

# The Bulletin



of the Worldwide Church of God

VOLUME 5, NUMBER 7

PAGES 181-208

JULY 14, 1977

## Personal from Herbert W. Armstrong

Tucson, Arizona (7/6/77)

Among the several thousand letters of congratulations following my recent marriage is one from a woman in Ireland that especially attracted my attention. I sent out an announcement in the form of a personal letter to all members, and apparently this woman has been on the co-worker list and received the letter.

Three things have strikingly impressed me today. One is something this Irish woman said in her letter. She is a Roman Catholic. She says:

"You're different from us in many things and beliefs. It is hard to know who is right or wrong. There are so many different religions now. Everyone thinks theirs is the right one and I think the world is getting more sinful every year. People can't agree on anything. Wishing you and your wife all the best in the remainder of your years together." Her name, by coincidence, is Mrs. Elizabeth Armstrong.

Another thing that strikingly impressed me was on the television news. It was the mention of how the United States had gone into alliance with the Soviets to help defeat Germany in World War II, and of how the Russians were in position to end the war with Germany, but delayed for months until they had taken possession of all of Eastern Europe, making them satellite communist nations, and then our former Russian allies

became the number one enemy of the United States and the entire free world.

The third was the reflection of how the United States entered into World War I on the belief that it was "*the war to END ALL WARS.*" That brought back a memory that I have written about before. King Albert of Belgium visited a battlefield after the armistice, with mixed feelings. He was appalled by the slaughter of so many thousand human lives that had occurred there—but also, he was gratified and elated that the war was over that had ENDED *all wars!* King Albert wanted to make some kind of award to those who had made the greatest contribution in "ending all wars." He took a round iron cannonball from the battlefield, had it melted and made into watch cases. There was enough iron for four watch cases. The first he awarded to Field Marshall Ferdinand Foch, Supreme Commander of Allied Forces who had won the war, and, as the world supposed, put an END to all wars. The king awarded the second watch to General John J. Pershing, Supreme Commander of United States Forces. The third was awarded to Premier Georges Clemenceau of France. He felt no one else measured up to the qualifications of these three and kept the fourth watch until someone appeared who did.

After his death the watch passed into the hands of his son King Leopold III. A very few years ago King Leopold (long since having abdicated in favor of his son King Baudouin, who is the present ruling king, yet retaining the title of king) as a dinner guest in my home in Pasadena, asked to see me privately in another room, and, saying that he felt I had done more for world peace by proclaiming the way to peace than war-winning generals, gave this fourth watch to me. Naturally, it is one of my most prized possessions.

But now a reflection on these three things that so strikingly impressed me.

These thoughts took my mind back to the time of the creation of man and what has happened to all of us humans since and why. Why, as this Catholic woman said, are there so many beliefs? And WHY does everyone think *his* belief is the right one?

It all started in the Garden of Eden in the incident of the "Forbidden Fruit."

Not many know it, but I have written a number of times how biblical prehistory shows this earth was first inhabited by angels prior to the creation of man. In II Peter 3:4 it speaks of these pre-adamic angels sinning. The context and other biblical passages place the time of this angel sinning prior to the creation of Adam. The king over these earth-inhabiting angels was named Lucifer, a super archangel who evidently led the angels into rebellion against the GOVERNMENT OF GOD. In the Genesis account of the Forbidden Fruit, Adam—father of the human race—was led by his wife Eve, deceived by this rebel, Lucifer (now named Satan, the devil), into rejecting the GOVERNMENT OF GOD. Adam not only rejected God's rule over him and his human posterity, but chose to *take to himself* the knowledge of what is GOOD and what is EVIL.

In other words, he said in effect, "God, I want total independence from you. I want to GO MY OWN WAY!"

And God said, in effect, "I gave you your own choice. You have chosen to rebel and reject my guidance, my love and rule over you—to go your own way. It was YOUR CHOICE. Therefore, *I SENTENCE YOU TO SIX THOUSAND YEARS OF SELF-RULE, TOTALLY CUT OFF FROM ME, YOUR CREATOR. I now adopt a 'hand's-off' policy toward you and the human race that shall spring from you—except that* when and where I deem it necessary to work out *MY PURPOSE* in placing humanity on the earth, I shall intervene. But only in a very few necessary instances. Go form your own governments, your own religions, and your own kind of society. Then, after this six thousand years of human SELF-RULE, I shall intervene, drive out Satan, the former Lucifer, who will subtly DECEIVE YOU, and put the human race by Divine power UNDER THE GOVERNMENT OF GOD."

So (Gen. 3:22-24) God drove out the man (including his posterity) from access to His Holy Spirit, guidance, and blessings. Nevertheless, God has chosen to make His will and His truth available for those He chose to call to a relationship with Him, man's maker.

# The Bulletin



of the Worldwide Church of God

EDITOR IN CHIEF

HERBERT W. ARMSTRONG

EDITOR

GARNER TED ARMSTRONG

DIRECTOR OF PASTORAL ADMINISTRATION

RONALD L. DART

EXECUTIVE EDITOR

ROBERT L. KUHN

MANAGING EDITOR

RICHARD H. SEDLIACIK

SENIOR EDITORS

C. WAYNE COLE, CHARLES V. DOROTHY,  
HERMAN L. HOEH, BRIAN KNOWLES

© 1977 by Worldwide Church of God. All rights reserved. No part of this publication may be reproduced in any form without permission in writing from the copyright proprietor.

God spoke directly to Adam, to Cain—and He must have revealed Himself to Abel, whom Christ called "righteous Abel." Enoch "walked with God," and God dealt directly with Noah. Then after the flood with Abraham, Isaac, Jacob and Joseph.

Then 430 years after Abraham God chose Moses to lead Abraham's descendants, then slaves in Egypt, out of Egypt, to give them the choice of becoming His NATION, under His RULE. But they were never offered spiritual salvation, or eternal life. The children of Israel accepted the proposition, but did not obey the government of God except for a few separated intervals. Then God sent Jesus Christ with GOD'S MESSAGE to MANKIND about the restoration of His government (after the six thousand years) by the KINGDOM OF GOD, which meant the BORN FAMILY OF GOD ruling the earth.

Jesus' message was *dual*, as are most things that God does. 1) The GOVERNMENT OF GOD will be restored to the earth, because He had overcome and conquered Satan, and had thus QUALIFIED to be the coming DIVINE GOD-KING to restore the GOVERNMENT OF GOD, and depose Satan. And 2) He had come as the Savior of mankind—that we might, as and when God calls us, become begotten

children of God by receiving His Holy Spirit (shut off from mankind as in Genesis 3:22-24)—and, through Christ as Savior, be BORN OF GOD as one of His children in the DIVINE FAMILY OF GOD by a resurrection—which Divine GOD-FAMILY will rule all nations in the Government of God—beginning the seven thousandth year.

That was the dual message that was the Gospel of Jesus Christ.

He proclaimed it to numerous THOUSANDS of people for three and one-half years, taught it to His disciples who were to become His apostles and carry that gospel message as an announcement to the world. Jesus did not come to save the world *THEN*, but as a messenger announcing this message (Mal. 3:1). Of the numerous thousands who heard Christ himself announce it, only 120 believed what He said (Acts 1:15).

But as the apostles went forth with the message and God added to the church (Acts 2:47), the persecution soon set in (Acts 8:1), the great false church began mushrooming, and by about 59 A.D. (the church was born on the day of Pentecost 31 A.D.) the true gospel was *SUPPRESSED* (Gal. 1:6-7; II Cor. 11:2-4, 13-15; Rom. 1:18—"hold" should be "hold back" or "suppressed").

They did away with Jesus' Gospel of the KINGDOM OF GOD by saying the false CHURCH was the Kingdom—by saying that Jesus DID AWAY WITH HIS FATHER'S COMMANDMENTS, whereas Jesus said plainly, "I have KEPT my Father's commandments" (John 15:10). There can be no kingdom or government without a basic law. They did away with the truth that those God called (which ultimately will be everybody) may be BORN INTO THE GOD FAMILY AND KINGDOM, by adopting the "TRINITY" doctrine.

The true church diminished and was unable longer to proclaim the Gospel of the Kingdom; virtually it went underground—suffered terrible persecution, torture, and martyrdom!

And so the world continued on, cut off from God, with Satan actually and powerfully working in them by "broadcasting" as "prince of the power of the AIR, the spirit that NOW WORKETH in the children of disobedience" (Eph. 2:2). "IN WHOM *the God of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

That is how MAN, cut off from God, thinking that he is taking to HIMSELF the knowledge of what is right and what is wrong, but actually DECEIVED and misled by Satan (ALL NATIONS HAVE BEEN SO DECEIVED—Rev. 12:9) came to

form so many different kinds of DISAGREEING religions. A DECEIVED person naturally THINKS that he is right—otherwise he would not be deceived. That is the answer to our Irish lady's question. The truth is MADE PLAIN in the Bible. But just as Adam DID NOT BELIEVE WHAT GOD SAID to him—just as the Jews who even "believed on Christ" DID NOT BELIEVE WHAT HE SAID (John 8:30-47), so even the churches of organized Christianity and all other religions today DO NOT BELIEVE WHAT THE BIBLE SAYS TODAY!

People are easily deceived, especially by flattery. Hitler deceived the German people by assuring them that they were the "MASTER RACE," destined to conquer and to rule the world for a thousand years. The masters of the Kremlin have deceived not only the Russians, but other nations and scattered millions within the FREE WORLD into thinking communism will bring us WORLD PEACE. Only CHRIST can—and WILL SOON—bring us world peace.

This explains why we have so many governments as well as so many religions today—false education, and unstable society with family life breaking up, morals in the cesspool, crime and every sin rampant—a world blinded and deceived by Satan.

And now we are very near to the END of this present world—the six thousand years WHEN HUMANITY WAS SENTENCED TO BE CUT OFF FROM GOD.

I explained how during Old Testament times, until Israel, ONLY Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph had been called by God for a contact with Him. THE REST OF THE WORLD WAS TOTALLY CUT OFF FROM GOD.

In Noah's day, Noah was the ONLY PERSON on earth who believed God and had contact with Him. Otherwise God would have saved any others from the flood.

During the times of the nation Israel, only the PROPHETS had this contact, and the Holy Spirit of God. But NOT the people of Israel.

Today only the very FEW *predestinated* to be called NOW—at this time—are called. And Jesus said plainly, "No man can come to me, except the father which sent me draw him" (John 6:44). They are the *predestinated*. Predestination has to do with the TIME of our calling, not with whether we're "saved" or "lost."

But the KINGDOM OF GOD will be established *during this present living generation*. That is why God raised me up to LEAD HIS PEOPLE and committed to me in 1933, THE GREAT COMMISSION—to ANNOUNCE the imminency of the KINGDOM OF

GOD—to proclaim the GOSPEL OF THE KINGDOM that has not been proclaimed to the world since the first century—to proclaim it worldwide to the very living generation who shall live in TWO WORLDS—this present evil world of Satan, and the HAPPY WORLD TOMORROW.

Satan hates this Work of God—seeks by every means to DESTROY IT! Some of our ministers have been DECEIVED. Of course, they *thought* that they were right. Some of our members, also. SEE THAT IT DOES NOT HAPPEN TO YOU—for if you think YOU

are smarter and stronger than Satan, then you are deceived. We must RELY ON JESUS CHRIST ALONE to keep us undeceived, and filled with HIS SPIRIT OF LOVE, PEACE, HARMONY—RELIANCE ON HIM!

A handwritten signature in black ink, appearing to read "Harold J. Armstrong", written over a horizontal line.



# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA 91123

HERBERT W. ARMSTRONG  
President and Pastor

GARNER TED ARMSTRONG  
Executive Vice-President

July 7, 1977

Dear Fellow Ministers in Christ's Service:

GREETINGS in Jesus' Name!

I need your help on a special project. I've just been talking with Sherwin McMichael about the advanced reservations picture for this fall's Festival of Tabernacles, and am somewhat alarmed to see that at many of the festival sites only 55-70 percent of our brethren have arranged for advanced reservations.

Several things are important to realize in this light:

1) I have been forced to rescind my earlier decision that the headquarter's area NOT be a major feast site, thus designating it once again as a major feast site for the coming fall for several reasons. First, with the consolidation of the two campuses, and hundreds upon hundreds of college students coming on campus, it would be an enormous expense to bus and house those students at either Squaw Valley or Tucson. Secondly, we find that an inordinate number of Southland people have been dragging their feet about arranging advance reservations to the Tucson site, for perhaps any number of reasons, not the least of which is simply economic pressure. Third, I'm sure a large number of brethren around the country and even other nations would be disappointed if they could not proceed with their plans to utilize their festival tithe to visit headquarters, which for some has been a dream of many years. Therefore, I'm asking that all of you announce from your pulpits that headquarters WILL once again be designated as a festival site this fall.

2) We are experiencing a decline in the tithe of the festival tithes, and I want you all to make it a special effort to really promote this from your pulpits! After all, your own ministerial subsidy to help you and your families to enjoy the Feast of Tabernacles comes directly from these funds, as does the money required for rentals of our festival facilities in this nation and around the world (especially where poorer overseas sites cannot afford the cost of their own festival facilities), as well as the continual year-to-year maintenance costs in connection with the church owned festival sites and many other expenses.

3) Please weave into the fabric of a sermon in the next few weeks on the subject of the home and the family your sincerest

and most urgent comments about the family structure; the need to rejoice together in the Feast of Tabernacles as a family, remembering that the festival pictures the Kingdom of God on this earth, and the obvious analogy of the whole family of God expanded into multiple millions of members during the millennium. It is absolutely incumbent upon you, men, as ministers of Jesus Christ, to "get out the members" for the Feast of Tabernacles! It IS the spiritual highlight of the year; and I am bending every effort in speaking schedules, trying to get our top and most inspiring preachers to deliver meaningful sermons for the brethren, plus every effort in all the physical amenities to make sure that the Feast of Tabernacles is the absolute HIGHLIGHT of our spiritual experience during the year! Please join with me in this and really URGE your brethren to attend the Feast of Tabernacles this fall!

We must bear down on God's Word that these annual Holy Days are "CONVOICATIONS" which means "COMMANDED ASSEMBLIES"! It is absolute disobedience to God to forego attending His annual festivals which He plainly commands in His written and inspired Word!

Of course, I would hope that you would emphasize the positive aspects of family life, recreational and vacational opportunities, the physical amenities such as time to rejoice with one's family, children and friends, being able to spend nearly one tenth of one's income on one's own family for various enjoyable pursuits in the course of travel to and from the festival site, and that type of thing--as well as emphasis on the spiritual aspect of sermons, interesting films and television programs about the Work, hearing from my father and me and other leading ministers in the church, and spiritual fellowship one with the other.

But we really do need to call upon you to support with all of your sincere and earnest enthusiasm the festival department and the Feast of Tabernacles!

Further, I hope you will take time out in announcements to mention that the usual summer doldrums seem to be setting in, and Ray Wright had to once again tell me that our cash flow is dipping dangerously, just as he had almost apprehensively expected it would do on into the hot summer months, when people's minds turn more to travel, vacation, and personal pleasure.

This is not an emergency; I am not calling for another emergency offering hot on the heels of the last one, but would certainly like to ask all of you to help hold up our hands, and to urge the brethren to keep it up and not to let down during these important summer months!

Please read very carefully the statement on "moonlighting" in this issue.

I will not further belabor the point here, but I do want to state most emphatically once again as I have so many times that the "QUALITY OF THE PRODUCTS INVOLVED" is not at issue!

Please, please believe that! So far as I know, the quality of products such as Amway, Tupperware, Shaklee, and a host of others may be triple "A" number one! I have no expertise in that area, and I have no emotional hangups one way or the other--for all I know, I may want to lay in a full year's supply of men's shaving products distributed by Shaklee!

BUT, I want you to take very seriously the fact that I am absolutely REQUIRED by a vast number of circumstances to insist upon the adoption of a ministerial code of ethics which would preclude direct areas where conflict of interest is glaringly obvious.

I am doing this right out in the bright light of day, in the open, asking and requiring the fullest ministerial input from every minister on the face of this earth who has anything whatsoever to contribute. So please study the moonlighting statement, and be assured that the process of adoption of a ministerial code of ethics is continually underway; that we will ask for your fullest input when the first rough draft is finally complete; and that the adoption of such a code of ethics will, of course, include many important references directly from God's inspired Word concerning the calling of the ministry.

I believe the approach of allowing a couple who have become perhaps overly involved to the extent that there may be (or may not be) conflict of interest to wind down such involvement over a period of six months is tremendously fair. Remember, in some cases, such businesses are saleable as any other viable business would be, and this policy is not to suggest financial disaster for some who have become partially dependent upon supplementary income which may prove to be a conflict of interest with the ministry.

I suppose many of you have heard by now that Mrs. Lois Nelson died only a few days ago after a long and bitter bout with cancer. I know Mr. Kermit Nelson had steeled himself against the eventuality, and I have talked with him upon several occasions, going over to pray for Lois a couple of weeks or so before she was finally taken to a hospital in Ft. Worth, Texas and put under intensive care, and I know all of you--most especially others of our number who have lost their wives and other loved ones--can deeply empathize with Kermit and his family!

While I would not encourage a large number of phone calls, I know that any number of you who are close to Kermit and his family personally would want to let him know of your empathy and deep concern!

So far, I have been staying completely abreast of my daily and weekly radio responsibilities, making batches of five-minute programs all in one day, five at a time, and adding a live, fresh half-hour weekly radio program each week, and am very encouraged that the mail has really been picking up lately!

Of a special encouraging note, I have been shown that we have had an unusual upturn in the number of prospective members in the last weeks, and this of course is tremendously encouraging!

Any of you who have been experiencing this in your areas, I surely hope that you will write to me or at least put a paragraph in your regular ministerial report for my attention so that I can be given this information from you men in the areas directly!

From a possible positive slant negative and yet "newsy" point of view, I might mention that we had a "measles scare" during the first session of S.E.P., which required the inoculation of approximately 50 percent of the campers!

I know this word would have gotten long since on the grapevine anyhow, so preferred to tell you about it officially. For some reason, one family allowed their daughter to come to camp whose sister had just broken out in a rash of measles! The young girl was in her dormitory with about 30 other girls for a total of four to six days or so before she began to develop the symptoms, so by this time practically every child in camp had been exposed!

When the local health authorities got wind of it, they of course immediately wanted to inoculate every child in camp! Fearing parental reaction, we had six or seven girls get together and begin a many hours'-long marathon of calling all 360 parents of every child in camp, and informing them of the circumstances, and asking their opinion and/or permission. In only a very few cases did the parents refuse, and I think in one or two cases parents may have even come to the camp to collect their children to prevent their inoculation. In about half of the cases the children had all had measles before, anyhow, and so inoculation was not necessary, and in the other half inoculation was either necessary or the camp could have quite literally been quarantined and closed down by the health authorities!

They were inoculated with the new air gun method, and we heard of absolutely no adverse reactions in any single instance!

The first session of S.E.P. ended on a very buoyant and happy note, with some of the most excited and turned-on youngsters you have ever seen! Camp has been going unusually smoothly this year with the single exception of our brief "measles scare," but even that went off in smooth fashion with the friendliest kind of cooperation from the state health authorities, and we were very pleased that no serious measles outbreak occurred!

I sincerely hope that if any of you ministers get wind of youngsters planning on coming to the second session with some violent communicable disease you will counsel the families in your areas that such should never be considered!

We had a tremendous bout with a measles epidemic in the Pasadena/Los Angeles area only a few months earlier, and many



thousands of youngsters were kept out of public schools because all kinds of parents (not remotely affiliated with the church) for various reasons, probably not the least of which was the swine flu inoculation scare, refused to have their children inoculated, so this is nothing new.

That's about it. Thanks again for your continual support, and I hope all of you have an opportunity during the summer or fall months for a little time off with your families for recreation, hunting or fishing or whatever!

Until next time...

Your brother in Christ,

A handwritten signature in cursive script, reading "Garner Lee Armstrong". The signature is written in black ink and is positioned to the right of the typed name "Garner Lee Armstrong".

GTA/ad

# STATEMENT ON MOONLIGHTING

Several months ago, Mr. Ted Armstrong commented at length in the *Bulletin* on the subject of ministerial moonlighting and asked for input from the field on the subject. Since then, a great deal of mail and comment has been received from the field and we are now in a position to make a statement on the subject.

In addition to the comment from the ministry, we are receiving a steady and increasing influx of commentary from the membership who are obviously concerned—some quite upset—over the matter.

The comment from the membership has been especially negative in the field of health foods and diet supplements, although others have written expressing concern regarding other ministerial side ventures whose net result is that the pastor—whether directly or indirectly—is able to supplement his income through the use of his spiritual office and influence among the local church people. Please understand, *we are not implying that these arrangements are the result of wrong motives or any avarice on the part of the minister*—his motive may be pure concern. However, the bottom line is that members in ever increasing numbers are becoming disgruntled and even offended over the matter—it is even becoming a source of division in the Church! It seems that the time has come for the ministry to take a united stand on this matter.

Before proceeding, however, it might be well to explain one of the reasons why we have a problem. Our society seems to be increasingly geared to two incomes per family. With inflation gradually eroding our savings and our standard of living, it is becoming more common for wives to go to work or for men to hold down two jobs in order to maintain a higher standard of living. The loss of one of those incomes might very well mean the loss of a home. When we understand the need for meeting mortgage payments, buying clothing for growing children, keeping food on the table, and hopefully saving a little money for the children to go to college, having to be prepared through medical insurance or savings for hospital bills, it's easy to see why a lot of our ministers' wives have chosen to go to work. In some cases, it may be a need for self-expression or fulfillment; but in some cases, it may be sheer economic necessity. We understand that.

Another major consideration is security. Finan-

cial crises or any indication of instability in the Work, or any personal crisis or trauma can lead to serious problems of insecurity. Realizing that the problem exists, one of the primary goals we have in Pastoral Administration (after considering first the needs of the Church and of the Work) is the stability and security of the Minister and his family. You'll see this concern reflected in the relocation bonus, the retention of the fleet program, our attempts to slow down on ministerial transfers and to leave a man in his church for five to seven years, the development of a health insurance program, life insurance program, etc. We realize we need to improve all of these programs and we also need to give attention to a disability program and a retirement program.

But I presume I will not be accused of saying: "Be ye warmed and filled" if I remind all of us where our real security lies. As David said: "I have been young and now I am old, but I have never seen the righteous forsaken or his children begging bread." If we who are in the ministry, of all people, lose our faith in God as our provider, protector and the ultimate source of our security, how can we possibly perform as leaders in the Church and help build the faith of others? Anyone—whether a minister or not, whether in the Church or not—who is looking to this world, its economy, its currency, for his security is doomed to ultimate disappointment. God forbid that we should become so involved in the affairs of this world that we forget why we're here and we take our eyes off the kingdom, forgetting Christ's words when He said: "Seek you *first* the kingdom of God and His righteousness, and all these things shall be added unto you." With a clear grasp of both sides of this, perhaps we're ready to take a careful look at our problem.

In the Bible, we ministers are referred to as shepherds, and the membership of the Church as sheep. The "sheep" analogy is not intended by God to imply that the membership is dumb. Quite the contrary.

Comparing the membership to a flock of sheep is more to illustrate the members' vulnerability—a vulnerability that mainly results from their willingness to voluntarily submit to the government of God and their complete trust in the ministry. All of us are painfully aware of how susceptible the Church is to fads, even when the minister is not involved. But they are *especially* vulnerable where the ministry is concerned. When entering

into any business or other arrangements with a minister, their guard is often *completely down*. It may not even occur to them to take precautions they would normally take with other members or with people in the world. Therefore, an *enormous* burden of responsibility descends upon the shoulders of the minister.

We are shepherds over God's flock, but the sheep are not *ours*. They belong to God. It is our duty to feed them and protect them. We cannot allow any hint of financial gain to be a motivation of our dealings with God's people. The scriptures *abound* with warnings to that effect (I Peter 5:1-2; Acts 20:28-33; I Timothy 6:3-11).

Paul's example in all of his dealings with the Church was absolutely sterling. In a way, I suppose, Paul could be called a "non-career" minister. He did receive financial help from other churches, but he consistently refused it from the church he was serving. Rather, he went out and worked with his hands—not to be moonlighting, however! Not because of any need for security! Paul's goal, rather, was to make his service to the church *without charge*, not to line his own pockets.

With all this in mind, let's take a look at some simple ethical principles which should be applied uniformly throughout the ministry.

First and foremost, it is extremely important that the ministry of God be single-minded in their dedication to the Work and the Church. We are told that a double-minded man is unstable in all his ways. Christ tells us in no uncertain terms that no man can serve two masters. Therefore, when a minister begins to involve himself in a business, another job, preparation for another career, he will no longer be showing the single-minded devotion to his job and to the Work that is demanded of him.

This is not to say that it's wrong for a minister to have investments or even to have a hobby that happens to earn money. But when that "hobby" begins to pull his interest away from the Church, or when his money-making activities begin to seriously detract from his involvement in the Church, the time has come for him to make a serious reappraisal of himself, his goals, *and his calling*.

We still believe that the ministry is a calling—that God reaches down into this world and selects men whom He wants to use for certain purposes. It is absolutely essential that a man who is to serve as a pastor—a shepherd of God's flock—should believe right down to the core of his being that he is *called of God to do that job!*

"Moonlighting," by most definitions of the term, is simply not proper for a full-time career minister

in God's Church. If there is *any* question in a minister's mind as to whether an activity constitutes "moonlighting," he should discuss the matter with his area coordinator. In fact, it is in your best interest to notify your area coordinator of *anything* that even *might* be construed as moonlighting. In this way, rumors and misunderstandings may be avoided. Do it all in the clear light of day—you have nothing to fear from the administration of the Church. We will be most considerate in evaluating your circumstance and trying to help you achieve your goals (including personal goals) and to be what you want to be.

The second major point involves the minister's wife. You all remember how many times Mr. Armstrong has told us that his wife, Loma, was fifty percent of his ministry. We have long had a tradition of the husband and wife *team* in the ministry of this Church. God forbid that we should ever lose that tradition. Frankly, I feel that it has begun to slip—both in decisions that we have made at headquarters and decisions that you have made in the field. Some may have interpreted the fact that wives were not brought in to ministerial conferences at times in the past as implying that we do not care whether the wife is involved in the ministry of her husband. Nothing could be further from the truth! Those decisions were *purely financial* in nature; and in the future, we sincerely hope to be able to keep the wives fully involved in both conferences, seminars, educational opportunities, etc. because they are a fundamental, integral, important part of the ministry of this Church.

If the wife's working is a matter of economic necessity, we understand. If it is a matter of personal need for fulfillment, we understand—although we wish that she were able to find her fulfillment working alongside her husband in the Church. We realize that some men give more and some men give less of an opportunity to their wives to be involved in what they do. All couples are not the same and they will not find the same level of working together. There is no policy that a minister's wife may not work at an outside job and increase the income to the family. On the contrary, Proverbs 31 seems to imply that this may be right and proper. But it is our hope for the future that the minister's wife, where able, will be more and more involved in the *Church* and in her husband's ministry and that, by means of better compensation, the economic necessity for working can be alleviated.

The third area is a little more difficult and involves businesses that ministers or their wives have gone into which involve the direct sales or

merchandising of one product or another to the membership of the Church of God. It also sometimes involves the building of sales networks within and without the Church. The single most pervasive and difficult aspect of this involves the various chain or pyramid sales structures, particularly involving health products, that have rather broadly infiltrated the Church.

There is an excellent article on direct sales techniques and how to exercise your sales resistance in the July 1977 edition of *Money* (beginning on page 65). The article is entitled "How Door-to-Door Sellers Ring Your Chimes." (They are not dealing merely with door-to-door salesmen, but with all forms of direct sales including personal contacts, demonstration parties, etc.) The article points out that direct salesmen "trade heavily" on the loneliness of housewives and their inclination to be courteous to visitors. Richard H. Buskirk, co-author of the salesman's bible, *Textbook of Salesmanship*, is quoted as saying: "All the most successful door-to-door people today—Avon and Mary Kay cosmetics, Sarah Coventry Jewelry, Tupperware plastic kitchenware—make the most of human sociability. What they have going for them is the biggest problem that people face today. Millions of people out there are just plain \_\_\_\_\_ lonely. They have nobody to talk to and they are willing to buy attention."

Question: Should a minister or his wife be put in the position of "trading" on the loneliness of the membership and their inclination to be courteous to visitors? Should not the minister and his wife be *giving* their attention freely and equally to all members of the Church of God? What happens if one member, because he is a customer or business associate of the pastor or his wife, is able to build a "special" relationship with the minister? The author goes on to point out that "Fuller Brush men and women have been getting past the front door for seventy years—and instilling a sense of obligation in customers—by giving them a gift."

We recently heard from a field pastor who put a stop to solicitation in his church area. What prompted him to action was two elderly women in the Church who had been invited to a party where jewelry was being shown. Even though they could not afford it, they bought two small pieces because they felt obligated! It's a superb sales technique, but it isn't the best Christianity.

The author goes on to cite a New York psychoanalyst who once supported himself as a door-to-door salesman. He said: "During in-home encounters, the buyer is under a tremendous disadvantage because of his social conditioning to

treat the seller as a guest." Many of the companies today who are involved in pyramid or chain sales make great capital out of people's "social conditioning" to treat the seller as a friend, guest or brother. Picture how devastatingly effective it is if you must also treat the seller as *your minister!* A minister or his wife selling to the Church membership is like shooting fish in a barrel. There is a *built-in* sense of obligation to the ministry on the part of the Church membership.

We are particularly concerned about these direct sales methods when they involve health products.

Listen to Paul's words:

"Behold the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved . . . Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you?" (II Corinthians 12:14-18).

Now honestly, fellows, if Mr. Ted Armstrong should write that letter to *your congregation* and ask if *you* had made a gain of them, how would you want them to answer?

What we need to understand clearly is the unethical practice of using one's access to the Church, through the use of the pulpit, visiting, anointing or other personal contacts, to sell various products or build a sales force. It is a matter of being *above reproach* as ministers.

There is another more subtle dimension to this problem over and above just making money off the Church people. In this regard, please, for a moment, put yourself in the position of the average laymember. On the average, nationwide, the salary and standard of living of most of our members is considerably lower than that of their local pastors. Yet, at the same time, this "average" member no doubt realizes that the tithes and offerings he contributes help fund your salary, car, feast expense and general lifestyle.

This same Church member, if he has been a member for any length of time, also realizes that his financial support of the College and the Church has gone a long way in helping to put you through Ambassador College and, as such, in establishing your career. Now, several years later, when you wind up in his church area as his "spiritual guide" and he finds out that, lo and behold, you and your wife seem nearly as excited and energetic about your "in-house" vitamin (or other)



business as you are about your pastorate, then it is only natural that there would be cause for disenchantment, disgruntlement and accusation.

And while many of you concerned will no doubt cite many examples of brethren who do *not* feel this way, there is another large, silent segment who obviously do, and it is these people that *we* are concerned about and that *you* should be concerned about. After all, what did Christ say about causing offense?!

All we are really seeking from our field ministers who are involved in these areas is a greater exercising of common sense, discretion and a sense of responsibility toward their people—a good old-fashioned “above reproach” attitude and manner of dealing. Unfortunately, there have been flagrant and almost unbelievable violations of seemingly elementary standards of conduct by some. As always, it seems, the few have to “spoil” it for the many. For those of you who have been conducting any side ventures in a completely “above reproach” manner, we at Pastoral Administration certainly have no quarrel with you or intention of interfering in your personal life.

Lest you think we are the only ones who have this problem, let me quote from the policy of the Miller Fluid Power Corporation in relation to these activities among their own employees:

“It is a policy of the company that employees are not permitted to solicit other employees for the sale of items for personal gain.

“There have been reports of such sales activities going on for products such as Avon, AmWay, and related items. The management of the company feels that employees should not be put in a position of a captive customer and steps should be taken to stop such activities.

“If you know of any employees within your department conducting such sales activities, you should see that it is stopped. If you know of any employees in other departments conducting such sales activities, let the supervisor of that department know so it can be stopped!!”

With all these things being considered, it doesn't seem unreasonable to make the following statements regarding our present situation and to require compliance of all full-time ministers:

(1) No full-time minister or his wife may enter into any business venture which would involve direct sales or merchandising to the membership of the Worldwide Church of God or which would involve building or maintaining a sales force comprised of members.

(2) Any full-time minister or his wife who is already involved in such a business must cease

immediately any efforts to expand their business with the membership and *must be seen to be acting in good faith to become totally divested of any such activities within six months.*

It is not our desire to see anyone undergo ruinous financial loss in the process of divestiture. This is the reason for the “in good faith” provision. It must be clear to the Church and to your colleagues in the ministry that you are not pursuing the matter any further, and it is your responsibility to be *seen* to be above reproach.

It may well be that some have such lucrative businesses going that it would be in their best interest as well as in the Work's best interest for them to opt for the non-career ministry. There will be no recriminations or stigma attached to any minister if he and his wife decide to go into business full-time for themselves. They cannot, however, continue on the payroll of the Work.

We realize that this statement cannot cover every possible situation. Please feel free to call or write if you have any problems. We will try to be as considerate as we can be and to find an amicable Christian solution to any difficulties.

—Ronald L. Dart

## Special Notice

There has recently been a swelling tide of concern coming from both the membership of the Church and the field ministry over reports that some men in the ministry have become involved in business deals or as part of a pyramid or chain sales effort with ministers who have previously left the Church. It is our hope that there are merely misunderstandings involved, but we feel that any such misunderstandings should be cleared up immediately.

The fact that some of our ministers and wives may be in fellowship with, working with or *creating a profit for* ministers who have turned against the Church, is becoming a source of great offense among the brethren and the ministry. Many of these ex-ministers have actively opposed the Church of God. They have circulated tapes, letters and printed material to the membership of the Church of God in a clear effort to pull away members after themselves. It should come as no surprise to any of you that some of the brethren are becoming incensed that *our own ministers* might be helping to add financial resources to those who have in the past used their resources to undermine the faith of “little ones” in the Church.

Any such activities either by ministers or their wives must be stopped immediately. No minister of the Worldwide Church of God can be allowed to do business with or be involved in a pyramid or chain sales structure with an ex-minister who has left the Church. If you think you have an exception to this, you will need to submit written documentation and receive written approval from headquarters.

I repeat, it is our hope that this has all grown out of misunderstandings and that the matter can be quickly resolved. If you are concerned because you think someone is involved, it would be helpful if you would contact the person directly for clarification.

—Ronald L. Dart

## Pastoral Administration

---

Greetings from headquarters! I hope you all had a nice fourth of July. We decided to stay home this year and not add to the traffic congestion, although we did go down to the fireworks display at the Rose Bowl. As usual, it was a stirring spectacle.

You'll be reading in the current WORLDWIDE NEWS of our most recent trip from Memphis to Lexington to New Jersey; Washington, D.C.; Roanoke, Virginia; Knoxville, Tennessee; Nashville and back to Memphis. We managed to visit with over thirty ministers and most of their wives on the trip so, while we were a little tired when we got back, we felt that the trip was enormously profitable.

Several interesting points came up in some of the meetings we held on the trip. For example, we learned in New Jersey that not a few of the men in the field are having difficulty in getting phone calls returned from headquarters. It was quite a puzzle to me as we discussed the matter because all of us on the staff here respond promptly to all telephone calls. For some reason, some of the messages that are being left with operators in Pasadena are not getting up to Ministerial Services or Pastoral Administration.

We discussed the matter at some length, and then the men mentioned that if they got their messages through to someone on the staff, there was never any difficulty. I spoke to Fred Gilreath, the General Services Manager here at the Hall of Administration, about the matter, and he was going to make immediate inquiry to see if some-

thing could be done. He also pointed out that a possible area of problem lies with the *volunteer* operators who serve on the weekends. Sometimes they are less familiar with our system.

I suggested that if the men call during business hours, they will get experienced operators and will be much more certain of having their messages delivered to Ministerial Services and/or Pastoral Administration. I would suggest as a general procedure that if any of you call headquarters and leave a message and then don't get a response within twenty-four hours, call us again. "If at first you don't succeed, call, call again." And don't hesitate to call our home phone numbers outside of business hours if necessary. It may, however, be necessary to call direct rather than using the WATS line. It's perfectly alright to do that if it's urgent.

Another question was raised regarding tapes played in Sabbath services. It should be understood by all of our ministers, but let's put it in writing anyway. Under no circumstances should any tapes be played before the Church of God except those tapes which you receive from headquarters. Any exception should be specifically approved from headquarters.

Let us take this opportunity to tie up a few loose ends regarding our sabbatical program. This program is specifically designed to upgrade the professionalism of the ministry. Secondarily, the sabbatical year (away from the responsibilities of pastoring a church) gives a total change of pace from the stress which is so much a part of the field minister's life. Not only does the pastor become better equipped in the areas of counseling, preaching and administrating, but the year provides him more time with his family and greater opportunity for travel.

Opportunities for physical fitness—not only for the men but also for their wives—are available on a regular basis through the college.

Of particular benefit to the wives are tuition-free classes and regular seminars, all designed to improve their effectiveness in helping their husbands in the ministry.

Due to a small amount of confusion in the past, we wish to state the following guidelines for the sabbatical program.

July 15th is set as the date for the new pastor to take over his new assignment, thus releasing the man he replaces to come to Pasadena for his sabbatical. The time, then, from mid-July to mid-August can be used for travel, vacation and then relocation in Pasadena. The school year will commence during the latter half of August.

There are also ample vacation breaks during the year, including eighteen to twenty-two days given for the fall festival, eight days for the January recess, and twelve days for the spring festival. The time from commencement (mid-May) to July 15 allows two months for travel, vacation and relocation in new responsibilities. Because of ample vacation time at the beginning and the end of the sabbatical year, it is necessary to void two weeks of following year's vacation time, thus leaving only one week of vacation for the following year.

Following the sabbatical, vacation time will be figured from July to July. For example, those attending July 1977 to July 1978 will have one week's vacation coming from the time they assume their responsibilities in July 1978 to June 1979.

In addition, we are altering our policy on pre-move trips. We are no longer paying for flights to areas of new assignment as past experience has shown it to be very expensive and generally non-productive. Those within a few hours driving time may be reimbursed for gasoline and meals. We expect you to be able to take care of housing needs when you arrive in an area as you are allowed ample time in the assumption of your new responsibilities to work out the needs for your family. Special considerations will be given to those with exceptional needs. If you have any questions regarding these matters, please give Ted Herlofson a call.

While the above statements seem to be generous and fair, the door is still open for suggestions or improvements if any of you would like to drop us a letter.

That's about it for now. We're looking forward to camping out with ministers in California, Oregon and the North Central states on three separate camp-outs later this year. All things considered, it looks like a very busy summer for us.

Until next time,

—Ronald L. Dart

## MINISTERIAL DEVELOPMENT

As most of you know, some of the Ministerial Development programs had to be curtailed because of recent budgetary adjustments. Consequently we are very sorry some of you received an acceptance notice for the contemplated ministerial seminar this past spring, only to have it cancelled the next day. But take heart. As soon as funds become available Mr. Dart wants to restore the allocation for ministerial seminars; in fact, we

hope to "beef" them up considerably as we go along.

There is a very positive side to this, however. Necessity is the mother of invention at times. In the interim, we are experimenting with the retreat concept Mr. Dart has instituted. This July, as most of you know, Mr. Dart and the ministers in the Oregon and surrounding area will hold a family campout. During this camp session, a ministerial seminar will be held. Naturally, we will not have the number of instructors we would if it was held at Big Sandy or Pasadena, but there will be about three of us. This will be a test area and if it proves fruitful, other campouts will be held as time permits.

We are also pleased, as I'm sure many of you will be, that two local elder seminars will be held this coming feast period—one in St. Petersburg, Florida, and one in Tucson, Arizona.

If you will recall, about a month ago we announced the possibility of holding such sessions. Many of you elders have already responded and sent in your requests to attend. Since the locations have now been finalized, we would advise you to immediately notify the feast office in Big Sandy to request your transfer, if it is necessary. Please send us a copy of your request so we may know you will be attending one of the two designated sites. When we receive your copy, we will send you your acceptance to attend, a seminar schedule, as well as any other pertinent information.

Perhaps now that the feast sites for these seminars have been determined, some of you other elders who have not requested attendance might wish to do so now. If you want to attend, please write to Pastoral Administration, Ministerial Development, as quickly as possible because the Feast is rapidly approaching.

Of course, your wives are welcome to attend all or any of the class sessions they wish. I'm sure they will want to decide which they'll attend when they see your copy of the scheduled sessions.

We would also recommend that all elders who are going to attend obtain an okay from their pastors so they'll be aware that you are coming. Just have them make a comment on the bottom of your request.

Even though the seminars will be designed for the elders, any others in the ministry who would like to attend are welcome as long as we have room. Please notify us if you plan to attend so we may know how many to plan for—especially how much space we will need. We suggest only ministers apply who are already assigned to either Tucson or St. Petersburg. Naturally, local elders can



transfer since these seminars are designed for them.

In a previous Bulletin we mentioned the development of a personal profile from each man in the field to help you determine your strengths. The first step is a short analysis to be filled out by you to give your personal view as you see yourself. This will be just the beginning. We will add to it as we continue researching. At present Mr. Dart and I are analyzing a package we have put together. As soon as we decide which part to start with, we will notify you. Remember, these profiles will be available for everyone from ministerial candidates to area coordinators. They should be a helpful first step toward developing an objective method of helping everyone in the field ministry to be more aware of their God-given talents.

We are also, as Mr. Dart and Mr. Ted Armstrong mentioned in the last BULLETIN, working on a ministerial ethics policy. Obviously, this will take some time to write. Getting all the input from the area coordinators and the rest of you in the field will be time consuming. But we did want you to know we are putting in the effort.

That's about it for the present. Please respond quickly to the local elder seminars to be held during the feast. We really want to serve you so please keep in touch.

—Art Mocarow

## International Division

Greetings again from Pasadena! I hope all those who were just here on Sabbaticals are finally getting settled into your new areas and responsibilities.

Something here just came to my attention which needs a brief comment. I recently received a communication from one of the local pastors concerning a young graduate of Ambassador College.

The new graduate had undergone the interview with Steve Martin, George Geis, etc. and been told that he would be selected as one of those scheduled to be in the Ministerial Candidate Program.

Simply stated, that means that he will not be given a job as a ministerial assistant due to new policies and the heavy financial burden such hirings put on the work. He was considered, as a result of the interview, to be the type man who in the past would have been hired for further train-

ing. He was told to go to the area of his choosing, in this case home to Canada, get a job and make himself available to help the local man in any way possible.

These men are considered capable of preaching an occasional sermonette and hopefully could be available an evening or two a week to be a companion and trainee on a visit. Over a period of time, these men would hopefully grow in maturity where they would be ordained. They have four years at Ambassador College, all the "Bible classes," been around Headquarters and participated in dozens of forums, assemblies, Sabbaths and all the other activities once considered essential to becoming a minister.

The problem now seems to be back in the local area. The response I got back was, "Do I have to use this fellow? It will interfere with our local program."

Obviously we haven't done a good job of communicating if this is an accurate response. Back a few years ago when many of you were being sent out for the first time, the pastor in the area you came to might have felt the same. But aren't you glad he did use you and help in your training?

Since the graduates of today aren't being hired full-time, there is a little tendency to look upon them as inferior. I assume some would find it more preferable to work exclusively with one or two of the older local fellows and not be bothered by the new man. I think we all understand that tendency so I am not finding fault.

But at the same time once the local man is ordained, many feel he must now go to college to benefit from that background. It doesn't mean you shouldn't continue to work with and develop your local men. Nor should you bend, twist and distort all your plans just because a man has moved into the area.

Please realize that many (most, all, or a major portion) of these fellows have an honest, sincere drive to serve in God's work. They need some encouragement and help in personal growth and an opportunity to learn the ropes just as you did.

If a man has been designated as a part of the Ministerial Candidate Program, it is as a result of four years of college, a long two- or three-hour interview by college faculty and an honest desire on his part.

The interview may be conducted by Dr. George Geis, who is the Chairman of the Theology Department; Steve Martin, the Southern California Area Coordinator and instructor at college; Ron Kelly, Vice-President for Student Activities and several other of the men with years of experi-



ence working with, teaching and evaluating students.

I know any of them would say that the selections aren't going to always be 100% accurate. Some few will prove themselves not to be ministerial candidates, but that was also true in the past.

The point is these young men need your help to acquire additional training. If they show themselves to be eager to serve, willing to help wherever they can, please do what you can to use them. Not being on the payroll doesn't mean they aren't qualified for additional training. It doesn't mean other men you have been training should be dropped or discarded. Just give them a chance occasionally. With a little time, they should come to be a great asset to your area.

We need to realize that this core of young men, some who graduated this year, will form the manpower base of the future just as surely as if they were on the payroll for training.

As the years go by, there will be easily dozens of men being trained for the ministry while gaining valuable experience at their own expense.

In several of the areas which I happen to know about, those men who have found their own jobs competing on the open market for those jobs have created their own lives as a local church member, taken some hard knocks, and have really earned the respect of the members. When they are ordained, the congregations have rejoiced and added a firm "amen" to the ordination because they felt this young man, couple or family know what life is all about.

Not paying a salary to these fellows increases the responsibility we have toward them. Anyone who is fairly giving of his time and energies to serve the church needs encouragement and wants to make the most of his time.

Obviously that doesn't mean those who are on the payroll aren't equally in need of the same thing. I sincerely appreciate the hard work and dedication of God's ministry. Keep on doing the good job you are.

I hope you will be able to put any of these fellows who might end up in your area to good use. This program can be of great value to the work as we begin to create a reservoir of qualified, trained and training manpower from which to draw.

We have a giant job ahead of us in all areas of the Work throughout the world. We are going to need all the help we can get to do the job. Hopefully many of these fellows will be joining with us as their training and calling progresses.

Don't overwork them, but give them as many opportunities as possible.

— *Leslie L. McCullough*

## REPORT FROM BRITAIN

Greetings to you all from Bricket Wood! From the long dry summer of 1976 we are now in the damp soggy summer of 1977. It would appear that Britain received ten years' sunshine in one year and the next nine may be just as damp as usual!

Since this is my first report on Bricket Wood in many months, I would like to assure you all that we are still very much alive and kicking. As you know, we have been striving diligently to balance our operating budget based on indigenous income and I can now tell you that we have finally succeeded in doing so. Our fiscal year budget for 1977/78 for operations in the U.K. is now balanced, but we will still need to rely on Headquarters for financial support for campus maintenance until the property is sold. However, we have brought these maintenance costs down to a minimum consistent with maintaining an acceptable standard.

Naturally, reducing our budget as much as we have done called for quite a reduction in activity here. We have had to cancel our newsstand programme, at least temporarily, and we are having to carefully control ministerial visiting and confine it only to prospective and emergency member visits.

On the "good news" front, it looks as if our income is finally beginning to turn around and we all hope to see some increases in income in the near future. Our holy day offering was up 39% over last year and attendance was also up by 9% for the same period. This is very encouraging to us all. Also, the special offering brought in as much money as a holy day offering! This was a response that was, to put it mildly, overwhelming, taking into consideration the economic problems plaguing this nation at the present time. The combination of special offering and holy day offering and slightly increased mail income gave us a 44% increase for the month of May over last year. Obviously this level will not continue for the rest of the year, but we are looking at it as an indication for future income growth.

In order to build a solid financial base in Britain, our budget for 1977-78 is based on a zero percent increase in income and is very conservative. Our press here, I am happy to say, is

making a major financial contribution to the Work which we hope will increase for the next twelve months. I realise that at first some were skeptical as to whether the Press could make money for the Work, but Mr. Ted Armstrong's decision to allow us to continue it has turned out to be a good one. We are able to print the Eastern Seaboard circulation of the U.S. P.T. as well as the total circulation for Canada. This means that money normally spent with outside printers can be recycled in the Work with no increase in cost to anybody's budget. This, together with a certain amount of commercial outside work, has produced a surplus which goes right back in the Work for the United Kingdom. At the present time what the press spins off in the way of surplus covers all the Work's office overheads and still shows a small amount left over. Having the press also means that we can print all the European magazines (French, German and Dutch editions) for less than half the cost of any other printer in Europe! In fact, were we not doing the printing in Britain of a compatibly produced magazine, it is doubtful whether these foreign editions could be published without considerable financial support from Headquarters.

Much of this success is attributable to Gordon Graham, the press manager, as well as to his able side-kicks, Fred Lawson, David Bradford and Dave Lawson and to everybody working there because of their dedication and enthusiasm.

What else will we be doing in the U.K. as far as the Work is concerned? At the present time we are running a Subscriber Development program modelled on the one being run by Headquarters. While small, it is already beginning to produce some fruits. We are also planning to have campaigns, public showings of various films made from TV specials, a moderate amount of press advertising and county fair booths around the country. While all these activities are for the present on a fairly small scale, they have been tailored to our available resources and we look forward to increasing the activity as our ability to do so improves.

The most inspiring thing is the continuing zeal and enthusiasm in the Church here for the Work! There is no doubt that the vast majority of God's people here are truly dedicated and committed, and it is a pleasure and privilege serving them.

—Frank Brown

# Publishing

## U.S. P.T. NEWSSTAND UPDATE

*As we near the end of the first full year of newsstand distribution in the U.S., we have begun to review what has been achieved in that period. Following is a report by those who have initiated and monitored the program. Their information is really encouraging. What is just as encouraging is the role played by ministers and members in the various areas in developing their local distributions and making the whole project possible. The program is by no means fully developed and is still at a beginning stage. We are confident that the greatest development of it is still ahead.*

—Jack Martin

The P.T. newsstand distribution in the U.S. started just over nine months ago, although the major portion of it has been developed only since January. Despite the short time available for assessment, we are beginning to see some startling results in the impact on and response from the areas involved. The information we present below is in part derived from computer data recently brought to our attention.

In terms of "pure" response—that is the return of special subscription offer cards in the newsstand magazine—we are very pleased with the cost-effectiveness of the program. The cost per response figure stands now at \$5.50 for the English language newsstand magazine and \$2.42 for the Spanish language magazine. The reason for the Spanish result is probably that there is not much good reading material for Spanish people in the U.S. *La PURA VERDAD* thus has less competition. In any event, both figures are near the top of the cost-effectiveness league, and as we have been discovering they represent only part of the real response.

### The "Hidden" Response

Recent computer figures have shown that since September 1976, P.T. subscription requests of unknown origin have been gradually increasing until they now stand at about double the September total. A survey of the geographical source of this mail has revealed the following interesting information.

1. The highest percentage of these letters per number of households has come from the Sioux Falls area. This was the original starting point of the newsstand distribution and has remained for nine months one of the most intensive distributions.

2. The next highest percentages are in the fol-

lowing areas: Lexington and Paducah (Ky), Evansville (In), Bluefield (WV), Raleigh and Fayetteville (NC), Cincinnati, Dayton, and Columbus (Oh). Significantly, these have been the main areas of fairly prolonged distribution.

### Subscriber Penetration

The national average penetration of the subscriber *Plain Truth* per number of households in the U.S. is about 1% with most areas falling in the 0.7% to 1.3% range. Again, recent computer data on the geographical distribution of subscriber copies has been brought to our attention. There is a remarkable correlation between areas of intensive newsstand distribution and areas of highest P.T. subscriber penetration. The following are some examples.

In major portions of Eastern Kentucky, P.T. subscriber penetration is beginning to get up to 5% and even beyond that in some counties. This is a direct result of heavy newsstand coverage in these areas. However, on a percent basis growth is slower in the cities as there are generally less magazines available per number of households. Nevertheless, in the city of Lexington 40% of the active subscriber list has come on in the last seven months as a direct result of newsstand distribution. In Louisville where there is only a modest distribution, twenty-four percent of the present active list is now of newsstand origin—which is truly a remarkable figure after only seven months distribution in a city of that size. Some other excellent results from newsstand promotion—after only a few months—are the contributions to the present active list in the following cities: Cincinnati (Oh) 30%; Evansville (In) 40%; Bluefield (WV) 15%; Dayton (Oh) 22%; Greensboro (NC) 36%; Raleigh (NC) 22%; and Paducah (Ky) 50%. The counties around Paducah are heading for a 3% subscriber penetration and significantly, the highest penetrations in the state of Illinois are just across the border from Paducah. Similarly, the highest penetrations in Indiana are around Evansville. The story is similar in the Sioux Falls area where P.T. penetrations are very high, especially in the Sioux Falls area of influence in southwest Minnesota and northeast Iowa.

These results have been obtained by what are, in effect, mainly modest distributions. It is also clear from recent experience that the present newsstand P.T. is editorially suited to an American audience. We have several examples of people counselling for baptism after first contact with the magazine only three months previously.

### The Real Penetration

The subscriber penetration figure has been good; however, it reveals only part of the story.

The actual coverage of the *Plain Truth* includes subscriber penetration *plus* the additional magazines in circulation from newsstand outlets. These magazines stay around for months in homes, clinics, waiting areas, etc. This gives high visibility and of course the advertising value of this is not figured into strict cost per response figures. In addition to building subscribers the message goes out at the same time to multiple hundreds of thousands who probably never will subscribe.

### The "Sub-subscriber" Group

We have coined this expression to denote these people who like the P.T. and read it regularly, but who do not want to subscribe—at least not at this stage. Reports indicate that in some areas over 50% of the magazines are going to regular readers. This cannot be counted as a "response," but we are fulfilling our commission to these people. We tend to forget this group when looking at strict cost per response figures. Besides, many of these people may be responding for booklets only—this is something we have no way of knowing.

All in all, we are very encouraged by our latest review of the newsstand distribution so far. In the months ahead the circulation and editorial departments hope to further increase the effectiveness of the magazine.

### Late Flash

Bob Fergin, P.T. co-ordinator in Rapid City reports that the *Plain Truth* will soon be available on planes of Frontier Airlines. This is a first for the U.S.A., but the second airline this year which has agreed to carry the magazine.

—Gordon Muir

—Boyd Leeson

—Mark Armstrong

—Keith Speaks

## EDITORIAL SERVICES

Dexter Faulkner and I just got back from a two-week trip, which included England, Holland, Germany, France and Italy. We took a charter flight there and back in order to save money. Actually we saved about half the usual commercial coach fare. Instead of traveling coach, we traveled what might be termed "basic cattle car." I don't recommend it unless you can sleep for long periods and are in excellent physical condition—which Dex and I apparently are not. He got sick on the way over—perhaps as a result of the smoke in the "no smoking" section. The return trip was an even greater ordeal. We spent about 14 hours in the air and several more at airports all in one day. Never again!

I think a lot was accomplished on the trip, however. We had an all-day editorial meeting in



England in which we discussed the PT, booklets and the Correspondence Course with representatives from Britain, Holland and Germany. Stewart Powell was also present representing Scandinavia. I reiterated Garner Ted Armstrong's November 19 PT policy statement and then spoke of our plans for the future, the development of the magazine as a worldwide vehicle for communicating our message to this generation, and many other things. Dexter Faulkner, who coordinates the foreign language PTs, spoke briefly about his role, and John R. Schroeder spoke on the booklets, chaining, etc.

The afternoon session was taken up by an open discussion of the needs of the various international areas in terms of printed literature of all kinds, programs for distribution and circulations development, and other pertinent matters.

The meetings had the effect of unifying the personnel who are involved in the PLAIN TRUTH magazine in Europe and Britain. I was able to meet Dr. Gotthard Behnisch for the first time. He's "our man in Germany" for the PT translation and production. Dr. Behnisch is doing a very fine job as is Dr. McCarthy, his Dutch-language counterpart.

Throughout the week we were able to meet with other key people and discussed details of production, printing and editing. Gordon Graham, the head of our press in Watford, and I had a very profitable conversation.

Dexter Faulkner was able to attend a Press conference luncheon involving a number of prime ministers in for the Commonwealth Conference in London. I attended another press conference along with Peter Butler at which the guest of honor was Ehud Olmert, the second youngest member of the Israeli Knesset. He and a colleague, both members of the newly elected Likud party, fielded questions from top members of the British press for over an hour following a luncheon.

In Europe we were able to spend a day with Roy McCarthy, head of the Dutch office in Utrecht, discussing PT matters. Dr. McCarthy is doing a fine job, and he and his staff were a real pleasure to work with.

From Utrecht it was on to Bonn on the TEE—the Trans European Express. There we had meetings with Herr Schnee, Dr. Behnisch and the whole German general staff (joke). Through the connections of Mr. and Mrs. Hennig, we were able to attend a session of the Bundestag at which Minister Kohl called for a vote of no-confidence in Mr. Schmidt, the Chancellor. Franz Joseph Strauss was sitting near the front waiting his turn to speak, which was apparently scheduled for the afternoon session.

From Germany it was on down to Rome where

we saw the Vatican. After that, we spent some time in Paris and headed home.

In all I feel the trip was very profitable. It was a working trip in which we were able to accomplish a great deal on behalf of the PT and our other literature. Personally, I was able to get an overview that I had not previously had since this was my first visit to Europe (though I had been to England twice before). Many "nuts-and-bolts" problems were solved or better understood in the production of the various editions of the PT. We also developed a new appreciation for our own people out there in the various international areas who are working so hard to make the international PT and the other literature a success in those areas. We do have a fine dedicated group of zealous people, and we are working more closely together than ever before.

A few other developments: We are soon coming out with the first issue of the new, experimental newsstand edition of the PT here in the United States. Paul Graunke will be coordinating the content, ads and production on that edition. Dexter Faulkner is responsible for coordinating the international editions, and I work closely with both Armstrongs in the editing and production of the full 48-page edition of the PT.

Some have asked, "Whatever happened to the 'Proof of the Bible' project?" We are working on that, but it's a long-term project involving the most difficult type of primary research. Lester Grabbe, John Schroeder and several others have been contributing to this important project. I hope to make some major contributions to it myself. We realize it is very important, and we'll get it done just as soon as money and circumstances make it possible.

That's it for now. We'll keep you posted as things develop in the editorial area.

—Brian Knowles

## Mail Processing

### Mail Activity

We broke the one million mark for letters received this year as of June 30th. Our exact letter count for the year is 1,010,292; the letter count for June is 160,836. In addition to mail, over 222,000 telephone responses have been received by the WATS area.

Mr. Ted Armstrong's special semi-annual letter was mailed to over 677,000 subscribers and has already generated 11,000 responses. We are expecting an extremely good July mail count as a



result of this special letter. It offers our new booklet, *Your Best Investment*.

### Subscriber Development

We're quite excited about the large number of visit requests being generated as a result of the May *Co-Worker Newsletter*. That issue concentrated on the Church and explained why the Worldwide Church of God is different, what church services are like, reactions from visitors, etc. As of the end of June we processed over 1,000 visit requests and they are still coming in. It looks like our final June total will be *two to three times* the normal monthly average for visit requests!

## LITERATURE INDEX

(Applicable to Pastors of churches only)

The latest Literature Index, which is included with this *Bulletin*, is a list of all currently available booklets and reprint articles, and is for your personal use. May we, therefore, ask that you *not* loan out your list or allow it to be duplicated. This could cause considerable expense to the Work.

We are always happy to provide members with any reading material they need or request. However, when long lists are sent in requesting dozens and sometimes hundreds of pieces of literature, our postage and processing costs increase considerably.

You will notice that we have placed asterisks by certain pieces of literature which have been discontinued.

Thanks always for your help and cooperation. Any recommendations for improvement in the Index will be appreciated.

—MPC

**these cards always be sent to us promptly. The baptism card acts as our authorization to begin sending member mail. If the card is delayed in reaching us, it results in new members missing member letters, any festival information, and other member mailings. Thanks for your cooperation.**

That's all for this issue.

—Richard Rice

## LETTER COMMENTS

### YOUR BEST INVESTMENT

*It's been about a month since this booklet was mailed to members. The reaction has not been especially large, but it has been very positive.*

"I want to thank you for your latest publication, *Your Best Investment*. Too many times I have a tendency to skim over these articles. After all, I tithe and I know all there is to know about tithing, don't I?

"This time it was different. The Work is having financial difficulty and I personally am having financial problems. This time, before I even opened the book I asked God to lead me and give me understanding.

"I am a salesman by profession on straight commission and pay my own expenses. What a shock! Even though I am paying my tithes, my whole attitude was wrong and I was giving myself the benefit of the doubt. In other words, I was not tithing properly. I would have found myself at the wedding feast in the wrong attire and being escorted out the door. I could not believe how I was deceiving myself.

"That is why I thank God for His Spirit that gives us this understanding and for inspiring you to write this book. It is strong medicine but we need it. It is getting close to the end of this age and we need it to keep us from going to sleep."

—Larry W. Bontrager  
Vancouver, WA

"I want to thank you so much for the booklet you recently sent out, *Your Best Investment*. It is full of Christian principles, not only for tithing but also for every day life. It gave me several ideas for Bible studies with my children.

"Thank you for taking so much time to remind us of our responsibilities and for all the help and inspiration you are to us."

—Mrs. Billie Wakeman  
Humboldt, IA

## Important Notices

We have two important items of information we would like to share with you:

★ The donation category formerly called the "Welfare Fund" (for third tithe, emergency fund offerings, etc.) is now to be called the "Church Assistance Program." It will appear on receipts as the word "Assistance." Would you please mention this to your congregations.

★ A special request: Occasionally in the past we have received baptism cards which have been accumulated for up to four months before being forwarded to us here. We ask that

"I just read *Your Best Investment*. That is a great book. I have proved time and again that tithing does pay. I work in this small town but yet am able to live comfortably. I have no fantastic testimony, but yet it is to me because my need is always supplied. I just would not think of withholding my tithe. I know the road ahead is going to be rough with a hospital bill to pay, but I have confidence God will supply my need. So thanks for that timely booklet."

—Mrs. Pauline E. Barnes  
Tyrone, OK

"I want to congratulate you on a well-written and well-researched booklet entitled *Your Best Investment*, proving beyond a shadow of doubt that tithing is a principle found in God's Word. This Work certainly is the most valuable investment we can invest in to get sure dividends in the future."

—Robert Fuller  
St. Matthews, SC

"I just finished reading *Your Best Investment* and really enjoyed that book. It woke me up about several things. I have been tithing, but I still feel that maybe I have been holding back some. So now I am going to really make sure I send in a tenth of all money that comes to me; then I know I won't have this slight nagging feeling."

—Joan McClelland  
Stockton, CA

"Thanks loads for the new booklet, *Your Best Investment*. Although I have known for years that I need to tithe and have, I needed this 'booster' shot. Thank you again. The Work is the most important thing in the world today."

—Mrs. Robert Delaney  
Old Chatham, NY

"Thank you very much for the booklet, *Your Best Investment*. I had just finished reading it and of course I do tithe. So a few days ago, my 15-year-old daughter entered a 'Super-Mom' contest sponsored by a local ladies' ready-to-wear store and her entry won first place in her category. We got a \$100 gift certificate and enclosed is our tithe of \$10."

—Mrs. Helen Segers  
Newellton, LA

"I received the tithing booklet last week and I found it very inspiring. There was nothing new but the way it was written was certainly great."

—Mr. & Mrs. Henry Scott  
Parkersburg, WV

"I wish to thank you for the booklet I received recently entitled, *Your Best Investment*. It is a very well-written booklet and helped me to understand a lot of things on the giving principle."

—Aaron W. Migl  
Victoria, TX

## RETURNING TO CHURCH

"I just came back in the Church after being out for a year. Oh, what a joy to be back in God's true Church again. I have such peace in my heart since I came back. Boy, did I ever go through a lot while I was out. My home was in such a mess, my husband and I almost separated and I just about had a nervous breakdown. My son was in a very bad accident with brain damage, and I could go on and on—but I won't. I really believe God was trying to show me something, and I was too blind to see."

"I do see the right way now—I do know now that this is God's true Church."

—Mrs. Bonnie L. Hagerdon  
Hanford, CA

"I hate to have to tell you this but I dropped out of the Church and got married and went into professional wrestling. Well, this led to wrestling on Friday night and Saturday. Sure, we had the extra money by working on the Sabbath, but then things began to happen. Cars tearing up, had just bought a new house and then had to sell it after about seven months. Well, I finally got the message, and now I'm back in the Church in Greenville, and have been doing quite well the last five weeks, and now money just keeps pouring in."

"I would just like to say in closing that I never once doubted that this was the real Church of God. I just did what you might call backslide."

—Mr. Jerry L. Cox  
Greenville, SC

"I was a member of the Worldwide Church of God. As a member, I kept the Sabbath, attended Bible class, paid tithes, etc. As long as I kept the commandments of God, I was very happy, I found a good job, and I stopped feeling sick. Mr. Armstrong, I just felt good and was glad to be alive."

"But since I have strayed away, I now feel depressed, frightened, insecure and unfulfilled."

"The best description I can give you of how I feel is empty."

—Christine Lloyd  
Chicago, IL

(Continued on page 207)

## MARK 7 AND FOOD LAWS

*One of the major assignments of second semester New Testament Greek is an exegetical paper. This assignment has produced a number of interesting and well-researched papers. It occurred to me that some of these papers might be of interest and value to others in the ministry.*

*The following paper by Mike Swagerty has been printed here for several reasons: (1) it covers a subject which is somewhat minor among the overall beliefs of the Church, yet represents one of those more niggling, technical questions which continually come up; (2) the treatment illustrates that a careful study does not admit of a pat answer—that the subject may be more complicated than it appears on the surface; (3) major doctrines and teachings always come from clear scriptures and overall teachings of the whole Bible rather than single “proof-texts” or technical details.*

*The paper has been slightly edited for the Bulletin, with Mr. Swagerty's approval, but is essentially the paper turned in for Greek class. I have taken the liberty of adding a section on Aramaic which would naturally have been outside the scope of the original paper.*

*If I might conclude with a personal note (a covert means of advertising the New Testament Greek class!), this paper illustrates how much can be gained in practical, usable knowledge by a field minister in only the one year of the Greek class. The class is definitely a theology course, not just another language class.*

—Lester L. Grabbe  
Theology Department

Mark 7:19 in the KJV reads, “Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats.” This verse has been used to contradict our teaching on clean and unclean meats. When read in the RSV it seems to be even more of a problem: “‘since it enters, not his heart but his stomach, and so passes on?’ (Thus he declared all foods clean.)” I have often puzzled over exactly what Christ was trying to get across in this verse. And I seem to be in good company, as Vincent Taylor in his commentary freely admits, “There is no doubt, however, that from very early times *katharizon panta ta bromata* was felt to be difficult.”

The purpose of this paper is to explore the alternatives that are possible with this verse and hopefully to come up with a clearer understanding of it.

To do this I have organized this paper into three main parts. The first area will examine the question of what is the true text, because there is no small controversy over how the verse should be rendered and what is and is not a part of it. In the second area I will examine the meanings of the key Greek words present, and their possible relationships in the passage in question. The third area will cover the question of who is doing the talking. Was it part of Jesus' quote or rather a comment by the writer of the gospel of Mark? What defilement is being talked about in this context, and what possible meanings can we draw from it? I will try to give my impressions of what I feel to be the best interpretation of the verse, based not only on the context of Mark 7, but the whole Bible.

### Part One: The Text

From the different translations which I checked (including the RSV, KJV, Moffatt, Phillips, and others, and the paraphrased versions, the Living and Amplified Bibles), the two renderings given at the beginning of this paper show the two main possibilities. The part of the verse in dispute is the last clause. Is it “purging all meats” as in the KJV, which would indicate a continuous statement of Jesus, or is it, “(Thus he declared all foods clean),” which would indicate that Mark added this as a comment on Jesus' words?

In the United Bible Societies' *Greek New Testament* the last part of the verse in Greek, *katharizon panta ta bromata*, is commonly translated, “cleansing all food.” The words, “thus he declared,” are not present in the Greek text, and none of the variants from different manuscripts listed would supply these words literally. The variants involve only whether the word is *katharizōn* “cleansing” (the masculine participle, spelled with *omega*) or *katharizon* (the neuter participle, spelled with *omicron*). The overwhelming majority of manuscripts, including some of the earliest and best, have the masculine participle *katharizōn*. Most commentaries agree that this is most likely to be the original text.

Why do many translations and commentaries feel justified in inserting, “thus he declared,” or words to that effect? To quote from Frederick Field's notes on Mark: “Grammatically, *katharizon* [“cleansing”] depends on *kai legei autois* [“and he says to them”] in verse 18: but since it is separated from it by the intervention of a discourse consisting of several sentences, it may be necessary in translating to help out the construction by the insertion of a few words, as: ‘this he said’, cleansing all meats. This explanation also



accounts for the repetition of *elege de* ["and he was saying"] in the following verse, in which the Evangelist takes up the continuation of our Lord's discourse after his own explanatory remark."

This position just stated by Field, is supported by the majority of the commentaries. Most feel that *katharizon* "cleansing" is connected grammatically with *legei* "he says" in verse 18, and take it as the evangelist's comment on the implications of Jesus' words concerning Jewish dietary laws. To name a few who support this are: Field, Metzger, *The Expositors Greek New Testament, Translators Handbook on Mark* by Bratcher, the Seventh Day Adventist Commentary, and the Greek patristic writers Origen and Chrysostom.

A second alternative to that mentioned above, would be to supply no extra words and leave it as "cleansing all foods." This would imply that these are Christ's words, and that Mark had nothing to do with adding any interpretations of his own. Jesus' words would simply mean that digestion and elimination rendered harmless any dirt in the food. But this requires reading the neuter participle "cleansing" (*katharizon*) which most scholars feel is less likely to be the correct text. These are the two alternatives given in most commentaries; however, a third alternative is also possible which will now be discussed.

## Part II: The Vocabulary

While doing research in some of the grammars and lexicons, namely Turner's on Syntax, the Liddell and Scott lexicon, and the grammar by Blass-DeBrunner-Funk, this third possibility came to light. According to all three sources the word for "food" ("meat" is an old King James word meaning food in general) is of course *broma*. From Bauer-Arndt-Gingrich this word used in Mark 7:19 means "solid food." However, according to the three sources listed above, the word in modern Greek often means "stench" or "filth," and could be so used in the context of Mark 7:19.

If *broma* were translated "filth," the verse would then read, "because it (the dirt or filth) enters not into his heart, but into the belly, and goes out into the latrine, removing all the filth." While most commentaries don't recognize this translation, the three sources cited above give it as a definite possibility. It seems to fit the context far better and sticks to the subject at hand.

Verse 18 starts out with, "he says." If it was one continuous thought by Jesus, there would seem to be no need to start verse 20 again with "and he said." But if Mark had introduced his words at the end of 19, then it would seem to make sense to

start out verse 20 with "and he said." However, if *broma* means "filth," then it is obvious that the whole statement was Jesus', and the words supplied by the translators "this he said" would be unjustified.

*(Editor's Note: Following is the added section by Dr. Grabbe)*

## Considerations of Aramaic

The consensus of scholarship is that most of Jesus' teaching was in the Aramaic language. There are a number of reasons for believing this. While it is now known that a form of Hebrew was still used as a colloquial language in certain parts of Judaea and a significant minority of Jews in Palestine used Greek as a first language, the dominant language was Aramaic. Certainly in Galilee—where Jesus did most of his teaching—Aramaic was the common language. Jesus himself undoubtedly used both Greek and Hebrew on occasion but this was probably not common. A few of his sayings left in their original form are clearly Aramaic (e.g., Mark 5:41; 15:34).

Since the passage in question in Mark 7 was evidently spoken in Galilee (Gennesaret?—see 6:53), Jesus most likely was speaking in Aramaic. A great deal of recent scholarship has centered on the question of the Aramaic original of some of Jesus' sayings. It is not an easy task to try to reconstruct the Aramaic since only the Greek version is now extant. Any such attempt is, of course, somewhat tenuous; nevertheless, we can still learn certain things if we work carefully and cautiously.

The bulk of the Aramaic literature is from several centuries later than the New Testament. Thus, even though its grammar and vocabulary often coincide with the Aramaic used in Galilee in the time of Jesus, there are also many differences. We have only a minimal amount of Aramaic writings from the 1st century A.D. or thereabouts. So far, I have been unable to find anything to help from the Aramaic literature contemporary with Jesus and the apostolic church.

However, from the Aramaic of Targum Onkelos and Targum Jonathan, dating perhaps three or four centuries A.D., the word '*ukhla*' is used with the senses both of "food" and of "digested food" or even "dung." For example, in the Aramaic translation of Psalm 78:18 in Targum Jonathan the word is used in the sense of "food." In Targum Onkelos to Lev. 8:17 the same word is used in the sense of excrement."

Although we cannot be certain, it is possible that Jesus used this or a similar word with this double meaning. If so, it would cause the same



ambiguity that the Greek word *broma* at times has had. While the argument is somewhat tenuous, it helps to give further credence to the suggestion already made in regard to the Greek evidence.

—L.L.G.

\* \* \* \* \*

### Part Three: The Context

The context is really the heart of the matter from the research I was able to do. What is Jesus (or Mark) really getting at in this verse? Is he really saying that clean and unclean meats are no longer a problem? That now all food is okay? Some of the commentaries would say this is exactly the point, mainly because of the later practice of the Catholic Church.

I take no exception to the view that after food has passed through the digestive tract, it has been purged or made clean, but how? The whole context of Mark 7 shows that it is a question of ceremonial cleanliness. Furthermore, this ceremonial cleanliness was not that ordered in the Old Testament but the ritual purity which certain sects had proclaimed on their authority, "the tradition of the elders."

Some other points that back up this contention are these. The Greek word *broma* (if not taken to mean "filth"), means simply "that which is eaten" or "food," and includes all kinds of food. It never denotes the flesh of animals exclusively as distinguished from other kinds of food. To limit the words "purging all meats" to flesh foods and to conclude that Christ here abolished the distinction between clean and unclean flesh used as food (Lev. 11) is unjustified by the straightforward reading of the Greek.

The context (verses 1-14, 20-23) deals, not with biological uncleanness, but with uncleanness supposedly incurred from the omission of ritual washing (verse 15). The kind of food the disciples ate (verses 2, 5) is not even referred to, but only the *way* in which they ate (verses 2, 5, 15). Throughout, Christ deals with the problem of the "commandment of God" versus the "tradition of men."

Another point that adds more is this. There is no commandment in the Old Testament that I can find that forbids eating food with dirty hands. The tradition of the Pharisees is in question, not any of God's Word. It was this yoke of bondage, added by the Pharisees and their scribes that Jesus was attacking.

Still another item brought out in verse 21 is that Christ was concerned with spiritual sin, not physical dirt. This was the whole point he wanted

everyone to see. What a beautiful opportunity to make clear in his summary that Leviticus 11 and Deuteronomy 14 were no more! But this was evidently not what he had in mind.

Also, another clenching scripture to me is this. It is clear from the context his disciples were present when he gave this discourse. One of those disciples was Peter. Yet years later in Acts 10, Peter says "I have *never* eaten *anything* common or *unclean*." Why, if Christ made it so clear, would Peter still not have gotten the point? I think Vincent Taylor best states the case in his commentary when he writes, "Ultimately, it implies the abrogation of the Law regarding clean and unclean meats [Taylor's opinion]. But his consequence is not *expressly stated*. Nor is it likely that Jesus directly repudiated the food laws of Lev. xi = Deut. xiv, since otherwise, the hesitations of the primitive Church on this issue... would be inexplicable" (p. 343). It seems plain to me from Peter's reaction, Jesus didn't do away with any food laws.

### Summary

1. There is a fairly significant textual variant in this passage which allows more than one grammatical interpretation.
2. Regardless of the text one adopts, there is still the problem of grammar. Either textual reading could still be interpreted more than one way grammatically.
3. The word *broma* (and possibly the underlying Aramaic of Jesus' original saying) can be taken more than one way and has been so taken by a number of well-known exegetes. It may not be "food" but rather "dirt" or "filth."

These points alone show that any attempt to base (or throw out) a doctrine on such weak and ambiguous evidence is not particularly a sign of scholarship or good theological practice. But even more important are the next points.

4. The context shows a discussion of ritual purity, not rules of health. The purity laws under scrutiny are not the laws of the tabernacle and temple in the Old Testament but the sectarian laws of the Pharisees and their scribes.

5. The New Testament clearly shows that what goes into a person's mouth does not, indeed, harm him *spiritually* (this passage plus such other scriptures as Romans 14:17). Arsenic and strychnine do not "defile" a person spiritually. Morality and spirituality, not health and hygiene, is the subject of debate in Mark 7.

If one wishes to do away with the Old Testament regulations about clean and unclean meats, he would do well to concentrate on arguments other than those based on Mark 7:19!

—Mike Swagerty

## For Your Interest...

### INSPIRATIONAL ARTICLE ON SUCCESS

I read a moving article the other day in *Success Unlimited*. It had such an impact on me I thought I would write up a summary of it for the *Bulletin*. It is a theme I hope to take back out into the field. Here's my summary:

George Shinn, 1975 winner of the Horatio Alger award, was the youngest person to ever win this prestigious recognition of individual initiative and accomplishment. He started out like many successful men—very poor, yet unafraid of hard work. His mother never let him feel sorry for himself because of the poverty the family lived in. George never enjoyed a steak until he was in high school and on the football team. When the family had meat, it was usually hamburger. Once he rushed into their house to tell his mother about the neighbor kids having steak. She told him not to make them feel bad because they couldn't afford to have their meat ground up.

One of his first jobs after high school was working in a small business college as a janitor, trying to pay his way through. One particular weekend a couple of high school graduates showed up to look over the college. Since none of the administration was there to show them around, George took it upon himself to give them a tour, a sales pitch and sign them up. He had done such a good job, two days later they were back with some of their friends also. Well, this led the school to offer George a job as student recruiter at ten dollars a head. He was immediately successful in this—increasing his income and enrollment in the floundering college as well.

To make a long story short, George borrowed money, bought the little near-bankrupt college, got the faculty working with him—willing to sacrifice to build the dynamic institution he had in mind. In a short time, they had turned a losing proposition around to make it one of the most successful small business colleges in the east!

A short time later George bought other colleges in the area which were nearly defunct and applied the same principles with them. In no time they were on their feet and moving forward. George's

success at instilling new life into small colleges soon became known among others. College presidents began to call him for advice and help. He was forced to establish a college consulting firm.

Upon being called to help out at a small college in Tennessee, the owner asked him how they did it. Of course one of the big things was to get every single one of the faculty and administration involved in recruiting. But George stated that the first step he tried to make was to "first sell a school's people on their own school". And so here was an outsider who would come in and sell an institution's own people on the value of their own product.

Perhaps there is a lesson here for us. Maybe some of us have let the vision of what a great thing we have—and a great hope for the future—grow dim in our own eyes. If some of us would recapture the vision and resell the product to our own members, what a "sales force" we would create! Their light, example and enthusiasm could not help but rub off onto outsiders—stimulating new interest and growth in the Church.

Incidentally, George Shinn feels that big turning point in his life was during a time of discouragement and frustration when he dedicated his life and the tithe of his income to God. Around two years later, he went from near poverty level to one million gross income. (You can read the rest of the story in the December '76 issue of *Success Unlimited*.)

—Bruce Gore  
Pasadena, Ca.

### BIRTHS

**Dennis and Karen Diehl** (Findley, OH): The producers of "Let's Make a Diehl" are pleased to announce the completion of their latest presentation, a special entitled *Christopher Todd*, premiering May 11 at 4:40 p.m., weighing 8 lbs., 5 ozs. Chris is the second of a two-part series (Jeffery Paul was aired in the fall of 1974) and the producers state that there are no present plans for a future series or contracts for re-runs.

**Wayne and Cheryl Freeman** (Longview-Lufkin, TX): We would like to announce the birth of our third son, *Heath Jared*, born June 23. Weight was 6 lbs., 5 ozs.

**Bob and Margaret Harrison** (Cardiff-Carmarthen, Wales, U.K.): Our second child and first daughter, *Caroline Jane*, was born on April 20 after a quick and easy birth. Weight was 6 lbs., 8 ozs. When Dad left the house in the morning the family total was three. On his return it was four! All doing well.

**Roy and Norma Holladay** (Norfolk-Richmond, VA): We have a new son, *Mark Robert*, born on February 16, 1977. This makes our fifth son!

**Sam and Marilyn Kneller** (Sherbrooke, Quebec): We were blessed with a lovely daughter, *Claudia*, on May 17, 1977 after a short labor of 1½ hours. We had a home delivery—and her big brother slept through the whole thing! She weighed 7 lbs., 10 ozs. and was 20 inches long. All are doing well, though somewhat lacking in sleep. Now our little family is complete.

**Bob and Kay Persky** (Champaign, IL): We are happy to announce the arrival of our third son, *Bradley James*. Bradley took so long to decide on a delivery date—causing three full weeks of false labor—that he grew up to 9 lbs., 14 ozs.! All is well with father, mother and family. We now have “completed” our family with twin five-year-old sons, a three-year-old daughter and a new baby boy!

## LETTER COMMENTS

*(Continued from page 202)*

### FAMILY NIGHT

*Following are a few of the comments recently received concerning family night.*

“Thank you, *thank you*, THANK YOU—a hundred times over for ‘instituting’ a family night! This world is so fast moving it takes its toll on all of us until there is no time left for family. We don’t have a big family yet, only a five-month-old son, but since family night began three weeks ago, we truly LOOK FORWARD to that special night a week when we can do things we might not do or enjoy if we didn’t actually have such a night.

“We take turns choosing the activity each week—along with the meal of one’s choice. We’ve begun a small notebook where each week we list the activity and write comments on what we learned or enjoyed. At the end of the year we



*“Of course it’s damp underfoot! That strikes me as a very petty complaint to make at a time like this.”*

should have 52 pages of the weeks' activities. Also in the notebook is a suggestion page for possible future family nights. Some are seasonal in nature so we look forward to summer or winter.

"God is a FAMILY and I'm sure our Father is very pleased with your recent decision. We pray that you and Shirley and your sons have a *wonderful* FAMILY NIGHT this week.

"My husband just received a \$100 a month raise!!"

—Mr. & Mrs. Thomas C. Wise  
Aurora, Co

"Thanks again for the rule on family night. We (my husband and I) are spending it just conversing. More than that we are spending more time in lengthy conversations over and above one night a week. The chores around the home simply have been slowed down."

—Mr. & Mrs. A. Bruce Gilchrist  
Houston, TX

"One letter about having a family night plus your very inspiring tape have, I feel, added already to my own life with my wife. She is not in our Church yet, and has a hard time accepting many things. The family night will be very good and will undoubtedly sell itself.

"We are going to hold our family gathering this week in the park. We enjoy cooking out, so we will cook and eat in the park. This will also allow us to enjoy the beauty of the park in the spring."

—John Hoover  
Cincinnati, OH

"We just wanted to let you know we are really enjoying family night. Our children are only two and five but they *look forward to it already!* 'Is it family night yet?'"

"Thanks to God that He drops *helpful hints* to you ministers."

—Mr. & Mrs. T. L. Hubbell  
Houston, TX