

The **Bulletin**



of the Worldwide Church of God and Ambassador College

VOLUME 3, NUMBER 1

PAGES 1-32

JANUARY 21, 1975

News Briefs

Highlights of news from division
reports in this issue

CHURCH ADMINISTRATION (page 9)

Having just returned from a successful "Senior Pastors' School" in Big Sandy, Wayne Cole had only enough time to dash off a few lines for the CAD section. However, Paul Flatt and Dennis Pyle had already prepared several items. Paul analyzes the elements that make up a successful team, and Dennis updates the ministry re a few administrative matters. The column then closes with an urgent prayer request from the Sandoval family of San Antonio.

DATA PROCESSING (page 8)

Ben Chapman briefly discusses the new PT schedule for 1975 and includes the actual schedule for every issue.

FINANCIAL AFFAIRS (page 8)

Frank Brown reports on total income for 1974. Cash balances look good as a direct result of Mr. Ted Armstrong's recent letter which, incidentally, gave us the next highest income month in the Work's history! All divisions and departments are under their budgets and all indicators seem to point to a good year income-wise. Loose ends regarding the sale of the Press are being tied, and several interesting "coincidences" of the sale are discussed.

INTERNATIONAL DIVISION (page 11)

Two reports from overseas branches of God's Work are highlighted this issue. Richard Frankel of Bricket Wood explains that the Work in Ceylon and India continues despite gigantic cutbacks in

1974. Harold Jackson then summarizes the Work's activities in Black Africa since 1960, explaining many of the problems we face there.

MAIL PROCESSING (page 2)

Richard Rice reports that Mr. Ted Armstrong's December Co-Worker letter resulted in close to 1½ million dollars additional income! Also, due to a recent program change in the computer, we are now able to eliminate duplicate copies of the PT or GN going to member households desiring only one copy of each. The Letter Comments section contains more enthusiastic comments favoring the new PT format.

MEDIA (page 14)

Dan Ricker, Media Coordinator, relates some interesting facts and figures in his report on the final results of the Fair Booth program for 1974.

PUBLISHING (page 11)

According to Art Ferdig, managing editor of the PT, the first new format issue has reached paste-up stage and should be printed by the time you read this. The first issue will be for in-house critiqueing and promotional purposes, with the press-run for the entire mailing list beginning on January 27. Further facts and figures are given, together with recent changes in PT editorial staffs at HQ and in England. Brian Knowles then closes the Publishing section with a few updates re new booklets and booklet revisions.

NOTICE

On page 7 is an important announcement to be read at all church services in the U.S. Also, on page 5 are instructions to all *Church Pastors* worldwide regarding the brochure, "Herbert W. Armstrong, Ambassador for World Peace."

Mail Processing

Mail Activity

Greetings for 1975! A new year has begun again and it's time to wrap up the old. Our final figures for 1974 are not fully completed so we will wait until next issue of *The Bulletin* to present a "1974 In Review" feature. It can be very enlightening at times to look back at progress and growth during a year, as well as to consider new plans and potential for the next. We'll do that in this column next issue.

December mail ended the month with a count of 211,965 letters. This brought our accumulated total for the year to 2,918,537 letters. Final adjustments may change these figures slightly for our presentation next issue, but any change will be very minor.

Mr. Ted Armstrong's PT gift subscription letter has passed its peak now but letters continue to come in responding to it. As of January 13, we had processed 48,877 letters, 71.2% containing contributions for someone else's subscription. The average contribution per letter is now \$9.22.

The mid-December co-worker letter written by Mr. Ted Armstrong has brought a wonderful response from our donors, co-workers, and members! We are *very grateful* to all who have responded so generously and enthusiastically. Through January 13 we have received 39,526 letters for an 18.6% response, bringing God's Work close to a million and a half dollars!

On The Lighter Side

Since we are only human, it's probably inevitable that MPC will overlook a request now and then. Such a thing occurred recently according to a lady who wrote us: "Please find \$4.00 for your work. Last month I asked you to send me a *birthday card* on November 29..." (MPC doesn't stock birthday cards)... "So next month your \$4.00 will fail to come."

Duplicate Magazines

Due to a recent program change in the computer, we are now able to cope with the problem of some member households receiving "duplicate" copies of the *Plain Truth* or *Good News*.

In the past, special mailings to members — festival housing letters, holy day offering envelopes, member letters, semi-annual letters, etc., were



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sent based on whether or not they were receiving one of the magazines, particularly the *Good News*. Because of this situation, a *member's* son, daughter, or relative living at the same household could miss out on one of the above-mentioned letters unless they also received the GN. Thus, one home could be receiving three or four copies of the same magazine.

From time to time, we have received requests from members who wished to decrease these "duplicate" copies, but until now the system was not available to do so. If we had stopped the extra magazines, then certain members would not get their own personal member letters.

Now, however, due to a program change, we have added a new capability to our file maintenance system that will provide the ability to allow elimination of "duplicate" magazines and still enable all the special mailings to be received.

So, if any of the members of your congregations have a situation where two or three copies of the *Plain Truth* or *Good News* are coming to their home and they wish only *one* copy of each magazine, ask them to write to us letting us know which copies to stop. (It must be stressed, however, that

(Continued on page 28)

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG
PRESIDENT and PASTOR

OFFICE OF
GARNER TED ARMSTRONG
Vice President

January 21, 1975

To all fellow ministers and key supervisory personnel:

GREETINGS again in Christ's name and in His service!

It's a smoggy yet warm winter day in Pasadena as I type this (can't dictate, since this abominable strep throat that's been going around just struck yesterday!), and many of our Canadian ministers are on campus for a mid-winter seminar you'll no doubt read of in the WN.

I'll keep this short -- since I have just done another lengthy article for the WN "Personal," which I hope you all read -- concerning both campaigns and their results and the specter of mail theft which from time to time rears its head. As you fellows who were in Chicago will remember, I was surprised to find so many in such a comparatively small group who had experienced difficulty in reconciling bank statements with their own checkbooks, assuming HQ may have misplaced a check. I promised then I would look into it, and I did so immediately, only to find that our Mail Processing Center, under Richard Rice, was already on the ball and was in touch with postal inspectors concerning complaints of lost checks coming in from members and co-workers here and there.

I hope you will all BACK UP what I said, and really sincerely urge people in the local congregations to write out personal checks and then carefully keep track of cancelled checks in their own home bookkeeping! It is the ONLY really sure-fire way to thwart criminals. I don't want to totally discourage people from sending cash if they are simply so unfamiliar with banking procedures, or live so far away from town, or simply do not "trust banks" (we have people like that, of course) by insisting that they "always send a check." But if they do send cash, I hope they'll take steps to carefully conceal it by folding a sheet or two of heavy paper around it.

I wasn't able to get to Texas for the "senior pastors'" meetings; wish I could have done so -- I would have enjoyed being with all you guys over the 10-year mark, but it just didn't work out. According to the WN article, it was a very fine series of meetings; all the feedback I have received was very positive.

Today is the day I get a look at the new tabloid PT in final working form. Personally, I am disappointed we could not have made it exactly the size of the WN, but according to the printing experts, it MUST be at least one-half inch or so narrower, in order to print it on existing presses rather than newspaper webs, which, of course, we do not have, nor does Krueger intend installing, since they, like us, deal strictly in magazines and that type

of publication. However, I'm sure we'll be pleased with overall appearance and especially CONTENT!

Let me once again appeal to any and all of you to WRITE -- give us local conditions, observations of your own, synopses of what farmers, businessmen, professional people in your congregations are talking about -- we can USE a steady flow of information for the PT. That way, it really LIVES as an up-to-the-moment, grass-roots publication that has life, interest, excitement, and involvement for all of our own people, as well as the world.

This is most especially true of all of you overseas and in Canada and Mexico! We need a great deal of "international flavor" for the PT, in addition to regularly constituted staff, associate and regional editors, etc. I'm talking about UNassigned materials coming in a steady flow from many of you fellows in all parts of the world. Perhaps the "feature" type article, showing human problems or triumphs in far away places is the best way to begin. By sharing moving, heartwarming and inspiring case histories of people's private lives, where object lessons can be learned, you can contribute something to the paper which really makes it live and breathe! I hope I can encourage many of you to do so!

We've got the new "hookup" with about EIGHTEEN radio stations, so I will be on either the SAME DAY I make the program in Pasadena, or the next day (not to exceed 24 hours later) -- so this will give me even more inspiration, knowing I'm talking to far more people on a nearly "live" basis, instead of only a few thousand over the local Covina station! (Details are in the WN.)

THANKS, fellows, for all of your INPUT! So many have sent thoughts, memos, and articles on the subject of interracial dating and marriage for example -- and it IS APPRECIATED! Some material may, no doubt, make good reading and food for thought in the "Open Forum" section!

My father is presently in Bangkok; Stan called just last night -- all going well there! I got two more audio reports from Mark from Jerusalem yesterday -- he seems to be doing very well there, and, instead of being lonesome and homesick, has many friends (both Arabs and Jews), and is keeping on the move and busy -- naturally, dad and mom get concerned, but we're pleased (and perhaps just a little proud, too) with Mark's progress. Permit me a slight bit of appreciation, but I couldn't help but marvel at the natural aptitude for radio he has -- first try out of the box, and he was on the air, sounding like a professional news media reporter. I'm thankful!

That's about it -- I've got to keep this one shorter, but will promise more "newsy" info next time! Thanks again for your continual comments and the warm letters of love and support I have received. I love you all -- I hope you know that!

Your brother in Christ,

Barney Lee Armstrong

ARTHUR RUBINSTEIN CONCERT

As you have already read in the *Worldwide News*, the "Arthur Rubinstein For Israel" recital was a smashing success. It generated, without doubt, the finest local publicity we have ever had. (We are reproducing reviews from the *Los Angeles Times*, *Herald-Examiner*, and the *Pasadena Star-News*.) Furthermore, Israeli officials have requested we circulate the brochure we prepared to their offices around the world — which included a long introductory message from Mr. Herbert Armstrong, as well as explanatory sections on the International Cultural Center for Youth, the Jerusalem excavations, and laudatory remarks about Mr. Armstrong and Ambassador College from prominent Israelis.

A second brochure available at the concert was "Herbert W. Armstrong, Ambassador for World Peace" — and almost everybody picked one up. We are sending a copy of this brochure to each Church Pastor worldwide and ask that you show it to your congregations. Mr. Armstrong may also decide to reprint it as a booklet and to offer it in a special Co-Worker letter.

I would like to publicly express our deep appreciation to all those unsung heroes in the Advertising Department and the Press for producing the two, 28-page, 4-color brochures within 10 days from our first meeting to the time of the concert. Some of the men averaged 2-3 hours sleep a night for about a week! The following is an excerpt of a letter sent to the men:

On behalf of Mr. Herbert Armstrong and Mr. Stan Rader, let me express our profound appreciation for a job well done.

Against all odds, we collectively produced two fantastic 28-page, four-color brochures — "Arthur Rubinstein for Israel" and "Herbert W. Armstrong, Ambassador for World Peace" — in ten days from initial idea to finished production. To those attending the concert, it looked as though the brochures had been there for weeks, yet we all know how many sleepless nights were spent enthusiastically working for God's Work.

The value of our efforts is inestimable. The reaction continues to be electric — all of a sudden Mr. Armstrong, Ambassador College and the entire Work have broken into the consciousness of thousands of very significant people. With the requests for multiple copies by the government of Israel and others, we have already exhausted our copies and another run is planned — with a little less time pressure.

Thank you all for asking "how it could be done," rather than explaining "why it couldn't be done."

Whenever the brochures are praised I always state that they could only have been produced by the love and dedication of many individuals in God's Work.

— Robert L. Kuhn

RUBINSTEIN AT A.C. AUDITORIUM — MUSIC CRITIC REVIEWS

Editor's Note:

Below we have reproduced for the interest of our readers the exceptionally fine reviews which appeared January 17 in the Los Angeles Times, the Los Angeles Herald Examiner and the Pasadena Star-News respectively.

Rubinstein at Ambassador College

BY ALBERT GOLDBERG

Times Staff Writer

Everything was out of the ordinary at Artur Rubinstein's Wednesday night piano recital.

Instead of being held in the largest available hall, it took place in the intimate auditorium of Ambassador College in Pasadena. No money was exchanged for tickets; admission was by invitation.

The pianist donated his services for the benefit of the International Cultural Center for Youth in Jerusalem, an institution in which Ambassador College also is interested. Yet there was no solicitation of funds, only a brief note in the program advising would-be contributors how to proceed.

But most extraordinary of all these circumstances was Rubinstein's playing. The master was in rare mood, a mood of Olympian insights and penetrating eloquence. If he had intended this for a last will and testament, it could hardly have been more to his liking or more secure insurance for such immortality as any performer is allowed.

Every note, barring the most minor of accidents, seemed to emerge in ideal realization. Any Rubinstein appearance is an occasion, but for spontaneity, freedom of expression, wide-ranging imagination and absolute control of every intention, this one was ultraspecial. This was the way one wants to remember Rubinstein.

Without any warming-up preface he embarked on Beethoven's "Appassionata" Sonata. He has played it throughout the years yet there was no hint of routine or sheer habit. It was as intense as if he had newly discovered it, as noble and spacious as only a long lifetime of thought and experience could make it.

There was infinite tenderness and a sense of mystery to the opening movement that broadened to an andante of somber introspectiveness and flared to passion of wild yet relentlessly controlled fury in the closing pages. Beethoven did not title the work himself; had he heard Rubinstein he might well have been content with "Appassionata" for a label.

Schumann is considered outmoded in some quarters these days and perhaps Rubinstein is the only pianist left who could bring the eight pieces of his "Fantasie-stuecke" to such vivid life with a playing of inexhaustible imagination and poetic fancy.

Each piece became a cameo of purest proportion, yet the line of continuity remained unbroken. And if anyone questions Rubinstein's virtuosity, the clarity and

lightness of "Traumeswirren" alone should have been sufficient answer.

The tonal sensitiveness and range of color that marked the whole evening came particularly to the fore in the Debussy pieces: "Ondine," "La plus que lente," and the Prelude to the "Pour le piano" suite.

And of course the Chopin was inimitable. The breadth and deliberation of the C-sharp-minor Scherzo heightened the drama in contrast to the fashionable speed and fury to which it is generally subjected. The Etudes (E-minor, Opus 25; C-sharp minor, Opus 10) again attested to the Rubinstein technique, the F-sharp Nocturne reveled in luscious tone and the A-flat Polonaise roared its way to a climax undiminished in power and splendor.

Encores were Chopin's C-sharp-minor Waltz and a gossamer Mendelssohn "Spinning Song."

After the playing was over, Herbert W. Armstrong, chancellor and founder of Ambassador College, presented the pianist with a Steuben glass representation of Moses on Mt. Sinai and promised to put a plaque on the beautiful German Steinway denoting it as the Rubinstein piano.

To which Rubinstein riposted: "Be sure to get the first name right. When I was young people always asked 'Are you related to the great Anton Rubinstein?'"

Classical Commentary

By BERNARD SOLL

Herald-Examiner Music Critic

Despite statements published elsewhere to the contrary, Arthur Rubinstein was born in Lodz, Poland, on Jan. 28, 1887 — not 1889 or 1886. At least, that's what he claims in his fascinating biography "My Young Years," and in the excellent brochure entitled "Arthur Rubinstein for Israel" published by Ambassador College in honor of the great pianist's recital in the auditorium Wednesday.

The recital — before an audience of invited guests — was a special benefit for the International Cultural Center for Youth (ICCY) in Jerusalem. This organization is designed to bring closer to Israel's youth the cultural achievements of the people of the world and to build living bridges for a better future between Jews, Arabs, Druse and Armenian youth in Israel.

Last September the First Arthur Rubinstein International Piano Master Competition was held in Jerusalem and Tel Aviv. I was privileged to view a superb documentary film, produced by London Weekend Television (Aquarius) in cooperation with Israel Motion Picture Studios Ltd., which captured the venerable master's charm, erudition and wisdom juxtaposed with the anxieties and tensions experienced by the young competitors. One of the finest of its genre, the film has already been televised in England and I sincerely hope that U.S. audiences will get a chance to see it. Coincidentally, first and second prizes were won by young Americans: Emanuel Ax and Eugene Indjic respectively.

The indefatigable, perennially enthusiastic, youthful Rubinstein is more than just one of the greatest pianists of the century; he is a testament to humanitarianism, generosity, and the essential goodness and beauty of mankind which is generically and generally referred

to as art. Addressing a group of Ambassador College students on Tuesday, his spontaneous wit and sense of humor reduced what might have been a polemic to the intimate, friendly aura of a chat. He confessed that he is lazy and hates practising scales. "For me, music is what matters," he said. "Each concert that I play is a lesson for the next. Music is the art of emotion, a metaphysical art, a Dionysian art. It requires the talent of transmission. Basically the performer only sees notes which talk to each player differently."

He is a great believer in style which he defined as "reaching for beauty," but dismissed interpretive tradition as "a falsification." He described music that has little emotional impact as having no reason to exist, and whether the medium is rock, jazz, etc., he only acknowledges two classifications — good and bad. Unfortunately I was unable to get him to expound on this.

Anecdotes sprang from his lips with the same communicative fluidity as produced by those brilliant fingers rippling over the keys. His memory is phenomenal. Unlike many brilliant musical artists, there is nothing introverted about Rubinstein and his disarming, articulate extroversion is a valuable art-form unto itself.

Wednesday's recital was another unforgettable experience. Disciplined temperament and an overt love for music radiated from the application of mind to fingers. There was no hint of mechanical brilliance. Everything had a purpose, every note transmitted a metaphysical message; he retains the unique ability to touch the soul of the listener. And after considerable soul-searching, I am certain that this personal reaction was due exclusively to his artistic eloquence and not to age, reputation or charisma.

Beethoven's "Appassionata" Sonata was interpreted with the passion of mature love rather than heated infatuation — just as it should be. Schumann's "Fantasiestuecke" revealed the mysticism, innocent questing and fantasies that are the core of these eight miniatures. Three works by Debussy, including Prelude in A Minor, were transmitted in beautiful pastel hues with sensitive malleability akin to stroking the keys. And his Chopin, for which above all other composers he has been renowned for decades, was the essence of romanticism without spurious sentimentality. A Chopin Waltz and Mendelssohn's "Spinning Wheel" were the gratefully accepted encores.

Incidentally, the Ambassador Auditorium imparted a warm sonic ambience closer in texture to its European counterparts than many of the more brittle, modern U.S. halls. Herbert W. Armstrong, Chancellor and Founder of Ambassador College, presented Rubinstein with a magnificent Steuben glass statuette that depicted Moses smashing the ten commandments after finding the Israelites worshipping false idols.

Even under the highly charged emotional circumstances of the conclusion of this concert, the wonderful octogenarian's sense of humor surfaced characteristically. This is a human being touched with greatness.

Rubinstein Solo Recital Lauded

By RICHARD STILES

Music Critic

Pasadena was honored this week by the presence of a living legend. Pianist Arthur Rubinstein, who in two weeks will celebrate his 80th birthday, was presented in

IMPORTANT ANNOUNCEMENT TO BE READ AT ALL CHURCH SERVICES IN THE UNITED STATES

In recent months mail theft again has become an increasing problem to the Work, as well as to many other organizations. Although the U.S. Post Office has improved its security procedures over the years, no system is entirely foolproof.

We still believe the decision to have you send your tithes and offerings directly to Headquarters instead of collecting them in the local Churches is the better way to go.

However, there are steps you can take to insure that your donation letters reach us safely.

1. *If at all possible, avoid sending coins or currency through the mail*

If due to circumstances beyond your control you are unable to send checks or money orders, mail your donations anyway. But be sure they are carefully wrapped so as to conceal the contents.

2. *Check diligently your bank statement each month*

Since more and more checks are being stolen and destroyed by mail thieves, we cannot urge strongly enough the importance of checking your bank statement each month.

The money is not lost to you — it still remains in your account, but it is a *loss* to the Work. As soon as you notice a missing check, write our Co-worker Department a note giving the details.

3. *Save receipts for cashier's checks, money orders, etc., until cleared*

Those who send cashier's checks or money orders should hold their receipts until they have word from us that the amount has been received. Such items are a loss to the sender, as well as the Work, unless the item is traced and reissued.

PLEASE BE AS DILIGENT AS POSSIBLE TO MAKE SURE YOUR CHECK OR MONEY ORDER HAS REACHED THIS OFFICE. THANK YOU!

— Mail Processing Center

a rare solo recital by Ambassador College Wednesday in the luxuriant and sonically splendid setting of the new Ambassador College Auditorium.

Rubinstein's appearance here, two nights following his triumphant concert in the Music Center Pavilion with Zubin Mehta and the Los Angeles Philharmonic in which he played without visible effort two major concertos back to back, was a special benefit for the International Culture Center for Youth in Jerusalem. Only a month ago, with Israel Minister of Tourism Moshe Kol as intermediary, Ambassador's founder-chancellor Herbert W. Armstrong approached Rubinstein about such a recital here, and the Maestro graciously consented. The two men met for the first time in Jerusalem, introduced by Carlo Maria Giulini who conducted the concerts last April opening the new auditorium and who will return with his Vienna Symphony in October.

ICCY Support

The Armstrongs and Ambassador College are also supporters of the ICCY; the college is involved in extensive archeological work in Jerusalem in association with Hebrew University there.

The occasion for this momentous meeting was the finals of the first Rubinstein International Piano Mas-

ter Competition held in Jerusalem Sept. 1-15 from which young New York pianist Emmanuel Ax emerged as First Prize winner.

Rubinstein, whose love for and assistance to the state of Israel goes back many years, is a national hero of the Jewish nation. He has for years given his fees for his concerts there to the Israel Philharmonic or other cultural projects in the beleaguered Mideast state. His recital here to help support the ICCY, a unique institution where young people of all faiths and nationalities, Jew and Arab alike, meet, learn, exchange ideas and develop understanding of each other's problems, was the latest in a lifetime of charity. For Rubinstein the humanitarian is as adored as much as Rubinstein the pianist. He is a giant in both categories.

Applauds The Man

It was to applaud the man, as much as the musician, that a distinguished, cheering audience jammed Ambassador's Auditorium Wednesday. It was the largest crowd in the hall's brief history; students and others watched the recital on TV monitors elsewhere on the campus. There were seats in the orchestra pit.

(Continued on page 14)

Data Processing

As a result of a meeting of Editorial, Publishing, and Circulation personnel, schedule dates for the new tabloid *P. T.* for 1975 have been finalized.

The scheduled publication is essentially on a bi-weekly basis except during May, November and the summer months when it's tri-weekly. The issue immediately following the fall Feast is skipped. This schedule was chosen over a twice per month rate to enable printers and mailing houses to work with *weekly* schedules. We can also take the best advantage of weekends by ensuring that the newspapers are all into the Post Office by Friday and traveling by trucks and trains over the weekend.

Essentially the schedule is: negatives ready and delivered to printers on Monday afternoon, finished newspapers ready by Tuesday afternoon, into the hands of mailing houses Tuesday night and in the Post Office Thursday and Friday. The first deliveries should be on the following Monday with most rural areas receiving their copies before Friday that same week. The issue will be dated the week ending the week of delivery. The schedule for 1975 follows. Including the January magazine there will be 22 issues produced in 1975.

— Benjamin R. Chapman

1975 NEW PT PUBLICATION SCHEDULE

Issue No.	Neg. Ready Mon. 5 p.m.	Print Date Tues. 8 a.m.	Mail Date Tues. 5 p.m.	Issue Date Week Ending
1	Jan 27	Jan 28	Jan 28	Feb 8
2	Feb 10	Feb 11	Feb 11	Feb 22
3	Feb 24	Feb 25	Feb 25	Mar 8
4	Mar 10	Mar 11	Mar 11	Mar 22
5	Mar 24	Mar 25	Mar 25	Apr 5
6	Apr 7	Apr 8	Apr 8	Apr 19
7	Apr 21	Apr 22	Apr 22	May 3
8	May 12	May 13	May 13	May 24
9	May 26	May 27	May 27	June 7
10	June 9	June 10	June 10	June 21
11	June 30	July 1	July 1	July 12
12	July 21	July 22	July 22	Aug 2
13	Aug 11	Aug 12	Aug 12	Aug 23
14	Aug 25	Aug 26	Aug 26	Sept 6
15	Sept 8	Sept 9	Sept 9	Sept 20
16	Oct 6	Oct 7	Oct 7	Oct 18
17	Oct 20	Oct 21	Oct 21	Nov 1
18	Nov 10	Nov 11	Nov 11	Nov 22
19	Nov 24	Nov 25	Nov 25	Dec 6
20	Dec 8	Dec 9	Dec 9	Dec 20
21	Dec 22	Dec 23	Dec 23	Jan 3, '76

Financial Affairs

Greetings once again from the Business Office. The year-end report for income is now complete, and I am happy to tell you that despite all the trials and frustrations of 1974, our total income was down only 1.3%. General Contributions, i.e., tithes and offerings, finished at minus .3% on the year. Since this is the largest category and represents the support of the Church, it is indeed very encouraging. Also, taking into account that Excess Second Tithe was down 35% and Third Tithe income was down 11%, to finish up with a minus 1.3% on the year was quite a satisfactory achievement. Also, at the present time, as far as cash flow is concerned, we are in very good condition with the bank in regard to cash balances due to the tremendous response to Mr. Ted Armstrong's co-worker letter sent at the beginning of December. Income for December was the second highest in the history of the Work — exceeded only in April 1970 when a special offering was taken up.

As far as our budget is concerned, every division head and department head is performing very well in keeping below their budget allocations. In fact, we have really witnessed a tremendous team effort over the last several months in reducing expenditures and eliminating unnecessary costs. There is no reason to suppose that 1975 will not be a very good year income-wise, and with the latest effort on the part of the President to unstick the economy, we may well be looking at a two-year boom period. I won't speculate as to what will happen beyond that time, but many economists feel that President Ford is playing a very dangerous game of political expediency, which will have to be paid for in a very short time. However, we know that God can take care of His Work and provide for us whatever we need to get the job done. Many businesses can project and forecast their income and expenditures a lot more closely than we do or are able to do. The element of faith and the dedication of God's people makes doing His Work a constant challenge, but with very gratifying rewards!

Negotiations with the Krueger Company in tying up the loose ends of their offer to purchase the Press are still going on, and although we have a common basis for agreement, there are so many details to be addressed that it almost boggles the mind. Such things as insurance, toilet facilities, parking spaces, metering natural gas, etc., etc., have to be resolved before they can take possession of the Press.

I believe that it was more than good luck that just at the time we were deciding to dispose of the assets of the Press, Krueger Company was looking for a place to locate in Southern California — seems like another of those unexplainable “coincidences”! It just so happens that they were considering expanding their publication production when it was announced that Ambassador College Press was for sale. Within 72 hours, the president of the company and two of his assistants appeared in my office with an offer to purchase. Since that time much progress has been made in hammering out a mutually acceptable agreement in which Ambassador College receives cash in exchange for assets, a rental agreement and an offer to print for the next 18 months. This is eminently satisfactory to us and at the same time helps Krueger get into a going business with a minimum amount of agony and frustration.

Incidentally, we did retain the services of a highly qualified graphic arts consultant to assist us in evaluating the Krueger offer, and we also got the opinions of many representatives of professional bodies who all agreed that both parties are getting a very good deal. I recently had a conversation with an investment manager from a large Eastern insurance company who told me that there are many printing plants on the market right now, and they are becoming increasingly difficult to sell. It just so happened that Krueger was looking in the location where we were selling, as I say — just another “coincidence”!

By the time the next Bulletin is issued, the deal with the Krueger Company should be complete, and they should be firmly ensconced in Pasadena and working with us in the production of the booklets and magazines. I will bring you up to date next time.

— Frank Brown

Church Administration

Greetings again. Things have been very hectic recently. I have just returned to Pasadena from an extremely successful “Senior Pastors’ School” in Big Sandy. Thirty-five ministers who have been actively in the ministry for 10 years or longer were present for a series of lectures and open forum workshops.

The session was put together by and was a part of MET, with the program being under the direc-

tion of Art Mocarow. We are tailoring the sessions to various groups and will eventually involve everyone. More will be forthcoming on the Senior Pastors’ workshop later.

We are now planning two more “pocket” conferences on the east coast for about half of the men in the Northeastern region. Burk and I will be gone about a week and a half the latter part of this month conducting these conferences. It will be very good to see those of you in that area again.

Paul Flatt and Dennis Pyle have some things they want to cover with you so will sign off until next issue when I will have more time to prepare my column.

— C. Wayne Cole

THE DEFINITION OF A TEAM

“We won because of teamwork.” I’m sure we’ve heard coaches make this statement time and time again. In fact, Don Shula, head coach of the Miami Dolphins, has made a commercial using teamwork as the theme.

But, teamwork is not limited by the modern sports-age. In fact, we find it in the first chapter of the first book of the Bible when God said, “Let us make man in our image.” We can see throughout the Bible that God worked through many men in a team effort. Christ himself certainly surrounded himself with a team.

We cannot escape the fact that every church pastor is functioning in a circumstance demanding teamwork; especially with deacons and local elders. We can only imagine the chaotic condition which would exist in a church area where all the leaders did not work as a team.

With these thoughts in mind, I feel it is imperative we consider in depth the factors which go into making up a team. Just stating that a team is a group of two or more people working together to achieve a common goal certainly leaves much unsaid when one considers all the dimensions of a team. The following points could be very helpful in evaluating our own local team.

ATTITUDE: We should recognize that members of a team must share certain attitudes toward the actions which they plan to take. If attitudes are divided, certainly the team is divided.

INTENSITY: People who work together in a casual interaction lack the intensity and urgency of relationships which must exist. There has to be a quality of commitment which would be necessary in any team action.

ORGANIZATION: Within any real team there must be some form of organization or structure, even though it isn’t formally spelled out.

DEPENDABILITY: Members of a team have a right to expect the other team members to display a reliability or a dependability which will make it possible for them to expect certain types of actions from the other team members at any given time or place.

OBJECTIVES: A team will have objectives which must be agreed upon as being worthwhile by all the team members.

RECOGNITION: The members of a team must be able to recognize that the team exists and at the same time they must obtain some sort of personal recognition in being a part of the team. There has to be a sense of belonging by all team members.

DECISION MAKER: There must be within each team a member who is responsible for making decisions. Certainly the quarterback of a football team would be a good example of such a decision maker, and each church pastor could therefore be compared to being the quarterback of his local team.

COORDINATION: The supplementary actions of the various members of a team must be coordinated in such a manner as to provide an integrated effort or certainly the benefits of the team are lost.

PARTICIPATION: All of the members of a team must be involved in the actions of the team in such a way that they are participants. In other words, a team member is a participant.

I'm sure we agree there is a difference between a gang and a team. The "gang" seems to be a group whose leader uses force to accomplish his goals or aims, and this certainly would not properly be regarded as a team.

INTERACTION: Certainly, there must be a quality of interaction that assures what one member of the team does depends upon what other members of the team do. Unless this is true, one cannot realize a team effort.

I'm sure there are other dimensions many of us could add to the ones spelled out above, but I hope it can be recognized that teamwork is much more complicated than most people believe it to be, and that many people labor under the delusion that they have a team effort going for them when in reality they simply have a group of people existing together. All aspects of God's Work need a team effort, and certainly each local church is no exception. When it's all said and done, Christ is going to say, "We did it with teamwork."

— Paul Flatt

Southern Area Coordinator

ADMINISTRATIVE UPDATE

I'll take a paragraph or two to "oil" some "squeaky administrative wheels" and answer a question or two.

Overall, things have gone well with the Traveler system, but there are a couple of areas where some need to be a little more careful.

- 1) On the expense summary portion of the card some men are failing to balance the TOTAL EXPENSES (shown on the card) with the total of the TRAVELETTER drafts written for the month.
- 2) Be sure you remember to attach the non-negotiable *carbon copy* of the Travelorder draft to your monthly fleet expense record card sent to Headquarters.
- 3) When you have written drafts and advanced yourself more cash than you spend — do not carry that money over into another month. Send a check to us reimbursing the overdraft.
- 4) Be *SURE* to send in your TRAVELETTER report at the end of *each* month.

As I said, these are minor problems that come up which are covered in the original instructions. Please *review* the instructions. It will make things easier for all concerned with the processing of the TRAVELETTERS.

Several have asked for more guidelines concerning emergency fund expenditures. As you heard in Mr. Ted Armstrong's sermon tape, discussions are underway concerning administrative problems of second and third tithe. Obviously, third tithe and emergency fund are to an extent inter-related. Rather than go into detail here, I'll again encourage you to review the pastoral instructions regarding the use of the emergency fund in Policy 322. Once the discussions on second and third tithe are completed we will then review all factors of administration and develop extensive guidelines. Until then, try to administer the emergency fund according to present policy guidelines as much as possible.

— Dennis Pyle

Western Area Coordinator

PRAYER REQUEST

We have received an urgent request from Mr. and Mrs. Delfino Sandoval, full-time local elder in the San Antonio Church, for prayer on behalf of their 17-year-old son, Jerry. Jerry's back was broken in an automobile accident on January 10th. He is currently in the hospital and doctors say he will never walk again.

Any teen-agers in your area who would like to encourage Jerry in his trial can write to him at his parents' home address:

Jerry Sandoval
806 Crestview Drive
San Antonio, Texas 78228

Publishing

NEW PT UPDATE

After several weeks of planning, writing, editing and general brainstorming, the new tabloid *Plain Truth* has finally reached paste-up stage. We expect samples of our first "live" issue to be off the press on Tuesday, January 21. These will be primarily for in-house critique, and for other uses — newsstand and publishing negotiations outside the U.S.

The press run for the entire mailing list will begin in earnest on January 27, with the first issue dated "week ending February 8, 1975." The second issue will carry the date "week ending February 22, 1975." This way *Plain Truths* will be arriving in home mail boxes up to a week in advance of cover date, and the news-analysis type articles will still be "news" not "olds."

More good news! Circulation worldwide will once again be over 2,700,000 copies in February, and we intend to keep it growing!

New format changes and budget cuts have necessitated some juggling of our editorial manpower (and womanpower), pardon me Ms. In December Bob Ginski and Ron Horswell were transferred to our full-time staff from Television Production, which had undergone severe budgetary and manpower cuts earlier. Both men had worked in researching and writing for the T.V. programs, and we on the *Plain Truth* staff welcome them aboard. We also welcome Linda Blosser and Susan Flesher as part-time researchers.

Budget cuts in England meant the dissolution of the Bricket Wood Editorial Department, with its news bureau operation. In subsequent discussions with key personnel, primarily Mr. Hunting and Dr. Meredith, we effected changes which should be very much to our advantage under the new format.

At this time I would like to personally extend a "thank you" to Dr. Meredith for his hard work in England over the past two years. It's largely through his efforts and encouragement that the available editorial personnel in Britain became a cohesive, productive unit. And though cutbacks and the format change have altered editorial and publishing operations in all areas, Dr. Meredith and the editorial team have supplied us a solid foundation from which to launch an even more promising program — a London Editorial Bureau!

Mr. Ted Armstrong has given approval to rent a

small two-man office in the London Press center — in the heart of the news-making and reporting sector of London. Peter Butler and David Price, both Bricket Wood grads, will staff the new Bureau. Another team member, Chris Carpenter, is being given the opportunity of transferring to the Washington D.C. Bureau to work with Dexter Faulkner. Remaining full-time employees, John Dunn and Phil Stevens, will work in tandem on graphics and production in Britain.

Dr. Meredith will remain in Bricket Wood and, in addition to teaching advanced Bible classes, writing and providing editorial assistance to writers on campus, will also be conducting campaigns (called *Plain Truth* lectures in Britain) and follow-up Bible studies.

— Art Ferdig

In accordance with Mr. Ted Armstrong's wishes, the booklet *Ending Your Financial Worries* is being phased out for the present. A new booklet on the subject of tithing is being produced based on our doctrinal paper.

In the interim, tithing articles are planned for the *Good News* magazine. These articles will be chained to the booklet *Managing Your Personal Finances*. That booklet will be somewhat edited to include Mr. Ted Armstrong's material on the subject of gold buying as a hedge against inflation. When the revised version of this booklet is completed it will be announced in the *Bulletin* and/or advertised in the GN.

A newly revised edition of the *Crime* booklet should be off the Press any day now.

The booklet *The Modern Romans* is currently being revised and edited by Don Schroeder. It will be some weeks before that goes to Press however.

— Brian Knowles

International Division

REPORT FROM INDIA & CEYLON

Greetings from Bricket Wood: The last two years have seen dramatic changes take place in God's Work in India and Ceylon. Let me bring you up to date with the situation.

By early 1973 the circulation of the *Plain Truth* stood at around 80,000 copies each month sent from Bricket Wood, and the circulation of the CC stood at around 1500. We were receiving an average of six thousand letters each month. We had a

total of 17 members, 120 prospective members and 40 co-workers. In the spring of 1973 a drastic change took place. The *Plain Truth* magazine began to come bi-monthly — every two months. The need to economize at Bricket Wood had forced us to re-evaluate our circulation. We were faced with somehow reducing our overall cost and at first it was felt we would have to reduce the circulation each month, thus restricting the *Plain Truth* to a smaller number of people. Eventually, however, it was decided to send the magazine to the entire list every second month thus reducing cost, but still getting the magazine to the widest readership possible.

All our subscribers were informed accordingly by letter in the magazine. The relatively few members and prospective members continued to receive the magazine every month.

Despite this change, which we naturally saw as quite a setback, we rejoiced that the magazine could still be sent every other month. God continued to bless us. By the end of 1973 we received a record amount of mail — 68,428 letters — nearly 18 percent up on the previous year. The number of CC students rose sharply — up 61 percent on the previous year.

That year also marked another great step forward. The Feast of Tabernacles was observed in its entirety for the first time in the area, though with a difference. The first half was observed with the brethren in Ceylon at the beautiful resort city, Nuwar Eliya (which means city of light), 6000 feet above sea level and adjacent to Ceylon's highest peak.

For the latter half of the Feast, Mr. Owen Willis and I travelled to beautiful Kodaikanal in South India where 38 people were assembled for three of the most memorable days of their lives. After the Feast we were able to visit 80 people and baptized 9.

The bi-monthly policy of the *Plain Truth* continued till the spring of 1974 when another revision became necessary as further economies had to be made. It was decided only four copies of the *Plain Truth* should go to India for general circulation for the entire year — though members and prospective members continued to receive it monthly. The number of booklets sent in response to letters received was also restricted to further cut costs. This latter change was not viewed as a great disadvantage however, as we were still able to feed people with booklets and reprints they vitally needed rather than the multitude of printed material they actually wanted. In the late

summer further extensive budget cuts forced us to make further revision and at that time all magazines and booklets were stopped for general distribution due to lack of funds. (This decision coincided with extensive budget cuts which necessitated the closure of the Press at Radlett.)

Despite these setbacks, God continued to bless us and many people continued to request answers to their questions and problems.

During July I was able to conduct another month-long tour, this time with Mr. John Meakin, formerly mail department supervisor and now my assistant in the Leeds area in England. We were able to meet with over 100 interested people and baptized 4.

In October we were able to return to observe the first half of the Feast of Tabernacles with 43 of God's people at the beautiful hill resort, Mahabaleshwar (which means Almighty God), in India. Then we travelled to Ceylon where we were able to observe the last half of the Feast at Nuwar Elwah — 69 people in attendance. Then during a short visit tour, 4 more people were baptized.

As of this date we have 20 members in India and 20 more in Ceylon.

God has certainly been blessing His people and with many more interested coming along despite adverse circumstances of restricted magazine and long postal delays of up to three months in receiving mail from England.

We are currently seeking, at the earliest possible time, official recognition in each country — through a business man in India and a lawyer in Ceylon (both members) — doing much of the background research prior to headquarters approval.

After this status has been achieved we will then be able to establish something in each country which will enable us to better serve the people in the area.

The recent changes in the format of the *Plain Truth* offers exciting opportunities of once again distributing the magazine in the area, perhaps being able to again send the cheaper newspaper from Bricket Wood or perhaps later even being able to prepare it in India or Ceylon, using local funds we are currently unable to make use of.

So the future for the Work in India and Ceylon looks promising. With these developments described above and Mr. Herbert Armstrong's planned city campaigns during 1975, we look forward to yet another year of growth. Do keep praying for God's people in countries with appalling and ever increasing famine that few in the West can understand. For many of them, their actual

physical survival on a day to day basis depends on Almighty God and His intervention.

Thank you in advance for your prayerful support.

— Richard Frankel

AFRICAN UPDATE

In spite of the tremendous developments in communications Africa is still very much an unknown continent. Not only its past but also its present is still little understood. Yet, Africa has been abundantly blessed by nature, and its potential in human and mineral resources gives it a commanding position in the vast family of the Third World.

What will tomorrow bring to Africa? Her known wealth is unevenly distributed and so is her poverty. Disparities from country to country are very great which make the continent a world still in search of equilibrium. This is a description of the vast continent of Africa taken from the "Atlas of Africa 1974".

Since 1960, and for seven years, the World Tomorrow broadcast from Ibadan, Nigeria introduced the people of Central and West Africa to a new way of life found in a book, the Bible, which most people knew very little about. The direct, forward approach of the broadcaster and the free copy of a magazine of understanding which was offered, enabled many to seek assistance in learning more about this way. The Correspondence Course and numerous booklets further challenged their efforts. In 1967, the civil war broke out and the broadcast was cut off, but not before areas of Western and Central Africa had been well saturated with the basic components of a new lifestyle. Three years later requests began pouring in for visits and in the summer of 1970 the team of Frankel and Watson toured the area and baptized four. Since then, a Tour has been conducted each year with outstanding success as the stats will later show. Though there is presently no broadcast in Black Africa, the *Plain Truth* subscription list continues to grow — mainly by word of mouth advertising.

The peoples of Africa are religious, and self-appointed religious enthusiasts use the *Plain Truth* as a means of selling their particular brand of religious wares. It has done wonders in increasing the PT circulation and stimulating interest in our literature as well.

Since July 1973, when I was transferred to the International Division, the subscription list has grown tremendously. And until the cutback in

August of 1974, our office in Bricket Wood has been serving a mailing list of over 70,000 people. Renewals have enabled us to keep the list under some control, but trial subs were being renewed at the rate of 500 per month. The literature requests exceeded 19,800 pieces per month and the popular Correspondence Course is becoming even more popular. However, the Work has practically ground to a halt until God reveals His intentions for Black Africa.

We now have 162 baptized members throughout the Black countries from the Indian Ocean to the Atlantic and over 700 PMs and CWs waiting to be served; the majority in West Africa where over 55,000 *Plain Truths* were being mailed out.

The following is a record of the PT subscription list and number of baptisms per year.

YEAR	PT SUB. LIST	NO. BAPTIZED
1970		4
1971	13,015	8
1972	29,491	48
1973	49,300	43
1974	68,000 (August)	51

Eight persons were baptized over a period of years in England prior to the Tours. This makes a total of 162 members.

While the problems are many, three seem to be the most severe to the Work of God in this area; namely, the laws governing currency exchange, spiralling inflation and its effect on the economy, plus the securing of alien work permits. Since the currencies of most of the Third World countries is negotiable only within the country, all services rendered to its citizens must be paid for in dollars or pound sterling. And since current world financial difficulties necessitate each international division working toward autonomy, we face a situation where divine intervention is the only answer. Both Ghana and Nigeria have massive reform programs geared to strengthen the economy. Presently, both are struggling to rapidly recuperate from recent internal strife and are highly suspicious of all "outsiders" wishing to establish businesses within their countries. The fast growing rate of unemployment reduces the anticipation of an outside corporation's interests unless the picture produces healthy short-term profits which in turn will assure successful steps toward Africanization later. Also, we, in serving our people, must provide trained men to render that service...securing work permits for them seems ridiculous to the government since unemployment is so high.

Tentative plans for 1975 call for seasonal Feast

activities and, God willing, two additional Bible Studies. When the time comes for the Gospel to be carried to Black Africa as a witness, the way will have been paved by inroads now being made in feeding the flock of God as they have been carefully and selectively chosen.

Your prayers are solicited for those now called that their faith may continue to grow and patience may become a major part of their daily spiritual diet.

— Harold L. Jackson
Regional Director,
Black African Work
Bricket Wood, England

Media

FAIR BOOTH RESULTS

Greetings from a very busy Media Division. I thought that those of you who participated in the "Fair Booth Display" program would want to see the final results of this project for 1974.

In 1974 from May through December 51 churches participated in 75 fairs or expositions and made a tremendous impact.

The final tabulations show that you ministers and brethren attracted 17,007 new and interested *Plain Truth* subscribers. In addition, approximately 23,864 people were interested enough to stop and talk to a minister or member and be exposed to this Work.

We can also accurately estimate, from information tabulated by those who participated, that approximately 4,950,000 people actually saw your displays and were exposed to the names "Garner Ted Armstrong", "Plain Truth" and "Worldwide Church of God."

Another encouraging fact from Karl Beyersdorfer, whose congregations participated in 6 fairs, is that he has just invited a person to church, whose first contact with us was at a fair.

This project has been a real success in 1974 and I want to personally thank all those ministers and brethren who participated, as well as those who were interested enough to try but did not have fairs available.

Everyone who participated expressed the desire to do so again so we are busy making plans and improvements for 1975 based on your comments and suggestions. In fact there are already six fairs scheduled for 1975.

We will send you information for 1975 fair participation as soon as we can.

— Dan Ricker

RUBINSTEIN

(Continued from page 7)

The program was recorded and video-taped for possible broadcast later. It was, in a word, THE event of our session.

Rubinstein, as vital and energetic as ever, emerged to a standing ovation almost before the audience found its seats — he left the red-and-gold shrouded stage only at intermission. He is indefatigable, he is still the great master of his instrument.

As he did so incredibly through the Beethoven Fourth and Brahms First Concerti at the Music Center Monday, the Maestro played a monumental recital program at Ambassador in the patrician, carefully controlled style which is his trademark. Control and concentration are his keystones; for him there is no style but his own. He has the hands and heart of a poet. Though his hands may not be as supple, may not move as fast as they did in the early days of his eight decade career, his heart, mind and spirit are ever greater. The fires of youth may be banked; a sublime and glowing heat is there, radiant with grace and love. Rubinstein lives for music, he makes music live. Nothing more need be said of a musician and artist.

Strong, Enduring

His playing has the ring and clarity of fine old crystal; delicate, breakable yet strong and enduring. He began with the Beethoven "Appassionata" Sonata which, like the Fourth Concerto on Monday, he lingered over with loving care, looking always for something new to say in a work he has played hundreds of times. His Beethoven, like his Brahms, is profound, noble and rich with the qualities that make him the greatest, the most civilized, of the old-school Romantics left among us. His performance Wednesday of the second Andante movement and final Presto of the stormy Appassionata were unforgettable.

His Schumann (the Op. 12 "Fantasietücke" with eight contrasting sections) was notable for its whimsy and reflective moments (the "Whims," "Fable" and "Tangled Dreams" were most effective); the final "Song's End" showed that though his playing may have lost some of its compelling, electric force and agility, it is still moving and poetic.

Rubinstein's second half, all Debussy and Chopin, was more directly enjoyable. The "Ondine" of Debussy, with "Plus que lente" and a powerfully displayed A Minor Prelude, was languid and warm. His Debussy has a quality of mirrored jewels, icy diamonds in a diffused light.

Unequalled Chopin

His Chopin is still without equal in the piano world. He has a special affinity with the Polish composer; though he has for years been an American citizen (he is truly a citizen of the world) he constantly refers to his Polish birth. He played the Op. 39 Scherzo, a Nocturne (Op. 15, No. 2), two Etudes (Op. 25 in E Minor and Op. 10 No. 4 in C Sharp Minor) and an awesome performance of the warhorse A Flat Polonaise which raised it again to the level of a masterpiece. His force and energy in the Polonaise brought him off the bench, the audience out of their seats. His hands playing Chopin

(Continued on page 32)

OPEN FORUM

Editor Note:

Several months ago we requested that all Open Forum contributions be typed double spaced. Single spaced typing slows down our typesetters' speed considerably because the eye can easily skip a line or two accidentally. Obviously a higher rate of mistakes results with corresponding time necessary for a greater than normal number of corrections. Therefore, Composing requests that we repeat their desire for ALL Open Forum contributions to be double spaced. Thanks very much for your cooperation.

Once again we want to express our appreciation and special thanks to all who have contributed to Open Forum. Please keep those comments, suggestions and thought-provoking ideas coming in!

WON'T TELL HIS EVALUATION

After reading Lester Grabbe's comments on *Open Marriage* (December 31, 1974), I must write!

I confess that I did not read Gary Alexander's original review of the book in question; however, I hasten to add that I felt fully justified in my action after reading the retort to his opinion. Unfortunately I did read Lester Grabbe's evaluation of the evaluation of Gary's evaluation.

Now I have a problem: in the mouth (or pen) of three witnesses there appears to be some differences — some minor (between Gary and Lester at least) and some major.

Since I want to be fair, I will evaluate the evaluation of the evaluation of Gary's evaluation of the book *Open Marriage*. I bought the book!!! I now have to read it. And you know what, I'll bet I'll have my own prejudiced little opinion too — but it will be all mine (which is at least agreeable to me).

I get the impression, however, that all Gary tried to do was get us to read it? Now if you want to know *your* truth — you've got to read the book too — I just won't tell you my evaluation!!!!

— Ron McNeil

Memphis, Tupelo, Jackson, Tenn.

"LET'S NOT START A WAR OF WORDS!"

I would like to express my appreciation for the contributions to the "Open Forum" section of the *Bulletin*. The variety of subjects has been, it seems, endless, with many very good pointers

offered. I wish to address myself to a subject in this contribution.

This comment relates directly to the "Open Forum." I have noticed agreement and disagreement in the comments. This is excellent. After all, it is said that one mark of the truly educated is the degree of openmindedness. There is one perplexing factor, though. It has become very apparent that some seem not content only to disagree but to indulge in a great amount of sarcasm. It just struck me that if I had contributed something to the "Open Forum" and then received the "tongue lashing" that some have received, would I be willing to contribute again? This is particularly true in the case of Deacons or Deaconesses writing in. Again, disagreement is healthy and can be very stimulating and engender growth. But let's not start a war of words, critically implying all sorts of motives and weaknesses.

— Steve Botha

Halifax, Nova Scotia, Canada

"BLESSED ARE THE PEACEMAKERS"

In the Old West the Colt 45 used to be called the "Peace-maker." It seems the only way to make peace in those days was to threaten to blow someone's brains out if they didn't agree with you — or to actually do so! Fortunately, times have changed.

Or have they?

If there is anything that characterizes our age it's the word "controversy." The world is an armed camp. Everybody has a controversy with everyone else. All of us are pressured to "take a stand" on this or that issue. We ridicule the silent majority and encourage everyone to stand up and be counted. Commitments to points of view are encouraged.

The environmentalists are continually at war with the industrial and economic establishments, and vice versa. Politicians daily hurl charge and countercharge at each other while they themselves stand accused of the people. Every minority group wants to change society to conform to its particular needs or demands. Society resists such changes. Result — controversy!

"But a little controversy is healthy," claim the platitude passers. Radicals fan the flames of violence in an effort to revolutionize society — to break down "The System" and replace it with an

anarchical Utopia of their own devising. But the radicals of yesterday are the establishments of today. Each generation generates its own brand of controversy. Social, political, ideological and economic disputes continue to plague every era.

Conflict, *conflict*, CONFLICT!

Do you ever get fed up with conflict? Don't you get tired of controversy, upheaval and upset? After 6000 years of human experience, you'd think we'd get bored with revolution. But no! Every generation seems to have to have its own revolution. Every age has its wars, its coups and political upheavals. Religions come and go. Ideologies wax and wane. Like Ford (not the President), every one has a "better idea"!

Jesus did say, "Blessed are the peacemakers." Paul taught that we should "Live peaceably with *all* men as much as lieth within you." I wish we could all catch that vision and give each other the benefit of the doubt. I wish we could all expend as much effort in *resolving* problems as we do in creating them! Can't we admit that there is indeed more than one way to skin a cat? Can't we all be big enough to accept the idea that the other guy might — just might — be *right* once in a while?

As I've said before, we're all in this together. We've got a long uphill road to perfection. Let's climb it together, arm in arm, as brothers and sisters in the Faith, loving each other, honoring each other and making peace with each other!

— Brian Knowles
GN Managing Editor
Pasadena

HANDLING RUMOR AND GOSSIP

"Divide and conquer!" This has been the Devil's clever tactic — his device — from time immemorial. And one of the chief ways Satan seeks to do his dirty work is through the *gossip* and rumor mills.

From time to time ministers who visit Headquarters have expressed certain *fears* and *misgivings* toward those over them here at HQ. Such misgivings and fears are nearly always the direct result of *rumors* which have been spread in their areas. Some of the rumors had originated in various areas of the U.S. Others had come from careless communicants at Headquarters. None of them, however, had come from those *in authority* at HQ.

And herein lies a valuable lesson. From time to time various lies, slander and rank rumors will come to those at HQ from "the field." These rumors may be the result of a telephone conversation or letter from a friend, relative or some well-meaning person.

Or, they may be the insidious "planting" of some evil-intentioned person who is deliberately trying to spread rumor and gossip for the express purpose of helping to sow discord among the brethren. Satan forever seeks new ways of sowing suspicion and distrust between those in the field ministry and Headquarters.

We must not let him succeed at this!

How can we thwart the Devil and his cohorts when they try to "sow discord" among the brethren?

Since distorted (and in many cases, outright *false*) reports are bound to be circulated from time to time, we must learn how to handle these harbingers of division. We must learn to disarm such rumors and gossip — rendering them totally harmless.

Not only do we at Headquarters hear false reports from various areas in the "field" concerning different ministers, but you in the local church areas also hear all sorts of gossip and rumors concerning individuals and events which have taken place (or supposedly have taken place) at HQ.

Examples of Rumor

To illustrate: During the past month a rumor has reached my ears that *I* was no longer in the Church. Also, Carlton Smith, Wayne Cole, Raymond Cole and various others according to *rumor* have at one time or the other "left the Church."

How ridiculous and how totally unfounded rumors can be! Not too long ago a wild rumor concerning Mr. Garner Ted Armstrong and Mr. Jim Thornhill was circulating around various parts of the U.S. Supposedly, they were in Reno on the sabbath *dancing* and *gambling*.

But what were the facts?

Mr. Garner Ted conducted the Bible study in Pasadena on Friday evening. But he didn't speak at Pasadena the following day! He and Jim Thornhill were known to fly to Reno on the Sabbath. But for what purpose? The rumor-mongers just *knew* it could only be for the evil purpose of *gambling* and *dancing* with some wild girls in that "wicked city."

More facts: Mr. and Mrs. Ted Armstrong planned to fly up to the "Bay area" so he could speak to the Church there. He asked Mr. David Antion and myself if we would like to take this opportunity to speak at two of the churches. Mr. Armstrong would drop my wife and me off at Fresno (where I would speak), fly on to Reno and drop Mr. and Mrs. Antion off at that city so he could speak to the church there. Then he and his

wife would fly on to the San Francisco area where he would speak to a large group.

So that is exactly what happened. He spoke to a large group of about (if I recall correctly) four or five hundred in the Bay area, then picked up Mr. and Mrs. Antion in Reno and my wife and me in Fresno on his return flight back to Pasadena later the same day!

Talebearing Forbidden

The Bible forbids us either to gossip or to listen to gossip-mongers. But how many of us have taken the Bible command seriously regarding this devilish pastime?

God commands: "Thou shalt not go up and down as a *talebearer* among thy people" (Lev. 19:16).

Furthermore God's Word says: "A *talebearer* revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13).

It seems that Ezekiel's indictment of the city of Jerusalem is all-too-often applicable to some in the Church of God — and to some in the very ministry of Jesus Christ: "In thee are men that *carry tales* to shed blood" (Ezek. 22:9).

Surely we ministers do not have to be reminded of the stern rebuke which God meted out to our forefathers for harboring gossip and rumor toward Moses and Aaron. And when a slanderous report was given concerning the Promised Land, God rebuked those wicked men involved in such wild, slanderous rumor. God has not changed!

So if you see or hear a wild rumor floating about — *knock it in the head!* Stop it dead in its tracks. Do not repeat it, give it credence, or let it waste your or others' time. Rather, go to the one (or ones) who can give you the truth. They can fill you in on the facts and can slay any wild rumors which may be rampaging in your particular area.

Rumors Cause Fear

Some ministers in the field have let their minds become filled with *fears* as a result of listening to gossip and rumors. They have been afraid that those at Headquarters would *believe* wild rumors concerning them and would, therefore, act precipitously.

But you need have no fears. God's Word commands: "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19). Do you think those at HQ are going to neglect to obey this important instruction?

You can rest assured that if those over you at Headquarters hear some wild, unfounded rumor concerning you, they will go directly to you about it. This would not necessarily preclude their checking with others. But they will definitely

come to you and give you a chance to explain the facts as you see and understand them.

Never in my life have I heard such gossip and rumor as that which assailed my ears since I have been back here at HQ. You see Satan knows this is the Headquarters of God's Work. He knows we are God's servants — in spite of personal weaknesses, past sins, or despite doctrinal or administrative mistakes.

The Devil seeks to *discredit* those in God's Work and thereby discredit the Work. He wants to turn people away from *supporting* God's Work. He desperately wants to weaken, then destroy, that Work.

And what is his most effective tool? Gossip, rumor, lies and slander.

The Fruits of Gossip and Rumor

God's Church has gone through a severe trial in the past year — primarily the direct result of the work of those who spread gossip, slander, rumor and out-right lies. That trial, that struggle, is *not* over!

What are the fruits of hearkening unto rumor and gossip?

Look at what has happened to those who allied themselves with the gossip-mongers and with the slanderers of God's Work. All of them have already abandoned certain major biblical teachings concerning the *holy days*, *tithing*, *unclean meats* and God's true form of *Church Government*.

And now some have even *abandoned* God's *Holy weekly sabbath*. Claiming that Christians have *every day* as a spiritual rest or sabbath-keeping, with, supposedly, *no need to return to the one-day-a-week physical sabbath* which Israel was required to observe under Moses.

The battle, initiated by Satan in the early part of last year, has *not* ended! Satan is still rampaging as a roaring lion — seeking to devour any who will listen to his gossip, rumor and lies.

We ministers must *stand fast* against him and his devices. Through powerful sermons and effective Bible studies (and by our own *personal examples*) we can teach God's people how to handle gossip and rumor. God's people must constantly be warned not to listen to or become carriers of, gossip and rumors.

One of the things which God loathes is gossip, slander, rumor: He detests: "A false witness that speaketh lies, and he that *soweth discord* [through rumor or gossip] among brethren" (Prov. 6:19). *So must we!*

— Raymond F. McNair
Senior Editor
Pasadena

"LIBERAL" OR "CONSERVATIVE"??

The question has often arisen, "Is the Church of God 'liberal' or 'conservative'?" The Church, of course, is composed of individual members, so we are collectively what we are individually. Are the members, then, of God's Church liberal or conservative, right wing or left wing? Which should we be, if either? What does the Bible have to say?

The generally accepted definition of a "liberal" is one who favors rapid change, trying new things, not adhering to tradition, little restraint. Conversely, the "conservative" is usually identified as one who is slow to change, sticks to the "tried and proven", adheres to tradition.

People's liberal or conservative leanings have their beginnings in the inherent makeup of an individual plus rearing and environment. Do we then have any choice of which outlook we might have or is it beyond our control how we view ourselves, each other, and the world around us?

The history of the liberal-conservative viewpoint became distinct in this country after 1789. In that year the newly written and ratified Constitution was put into effect with George Washington as first president. It has been viewed for nearly 175 years as the "Supreme Law of the Land."

However, being the humanly devised document that it was, it was found to be grossly inadequate. Initially it lacked certain guarantees of personal freedoms such as freedom of speech, religion, assembly, press — all of which, incidentally are vital to the existence of the Work in this country.

These freedoms are guaranteed in what became the first ten changes or amendments to the Constitution. Otherwise they are known as the Bill of Rights. These first ten amendments were only the beginning of well over a score that were to be added over the course of history of the United States.

The amending process while good in one way illustrated that the Law was subject to interpretation. Political parties developed over different beliefs in the way the Constitution should be interpreted.

Those who viewed the Constitution very strictly or literally became the founders of the conservative party. They felt that if the Constitution was silent on a particular issue, that issue should be deemed un-Constitutional.

On the other hand, the founders of the liberal party viewed the Constitution more "loosely," saying in effect that the "implied" powers of the Constitution gave much more leeway to the government in carrying out its functions.

Needless to say, each party thought it had the only proper and correct perspective and interpretation. Each addition to or deletion from the Constitution became an attempt to make more nearly perfect the document according to different party interpretation thereafter.

In his farewell address in 1796, Washington warned against the formation of permanent political parties. He feared that "the baneful effects of the spirit of party" might lead to "riot and insurrection . . . foreign influence and corruption" and even to the *destruction* of the Union.

In the United States today, each party has set itself up as having the "answers" to the country's problems, as judge of the actions and beliefs of the opposing party, and judge of the Constitution itself.

Almost any objective bystander can see that Washington's premonitions were well founded.

With this basis for liberalism and conservatism we should re-examine the question "Is the Church of God liberal or conservative" or both?

Chances are, while few — if any — of us are engrossed in the politics of this country, we have identified and labeled ourselves as well as others as being either liberal or conservative in approach and outlook. We tend to believe that those who believe as we do are right and all others are in varying degrees of error.

God says in James 4:11 that if we "speak evil" of, condemn, or label a brother — judging him — we are judging *His* Law. God does not give us that prerogative. Our only options are to obey or not obey (last part of verse 11 and verse 12). In other words, if we speak evil of or condemn what the Law allows or is silent on we are in effect judging the Law as being inadequate. We would then have our own amendments, additions or deletions, to God's Law. Our goal would be to have everyone conform to our standards, tastes, likes and dislikes.

God makes it clear in Deuteronomy 4:2 that His Law does not need constant human revision or amendments. His Word is complete and adequate and for that reason it is not open for human interpretation or critique.

The Law was not given merely for the censorship of the other fellow's actions and attitudes, but to give the humanly unobtainable guidelines for the proper expression of love (Jas. 2:8).

When God placed the responsibility for the leadership of Israel in Joshua's hands after the death of Moses, His instructions were explicit. Joshua 1:7 — "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded

thee: *turn not from it to the right hand or to the left,*" (or from the "right wing" unto the "left wing", conservative to liberal or vice versa) "that thou mayest prosper whithersoever thou goest."

In I Corinthians 1:10 we are instructed to speak the same thing that there be no divisions or parties; that we be united with the same mind (Phil. 2:5)*and in the same judgment.

It is clear then if we are truly members of God's Church that we will not view and label ourselves and each other along the political guidelines and with the terminology of a system that is falling apart. God's Spirit gives us the ability to become truly open-minded toward God's Word — the ability to understand, accept, and obey it without changing it according to our own personal interpretation. Otherwise, to the liberal God's Law has few restrictions, and to the conservative it has little spiritual application.

The broad area of toleration that God allows within His Law can accommodate many different personalities, levels of intelligence, and tastes. These God-given individual differences were intended to add interest and variety to the Church of God and the God Family; *not to create lines of division and man made issues of morality.*

If we can see the application of Washington's warning to the nation in 1796 to the Church of God, we can avoid the same ill effects this nation is suffering today. We can have instead the strength and unity we need to face the collapse of this society.

— Wayne Freeman
St. Louis, N&S, Missouri

OUR STANDARDS OR GOD'S STANDARDS?

I have noticed a tendency among some of us in the field to establish our personal standards as the "ULTIMATE STANDARD." Setting personal standards is not wrong as long as we use God's Word as the basis. As best humanly possible our personal standards should conform to God's standards. Yet, do we often embellish God's principles in accordance to our personal preferences or our pet peeves?

For example, do we consider the qualifications of a particular man for a deacon in accordance to I Timothy 3 or his annual salary, the car he drives or the fact one of his children may have a birth defect? (All of which I have heard for reasons not to ordain a man a deacon.)

When it comes to being "modest" does God ever dictate the exact style of dress a woman should wear? Does God insist on only a lily white cotton

shirt for speaking? Is *all* rock music the direct tool of Satan the Devil? Is a blood transfusion always wrong? Is it "highly unusual" for a ministerial assistant to give a sermon?

I wonder if we have become so infatuated with what "I think" that we have set *our* standards on an ivory pedestal. Is our own personal way the only way to do it? We need to objectively, and without bias or personal opinion consider, "Is this the way Christ would do it?" I feel many of us have got to face the fact that our personal methods, opinions, pet peeves and dislikes or likes are often strictly our own. The neighboring minister in the next church area may do it differently. For us to establish and to staunchly maintain *our* personal idiosyncrasies to the membership as God's will or way is not right. Many of us may be surprised and shocked when Christ returns and we discover "the way it should be done" didn't agree with the standards some have established for God's people.

— Charles A. Calahan
Rochester, Minnesota & Waterloo, Iowa

THE ESSENCE OF CHARACTER

Did you know the word "character" does not appear in all the Bible? Yet the attainment of character is our chief aim in life. Since character development epitomizes God's Grand Desire for man, why isn't this word even in the Bible?

The fact remains that God has more to say on this subject than probably any other.

First, let's notice what character is *not*. "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9).

There probably is not other scripture that better describes the natural state of man. He is cunning, deceitful and wicked to the core.

The word "deceitful," the nature of man's heart, means "falsehood." Man is false, sneaky, hypocritical — he cannot be trusted. He works the angles, looks out for his own self-interests, is tricky, subtle and vain. Manifold are the scriptures describing the evil heart of man.

By contrast, however, the character of God is true. The essence, the foundation, the bedrock of His character is truth. "He is the Rock, his work is perfect: for all his ways are judgment: a God of TRUTH and without iniquity, *just and right* is he" (Deut. 32:4). "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is TRUE, and we are in him that is TRUE, even in his Son Jesus Christ. This is the TRUE God, and eternal life" (I Jn. 5:20). "God forbid: yea, let God be TRUE, but every man a

liar..." (Rom. 3:4). "Sanctify them through thy truth: thy word is TRUTH" (Jn. 17:17).

God's desire for man, then, above all things is for him to repent of his deceitful nature and take on the TRUE character of God. He wants us to enter into a relationship with him of the highest integrity so that He can eventually trust us with power and eternal life.

Boiled down to a simple definition, then, CHARACTER IS INTEGRITY OR TRUST, that quality in man that makes him loyal to God, strong, steady, reliable and true. Character is built when man places God's will above his own, regardless of how badly he wants his way.

The Bible plainly reveals that truth or trust is the essence of character.

Notice what David said, "Behold, thou desirest TRUTH in the inward parts" (Ps. 51:6).

In describing the man who will stand before God in His kingdom, David further writes, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, AND SPEAKETH THE TRUTH IN HIS HEART. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. HE THAT SWEARETH TO HIS OWN HURT, AND CHANGETH NOT. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Ps. 15:1-5).

How clear — yet so simple. Supreme trust epitomizes true character. Once we have proved what is God's will, we will place it first and foremost above all things, even if it means giving up our lives.

Also, we must bear in mind that in fulfilling the law of love, we must extend this same quality of trust to others.

What about it? Are we genuine and true? Would we die for our faith, for each other?

Are we building a track record of loyalty and standing for what's right even though we may sometimes suffer severe hardship and pain? Is our word good? Do we conscientiously keep our promises, commitments? *Can we be trusted?*

Or are there still dark and shady spots in our hearts? Do we say one thing and mean another for personal advantage? Are there traces of guile, malice, duplicity and evil still lurking within?

We need to be sure, for I feel that not only our future reward, but also eternal life rests on the answer.

Truth in the heart, or trust, is the foundation of character. So even though the word "character" is

not in the Bible, the concept of this word is the central theme of its message!

— Richard Rice
MPC Manager
Pasadena

HOW VALUABLE ARE TRIALS?

When was the last time that you thanked God for trials? Humanly, none of us rejoices when beset by problems, difficulties, tragedies, or other types of trials. Often we may even mistakenly equate their presence as indicative of disobedience to God — or at least as signifying a lack of zeal and dedication. But is this necessarily true? Can God not work in us through trials as well as through miracles? "Many are the afflictions of the righteous," God notes (Psalms 34:19).

What should trials accomplish in our lives? Here is a partial list of benefits to be experienced:

1. Trials draw us closer to God.
2. Trials teach us patience (Jas. 1:3-4; 5:10-11).
3. Trials force us to quit looking to ourselves for strength, guidance, deliverance, and safety (Ps. 119:67).
4. Trials help ingrain true humility and obedience (Heb. 5:7-9).
5. Trials teach us how to endure and persevere (Mat. 24:13).
6. Trials build, test, and strengthen our faith in God (Gen. 22).
7. Trials teach us to battle human nature (Heb. 2:10, 14; 4:15).
8. Trials teach us involvement with others to pray for them (Jas. 5:16), to have sympathy and compassion, and to bear one another's burdens (Gal. 6:2).
9. Trials illustrate our imperfections and our need to become spirit (Rom. 7:17, 24).
10. Trials should teach us thankfulness (Jas. 1:2-4; I Pet. 4:12-13; 1:7).

In summary, trials are precious building blocks for holy, righteous character necessary for God's Kingdom.

Do we appreciate them?

— John Cafourek
Bismarck & Minot, North Dakota

YEAR OF TRANSITION & FOUNDATION BUILDING

My family and I have lived in Singapore for just over a year now and we are pleased with the growth in God's Church over this period of time. At first if one were to look at membership figures only it would perhaps look a little discouraging. When we arrived here, there were already 67 bap-

tized members in Southeast Asia. Today, a year later, there are still 67 members in addition to my wife and myself. And this is after 25 baptisms for the year. Four members were lost through transfers overseas — to Australia, Nigeria, Scotland and our very first student to Ambassador College, Pasadena. Twenty-one others decided to dis-fellowship themselves from the Body of Christ. Why the high percentage?

Mr. Dan Anderson's personal observation in the December 31 *Open Forum* was one of the best explanations I have seen yet. Singapore and Malaysia are very "education conscious" nations. Especially in Singapore, where our losses reached 54%, it seems there are schools, colleges, and universities everywhere. More new schools and universities are continually being built. Many of our members are students, graduates, or teachers. There is a tremendous emphasis put on education and a "do-or-die" competition to advance educationally. With job retrenchments now in the thousands it seems impossible to obtain employment without a tertiary education.

Those who have left us were converted academically but still lacked something. There was a noticeable lack in the quality of serving or giving. No one wanted to share in preparation or cost for anything even though they were quite capable of doing so. Everyone wanted only to be served by the minister and his family and always be on the receiving end of everything. Also, there was dis-interest in the Work itself. The time spent in Bible Studies reading from the Bulletin about Ambassador College and the worldwide Work and the activities of Mr. Armstrong and Mr. Ted Armstrong was felt to be wasted time. Some in Singapore didn't think we should be concerned with those in East Malaysia or Burma where some have been waiting twelve years to meet one of God's ministers, but concentrate on the few members in Singapore and give them more social activities. Bible Studies interested them only for their own personal acquisition of knowledge.

When the dissident material came along with the no-longer-need-to-tithe (the one thing they were giving) philosophy it appealed to the "great educated minds." The one person who first received and quickly spread the material happened to hold a doctor's degree in science and had already been going around to the brethren and telling them that God is not almighty or all-powerful. And his close personal friends followed him right out of the Church.

Even though we had more baptisms in 1974 than in any other previous year, it was a year of

transition and foundation building here in Southeast Asia. Our indigenous income for this region of the International Division of God's Work was up 25% over the previous year. Had we not lost 21 tithe-payers it would have been up 39%. I feel we have a more solid foundation than ever before and we are all looking forward to some good growth and a bigger harvest than ever in 1975!

— Guy L. Ames

Regional Director, Singapore

REGIMENTATION

Believe it or not, a recent circular regarding the change of the garbage pick-up system got me thinking about "the mark of the beast" and how such a thing could ever take place in democratic West Germany! A brief explanation of this one little part of life here in Germany will help illustrate my point.

Upon arrival in Hämelerwald, a little "Dorf" of about 3000 some 19 miles east of Hannover, the Hausmeister of our apartment took me over to the town's local city hall to get me registered (more on that in a moment) and to be issued my "district approved" regulation size trash can, which was about the size of a 3-4 gallon bucket.

To my surprise, *there are* officially approved trash cans! You can't buy any others anywhere, and, even if you could, they wouldn't be emptied come trash day!

The problem of "overflow" comes into play with a 3 gallon bucket. To solve the problem we decided to use some big white and brown plastic garbage sacks we had brought over from the States (available in various sizes and colors over there!). However, I was soon informed that only blue plastic bags were accepted by the garbage men — and not just any blue bag! Only those "official blue sacks" sold at the city hall which bear the city stamp can be used.

Just after the initial shock wore off and we had gotten into the swing of the garbage system, the circular announced that another town is taking over the responsibility of trash pick-up here in Hämelerwald. And that means the official garbage cans and blue bags are now out and new cheaper type cans and bags are now in. The others will no longer be accepted after January 1, 1975 (pity the fellow who had stocked up on blue bags!).

About this time I can see the typical American blow his stack! Such regimentation and authoritarianism would incite another revolution like the one of 1776 against the crown. This time against the city sanitation department instead of the internal revenue!

Further illustrations of the German "system" of regimentation and authoritarianism are seen almost every day. You can spot it with no problem on the Autobahns. I've seen (and experienced!) people tailgate at speeds upwards to 80 mph as they angrily flash their brights at the guy in front to force him out of the fast lane. What really puzzles you is why take such a risk when more likely than not the tailgater has two additional lanes on the right to pass!! But it's the tailgater's concept of "the law says you're supposed to be in the other lane and I'm going to make sure you pull over and obey the law!"

Often seen is the pedestrian who will stop and instruct a driver who has just parked his car why he's not allowed to park there!!!

Then there is the law concerning registration. Upon arrival in any town or city one must register (Anmeldung) and when moving out unregister (Abmeldung). This is a practice left over from Hitler's day. By use of this system everyone can be easily located and it's very difficult (really virtually impossible) to just disappear as one could in America. The reason being, without proof of "Abmeldung" and "Anmeldung" no tax card is issued and you just can't legally be employed! After having experienced the German "systems" of regimentation and authoritarianism, I can see how easily and willingly people will yield to a "mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

— Tom Lapacka

Hannover-Hamburg, West Germany

REFERRAL COUNSELLING

As ministers of Religion, we hold a special position in society. Whether we like it or not, we take our place, in the eyes of the community, alongside the priests, vicars, chaplains, moderators, pastors, etc. of other churches. This gives us some privileges. It also gives us some responsibilities. In Sydney (and I am sure pastors of other big city churches would say the same thing), I get many phone calls from people who are not church members. They are often the sick, sad, lonely, frustrated, alcoholic, penniless or just plain odd-ball people who seem to make up a large percentage of a city's population. Some have heard a broadcast, or have picked up a PT from a news stand, or somehow have read a booklet or two. Others, maybe regular subscribers, consider us as "their church," and it is to us that they turn when desperate, worried, suicidal, or just broke.

Such sad cases take up a lot of time, and that time is usually wasted. They are not spiritually oriented, and often have complex mental problems that are beyond our professional capacity to deal with. Yet our society does, quite rightly, expect a minister to help those in need.

In most cities, there are many government and private organizations whose sole purpose is to help people like this. They are much better equipped, in resources and experience, to help them than most of us. I wonder if we make full use of such organizations. Men's hostels, Community Health Centers, and Homes for Unmarried Mothers are not exactly instruments of Satan, are they?

Many people who stumble across our path are not being called now. They are "the World's problem." But if they come to us for help, they are, to some extent, *our* problem too. As ministers, we are expected to be able to take some practical step towards trying to help.

Not every glazed-eyed nut is demon-possessed, and bent on causing trouble for us. Some are merely glazed-eyed nuts who need some psychiatric help. We can waste many precious hours trying to help some paranoid-schizophrenic back to being "normally carnal." But we cannot dismiss him in exasperation as "another kook." A responsible counselor will try to lead the poor fellow to *someone who can help him*. Frankly, I feel that Alcoholics Anonymous, Lifeline, etc., can help a carnal person in trouble more than I can.

If we are to be professional ministers of religion, it would pay us to become familiar with the various charitable organizations around us. There are *many* more than one might think. I have found it a big help, and a time saver to develop a few contacts in them. They are anxious to help, and they respect my position as a "man of the cloth" (yuk!).

Recently, I was interviewed by our national TV station. It was the all too familiar story. Some weak schizo-paranoid, with a religious fixation, had gotten hold of our literature. He sent us all his money, and refused to co-operate with the Mental Health Authorities. His mother, in her desperation, turned on Ambassador College, accusing us of causing her son's breakdown. Local TV, always on the lookout for a bit of scandal at our expense picked up the story.

Fortunately we had handled it right. The money had been returned, of course. But the interviewer considered that to be just "passing the buck." But I was also able to show that we had genuinely been trying to help the fellow. We had contacted his psychiatric advisors, asking how we could help. We tried to get him to cooperate with those trying

to help him, and we offered his mother financial assistance in his rehabilitation. Even an Australian journalist would have trouble making a scandal out of that, so, to date, nothing has come of it.

Perhaps the MET staff could give us more information on referral counselling, as a tool towards becoming more effective ministers.

— John Halford
Sydney, Australia

DEATH OF THE WORK?

How would the death of this Work affect you?

The latest rumor is that the Work is in trouble because God is no longer pleased with it. To say that I *disagree* with that would be the understatement of the year!

In light of this rumor I want to express the following:

When John the Baptist finished his job, God allowed him to be beheaded. (Would some reason that God had rejected John?)

Jesus Christ was nailed to a stake at the end of His work.

Stephen, full of the Spirit of God, was killed after delivering a strong rebuke to his accusers (Acts 6:8, 7:59).

Peter was told that he would die a martyr's death when he finished the job he was given (John 21:18-19).

Maybe, just maybe, this phase of God's Work will die an unglamorous death just before the next phase begins (two witnesses?).

The final test for the Philadelphia church may be the death of the Work as we know it. Those who hold fast (Rev. 3:10), and remain faithful to the church (Body of Christ), which will never fail (Matt. 16:18), will be spared.

As long as any facet of *God's Work* continues, our job is to support it. Those who don't could be the ones referred to in Luke 3:19 and Matthew 25 as unprofitable servants. (Those who know God reaps where He does not sow, but for some reason do not put their efforts into His Work.)

The work of the early apostles came to an end, but the church did not die. Our work may be cut back drastically, but the church will go on.

We've been hoping and praying for a long time that the Kingdom would come. If God sees fit to cut this phase of His Work short (Rom. 9:28), we're that much nearer to the time when Jesus Christ will return and that is **GOOD NEWS!**

— Nelson C. Haas

Charleston, Parkersburg, West Virginia

Editor's Note:

Everything we hear at HQ indicates the Work

is getting more powerful: Mr. Herbert W. Armstrong's meetings, Mr. Garner Ted Armstrong on TV and radio, increased PT circulation, etc., etc.

WHAT WE DID TO REVIVE SPOKESMAN CLUB

"Anyone who would quit this Club now would have to be *crazy!*" That's what one excited Spokesman Club member had to say about the *new, improved* version of Club after our second meeting last Sunday. Interest is up! Attendance is good! Enthusiasm is high! And we'd like to share with you what we have done here in Eugene, Oregon, to put new life into the old Spokesman Club.

As in many parts of the country, enthusiasm and support for Spokesman Club reached a low ebb last year. Attendance was off badly by the end of the year. The men had grown tired of the same old format and speeches. To complicate matters, many of the real spark plugs had graduated from club and had been "farmed out to pasture." Their leadership and maturity was lost to the Club.

It seemed to me that what was needed in this long-established church area where many of the leading men were already Club graduates was a *graduate level Club*. This would bring back many of these men into the Club — and they wanted back in! They missed the fellowship, the prod on personal growth and self-improvement, and the opportunity to serve.

What did *not* seem needful was a lot more emphasis on speech training — more Icebreakers, Heartbreakers, Add Color Speeches, Get the Facts, Attacks, tongue twisters, grammatical instruction, vocabulary building, evaluation, criticism, and vocal exercises. This they had a lot of already. Warming it over and sending it around another time would not do much to whet their appetites!

But personal growth, masculine fellowship, and service — that is another matter! No one ever graduates from the need for these.

Also it seemed to me that the physical circumstances had been hurting Club — weekly, *evening* meetings when the men were already tired from a long day's work, *without* the benefit of a hot meal in an attempt to save money, conducted in a private home or rather plain rented hall or room. These factors were working against the Club, I was convinced.

So we began looking for a better place to meet and started thinking of ways to improve the format to bring it in line with the needs of the men here and now in the Eugene Church.

A thorough search of the town turned up the best possible place at the best possible price! We

obtained the use of the new Valley River Inn's Rogue Room (named after an Oregon river, not the men who meet there!) overlooking the beautiful Willamette River near Skinner's Butte. The cost? *Free* — with the purchase of a \$2.50 breakfast meal by the men. By electing to meet on Sunday morning (10:00 a.m.-12:30 p.m. every other week) we cut the cost of a dinner menu in half.

We wasted no time in contracting for the use of this elegant clubroom, billed as the finest in the Northwest, on a twice-a-month basis from December to June, a total of fourteen meetings.

In the November preliminary planning meeting, we agreed on an improved, but clearly recognizable, format. Holding to the premise that this was to be a graduate experience, we decided against the twelve-speech progression which most of the thirty men had already been through, and instead we agreed to assign a *theme* to each meeting and work around that. I had observed at Ambassador College that the meetings that followed this practice were some of the most valuable because they gave the men an opportunity to *thoroughly* explore a topic.

I suggested a few and the men came up with others, all of which we put on a blackboard. Of the two dozen or so proposed, we cut back to the fourteen most popular themes or topics and assigned them where we thought they best fit into our schedule. The topics, in the order we will be covering them, are: conversation, home entertaining, public speaking (thus there will still be some instruction on speech), physical fitness and health, the Middle East, money management, personality development, etiquette for men, professional development and education, men's apparel and grooming, world food and economy, business management, do-it-yourself skills and home improvement, and family recreation. Quite a program, don't you agree?

Next, a toastmaster was either nominated by the men or volunteered for each of the Club themes. This man serves as a *true* toastmaster in that he is responsible to select the speakers and the Table Topics Master and is responsible for the organization and success of that meeting. He can accept volunteers or recruit speakers as necessary.

The speeches themselves we elongated to ten minutes each by limiting the number of speeches to three in the second half. Most of the men wanted the chance to give a little longer speech, and most would just as soon hear fewer speeches. So we have three ten-minute speeches — and *no evaluations!*

Most expressed dissatisfaction with the evaluations as they were done in the past. Inexperienced members would evaluate experienced speakers, and vice versa. There was "whitewashing" on the one hand and cutting criticism even to the point of spiritual evaluation on the other.

Instead we determined to use the most effective means I ever saw of speech evaluation — *video tape recording!* Yes, we do have the whole setup — camera, monitor and VTR. (How we got it and the many ways we intend to use it — would you believe the mother's room has closed circuit TV? — will have to be the subject of another report.) So now after a meeting, the speakers can get together with a "coach" whom *they* selected and watch the replay. A picture is worth a thousand evaluations!

I guess those are about all of the significant changes, although after our last meeting we are considering limiting Table Topics to the time when the men are eating their meal and *follow* the topics with the business portion to avoid having the topics go too long and crowd us for time in the second half.

Speaking of business, in addition to some fine service projects, we have had some *excellent* business ideas which should net the Club quite a few hundreds of dollars if they go as planned. However, since they haven't proved out yet, we'd rather keep them under wraps until we see if they're really as good as they look. If they go as expected, we'll let you know the methods and the results.

As indicated at the outset of this article, the response has been *tremendously* favorable. Our group discussion type of "overall evaluation" (which I'd prefer to think of as a summary section or further instructional period) went way overtime as the men animatedly pursued our first theme on conversation. Most felt that they learned a lot, and got a lot out of the first meeting. Many glowing comments expressed enthusiasm and appreciation for the new changes.

That's what we did here in Eugene to revive Spokesman Club, which we believe can be a vitally important and useful vehicle of growth and self-improvement for the men in God's Church. If you have any tips, pointers, or improvements that would help us, please let us know!

— Dave Albert
Eugene, Oregon

THANKS FOR BRICKET WOOD MEETINGS

I would like to express my sincere thanks for the recent trip of Mr. Wayne Cole, Dr. Hoeh, and Dr. Kuhn to England.

The meetings we were able to have with them at Bricket Wood were, for me, extremely beneficial. To understand more of the executive organization at headquarters, the procedures for making policy and doctrinal decisions and to hear the personal incidents and anecdotes that these men were able to give us, was both instructive and personally inspiring!

I sincerely hope that meetings of this kind will be repeated in the future, so that those of us who are geographically so far from H.Q. in foreign fields may fully benefit from the progress being made there.

— Bruce A. Kent
Bristol, England

COMMENTS ABOUT EX-ALCOHOLICS TAKING PASSOVER WINE

I read Carlos Perkin's contribution on this subject with some interest in the December 17 *Bulletin*. It seems obvious that this is another "according to your faith be it unto you" situation. Some people do not have the faith to be healed, and some may not have the faith to take the Passover.

I cannot believe the problem is purely physical. We all know what a tiny amount of wine is involved in the Passover service. The little glass contains, if it is full to the brim, one teaspoon of wine. Most of these we fill at the Passover service contain approximately one half teaspoonful. Since wine is about 12%, that means we have one eighth of one half a teaspoon of alcohol in the Passover service. This is probably *one drop* of pure alcohol.

I discussed this with some of the fellows down here, and we've generally felt that the problem of regression on the part of an alcoholic who takes one drink is more psychological than physical. Certainly it would be so if the wine of the Passover caused him to go off the deep end. It seems within the realm of possibility that if you served him a small glass of grapejuice and claimed it was wine, many alcoholics would have a serious problem for sometime thereafter controlling themselves.

If the problem is physical or metabolic, I cannot believe that the amount of wine taken at a Passover service is sufficient to cause a regression, but would like a medical opinion on the matter. If the problem is psychological then it *certainly* must be a matter of faith.

As a minister, I would feel compelled to advise a person to partake of the Passover if he is a member. But the decision to do so or not must be

entirely his. I have felt for many years that we always have a few people who do not take the Passover each year because of conscience problems.

I agree with the opinion that God has ways of getting around the technical aspect of any problem, but it does seem that the neglect of the Passover symbols was the "cause" of sickness and even death in the Corinthian church. I don't see any way that we can give a "dispensation" to anyone *not* to partake of the symbol of the shed blood of Jesus Christ.

Also, I would like to see the documentation mentioned of "cases where people have been addicted to alcohol, never having tasted alcohol previously, simply because a doctor prescribed a tonic to help them overcome the symptoms of a cold." This does not concur with the bulk of the material I have read on the subject of alcoholism, and I would like to have the sources mentioned.

— Ronald L. Dart
Deputy Chancellor
Big Sandy, Texas

REFLECTS ON DAVE ALBERT'S COMMENTS

Dave Albert's comments of December 31, 1975 about the life of a field minister were well said. Those who have been out of the field ministry for a number of years tend to forget what it was like and is like in a world like today's with churches near 1000 in attendance, etc. The *emotional* and mental demands on the minister and his family have escalated greatly. Reviews like Dave's are good since we all like to be the battle weary soldiers staggering through to yet another impossible victory.

However, in his comments Dave did exhibit blinding red before a certain part of the field — about half of it, in fact. He mentioned that he no longer enjoyed the efficient receptionist, typist, or telephone answerer.

It is true that a young, twentyish, unmarried, childless, husband-hunting, *salaried*, eight-hour girl can happily talk on the phone, type, file, etc. That's great — but it isn't anything new. There are many people who do their job well and are needed. (Since I don't want to engender the ire of the secretary group, I must add that they fulfill, in many cases, a selfless service. However, the group to which I address myself is to those whose troupes the secretaries may join in a few years.)

I do have a secretary, receptionist, answering service, message taker, etc. She does not get paid — she claims she is underpaid and she's right. Her

office is not molded around a neat desk, or phones that light up, or people in suits. Her office is around a stove, or a counter. She doesn't always have a neat, little note pad for messages — she writes on napkins, newspapers, and even diapers. She's surrounded by three little children as she writes and talks.

She takes maybe twenty calls a day — under such thrilling conditions of baby crying, baby eating, baby sleeping, or baby —. She even employs child labor (and we thank them too) to grab a phone and ask: "Hello, and who is it?"

She answers piercing questions, is sometimes harassed by the angry, cried to by the hurt. All the while she cooks, sews, cleans, etc. With chicken on the stove, a dress in the sewing machine, a little boy on the toilet, a baby at her feet, she answers yet another call or the door.

She always faces the remark — "Oh, it's you, I wanted to speak to Mr. —."

With impossible circumstances she still does the job. It may not be quite the job of a salaried, eight to five girl — it is a much bigger job because it includes mother and wife.

I say congratulations to all of you! Without you there would be no field. You get the dirty work and you don't get paid much. All of you do a fine job!

While Dave was writing his comments he had to stop to go 30 miles to visit. I have to stop to go get another cup of coffee and to call my wife to see who has called and then go home and eat the food she's prepared!

— Ron McNeil

Union Town, Penn;

Wheeling-Clarksburg, W. Va.

P.S. A personal note. Judie you don't know I've written this, but I won't hide the *Bulletin*. I guess love means more than money and is a great deal more selfless than we sometimes like to admit.

SOME THOUGHTS ON BOOKS AND READING

If you have ever looked around any major book store, you will have noticed thousands of books. These books range the whole spectrum of human thought from strictly fiction to detailed scientific studies. There are westerns, histories, biographies, novels, sport stories, hobby books, etc. But my question is: What is your approach to these books, especially when it comes to reading them for other than pleasure?

Many people approach books from an improper standpoint. When considering a book or document scholastically, many will evaluate whether or not

the book is a good one on rather poor grounds. We have all heard that a text was the greatest thing since sliced bread because it was "a scholarly work," or because John Doe said it was great, or because it is on the best seller list, or because it is free, or because it is controversial. I have actually heard these statements at Ambassador College and in the ministry.

For instance, a so-called scholarly work may simply be one professor putting forth his pet theory as 100% truth. And he has the distorted facts to prove it. When scrutinized, a work of this sort may have left out key facts and situations that would change or damage the author's conclusion.

I feel a far better approach is to read critically. Just because an author says it is true doesn't make it true. Many people believe that if it is in print it can't be challenged. But maybe the writer of the printing may have an ax to grind. Remember, it isn't all that much harder to write a lie than to tell one. It seems that certain World War II "liberators" were good at that.

Now, am I against reading? Not me. I love it. In fact, I am currently concluding a 900-page book on an aspect of Russian history. What I am saying is that we who are in a position to influence others should not swallow everything we read as "gospel truth." Instead, let us glean out the good and guard the doors to our mind. By the way, that book I am reading is sure a scholarly work!

— J. Richard Parker
Salem, Oregon

BOOK REVIEWS

The Total Woman by Marabel Morgan. \$5.95. Hardback. Published by Fleming H. Revell Company, Old Tappan, New Jersey.

Recently a church member recommended this inspiring book to me, and now I'd like to recommend it to the women readers of the *Bulletin*, and to ministers as an aid in counseling.

Mrs. Morgan divides her easily-read book into four parts. Part one covers redeeming time (by becoming organized and setting priorities), and realizing that the woman's role is something she *is*, not just something she does. Part two covers the wife's attitude toward her husband in four ways: 1) accept him, 2) admire him, 3) adapt to him, and 4) appreciate him. Part three covers the woman's attitude toward sex, and her part in that relationship with her husband. Part four covers the importance of communication in the marriage; the blueprint for rearing one's children to be blessings and not burdens, and; the "Power Source" (God). In her conclusion, Mrs. Morgan points out

that a woman is first responsible to God, second to her husband, and third to her children. Only after she has taken care of these priorities, should she then think of a profession or outside activities.

I personally would recommend *The Total Woman* for those interested in the subject.

— Mrs. Ronald Jameson
Columbia-Waterboro, S.C.

Fascinating Womanhood by Helen B. Andelin, \$5.95 Hardback. Published by Pacific Press, P. O. Box 3738, Santa Barbara, Calif. 93105.

I would like to recommend the following book for all women, regardless of age, if they want to learn how to be truly happy in their feminine role of wife and mother.

This book shows simply and clearly the way to married happiness. It shows how a woman can win and maintain a man's complete love and devotion, while placing her husband's happiness as her primary goal. In so doing, she obtains from that marriage the things every woman needs. She learns how to become a fascinating woman and how to understand her man, his moods and feelings and how to supply him with the understanding he needs.

Mrs. Andelin Points out that "A woman holds within her grasp the possibilities of a heavenly marriage. . . ." If a man ceases to adore and cherish a woman after marriage, it is because she ceases to do the things which arouse these feelings. She — the woman — holds the keys to her own happiness. Mrs. Andelin has a remarkable insight into marriage problems and their solutions. She uses scriptures in the Bible to back up what she says. Her teachings have been highly successful in changing behavior patterns among women and motivating them to more feminine goals.

This book has helped dozens of marriages in our congregations in the past and I am sure it will continue to do so in the future.

I must emphasize the fact that this book is controversial in some circles because of the attitude with which some view it. A woman who does not want to submit to her head might say that the book is trying to teach a woman how to manipulate her husband, and become angered by it. Some resent the fact that the book shows how every woman can be put up on a pedestal by her husband. But let's face it, which woman does not want to be adored by her husband?!

I know that all she has to say is not in perfect accordance with the Bible, but there is so much to glean from that I feel the good she has to offer far outweighs the bad.

— Judy Swanson
Huntsville, Alabama

PREPARING PROPER SPIRITUAL MEALS

In Acts 20:28, the apostle Paul instructed the elders at Ephesus to "... feed the Church of God, which he hath purchased with his own blood." After reading this the other day, some interesting (and hopefully useful) thoughts came to mind about the parallels that can be drawn between what makes a physical meal successful and the right type of spiritual "meals" we as God's ministers should provide.

First, any fine dinner requires proper planning. Our wives could tell us that it is necessary to plan a menu if a really enjoyable meal is to result: what to have, when to buy, where to buy, how to prepare, etc. On the same line, we should plan our spiritual meals ahead of time so we can adequately prepare. No one enjoys an unplanned hodge-podge of refrigerator left-overs thrown together at the last minute as a regular diet; the same holds true for unplanned for messages which don't taste good either, and may be hard to digest.

Secondly, a successful meal must be prepared properly. Our recently enjoyed Thanksgiving Day dinners probably took hours to prepare, but our satisfied appetites told us the time was well spent. A successful spiritual meal is no different — it takes time. If the time is not spent, our spiritual "dinner" may turn out half done, and leave spiritual appetites hungry and unsatisfied. Solution: prepare adequately.

Another factor involved in a successful meal is how the food is served. Filet mignon might taste okay served on a paper plate with plastic flatware along with champagne in a styrofoam cup . . . but, would taste better served on china with sterling silver and a crystal goblet. Adequate vocal variety, color, gestures, and all the other speaking tools *do* make our messages more appealing. Remember Col. 4:6 (last part) Goodspeed Translation: "... Always put your message attractively, and yet pointedly, and be prepared to give every inquirer a fitting answer."

Variety is another key factor. I personally enjoy quarter-pounders from the golden arches, but I wouldn't care to live on them day in and day out. I would say the same thing for any food I enjoy — whether steak or salad or whatever. It's easy to allow ourselves to get into a rut and serve too often *our* favorite spiritual foods. Let's vary the diet we serve.

The last point concerns nutrition — the best planned, best prepared and properly served meal in the world is of little value if it provides no nutrition. We do eat, after all, to nourish and

strengthen our physical bodies. By giving our people solid spiritual meat, along with spiritual vegetables, fruits, etc., we can provide a diet which will, if digested and used, help insure good spiritual health.

In conclusion, I hope this verbiage might provide you all some "food for thought." Let's feed God's flock a well planned, adequately prepared, attractively served, nutritious and varied diet of wholesome and solid spiritual food.

— Tom Tullis
Iowa City, Iowa

HAVE THIS PROBLEM? — HERE'S A SOLUTION

The M.E.T. tapes are a great way to keep up on the activities of the leaders in God's Work as well as many of the informative classes at college. We can at least vicariously attend classes again and learn much of the new information that is being presented — but . . . But how can I get the time to listen to all those tapes?? Here's a solution.

Most of us spend a considerable amount of time on the road to or between visits each week. This could be largely wasted time, especially if we rely on the local radio station to ease the dull hours. So why not use that time to listen to the tape we receive! Most of us own (or could own for not too much) a portable tape recorder/player. For under \$10 there is also available an adapter that can be plugged into many players and fed from a plug-in for the cigarette lighter of your car. Thus, without having to continually buy batteries, we can listen to the tapes while driving in our cars. It's a great way to make better use of our time as well!

— Jon Kurnik
Penticton, B.C.

MAIL PROCESSING

(Continued from page 2)

members should not feel obligated to "sacrifice" their magazines to "save the Work money." We are simply providing this special capability for those few who wish to limit their number of magazines received from three or four to one.)

— Richard Rice

LETTER COMMENTS

NEW PLAIN TRUTH FORMAT

Additional responses on the PT format changes, since the first report several weeks ago, continue to come in. The majority of letters are favorable and most advocate full speed ahead, seeming to feel that this "punch" is just what is needed.

"New Fresh Punch"

Yesterday I received my *Worldwide News* and was very glad and excited to see the "new" *Plain Truth* fast becoming a reality. There is no doubt in my mind that this will be the best thing to happen since the PT went color. This will be the new, fresh PUNCH that is needed to make people sit up and take note. I believe too many people have grown "used to" the *Plain Truth* as it is and take it too lightly.

Speaking boldly and holding nothing back is what will have more effect than the beauty of the magazine as it is now. When I first was called the PT was not full color and the paper was anything but top quality (ten years ago), but I ate up every issue like it was the last one. I am convinced we are entering a new era of renewed interest and growth in God's Church. I feel the same thing will be true again, people will be stunned by WHAT is said and not how "beautifully" it is designed or what kind of paper it is on.

When the Church was growing at 30% a year the publications were very plain. That to me is proof that what you have decided to do is the best thing. More articles straight and to the point will have more effect than the color or paper. We all know time is running out. What the world needs is a shocking witness and warning and we are the only ones who can or will do it.

Needless to say I am very happy with all the changes in Church policy lately. Now more and more people will be able to come into God's Church (or be PUT into God's Church) and with no hangups. I also think God in His wisdom knew we could not handle the influx of people there would have been and this plus other reasons account for why we have been "mistaken" on a few things. Maybe it was used as a governor.

It seems all the stops are being pulled out and now who knows how many God will call in the months and years ahead. It's all so great and shows there is a master planner behind this Church. Keep on telling it like it is . . . *the world is waiting and desperately needs it.*

— Richard Grass
Bluffton, Indiana

"No Holds Barred"

I'm sitting here wondering how to put into words how grateful I am to you and your son, Ted,

(Continued on page 32)

Ministerial Education & Training

Dear Fellow Ministers: We have just returned to Pasadena after concluding our first annual Senior Pastor School and Conference at Big Sandy. The total attendance was 31 field ministers with numerous guest lecturers and local ministers from the Big Sandy area attending various sessions as well. A complete report on the meetings will be forthcoming in the *Worldwide News*.

Also, over the next few months we hope to disseminate a large portion of the lectures and material from the school through the *Bulletin* and the Tape Program — especially those lectures that prove to be of special interest and value to the field ministry.

In our MET section this time we are featuring two related articles dealing with the subject of counseling.

First is a full article by Mr. Dave Albert, Pastor of the Eugene, Oregon church, dealing with how to evaluate our counseling techniques.

Second, Mr. John Kossey, Reference Librarian for Ambassador College, provides for us a review of an especially helpful book dealing with a related subject, *The Minister As Crisis Counselor*.

We appreciate the contributions received thus far from the ministers for this section, and hope to have more contributions from the field ministry on other helpful subjects.

— Art Mokarow

A WAY TO EVALUATE YOUR COUNSELING

How can we evaluate our counseling as ministers? How can we tell what's going on in a typical ministerial counseling or visiting situation? Here is a simple method that can help us gain insight into that important part of our ministry.

There is a helpful evaluation technique developed by Elias H. Porter, Jr. He uses an acronym for the five different kinds of counselor responses typically used in a counseling session. They are: E — evaluative, I — interpretive, S — supportive, P — probing, and U — understanding. Unfortunately the acronym comes out as (EISPU) pronounced (ICEPUE).

Let's look at Dr. Howard Dlinebell's definitions

of these terms (from *Basic Types of Pastoral Care*, p. 71) along with some comments.

We all use some or all of these techniques spontaneously or intuitively and looking at them clinically and analytically is not intended to make us mechanical or robotlike but to help sharpen our insights and understanding.

Evaluative: An answer which indicates the counselor has made a judgment of relative goodness, appropriateness, effectiveness, rightness. He has in some way implied what the person he is counseling *might* or *ought* to do, grossly or subtly.

In the ministry we all tend to do a lot of evaluating even to the point of being an "Overall Evaluator" at times! This finds us passing judgment frequently. Typically our responses in a counseling situation might be, "That's right. That's what you should do!", or, "I don't think that this would be a good course of action," etc. Whenever in counseling you pass judgment or indicate the right or wrong about something, the good or bad, you are giving an evaluative response.

Interpretive: A response which indicates the counselor's intent to teach, to impart meaning to the person, to show him. He has in some way implied what the person *might* or *ought* to think, grossly or subtly.

Interpretive responses are often indicated by the word "because" as in, "I think you do that *because* you had a bad homelife (aren't converted, etc.)." It's an attempt to explain — usually according to some idea or theory on the part of the counselor.

Supportive: A response which indicates the counselor's intent is to reassure, to reduce the person's intensity of feeling, to pacify. He has in some way implied that the person *need not feel as he does*.

Supportive responses are usually intended to encourage and reassure the person being counseled or visited. "I'm sure this will all work out for the best," is a typical supportive comment.

Probing: A response which indicates the counselor's intent is to seek further information, provoke further discussion along a certain line, to query. He has in some way implied that the person *ought* or *might* profitably develop or discuss a point further.

This is very commonplace in our counseling. Like Sergeant Friday, we're often out to "get the facts, man, just the facts." "How long have you been listening to the broadcast? Reading the *Plain Truth*? Do you get the Correspondence Course? Have you ever been visited before?" These are probing responses.

Understanding: A response which indicates the counselor's intention is to so respond as in effect to ask the person being counseled whether the counselor understands correctly what the person is "saying," how the person

"feels" about it, how it "strikes" the person, how the person "sees" it.

"U" responses are also called *reflective* in that they attempt to reflect back to the person being counseled the intent and emotion of what he is trying to convey. "I take it from what you are saying, Mrs. Smith, that what she said hurt you very much," is a U response. It's an attempt by the counselor to "check out" what Mrs. Smith is saying, to be certain he is "on her wave length."

Having described the five response categories, you may be asking, "Well, which are right and which are wrong?" Let me answer that question in the words of the above-mentioned author, "It is my view that *all five of these types of responses have a valid place in pastoral counseling*. A minister should be able to use them all with flexible selectivity, depending on the needs of the particular counseling relationship" (Clinebell, *Basic Types of Pastoral Care*, p. 72). In other words, they are not intended to describe what is right and wrong of and by themselves, but they give us an insight as to what is going on in our counselings when we are aware of them.

For example, what if upon analyzing your counseling responses either from memory, by tape recording (*Never* tape a counselling without the express permission of the counselee!) or with the help of your wife or ministerial assistant, you came to observe that you were doing a lot of *probing* and *evaluating* — that aside from the usual amenities, introductions, etc. these responses characterized three-fourths or more of your responses in a visit? What would that indicate? And perhaps more important, how would it be received by the person you are visiting or counseling?

Quoting again from Clinebell's *Basic Types of Pastoral Care*, "Moralistic ministers tend to major in E (evaluative) and P (probing) responses." And we need to understand that most people resent being given moralizing and interrogation. During the recent ministerial workshop on pastoral care and counseling, one of our ministers stated that this is exactly what one PM accused him of doing to her — "giving her the third degree." Often we do so without being aware of how much we are doing it or the affect it is having on the other person. Conversationally, such prying is often considered rude and evidence of bad manners. If there is not a good relationship already established, it can be taken as invasion of the other person's privacy as well.

As to *evaluating* and evaluative responses, in the ministry it is inescapable that we must engage

in some of this kind of speech and behavior from the pulpit and in the home or office. But too much moralizing, "preaching," or judging tends to put people on the defensive. It especially "turns off" young people! But none of us likes to feel that we are constantly being judged by another human being. Personally, I was struck by the number of times in a recent sermon Mr. Herbert Armstrong said, "I am not the judge." He certainly does not see himself in that role although he can and does give his "judgment in the matter" when it is appropriate and he is called upon to do so.

Perhaps the key word is "appropriate." Be evaluative when it is appropriate to do so, but guard against lopsidedness in this area and don't "major in" evaluative, moralistic, judgmental responses in your counseling.

The minister who finds upon examination that he is using a great many "I" (interpretive) responses might discover that he is theorizing — correctly or incorrectly — about his counselees. "I think you have these depressed periods, Mrs. Jones, because you are suffering from blood sugar depression. Have you ever tried . . . (read, taken, etc.)?" The danger of theorizing is that the theory may be wrong, and judging from some of the admissions in the recent workshops, often is!

However, let me hasten to add that all such interpretation is not wrong, especially in relation to Bible teaching and God's way of life. To suggest that a husband and wife are having marital problems because they are ignorantly violating a clear Bible precept is clearly within the realm of responsibility and competency of a true minister of God. It is certainly not wrong to teach, or seek to impart meaning to the person being counseled.

Supportive counseling is very important and too often underdone by each of us. We all know *we* could use a little more support and encouragement. How do you feel when your wife has nothing to say about your sermon? Do you need her support? We *all* need it, but we are probably all too stingy about giving it.

People need to be reassured that they can do it, make it, succeed, overcome, attain God's Kingdom. I doubt that very many of our members have ever complained that their minister was too supportive. If that's your problem I'm glad for you and your congregation!

Support is especially needed in crisis and bereavement counseling when there has been a severe illness, the loss of a job, child, or other loved one, or a sudden reversal such as a close friend or respected minister leaving God's Church. Don't pass up your many opportunities to be supportive

in visiting and counseling the brethren. They need it. We *all* need it!

Like supportive responses, few if any of us overdo U or reflective responses. In fact, without any training in counseling, it is unlikely that one would do so except on rare occasions unless he is a particularly skilled conversationalist. Many of you have probably learned that it is both good manners as well as a good conversational technique to comment on what the other person has just said before rushing on to your own comment. This is especially needful in pastoral counseling. And it really helps people to feel that they are being *heard and understood*.

Let's say a member in your congregation has just poured out his heart to you about how lonely and depressed he has been throughout the course of a recent and prolonged illness requiring hospitalization. How would you respond?

An E response might be, "You shouldn't feel that way, Mr. Brown. You know we all love you. You should maintain a more cheerful, positive attitude as a real Christian." I'm sure you'll agree that will be a big help to Mr. Brown.

Interpretive, "That's probably because you were here in the hospital away from your family and so few people came to visit you. I'm sorry I didn't come by more often myself." The theory is very likely correct, but is Mr. Brown helped by it?

Probing, "How long have you felt this way, Mr. Brown? And why do you feel depressed? Is it because you have not had many visitors?" This will succeed in getting him to talk more about his depression and loneliness by "zeroing him in on" his problem.

A "U" response might be, "I'm sure it has been a long, hard trial, Mr. Brown, and that you must have gotten pretty lonely at times. I know the hospital environment can be pretty depressing."

To which we would logically add some support, "But you certainly seem on the mend now, and your doctor tells me it won't be much longer before you're going home. Until then I'm going to try hard to drop by more often and encourage some of the brethren to do the same." Hopefully, Mr. Brown would feel that somebody felt his loneliness and discouragement and was trying to give much-needed support.

Incidentally, if you want some good practice on reflective listening and supportive responses, try some out on your wife! She'll probably love you for it and wonder how to account for the fact that you are suddenly hearing her for a change! If you'll learn to really stay with people's ideas and feelings in conversation and counseling, you will

soon find that they will credit you as being a good counselor.

This simple EISPU evaluation technique can be a good way of being more aware of what's going on in your counseling.

— Dave Albert

BOOK REVIEW

The Minister As Crisis Counselor

By David K. Switzer. Nashville: Abingdon, 1974. 288 pp. \$6.95

The Minister as Crisis Counselor espouses no dramatic, ultra-contemporary approaches that would be uncomfortable for the typical pastor. Many of the details probably parallel various aspects of your present crisis intervention procedures. The book provides a framework to follow, pitfalls to avoid, and increased understanding of the dynamics of the counseling process.

Switzer's book focuses upon crisis counseling as it relates to a local pastor's helping people confronted with critical emotional problems. The purpose is "... to enable the minister to function with increased competence with persons in distress... in ways consistent with his vocational identity as a minister."

"Crisis intervention" is simply what you do whenever you help members cope with personal catastrophes, such as sickness, suicide, death, divorce, grief, broken romance, etc. A crisis is an internal reaction to an outside situation; so the precipitating event that triggers acute anxiety and stress varies from one person to another.

During the past decade, mental health practitioners associated with clinics, suicide prevention centers, and social work have developed a practical counseling method commonly termed "crisis intervention" that has been quite successful for helping persons in such crises.

Until David Switzer wrote this book, however, research findings pertaining to crisis intervention were inaccessible to most pastors. The author is a counseling chaplain and associate professor of pastoral theology at Perkins School of Theology, Southern Methodist University. Switzer synthesizes the essence gleaned from intensive studies of the entire helping process provided by crisis intervention.

What is the goal of crisis counseling? Switzer states that the goal carries three expectations:

- "1. Symptom relief: the alleviation of the immediate stress...

2. Actual growth in counseling through the learning of new coping methods...
3. The continuance in counseling with the same or another person when there are other problems yet to be resolved (p. 60)."

In such counseling, the minister tries to harness the impact of the crisis to bring about rapid spiritual growth uniquely possible during a special trial. This is similar to the sufferings — endurance — tested character — hope progression the Apostle Paul discussed.

Another characteristic of crisis counseling is its short-term nature. His method is active, direct, and urgent. You expect positive results in relatively few sessions, sometimes in just one to three hour-long periods.

Here are some highlights of Switzer's book. Chapter Three, "Methods of Crisis Counseling," is one of the most important sections. It explains seven necessary conditions for effective counseling of any type, not just for crises. All three stages of the crisis intervention procedure are described in great detail. Switzer also provides examples of appropriate questions to ask during counseling. Concrete guidelines are given for knowing when to terminate the crisis intervention counseling process.

Chapter Four, "Intervention Procedures," has excellent advice on using the telephone for counseling. Switzer shows how this differs from face-to-face counseling.

One often overlooks the fact that the normal context for crises is the family unit. Very seldom does a crisis affect only one individual. Chapter Seven, "The Application of Family Systems Theory to Crisis Intervention," emphasizes that the minister should consider the entire family when one of its members is beset by a crisis. The range of possible courses for action in resolving a crisis differs from family to family because each home has its own "rules" governing individual relationships.

The theological orientation of the book is strong primarily in Chapter Eight, "The Minister and Divorce Crises." Even here, though, the discussion centers upon counseling techniques, not doctrinal matters. The suggestions in this part of the book may prove useful for helping families undergoing permanent separation.

Chapter Nine, "The Minister, the Congregation, and Community Crises Services," presents a strong case for using selected church members after appropriate training for some kinds of crisis counseling. Their contribution to the congregation can be truly significant. At one time or another,

you will probably come into contact with other mental health professionals within the community. The background which the author provides in this section and the book as a whole will undoubtedly help you in these relationships.

In summary, *The Minister as Crisis Counselor* is practical without being simplistic. The author makes no unfounded promises. Studying this book will give you fresh insights into crisis intervention and help you develop an important facet of your overall ministry.

— John A. Kossey

RUBINSTEIN

(Continued from page 14)

with love and lucidity express most eloquently the language of the soul.

Rubinstein granted his Ambassador audience two charming encores; Chopin (the familiar C Sharp Minor Waltz) and Mendelssohn's endearing little "Spinning Song" from the Songs Without Words. Though Arthur Rubinstein is as expressive with words as he is at the keyboard, he can say it all with music.

LETTER COMMENTS

(Continued from page 28)

for allowing God to use you in the wonderful way He has in the past and the even more wonderful way He is using you now. There is no way I can tell you how much this Work means to me without writing a book. These doors that have opened and are opening into the Gentile countries are so tremendous all I can do is just marvel. And Mr. Ted Armstrong's program on radio and television — the magazines — the *Worldwide News* — the new format for the *Plain Truth*, I'm behind it all 100%, no holds barred. I've been a member of the Church since 1956 and I've never felt more upward and onward about the Work as I do now. I want to thank all the faithful ministers at Headquarters and out in the field and around the world...

Thank you, thank you, all of you, for everything. God bless us all and keep us together from here on out.

— Lorraine Frederick
Tremont, Illinois

Message Most Important

I surely would not hesitate to use a different format and smaller size or any other changes you deem necessary. After all, it's the message that is most important to keep circulating, not the size or quality of paper.

— Mary A. Dunphy
San Francisco, California