

# The **Bulletin**



*of the Worldwide Church of God and Ambassador College*

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AUGUST 26, 1975

## **Church Administration**

Greetings again fellow ministers and administrative personnel. It's very good to be back to Pasadena again and back to work. Several have asked me, "How was the fishing?" Actually, that statement "gone fishing" was expressed much more figuratively than literally. Still, we did manage to get in a little fishing. My biggest thrill was "catching" two very fine salmon off the Oregon coast. On one large fishing boat out from Depot Bay, Oregon, ten of us were fishing. Three salmon were caught and I had two of them — one of them a medium sized Humpy which are hard to ever get into a boat due to their soft mouths.

So much for the fish "bragging."

One thing being away this summer did for me was to make me a believer in vacations. In the past I have personally never really been inclined toward taking vacations. Rather, I have opted for a day or two or at the most three or four days break at different times during the year.

This time we took five weeks (certainly every vacation doesn't need to be that long), and planned a real "get-away." My wife tells me it took three weeks for me to unwind. I began to sleep well and get over being irritated at about every small thing that happened. The last three weeks were beautiful.

I don't want to take a lot of space to say this, but I do think a properly planned vacation of two-three weeks (or the time available to you as per policy) will generally result in more efficiency, a better attitude, a healthier motivation to cope with the run of frustrations, problems, and day-by-day experiences we all encounter. I know that we

are all individuals and therefore do not fit in molds and stereotypes — our needs, desires, likes and dislikes vary. But as I said earlier, taking my first actual extended, planned vacation has made a "believer" out of me.

One other thing about time off that Ted has mentioned to me several times concerns the day or two here and there and time for hunting during seasons for those who enjoy doing so. Ted has said he wants any who wish to take time off for hunting to do so. He feels — and I totally concur — that to do so will generally make you a better servant the rest of the time. Fellows, we simply aren't concerned about your punching the "time clock" so long as you are getting your work done, spending the vast bulk of your time in the service of Jesus Christ's ministry, which should be your life's vocation and purpose, and you are not neglectful to serve the needs of those entrusted to your care.

Now, to change the subject.

During a discussion among ourselves in CAD a few days ago the question of whether we should plan one or two services for Atonement came up. Over the past few years I believe it has become a practice for some ministers to conduct only one service on Atonement whereas others persisted in the older "tradition" of all-day meetings on all Holy Days.

From some points of view it doesn't really make much difference to me whether you pastors plan one or two services on that particular Holy Day. However, since the members will be traveling almost immediately following Atonement to the Feast of Tabernacles and will be receiving a concentrated series of sermons and sermonettes, and also so as to avoid the possibility of one church area thinking that it is just a little more "righteous" than another, we have decided to have all

of you plan just one service on Atonement. This, of course, does not necessarily apply to either Pasadena or Big Sandy where the decision is up to either Messers. Armstrong or Mr. Ron Dart. These two areas may be natural exceptions to some normal church procedures since services largely constitute students, faculty and employees who all live in the immediate vicinity.

Since I'm speaking of Holy Days there is something I need to cover. For *all* Holy Days other than the Feast of Tabernacles during this fiscal year (July 1, 1975-June 30, 1976) we are not planning to send ministers from either Pasadena or Big Sandy to be with you for the observance of these days. (This applies to Trumpets and Atonement just around the corner.) There simply is not enough money in the budget to do so and we *do not* want to start the practice of allowing local church memberships to contribute offerings to accumulate a fund to pay the way for a minister. We do have a *very few dollars* available for such Holy Day travel, so where there are extraordinary and justified reasons we will send a man if possible. Also, it may be that a minister from CAD or one representing CAD can plan an otherwise necessary trip to a particular area to coincide with a Holy Day. We will be sending all you pastors a form on which to request a visitor. Please complete it and express your reasons if you especially wish a guest minister. (This form will probably not reach you before the coming Holy Days. So if you feel there are reasons which warrant a visit this fall, please let us know.) All such requests will be considered and submitted to Mr. Ted Armstrong for approval.

Thanks to many of you for your feedback and comments concerning the TITHING booklet. The comments from most of you were similar in at least one respect — "are there any clarifications for second and third tithe forthcoming." The answer to that is *yes* there are. We are working on a paper right now and we will have something to send the ministers just as soon as we possibly can. I don't wish to make further comments about either second or third tithe in this *Bulletin*, but when our paper is in your hands we believe it will answer your questions.

In a recent discussion with Mr. Ted Armstrong a decision was made concerning the second tithe allotment to ministers. There will be *no* change in the amount you receive this year. You will receive the same percentage of salary that you received last year. However, next year you will receive only approximately 2/3 of the amount you receive this year. We wanted you to know this prior to the

*The*  
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Feast so you can take it into consideration for your management of personal finances well in advance of the Holy Day seasons in 1976. As you know, in previous years you have received your allotment in two checks, one prior to the Passover-Unleavened Bread Festival and another prior to the Feast of Trumpets. This practice will continue but each check will be approximately one-half of what it has been this year.

There are several reasons why this is being done. One is the second-tithe budget has been growing ever tighter during the past few years. Another is that for most of the ministers, involvement in the Feast has been decreasing. Many ministers inform us that there is a decreasing need to even be present at the sites where their congregations attend as they are seldom called on for ministerial service. Another factor is the increasing number of Feast sites (three added this year — Roanoke, Virginia; Salt Lake City, Utah; Spokane, Washington) making shorter the distances most are required to travel to the Feast. This is a move we can make as a procedural change since it does not violate any Biblical injunction.

Now, on the other hand, since we are reducing this allocation we are also cutting you free from

*(Continued on page 443)*

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA 91123

Herbert W. Armstrong  
President and Pastor

Garner Ted Armstrong  
Executive Vice-President

August 27, 1975

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

GREETINGS again!

Sorry this Bulletin is a little late -- I understand it is my fault, but it has seemed impossible in these past few days to clear the decks long enough to get time for a Bulletin letter!

At any rate, here goes. At last, both Ambassador Colleges are underway! I was able to be with the student body in Big Sandy for a couple of days just after the beginning of classes, and give a special forum, and had a very fine visit with all the faculty and staff over there.

Yesterday, I conducted the first forum for the year on the campus here in Pasadena -- with the largest incoming freshman class in all our history, somewhat short of the 350 mark we had earlier expected because of about 20 or 30 "no-shows."

While on the Big Sandy campus, I had opportunity for a very fine session with the ministers in the latest "mini-conference" to be conducted.

I merely fielded general questions on any and every subject which they wanted to ask, and we were able to cover much very valuable ground on the subject of second tithe and third-tithe administration and many other subjects relative to the Work and the conduct of the ministry. I know all of you are very much interested in receiving in writing something on the subject of the administration of third tithe in particular. I had conducted a similar session in an earlier ministerial conference over in Texas, and had wanted the transcripts of the tape-recorded session to be delivered to me for editing to form the basis of printed material which we could place in your hands. This time, I asked specifically that this be done, and as soon as I receive the transcript of the verbal remarks made there, I will go over them with Mr. Wayne Cole and all of those on the doctrinal team here at HQ and try to get something in the mails to you prior to the Feast, or at least by very soon thereafter!

I know you have all received the tithing booklet by now -- and I hope that all of you were very pleased with it! The preliminary reaction I have received via the Mail Processing Department has indicated very strong approval, and I have already seen several

personal letters from people who have not only totally recommitted themselves to their belief in tithing, but in some cases, those who have begun to tithe on a regular basis who had only been giving offerings before.

I know some few may have felt the tithing booklet was a trifle too strong! Let me tell you, that was by no means the feeling of all. The booklet does represent the entire process of approximately one year in preparation, through the earlier tithing paper you all received and the many, many hours of meetings which have transpired since, including the thorough study of papers on the subject submitted by members of the ministry and others from all over the United States and Canada and from many areas abroad.

As such, it represents, in its finished form, a booklet which was, in practical fact, a fine team effort.

I believe one of the most important subjects which needs to be thoroughly expounded and a subject which directly relates to the entire principle of the church decision regarding tithing (and for that matter, many other administrations of doctrine) is the subject of binding and loosing. I hope to begin work as soon as possible on some articles to come along in the Good News on that subject.

Actually, a GREAT DEAL of the New Testament is proof, in itself, of the exercise of the principle of binding and loosing as Jesus told His disciples. There is, as you so well know, a great deal of New Testament church administration, including even the offices in the ministry, which cannot be substantiated or proven from any Old Testament "authority." As a matter of practical fact, IF the scholars are even close in their belief that some of the epistles of Paul were the first of the New Testament books to be written (perhaps in the area of the early 50s A.D.), then the church went along for approximately 20 years before there was ANY written material, so far as anything which has been preserved till today.

None of us could assume that a church in Asia would have been clamoring for a copy of a personal letter that the Apostle Paul may have written to a church in Corinth as if it had the weight of "the Bible."

At any rate, even in Paul's own life and teachings, including his statements to local church congregations and his church administration policies as set forth in his pastoral epistles, there is a tremendous amount of weight concerning the doctrine of binding and loosing!

Once this is made completely clear to all, it dispenses with a tremendous number of peripheral problems.

I'm sure you are all completely capable of expounding the truth behind the Jerusalem conference of Acts 15, and the fact that there is no remote Old Testament documentation or substantiation for the final decisions arrived at by God's apostles of that day -- unless

one would choose to refer to Jeremiah 4:4, in spite of the fact that Jeremiah 4:4 is not once mentioned in Acts 15.

As in the case of the Apostle Peter utilizing widely-separated Psalms and putting the meaning and implication upon them he did in stating God's purpose in choosing another to fill the place now vacated by Judas, there is a great deal to be said concerning church authority and the subject of binding and loosing.

At any rate, I hope you were all very thankful to receive the tithing booklet and will be happy to receive further written material concerning the subject of the administration of the "poor fund" and festival tithe.

The Feast of Tabernacles is almost upon us! Hopefully, I will be able to visit with another outlying church or group of churches -- perhaps the Portland area -- on the Feast of Trumpets, and perhaps I can again go to either the Sacramento or Reno area during the Day of Atonement (as I have been able to for the past several years) and then begin the Feast schedule.

I would like to include a personal note. I certainly hope to be able to spend a little bit of time with many of you fellows at the various festival sites, but I am going to mention at the outset that if the schedule is so tight that it makes it very difficult to do so, it may only be possible in about half (approximately) of the festival sites which I will be able to attend.

I went to dinner with my father just last night, and was discussing with him the upcoming festival schedule. He was telling how he expected to speak 24 times in eight days, and was wondering how he was going to do it!

I understand some type of formal luncheon or dinner has been set up (by formal, I do not mean formal clothing) at each festival site where Mr. Armstrong would be speaking, and desiring to speak to all the ministry. I don't know whether this is going to be humanly and physically possible for him, and I personally urged him to take opportunity, as he could, for a more relaxed INFORMAL session, rather than feeling the need to actually stand up and speak before the assembled ministers on each occasion.

Frankly, if I were looking at the responsibility to speak 24 times in eight days, I would be very much doubtful of my physical capacity to do so! I told my father I felt many of the ministry would far prefer to see him relax and perhaps play a few tunes on the piano and just chat with them in an informal atmosphere, rather than conducting a banquet. Let me just say to any of you fellows who are having anything to do with festival coordination or who would be involved with the arranging of any such activities when Mr. Armstrong is there that IF there is a piano available and you could set up more of an informal occasion with perhaps not quite so many people, it might be far more beneficial for all concerned, and I'm sure far more relaxing and less hectic for him!

That's about it for now -- I believe we will have one more Bulletin in your hands before the Feast of Tabernacles.

In the meantime, let me encourage all of you to be preaching very powerful and strong "pre-Feast" sermons concerning the upcoming festival season and the deep spiritual meaning it portrays, especially encouraging and urging your people to attend the festival, and making it clear that any really interested friends and members of the family who WANT to attend the festival are more than welcome and encouraged to do so!

I do not know what final arrangements have been made, but I gave the green light for announcements in the local media when I am in Salt Lake City, so that the general public could be invited to the one service where I am speaking.

Thanks again to the many of you who are continually writing me notes or letters of encouragement, or personal letters. I'm sorry I don't have an opportunity to answer everyone of them individually, but let me say "THANK YOU" in these pages! I particularly enjoyed the occasion of getting together with all of the brethren and the ministry in the Detroit area, and though I didn't get an opportunity to visit with everyone, I really had a wonderful stopover there, and I can tell you it is certainly one of the warmest and most enthusiastic church groups before whom I have spoken!

Until next time,

Your brother in Christ,

*Barnes Ted Armstrong*

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
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Herbert W. Armstrong  
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## FEAST OF TRUMPETS SERMON

One important point: As never before, I believe we should show the FULL meaning of the Feast of Trumpets in our sermons. It is the Feast of TRUMPETS, PLURAL, not the "Feast of the Last Trump."

For the past several years, I have been emphasizing the whole meaning of the "sounding of trumpets" as done in ancient Israel, and as used in prophecy. When Israel was wandering in the wilderness, they became accustomed to the use of trumpets for many purposes: the calling of assemblies, the marshalling of various of the tribes, the signal to march or to halt, "officers call," or as a warning. Much like the use of bugles by the military, Israel came to recognize various sounds as having specific meaning.

In researching all the scriptures on the use of trumpets as a WARNING sound ("sound an ALARM in my holy mountain," etc.), you can come to see the clear relationship between a "feast of bugles" or a "feast of blowing of horns" (as a parallel) and the WORK which is being done today!

Our Work is commanded to "lift up thy voice LIKE A TRUMPET," and there is an obvious direct relationship between the angelic trumpet blast signifying the imminent return of Christ and the con-  
tinual warning and witness PREPARING THE WAY for the return of Christ, conducted by HIS WORK on this earth.

Previously, I think most in the ministry tended to view the Feast of Trumpets as the "Feast of the LAST Trump," speaking primarily of the prophetic events leading to and culminating in the scriptures in I Cor. 15 and Rev. 19 -- the "last trump" and the second coming of Christ.

But once you see clearly that the Festival emphasizes the plurality of the trumpets; study the uses of the instrument for sounding assemblies, beginning a march, or sounding an alarm, the obvious analogy comes clear. We are commanded to preach "meat in due season" -- and so we need to expound the true MEANING of this important feast day to God's people. To tie in the WORK which is proclaiming the imminent arrival of Christ as well as those great prophetic events makes it doubly meaningful to me.

I hope these comments are of help to any of you who want to use them as ideas for further study. Perhaps you can receive some measure

of inspiration to help in your sermons on the feast day. Remember, too, about ten years ago many would have firmly believed that this was THE DAY on which Christ was to have returned! It might be good to warn you once again: DON'T SET DATES, and don't trust in various ideas about numbers, cycles, or obscure pet theories which "seem to work out" which lead to conclusions about great prophetic events. This is 1975. Christ is not here. But WE ARE -- and a great work remains to be done BEFORE Christ returns!

Your brother in Christ,

*Samuel L. Armstrong*

## ISRAELI OFFICIAL TALKS ABOUT AICF

**Editor's Note:** Comments about AICF made by Mr. Michael Ravid were reported in an article by Harold Hubbard recently in the Pasadena Star News (August 19th). Mr. Ravid, formerly Consul-General of Israel for the territory from Texas to Hawaii, and who also had his office in Los Angeles, is now director of Israel's Department of Education and Culture in the Diaspora (the colonies of Jews outside of Israel). He was recently in the Southland on official business and was quoted in the Star News. The following are excerpts from the article.

"Proper education is the key to peace," Ravid said. "We are doing our best, but some Arab countries should stop teaching hate in their schools with such arithmetic problems as 'two dead Jews plus two dead Jews is four dead Jews.'"

As an example of constructive education, he mentioned the archeological digs in ancient Jerusalem, a joint project of Ambassador College of Pasadena, the Hebrew University and the Israeli Department of Antiquities. He quoted Professor Binyamin Mazar, president of the Israel Exploration Society, who said the excavations have an historic meaning not only for his country, but for the culture and science of the entire world.

"I hope to bring to Ambassador College a very large exhibition of the things that have been found," Ravid said. "I would like to see the exhibition travel to other cities in the United States, to Japan and to Europe. What we are discovering as the old city is excavated is important for Christians as well as Arabs and Jews. We can discover ourselves by a study of history."

Some of the finds go back to the Judaeen monarchy in the 8th century B.C. A stairway mentioned by Josephus was uncovered. There are relics buried when the Romans destroyed Jerusalem in 70 A.D. There are materials from the Roman colony established by Hadrian. There are parts of buildings from the 4th century Byzantine period. There are relics of Islamic buildings used by caliphs in the 8th to 11th centuries.

"I believe Pasadena and the Ambassador Auditorium will become more and more famous around the world through its series of concerts," Ravid said. "It is wonderful to find people like Vladimir Horowitz, the piano maestro, and Arthur Rubinstein, another maestro of the piano and a great humanitarian, involved — it shows you have something special here.

"We all know that music is an international language. The concerts fit in well with efforts of Herbert W. Armstrong, founder and chairman of the Ambassador International Cultural Foundation, to build bridges of understanding between the nations of the world."

For a mix of cultures, Ravid suggested a look at Israel, where he said the citizens come from 98 countries, speak 104 languages and are served by newspapers in 10 tongues.

"But in Israel, as here, music can bring us all together," Ravid said.

## Financial Affairs

Greetings again from the Business Office. The income/expenditure situation is exactly where we expected it to be at the beginning of the budget year — that is to say, we are slightly ahead in both areas. The income percentages are running a little bit over our target as are our budgeted expenditures. Naturally, we would like to see a healthy jump in percentage increase but so far this has not materialized and, reasonably, we probably won't see anything major in this area until after the Feast of Tabernacles.

Since we are coming into the Holy Day season, let me say that we consider the Holy Day offerings to be our best guide to increase. Last year we barely held even to 1973 but this year we are presently showing about a 12% increase year-to-date compared with 1974. Needless to say, the Holy Day offerings taken up in September will be a key factor in our total overall income picture. Holy Day offerings represent about 12% of our overall income and any increase in this area will naturally affect the final year-end figures. Please mention the need to God's people for a good Holy Day season this year since it will mean continued and sustained growth in the Church overall.

There are some other funds that do need help which I should mention. The Emergency Fund is running about 15% behind the same period last year on a year-to-date basis. Since this is the area that goes directly to help needy brethren, an extra dollar or two a month earmarked Emergency Fund over and above normal offerings would be very well received and I know that the gratitude of people who really have a need would be tremendous!

The same applies to the Third Tithe Fund. At the present time we are about 27% behind the

same period last year on a year-to-date basis. As you know, virtually 100% of this income in Third Tithe goes directly to widows and needy families, and since we are tailoring our expenditures to match our income, unless there is some increase in this area, it may mean that we might have to deny help where it is most needed. I am not suggesting that a person reduce himself to poverty in order to support others out of a misguided sense of sacrifice, but this fund has become a source of great relief and benefit to many hundreds of families in God's Church. You know more about that than I do from a first-hand basis so I am sure that if any are negligent in their responsibilities in this area, I am sure a few well-chosen remarks from you could help correct the situation.

I have deliberately refrained from making direct comment in the past concerning Third Tithe because I know some of the sensitivities in that area, but I am convinced that it is a godly responsibility to help support the widow and the fatherless as well as other needy people on a continuing basis when such help is not available from any other source. Incidentally, a paper will be forthcoming from C.A.D. within the next couple of months outlining in more detail the doctrinal support on third tithe and clarifying those points which have become questions over the last year. In the meantime, however, I am sure that we do not want to neglect a fundamental duty of a Christian — that of helping support those who are unable to support themselves.

Everything else, as I mentioned in my first comments, is right on schedule and we are all looking forward to a tremendously inspiring and profitable, productive and encouraging fall Festival season not only in the United States, but around the world.

— Frank Brown

## Media

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I have received a number of questions regarding the TV Studio's recent involvement in outside business activity, and would like to take this opportunity to clarify a number of points that may cause some misunderstanding.

As pointed out in past *Bulletins*, the Television Studio has reduced its staff from a high of 98 full-time employees in August, 1973, to the present complement of 35 full-time employees. Even though we have had a 64% staff reduction, the

team that is left was still able to produce our best programs ever during the 1974-75 season, with film coverage in some productions exceeding 70%.

However, as many of you realize, television is a seasonal business, and we find ourselves in slack periods, especially during the spring, early summer, and other brief periods throughout the year, depending on GTA's busy schedule. I would estimate that we are running at 65% capacity (2 full day shifts for editing, one editing swing shift, and one midnight-to-8:00 a.m. video tape dubbing shift). The remaining 35% capacity (Sunday, Saturday night, and five days of swing shift, etc.) is what we have available to rent out.

Last year Mr. Ted Armstrong was instrumental in approving the Media Division's request to seek outside income. There were some questions that had to be settled in regard to unrelated business income and union consideration before this was possible.

Since starting to seek outside business around the first of April, the TV Studio has been averaging more than \$10,000 a month in outside income, which we consider a direct contribution to overhead. In the 1975-76 fiscal budget I conservatively projected that we would bring in slightly over \$91,000 for the 12 months ending June 30, 1976. This income will be used to increase the TV media buying budget by \$91,000. I'm really hoping for a greater increase and, personally, would not be surprised if we were able to bring in \$150,000 for the year, since during the month of August we project an income of around \$20,000. There are, however, many complications because of our own productions, the schedules of the clients (which many times conflict with the Sabbath) and even a few productions which I feel better left for others to undertake.

Just who are the clients? Our most recent production was the videotaping of Dr. Glasser's sociology lectures. Glasser is a very prominent lecturer throughout the U.S. and is the author of "Reality Therapy," "Schools without Failure" and "The Identity Society." The five-day shoot ends August 27 and will gross the Work around \$10,000. Another customer was Nissan Motors, more commonly known as Datsun. Others were Video Tape Enterprises, March of Dimes, Los Angeles County Schools, University of Southern California Medical Center, Public Affairs Broadcast Group, and Encyclopaedia Britannica.

I'm certain we could do more business if more advertising and promotion were used, but it's wisest to proceed with caution and learn our problems and mistakes early before committing to any

long contracts that would hamper our ability to serve GTA and diminish in any way the quality of the broadcast. My phone is ringing with increasing regularity as the word spreads through the local industry that our facilities are available. In fact, the TV industry is just about as good at spreading news as the Church is. Drop a "confidential" price quote one day to a large volume customer, and the very next day others are asking if that rate would be available to them.

What is the effect on the TV Department? It has done us a world of good by exposing the crew to clients, producers, and directors who all have different techniques, problems and needs. I'm certain we will be able to do a much better job for Mr. Armstrong and improve next year's productions because the crew is building confidence and improving skills with every outside job. Lee Pettijohn, our Chief Engineer, commented that he really enjoys the opportunities and feels the work keeps the crew in fine tune for Mr. Armstrong's programs.

The director of Dr. Glasser's programming is a Mr. Win Horton, president of Centre Films. Win was bubbling over with enthusiasm and compliments about the crew. He stopped me after the first day's shooting with comments of "You've got a great crew — really great. They really are fun to work with and give me just what I want." It felt even better after the second day's shooting when Win was just as enthusiastic.

What's in the future? I'm principally aiming for the steady income of the television commercial market, coupled with the educational and interview shows that our small studio is ideally suited for. The size (48' x 26') of studio greatly restricts the markets we can become involved in. We lost the bid on an aluminum commercial this week only because our studio was small and the ceiling not high enough for a camera crane.

Another area is, of course, the rental of the Video Pod and the various equipment items it contains. Our first big remote job was a three-camera, two-video tape recorder operation at Busch Gardens, an amusement park near Burbank. Mark Wilson, a well-known magician, hired Ambassador to videotape his variety show, "Show-time American," and one of his magic acts.

The Television Studio has also developed, with the help and cooperation of our Data Processing Department, a revolutionary new system of describing film, scene by scene. All the information is placed on punched cards and fed into the computer. The computer sorts and catalogues the information in various ways, and the readouts are

reduced to microfiche. The description of our present film library, that contains around 2½ million feet of film, is reduced to a number of microfiche cards that can be placed in a 4" x 10" box.

Encyclopaedia Britannica has contracted Ambassador College to describe their complete television film library of around 1200 films. Students are employed to describe the films, which helps them through college. The biggest benefit is our knowledge of all the film in Encyclopaedia Britannica's library, which will greatly enhance next year's GTA productions. We were going to do the job anyway for our own information, but there's nothing like being paid for your efforts while deriving all of the benefits.

Incidentally, a paper on the College's film description system will be presented to the annual conference of the SMPTE (Society of Motion Picture and Television Engineers) which is being held in Los Angeles this year.

We were also invited to present a paper and a film on our Video Pod before the same conference on October 1. This, of course, will be great publicity for our equipment and the College in general. One of the largest television publications, "Broadcast Engineering" magazine, stated that they will be coming out with an article this fall on the Video Pod.

This is a new dimension added to the Work that has thus far proven beneficial to all involved. We hope to slowly expand our efforts in this area over the next three years until Media is able to depend on at least \$250,000 of outside income per year. I'm sure all of you will appreciate and applaud the application of this income toward purchase of television time for the GTA program in some presently neglected markets. Mr. Ted Armstrong is presently placing great emphasis upon increasing our media effectiveness. If we can benefit from an outside business contribution to overhead, we can keep and maintain a high quality, finely tuned capability for Mr. Armstrong's use and, at the same time, reduce the budget pressure on other support areas of the Work.

— John Lundberg  
TV Dept Manager

# International Division

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## DUTCH WORK UPDATE

Greetings everyone! We are doing very well in Holland at the present time. As we want to share with you our part in God's worldwide Work, we can with thankfulness and some excitement announce progress and growth.

In his recent member letter Mr. Armstrong again emphasized the unique and important personal responsibility he has of bringing the message to world leaders as the main thrust of the Work. The highlight then of the past several months has been his visit to Holland in May. In the Hague Dr. Nagendra Singh, India's representative to the World Court of International Justice, sponsored a luncheon and a dinner. Mr. Armstrong spoke at both. Included in the 200 at the dinner were Ambassadors of several countries, and men and their wives representing the Dutch government, education and industry. He was impressed by the audience and commented that they listened to him very intently. This might eventually lead to a large public appearance campaign. It was in the Hague that Mr. Armstrong introduced the *HUMAN POTENTIAL* magazine to those present. We thrill to the vast support there is in this magazine and the Ambassador International Cultural Foundation — not only for Mr. Armstrong himself, but for the whole Work.

We would like you all to know that we have an official office in Holland. We have about 100 square meters in the Hoog Catharijne, 136B Vredenburg, Utrecht. The postal address is Stichting Ambassador College, P.O. Box 333, Utrecht, the Netherlands. Our office telephone number is 030-317117. From March 1st we commenced to mail all Dutch booklets from here. Prior to this all literature had been collected from a P.O. Box in Arnhem and then forwarded to England. The service now given to our readers is so much better. The office is also used for administrative purposes and counseling — in this way it is serving the Work and us very well. Utrecht is serviced by an excellent network of motorways and railways in all directions. It is the fourth largest city and has a population of just over 500,000. It is an educational center and well known for its University, Colleges and Libraries. Schiphol airport near Ams-

terdam is about 50 kilometers away and reached by direct motorway.

We are very excited about the first Feast of Tabernacles on Dutch soil. Whereas the brethren in the past traveled to England, they will this year be able to save themselves an appreciable number of guilders because of the reduced travel costs. This should allow them a more bountiful Feast. Attendance could be around 200 with about 75 visitors from elsewhere. The full address of the site is: De Hunzebergen, Valtherweg, Exloo, Drenthe, The Netherlands. The telephone number is 05919-9116. Everyone already is looking forward to making this another highlight of the year.

Statistically our June figures show a very encouraging increase and growth in all areas. The past six months have been used to stabilize and consolidate what was being done in Holland and Belgium in the Dutch language Work. We succeeded in keeping both the Dutch and English mailing lists going. Till December 1974 we had a regular renewal policy and till November a Newsstand program. Since January 1975 we have not renewed and have had no newsstands, yet the circulation of the *Echte Waarheid* is up 15.4% and now totals 30,415 per month, with 37.2% more readers receiving the Supplement which contains Good News articles. The Dutch Correspondence Course students total 4,889 — a 19.5% increase. There are 4,484 subscribers to the English PT in Holland and Belgium. The Good News is read by 163.

The income is about 9% over that of 1974, but when we remove the very fine contributions received from one Co-worker which was not duplicated in 1975, we show a 27% increase. We are now completely self-supporting. The income is generally made up of contributions from members 30%, co-workers 45%, donors 15% and interest on reserves 10%.

There is still only one Church meeting in Holland. For those who travel, the hall is: De Magneet, Julianalaan 44, Bilthoven. We meet at 2:30 p.m. in summer and 1:30 in winter. The 2:30 service commences at 1:30 every first Sabbath of the month as the regular service is followed after an interval by a Bible Study. It may soon be necessary to look for a site for a Church in the southern parts of Holland. This will assist those who have to travel a fair distance every week to Utrecht. The membership has increased by about 60% and we now average 95-100 per meeting. This is a 36% increase in attendance. The increased attendance

and membership is in part due to the better service now available.

In January a Spokesman Club was started with tremendous enthusiasm. It met only once a month. The 24 club members are now anxiously waiting till after the Feast of Tabernacles when they will meet every fortnight.

The Echte Waarheid is still printed in England and mailed in Ostende, Belgium. Including the transport to Ostende of 33,000 magazines and the postage in Belgium paid for these, we save about \$2500 each month when we compare the postage in England. It is hoped to place the Echte Waarheid on Newsstands again after the Feast of Tabernacles. Members and some prospectives attending services will help in the distribution. The July-August edition is printed in magazine format similar to the UK edition. The quantity on Newsstands will be dependent upon the printing costs.

We are also contemplating a series of lectures for EW and PT subscribers throughout Holland and in Belgium. All our readers could be divided into about 60 groups of 500 each. If 5-10% attend we could have audiences of between 25-50 or more as the distances to travel are small and the roads are excellent.

Holland is governed by a left of moderate leftist minority government. Here too as in England the labor unions are a real force. The government faces a 12 billion guilder deficit. In July 500 workers lost their jobs every day. Another 1000 firms have 86,000 employees on 20-30 hours of work per week instead of the usual 40. It is also factual that at any given time 15% of the total labor force is off sick. The average Dutch worker takes off 21 days on account of illness every year. The government also heavily relies upon natural gas reserves, and these have just been assessed to be good for another 25 years.

A recent survey will give an idea of the religious environment in Holland: 90% still believe in a God; 37% are Catholics; 39% are Dutch reformed; 4% belong to other churches and 20% are not affiliated with any church. When asked whether they thought we were living in the end time 13% said "Yes," 74% said "No" and the other 13% had no comment.

With 13 million in Holland and another 4-5 million Dutch-speaking Belgians there is still quite a job to do. We feel we are just on the verge of seeing some real progress. We'll do our part as best we can. We wish you all a very enjoyable and profitable Feast of Tabernacles.

— Roy McCarthy

## CHURCH ADMINISTRATION

(Continued from page 432)

certain controls. You will be free to request housing — through the Festival Department of course — in whatever quality, size and price range you choose. You will not be required to stay in any one or more ministerial locations. You will be permitted to attend the Festival site where the congregations in your area attend — generally the closest one to you (though with the need to draw boundaries based on site capacity and the concentration of members in different areas, in a few instances it may not be in actual fact the nearest to you).

For any of the relatively few ministers who are required to attend a particular festival location or perhaps several locations as either a "Festival Elder," speaker or whatever, additional expenses will naturally be paid.

Fellows, in thinking about this and how it may affect you, I have worked out a sort of "mock" budget based on the approximate amount the average pastor will receive. I would spend less than in previous years at the Passover-Unleavened Bread period and Pentecost (yet still enjoy those occasions) and carry part of that allocation over until the Fall Festival period. In our case we have a very comfortable travel trailer which I would take to let's say Tucson from Pasadena. We could stay in a "better" quality Trailer Park with swimming pool and other amenities for \$5-6.00 per night. Some of our cooking we would do in the trailer — keeping the family together and enjoying it and save funds for a few special meals in fine restaurants. Frankly, fellows, if I didn't have to visit several sites this year I would prefer to observe the Feast this way.

I realize this mode may not be "your cup of tea." But, I am convinced it doesn't take the finest hotel or motel accommodations, condominium, etc., plus eating in the finest restaurants at least twice per day to enjoy the feast.

Anyway, fellows, that's the way it is. Recently when I mentioned this to a group of ministers at a seminar in Big Sandy, the only comments made were ones of understanding and general agreement with the reasons for this decision.

There were several other things I wanted to cover in this *Bulletin* but this column has now become long enough, so will save them for next time. In the next column I hope to cover a few points regarding the CAD budget for this year and some organizational changes required principally due to budget constraints. Also I want to update you on AICF. Some very exciting things are hap-

pening and I want to keep all of you in the picture. Another major area I want to cover concerns how we should be working to prevent the growing discouragement of a number of members affected by doubt and uncertainty. Then finally I hope to fill you in on plans for the Doctrinal Team. We have formulated detailed and specific plans for Doctrinal Research and generation of papers for the coming year and I want to give all of you information concerning these plans.

Take care of yourselves, fellows — your families and the members in your charge. Remember there is no greater vocation to which you can be devoted than to be involved in the lives of fellow human beings — both in the “now” and the potential for “tomorrow.”

— C. Wayne Cole

## BIRTHS

**Karl and Gaylon Beyersdorfer** (Pasadena P.M.): We are pleased to announce the birth of our third son and fourth child, *Kraig Erich*. He was born July 10 and weighed 8 lbs., 5 ozs. All are doing fine.

**Victor and Ruth Root** (Hannover, Germany): We are very thankful to announce the safe arrival of *Katrina Irene*, our first child, at the early hour of 12:10 a.m. on Wednesday, July 9th. She was born at home, with no complications, and weighed in at 7 lbs., 1 oz.

## Mail Processing

The August mail count is taking a welcome swing upward as we receive thousands of letters requesting our newest booklet, *The Red Horse of Revelation — War!* Our letter advertising this booklet was sent primarily to co-workers and donors and at this point is showing a 14% response from donors and a 22% response from co-workers — both figures indicating a fine return! Another very positive — and important — item with regard to these letters is that 48% of the co-worker responses have donations enclosed, averaging about \$30.00 per letter. This is very encouraging.

Because of the fine response to this direct mail effort our August mail is now at 73,425 letters for the month, an increase of 26% above this time during July. Letters received for the year total 1,353,605 through August 15.

### On the Lighter Side

The following recipe was sent in by a subscriber. Perhaps some of your wives would be interested in trying their hands at it:

### Elephant Stew

- 1 Elephant (medium size)
- 2 Rabbits (optional)
- Salt & Pepper to taste
- Brown Gravy (lots)

Cut elephant into bite-sized pieces. This will take about 2 months. Add enough brown gravy to cover. Cook over kerosene fire for about 4 weeks at 460°. This will serve 3,800 people. If more are expected, the two rabbits may be added, but do this only if necessary, as most people do not like to find hare in their stew.

Since I have just returned home from a week's vacation, I was unable to gather enough data on MPC activities before the deadline. Hope to have more complete news next time.

— Richard Rice

## LETTER COMMENTS

This issue the comments feature responses to two of our books — the *Autobiography of Herbert W. Armstrong*, and *The Missing Dimension in Sex*.

### THE AUTOBIOGRAPHY OF HWA

“I just finished reading your *Autobiography* (Vol. I). I want to thank you for writing it as it helped me tremendously. I not only learned a lot of points about character development that I was looking for, but I feel as though I have gotten to know you, which I wanted to do very much.

“I appreciate the fact that you allowed God to work in your life, because through you, God brought me to the knowledge and understanding of the truth.”

— Phyllis DiGiacomo  
Collingswood, NJ

“I have recently finished the first edition of Mr. Herbert W. Armstrong's *Autobiography*. I want you to know that not only did it meet all of my expectations, but that it also taught me some invaluable lessons. I am exceedingly thankful to you [GTA] and especially to Mr. Armstrong for bringing into my life the wonderful, wonderful truth of God's coming Kingdom and making it very PLAIN! by sending me FREE of CHARGE all of your fabulous literature.”

— Carl M. Dobbs  
Adelphi, MD

“I have just finished reading your *Autobiography* once again. I just cannot express in words how much it has inspired me. I read it once before a long time ago, but it seemed different this time.

(Continued on page 452)

# OPEN FORUM

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

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

## JAMES 5 AND ANOINTING

Recent comments on anointing by Brian Knowles (June 3) and Don B. Hooser (August 12) indicate that a more technical analysis of James 5:14-15 might be helpful.

First of all, this is the only passage in the Bible which discusses anointing for illness. Other than Mark 6:13, which mentions it in passing, anointing is not spoken of in other healings, including those of Jesus. Many scriptures relate healing with trust in God, but no others say to anoint. First, the word "save" (Greek *sozomai*) is not usually a word you would use in reference to minor illnesses. The ill individual is described by the word *kamno* which sometimes has the connotation of being "hopelessly sick" or "wasting away." That the individual is in a rather serious condition is further confirmed by the fact that he needs to be "raised up" (*egeiro*).

Granted, since this is the only passage discussing anointing, we have had to feel our way in a sense. But the wording certainly indicates anointing is for serious things.

Yet nothing says a person who has not been anointed is not trusting God.

I think it is important to consider what anointing is. It is a ceremony which has certain symbolic significance. We have other such ceremonies in the Church. But it is interesting that they are not usually repeated at frequent intervals. We wash feet only once a year. Does that mean we are humble only once a year? We take the bread and

wine only once a year. Does that relegate our faith in the sacrifice of Christ to the spring cleaning season alone?

Any ceremony which is constantly repeated begins to lose its really deep significance. If we took the Passover every week, it would soon cease to have the meaning it now has. But, of course, the ceremony — the symbol — is a physical reminder for human beings. It is not an end in itself. The meaning of the symbol is the ultimate reality.

Anointing does not take the place of faith. It does not give faith. It is a symbol of faith. But when anointings are sought for every minor sniffle, the meaning can easily become lost in the snuffle.

Also the impression is sometimes given that a person who seeks medical attention is not trusting God. It is as if the choice is between medical attention or anointing and faith. Perhaps we should be reminded that Mr. Ted Armstrong has said a minister should anoint before, during, and/or after an operation if requested.

A person can seek medical attention and still trust God. After all, most people have severed arms sewn back on, detached retinas replaced, and broken bones set — all examples of medical attention. Does this mean a person who does such is not trusting God and should not be anointed?

Don't forget that when God healed Hezekiah, the latest medical knowledge was put to use — even if it was only a lump of dried figs!

Of course, if we had perfect faith, perhaps we wouldn't need either anointing or any kind of medical attention. But we would also be removing mountains then too — and not too many are able to do that as yet.

— Lester L. Grabbe  
Theology Department  
Pasadena

## THE FORGOTTEN DIMENSION IN HEALING?

The question has long been asked: Why does God heal some people so quickly at times, while He delays it for others, or postpones it altogether?

We probably could list a number of possibilities. But I would like to offer one that we may have allowed to lapse into disuse. It involves an attitude of mind that accompanied many of the great healing miracles that Jesus Christ performed.

During the past several months, I have been

reviewing the Gospel accounts of Jesus Christ's life. A principle of character He utilized in healing has repeatedly drawn emphasis to my mind. It's an attitude that can be developed in each one of us, and has to do with a heartfelt approach to the sufferings of others.

The characteristic I am talking about is *compassion*. Notice how compassion moved Jesus to perform great miracles of healing in the following verses:

"And Jesus went forth, and saw a great multitude, and was *moved with compassion* toward them, and He *healed* their sick" (Matt. 14:14).

"And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, 'If thou wilt, thou canst make me clean.' And Jesus, *moved with compassion*, put forth His hand, and touched him, and saith unto him, 'I will; be thou clean'" (Mark 1:40-41).

"And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying Have mercy on us, O Lord, thou Son of David . . . So Jesus *had compassion on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him" (Matt. 20:34).

"Now when He [Jesus] came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He *had compassion on her*, and said unto her, 'Weep not.' And He came and touched the bier: and they that bare him stood still. And he said, 'Young man, I say unto thee, arise.' *And he that was dead sat up* and began to speak! And He delivered him to his mother" (Luke 7:12-15).

Clearly, the quality of mercy is a factor in healing. It does not replace faith — but it is a significant ingredient that figures in.

What is compassion? How does one get it?

I'd like to quote a definition from Dakes Annotated Bible.

"Compassion is that drawing and agitation of the innermost parts of the sight of any distressed or miserable object. It causes revolting action in the innermost being to bring deliverance from such unlawful and inhuman misery and suffering." (Page 9, column 4.)

In commenting on Hebrews 5:2, Dakes explains that in addition to involving sympathetic concern for others, compassion also includes patience and understanding toward their weaknesses, ignorance and imperfections of character. Compassion, then,

is a *heartfelt* emotion that helps to energize faith and give it power and motivation.

Frankly, the mature, tender feelings we should have for others (the kind that motivated Christ) can only come through prayer and walking in close contact with God daily. Compassion is an *outpouring of emotional love* that flows from God's Spirit. It has to be PRAYED FOR, WORKED AT, and *FINELY-TUNED* like all the other attributes of God. We will know when we have it because it will motivate us to pray for those who suffer and to offer hope, encouragement, comfort and help.

Why the lack of compassion? Why can't we adults be more sensitive and tender-hearted like we were as children? Remember the choke in your throat and the churning in your stomach when seeing an injured or starving animal or one that was beaten by his master?

I believe the lack of compassion results from one's thoughts turning inward and becoming PRE-OCCUPIED with self. Additionally, our emotions have become hardened and jangled because of the bloody mayhem we see around us. Yet, the grand principle of life that Jesus Christ taught us to obey is that of love — the love that moves to action at the mournful cries of mankind. Until we learn the true meaning of this great lesson, we will find it very difficult (if not impossible) to exercise powerful, dynamic faith.

Am I implying that healing for others rests solely on the faith and the compassion of the minister? Not in the least. Jesus Christ Himself said emphatically, "According to your faith, be it unto you." He also said that even He, Himself, could not do miracles in some areas of Palestine because of the unbelief of the people. The faith of the minister alone cannot stand. But I strongly believe that compassion plays a vital role in the effect our prayers have for the sick.

Frankly, it has been my experience (probably yours, too) that the degree of faith and compassion we have for those we anoint depends to a large extent on the kind of attitude they, themselves, manifest.

I doubt that Jesus Christ felt the same compassionate love for the stiffnecked and hard-hearted Pharisees as He did for the innocent, deceived people of His day who came to Him as little children, asking for healing and deliverance.

Thinking in retrospect of the times I've prayed for people who have been miraculously healed, I now remember having a greater degree of compassion than usual for them. Not because I loved them more than others, but because of the child-like attitude of humility, dedication, and the fear

of God they reflected in their lives. In other words, *their contrite approach toward God* evoked in me feelings of deep compassion and faith.

I remember being called to the home of a woman a few months ago with a very serious health problem. After chatting with her for a few minutes, I soon realized that praying for her condition was futile under the circumstances because of a critical, negative attitude she had toward God. She could not understand why God allowed people to suffer. I spent no less than two hours in patient counsel in trying to help her see that her attitude needed to be changed before God would intervene. After listening to her complaints and making every effort to encourage her, she slowly began to see the light of day. Before we were through talking, her mental outlook, including her countenance, had changed entirely. She was ashamed and repentant, but confident and sure. It was at this point my attitude changed, too, and I felt I could pray in faith. Although the answer was different from what she expected, God did intervene and relieved her suffering.

What all this boils down to is the kind of faith that gets results is a two-way street. It not only involves the fervent prayer of a compassionate minister; it also requires a contrite, submissive attitude on the part of the afflicted.

Compassion, then, is vital to healing because it reaches out to God and stirs His Spirit. As we grow in this state of love, I believe God will heed our prayers more profoundly in doing His Work.

— Richard Rice  
MPC Division Head  
Pasadena

### "NATURAL" COUNSELORS? — AN OPPOSING VIEW

Because of my own interest in the subject of counseling, I was intrigued by Rodney Dean's contribution to the Open Forum section of the July 29th *Bulletin* entitled "Unique Factors in Counseling." Let me begin giving my grounds for agreement and then offer a few thoughts to the contrary.

The clinical psychologist mentioned in his article no doubt had reference to the research by Truax and Carkhuff (1967) and others (notably Chinsky and Rappaport) which utilized the Group Assessment of Interpersonal Traits (GAIT) instrument. It is true that there is a growing body of research literature to the effect that more or less natural personality traits — particularly warmth, empathy, and genuineness — are essential to effective counseling, and that these cannot be created simply by an academic experience.

In fact, the point these researchers have been making is that years of such rigorous academic experience, particularly in pursuit of an advanced degree in counseling or psychology, may indeed be contra-indicated for the counselor in training. I'm sure we would have no difficulty understanding the logic behind such a premise. Certainly many months and years of reading in the confines of a dormitory or library, detailed research in a clinical research lab, or even counseling practicum in a rather sterile, artificial counseling center equipped perhaps with two-way mirrors for observers, recording equipment and maybe even video-tape — all of these experiences may find one becoming increasingly out of touch with people, bookish and introspective, hypercritical of one's dealings with others, and lacking in truly natural or spontaneous responses to others.

All of that is a point well worth taking, and has been a valuable contribution to the study of counseling. I emphatically agree with the research, the psychologist in question, and with Rodney Dean.

But where do we take such conclusions? Mr. Dean quotes the lecturing psychologist to the effect that the trend is away from specialization toward the generalist, and then states, "And some of the most successful counselors are lay counselors. Why? Because they have a natural rapport with people" which other "non people-oriented types" simply don't have. Later we are assured that "our greatest asset as counselors is our open naturalness and our enjoyment of people."

This line of reasoning, which has quite a few proponents, says in effect, "Either you have it or you don't as a counselor — if you do, you don't need much if any formal training, and if you don't, no amount of training is going to do you much good." Either way, the argument seems to go, *there is little if any need for training or education of the counselor* who relies on his "natural" personality traits. The lay counselor is seen as effective as the trained counselor — maybe more so!

Let's take a careful look at this "natural counselor" theory noting first of all that it is a *very attractive notion!* Most of us — especially in the ministry — would like to think that we have a "natural way with people," that we are by nature warm and empathetic types, sensitive and responsive to other people. The interesting part of the GAIT research not quoted in Mr. Dean's article is that many people simply *aren't that way by nature*. How are we to know how we come across to others? Simply by assuming that somehow we were born with a natural talent for dealing with people?

Secondly, this "natural counselor" theory suggests that this natural gift cannot be much improved by education, training or supervision from without, rather, that such outside intervention might somehow spoil a great talent. This is much the same notion as that held by many "natural" musicians and artists. It could also be applied to public speakers who might say, "I have a natural gift for public speaking, and I don't want to spoil it by very much speech training." While it may be very true that such persons have certain natural talents which I concede may be affected by over-training, will they fully develop their skills without at least a modicum of instruction? Will they develop it to its maximum utility on their own?

And what about the rest of us ordinary human beings who have more modest gifts? How can we take our more humble talents and develop them without training and supervision?

And what shall we say about those who may have virtually no talent with regard to helping others in the counseling relationship — the "non-people-oriented types" of which Mr. Dean speaks? How are they to know they lack the gift without some kind of formal evaluation or assessment? Simply by trial and error in the lives of counselees?

Mr. Dean closes the paragraph in question by stating, "If we haven't got this" — open naturalness and our enjoyment of people — "no technique will make up for it." The inference here is that formal training in counseling only teaches "techniques," like a technician's bag of tricks. The implication seems to be that the dimensions he is discussing — openness, warmth, rapport, etc. — can't be gained through a training program, or can't be much improved upon by such a program, but this is *just the opposite* of the point that the Truax and Carkhuff research was making! They were demonstrating that it is possible to improve upon those very traits and skills by practice, evaluation, and assessment.

Carl Rogers demonstrated that these were the essentials of the counseling relationship. Others later analyzed how these dimensions could be developed and improved and added in passing that some parts of the academic experience were not particularly helpful in this regard. But none of the research in question was intended to simply "play it by ear" without formal education and training in counseling.

Later Mr. Dean asserted that because we have God's Spirit, one mind and one attitude, we "have as brothers in Christ an immediate empathy."

Here again I pick up in myself a "yes/no" response. I think I know what he means, and I partly agree, *but . . .*

Does the experienced pastor in his late forties always have "an immediate empathy" with a long-haired PM from the counter-culture or teenage runaway? Does the young, single ministerial trainee have this "natural" quality when hearing about an older, married woman's difficulties with menstrual cramps? Do the young minister and his wife naturally identify with the problems of the members of their congregation old enough to be their parents, the problems of "middlescence" — menopause, retirement, children leaving home?

Aside from such obvious sex and age differences, what about people who may see things far different from us? People with widely disparate backgrounds, educational levels, spiritual progress — or the lack of it. What about people whose lives are bogged down with sins that may be foreign to our experience or repulsive to us by nature? Do you as a counselor have automatic and instant empathy with a person who has lapsed back into smoking? With a person who may have been a homosexual? Who is contemplating divorce? Does the fact that we have a common goal automatically assure such "immediate empathy"?

The answer which springs from my experience is that it does not, and I get the same answer from my observations of others. I agree that there is usually mutual concern and good will — but even this factor can be a variable such as in the case of a skeptical member who has been "burned" by a dissident minister or a member who feels he or she was given some bad advice.

"They come voluntarily to us because we are helpers of their joy." *Sometimes*, yes. But sometimes they are running scared in the opposite direction or viewing us from a safe distance until they're sure where we stand. Is it safe to assume that we always have "one mind" and "immediate empathy" just because we are all in God's Church?

Let me share some of my reasons for challenging the two givens Mr. Dean seems to be setting forth in his article — "natural rapport" and "immediate empathy." I am now in the process of completing my second introductory counseling course (both were required by the two schools I have attended — Claremont School of Theology and the University of Oregon). I have had the opportunity to observe myself and many other new counselors-in-training, some very skilled professionals, and some in-between, midway through the training process.

My observation has been that far from a "natu-

ral" skill, most fledgling counselors are like beginners in any other area of human experience — *they make a lot of mistakes!* Typically, *they talk too much* for a great many reasons. They are themselves awkward and self-conscious in their new role and often afraid of silence on the part of the counselee.

They *probe incessantly* bombarding counselee with a rapid-fire series of questions — "When did that happen?" "Who was the uncle?" "Where did you go to school?" "What have you tried already?" They could easily pass for a sergeant Friday or a Spanish inquisitor! This does very little to establish "immediate empathy" even if the persons involved have the Holy Spirit!

Because they talk too much and ask far too many questions, they typically *block the flow of the client's conversation* — its content and its moods, its thoughts and its feelings — which makes for a frustrated and misunderstood counselee.

New counselors compulsively look for "*the answer,*" i.e., *their answer* to the client's problem as *they* have perceived it, which, because of the faulty communication is often not at all as the client perceives it. They feel driven and obliged to "solve the problem" in a cognitive, intellectual manner which often ignores entirely the moods, feelings, values, and sensitivities of the client/counselee. They may have general but not *accurate* empathy.

They are often very *heavy-handed* and *highly directive* of the person they are seeking to help. Typically, they "rush in where angels fear to tread" giving out advice and direction with abandon.

Further, they are often very *much out of touch with their own feelings* on critical issues such as race, sexism, cultural bias, socio-economic prejudice, etc. They give forth with "gut level" reactions not always knowing clearly where such emotion-laden ideas are coming from or what effect they will have on their client. In a word, *they don't know themselves very well*, yet they are presuming to speak authoritatively in the lives of others.

But these aren't the amazing things. This is about what you'd expect with a new, inexperienced counselor. The truly amazing thing is that *they usually don't see it!!* They think they're doing *fine* — that they have "a natural way with people," have always been good conversationalists, enjoy working with others, etc.

Pity the poor supervisor who has the unenviable task of pointing out these typical mistakes. His

efforts are not always well received by the "natural-born counselor"!

I've seen adult counselors-in-training cry and protest like little children when their counseling efforts were criticized. They were almost totally blind, in some cases, to their lack of effectiveness — what they were doing seemed so "natural." But much of what comes naturally has little place in the counseling relationship.

It comes most naturally for many people with the "gift of gab" to talk a lot and give advice as freely as the corner barber or bartender, but it's not good counseling. It seems very *unnatural* at times *not* to probe for information or to simply *listen attentively* for long spans of time, to track the themes and moods of a conversation with accuracy, to stay right with the person, keep on his wavelength, let him say *all* of what's on his (or her) mind, to try to reflect accurately both the message and the mood of the counselee. Far from coming "naturally," these are skills which must be learned, practiced with discipline, and critiqued because frequently they go *against the grain* of what we would tend to do by nature.

Personally, I am not willing to take the stand that because I am in the Church of God, have His Holy Spirit, and am striving for his Kingdom, somehow many of these things become "natural" or "immediate." I think the fact that we have often made this assumption in the past has caused some unfortunate results in many counseling relationships, has caused us to fall into many of the above-mentioned pitfalls and problems — often without even knowing what we were doing wrong.

Rather, I'd like to seize upon this opportunity to call for *more* professional training and expertise so as to ensure the proper development of whatever natural and spiritual skills may be at our disposal for the service of God's people. Granted there are special and unique factors in our counseling — big plus factors in our favor! — but let's not assume that these free us from the responsibility of education and training in the basic competencies of the ministry.

— Dave Albert  
Eugene, Oregon

## INPUT REQUESTED

How did your Spokesman's Clubs go last year? Did you try anything different? Any adjustments? Any new approach that went over well?

In New Orleans we want to have a good club this fall and include some of the old graduates or ex- L.T.C. men in it. We are fishing for ideas to make the club more modern, up to date and rele-

vant to the needs of the men. We would appreciate, via the *Bulletin*, hearing from some of you — your ideas, what you plan, what you did, etc.

Through Open Forum many good ideas could be generated that could be helpful to many club directors nation and/or worldwide.

What about Women's Clubs? Many of you have them in your areas and we want to start one down here. How are they going? What do the women want? What have you found to be useful? Anything you could recommend? What all do you cover? What "fell through," etc. or didn't work?

Clubs can be very useful and effective if handled properly. Any input you have, ideas, suggestions, "well, we did it this way," would be appreciated by many I'm sure. Please share with us what went well for you. Thanks!

— Hugh Wilson  
New Orleans West

P.S. Come on down and see us some time. The New Superdome just opened. Bring plenty of money, and if you Sabbath over, bring a sermon along too.

## RECORD REVIEW

**The Why and How of Listening** — A cassette recording of Dr. Ralph Nichols' lecture before the National Management Association. (Dr. Nichols is chairman of the University of Minnesota's Department of Rhetoric.) The tape is produced by Development Digest and should be available in many large city public libraries.

Dr. Nichols mentioned that 70% of the average businessman's day is spent in communication. Of this 70%, 9% is spent in writing, 45% in listening, 16% in reading, and 30% in talking. The traditional reading and writing emphasis of the school system is exactly upside down. No speech class is required in most high schools. No classes in effective listening are offered.

Is bad listening a problem? Definitely yes, says Dr. Nichols. After communicating through five levels in an organization, only 20% of the original message gets through.

Thousands of employees who said they liked their boss liked him because "He listens to me. I can talk to him."

Thorough testing of freshmen at the University of Minnesota showed that only 50% of the original message was remembered upon immediate testing. Only 25% was remembered after two weeks. (Through proper training, gains of 25% were achieved).

Dr. Nichols goes on to state ten bad listening habits:

1. Calling the subject uninteresting. "In all this world there isn't an uninteresting subject — only uninterested people." Good listeners may well have heard the material before, but manage to stay tuned in.
2. Criticizing the delivery means. The message is ten times more important than the clothes it comes in. Pay attention to the message.
3. Overstimulating the Listener. Listener is challenged by the speaker to the extent that the listener forms a mental block and doesn't hear the remainder of the message. Hear the man out before judging. In America there is too much snap judgment.
4. Listening only for the facts. Poor listeners listen only for facts. Good listeners listen for main ideas, principles and relate facts to the principles.
5. Trying to outline. Most speakers don't follow an outline or careful organization. An outline of the message becomes impossible for the listener. A note taking technique of using two sheets of paper, one for listing facts, the other for principles has proven successful.
6. Faking attention. It's hard work to listen. When you realize the audience is faking attention, have them stand up.
7. Tolerating Distractions. It's the speaker's responsibility to make sure everyone can hear the message. Dr. Nichols suggests if you are in an audience and someone next to you continues to talk on and on, glower at them and yell "QUIET!" (Good luck!)
8. Evading the Difficult Material. Many listeners panic when the material appears to be tough, and they tune out. Good listeners hang in there and dig out all the material they can.
9. Letting emotionally laden words get between you and speaker. Watch such words as mother-in-law, big business, computers, hippies, etc. which cause some listeners to black out.
10. Wasting difference between speech and thought speed. The typical speaker slows down to 100 words a minute, while the average listener can think at 400 words a minute with ease. The poor listener tunes in, tunes out, tunes in, etc., etc. Island hopping occurs. The difference in speeds should be used to listen between the lines and note what the speaker didn't say as well as what he said.

In summary, Dr. Nichols mentioned four things to do to become a good listener:

1. Overcome distractions
2. Listen for principles
3. Keep lid on emotions
4. Evaluate the message accurately as you receive it.

The lecture ends with Dr. Nichols quoting Mark 4:23, 24, . . . To those who hear (really listen) *more* will be given.

Dr. Nichols uses a rapid, hard-hitting type of delivery. Those of you who can obtain the cassette in your area will find it an interesting lecture.

— Kendall Graham

Computer Operations Supervisor  
Pasadena

## BOOK REVIEWS

**The Making of a Surgeon**, copyright 1968, published by Random House, December, 1970; and **A Surgeon's World**, copyright 1970, published by Random House. Both books are authored by William A. Nolen, M.D.

Have you ever wondered what the make-up and life of a doctor is really like? It seems we all have our opinions about the medical world. Some people seem to perceive doctors as near gods — infallible, all-powerful. Others view them as diabolical butchers of the human body. William A. Nolen, M.D. has written two extremely readable books on the subject — *The Making of a Surgeon*, and *A Surgeon's World*. The first deals with Dr. Nolen's experiences during his years of internship at Bellevue Hospital, New York City. His second book describes his experiences in getting established in practice in Litchfield, Minnesota, and in functioning as a surgeon in that community. Both are *loaded* with personal examples, interesting stories and humorous incidents.

Subjects discussed range from the best way for a layman to choose a physician to malpractice, and even the life-style of a doctor's wife. He warns against such things as miracle cures, tracing the too-rapid greed-inspired route by which many such methods and products enter the "market."

Dr. Nolen is not a traitor to his profession, though he may be too frank for the liking of certain of his fellow surgeons. He describes doctors as being, in general, highly intelligent well-trained and well-intentioned men, possessing human frailties common to all. He gives credit where due, but also observes, "If and when I ever need surgery they'll have to drag me screaming to the O.R." (operating room)! (*A Surgeon's World*, page 308.)

The point being made that he knows all too well the mistakes and oversights that do occur.

A friend of mine, recently in the hospital recuperating from an operation was noticed reading *The Making of a Surgeon* by his own surgeon. He was laughingly told that it was a good thing he had not read that book before the operation, or he would have never come in for it! I think he may have still gone in for it, but would have with a more realistic view of the situation.

I am sure that you will find Dr. Nolen's books both entertaining reading, and practically informative in understanding the real medical world.

— Gary Moore

Ministerial Trainee  
London, Ontario, Canada

**The Eco-Spasm Report** by Alvin Toffler, Bantam Books, 1975, \$1.50

Scenarios are fun to read, and, presumably, fun to write ("The imagination runs riot with possibilities," writes Toffler on page 66). Without the rigorous demands of classic science fiction — such as plausibility, characterization, scientific accuracy and plot development — a nonfiction scenarist can merely daydream, with the secure knowledge that nobody can contradict nor critique a work of science fiction posing as history written in advance.

Alvin Toffler's second book — following *Future Shock* (1970) — is virtually a spasm of scenarios. In his introduction, Toffler admits to this spasmodic nature of writing: "Researched for many months but written at high speed, with the final pages telephoned from London to New York and published there virtually overnight, *The Eco-Spasm Report* is itself an experiment in what might be called 'accelerative publishing.'"

And therein lies the book's major fault. While attempting to combat the quick and chaotic changes he characterizes as "future shock," Toffler has only succeeded in putting an overblown magazine article between paperback book covers. The book is now as outdated as last February's *Esquire*, in which portions of this book first appeared.

One of Toffler's major scenarios, for instance, deals with the late King Faisal, who unfortunately died "virtually overnight," as *Eco-Spasm* was hitting the newsstands. The scenarios become a haven for throwaway ideas, no-deposit no-return knowledge and, in short, more prophecy pollution.

Books should contain timeless ideas. Despite the frenetic pace of life in general, and Mr. Toffler's

life in particular, eternal truth travels at a tortoise pace. Since Mr. Toffler had five years between his books, it would have behooved him to come up with something more reflective than last January's headlines (or, for that matter, next January's projections).

There are many redeeming factors to *The Eco-Spasm Report*, however. The style is occasionally lively; the historical descriptions of the inflation of 1923 and the depression of 1929 are accurate and interesting; and his analysis that "the symbol '1923' is as inappropriate as the symbol '1929'" is a welcome relief in this era of overblown historical analogies.

Its shortcomings, however, make the \$1.50 price tag seem a bit inflationary. The cover promises "startling new insights," yet we have none. The title does not even explain that the "eco" refers to economy, not ecology! One has to wait till the book's midway point to find a definition of the title's concept: "The eco-spasm or spasmodic economy describes an economy careening on the brink of disaster, awaiting only the random convergence of certain critical events that have not occurred simultaneously — so far. It is an economy in which powerful upward and downward forces clash like warring armies..."

Toffler's five solutions to this "careening economy" center around two concepts: a super-industrial economy transcending national borders, and anticipatory democracy to run local affairs locally. This is virtually the same message he brought to the closing plenary session of the second general assembly of the World Future Society, in Washington, D.C., last June.

Although these solutions have a central validity, it is hard to see precisely how humanity can get there from here. After reading Toffler's two books, and hearing him speak at the Futurist convention, I'm not too sure *he* knows either. He speaks like a politician, writes like a prophet, but his thoughts seem too spasmic to live beyond their brief span on the best-seller list. The *Eco-Spasm Report*, it turns out, is a prime example of the ideational obsolescence called Future Shock. It isn't news and it's too small to wrap fish in.

— Gary Alexander  
PT Features Editor  
Pasadena

## LETTER COMMENTS

(Continued from page 444)

"Since reading about your experiences with God and His truth, I can relate these with my own life. I feel more like praying and I actually look for concrete answers. Your book has helped me to see how God does things and I look forward to being with Him."

— Mrs. Harold R. Ray  
Hamilton, AL

"I am beginning to read your *Autobiography*. When I first received the book, I skimmed through it, reading what seemed to be interesting parts. You expressed the hope it would help others in their lives. May you be assured it has certainly helped me already, just the little I've read. It's so interesting, I can hardly put it down. Thanks so much for writing this book. I look forward to finishing it and receiving the second volume."

— Miss Ellen Joan Contos  
Hollywood, FL

"I would like to express my deep appreciation and sincere thanks to Mr. Herbert W. Armstrong for Volume I of his *Autobiography*. It really was inspiring, as well as profitable in the lessons of life that God privileged him to experience. I have 'highlighted' almost all the important events and lessons and hope to index it soon so that I can refer to it time and again. Please send Volume II when it is available."

— Carl Chadwick  
Wilmington, NC

"I have just completed your *Autobiography* and somehow it compels me to get this letter off to you. I was particularly moved by the trials God put you and your family through. I sometimes wonder if people really grasp the condition of hunger and poverty. It is such a humble feeling that it can be compared with nothing else.

"I certainly feel the book was well written, informative, and most of all it had the human touch that everyone can draw a personal lesson from. I am looking forward to Volume II with great anticipation."

— Henry P. Hansard  
Fort Polk, LA

"I have just completed Volume I of your *Autobiography*. I've been sitting here trying to write what it has meant to us as we face our 'torture' of shattered 'idols.' (My husband completed the book last week and we immediately requested Volume II.)

"I'm sorry I lack eloquence. Thank you so much."

— Mr. & Mrs. Wayne L. Heath  
Cincinnati, OH

"It has been quite an experience for me to read your *Autobiography*. I must admit that as I finished the last page, I was sorry that I did not have Volume II to start. It would mean a great deal to me to receive a copy of that book when it is published. You have opened my eyes to so much information which has been a good influence on my life that I marvel at the changes and feel so humble for the joy and privilege of learning. May God bless you."

— Mrs. Gloria Chason  
San Diego, CA

"I just have to write to you. I just finished your *Autobiography*. WOW!

"Here sitting in my little kitchen looking out to houses and scattered trees, there is a feeling in my heart and soul. Undescribable! *Joyous* and *encouraged* are such small words.

"I could devote pages on what that book has done for me in the short space of time I laid it down.

"Now I know, as well as many do in the family of God, what peace really is. To know where to look for the answers. The Bible!

"Your book is a perfect example of a person living by the Book. Thank you, Mr. Armstrong."

— Mrs. Charles Nouhan, Jr.  
Westland, MI

"I want to thank you and say that the *Autobiography of Herbert W. Armstrong* is most inspiring. I learned his faith was weak too, at a point in his life, but worked hard to find the truth, so that it could be brought forth to us, to find strength in the true Word, and is now preaching it to all nations — the Gospel of the soon-coming Kingdom of God."

— Mrs. Erwin L. Murray  
Emporium, PA

"Send me Volume II of the *Autobiography* of Herbert W. Armstrong, if you have it. Volume I was one of the most inspiring books I have ever read. I was sorry when I came to the last page. Thank you."

— Mr. & Mrs. Allan R. Chambers  
Eugene, OR

#### REQUEST FOR VOLUME II

"I read the *Autobiography of Herbert W. Armstrong*, but to my great sorrow don't know where

or how to obtain Volumes II and III. It is a fascinating story and I would like to finish reading it. It was an inspiration to me and I learned many good lessons. Thank you for your help and may God bless you always."

— Beatrice Wollitzer  
Camarillo, CA

"Sir, please finish and publish the *Autobiography*. It would be worth the expense. It preaches the Gospel.

"May God give you life and stamina and faith because you are a unifying force against the disunity of Satan. Thanks for your prayers for me and your expressed love."

— Mrs. Coralie Parker  
London, S.W.

"I am halfway through the *Autobiography of Herbert W. Armstrong*, part I. If there is a part II, I'd appreciate having a copy of it."

— Ray A. Lambert  
Mount Vernon, IN

"I want to make a personal request of you.

"When I was seventeen years old I read your *Autobiography* and enjoyed it very much. It was probably, along with Mr. Bryce Clark's influence, the impetus that encouraged me not to take the road of many of my turned-off generation, but to seek God's will. After high school, I attended Ambassador College in Big Sandy and graduated four years later.

"I have just finished reading your *Autobiography* through for the second time and was surprised at what I had missed or forgotten the first time. I intend to read it at least a third time. The story of your life and the Work's beginning, though heard many times, never ceases to encourage and inspire me.

"What I want to ask you is please continue the *Autobiography*. I realize you are burdened down with too much work now, but if only you could find a few moments to write a little more of this great story each day. I am sure that all of us would eagerly read it and be greatly encouraged by it. Maybe you could reinstitute the *Autobiography* in the PLAIN TRUTH in monthly installments again.

"Please consider this request, and forgive me if I have asked too much. I know many have told you before that we are behind you and with you in our prayers.

"We all love you."

— Doug McCoy  
Athens, GA

## THE MISSING DIMENSION IN SEX

"I also have to comment on Mr. Herbert Armstrong's recent mention, in the PLAIN TRUTH, of his book, *The Missing Dimension In Sex*. It is, without any doubt, one of the finest (if not *the* finest) book published by you — simply because it crystallizes the purposes of sex and marriage (not in that order), the entire plan of God — the entire purpose to life and living, explains it clearly, powerfully, accurately, beautifully! And I say that without reservation. I was first able to read it in 1968 when I was seventeen (in its original form) and, believe me, it helped me thru the remainder of my teens 'no end'! No other single publication is as worthwhile as this one, and I hope the demand for it exceeds your supply on a continuing basis. Thanks for everything."

— Robert R. Henriquez  
Pebble Beach, CA

"I have read your book that you sent to me, *The Missing Dimension In Sex*. I wish I had had the opportunity of knowing more about sex earlier. I was taught that sex was sin, even in my marriage, I would evade my husband as often as possible to do so. I was also told by my parents that any children I might have would be nitwits or retarded and that I should not bear a child. Yes, my life could have been much fuller and happier with the proper knowledge."

— Mrs. Alice K. Bayer  
Los Angeles, CA

"I have been married 23 years. A neighbor sent and got your book, *The Missing Dimension In Sex*. Since I have read it, at long last I don't feel guilty. My parents would not allow the subject talked about, or never tried to help in any way before we children got married. All I could think of was how bad I was, even if I was married. This is no way to live. I have tried to teach my two children step-by-step of the beauty after marriage, even if I didn't think so at the time. But your book is wonderful and it has really helped me."

— Mrs. Guy R. Yates  
Hurricane, WV

"I will never ever be able to repay you for the beauty you have brought into the life of my husband and I, by allowing God to have you write *The Missing Dimension In Sex*."

"During our almost 10 years of marriage we had enjoyed each other's intimate company for less than maybe twenty times and that was in the first two years! It got to where he called me frigid (and I really thought I *was*) and I thought he was a

dirty minded mess of a man. We weren't going to divorce 'because of the children' and we figured we could get along without sexual intercourse. There had been more than two years of no sex life at all and we were ashamed to try to get help anywhere when the Lord led us to write for your book. We read it together.

"How can I tell you?! We feel so close to each other in *everything* we do, now that we have such a beautiful sex life. I feel like a whole woman — what a burden of emptiness I had carried around! And my precious husband has become so much more self-confident and his faith in our Lord is now a living everyday adventure. We read God's Word every morning *together*. Thank you! Thank you! Thank you!"

— Mrs. R. H.  
Los Angeles, CA

"Last week your book on *The Missing Dimension In Sex* came. I sat down and read it from cover to cover as I do all the booklets you send me.

"I want to say it is one of the most beautifully written books I have ever read. You know somehow people just don't associate God and sex. This book should be in every home in America, to my way of thinking. I am not ashamed to have the book in my home or to have anyone coming into my home read it."

— Mrs. Gaylord Grover  
Topeka, KS

"Mr. Armstrong, I am 19 and I'm going to marry soon. I'm a virgin (one of the oldest), but I am proud that I saved myself for him. My doctor is going to give me some manuals to educate me in that area. I only wish that some of my friends would have waited also.

"My best friend had to get married, as well as three other close ones on my block. Maybe your book will help 'someone and their friends.' I agree with you about 'not knowing.' I'm sure when my friends went out on their dates, they didn't know they would have to pay so much for that one night."

— C. C.  
Cincinnati, OH

"I must tell you how I feel about your book, *The Missing Dimension In Sex*. I just finished reading it, and I feel so good. It's the best book I have read. I am 19 and thought I knew everything there was to know about sex. I was wrong and now feel fantastic after reading it."

— Carol King  
Edison, NJ