mr. Armstrong, I feel more positive toward the Work, the leadership and God than I have in several months and think this new truth is a culminating reason. God must surely have had his reasons for revealing this at such a time and setting. Perhaps one reason might be that God sort of placed a reaffirming stamp of approval on who he has chosen in revealing this new truth. Paul did say that 'there must be heresies among you, that they which are approved may be made manifest among you.' I hope and believe this revelation will reassure us and remove any doubts any of us may still have had.

"I hope the Work now returns to a more stable course and you find a respite from the serious problems of late. Thank you for your many letters and your service towards us; I have appreciated very much your openness and sincerity. We need this communication."

— David T.
Pearson, Georgia

"As a 42-year-old male that has just been given marital freedom (I was a 'spiritual widow'), I strongly suggest the creation of a L-H Department (Lonely Hearts) there in Pasadena — ha! ha! — I'll be looking for a 'good wife' after I get over the *shock* — in about 6 months to a year!"

— Burk S.
Las Vegas, Nevada

P.S. I'm really serious!

"The good news concerning the D&R came sixteen years too late for me, but that is water over the dam, and so much has happened, and I am sure that God caused it to be understood when He was ready that it be understood. I feel there is a REASON for everything that happens. So I am not bitter that I missed being a wife to my late husband: only sorry that he died feeling bitter about you. I am sure he will understand when he is resurrected.

"I hope your throat is better by now. My big regret is that I am not able to give more financially, but I do have to pay bills, and living on Social Security and a small interest check does not allow any special treats; but when I look at the rest of the world's conditions I feel quite wealthy. Thanks again for all you have done for us, and because of you my life took a different course many years ago. I am not about to go on any detour."

— Ms. C. B. H.
Hillsdale Mississippi

"Yesterday I listened to the 'Dedication Tape', and I have never been more moved by your speaking and that of your father than to hear the two of you alternating in harmony with one another, moved by the Spirit of God to bring this joyous 'new truth' to our ears.

"As I listened with open and receptive mind, this burden of darkness lifted as a heavy weight from my mind and heart and I thanked God and rejoiced with you and my brethren that such a blessing has been given to so many hundreds and thousands of families now.

"I only hope and pray with all my heart that bitterness, resentment and anger will not overtake those who might have had to suffer separation from loved ones over the years. But I fervently pray that they give all thanks and praise to 'The Great God' for revealing it to Mr. Armstrong and the church at last.

"I know in my heart that I have often wondered whether my own marriage was bound and have pondered whether those of my friends and relatives in this world were, and now I know the truth and do not have to doubt, worry or 'stew' about it any longer!

"I know God has revealed this in his own time and way, and that there may be some who will blame Mr. Armstrong for not 'seeing' it sooner. But I know and I'm sure that all of us who have come to know and love and appreciate the sacrifices this man, our spiritual human father in this Work has made for us do *not* believe for one instant that he could have 'seen' the Truth of this matter any sooner than our all-wise and powerful God wanted him to!

"I've read, reread and read again I Corinthians 7 and am astounded at how clear its meaning is now in the light of this new evidence. It's as if I'd always read it before with sunglasses in a dark room on a cloudly day. Suddenly, the sun has come shining warmly into that room and God has lifted the 'shades' from my eyes."

— Mrs. Barbara G.
Hebron, Indiana

"I should wait to thank you and your father for the tremendous *good news,* but I will do so now on behalf of the thousands of men and women involved now and who will be in the future!

"My own case is still undecided in my mind, I want to believe it applies to me, but I will wait until I talk to Mr. Fricke. However, for the ones who are free — thank you! And thanks be to our great God in heaven for revealing this beautiful truth to His ministers.

"The words you spoke brought tears of relief, thankfulness and great joy! So often in the past I have wondered how our great God in Heaven could let *His* people suffer and suffer and suffer! Yet even with that thought was the realization that His purpose would be worked out and none of the pain was really in vain.

"I love our God, I hope I appreciate and revere Him more than ever before; I love and appreciate you and your dear father, *our* father, more now. I want to have an obedient attitude always. Pray for me too, this once, by name that I fail not!"

— Donna S.
Hood River, Oregon

"I could not help but write and describe the strong sense of jubilation and humble gratitude for a new truth that I feel after our very historic Sabbath meeting May 11. I am so grateful for this resolution of the D&R question, though it is not a personal problem. I know it will ease the path of many unfortunate brethren.

"I have often read and questioned the meaning

of those scriptures. But I always accepted the church stand on them, because I believed so firmly that the church was correct in all its undertakings.

"It gives me great comfort, as a very new onlooker (I'm not yet baptized) of the Work, that we are not perfect, and must grow steadily in spiritual knowledge. If after forty years the church can still acknowledge an error, and change that doctrine, perhaps I, too, shall be given time to grow in understanding.

"Again, I want to express my deep joy at this new revelation, and my most sincere prayers for a continuance of your good health and of God's blessings upon you."

— Deborah K. B.
Jacksonville, Florida

"I'm not sure why I'm writing this. Perhaps out of my own need and possibly for some of the other spiritual widows who were affected by the announcement on 'D & R.'

"There is a beautiful scripture in Matthew. It also holds a most wonderful promise. Matthew 19:29, 'We that have followed and forsaken family (husband or wife), *shall* receive an hundredfold, and shall inherit everlasting life.' That's a promise! And I feel that this scripture (though I may be putting it into an incorrect focus) still holds water. If nothing else, that one verse has proven to be a pillar of strength for me.

"God has truly blessed my life, has made it wholly worth living. All of the heartaches of last year have come and gone, and I refuse to live in the past. It is now that I would like to share with you the joy and love ahead for my two children and I. On June 5th of this year I will be bound into *holy* matrimony. A time to mourn is over. A time to love is here.

"My prayers are always with you, Mr. Armstrong. May God continually fill you with his wisdom and love, as you go his way, doing his Work."

— Susan G.
Santa Barbara, California

"I was just going over my notes taken from the dedication tape yesterday. I wonder if there was a dry eye in the audience. Tears of joy rolled down my cheeks as God helped me realize what the new truth on divorce and remarriage would mean to so many. Truly it has been an agonizing situation that many had to still live with the wretchedness of their former lives, but now all can be washed away. *But,* as said, God allowed that these things were done in true sincerity and those who have 'accepted whatever situation God has put us into' as translated in I Corinthians 7:17 in the Living Bible will be even more greatly rewarded for their proper attitude, etc.

"The audience here in Phoenix didn't seem as enthusiastic in clapping as did the ministers on the tape, but then they are our guides or shepherds and how much more these new truths will mean to them in counseling new people. Truly we cannot fully comprehend this."

— Janice L.
Gilbert, Arizona

"Tears streamed down the cheeks of many of the brethren last Sabbath here in Cleveland. Yes, real crying took place, not of sorrow, but of joy and relief. Yes, joy! at being *free* to marry, but even greater *relief* to hear about baptism — that ALL is forgiven!

"Over the past 15 years as a Christian, at times I've wondered if I was really BURIED — which would include my former marriage and divorce. It often seemed I still continually paid the penalty. Now I can *know* it was *all* forgiven. Sleep this week has never been more sound and sweet.

"Great praise, honor, and glory to our merciful and loving God of great kindness. I have NO regrets for not being able to marry again during my prime years from 29-44. I'm just thankful to be able to be a part of the greatest work on earth and for the help I've been *given* to be loyal to God's government."

— John T.
Cleveland, Ohio

OPEN FORUM

JUDGMENT VERSUS FACTS

Open Forum is certainly indicative of the need for more communication. It seems everyone I talked with during the recent ministerial conference pointed out the crying necessity for consistent communication. Therefore, I appreciate this space in the Bulletin to communicate some thoughts on communicating facts without prejudging a matter. In the following paragraphs, I wish to focus on what I believe to be the most difficult aspect of communication: conveying unpleasant or seemingly critical information about a person or persons. I hope that you will find the ideas useful.

A Christian is responsible to God to help a brother in need when he sees that need. In Matt. 18, God tells us that under certain circumstances we are to discuss unpleasant facts with the individual responsible and that we are (if the need arises) to go with that person to discuss the problems with the Church (Matt. 18:17).

Being human, we obviously have opportunity to observe administrative shortcomings, organizational inefficiencies, etc. If our hearts are in our jobs, and if we are concerned about the welfare of the entire organization, then we should attempt to effect changes even in areas where difficulties exist. But why is it, when we do muster the courage to act, some often meet with a singular lack of success? The paramount reason, I feel, is that we tend to transgress one of the most belabored of all Biblical instructions: "do not judge!"

So important is proper communication, that God provides a lengthy example of just how to go about presenting information distasteful to the listener or listeners. Peter had the "audacity to associate with the Gentiles" (Acts 10); 48 verses are used to describe the circumstances leading up to that event and the event itself. Subsequently, Peter was confronted by the Jerusalem Christians who demanded an explanation of his actions. How Peter responded is recorded in 14 verses (4-17). Peter did not immediately defend himself; there was no initial summary statement to the effect that what he did was right. He simply proceeded to rehearse the matter from the beginning and present the facts in order of their occurrence. Notice that Peter stuck to the hard, cold facts. He did not reiterate what was in his mind at the time and what he said to Cornelius and his friends. After Peter had completed reiterating the basic facts, he resisted the inevitable temptation to then draw a judgment from those facts. Rather, he simply closed with a statement to the effect -- in view of the facts, what else was I to do? Often, the listener to unpleasant information is not mentally or emotionally ready to reach a conclusion. Peter did not force the conclusion upon his listeners; however long it took, they arrived at their own conclusion (verse 18).

The three elements for successfully presenting a problem are: a correct attitude, pertinent facts and no judgments. In presenting a problem to another, we are acknowledging that we are not in a position to solve the problem. Why then should we be so presumptuous as to offer a judgment of the facts? It is often the case that we do not have all the facts available. We should be suspicious that

this is so when we recognize that the problem is beyond the realm of our responsibility. How embarrassing it is to draw a conclusion contrary to that of a superior, particularly when his opinion proves to be correct. It is far safer and far easier to simply go to the responsible individual with the attitude of giving him important facts, believing that with these facts and all other information available to him he will reach the correct conclusion and effect the right solution.

Job was a righteous man. If I had viewed Job sitting in the ashes, scraping at his running sores with a potsherd, knowing him to be a righteous man, what judgment might I have made? Perhaps I would have gone to God accusingly: "You sure are failing in your administrative responsibilities. Look at the facts. Righteous Job whom you should be blessing, is suffering most miserably." What a mistake that would have been! How often do we all, in thought and/or perhaps action, make the very same mistake?

Therefore, in conclusion, if with the mind of Christ we would simply state the facts or listen to the facts without prejudging a situation, we would not only be more effective in serving others but also in being served by those above us. As God told Samuel in I Samuel 16: "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart."

--Paul Flatt
CAD, Pasadena

"SEEING" THE SMILE ON GOD'S FACE

We have all conducted visits where we felt we were benefited as much as, if not more than, those we visited. Last night was such a visit.

I was called upon to anoint a young wife who thought she was miscarrying. The couple had one child and desperately wanted a second child to round off the family. The pain she was experiencing frightened her as they were exactly similar to pains she had when she miscarried once before. As we began to talk I could sense the obvious lack in not only their understanding of God, but mine as well.

Because we can't see God with the eye, hear Him with the ear, smell Him with the nose, touch Him with the hand, or taste Him with the mouth, we lack the physical contact that is so important in human relationships. The only contact we have with God is through the mental processes. A child who has been disobedient and is receiving a scolding, watches the physical reactions of the parent and interprets them as much as they do the physical words coming out of the mouth. The child looks for a faint smile through the angry words, watches for a sympathetic look in the eyes, and many times is rewarded. But with God, we can't see the smile, the sympathetic look, and thus don't always totally comprehend the emotion He expresses in His Word.

It seems to me discouragement begins when we lose sight of our image of God as a sympathetic, kind, tender, and loving Father. The trials and tests we go through (that are so important to develop character) seem to push this understanding to the outer reaches of our mind. It seems that here discouragement is born.

If discouragement is created from such a lack of understanding, it would appear discouragement could be overcome when we focus on the true image of God the Father. It seems to me this was Elijah's problem after being chased, harrassed and severely persecuted by Jezebel. In I Kings 19, Elijah expresses total frustration and despair and comes to the place he wishes for death. In order to communicate with Elijah, God asked him first of all to prepare his mind through a 40-day fast. He then sent him to Mt. Horeb where He demonstrated His fantastic powers through the wind, earthquake and fire. However, we read that God didn't speak to Elijah through such demonstrations of power. It was the still, small voice, the gentle side of God, that communicated with Elijah. I wonder if God isn't telling us that even though He has the power of the universe, His method of dealing with us is found in the comfort and understanding of the still, small voice.

As I talked with this young couple about the problem of discouragement, scriptures flooded into my mind. Isaiah 49:13-17 explains that physical women could possibly forget their sucking child, but God can never forget us. Isaiah 63:9 states that in all of Israel's affliction, God was emotional and involved, Himself afflicted. Jesus expressed this attitude in Matthew 23:37 when he wept for Jerusalem and longed for the people's deliverance. Isaiah 66:9 shows God is not going to start spiritual creation and stop the process. Rhetorically He asks, "Shall I cause to bring forth, and shut the womb?" And perhaps greatest of all, I Thessalonians 5:9 where God says He has not appointed us unto wrath, but to obtain salvation.

With these thoughts in mind I left the visit and began to see the smile on God's face and the sympathetic look in His eye.

--Steve Martin
International Division
Pasadena

Editor's Note:

Steve just reported that the young lady is just fine now -- no miscarriage!

OPEN FORUM STIMULATING

The June 9th Bulletin was in my estimation the best yet. Although 72 pages seems like a lot of letters, reports, and workshop summaries to read, I felt it was all pertinent. The Open Forum seems like an excellent way to stimulate an interchange of ideas.

The Work has so many simultaneous efforts taking place that it requires this kind of extensive written communication to keep us going the same direction.

--Mike Holman
Data Processing Manager
Pasadena

SUGGESTIONS FOR THE BULLETIN

Greetings. I want to thank you for your efforts in producing the expanded Bulletin. I feel it is interesting and helpful. However, I do miss the book review section and wish that it could be reintroduced. I felt it was very helpful even though I couldn't read all the books. It helped me to select my books for reading more successfully and expand my horizons in what was being published for general material helpful to the field ministry and administrative personnel. Different faculty members, division or department heads, and ministers could either volunteer or be assigned from time to time to contribute to this section of the Bulletin. This would enable us to get the cream of ideas from many sources in such a way as not to burden one man but to spread the responsibility to several people. I think Mr. Grabbe's section on the Greek and Hebrew in the September 5, 1972 issue was very effective in fulfilling this purpose of the concept I've suggested. I feel this is one method for Ambassador College to conduct continuing education for the ministry and administrative personnel.

--George Kackos
Milwaukee, Wisc.

EDITOR'S NOTE: Thanks for your suggestions, George. The Open Forum will be including the type material which you, and we're sure many others, have wanted to see for some time.

SUGGESTIONS FOR NEXT YEAR'S CONFERENCE

I was very pleased to see the addition of the Open Forum section in the Bulletin. It should be very helpful and begins to fulfill a personal desire I have had for some time to see the Bulletin become more "gutsy."

For those planning the conference next year I would suggest more breaks, Sundays off and fewer marathon meetings. I know it is expensive, but I feel strongly that the wives should come since they seem to have such an impact on what their husbands do in the Work. I've even wondered if wives have not been one of the biggest factors with some of the men who left the Church.

I would also like to raise the possibility of a summer conference which would not conflict with college classes. Taking the better part of two weeks out of classes and scratching to find substitutes and classrooms would be avoided. We might even want to consider opening some of the vacant dorms to ministers--providing we don't bring our wives!

--John Robinson
WCGN Managing Editor
Big Sandy, Texas

OUR REACTIONS TOWARD CHANGES IN THE WORK

We are accustomed to working in an atmosphere of superlatives -- and well we should. This world, as we know it, is coming to an end. This is a time of superlative trauma and agony for a dying age. People are dying today, right now, in hopeless, agonizing hunger. That is real. And we must talk about it, write about it and work in an atmosphere geared to telling the world about it -- in superlatives.

But -- we have got to stop reacting among ourselves against changes in the organization in the same superlative way.

That is immaturity! Organizationally we are immature. I think we cause ourselves at least as many problems as outside forces do. I don't think Satan is having to work as hard as he might. We seem hell-bent on sharing the load with him. It seems like he just winds us up and we go around like contestants in a destruction derby, smashing into everything and everyone.

Organizationally, much of what has happened to us is completely normal in the life cycle of any organization. Yet every time something upsetting happens in the organization, we attach electrifying spiritual significance to it and go charging off to do battle with every Satanic shadow we can track down.

I get weary of it. What's worse, I've participated in it!

The life cycle of a corporation is nearly as predictable as the path Old Sol is going to scribe across our clear blue canopy tomorrow. This can be clearly so, because there is one common ingredient in all organization -- spiritual or otherwise. It's people! If you don't think people's and organizations' patterns can be pre-determined, may I suggest the book of Ecclesiasties.

The problems we're having organizationally can be found in almost any textbook dealing with the subject. But our special problem is that we always attach spiritual significance to everything. And we get the spiritual and organizational confused.

This is where the real problem comes in. Because we are hypersensitivized to "protecting the Work," when an ordinary, normal growth cycle or stage comes along we fight it. We see dark meanings and great "mistakes" in it. We then begin to chew on ourselves -- and Satan loves it. I can almost see him passing the salt.

Yesterday, June 13th, someone said in my hearing, "I understand they're cutting back television to once a week; why do you suppose they're doing that?" The eyes of the speaker, the inflection in the voice indicated something awfully mysterious and suspicious. He was primed to begin a meal off the organization. I think I might have heard someone saying, "Care for some salt?"

But the poor guy was saying it in ignorance, and that's the shame of it all. If he had ever worked for an advertising agency, or for a large "worldly" corporation, he would have seen plenty of changes in direction.

There is always "the" great ad campaign, or corporate campaign that is born in great expectation only to fall somewhere short of idea fulfillment. It happens all the time. And it's normal. The idea might have been beautiful at that time -- but market conditions changed, or corporate purposes did, or any one of a hundred things may have happened to alter circumstances.

Daily television, in light of the circumstances and understanding and feelings of the time was a wonderful idea. Apparently, it isn't now. That's fine. And that's awfully normal. And we shouldn't stew about the change. That only shows immaturity.

On the other side of the coin, not every decision, or change we've made is

nice and neat and normal. There have been some mistakes -- and I mean some dillies! And we have been just as immature on the management side in not being candid about them. Then what happens is our real mistakes and our more normal proper-type changes have gotten all mixed up together in our thinking and it all comes out looking and sounding crazy.

In the end honesty is the best policy. Honesty with discretion, of course! We shouldn't blab everything we hear or think or do. And we shouldn't listen for everything we think we should hear.

If we hear something we don't understand it would behoove us to follow Paul's admonition and first think the best. Then, if that doesn't solve the problem, ask someone -- quietly, privately, in humility. That's scriptural too.

--Ted Herlofson
Ministerial Services Manager
Pasadena

A WORD ABOUT INTOLERANCE

When you hear the word intolerance what image comes to mind? Perhaps it makes you think of the rednecked southern sheriff type, or maybe the hatchet-wielding virago from the Woman's Temperance Union. Or maybe it's some of your fellow ministers and church members!

Intolerance is a real problem in many areas. I've been just as guilty of it as anyone.

We seem to have a problem accepting the fact that all men have not faith (as we supposedly do!). We don't all believe the exact same thing on every doctrine, practice or belief. The unity of the faith is something to which we must come -- but we aren't there yet! It will take time for the entire Body of Christ to reach the same level of understanding and experience. Speaking realistically, it will probably never occur in this lifetime.

In the meantime, we must surely learn to peacefully co-exist with each other. This must be done in spite of our diversities of personal opinion, faith and belief. At least we have one common denominator -- conversion and the Spirit of God. We all have the same ultimate goal in life -- salvation. We are all seeking to grow in knowledge and understanding of the scriptures.

Yet, we advance at various rates. We learn, we grow, we form opinions, biases and bigotries based on our personal study and experience. We are all affected by our backgrounds and present environments. We have varied educational and ideological backgrounds. We have numerous personal philosophies of life. One man's meat is truly another man's poison!

With all these various factors at work in the formation of each individual personaltiy we cannot expect to arrive at a totally harmonious symphony of understanding, knowledge and opinion! Variations are bound to occur.

I personally feel we need a greater recognition of this and a willingness to show greater tolerance of the opinions, beliefs and idiosyncrasies of others--both in and out of the ministry. I think this is what Paul was writing about when he said to the Romans, "Accept him whose faith is weak, without passing judgment on disputable matters." (Romans 14:1 New International Version).

A word of qualification. Some "intolerant redneck" is liable to interpret this as a plea for the condonement of sin. Not at all! Condoning and encouraging sin and tolerating variations of belief, faith and understanding are two entirely different things!

Perhaps you take exception to my use of the term "intolerant redneck." Hopefully, we have no such people in the ministry. If you take offense then, perhaps that indicates your condition! (This is an Open Forum so I think I am free to express my opinion openly).

The purpose of the ministry is not to lord it over the flock or the rest of the ministry. It is to serve, and to bring us all into a progressive, gradual unity of faith and understanding. Only God is our Master and to Him we stand or fall (Romans 14:4).

Our purpose as ministers is not to sit in judgment on the conduct, tastes and opinions of others. A person's taste in music, clothing, entertainment, literature, recreation or automobiles is really his own business. Sexual practices between two legally married people are really no one's business but their's. According to my Bible the marriage bed is "undefiled" (Hebrews 13:4). God sees. And only God is qualified to judge in such matters. He has given us certain general guidelines (i.e. "modest apparel" etc.) -- but nowhere has he given us authority to do a lot of Pharisaic line drawing in matters of personal taste and grooming, etc.

White shoes, sideburns, checkered sportscoats and pink automobiles do not defile a man (see Mark 7:18) -- unless an ungodly attitude of mind is the motivating force. But then it is still the attitude, not the reflection that is wrong. God looks on the heart -- not the outward appearance as so many of us do. If we want to attain the mind of Christ (Phil. 2:5) we too must learn to look only on the heart rather than the outward appearance.

As Mr. Ted Armstrong said at the conference, we are not spiritual "policemen" lording it over the faith of the people. Rather we are "helpers together of their joy."

As ministers, department heads and other leaders in this organization, we need to emphasize tolerance, understanding and patience in dealing with God's servants, the saints.

--Brian Knowles
GN Managing Editor
Pasadena

P.S. Thanks for being tolerant of my opinion!

Editor's Note: Surely someone will take up the gauntlet thrown down by Mr. Knowles.

INSPIRING GREATER MEMBER INVOLVEMENT

Dear Mr.[Ted]Armstrong:

First of all I wish to thank you for your part in what was truly a very helpful and inspiring conference.

What I wanted to write you about is a suggestion on making the members more aware of the job this Work is doing. I hope you don't mind my writing this to you, but I feel very strongly about the need of the members to grasp the significance of this Work. I know that they don't -- and you seem the best one to contact concerning this idea.

One of the most moving aspects of the conference to me was the series of slide shows and video tape programs about what is being done in God's Work. As a pastor dealing with the mundane problems of everyday life -- marital, financial, health problems, etc. -- it's easy for me to lose sight of the goals and accomplishments of the real Work. Obviously that played a part in the mistaken thought processes of Mr. Westby and company. And, if it's difficult for me as a minister to maintain a grasp of the scope of this Work, it's even more of a problem for the members who are submerged in their own daily difficulties and involvements of work, school, unconverted (or converted, for that matter) mates, relatives, etc.

If I may use an example from dim antiquity to illustrate the point further -- eight years ago as a freshman there in Pasadena I was on the gardening crew. I was oftentimes reminded of how I should have my heart in the Work -- of how I should be dedicated to my part (gardening) in contributing to the Work. But that was very difficult. All I ever saw was grass that needed mowing and leaves that needed raking. Two years later I was a mail reader. Then I began to become dedicated to this Work -- because I could see what was being accomplished. I was aware of the effect of my labors (among many others) on the job, on my knees, and in my offerings. When a person can see the good results of his labors he is much more inspired to work even harder to accomplish even more.

My point is that if the members could see more clearly the results of their efforts in the Work God has called them to they would be much more dedicated and devoted to the Work. I feel that this is especially critical now in view of the adverse publicity and propaganda stemming from the recent dissension.

Since I was so impressed by the slides and tapes, what I suggest is that we develop a regular program to acquaint the members with the Work and to keep them aware of what's going on. Perhaps at this coming Feast of Tabernacles a film or slide show presentation (similar to what we had at the conference) could be made. (I briefly suggested to Frank Brown that if we were to do this just prior to taking up an offering that the members, being more aware of what their offerings are accomplishing, would be inspired to give a much greater offering.) Then perhaps every six months or so a "newsreel" or something similar concerning the progress of the Work -- perhaps emphasizing an area of the Work each time -- would serve to inspire the brethren about the Work they're in.

Along with this I would just like to comment too on how much benefit is derived from having Headquarters men come out to the local areas for the holydays. I don't think you at Headquarters realize how much it means to these local church members when you visit. This goes a long way in helping promote the unity and "looking to headquarters" that we need today.

I cannot overemphasize what is, from my point of view as a local pastor, a great need in the field for communication in a dramatic way about what the Work is doing. I feel it would help the members spiritually as well as increase

their support of the Work -- both on their knees and from their pockets. Please consider this idea or anything that would accomplish the same end.

Again, thank you for the conference. The brethren here want you and Mr. Herbert Armstrong to know they are behind you in doing this great Work.

-- Dave Odor
Orlando, Florida

BOOK REVIEW

Basic Types of Pastoral Counseling by Howard J. Clinebell, Jr. Abingdon Press, Nashville and New York, 1966, 318 pages.

During the recent conference, interest was expressed in learning more about the subject of ministerial or pastoral counseling. To that end I would like to recommend Basic Types of Pastoral Counseling for your reading.

This book is a well-rounded and very comprehensive survey of the entire field of pastoral counseling which is beamed by the author, who has over 20 years of ministerial and counseling experience, directly at the needs of the local church pastor. It was my privilege to attend two classes this past semester under this author and professor at Claremont School of Theology in Pastoral Care and Counseling and also Marriage Counseling and Enrichment.

The book reflects much of the current thinking on the subject of pastoral care and the changes that have transpired in that field in the post-World War II era. Much of the jargon will sound psychological, not "spiritual." Yet many of the principles Clinebell brings out are workable and true and thus truly spiritual in nature.

The author sets forth a "revised model" of pastoral care moving away from the "insight-oriented," passive, client-centered, clinical and pathological Rogerian school of counseling that dominated pastoral counseling in the 50's and 60's toward a more relationship and action-oriented model or method of counseling. He puts heavy stress on developing a loving, dependable, "authentic" relationship between the pastor and his "parishioners," or members. He believes and writes that action is an essential ingredient in counseling and recognizes that the goals of counseling must include "constructive change in relationships, behavior, and functioning of persons" not just thinking or feeling differently.

Basic Types lives up to its name by giving the reader an introduction or survey of most of the typical counseling problems faced by the ministry (sorry -- nothing here on PM visiting which seems unique to God's Church!)

Chapter four, "The Common Elements in All Types of Counseling," is especially good with a lot to say about establishing rapport and reflective listening. The truth of Proverbs 18:13, "He that answers a matter before he hears it, it is folly and shame to him," is clearly recognized.

"Methods of Informal and Short-term Counseling," which would describe most of our counseling situations including the use of the telephone in counseling, is the subject of chapter five.

Marriage and family counseling comprise the sixth and seventh chapters with the focus on what we would call "family relations," which the author terms

"role-relationships." Dr. Clinebell has a lot to offer on the subject of marriage and family relations, having earlier co-authored The Intimate Marriage with his wife, Charlotte.

Supportive counseling is the subject of chapter eight, including the dangers of supportive counseling. "How can the minister protect his family relationships, mental health, and 'creative edge' from the exhorbitant demands of a host of dependent people as he functions in supportive counseling?" is a question Dr. Clinebell both asks and answers. One of the sensible methods of avoiding that trap he gives is "learning to say 'No' when necessary and appropriate." You'll want to read the others.

Personally, I feel all of our ministers need to learn more about crisis counseling, which is covered in chapter nine, especially bereavement counseling--helping hose who have lost a loved one. The well-trained minister can offer much help and support to a bereaved family and must be able to do so effectively when called upon in time of need.

Referral, group, confrontational, and depth counseling are all covered in subsequent chapters and, while we may not have occasion to do much of this type of counseling, it would be good to have an exposure to them. There may be more opportunities for referrals in our communities from everything from birth control clinics to vocational training centers than we are beginning to take advantage of. We need to learn more about the art of referral and developing professional contacts.

I especially like his concluding chapter on "How to Increase Skill as a Pastoral Counselor." The key, according to Clinebell, is the minister's personality (which certainly includes his character in the way he uses the term). The author makes a strong case for openness, genuineness, and authenticity as opposed to "being a phoney" or "putting on an act." He stresses "a blend of warmth, liking, caring, acceptance, interest, and respect for the person" being served and helped.

From my experience I found the author to be like that. I'd credit him with practicing what he preaches. Dr. Clinebell is a warm, sympathetic, approachable person who evidences broad understanding about people and their problems judging from the exposure I had to him. He doesn't know much about the same Kingdom of God we believe in and doesn't approach pastoral care and counseling from that standpoint, but he does know a lot about human needs and how they can effectively be met by people who care.

In conclusion, let me add that the book is particularly well laid out and organized with plenty of footnotes and suggested readings at the back of each chapter for further reading. Thus it serves as a good introduction to the subject of pastoral counseling. You'll have to do the digesting to see how these same principles apply to God's Church and people and you as their pastor and counselor--reinterpreting and applying the principles in the light of God's Holy Spirit, purpose of life, etc. I'm convinced the book will give you a lot of food for thought and I would be interested in your comments and evaluation pro and con.

--Dave Albert
Pasadena

COMMUNICATION WORKSHOP SUMMARIES

(WS-5) INSPIRING THE CONGREGATION

Moderator: Charles Hunting
Ass't. Moderator: Ronald Kelly
Secretary: Robin Jones

We normally think of inspiring the congregation by means of sermons. But it is vital to consider the matter of our approach to people.

It doesn't make any difference whether it's a congregation, or a group in business, or an athletic team. The laws that motivate men remain the same.

You can inspire any group! You can get a class of students, etc. to do almost anything, change almost anything -- by leading men, not beating them into shape.

The big companies all know this. They conduct seminars for their men to show them: "This is how to approach people." They do it because they want to get something. But the laws are the same if we want to give something.

Throughout the country there are firms where the relationship is right between employers and workers. Those firms never have strikes. There is a family relationship. Interest is shown in the employees (just as in Japan for many years).

It is much like the relationship of a father to his children -- where the child knows his father's love and concern. But some of us have had the unfortunate approach of a very hard line -- where if a person did speak to a minister he might get blown out of the chair!

This was not the pattern that Mr. H.W. Armstrong set. He has been very patient with all of us time and again. Mr. Armstrong almost never talks down to people! Hardly ever is he sarcastic. Yet often, our very young ministers do talk down and ridicule others. And these same men don't even begin to stack up against the ones they criticize, having accomplished far less!

Do you want to hurt a child? Tear it up? Then use ridicule, sarcasm, and don't spend time with it!

The same is true with the congregation.

How Can We Be Inspired Ourselves?

Mr. Herbert W. Armstrong and Mr. Garner T. Armstrong have said that many are no longer praying. If we don't have daily contact with God, we don't have fellowship with Him. And therefore we cannot have right contact with our members.

I John 1:3: Our fellowship is with the Father and with Jesus Christ. This must be the starting point, or we will not -- and can never have -- the right relationship with other ministers and the rest of the church.

Many times, if we are not confident, it is because we don't have fellowship with God and with Jesus Christ! To inspire the church we have to have a great deal of confidence -- in God -- that He is able to take care of any human problems. Psalm 119 shows that even our inspiration must come from God.

There must also be a desire to study and meditate and know and understand God's way as explained by God's Laws. David had an emotional reaction to God's law. Unless we have a wonderment and an emotional feeling about God's law, how can we inspire others?

The Need for Encouragement

You can get terrific results from children without beating them to death! Children need lots of encouragement.

People in the Work want to help. They try to make contributions -- yet often we make no recognition of this effort at all. People need to have their work recognised -- it is a basic psychological need.

Too often we don't let people know we appreciate them. Some can be right on the point of giving up -- they may be your best men. You must build on your people's strengths. You can't just hack away at their weaknesses -- or the church will atrophy instead of grow!

If we can go to a member and ask, "What do you think, did I get the point over?" -- that person is going to love us!

We have had certain problems in the past because the ministry was being put on a pedestal -- completely unapproachable by our people. And if a person won't or can't go directly to the person involved -- then we will go to someone else. And very unfortunate words are going to be passed around as a result!

We in the ministry must be servants; we must break down the barriers that we have erected between us and the people.

Just as the hearts of the fathers must turn to the children, so our hearts in the ministry must turn to our members!

Instead of first removing the fear syndrome and trying to help people, too often we just rail against them.

People need to be heard. They must be. And if a person does well, they must be recognised.

These are living laws.

We have experienced, older men in our churches. Most of us are younger men. We can learn from these men.

We must invite people to come to us with the mistakes we've made (running people down, being aloof, etc.)

If a child confides in us, do we spread his sins all around? Of course not. Nor should we do this with members that come to us.

You can either be an individual full of personality, or be extremely mild. And you can inspire and help people just as well -- provided you are meek and humble, following Matthew 5.

The Need to Understand Authority

We need to understand that AUTHORITY is that agency which directs and points the way. We direct, because we are the best authority that knows the way.

And authority means being able to point that way in as pleasant and as effective a way as possible.

What approach should we use? Clearly outlining the way for people to follow so they are not antagonised. Like a sign. Sure there's authority in the church. But it is primarily a responsibility for us to guide.

The reason people will not come to you is usually because they are scared!

If you want a child to accomplish something, you tell him "Sure you can do it." You show him, and encourage him -- and you will get results! This is the way you can get any standard you want out of people!

Genesis 33:14: "I will lead on softly -- as they are able."

Some of the finest military leaders we have understand that they must lead people into death! Many top military leaders are meek people men will love and follow.

Summary

How are we first going to be inspired ourselves? We must take some basic steps:

First — We must have fellowship with the Father and with Christ. How? We must pray, study and fast.

Then — We must admit that the minister is human -- an elder brother.
Admit your mistakes.
Ask members to come to you directly if they have been offended in some way.
Be willing to listen.
Establish a family relationship with the church so that the people know you have a desire to serve them.
Spend time with your own children and family so that you will learn how to help the church.

Realise that the authority we have over the church is a matter of <u>showing them the way</u>.

<u>Finally</u> Avoid harping on any doubts, questions and difficulties. Continually encourage the members.
Then we need to preach on (1) Faith and assurance (2) This commission and the growing scope of this work (3) Prophecy.

(WS-6) THE SERMON: ORGANIZATION AND IMPACT

Moderator: Roderick Meredith
Ass't. Moderator: Paul Royer
Secretary: Carl Franklin

The workshop on Sermon organization and impact was very valuable in that ideas were exchanged among ministers; and the men were refreshed as to the means by which they might better serve their people thru better sermons.

I feel that the main thrust of these workshop periods highlighted the need of really being interested and concerned for the people. The mechanics, once learned, will be properly employed as a result.

Perhaps many of our men are getting rusty in the every day practice of preaching to our brethren. Many expressed the need for help from H.Q. when it comes to ideas, etc., for their sermon material.

Most ministers expressed the same basic feelings and comments, in different words of course. This seemed to encourage the fellows. Once again they realized they are not alone in their particular problems, but that the ministry as a whole is suffering from the same thing. As with one voice, the men expressed the value to them in the exchange of ideas in these workshops.

Questions commonly asked by the men in the three days of workshops were as follows:

Should we still give one third of our sermons on prophecy?

How much and in what ways should we use video aids to improve the impact of our sermons?

Should we always stay with the structure as taught us at A.C., or can we vary our sermon structure by dropping the S.P.S. at times?

How to plan our sermons for a year so that we can gain an overview of the balance of topics. Also, how this can greatly aid in advance research and preparation of sermons.

How should we use humor and quotes in sermons to improve impact?

How many books do you recommend be read per year so as to keep our minds fresh and implant new ideas for sermon topics?

How should young ministers improve their standing in the eyes of the people so as to properly use past experiences etc?

How long should a sermon last? Is it all right to vary the length on various occasions?

How can we spark up the second sermon on a two-sermon circuit? Many times the second is bad because we are worn out or uninspired ourselves.

What are the best methods for self-evaluation in sermon giving? Wife? Assistant? Strong person in congregation? (We discussed listening to a tape of your own sermon as a valuable tool.)

To what extent does God inspire or not inspire in cases where we have or have not prepared a sermon ahead of time?

How can we improve our transitions between major points and thoughts within our sermons?

Does over-preparation hinder spontaneity?

Should we give long series of sermons? If so, how can we handle to keep the peoples' interest up?

How can we better tie in our subjects with the audience and "sell" God's way to them?

How can we better relate to our teens in the congregation? What suggestions do you have on directing the sermon, or parts of, toward them?

How can we better measure the impact our sermons are having on the people? Many times I think I've given a great sermon and it's a big flop, and vice versa.

How can we better improve the impact of our sermons as per the time of the year? i.e. type of sermons given at feast as compared to type given other times.

In what ways can we vary the format of our sermons so as to add variety?

How should we structure our sermons to help handle the current crisis in the work?

Is it permissible to let sermonette man prepare his topic basically by himself?

The following are suggestions and ideas for the improvement of sermon organization and impact:

Sometimes should speak to <u>selected groups</u> within the congregation. Prepare sermon accordingly.

To be effective must get out and mix often with people, <u>know them</u> well.

Vary length of sermon depending on the circumstances, i.e. climate, congregation. This increases impact.

Use special effects, props, video aids etc. at proper time to enhance the presentation of sermon.

Be yourself -- use your own talents and aptitudes in speaking. Develop your own style based on what you really are, and will be more effective. We can't all be G.T.A.s.

Instead of "planning" out sermons for the entire year ahead, keep track of what have preached on and what percentage you have given on any particular topic. As see getting unbalanced in one area play down or beef up.

If weak in a particular area of speech, sermon style, topic etc. call on fellow minister who is strong in area and ask him to preach to your congregation. This way they do receive a balanced diet during the year.

If have a two-circuit church area and having trouble speaking in the afternoon, then eat honey, vary sermon, or whatever to spark up the second message. Some ministers have reversed the circuit.

Combine series of sermons with Bible studies so as to improve the impact and interest.

Vary sermon format as much as can to avoid being stereotyped.

Praise people in public and correct in private -- do not correct individuals for their personal sins or problems in the sermon.

Let people know you are human. Don't be afraid to admit mistakes now and then. Laugh at yourself.

Select topic early in the week and prepare all week by watching world events, reading, thinking about, studying etc. Then assemble the sermon in a structured manner just before giving. In this way all the material will be fresh in your mind.

Impact improved if use modern grammar and phraseology. Avoid old K.J., improve reading style.

By understanding topography, geography, history of area or in Bible can relate to people more and will increase impact.

If sermonette man overlaps your message, let him do so -- it merely shows God's inspiration and that God can work thru second men too.

When quoting God be sure you know what you are saying and be positive that God really said such and such.

Some men desired to have tapes lecturing on doctrine, sermon structure, etc. circulated among them so can be current, refreshed, stimulated and inspired. Thus having greater impact.

To summarize, I was grateful for the opportunity of taking this workshop. It was a pleasure seeing and hearing from the men again. The overall impressions we received from the men were:

They seemed to need much more direct contact with H.Q. in the form of ideas, documentation, encouragement, etc.

Some of the men had been confused as to how to structure their sermons (this due to influence of men like George Kemnitz).

The impact of some ministers was lessened due to not being sure what they should and should not preach.

Many of the younger men commented that they had noticed some few ministers taking the entire congregation "apart" for the sins of one member. His impact was greatly reduced.

The ministers as a whole felt they had to address the issues or would lose impact with people. They expressed the need for current-official communication from H.Q. so could properly address real issues and not shadow box with people.

Most expressed the need for developing their own styles and aptitudes and felt their impact was hindered by being forced into the mold of another.

Many felt their sermon impact and organization has fallen off due to a lack of time in being able to read, study and meditate on topics in preparation for Bible Studies and sermons.

(WS-9) ORGANIZATION AND STRUCTURE OF U.S. MINISTRY

Moderator: Paul Flatt
Ass't Moderator: Richard Rice
Secretary: Ted Herlofson

The purpose of our workshop was to receive input concerning 1) Structure of the U.S. field ministry, 2) Services needed to serve the ministry, 3) Expediting communications between H.Q. and the field ministry.

Structure of U.S. Field Ministry

Most men certainly felt the "regional" system wasn't a bad system per se, but personnel problems within the system and other complications led to a breakdown of that particular structure. Responsibility, authority, and accountability were eagerly accepted by the majority of the ministry. They want to serve in a structure which promotes open communication, and where loyalty and confidence is a two-way street.

Therefore, the majority of the men definitely recommended a headquarters team working with Mr. Ted Armstrong in directing the Church Administration Division. They weren't so concerned about the size of the team, but rather the loyalty and quality of men serving on that team.

All felt it imperative that a headquarters based team would be able to relate headquarters understanding, and the thinking of Messers. Herbert and Ted Armstrong to the field ministry. This will enable guidance and direction to be given more easily whereas only one man living at headquarters is limited as far as communication is concerned.

By using this team as a basis, future growth can easily take place without tearing down the entire structure. We need to be able to change gears in Church Administration without it malfunctioning.

Each member of this H.Q. team would not only have a geographical area to serve for communication purposes, but certain aspects of the entire Church Administration Division (eg: manpower, finances, systems, etc.) could become the expertise of that particular man. The important facet of this concept is to extend headquarters thinking into the field to the greatest degree possible.

Taking the thinking of the ministers attending this workshop a step further, many felt we need some type of lower level breakdown order such as senior pastors, district director, big brother, etc. It seems the thinking is to have someone close by to call upon when advice is needed. Perhaps not only when advice is needed, but just someone to talk with concerning ideas, concepts, plans, etc. No one necessarily wanted the same job descriptions as the former District Superintendents had given to this area of responsibility, but some structure to unite the ministry more directly. Certainly, all felt we should develop this phase of the structure with deep thought and planning.

Service Systems Needed to Serve Ministry

Many good ideas and concepts were presented during this phase of our

workshop. I feel the following statements represent the thoughts, concepts, and concerns of the majority of men in the area of service systems:

Need close immediate help and strong headquarters orientation.

Reports must be needed. Have something to report. Not just write because of requirement.

How much autonomy does a local man really have in deciding what should be reported?

Pastors want someone who can get the job done and at the same time local freedom to determine the expediency of that particular job.

Detailed reporting is cumbersome, but obvious contact with superior is needed.

Being watched too closely hurts. We cannot "create" Christians in our role of the ministry.

We definitely need job descriptions and stated authorities.

If a local pastor isn't given information to guide people, he loses the respect of the people.

The local pastor should not be the last to find out what's going on.

Men must be seeking principles and not the "do's" and the "don'ts." In other words, we must know where we stand.

Expediting Communications Between Headquarters and the Field Ministry

Again, many lively questions and comments were presented in this phase of our workshop discussions. Everyone felt a definite need for continual improvement concerning the communication between the field ministry and headquarters. Not only communication, but consistency in that communication is very vital. The following statements again represent the feeling, ideas and concepts of the field ministry concerning this area of communication between the field ministry and headquarters, and back to the field ministry.

Establishing a communication's officer or communications expeditor at headquarters would solve certainly part of the problem.

We need freedom to seek advice from headquarters.

All need to be aware that put-downs are detrimental. For proper communication, there has to be complete trust in the ministry and in headquarters. Without this trust, no CAD structure will work.

To summarize, everyone felt that the success of the field ministry does not depend upon "structure," but upon the dedication, loyalty, and conversion of all of us -- truly seeking first the kingdom of God by doing His Work on earth. As we cannot be policemen to the Church member, so we are not to be policemen to each other, but brothers helping brothers to accomplish the Work of their Father.

(WS-10) ORGANIZATION AND STRUCTURE OF INTERNATIONAL MINISTRY

Moderator: Les McCullough
Ass't. Moderator: Dibar Apartian
Secretary: Walter Dickinson

Synopsis: No major doctrinal problems or difficulties evident in the International Work. Instead, a desire for open exchange of ideas, knowledge, encouragement, understanding to help develop policies which will enable the total effort to become more effective. An active, fervent desire to use all our resources efficiently, effectively to complete whatever God wants accomplished in the international area was expressed. Following is a brief summation of the main topics that came up for discussion:

Get ideas from U.S. Use principle where applicable.

Bulletin written mainly to U.S. We must have standard definitions for all terms -- PMs, co-workers -- used in reports. More communications about things and what to apply in international area.

Inter-division news is important. Possibly quarterly reports to HQ would allow information to go out in Bulletin to all of International Division.

Most important to work out dissemination of new material to RD's around the world.

All communication should either go to International Division at HQ or at least a copy so we can follow up on any requests, see that it is completed.

Feeling on part of some that in-home visiting will be de-emphasized in future, because of ideas in minds of some ministers.

Must talk more about the Work in general conversation to everyone. Must stimulate people by talking about Work, HWA, GTA, auditorium, SEP, various visits. Will develop spontaneous action.

Expressed desire to know what is going on in other parts of Work. More news.

Young men should be able to receive and actually look for advice from older men. Paul gave Timothy some good advice; use your knowledge to come to an understanding of how to associate with older people to gain their help, assistance, cooperation in making all work better.

Some shying away from prophecy. Should preach basic prophecy. Example: give historical prophecy summary of Daniel 11 occasionally. Tie it in with politics to what is happening today. Prophecy should be preached 10 to 20% of time.

Our support of HWA, GTA, and Worldwide Church of God must not be tacit, but must be total and highly vocal. Remember HWA is talking to these leaders just as Isaiah, Jeremiah and Ezekiel did.

Must guard against loss of contact with men in the field as Work grows larger. When communications with HQ is nil there is no feedback, which leaves individual isolated. Ministerial meetings and personal contact are a most important and necessary prerequisite.

Very little understanding by Americans of the vast differences between peoples and nations around the world. Must be careful of wrong conception we put in people's minds when we tell a joke on a nation of people which years later is no longer a joke but a complete distortion of how a people, a nation or a characteristic really is.

Giant need to be able to train the best men in each language regardless of their ability to speak English. This requires competent teachers at Ambassador who are able to speak various languages. After first two years student could probably learn enough English to take final two years in English. Should tell students ahead of time they are going to be used in a particular language. This would allow them to put in real effort and time required for perfection.

Most men expressed that they have good communications with HQ. And men experiencing no real problems of any kind at present.

Best to schedule visits so do not waste time of member or minister. Should take wife on visits for a time when first in territory so she becomes a part of your ministry and people get to know her.

Our literature needs to have more of an international flavor instead of strictly U.S.

Use PT article as source of an exciting sermon. Causes people to go back and read PT again.

No one must dare to think they are exception to any rule or principle. This is what has happened already in some districts with very sad and disastrous consequences.

We must be careful not to destroy people's pride or patriotism for their national culture, background and heritage.

We have not accentuated the "missionary" aspect of our Work as highly as we should because of our aversion to its misuse by Protestantism. We must find the way to present our commission positively and in right way. Possibly we should be stressing pioneer aspects of our work rather than missionary.

Loyalty is needed in its highest degree when you disagree. You may have to do something you do not agree with, but you go ahead and do it loyally. Then if man over you is constantly making mistakes, he may have to be replaced.

When a position in a country opens up would like to see a memo describing that opportunity go to all men so would have chance to accept, so best man for position could be obtained.

Desire that HWA and GTA tape important sermons, special events or Personal Appearances and send out to churches occasionally. Really uplifts the local people to hear their voices, to know what they are saying.

Optimum time for a minister to be in an area. Takes a period of time for people to warm up to him. Man should be there for about five years.

Important that ministers identify with people and should change life style to encompass their way of living to a degree. Once warm friendship established a drop-in visit is appropos.

When a new man moves into an area he should make changes very slowly after much consideration, if at all. Recognize fact that previous man had a very good reason for doing things the way he did.

Important to help people in local area do something to involve themselves in the Work. In one area people bought a newsstand which boosted everyone's interest.

Need to develop an interest in the Work among best potential teenagers for college.

Manpower is a major problem, especially where language, local laws, prevent use of English-speaking ministers. Must work to build renewed interest, excitement and evangelistic zeal in the International Work. A tremendous challenge to serve, build a ministry, serve the people, be excited about what can be accomplished in International Work.

Need articles (especially for The Bulletin's OPEN FORUM!!! -- Editor's note) from men in the International Work showing the challenge, excitement, potential for growth and opportunities of the future as well as rewards of serving God's people in international area.

Some difficulty in handling wives of assistants who come out from college. Each case individual, must be solved by working closely together in a warm, open whole-hearted manner to develop a stewardship which accomplishes God's work.

Recognize that the entire Work is an international ministry and we should not have so many thoughts that it is all different. Those principles which rightly apply and are used in U.S. also apply and can be used in international work. Our three colleges are different, but the same basic thrust and principles of operation apply and are applied daily. Problem caused because people like to accentuate differences. We need to accentuate likes and positive approach constantly.

Total openness of the International Work and free flow of information uplifting, encouraging and deeply appreciated.

A deep desire to be involved makes up for a lack of knowledge of local conditions. Should also be able to learn about local conditions from anyone.

Principles and approach of A.C. gives to a person a vitally important perspective. When a person is able to grasp Godly principles then we develop a different caliber man who is able to be used in a greater capacity.

(WS-13) PASTORAL COUNSELING

Moderator: David Antion
Ass't. Moderator: Burk McNair
Secretary: David Albert

Overall Summary

Overall the workshop was extremely successful, not only in getting the men to comment, but also in gleaning many helpful ideas that can be used in the field in the future for quite some time.

Here are some general overall observations from the workshop:

It seemed to be the general consensus of the men that we need to do more listening in our counseling, somewhat changing our approach to counseling -- not starting by lecturing the person before we heard the problem, or claiming to know all the answers. They suggested that we be more realistic about recognizing our limits in counseling.

The majority of the men who commented (nearly 100%) seemed to have a real desire to help and serve the brethren more, not just tell them what to do.

There seemed to be a definite beneficial effect from exchanging ideas and views. Each man was aware that there were many approaches that could be taken on almost any judgmental issue. By judgmental issue, we mean one that is not specifically defined in the Bible. As the men heard other's views, it seemed to bring about an overall lessening of dogmatic feelings about their own points of view. Thus, I think advice in these judgmental areas will tend to shy away from being so dogmatic now that they know others may have different opinions.

Most men were definitely in favor of inviting prospective members immediately to church. Almost all favored a more open-door policy in regard to church services.

Most men felt that the Church's change in method of approach to people from the use of heavy authority for almost every problem to an attitude of service and understanding was a great improvement in the Church and ought to be hailed just as much as any doctrinal change.

The workshop on Pastoral Counseling covered member visits and prospective member visits. The discussions ranged from counseling members on visits using the various approaches to counseling, to when to invite PMs to Church, baptize them, etc. There were in-depth discussions on visiting and appropriate dress; blocking a conversation when counseling a person; the ability to listen; understanding that all people are different; idiosyncrasies; the defensiveness of the ministry -- of their own positions and of church doctrine; remembering names; humility; not showing favoritism; etc.

As the sessions continued, it became apparent to many that we need more education in the field of counseling. It was pointed out by some who had taken counseling courses that there are some 34 major methods of counseling used today!

And each one of these methods has a particular use in certain situations and according to the counselor.

There were many helpful suggestions made as to how we could better serve the brethren through improving our counseling techniques. Here are some of those suggestions:

Setting the proper mood and conveying the proper approachability from the pulpit in sermons is important. A minister should try to convey through his sermons and his personality from the pulpit that he is easy to talk to and pleasant to approach.

Weeks and perhaps months of time are needed to establish this approachability -- to prepare the people toward the minister for problem counseling.

It is helpful during the visit to be relaxed, which will in turn relax the person you're talking to. Even on problem visits, it was suggested that it's best to break the ice first before delving right into the problem.

Over and over again, the need for listening and allowing the person to talk was emphasized.

Physical distance was emphasized. There are appropriate distances for conversation in counseling. Being too close or too far away can be disturbing to those you are counseling.

The minister as a counselor must set a good personal example.

It was brought out that the use of questions to steer the conversation and to keep it from veering off into irrelevancies should be studied and made an art.

The minister should also be considerate of the person's time and not stay beyond what is appropriate.

While humor is good from the pulpit, it is suggested that toc much humor might give people the impression that you take everything lightly and therefore will hesitate to go to you with their problems, or won't go at all, because they think you won't take them seriously.

It was brought out that there is a vast difference between counseling and giving advice. Counseling helps the people to arrive at their own decision through being able to understand their problem and to see it clearly. Advice from the counselor is a solution without leading and helping the person to see the need for such solution.

We talked about blocking a conversation -- frustrating the person who is there to be counseled. Here are some of the ways in which this can be done:

By condemnation -- condemning them or their problem.

By stereo-typing them or jumping to conclusions.

By too much probing -- asking for too many intimate details.

By dogmatic, prejudiced approach.

By being critical. That is, being hasty to correct the church member for poor grammar, his posture, etc. certainly can block a conversation and prevent the person from opening up in counsel.

By arguing with the member.

By sarcasm.

By inconsideration on the part of the minister. For instance, if the minister places a hot cup of coffee on a finished wood surface, it can definitely disturb the member during the counseling session.

By jumping to conclusions without all the facts.

By rushing the member to finish his story or giving the impression that you are extremely busy and need to get to your next appointment. This is done by constantly looking at your watch.

By losing interest in the counselee's story.

While many of the men favor a more open door policy in regard to Church services, there were still some questions as to what the policy is now. Most ministers were in favor of allowing the local minister to set the policy as he saw best and according to the way he works best.

There were questions and suggestions on how to overcome youthfulness and to gain the respect of the membership even though a minister looks young or is young. The suggestions along this line were:

Give respect and esteem to others.

Be willing to spend time with the membership -- being there at socials, Church services, after Bible studies, Spokesmans Clubs, etc.

Don't always go around thinking about the problem of looking young -- instead hustle to do the work and give service.

Preach the Word -- use the Bible as the source of authority, not your own experiences.

Recognize you are young and respect the older person and show interest in them.

Another major area of discussion was PM visits. There was a wide variety of comments which included best time and place for visiting them, when to invite them to church, how to approach critical or touchy questions, putting the best foot forward, being the right representative for Ambassdor College and Worldwide Church of God, being all things to all men, etc. Here are some of the suggestions that came out of this workshop:

Reflect appreciation for their interest in the Work and respect them for their determination to request a visit.

We cannot have a set format or "sales pitch" that we use as a standard on all PMs.

We must let the interests and desires of the prospective member guide us in our approach and in the conversation we have with them.

We must determine how much God is entering into their lives and to what extent they are being brought to conversion.

There was a stress on being all things to all men and relating to them -- to their particular ethnic background, their social status, etc. (Along this line, several questions came up regarding suitable dress on visits. Some ministers mentioned that they had disregarded their tie when visiting in some very rural areas in order not to appear too out of place. This was especially true in what some might term "hill-billy" areas of eastern Kentucky, Tennessee, etc. In some of these areas, many professional men use short-sleeve shirts and a tie during the summer. Our ministers felt that it would be appropriate for them to adopt the style of the area in which they were visiting.)

Be considerate of the PM by calling him and making an appointment ahead of time.

Don't give him the "third degree" by asking him a series of questions that come across like a police interrogation.

Be aware of other unconverted people -- friends and relatives -- and pay them a good deal of attention on a PM visit.

It was pointed out by others that there are cultural and national differences that ministers need to be aware of when visiting those of another country.

There seemed to be quite a bit of discussion and opinion on the differences between member and prospective member visits as far as priorities were concerned. Many of the men felt that first priority should be given to member visiting in order to keep the Church strong and healthy. Others felt there was a need to get right out to visit the prospective members in order to bring them along after they have made a request. Some of the ministers finding themselves in a quandary were those who were shorthanded and could not get to prospective members as soon as they would like and were also running behind in visiting members and keeping up with church problems.

Overall, we found that there are a number of purposes for visiting members as well as visiting prospective members. We found that counseling also had a number of purposes. But in general, most agreed that the main purpose of counseling members was to help each one develop and grow and become more mature as a Christian -- both spiritually and emotionally.

All in all, it was a stimulating and enjoyable ministerial workshop.

(WS-14) THE PROBLEM VISIT

Moderator: Carl McNair
Ass't. Moderator: Leonard Schreiber
Secretary: Clarence Huse

Each session of this workshop was introduced with emphasis on various "problem situations." We defined a "problem visit." Various categories of problem visits and problem situations were discussed. The following is a general overview.

Family problems seem to lead the field at this time. These problems range from husband-wife fights to handling problem situations with teenage children. The teen problems have a wide range from drug usage to dress style and dating. General agreement was that we should encourage the parents to set their standards of behavior -- not parrot "the Church says...." Husband-wife squabbles over finances have resulted from our teaching that the husband is the head of the family. Many members (maybe even a few ministers?) think this means he must write all the checks.

Unconverted relatives are another major problem area for our members. These difficulties orbit the Holy Days and holidays, medicine (healing situations), foods (clean-unclean), makeup use (how far should a wife go in wearing makeup), etc.

School related problems are not so prevalent now, probably due to "civil rights" legislation. Some still lose marks for missing days for the Feast of Tabernacles, however.

We still have some problems arising from neighbors in some rural areas, but they are seldom a problem within the large cities. The young people receive some harassment from their peers for being "religious fanatics."

A major (and growing) area is that of dealing with emotional difficulties. The problems in this category will probably continue to grow as stress increases in our society. This category may be divided into three separate areas:

Spiritual discouragement and despondency. We have people who for no apparent reason come to the point of giving up God, His Church, and even life itself. This happens over a period of four to six weeks in many instances. Some of these people show a physical tendency toward hypoglycemia (low blood sugar). We might ask if despondency is a symptom or a cause of hypoglycemia.

Out and out clear-cut demon influence or possession. This is a major problem area of which many of our newer ministers have little, if any, knowledge and experience in handling. The matter of discerning the spirits was discussed. The men showed keen interest in hearing examples of encounters with demons, and the mode of handling demon problems. There is considerable interest throughout both the church and society in general due to the movie "The Exorcist." Some church areas seem to have appreciably more problems in this category.

Mental problems due to dietary deficiencies and social immaturity. It is surprising how many people are socially underdeveloped today. When they come into the church many are ill-prepared for the shock of being

thrust into a group of three to six hundred people with constant emphasis upon mixing and fellowshipping!

Alcoholism and tobacco addiction are very common problems. The more difficult problem is alcoholism, of course, and this was discussed in depth. The general consensus is that our best service is to help point alcoholics to Alcoholics Anonymous and encourage them to stick with them. Give them an encouraging hand when they fall, and be willing to spend time with them when they are in a crisis (a personal problem situation such as the loss of a job, etc.)

Financial problems continue to plague our people. The questions and discussions centered around two areas:

First was the third tithe question. Generally this problem comes in the first "third tithe year," and is aggravated by an unbelieving wife. Many ministers have not known they had the latitude (in the past) to advise a man to "split the tithe" -- which could in effect lower his responsibility for tithes to 15% of his income.

"Emergency Fund" administration. Scripture tells us "the poor you have with you always," so this problem will have to be handled by each minister according to his own personal knowledge and judgment. There was considerable discussion on this.

A third problem area -- and a major one -- is financial problems resulting from business deals among members (such as building a house). Universal consensus is that our members cannot work together in partnership, should not make verbal contracts, should use caution in hiring another member. It seems we take advantage of those in the family -- at least liberties we would not take with non-members. We must make business deals in a business-like manner. It is evident our members suffer from the general climate prevalent in the world. Some cannot keep a covenant!

Medical and related problems will always be with us. This is due not so much with the doctrine of healing as with the misconceptions of ministers and members. Personal concepts of the minister contributes to the problem in too many instances, rather than alleviating it. This category may be divided into four problem areas:

Sickness in which the member or family member asked for anointing at home. In some instances the sick patient becomes critically ill and the minister's advice is sought. Add to the problem of the illness the involvement of an unconverted mate or relative, and you have potential dynamite! And even more trouble may result if the patient is a minor. If the minister preaches that doctors are the high priests of Satan, a member has a trauma if he lacks faith in God. Add to that advice to seek counsel (medical) on a critical situation and we have a thoroughly CONFUSED member!

Accidents resulting in critical internal injury lead to problems all too often. If the injury is a broken bone or lacerations, the course of action is simple. When the injuries are internal, however, the patient may feel surgery is not "of faith." If this is the case there may be a confrontation with the hospital or physician. Usually the member will say, "I must consult with my minister," which is an affront to the doctor,

and a problem situation for the minister. It must be handled with dispatch and wisdom. Can a minister have faith for a member? Is he a spiritual counselor and teacher of the flock -- or a medical or surgical expert. With this in mind, he may give comfort and strength to the member without causing fear. A minister should avoid feeling pressured into advising in these matters.

Dieting is a perennial problem. Many of our people have come out of a church or fadist group which believes in following after every new "health diet" that may be introduced. When they come into the church they bring these concepts with them -- and spread them around. A minister may have to deal with the individual on the basis of his "doctrine" rather than personal dietary practice. Many members will call upon a minister for a "diagnosis" and diet when ill. He should understand what his responsibility is in such a situation.

How do you encourage members who have such afflictions as cancer, gall stones, appendicitis, etc.? Some may want to advise a member to follow a dietary regimen rather than surgery. The obvious solution is for us to teach faith in Christ, pray for and anoint the sick, and leave the rest to God and their faith. We cannot have faith for another. The question of diets, etc. are tricky business.

Quarrels between members or member families. This situation is most commonly due to business dealings between members. It seems the tendency to take advantage of a brother is overpowering! What do we advise members who want to form partnerships? What do we advise members who want to work for other members? Then what do you do when the problems develop?

Relationships with the world. Some men may find it difficult to relate to people in prisons, hospitals or non-members who request our services for a wedding or funeral. The question arose whether we should perform non-member weddings at all now, in view of the implications? Most have done so in the past when requested by a mother or father who is a member of the church.

Elderly people. Widows and widowers are a special group needing much attention and understanding. We had some discussion about how to encourage and serve the "Senior Citizen." One example given which interested me was having a luncheon for the elderly. In one instance the luncheon was following Sabbath services (held in the morning). It was a very cold and wet day, attendance was almost 100%!

Extreme antagonism. Comments and questions were forthcoming about violent physical attacks from unconverted mates. Much of this has occurred because of the D & R issue, and may no longer be a major factor. There have been and will continue to be some resentment due to our teachings regarding the Sabbath, Holy Days, Pagan holidays, etc. The general consensus was that we must stand and face these people like men. We are dependent upon God for our well-being. Disruption of services has not been a common problem, but it has happened in a few instances. Perhaps it should be considered in relation to the problem visit. There was little discussion, however.

How should we handle disfellowshipping? There was considerable discussion on discerning the meaning of "causing division," teaching heresy, etc. We have a

responsibility to the "lost sheep." How far should we go in bringing them back? All the way, but not to neglect the rest of the flock so that the wolves can devour them too! We must remember that we should hear both sides of the story in any altercation before giving advice, recommendation, or disfellowshipping a person.

How should we deal with self-righteousness? Should we disfellowship for extreme self-righteousness? One comment made was to the effect that the self-righteous are chastised by their own folly! The church has no need to chastise anyone.

Homosexuality problems are very common now. The question most commonly posed was, "Can a homosexual ever come out of it?" One comment was that we deal with two categories of homosexuals. (1) Those whose background and biological makeup have made them effeminate and (2) those who have become mentally perverse as described in Romans chapter one.

A child rearing problem situation is not the best time to give attention to the children. They should have attention regularly -- experiences with the parents in pleasant circumstances remain fixed in their minds. This may reduce the "confrontations."

In summary, we had some very good and frank comments in most sessions. The opportunity to openly "ventilate" was helpful.

The personality of each group was strikingly different. But the basic common denominator was a genuine desire to cope with the problem situations which arise in serving the church. Some excellent examples and suggestions were given. Each participant contributed something to the good of the group, and ultimately the entire church.

It was evident by the remarks and admissions that a number of the men had little or no experience in certain areas. Handling demon problems is one example. The most common request was for more instructions and guidelines from HQ and from the older, more experienced ministers in matters of administration, making judgmental decisions, advising, counseling, etc.

Clearly the minister's "M.O." varied from man to man, area to area -- they are individuals. Most freely admitted they had made their share of mistakes. But just about everyone was unanimous in his desire to discharge his duties with a greater degree of professionalism.