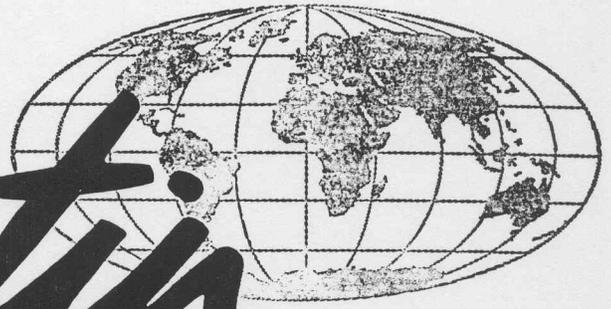


The Bulletin



of the Worldwide Church of God and Ambassador College

VOLUME 2, NUMBER 2

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APRIL 2, 1974

Church Administration

C. WAYNE COLE

A very cheery "hi" to all!

I have never been "thrown" into a job more suddenly and unexpectedly in my life. One day I was contentedly working away in Publishing, and the next day I was thoroughly enmeshed and buried in Church Administration!

It might be of interest and help to you if I were to take some space in this — my first — CAD communication to the ministry of the Church of God (plus you other readers) to tell you a little about my background, my involvement in the Work of God, and my sincere aims and desires for our on-going working relationship.

My parents have been acquainted with Mr. Herbert Armstrong since 1936. My father is probably the oldest — in terms of years in the church — member in the Worldwide Church of God today. He was baptized in 1916. Moving from the Midwest to Oregon in 1936, my dad later served as deacon, elder and Oregon Conference Board member in what we have referred to as the "Sardis Church."

I well remember as a young boy sitting in church services in schools you have probably heard of or read about. Dever School, Connor School, Scrael Hill School, and the Jefferson Creamery are places where I heard Mr. Herbert Armstrong preach in the 1930s, and even as a guest speaker into the early 40s.

When my brother Raymond left home in 1947

to be a charter student at Ambassador College, I said "never for me — when I finish High School that's all for me!" But, in the fall of 1950 I was a student at Ambassador; then by mid 1954 I found myself in South Texas fully engaged in the ministry. NEVER would I have aspired to be a minister. Up to the day I left for Corpus Christi, Texas in June 1954, the nagging thought, "you don't want to be a minister," was plaguing me.

But since becoming involved with the people of God and those He was calling in that church I was first assigned to I've never wanted to be anything else but a minister of God.

Fellows, what I really wanted to say in all this is simply this — I didn't want to attend Ambassador College, but am mighty glad I did; I didn't want to be a minister, but now wouldn't change professions for anything! I didn't ask to go to Australia where eleven years were spent. I didn't ask nor want to be in Publishing where I've been for going on 2 years. And now I didn't expect to be thrust into Church Administration, but already am excited about experiences and opportunities it will produce. I am really looking forward to being on "the team" with you, standing linked arm in arm as brothers and as servants of Jesus Christ.

I feel having spent so many years outside the U.S.A. provides both an advantage and disadvantage to me for this present responsibility. First the disadvantage — I don't know very many of you ministers personally. Now, the advantage — not too many of you know me personally. You may know me by reputation (ugh! that frightens me), but not because of any personal contact or association. I really am not being facetious. I think these are genuine points.

Right now it is a disadvantage not to know anything about many of you, except by name

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Financial Affairs

FRANK BROWN

Our total income through Friday, March 22, 1974, stands at 10.5% increase year to date. This is down from 12.7% one week ago. Over the next few weeks, the year-to-date percentage for the income may be declining though we are experiencing no decrease in the income. On the contrary, the income mail is still much higher than the average for the past six months. The reason for the decreasing percentage figures is that March 1973 was an extremely good month for contributions — the third highest income month of 1973.

Our cash reserves are down from the level on hand at the beginning of 1974, but this happens every year, and is a part of our fiscal planning. The HDO's, which are a highly seasonal major source of our income, historically stops our first-quarter reverse cash flow. They may not quite do it this year because we have a slightly deficit budget, i.e., we actually plan to spend somewhat more than we expect to receive, hence, ending up the year with that much less reserves.

We are currently planning to convert from a calendar year to a fiscal year budget, and we hope to balance the new July 1, 1974 to June 30, 1975 budget, which would stop the planned-for decrease in our reserves.

Of course, in order to balance the budget for the new fiscal year, it may require certain reallocations of funds. In other words, some operations that we are presently involved in may have to be reduced somewhat in order to make up the deficit. At present, our income projections do not show us bringing in more than a 5% increase for calendar 1974 and perhaps a point or two above that 5% over the fiscal year. As I have mentioned before, our overall financial plan is to gradually swing more money into the first commission activities and reduce certain support areas proportionately. Coupled with this strategy, we are working with various of the division heads in doing studies on cost effectiveness and, in certain cases, organization and planning.

I am sure that all of you were happy to see the Statements of Income and Expenditures for 1972 and 1973 published in a recent edition of the *Worldwide News*. This is something that I had personally hoped we could do earlier and had, in fact, already prepared an overall budget statement

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The Bulletin



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Marketing & Subscriber Services

DAVID JON HILL

Mail Update

The Mail Processing Department has had a very busy March so far. Although the second week in March was the lowest in volume of mail received this year, the third week was the highest.

The high week was due mainly to an influx of Direct Mail responses. (One group of mailings sent to the Southeastern U. S. offered *The Occult Explosion* and *Did God Create a Devil?* Another group sent to all U. S. members offered "40 Years of God's Work.") These responses contributed almost 50% to last week's total of 102,635 letters.

Concerning media mail, the response to *The Plain Truth* magazine increased about 10% over the month of February. Radio mail declined somewhat, but TV responses were good and stayed about equal to February's tally.

Compared to the average for the last six months, March showed a 19% increase in Donation Mail from co-workers and members. Although this has been above normal for the first part of March, it has

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WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG
PRESIDENT and PASTOR

OFFICE OF
GARNER TED ARMSTRONG
Vice President

March 30, 1974

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

GREETINGS! This is the first regular Bulletin since the eruption of recent difficulties.

I am going to make my remarks somewhat brief because you are receiving in this Bulletin Part II of excerpts from the transcript of the January conference. (Sorry for the delay, but all of our Bulletin team has been hard at work on the large number of member, ministerial and personal letters we have had to send out.)

As I read over this material in retrospect, I was surprised to see how the many events which had subsequently transpired seemed to render the January conference almost prophetic. Also, I was surprised to see the candid discussions concerning doctrines, in particular, and the very thorough explanation of our whole approach toward the resolution of doctrinal difficulties. In the wake of all that has occurred since, it seems almost impossible that those few who became caught up in the collusion to divide the Work could have been so duped. As you read through this material I believe you will experience the same degree of surprise as I did.

Incidentally, we have continued to have doctrinal meetings at all levels. In meetings with my father in his home, and subsequent meetings with different groups at different times (including Dr. Hoeh, Dr. Dorothy, Mr. Raymond McNair, Dr. Kuhn, Mr. Lester Grabbe, etc.), we have resolved one remaining question concerning the specific Sunday from which Pentecost should be counted. Because of the uniqueness of the weekly Sabbath combining with the annual Sabbath (which only happens a very few times per century), there remained one more question concerning the counting of Pentecost. This question had nothing to do with HOW to count, but involved the wave sheaf and the explanation of Leviticus 23:14 and Joshua 5. We have concluded that May 26 is Pentecost this year -- be sure to make arrangements regarding hall rentals.

A thorough article forthcoming in the GN will give adequate explanation on all points. Incidentally, we are sending to you ALL

the research material compiled for Mr. Armstrong during the recent Pentecost discussions under separate cover. You will see this is a large amount of material which you are certainly free to use in your own personal research, study and/or sermons.

While this extensive material does represent the "boiled down" material given to Mr. Armstrong in the presentation made to him prior to the changing to Sunday, it by no means represents all material available. However, I am sure you will agree that you are being provided more material than you can possibly use in the next month of Sundays and still be busily performing your duties as pastor or assistant pastor of a Church, giving a balanced spiritual diet to your congregation.

We do intend to continually send out doctrinal and exegetical material as it is compiled by all those assisting in doctrinal research. We are presently hard at work on healing, tithing, church government and divorce and remarriage.

As we have repeatedly said, these discussions are wide open to all of you. Any pastor, assistant pastor and/or trainee is more than welcome to write up any doctrinal questions and/or studies and send them to Headquarters in care of Dr. Charles Dorothy.

I have stated this verbally many times, and I know you have all been very busy as have all of us at Headquarters, but we have not received very many papers, to my knowledge, from those in the field since the meetings back in January, nor since my statement in a meeting which took place on Thursday, March 7, in Pasadena.

This is not to chide anyone for not having submitted doctrinal papers, but is merely a statement of fact which perhaps highlights, I believe, the claims regarding the "unwillingness" of Headquarters to look into doctrines when submitted by the field ministry.

I believe most of you already know, but I want to give official confirmation of the upcoming conference dates: the conference begins in Pasadena on the morning of May 6.

This conference is going to be far different, we feel, than any previous conference. We all hope it will be more thoroughly organized, with various study groups in workshop sessions arranged on various subjects. We will attempt to compile and give study materials to all of those attending, whether in finished or unfinished form, so they may in turn devote their attention to any and all doctrinal subjects under study and give us their input.

There will be lectures, workshop and study groups, as well as a few of the larger "plenary" sessions.

All full-time ordained men in our employ in the United States and Canada will be coming to the conference. Also, local elders not in our employ have the option to come in if they can arrange to have time off from their regular jobs. (It will be impossible to pay the expenses of wives, but obviously the option is always open for any individual to bring his wife if he is able to afford it on his own. However, I want to emphasize we are planning no social calendar whatever for the conference, leaving all socializing to individual taste.)

As I have stated several times, I intend to make no final decision regarding the structure of Church Administration in the heat or in the aftermath of trauma or difficulty. The present staff with Mr. C. Wayne Cole as the Director of the Ministerial Coordinating Team has been functioning extremely smoothly and efficiently and keeping me fully informed. I feel they will all tell you that they have been very pleased and inspired with the give-and-take manner in which we have mutually shared ideas and concepts, and the lack of any alleged "authoritarianism."

The conference will be a wonderful opportunity for any and all of you to submit ideas, whether written or orally, on your concepts or your ideas about Church Administration.

This is not to say we are asking for a vote, or a majority opinion. Authority only exists because there might be disagreement. If we would all automatically always want the same thing, there would never be any need for authority or discipline. However, authority is not and never should be blind or insensitive to those who work under it. Perhaps you can all be thinking and praying about the exact climate which you feel is God's express will and revealed in the Bible under which each local pastor would want to work. If you would wish to write down any of these ideas prior to the conference, and/or any doctrinal studies you yourselves have made or wish to see made by others, please do so in advance.

Obviously this conference is not going to be the end to anything, but a very important continuation to a program of increasing communications from you to us, and us to you.

I am enthusiastically looking forward to the most constructive conference ever! I know how many have felt negatively about such statements in the past; and some have tended to call the conferences "snow jobs" (probably the kindest thing they've said about them), but IN EVERY CASE so far as I know, those who did the complaining never had anything constructive to submit PRIOR to the conference, nor offered anything helpful DURING the conference. This time, though, I feel we will achieve a long-dreamed-of objective; that of a conference which is really a workshop atmosphere; where in-depth, constructive, educational, inspiring WORK toward a better ministry is

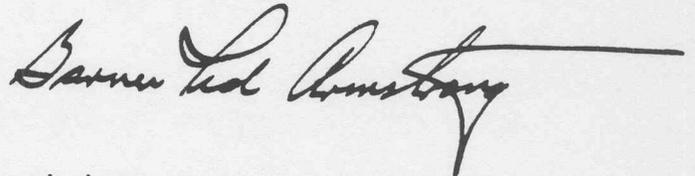
accomplished! The conference will be as good as YOU make it, fellows. If you have any ideas, suggestions for workshops, lectures, or studies; papers to submit for study in advance, or contributions you would like to make, then LET US KNOW about it!

Meanwhile, we'll all be working hard (Mr. Cole will be carrying most of the load, together with many of the former "R.D.'s" and others here) toward building the most successful conference possible!

Thanks very much to all of you who have been loyally supportive during these troublesome times. I hope you find the reading of these January conference notes instructive and inspiring! Meanwhile, I don't know how to improve on God's instruction to "PREACH THE WORD" to your congregations -- keep giving them a solid, meaty, meaningful, inspiring INSTRUCTION IN DOCTRINE so they are continually fed with the real MEAT of God's Word, and are able to withstand the subtilties of Satan as they come at God's people from every side!

Looking forward to seeing all of you soon.

With love, in Jesus' Name,



P.S. Please feel free to let all ministerial assistants and deacons read this Bulletin.

PENTECOST

MAY 26

This is just to remind all pastors to secure a hall for the observance of Pentecost on this new date. See Mr. Ted Armstrong's letter in this Bulletin for further explanation.

January Ministerial Conference
1-3-74

Editors' Note: We regret that Part II of the January conference notes has been so long in coming, but with the flurry of meetings and mailings over the last five to six weeks, the time and efforts of certain ones involved with editing and producing the Bulletin were, in some cases, completely taken up. Part II is considerably shorter than Part I, since Mr. Ted Armstrong wanted to relate mainly those discussions which had to do with doctrinal research and a few other subjects of historical and perennial value to God's ministry. Therefore, those of you who attended will notice that we have combined certain sections dealing with the same general subjects.

MR. TED ARMSTRONG:

I would now like to discuss some of the cutbacks in the budget for this year. Mr. Hill has given me figures about postage and what is going to hit us in terms of the cost of living index and inflation. We could stand still and have this fantastic increase of outgo of 20 percent here, or 30 percent there, because of the way the economy is going. But I think it is very encouraging that we have adopted a far better prioritizing of the first commission and second commission, if you want to call them that -- and only an unclear line of demarcation exists, because these two so absolutely depend upon each other that they totally intermesh and interweave and overlap. The one can't be done without the other.

Mr. Frank Brown's report shows the first commission -- which includes the Personal Appearances (and we've even had to cut down a little bit on that), Media, International, Publishing, Data Processing, Marketing, and all of these varying big divisions and departments in the Work -- has been budgeted for an increase of 14.9 percent. For the second commission, we have projected for an 18.3 percent increase in the church and ministerial department.

But now when we get to what we call "support functions" -- that includes schools, transportation, physical plant, grounds, AC UK, AC BS and AC Pasadena academic, and so on -- we have budgeted a decrease. I'm awfully sorry we have to do it. But I'll show you that we are making the cuts where the cuts are more easily made and not in the vital areas such as preaching the Gospel and ministerial needs.

In the Pasadena academic area the cut was 27.4 percent under what it used to be. Now that obviously hurts at a time when we are desperately striving toward accreditation. For Big Sandy, we finally settled on an 11.5 percent decrease. I wish we didn't have to, but we do have to, so we're doing it. In Physical Plant and Grounds in Pasadena we are cutting 21.4 percent. So in the non-producing areas (not first or second commission, but support areas) we have a minus 10 percent.

The fruits that are beginning to be borne in the Work are such that we can't begin to hire ministers fast enough. I think there are many of you who would say you need help in your areas. Twenty are needed in Canada alone.

* * * * *

Now I wonder if you ever have really studied deeply into what was Judas Iscariot's ATTITUDE. I've been thinking about it quite a bit recently, and have come to see some very interesting parallels in some of the attitudes I've seen displayed of recent date.

I can prove to you in the tenth chapter of Matthew, that Judas Iscariot cast out demons; that he preached the Gospel of the Kingdom of God; that he healed the sick -- yes, Judas did! It says that Jesus called unto Him His disciples and every last one of them is listed, including Judas Iscariot, and He gave them power to cast out unclean spirits. You will remember how on an earlier occasion the disciples came back rejoicing and said, "Lord even the demons are subject unto us through your name." Judas did that! He was with Jesus all that time.

Judas was there when the disciples said what they did about the woman with a box of precious ointment which they thought should have been used for the poor. He was there when the Pharisees attacked Jesus because His disciples didn't wash their hands. He was there when Christ had to rebuke Peter and one or two of the others for saying, "Lord, wilt thou that we call down fire from heaven?"

Judas began to listen to Christ's critics. He began to be poisoned and affected. He was not deliberately anti-Christ from the moment he joined Jesus Christ. Jesus prayed in an all-night prayer, deeply concerned, knowing in advance -- because God's Holy Spirit had revealed it to Him -- that there would be a traitor among them.

I think that this is the truth of God, as I can understand it -- that it was a potential in Judas; that it was not a deeply intractable position that Judas had from the minute Jesus called him! But it was something that was seen as a part of his makeup and which,

under certain stimuli would gradually develop. Judas had his own mind to make up. Jesus was absolutely perfect, never making a mistake, yet Judas was with Him daily and saw these various problems and trials develop.

Now, you look at what happened when Judas betrayed Him. In the first place, he waited until an opportune moment and then betrayed Him with a sign of affection -- a kiss. Don't ever forget that, fellows. To me that is a very deep spiritual lesson from the Word of God Almighty.

Secondly, when Judas saw that Jesus had been condemned, he took the money back, and went and hanged himself. Now think about this tortured man and what he was going through! He didn't want Christ dead! This is proved in your Bible. He didn't even want Him tried and condemned.

But Judas wanted to use outside forces to try to get Jesus to conform to Judas' image and to his idea of what Christ ought to be like and the way He ought to run His life and conduct His ministry. That is the only way you can analyze that story. Because Judas, when he heard that Christ was condemned, was moved with deep remorse and went and gave back the silver. He didn't really want to get Jesus killed. He just wanted Him to come around and change and do things Judas' way.

God warns about the spirit of Cain and about a man named Korah; He gives examples of Miriam and Aaron and what happened to them when they criticized Moses. And I think we need to consider what I've mentioned about Judas' attitude in the same light.

* * * * *

We need to clearly recognize the potential in any one of us for heresy. We've got to beware! The entire New Testament is a chronicle of God's Church struggling mightily to prevent division, to prevent false doctrine, to prevent heresy from creeping into the ranks.

So, in order to prevent that, we must address ourselves to doctrinal issues. We really have got to do it and we're going to do it! We've either got to completely reaffirm and do it positively and equip everyone of you with the answers right down the line on the arguments and the questions, or else we are going to be proved wrong and we're going to change whatever is necessary. But we are going to do one or the other!

We've got to be able to answer people's questions. The Bible says we have to be ready to give an answer for the hope that is in

us, and we have to be able to convict the gainsayers. We don't want a minister standing around going, "ar, ar, ar, oh well, I hadn't seen that before," when some detractor comes up and says, "what about this?" You have to be equipped to every good work. We want to give you that equipment.

I want to see a completely open, friendly, candid, honest, objective, non-polarized and non-personality oriented discussion of doctrine. I really do. And we're beginning to have precisely that. After all, we've got nothing to fear if we want the truth. You don't have anything to fear with that kind of an approach.

I desperately want an open forum for discussion of doctrine, and I'm working toward that as hard as I possibly can, but I do not want and I don't think you want a loud session with 200 guys raising their hands, and everybody having an idea, with people pulling and tugging and screaming at one another. It has got to happen gradually. It has got to happen openly. It has got to happen at all levels. It has got to happen in meetings, and meetings, and meetings. And it has got to get more of our top men involved.

I would like us to be able to sit down in lengthy meetings and roll up our sleeves and drag out the blackboards, reference books and the Bible, and sit there hour after hour, going back to a classroom kind of a study where we go over the gray areas that need to be solidified.

I have said before that "If you can prove a doctrine once, you can prove a doctrine twice." It is just as easy, if not easier, to prove the second time. We as ministers cannot get to the place where we're ever afraid to let that Book just fall open, wherever it happens to fall, and say, "I believe that, and that's God's Word, and we probably don't understand it all, but we want to understand it all, and we have no reservations or axes to grind and no politics, no polarizations or personalities." I don't know of anything that I've stood for in the way of doctrine that is all that precious to me that I would not be willing to budge on if proved wrong by the Word of God.

In connection with this, I'm sure many of you men have heard me tell my father that there is no church organization I know of, with the exception of the Worldwide Church of God (formerly the Radio Church of God), which does not possess a series of documents or books, or writings of some sort which you could call doctrines and covenants, if you choose, or Bible commentary or whatever, embodying what we believe; and I think that is dangerous. I think we need something like that so that at least when people attack us it will show what we actually believe.

The Seventh Day Adventists have an entire Bible Commentary. If you want to find out what the Adventists believe, you don't even have to wonder. If you want to attack them you can do it intelligently, because you know precisely what they have said in their official publication. But that is not true about us. The detractors have had to use old magazines, and old reprint articles from the Good News and Plain Truth, and booklets, and Correspondence Course lessons; and there were some contradictions in our own literature! I know that and we need to clear the confusion up. I have said it for years and asked that we could get started on such a documentation. Now we have started.

It was traumatic for Dr. Charles Dorothy to be taken out of the Spanish Department and put in his new job in charge of this new project. Frankly, I see this new job as so much greater in importance that there is just no comparison! Now Dr. Dorothy has written me several memos and he is very happy with that job of researching (with some assistants helping him) and carefully compiling and then superposing every shred of our own literature, including sermon notes, Feast of Tabernacles notes, Bible Study notes, and anything of any description that we've said and cataloging it according to doctrine, according to subject.

First, we are going to find out what have we always said, who said it, and who said it first. To know by whose authority we believe it. But you know Rome wasn't built in a day. It does take time.

That's not an excuse to say we're not doing it, because we are doing it, and doing it as hard and as fast as we can. I'm very pleased that we are under way with that, not that it is going to mean we'll be attacked less, but at least they will attack us a little more intelligently than they have in the past. I think it is good for us, and I think our church brethren need to know that this is happening.

* * * * *

I'm sure you all realize that the Devil will attack you where you are vulnerable -- where you are weak. And if you are weak he is the quickest one to see it. The trouble with some of the detractions we've had recently is that some of what they've got is true. That's what makes it so heinous. And when they are attacking you for partial truth, and then a lot of mistruth, it's even worse. You could wish like everything that they were attacking you with nothing but mistruth.

Do you remember, fellows, why Thomas Hamm went out the Church?

Have you ever heard that story? A lot of the old timers have. He went out of the Work because Mr. Armstrong wrote a headline for one of our magazines which read "Seven Ministers Ordained," even though two were not going to be ordained until the next week or so. At the moment it was set in type, they weren't yet ordained. But by the time the magazine would reach the readership, the seven would have all been ordained.

Now to Thomas Hamm, that was a lie! My father tried to explain that this was journalism -- sort of like tomorrow's headlines in advance. A newspaper might have alternate headings like "Kennedy Elected" or "Nixon Elected." Both are ready to go, and the heading used depended on the results of the election. Thomas became very angry when my father tried to explain that. And, of course, Thomas, Calvin Allen, and maybe one other, left the church over it.

Thomas Hamm used to be my freshman Bible instructor in 1952. I learned some of the things out of the New Testament that I know from Thomas, but he left over an inconsequential thing like that.

Now some people have resurrected the 1939 GOOD NEWS magazine article on church government. At that time my father saw there was a church organization which had deteriorated into an organization of men, with voting, and all kinds of snake-in-the-grass backbiting politics which has no place in God's Work. There was name calling and there even was the drawing of letters and notes out of a hat to decide who was going to be in the ministry!

I'll tell you, as far as I'm concerned the men who have reprinted that article and circulated it around, and the people who have kept it going by circulating it further, are blood guilty of lashing the back of Jesus Christ and trying to hurt this Work! It's ridiculous to take something out of the past as if to try to make that appear that Herbert W. Armstrong is a great master of expediency and he just says what will get the best for himself at the time.

I can easily answer any questions that anybody has about that GOOD NEWS magazine article. It doesn't bother my conscience in the least. Now if it bothers any of yours, then you ought to make yourself heard on it and write in something and be man enough to say: "Dear Mr. Armstrong, I was stunned when I received the following article. Could you explain it?" But not just sit there and pass it around on the sly.

* * * * *

If you ever get to the place, fellows, where you as a pastor of a church are afraid of a leading local member so that you dare

not put him out of the church if you feel you must, or you are afraid of your deacons or afraid of an assistant or a local elder under you, you have lost control and you're not in charge anymore.

Now by the same token, at whatever level you are in God's Church, if you ever get to the place you are afraid, because of imagined consequences, to fire anybody, you're not in charge anymore. You've lost the whole concept of government. In the world, what kind of a corporation would it be if the man who is the boss, who is responsible for the very being of the corporation, is afraid to relieve a man from command? Let's wake up and review a little bit of history in this regard.

General Douglas MacArthur was the darling of the United States populace when he was in Korea. He had a meeting with Harry Truman at Wake Island in the Pacific. Truman asked him: "Doug, do you think the Communist Chinese will jump into this war in Korea?" MacArthur was thinking in his own mind, as subsequent literature has absolutely proved: "They wouldn't dare because I've got tactical nuclear weapons and I'll use them." Truman was thinking in his own mind, "I as a pragmatist would never dare allow the use of nuclear weapons, even in a limited sense, be national policy. This is going to be a limited war for limited objectives to lean on an enemy and bring him to a conference table as a policy of containment." But they didn't communicate these thoughts to each other. They didn't really have a meeting of minds.

Douglas MacArthur didn't like Harry Truman. He didn't like the pragmatists in government. He didn't like some of the slightly leftists in the Truman Cabinet, and didn't like some of his advisors. Doug MacArthur was a general, a military man. And he was the Supreme Allied Commander of the entire United Nations forces with headquarters in Tokyo, Japan. When he showed up with all of the scrambled eggs and his corncob pipe and the stars all over his shoulders, everybody knew that that was an old salty general who was some kind of a soldier!

Now Harry Truman was faced with an agonizing problem. You know what his solution was, you're all attuned to history. I'll tell you, you'd better admire the salty old character. He took more time to make the decision to relieve MacArthur than he did to decide to drop the atomic bomb on Japan, but he did do it! He called Doug MacArthur back to this country and relieved him of his command.

Now let me repeat; if you get into a job as a division head or a pastor, an evangelist, or whatever, and you allow yourself to be stampeded by fear so that you dare not fire somebody, you've lost control. You've lost the whole meaning of government.

My father can never get to the place where he dare not fire Garner Ted. He just can't! If he ever does that, he's lost control. I don't let myself, and I won't get into a position where I dare not fire somebody or move somebody around in a job or an office if I must, under me, to do my job. I just won't do it! Otherwise we don't have an organization left. We've got nothing then, fellows.

I hate a dictatorial, Hitlerian, authoritarian syndrome. Before God and Christ, I lie not -- I HATE IT! Jesus did not deal that way with His disciples. But Jesus Christ of Nazareth did grab Peter by the shoulders and said: "Get thee behind me Satan."

I have tried to save the ministers who left. I needed some saving. I needed somebody to reach out and try to help me at a pretty desperate moment of my life. And I'm not letting anything push me back into that kind of a way of life again. But without total loyalty to my father, I don't have anything. That's one of the major keys. My father is going on toward 82, and much like in the case of Moses, he needs his arms held up -- he needs my support. I've certainly been trying to give it to him.

Loyalty is a two-way street. If I don't give it to him I can't expect it from you. And if you don't give it to the one above you, you haven't got any reason to expect it from anybody under you. So that's what we've got to have. I think it's what we basically all want. I think it's what we basically do have, but there have been some flaws -- like threads hanging out of the garment. We just need to repair them.

You know what? I, too, have said things I shouldn't about problems, trips, buildings, and the like. But I got over all that and began to really get the concept of the kind of loyalty that, after all, I want, and that all of you want. Then, all of the guns swiveled over and started blasting away right under my chair! Then I suddenly began to realize a few of the things that my father has gone through these many, many years. One thing tho, fellows, I have said these things directly TO MY FATHER! I've had to vomit a few breakfasts and go with out a few meals lately, and have my stomach all churned up. And my wife has certainly been very distraught and upset.

I think that my wife is a really wonderful person! I think that she's weathered a fantastic storm, and I frankly think that she is a person who has a tremendous amount of wisdom, and an awful lot of just plain, good, common sense that I rely upon a lot. I've told her that no matter what happens to us humanly or personally in the Work, we've got each other.

While I'm talking about her, I'm going to make an announcement to you now. I hadn't intended to, but I think it's a good time to do it. Mrs. Shirley Armstrong is the only Mrs. Armstrong I've got and she was just made a member of the Board of Trustees of both Ambassador College and the Worldwide Church of God. I'm very happy to have her sitting right there now at my side in the boardroom as she did this morning in a meeting before we came down here.

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Before this conference I had asked various ones for input on some of the things they felt should be discussed in these meetings. We had a pre-conference meeting, but we couldn't get ahold of Dr. Hoeh, and so he wasn't able to attend. Afterward Dr. Hoeh handed in a note which I'm going to read. He said, "Fundamental problems are not over methods of communication or administrative breakdown, but attitudes toward one another, and opinions of ourselves. When we pray, do we really pray with the same intent that Jesus prayed when He said, 'Oh my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will'?"

Well, I'll guarantee you one thing, when I was out in Colorado, I prayed that way a lot; and I've been praying that way a lot lately -- not that I'm trying to claim any kind of an analogy between this clod of dung sitting up here with a suit around it and Jesus Christ of Nazareth. But I'll say this much: there's a cup that I have to partake of in a daily way of life that calls for pretty heavy sacrifices where wife and family and things I'd like to do are concerned. And I've asked God if it's possible to let that pass from me so I wouldn't have to do it.

Do you guys want me to resign? I'd love to. Oh man, would I love to do that if God would let me. I'm not clinging to something because I'm a politician who has to have his pampered way so that he desperately clings to a way of life that he lusted and coveted after. I can look up to God with good conscience and say that that's God's truth, He knows it, because He knows my heart thoroughly.

Dr. Hoeh continued, "Do we really practice Philippians 2, 'Fill ye my joy that you be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others...Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among who you shine as lights in the world' (verses 2-4,14,15). 'Or are we fulfilling instead: 'For all seek their own, not the things which are Jesus Christ's'? (Verse 21.)"

"Chapter 2 of Philippians is as thorough as any in judging our present states of mind. Actions are done through strife, going around behind other's backs, murmurings, disputings, the absence of being like-minded, getting to someone with just those facts that will swing a case. We have too often let the crooked and perverse dealings of the world into our minds. Mistrust, spying, attempting to subtly draw out another's feelings, hiding one's motives, or convictions; above all, not going to someone about whom you know a problem exists, or letting someone else open a Pandora's Box in an effort to get one's own ideas before the Church, or listening to those who will justify one's ideas.

"We need to have our eyes opened to see ourselves as we are."

Well, that was the sum total of what Dr. Hoeh felt we ought to have during this conference. I think he put some thought and prayer into that when he wrote it, and I don't think he handed it in lightly.

I think Judas' attitude is an outstanding example of the kind of thinking that can grab ahold of somebody's mind without his realizing it. We can feel that we're so sincere and we're so meaning to do the right thing, and be doing the wrong thing greedily with both hands and not even know it, ourselves.

I know. I've seen myself get completely twisted around backwards. I was so utterly deceived and upside down and backwards in my reasoning, that it was utterly ridiculous. Everybody else could see it. I was flailing away and justifying myself, and Les McCullough and Dave and some of those other fellows sat in that G-II up there at Penticton a little over 2½ years ago, and broke down and bawled because they could see my attitude that I myself couldn't see.

Well, it took a long time. But I sure learned some pretty heavy lessons, and I think that it's going to stand me in good stead in the time to come. Because I know where the Work is going. It's going right on. Of course, whatever length of time it takes, the Work is finally going to be put down and out. But it's not going to be stopped without somebody claiming there was some obvious reason why. The devil has obvious reasons why. When they stuck Jesus Christ on that upright stake and nailed Him to it, they had a "courtroom decision" that said there were reasons -- because false witnesses were there with their accusations. They crucified Jesus Christ because they claimed there was a reason for it. Well, someone, or ones, are going to stop this Work and put us down and out because they will claim there are reasons for it.

I don't care what those reasons are. If they involve me, well,

so be it. But I'm going to be a part of this Work until God Almighty Himself makes a decision otherwise. And as long as Herbert W. Armstrong is alive, there's only going to be one signature on a paper that says I'm not in God's Work, and that's his!

I pray with all my being that God never allows anything to happen to that man. I want him alive, healthy, well, vital and dynamic so long as God wants this Work to go on. I don't want anything to happen to my father. If anything ever should, I'll guarantee you I would need about three times the kind of help that you guys have been giving. So I hope that you'll all really get on the bandwagon. Now that's a poor expression to use, but you know what I mean -- be part of the team and hold up my hands, as I continue to try to hold up my Dad's.

Ministerial Conference

1-4-74; 9:30 A.M.

MR. TED ARMSTRONG:

Today I want to go into some points about doctrine and even to wade through a few things from the Bible regarding doctrine.

My father has said for many many years that we must grow in grace and knowledge. Now I think you know my father isn't the one who originally said that -- Peter did, as he was inspired by God's Holy Spirit. But he has said that if we individually -- laymembers and ministers alike -- are to grow in grace and knowledge, then that means the ministry and the church must collectively grow in grace and knowledge.

Now for some reason the word "doctrine" has become very sensitized in this church. And I think it's silly. I think we ought to get over it because some of the things that are going on behind the scenes are absolutely unconscionable and heretical and blasphemous so far as I'm concerned.

Since we are to grow in grace and knowledge, here are seven principles -- I suppose there could have been 8 to 10 -- that we should apply when researching, analyzing and discussing doctrine:

NUMBER ONE: IMPUTING MOTIVES

I think one of the greatest disservices (there are several of them here) that you can do to Mr. Herbert Armstrong and to Jesus Christ and to your God is to impute motives when you're discussing doctrine. When you impute motives, you assume. And some people

are assuming that my father doesn't want to open up to doctrinal discussion. And they're dead wrong!

My father loves a good, deep Bible Study. He has not refused, and he is not refusing -- and that door of doctrine is not closed.

It's all a matter of time. Now some people get real hopeless when I say that. And I myself could sit here and my mind could begin to tune in to a different kind of a broadcast, and I could start talking to you guys about all sorts of problems.

It would be easy to begin to say, "Well, what about this doctrine and what about that doctrine?" And then you could just roll it all up and get an egg beater and churn it inside your guts and get in a very rotten attitude. You could say, "Well, we just can't budge. We can't move. We can't get Mr. Armstrong to cooperate. And so on." We could just get into a terrible attitude like some people have done.

Why? Because they have convinced themselves that nothing can be done. [Note, however, the change on Pentecost and the re-opening of D&R in the 2 months since the January conference.]

So please don't impute motives. My father has made mistakes in his life. He's the first to admit that. And possibly he may make some mistakes yet -- but ghastly, who isn't going to, and who of you have not. But I don't think he's made great, huge, major ones.

And I'll tell you this: so far as motive is concerned, so far as wanting to do the right thing and deliberately intending to, and setting his will to do the right thing, I think my father's motives are as pure as driven snow in the middle of a blizzard. I think they're absolutely right before God. He hasn't got a wrong motive or intent inside that human body. He just hasn't!

Now with a right motive, a person can still be human enough to be gotten to by one person and given a whole lot of supposed facts and gotten stirred up. Now, I've had that happen to me. Some guys came to me and fed me a lot of stuff which was absolutely untrue. And I jumped all over a college kid [over seven years ago in a forum] without even checking it out and finding out whether it was all true. And I'm very sorry that I did.

My father's done the same thing. But haven't some of you done that? I'll bet some of you have done that to your own children. One informs on another one. You pick him up and whale away. Then you find out the first one was lying. We all do things like that once in awhile.

So it is possible that Mr. Herbert Armstrong can be influenced by someone and can react wrongly. He's human, you know.

NUMBER TWO: DON'T GET EMOTIONALLY POLARIZED

If you discover some obvious error, and perhaps there are a few -- usually they are in a nonessential area, things that aren't really required for salvation -- you can become emotionally polarized around that point.

I'll give you a personal illustration on this point. You know the Scripture that says "study to show yourself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Timothy 2:15). You can look up the Greek and you will find the word "study" means technically "be diligent," or "be zealous." It's even in the margin of some Bibles.

So technically it doesn't mean to get a lot of books and commentaries and Bible dictionaries and study them. Technically that is not what makes you a "workman that needeth not be ashamed."

But in the broad application the context goes right on saying "rightly dividing the word of truth." So obviously, studying the word of truth is included in "be diligent." Well, I was -- boy was I -- all filled with classroom knowledge, and I had this old, worn-out briefcase bulging with books. And I was right straight out of Ambassador College, graduated in 1956. I "knew" my father was getting old even then. (He's getting younger now!) And I "knew" that he probably hadn't been studying as technically as I had been for a few years.

We were having a Bible Study over in southern France on the Sabbath. My brother was still alive. And my dad came to this scripture, and I said, "Well now, Dad, that doesn't mean that. It means this."

But he said, "No, Ted, it means to study the Bible."

And I said, "No Dad, it doesn't." I had truth. I'd seen it in print. I had books that showed "be diligent." And man, I had this little idea baby and I had given it birth and I'd changed it a few times and nursed it and grown to love it -- and it was mine. And furthermore, it was something that he didn't know -- and that's what really made it important to me.

So I just got real stiff. Did you ever pick up your child when he's real mad? -- and he just straightens out so you can't bend him. He doesn't fold into your arms because he's as stiff as a poker. Well, that's the way I was. I got real stiff.

My dad ended up shouting at me, and I had to go into the other bedroom. I got down on my knees and I prayed long and hard. I came to see my attitude. Then I went back to my father in tears and put my arms around him and apologized. I said I was wrong and I realized it; that certainly it must include study, and it was ridiculous of me to make such a big issue out of it. But it was a lesson.

I've seen that happening again recently. It's a potential in me. It's a potential in all of us to begin to discover an obvious error -- or to discover an obvious truth -- and then to become so emotionally involved with this discovery as to use it as a springboard to a perfectly terrible attitude.

So don't get your attitude in the way. The danger in this second point is: You can decide that you found an error. And you might be right! There are errors and there are contradictions in some of our old literature. Then you decide for yourself that if he is wrong in one thing, then he's wrong in another. Or he could be wrong everywhere. That's how the human mind reasons.

NUMBER THREE: DON'T SET YOURSELF UP AS A COMMITTEE OF ONE

Don't set yourself up to decide and to judge doctrine, which leads to a kind of party spirit. Now we all know I Corinthians 1: "Is Christ divided?" The book of Galatians has something which I think bears on this.

The second chapter begins to relate how the Apostle Paul preached among the Gentiles. Then Paul said (remember they were all polarized around the issue of circumcision), "But neither Titus, who was with me, being a Greek, was compelled to be circumcised." Titus was not compelled to be circumcised, "and that because of false brethren unawares brought in...." We've got that problem in God's Church today -- false brethren "who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour that the truth of the Gospel might continue with you" (verses 3-5).

Now that type of thing has happened in this church. We've had people with hyper-righteous attitudes who have walked into the homes of other brethren, opened up the kitchen cupboards and looked to see if they had white flour or white sugar in their homes. It can get to that extreme in some cases!

Paul continued in verse 6, "But of these who seemed to be somewhat...." How? Obviously by attitude, by the look on their face, by demeanor, by being in collusion together, and by the look that just comes shining out of their eyes -- they just seem to be "somewhat." What have they gotten their minds onto? Status, importance, wanting

recognition, being emotionally concerned about this or that great righteous doctrine. And very quickly, even in these so-called Bible days, after the departure of Jesus Christ people were getting into all kinds of self-righteous and hateful attitudes toward each other.

Continuing, " (Whatsoever they were, it makes no matter to me: God accepts no man's person:) for they who seemed to be somewhat in conference added nothing to me...." Apparently the original might imply that they added nothing to his knowledge; that they did not show him anything new or communicate any revelation to him that he wasn't made aware of through Jesus Christ himself.

The point I'm making here is that if you set yourself up as a committee of one, or if you get in collusion and infected with party spirit, you aren't going to help God's Work -- as those who were "somewhat in conference" could add nothing more to the Apostle Paul.

NUMBER FOUR: DON'T APPOINT CHAMPIONS OF DOCTRINE

Don't heap unto yourselves teachers, because you have "itching ears." In other words, don't appoint champions of doctrine or philosophical thought or scholarship or Biblical ideas so that you can indulge in a lot of name-dropping.

I go out into a field area and people come up to me and begin saying, "Is it true that such-and-such men don't believe in Mr. Armstrong's booklet on such-and-such subject. This kind of thing has been kept alive and exacerbated throughout the entire church by people who have appointed themselves champions of Biblical doctrine and scholarship.

Now I don't know of anybody who has been appointed as the greatest scholar alive in this church. Every last one of us have made doctrinal mistakes. I certainly have preached and drawn charts on the board, and taught with great perseverance for years a lot of things about dates and prophecy that have proved to be patently untrue! They just didn't work out the way I thought they would. I remember so well drawing lines on the board from 1975 working back to January 1972 -- well, here we are, January '74, and it just didn't happen that way.

Now a few years ago I got a little uptight about finding myself preaching things that were wrong. So I said to several of the fellows here that I was not going to be on the main line out here on the broadcast preaching and teaching things reporters could come to me about that I couldn't substantiate. I didn't care whose name was on it -- whether it was any of our fellows here at Headquarters or my own name or my father's name. If it was something written back 15 or 20 years ago, and it now looked like it wasn't going to work

out, I wanted to know.

I do not want to go out and defend ideas that are indefensible. I am willing to stand up and say, "I was wrong, and I have since learned that I was, and that that doctrine wasn't right."

So don't think anybody has all the truth and start name dropping and building up a following for any man. Because all that does is create strife and division.

NUMBER FIVE: DON'T COME TO YOUR OWN DOCTRINAL CONCLUSIONS

Don't come to your own separate, firm, doctrinal conclusions without being willing to share it right up the line through channels with all of the fellows above you and with those at Headquarters. If it is the truth, what in the world have we got to be afraid of? It is going to be multi-laterally agreed upon, and I'm sure everybody will come to see it. Mr. McNair's paper that he handed me certainly bore down on this point.

And really, these separate conclusions have been a thing I have preached about for many, many years. There are all kinds of vanity; there is the vanity of age; there's the vanity of youth; there's a vanity of athletic and physical prowess; there's the vanity of intellect; there's the vanity of personality, the vanity of appearance -- all sorts of ways in which vanity can express itself. And especially among theologically minded persons is the vanity of feeling that God is dealing with them in a special way -- that they have a kind of relationship with God that isn't available to anybody else.

You've all dealt with that. You all have people to greater or lesser degrees right in your own congregations who have that idea. A lot of times it's a woman who really thinks she has a special revelation coming to her from God that nobody else really knows about. Such persons just wish the rest of us "dumb clods" could get it into our minds to see how really great this personal private relationship of theirs is with God, and understand all those doctrinal ideas they have.

People get very emotional about it when they come to separate doctrinal conclusions -- especially if their doctrinal conclusions are right. Then they can get into the attitude that was voiced here years ago in a meeting where one minister said, "Well, as for me and my family we shall follow Christ." And that's really the final clamp down on any further discussion or progress because that makes them seem just too self-righteous to continue.

Keep your mind open, especially on procedural and policy points because there is a difference between doctrine and procedure. Frankly,

many of the problems people have had have been as much matters of procedure and policy in the organizational structure as about doctrine. [This has proven to be especially relevant recently as some people have misunderstood the critical difference between the doctrine of Church Government and the application of this doctrine in church structure.]

NUMBER SIX: PRIORITIZE WHAT IS REALLY IMPORTANT

Sift the wheat from the chaff. Don't get so excited about the chaff or about the twigs, as my father often says, or get so close to the tree you can't see the forest.

My father always tries to avoid that. You can go back and re-search the notes of conferences dating back 15 years and my father has always tried to take the middle-of-the-road, the general approach to things. But he has had to deal with some who insist on "spelling out the details." Well, that's utterly impossible. God is not the God of a "yardstick" religion. Hair lengths, heel heights, skirt lengths, necktie and lapel widths are not the important things. I have asserted that in the pulpit; I believe it with all of my being. It is a guiding light, I believe, of God's Word.

The Apostle Paul prioritizes what is really important when he says, "The Kingdom of God is not meat and drink."

I think the Bible is very clear that there is room for a vast array of color, styles, etc., in God's nature that He created. There is room with the human form and in human color for vast variety of shape, size and style. There is room for different methods of grooming and care of a person and hundreds of different things that could fall within what is right in God's sight. And I know that my father believes that with all of his being.

God Almighty did not come to this earth and choose a Marine Corps Sargent at Camp Lejeune in 1944 for the model haircut for the human male down through all of history.

My son Mark has some pretty long hair. About as long as I'll let him. But Mark was riding a ski-lift with a guy who asked his name, and he told him. And the kid said: "Armstrong? I know an Armstrong on TV," and he talked about me for awhile. And Mark said, "Yeah, that's my dad." And he says, "Oh, it is? Well, he's clear to the right of Putnam." Now George Putnam has been an ultra-rightist news commentator on TV in the local LA area.

But let me tell you fellows, and I mean this sincerely, I have wrestled for years, here, with accusations -- insidious ones and implied ones -- which have come to my father from some of you in this room and from some who are not here, alleging that I was the pied

piper of all liberalization of rules, of all wild, leftest, liberal styles in hair and dress and so on. Now I've never done that. Nor have I ever remotely dressed in any mod fashion.

I've gone to work over there at the TV studio hundreds of times in a leather jacket, but that's because I've got to wear about three or four different jackets during the day. And I sometimes end up coming out of there with colors on that don't match because I forgot to change the jacket that matches my pants.

NUMBER SEVEN: DON'T WORSHIP YOUR OWN IMAGE

Don't set yourself up as a scholar, the person who really is right and righteous before God when nobody else is. Because you can easily come to have contempt for others if you do that.

This brings us back to Judas' attitude again. Here to me is a deep spiritual lesson -- a fascinating one. You have to realize there's a great deal that isn't said about Judas. Judas Iscariot, remember, was associated just as closely with Jesus Christ as was Peter. He saw and heard the same conversations that John did -- with the exception of the final one that occurred after Judas had gone out at the Passover supper. He was there when the disciples accused the woman with the box of ointment. He was there at the marriage in Cana of Galilee. He was there at the healings. He was there at the miracle of walking on the water. He saw Peter walk on the water, probably standing on the gunnels looking out in amazement. He was in the boat when they were worried it was going to sink and Jesus came out and calmed the storm. Judas was with Christ the whole time. And Judas managed the finances. The Gospels say, in one place, that he carried the bag. In another place it is called a "box." Maybe it was a leather container with wood inside, but that's where Christ and His disciples kept and carried their common money to pay for their expenses.

Judas' name is included in the tenth chapter of Matthew where the Twelve are listed, "...Simon the Canaanite, and Judas Iscariot, who also betrayed him." That's verse 4; and in verse 1 it says that "...he gave them power against unclean spirits [that included Judas], to cast them out...." And I believe that Judas was allowed to cast out demons. In other words he was -- if you want to draw the analogy -- in the ministry.

But Jesus was perfect, and yet Judas didn't like Jesus' public image. There were lots of things about Jesus that Judas wished He would change.

So Judas, I think, idolized himself. I think that he had an image of himself more righteous than Jesus. He wasn't really

worshiping Jesus Christ, but an image of a greater Judas. That's the only reason I can figure why Judas was so sick and despondent when he realized they had condemned Jesus to death. It had gone farther than he intended. It got out of hand. He went back to those priests and gave them back their money. And when they just all but slammed the door in his face, Judas went and hanged himself.

Judas was dead before Jesus was. Remember that. He may have hanged himself before he ever knew about the crucifixion. He just knew what might happen. I think that in taking back the thirty pieces of silver to the chief priests and elders, and saying, "I have sinned in that I have betrayed innocent blood," he had hoped to reverse the decision at that time. But their minds were made up. And he went and hanged himself.

Well, if there's a lesson in that, to me it is that a person can begin to worship his own image and get himself into such a self-righteous attitude, a conviction of his own rightness, that it can be a completely perverted one and it can even become Satanic. Certainly the devil convinced himself he was right and God was wrong. I don't think the devil tells himself he is wretched and rotten and dirty and wrong. He has himself convinced God is wrong and that he ought to do everything he can to overthrow God. That is his attitude and the attitude of his demons.

Do you imagine yourself a scholar; that you have an understanding of certain Scriptures that others are resisting and just won't see? Do you therefore have contempt for others? Do you cling to something you feel is your own discovery and feel called upon to defend it to your dying breath? If you do then you are not "considering others better than yourselves." You are not openminded in the sense of being open and honest, but without being shallow or wishy-washy or easily persuaded, which of course God doesn't want.

So don't worship your own image. Have a love of the truth; not a love of the truth as you see it. There is a great difference in those two.

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Now Mr. Norman Smith gave me some things that I think are very worthy of going through, which show how we are like the early church in many ways.

Jesus Christ knew there was no way He, personally, could keep His disciples together and of one mind, as they began to scatter and do the work. He knew that; yet, Jesus prayed that they would be one [by the Father's Spirit].

Now in one way we can say, "Well, Jesus Christ was able to personally work with the disciples even after His resurrection and ascension to heaven." But heaven is not a bit further away from the earth today than it was in that time, way back in A.D. 31, 32, 33 and 34, when the New Testament era began to be lived and written.

And how good of a job did Jesus do in guiding and keeping those disciples in unity? Well, you know, it was their responsibility. He left it up to them. It was their character, it was their eternal life that was at stake and it was the church that was at stake. The Holy Spirit Christ sent did guide and keep the members and ministers unified as long as they had God's mind. But it was their responsibility to remain close to God and continue to have His Spirit.

The New Testament is riddled through with all sorts of stories about defections, about detractors, about those who would lead away disciples for themselves; about those who came in and tried to work from within, and those who attacked from without; of false apostles, even of disharmony and disagreement sometimes between leading Apostles. It's a story of people. Not of people who were saints and not human, but of human saints. And the responsibility to remain faithful to God and His Word was theirs, as it is ours today.

There is no way my father can keep in close personal contact with all of you. Secondly, there is no way that I can keep in daily, close, personal touch with everyone of you. There is no way that I can keep in daily, close, personal contact with my father. I do the best I can via Telex or telephone or a wire or a letter. And with frequent lengthy talks when he is here.

There simply isn't any way that you can keep in extensive day-to-day personal contact with as many people as you need to. You can't keep close enough even to the brethren in your own churches. That's where God's Holy Spirit comes in. If you can't have like mindedness, love and appreciation, through God's Holy Spirit, there isn't any way you can have it.

Some have the notion that the only real way we can be together in God's Church is if we are together socially. But fellows, that's not true! We've got to quit judging one another and saying, "Well, I don't think he likes me because he doesn't go out to dinner with me." That isn't the way our hearts work. That's the very reason why Jesus Christ said that we ought to be one in Him, that that's where our fellowship is.

Now I can't see a face out here that I wouldn't deeply enjoy going to dinner with, or going fishing with, or going hunting with, or sitting around and chatting over a barbecued steak and a beer with;

and I mean that, sincerely. And a lot of you that I don't know at all, I would like to get to know, but obviously we can't all of us do that. It just is impossible.

You're going to have the same problems with those under you and those you work with in the church and among and between each other. Because there's not a one of you in this room that would not really enjoy sitting down and finding out about the life and the history and experiences and backgrounds and tastes and so on of other people, and of talking about what you did last year, and would really enjoy the sharing of experiences together. And that would bring you closer together. That's the way you get close together. You share experiences. You share hours and hours of personal times together.

So when we're out of touch with leaders or out of touch with each other, we begin to assume all sorts of things. We assume, "He doesn't like me." We begin to assume, "He doesn't care about me, and we get hurt feelings and decide, "He's only interested in himself." And we get suspicious and begin to talk about it. We talk with our wives and our wives talk with other wives and so on.

Well, I confess, I can't keep misunderstandings from developing -- but I'll try to personally meet with our ministers and congregations as much as I possibly can -- to the detriment of the Headquarters Church.

What we all have to do is to get our minds on the fact that if we have God's Holy Spirit -- all of us -- that if the goals that we're pursuing are all the same goals, we will automatically be together and we won't have these difficulties. We will always assume that our brother loves us. We'll always know that he likes us and he loves us. We won't have to continually be having "lover's spats" between ourselves and having to bring each other back out of the morose attitude of "Well, I really feel bad, because I haven't seen him in a long time."

I was kidding Bob Kuhn this morning. I said, "Bob, I haven't seen you since yesterday. Do you like me today? What's your attitude about me today? I'm worried about you because I haven't seen you since last night." And that's how we actually tend to be: very, very sensitive about each other.

You know, a lot of people believe the Apostle Paul was a great example of faked humility, that he didn't mean it at all when he called himself "the least of the Apostles" (Ephesians 3:8), and "not fit to be called an apostle." Well, here's where I can really be a biblical scholar and cling to my little "idea baby" because I believe the Apostle Paul! I believe he wasn't fit to be called an Apostle -- but

that he was an Apostle anyhow. I don't think the Holy Spirit would allow those words to be in the Bible if Paul didn't believe it and the Holy Spirit didn't inspire it.

I say too, fellas, "Unto me, the least of any member in this church on down to the least widow or washerwoman, has been given the grace, a new lease on life, to preach the Gospel of Jesus Christ. And I'm going to do it with all the power and strength of my ability as long as He allows me to draw breath.

Paul continued to show what was given him to do: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God...." Notice that it's called "fellowship [or stewardship] of the mystery," meaning the truth, the mystery, of man becoming members of the Family of God, of redemption and salvation, the whole purpose of God.

"...Which from the beginning of the world has been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known [or made known] by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him."

For what reason was this commission given? Verse 17: "That Christ may dwell in your hearts by faith; that you being rooted and grounded in love" -- which we have not always been. Some of us have been rooted and grounded in suspicion, in party spirit, in antagonisms and in personal resentments, brother against brother, suspicioning that a brother doesn't like us or he's trying to get us, or he's talking against us behind our back. We've all got to obey what we ourselves preach to the brethren, believing all things, hoping all things, enduring all things, saying nothing that is not toward edification -- and getting rid and washing out of our hearts these suspicions of each other. Because so far as I'm concerned, that's where the problem really is!

"That you...may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passes knowledge, that you might be filled with all the fulness of God."

We know these Scriptures and we use them. We underline them. We stand up in the pulpit and preach them. Let's apply them in the ministry and among ourselves. If you are rooted and grounded in love; love will flow in you and you will grow spiritually. If it is any way other than that, we are not really Christ's ministry [not a part of His vine] and we're not competent to do the job God wants us to do.

Ephesians 3:20-21 is placed in this context to let the church know that the membership and the ministry may be strengthened in wisdom by God's Spirit in the inner man. We have to let His power work in us. "Unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us."

Then Paul goes right on to talk about edification and maturity and that "...we all [may] finally come...unto the measure of the stature of the fulness of Christ... [and] grow up into him in all things, which is the head, even Christ" (Ephesians 4:13,15).

I think the offices and the functions that God has given in God's ministry are just now being gradually understood. I don't think we have ever really had the kind of respect for each other that we should have had or for the lovable and wonderful lay people, from whom we can learn.

Frankly, fellows, years ago when this church was just getting started and the offices in the ministry just being discovered and people just newly ordained, there was an awful lot of a little "Hitler" in some of us; of going out there and teaching things and saying things and treating even elderly people with a kind of a "Little Lord Fauntleroy" contemptuousness that really turned some people off. I was that way years ago. But I have since fought against that for a long time. We just can't be that way to the brethren.

I think we do have a warmer -- I'll call it looser, but in the right way -- freer, more open, give and take camaraderie now among the ministry than we've ever had. I have certainly agreed with David Antion's approach and with that of the Regional Directors. I think we have to be brothers. I think we have to love, appreciate, and respect one another mutually, and quit this vertical stack-up where we're continually putting the other guy down.

I must say I'm very pleased to see some of you fellows here -- college students only a very few years ago -- who have become mature men. You've come up and expressed yourselves to me and I've heard others talk about how you've grown and matured. It really does me good to see that.

* * * * *

I want to say a few final words about doctrine. I was not in on the establishment of many of our doctrines, as I think you all know. I was taught just like you were, as a student. I sat at the feet of some of the men who are in this room and learned. I diligently put notes in my Bible and notebooks and I went out and preached

them with a trusting attitude that all was right, and was exactly the Truth of God.

I've had to come to see that some of it wasn't quite right. Certainly the broad, major doctrines of God's Church -- all of those mainline ones that I've catalogued so often -- are absolutely as solid as the Rock of Gibraltar, and even more unshakeable.

So the main thing that I want to communicate is that we will be studying, researching, examining, discussing, and making progress as rapidly as we can. We will be growing, developing our doctrinal understanding and also our procedural and policy understanding. And we will communicate with you, and you with us. Let's not have anybody else running around doing his own thing, attacking Headquarters, calling the Bulletin the "mini-bull" or saying the ministers at Headquarters are all "Lao" -- which have been done.

I hope that these meetings have been catalytic to a greater spirit of unity. And I certainly feel that they have. I recognize that we haven't even begun to scratch the surface of what we need to get into. I wish we could have more sessions where we could talk about all the problems that we have in the local areas.

We've all got to be one. We're all in it together. We're all part of the same body. And we ought to consider everybody better than ourselves and just be real thankful for our part in God's Work.

There are people here who have grown, I'm sure, beyond what I know and understand about the Bible in certain areas. I'm not going to say that I'm the greatest scholar in God's Work because I'm not. I've never claimed that. I don't think I've ever had that kind of a posture. I don't intend to adopt it now.

I'm going to have an open mind and look and study and hope to grow and to increase in knowledge as we go along.

-END-

CHURCH ADMINISTRATION

(Continued from page 49)

while we were considering transfers and assignments. But I do feel there is the advantage of many of you not being able to "reject me out of hand" due to previous conflicts we might have had.

Believe me, I've had to learn a great deal (and still have a lot more to learn) about how to be effective in working with and leading men. I have been fairly "hard nosed" and rigid in past years. I still want to be uncompromising with clear truth, but very flexible and open minded in a pursuit of truth and in understanding personalities.

I might add here a basic criteria we are looking for in our ministers. Perhaps it can be put something like this — we want men who are rock solid and unmovable in loyalty to God and His Son, and to the appointed leaders of Jesus Christ and His Work; but who are also able to lean as far as necessary to understand their fellow men. We are living in a time when everything in the world is classified or stratified — as much as I hate it that's the way it is. We're either right, left or middle of road, "old Guard," moderate or "avant garde," conservative or liberal, etc. It is my desire to be able to understand the motivations and attitudes of any such philosophy. Not necessarily agree, but certainly not to judge one who philosophically is different than I on the basis of my prejudice.

Fellows, I think many of us have seen things through a very "narrow corridor" and must learn to have much broader vision and be much more tolerant of each other.

I am looking forward to becoming very closely acquainted with every one of you ministers. You fellows are on the "firing line"! We know that and appreciate you! You have direct contact with the "people of God." You really are Ambassadors for Christ and believe me that is no mean job. We are very anxious to make your work as enjoyable as possible, as well as productive. More about this later.

I feel I must say a few words about the very serious trauma the church is currently going through. I don't want to overdo the references to "Satan," but surely we all believe he *will do anything* in any way he can to disrupt and destroy the Work of God.

In an application of the war-making principle of "divide and conquer," Satan and his demons have been "pulling out all stops" to confuse and disorient the people of God.

I feel it should be no surprise to us that the

Arch-deceiver of mankind would choose this particular time for his attack. The church stands on the very threshold of launching its greatest effort yet in bringing the Good News of the Kingdom of God to this world. Mr. Armstrong was being ushered onto the world stage in a powerful way, speaking to the leaders and the influential of many nations. Satan wants to stop that from happening! Personal Appearance campaigns of Mr. Ted Armstrong and other ministers were beginning to bear fruit with hundreds of prospective members attending Bible Studies. At the time when we were becoming aware of certain weaknesses in doctrinal and administrative areas and beginning to work in a serious and major way toward correcting those deficiencies, the attack came.

Needed changes and updating of the organization were being considered and discussed. Plans were being made to revitalize the sluggish parts of the organization. The very kind of change many felt was needed — *was coming!*

Isn't it uncanny that this is the time when Satan chose to strike in his fury! He *used* the impatience, the lack in communication and understanding *and* compassion of some, to make it *appear* as though organizational conditions were much worse than they really were. Yes! we had problems. Yes, there were difficulties. Yes, we made mistakes. But the problems are *not* insoluble — the difficulties can be overcome and the mistakes can be rectified.

But Satan does not want that to happen. He does not want to allow that. He caused it to appear to some as if we would never change on anything.

But, *Pentecost was changed!*

That will not satisfy some, I know. They will say it wasn't done soon enough. Change comes slowly with organizations, as it does with our lives personally. And the larger the organization, the more slowly it comes. As a matter of fact, rapid change in a large organization can have disastrous effects. Any doctrinal areas in question *are being reviewed*. But some who became agitated and impatient over Pentecost, have illogically continued in that attitude. That is awfully easy to do. Any subject can be viewed negatively as well as positively. Once you get into an attitude or posture regarding a question, it is easy to remain in that attitude even though that particular question may be resolved.

Some of the men affected by this heart-sickening situation now seemingly are becoming intractable. Tragically, they will not believe us in our pleadings with them to join us in a brotherly dis-

cussion of the issues that disturb them. Sadly, because they choose not to be a part of it, this church will go on — growing and changing when necessary and fulfilling the mission for which it was raised up. And they will be sitting somewhere in the corner of oblivion complaining that we never change and breaking and rebreaking twig after twig, having missed one of the greatest opportunities of understanding and of service in their lives.

We, fellow ministers and workers in the faith, need to be more closely united in the spirit of love and peace than we have ever been before. We know that major and serious trials are going to be part of our lives during the coming eventful years. I have personally been made very much aware during this recent crisis of *just how easy* it is to be caught up in a wrong spirit and become so involved in a "harangue about issues" that perspective and balance are lost. I have been guilty of this and have had to repent. If we do not have God's Spirit and the power of Jesus Christ leading us and helping us to remain on an even keel, our chances of "survival" are grave.

Mr. Dean Blackwell and his wife and my wife Doris and I, then later joined by Mr. and Mrs. Guy Englebart, Larry and Mark Salyer and wives, as well as Mr. and Mrs. Ozzie Englebart, spent a good deal of time in the Washington, D.C.-Baltimore, Maryland area during the height of the current crisis. Dean and Maxine and Doris and I arrived in Washington just prior to the Sabbath of March 2nd — the Sabbath that had been set aside as a fast day. Immediately upon our arrival we were besieged by telephone calls, and for the next four days we were unable even to leave the hotel. We received telephone calls from literally hundreds of confused members throughout the eastern area who were bewildered and upset over many things they had heard from the pulpits of some ministers of the church. In many cases, we were able to explain the background of the questions they had and stabilize them. In other cases we found minds that were set and hostile, at least temporarily intractable, and we were able to help them very little.

I might add that we did not solicit these calls directly. Mr. Ted Armstrong sent a letter to the members throughout the eastern U.S. notifying them of our location in the D.C. area. This was necessary in order that the members know where to contact ministers as needed. However, we did not ask for the avalanche of calls, reports, comments and information about sermons, Bible Studies, deacons' meetings etc. used as forums to

discuss "issues." Neither did we ask for information about serious examples of misconduct and impropriety on the part of some ministers which came to us.

We did either receive calls from ministers or made calls to most of the ministers in the eastern area of the United States. In several cases we found that ministers intended to defy the instructions of Mr. Ted Armstrong to remain at home, conduct no meetings and to fast on the Sabbath of March 2nd. Those ministers were, to the contrary, going to hold services either in their regular church halls or have members come to their homes. In a number of cases I talked for an hour or so asking men to heed the instructions they had received from Headquarters and to come to Pasadena to discuss any issues which they wished to see resolved. Unfortunately, some were adamant and indicated no wish to go to Pasadena, expressing what seemed to be a feeling of utter futility at making a trip to H.Q. The attitude seemed to be that there is *no way* issues could in fact be resolved. I repeatedly used the word "beg" or "plead," saying "I am begging you" or "I am pleading with you to please go to Pasadena, talk to any minister or ministers you wish and discuss all the issues you have in mind." I told them there would be nothing they could not talk about if they were to visit Headquarters. Some would not listen and refused to make the trip.

Unfortunately, in a crisis such as this decisions are sometimes made that are not the best. Some of the communications received at Headquarters concerning certain ministers were garbled and inaccurate. Some men were terminated or suspended that should not have been. We are sincerely sorry. We made a mistake. Quite a few were instantly reinstated when the mistake was realized.

In the spirit of understanding and fairness, please try to realize that if information can become garbled and inaccurate as it travels from the field to Headquarters, then the reverse must also be true.

On many occasions while talking with ministers I tried to clearly state that any wrong perpetrated against any individual would be corrected, reputations restored, and apologies made when errors were discovered. Most saw the reasonableness of this. Some few did not and for this we are deeply sorry.

Some had a change of heart and later came to Pasadena. They were very surprised at what they heard and saw and have since taken a correct course of action, proving themselves loyal to the Work of God. It is still not too late for any of the

others. We will more than meet them half-way. We sincerely wish that *all* could be restored to the Church of God.

I do not feel I should say how many ministers have either been terminated or resigned. The sincere hope is as I said earlier that some will yet reconsider. The total defection of membership from the Church appears at the present time to be in the neighborhood of 1800 to 2000. However, if our calculations are reasonably correct, as many as 500 to 800 of these are attending the services of the Worldwide Church of God as well as the services of either the "Associated Churches of God," or an "independent church" and have so far not committed themselves as to which church they will ultimately attend.

Now for some other news.

As you may already know, the conference has been scheduled for May 6. Originally, the intention was to hold the Ministerial Conference concurrent with the dedication and the opening concert of the new Auditorium. Since this comes during the Days of Unleavened Bread, we simply had to conclude that it would be too difficult to mix the two.

Our basic intention for the Ministerial Conference this year is to have a series of workshop meetings during which we can clearly understand and discuss all of the information you ministers from around the world will bring with you. A major portion of the time will be devoted to breaking into smaller discussion groups for the exchange of information and ideas. Of course, Mr. Armstrong will have at least one or more plenary sessions to talk to us about reports of progress in the Work, subjects of topical interest, inspiration and encouragement, etc.

I would like to *urge* that all of you be making notes on any subject you wish to see discussed at the conferences. The success of these meetings is going to depend a *great deal* upon how seriously you take them and how well-prepared you are for making a contribution.

One of the most important subjects we will discuss is Church Governmental structure. We also expect to have discussion of marriage and divorce, healing, tithing and other subjects. Notes on any ideas that you have regarding administrative problems and Biblical understanding should be brought with you.

A very important item we wish to have your input on is the future structure of Church Administration. Mr. Ted Armstrong has established a "*pro tem*" structure to assist him in the administration of the churches. It is not necessarily

intended that what is currently structured be final and permanent. Mr. Ted Armstrong indicated in the meeting held to announce the current structure that no final organization would be established until there had been ample time for the study of all the ideas you may have. So, we want you to come prepared to discuss your ideas at the time of the May 6th conference. We want whatever administrative system that is devised to be as free-flowing in its ability to exchange information and ideas and as nonbureaucratic as we can possibly make it, and yet be efficient in fulfilling the necessary objectives. We are especially concerned about making your jobs as easy as possible — as enjoyable and yet as efficient and productive as possible.

The final subject I wish to discuss in this letter concerns recent ministerial assignments and changes. Quite a number of these assignments have been necessitated as the result of the domino effect created by moving a man out of one area and then having to replace that man, etc.

Following this column is a list of ministerial changes. All of the men were notified and every attempt was made to discuss the proposed moves with these men prior to a final decision. So the changes on this list should not represent a surprise to anyone involved.

Men, I want to repeat, I am personally very excited about the prospects of working with you. I am currently still involved in the Publishing Division. However, I will be spending 75 to 80 percent of my time in Church Administration — at least for the near future. Publishing is an interesting part of the Work and I feel we have made some very exciting changes in the division. There is a great deal more that needs to be done and we have a number of programs under way. I plan to stay in publishing at least until certain of these current studies and projects are completed, and then would be happy to spend my full time in Church Administration, if that should work out.

I am excited about the prospect of going back into a full-time ministerial job because my heart really is in the ministry. I look forward to spending time with every one of you ministers as the weeks and months pass by. The current crisis has at least provided one positive thing for me personally in that it has given reason for making acquaintance with a number of you. I hope you will all find me very approachable and willing to receive your telephone calls and to be of assistance to you in any way possible. Please do not hesitate to call me or other members of our coordinating

team at any time you wish. We will make every effort to be of help.

It should be emphasized that those of us on the team to coordinate Church Administration are assisting Mr. Ted Armstrong. He wants you to have direct access to him. Call him whenever you feel it necessary. He is in fact the "Director of Church Administration"! Burk McNair, Paul Flatt, Dennis Pyle and I will be working together here at Pasadena, while Ed Smith and Carl McNair will work from the "field." The six of us will comprise the team assisting Mr. Armstrong, thus freeing him from the many time consuming regular duties.

We have a very exciting mission, fellows. Let's re-dedicate ourselves to the Work to which we have been called as servants.

That about does it for this time. We'll be looking forward to seeing you at the conference. Please do come prepared with your notes. And please spend a lot of time on your knees asking God to give us the most enjoyable, the most profitable, as well as the most understanding conference we have ever had!

— C. Wayne Cole

MINISTERIAL TRANSFERS

1.	Ada-Dennison	Gerald Witte
2.	Allentown	Robert Bragg (*AP) Newark, New Jersey
3.	Baltimore	Gene Bailey
4.	Big Sandy	Al Mischnik
5.	Buffalo	Harry Schaer (to be AP with Dan Bierer)
6.	Charlotte-Lenoir	Vernon Hargrove
7.	Chicago, N.W.	George Meeker
8.	Columbia	Dick Rand
9.	Corpus Christi	Hal Baird John Ogwyn (AP)
10.	Dallas	Jim Lee (AP)
11.	Evansville-Bowling Green ...	Ron Reedy
12.	Fort Wayne	Frank McCrady III
13.	Grand Rapids	Bill Miller
14.	Greenville-Asheville	Dave Mills
15.	Harrisburg-Lancaster	Roy Demarest
16.	Huntsville-Gadsden	Bill Swanson
17.	Johnstown	Chris French
18.	Kansas City East	Brian Hoyt
19.	Lake Charles	Warren Heaton (AP)
20.	Lake of Ozarks	Darryl Watson
21.	Lawton	Don Billingsley
22.	Lubbock-Roswell	Brent Curtis
23.	Nashville	Tony Hammer Fred Bailey
24.	Oakland	Carlton Smith
25.	Odessa-Abilene	Chuck Dickerson
26.	Oklahoma City	Ray Pyle
27.	Omaha	Charles Groce

28.	Peoria-McComb	Bob Boyce
29.	Phoenix A.M.	Fred Davis
30.	Portland	Dan Fricke
31.	Richmond-Newport	Roy Holladay
32.	Roanoke	John Strain
33.	Rolla	Mel Turner
34.	San Antonio	Bobby League (June) Larry Neff (From Austin until June)
35.	Springfield-Albany	Dave Bierer
36.	St. Louis South	Ray Wooten
37.	Washington D.C. AM & PM- Hagerstown	Larry Salyer

* Associate Pastor

FINANCIAL AFFAIRS

(Continued from page 50)

for 1974. Due to the fact that certain questions had begun to come to my attention regarding expenditures, Mr. Rader and I felt it would be advisable to show the kind of statement that was published, rather than a budget projection. Mr. Ted Armstrong, of course, totally concurred with this and is desirous of making available this type of information on a fairly regular basis.

I am sure that many were quite surprised at some of the figures published. For instance, very few realize how much money is really going back in supporting the local churches. When this is compared with the amount of money being spent on first commission activities, and especially relating that to the cost of support activities, you can see why more of our income dollars need to go directly into the front-line of the Work.

Incidentally, I have been utterly amazed at the type of questions that have been asked from various sources. Most, of course, have stemmed from various disaffected members and really are based on a great deal of rumor and gossip. Few people really understand what it costs to operate an organization of this size and actually have very little concept of not only what things cost, but in many cases that the dollar outgo on any one particular item does not necessarily represent its true cost. By this I mean that any acquisition of a capital expenditure item is studied from the standpoint of the return on investment, cash flow, depreciation, and other financial factors.

The Falcon, for example, is presently building equity with every payment we make, and at the end of our lease period, which expires in somewhat less than five years, we will own it at no further cost and will have an asset worth in excess of \$1 million. Naturally, there are many ways to approach any large equipment acquisition, and the

team in the Business Office always tries to examine every purchase from every possible angle, and, if necessary, gets outside professional advice before a decision is made. Please rest assured that we are all working our hardest to make God's money go as far as possible!

Some of you may have heard that we are going into Phase II of our employee benefits package fairly soon. I understand from the Personnel Department that our next step, a medical plan, is presently out on bid with a large number of reputable insurance companies for cost estimates. I am not able to give you complete details at this stage and would rather wait until we receive an approved plan with a cost estimate. Suffice it to say, however, it would be very adequate and generous for everyone involved. Hopefully, it will also include some dental coverage, but, again, I would rather not make any specific comments until all the details are in.

All of you will also, no doubt, be very happy to hear that we now have a brand new Employee Relations Manual (personnel manual)! This represents the culmination of several years' intensive work on the part of Personnel Department and will go a long way to bring about equitable handling of the various problems in personnel management that arise from time to time. This manual will be the "received text" of our personnel policies, and when you receive your copy, you will recognize, if you are a manager, that it will make your job very much easier. So far as the field ministry is concerned, although many of the policies in this manual are the same as policies which will appear in the Ministerial Manual, there may be certain areas of difference due to the peculiarities of the job of a field minister and would recommend that you continue to operate under the present policies given from CAD. Perhaps this can be clarified a little later when reorganization has settled down. This particular manual I am referring to mainly applies to the employees here at Headquarters and in Big Sandy. Mr. Ted Armstrong has completely reviewed these policies and has approved them with enthusiasm. I am sure you will be happy to have a handbook that you can turn to that will answer the routine questions of personnel management just as we are very happy to be able to give it to you. You should receive your copy in the very near future.

Some of you may have heard about plans to sell the Feast sites that the Church built over the last several years, and perhaps are wondering about it. Mr. McDowell mentioned during a recent series of meetings here at Headquarters the purposes for

these sales. Since most of you were not present, I thought it might be good to reiterate some of his comments.

As you know, when we first developed the Feast Site concept it was because there were no available facilities in the U. S. that could accommodate our particular needs. Those that were available were usually located in a heavily populated downtown area which was not conducive to observing the Feast of Tabernacles in the way that would be pleasing to God. For instance, we did keep the Feast for three years in Long Beach, but even there, because of the urban nature of the surroundings and the fact that many had to travel long distances to the meeting hall due to the lack of appropriate accommodations, it seemed that the spirit of rejoicing in God's Feast got buried under the smog and traffic. Because of this, it was decided that we should develop convention centers in those areas that would be more appropriate. And since we did have, at that time, not only 2T Funds, but also donations coming in known as "Tithe of the Tithe," we were able to develop very fine facilities for our own use.

Since that time, the whole tenor of convention business and convention site development has changed dramatically. It is now possible to obtain appropriate facilities located in very beautiful areas for a fraction of the cost of our own developments. We now feel that we could possibly sell every one of our developed sites and lease it back from the owner on a long-term basis in order to guarantee a place to meet as well as giving the purchaser some guaranteed business during the year. This will reduce our costs for maintenance and overhead considerably and will enable us to regain a large part of our investment dollar. With the increasing value of real estate in the U. S., especially in these areas where we are located, we may even be able to double our investment. This represents an immediate cash return that can be used to boost our reserves and take the pressure off our First Commission needs. Naturally, since the buildings were funded from 2T, consideration will have to be made for that, but certainly the increase can be regarded as a return on investment and can be used directly in the Work. Mr. McDowell is presently working very hard on the disposal of these properties and perhaps we will have some more news to report to you in the near future.

As I can see from my window, the Auditorium is virtually complete and even the reflecting lake has been filled with water. They are presently sand-blasting the granite walkways and everyone is

very excited about the inauguration concert on April 7. The local good music station, KFAC, is planning to carry the concert in its entirety, which does say a great deal for the reputation of Maestro Giullini and the Vienna Symphony Orchestra.

The overall effect of this beautiful building is very striking, and when we realize it's the culmination of a twenty-year master building plan, it certainly brings home very forcibly just how much this Work has grown and just how much God has blessed it since Ambassador College began as one building in 1947. It makes it a little easier, when you view the whole campus here — God's Headquarters of this worldwide Work — to realize a little more how great our God is and how pleased He is that we have been faithful in His Work.

We here in the Division of Financial Affairs are all very optimistic and excited about the future and the way the Work is growing and, despite our recent traumas and upsets, are looking forward to a year of continuing achievement in God's Work. We are all certainly praying for you fellows in the Field, as I hope you are praying and thinking about us here at Headquarters.

— Frank Brown

MARKETING & SUBSCRIBER SERVICES

(Continued from page 50)

also dropped off somewhat as the month comes to an end. However, this decline does not necessarily indicate a downward trend, but is a normal characteristic for this time of month.

Mail Growth

Overall, general mail receipts have increased substantially during the month. By the end of March, we will probably reach a 10% increase in letters over one year ago. This is mainly a result of our Direct Mail program offering *The Plain Truth*, booklets and other publications. This is higher than it seems at first glance since March of 1973 was 62% higher in mail than March of 1972.

For April we also expect another heavy month for incoming mail. This will be due to Holy Day offerings and the nearly one million pieces of Direct Mail which are scheduled to be sent out.

Mail Comments

Regarding the recent crisis, the Mail Analysis Team reports that we have received approximately 2,000 letters from the membership and some co-workers. Most of these give support to the Work and offer encouragement to the Armstrongs.

— Jon Hill

LETTER COMMENTS

MEMBERSHIP RESPONSE TO CURRENT CRISIS

(February 1974)

Nearly 200 members wrote to express their support for Mr. Herbert Armstrong, Mr. Ted Armstrong, and the Worldwide Church of God. The majority stated that they are "One hundred per cent behind Mr. Herbert Armstrong, Mr. Ted Armstrong, and the Church." Many expressed their gratitude for the encouragement they received from the letters sent out last week, and urged the Armstrongs to "hang in there."

Barely fifteen people wrote in expressing dissatisfaction with action taken by the Church. A few of these were co-workers who had read letters received by members who were friends of theirs.

Following is a selection of letters taken from the different categories of ideas reflected.

"One Hundred Per Cent"

"We wanted you to know that we stand behind you one hundred percent. We realize that God has put you in the place you are in and that you have not called yourself. We trust and pray that you as the leader of God's people will not compromise with some of these men who seem to be so liberal in their thinking. We know that Christ is looking for a bride who has made herself ready without spot or wrinkle.

"We love all of you very much and are praying fervently for you and all of God's Church."

— Mr. & Mrs. W. T.
Rolla, Missouri

"We are writing to let you know that we are with you and your son Garner Ted one hundred percent in carrying out this great commission. We are praying that God will bless you and your son in His great work."

— Mr. & Mrs. T. S.
Detroit, Michigan

"Our prayers are with you as you go through this trial. We want you to know that we are behind you one hundred percent! We believe you are the leaders God has chosen!"

— Mr. & Mrs. E. C.
Albuquerque, New Mexico

Increasing Their Efforts for God's Work

Many people said that current reports had made them all the more fervent in their efforts to help God's Work. Here are a few examples.

"As a member of the Annapolis Church in the 'war torn' Washington D.C. area, I feel that I should write to you personally and express my allegiance to Headquarters and God's Work.

"I know that you would be very happy if you could have seen the area brethren in action this past week. Many spent long hours on the phone calling and giving scriptural references for others to read. The Bereans in the New Testament served as a good example too. We have all been traumatized by false accusations and blatant disrespect against Headquarters from 'false ministers', but one blessing that I know has come from this hideous experience is that all the brethren I know now have their noses in 'the Book' proving all things as never before."

— S. Y.
Glen Burnie, Maryland

"I am enclosing an extra \$5 in my offering. I know you're doing God's will in this great and wonderful work. I know there is absolutely no other church on this earth which does God's will. This is God's Church and Garner Ted and Herbert Armstrong are doing what God is guiding them to do or how else could such fantastic prophecies be fulfilled by this work?"

— E. W.
Taylor, Texas

"I feel I should write you a note of encouragement, but I cannot put into words what is in my heart. You spend all your time encouraging the brethren, but who encourages you to let you know we are solidly behind you?"

"The problems you are having in the work are not drawing me away from it, if anything they have done just the opposite."

— Mrs. B. B.
Lake Villa, Illinois

"Due to the current crisis, I am increasing my offering by twenty dollars."

— E. N.
North Jackson, Ohio

"Hang In There!"

Over and over, this phrase of encouragement was repeated.

"Garner Ted, we can tell by the fruits God is

using you mightily in this work. I pray you and your wife will hang in there and please don't get discouraged.

"We know that your father is the physical leader of this work, with Christ leading you. The fruits are so very obvious. You are getting the gospel to the world in a fantastic way; only God could do it.

"I pray God will continue to richly bless both of you and to give you the courage and strength to stand up under all this pressure and to give you the wisdom to make right decisions in this difficult time and to resolve the problems that are keeping you from the big commission."

— Mrs. E. L.
Vancouver, Washington

"Be encouraged! Though Satan may now be doing his worst, if we will just endure his mischief will all come to nothing. Remember one thing — we are praying for the work, your father, and you. Don't get discouraged; don't give up. Build up your physical, mental, emotional, and spiritual strength and then break out and take the offensive and be a bulldog! Hang in there, Mr. Armstrong! May God abundantly bless you and strengthen you!"

— Bill S.
Irving, Texas

Expressing Forgiveness

Many members wrote in wanting to say that they are quite willing to forgive Mr. Ted Armstrong of anything he has been accused of. Several quoted the scripture that admonishes "let he who is blameless cast the first stone."

"Mr. Ted Armstrong, I am sure you are guilty of sin. I am! My Bible leads me to feel that all humans are guilty of sin. My sin and the sins of our other brethren are equal to yours. Why else would God have died for us? I only ask that God himself will say to those who would condemn you that the ones without sin would cast the first stone."

— Mr. & Mrs. C. B.
Belton, Missouri

"I personally don't want to know Mr. Garner Ted's past sins or anyone else's. I have too many of my own to repent of. Like one minister stated years ago; when you point your finger at someone else you always have four pointing back at you."

— R. B.
Baltimore, Maryland

"I have always said, 'If I ever find this is not the Church of God, I will leave it in a minute.' I'm still here. We have *all* sinned and come short of the glory of God. That includes me. But that also gives us a chance to *forgive*. I can, and will, and have forgiven. I *want* you in this work doing what you are doing, for I do feel God is back of you. I believe you are doing His work."

— J. H.
Prineville, Oregon

"We don't care what Garner Ted did. David committed much more serious sins, and yet God called him 'a man after my own heart.' Who are we to stand in judgment? Isn't there just one Judge? And after repentance, shouldn't we forgive and forget? What kind of priests and judges are we going to be in the world tomorrow if we don't start practicing now what the Bible teaches?"

"Keep up the work. And remember that we are behind you because God's Spirit has shown us whom He has called and who is accomplishing His will here on earth before His Son returns. Our deep and abiding love and concern and prayers are with you always."

— Mr. & Mrs. T. E.
Hemet, California

"If I didn't think God had forgiven Mr. Ted for sinning and would still be punishing him after two years, I wouldn't want to serve a God like that anyway. I believe he did repent, I trust him and feel safe with him at the helm of the work."

"We all love you and pray for you."

— Mrs. C. F.
Dunlap, Tennessee

Summing It All Up!

This letter says it all.

"I have wanted to write to you on previous occasions, but held back. About eight or ten months ago I felt compelled to write to you about certain things I saw happening within the ranks of God's Church. I saw certain attitudes and heard certain things being said that possibly only a lay member of the church would be in a position to see and hear. I sat down and wrote tearfully from the heart. But, after carrying the letter hidden in my briefcase a few weeks, I tore it up. 'After all, who was I to be taking up the time of God's apostle?' Once again I had held back, and God takes no pleasure in one who holds back. I repent of that! Now again I feel compelled to write to you.

"Mr. Armstrong, I not only speak personally, but I think for most of God's people as well, when I say we **love and respect** you very much. My wife and I have **stood** in Blythe Arena at Squaw Valley during the **feast** when your jet flew over and spontaneous applause thundered through the building. We have been among those who had tears well up in their eyes in thanksgiving to God for once again bringing His apostle safely to another feast site.

"It is not my purpose in this letter to flatter you, but I do want you to know how deeply appreciative we are for the way God has used you in changing and enriching our lives. And what's more for bringing us *hope* in a *hopeless* world."

"I am not much of a Bible scholar, or scholar of any sort for that matter. Maybe that's why I can't understand how so many, and especially those with vast Biblical knowledge, can lose sight of the simplicity of the teaching of the Bible. 'God is love' it says, 'love covers a multitude of sins' it says, 'love even your enemies' and 'do good even to those who spitefully use you' (not to mention those who are trying to help you). Nowhere in Galatians do I see the ability to give effective speeches, or preach fiery sermons, or write powerful articles mentioned among the fruits of the Spirit. Rather I see love, joy, peace, longsuffering, etc. How is it that so many are losing sight of this?"

"Mr. Armstrong, maybe I am a little *stupid*, but I *never* expected you to be perfect. Moses was human. 'Elijah was a man subject to like passions as' I am, and yet God worked mightily through them. Why does it seem so strange to some that God would work once again today through a man who is not yet perfect? Christ asked if He would find faith when He returned. Which takes the greater faith, to follow a man who is perfect, or one who is yet striving to be? If at any time I feel you are wrong about anything, can't I go over your head directly to Christ? And after all isn't that where faith comes into play? *Is Christ able* to rule His church? I think the fruits of the past years show that He is, and that you have been subject to His rule. If God should ever decide to replace the human leadership in this work, I'm sure He would make it plain to all, even those of us who are not so learned in the Greek and Hebrew etc. God continued to work through Moses in spite of the attempted insurrections, and the real or imagined faults he had. Before Moses died he ordained Joshua, and Joshua was chosen by God, not the people or self-appointed (Deut. 34:9, Num. 27:18). Saul was also chosen by God. And when Saul disqualified himself, God chose David. Even though David had been anointed the

next king, he waited patiently on God to remove Saul. He never railed, accused, or criticized! Upon Saul's death David had only positive things to say about him (II Sam. 11:17-24). Even the great rebel himself still reigns as the 'god of this world.' Even though Christ has qualified to replace him, He will do so when His Father gives Him the Kingdom.

"Why is it that some find it so hard to follow the leader God has chosen, especially when that leader is doing his best to follow God?

"Mr. Armstrong, your personal life is none of my business. My Father's work is my business, and even then only that part which He has given me to do! That part of the work He has called you to do is not my concern either, except to pray about it, and I'm not sure I can even do that intelligently (though I try).

"More than once in the past years I have felt like I have been treated unfairly by someone in an office in God's church. I have struggled with my human nature before God on my knees. I have never disrespected the man's office. After all, what is important and what are my priorities? The Work, my salvation and reward in the kingdom, my responsibility to my family here and now, my job and tithes to the Work, service to the brethren, and last of all any office I might attain in this life. After all, isn't Christ in charge anyhow? And maybe — just maybe — I was dealt with fairly after all. Anyhow, I shall try to have the faith to trust Christ to guide His Work, His ministers, and even my own life. If I can make mistakes or be

wrong occasionally, cannot others too? And if we all make mistakes now and then, can God after all make it work out for our ultimate good if we love and trust Him? Yes, there's that word 'love' again. How easy it is to lose sight of the basic principle of love toward God, and love toward man.

"Somehow being right becomes the all important thing, and at that, it may be only 'that which is right in our own eyes' (Judges 21:25). I could be wrong but I don't think it is *always* a sin to make a mistake or to be wrong about something. After all, didn't Moses convince God that it would have been a mistake to wipe out all Israel? He certainly would have been justified in doing so, but evidently He agreed it would have been a mistake. Now surely no one believes that God would even contemplate sin!

"I'm sorry I have rambled on so long, but I wanted you to know how, I'm sure, most of us in God's church feel about you, Mr. Ted Armstrong, and the Work. Even though, because of the pressures of the Work, you may not even get this letter personally, I felt I had to write it.

"I am confident that God's church will emerge from this period of severe trial even better equipped to finish this phase of His Work.

"May God speed you back to the Philippines, South Vietnam, or wherever He leads you in conducting His Work. God's true people will be *solidly* behind you!"

With deepest love and respect,
Name Withheld, but on file