

# The Journal

## News of the Churches of God

Issue No. 80 (Vol. VII, No. 9)

JOHN 8:32

Sept. 30, 2003

## Church editor concludes Allah is not God of Bible

By Dixon Cartwright

The managing editor of publications for the United Church of God says Islam is not a peaceful religion, and its deity, Allah, is not the same supreme being as the God of the Bible.

Scott Ashley of Arvada, Colo., a writer, an elder of the UCG and managing editor of *The Good News* magazine, said his research of Islam after the events of Sept. 11, 2001, forever altered his view of the religion of Muhammad and his followers, the 1.2 billion Muslims of the world.

In this issue of *THE JOURNAL*, Mr. Ashley publishes his second of a two-part series on Islam, the fastest-growing religion on the planet.

In the first part, which ran in *THE JOURNAL* of April 30, Mr. Ashley asked if Islam had ever been a religion of peace.

He concluded that it had not.

In this issue Mr. Ashley, 48, compares the Koran, Islam's holy book, with the Bible, the Holy Writ of Jews and Christians.

"The facts speak for themselves," Mr. Ashley told *THE JOURNAL*. "If you look at virtually any war taking place right now, you'll find that Islam is a major factor.

"Yes, the Koran teaches that it's best to spread Islam peacefully, but it also advocates the use of force and violence when necessary."

A big part of the problem with Islam is Allah himself, Mr. Ashley says. He noted that many people believe that because the big three religions—Christianity, Judaism and Islam—are monotheistic, their believers all worship the same god.

"But when you look at the roots of

Islam you find that Allah is actually an ancient pagan moon god," said Mr. Ashley.

"Thus you find major differences between Allah and the true God of the Bible.

"I used to believe Islam was a peaceful religion, based on what I had heard, and I also assumed that Allah was just another name for the God of the Bible. But I was wrong."

Mr. Ashley also ventures to interpret a few biblical prophecies in his essay in this issue of *THE JOURNAL*.

For example, what does Daniel 11 portend, specifically pertaining to the Second Coming and the last days?

"Is the current European Union" the anticipated "resurrection of the Roman Empire?" he asks.

"I don't think so," he concludes. "For one thing, it appears to have far too many nations already in it or planning to join it shortly."

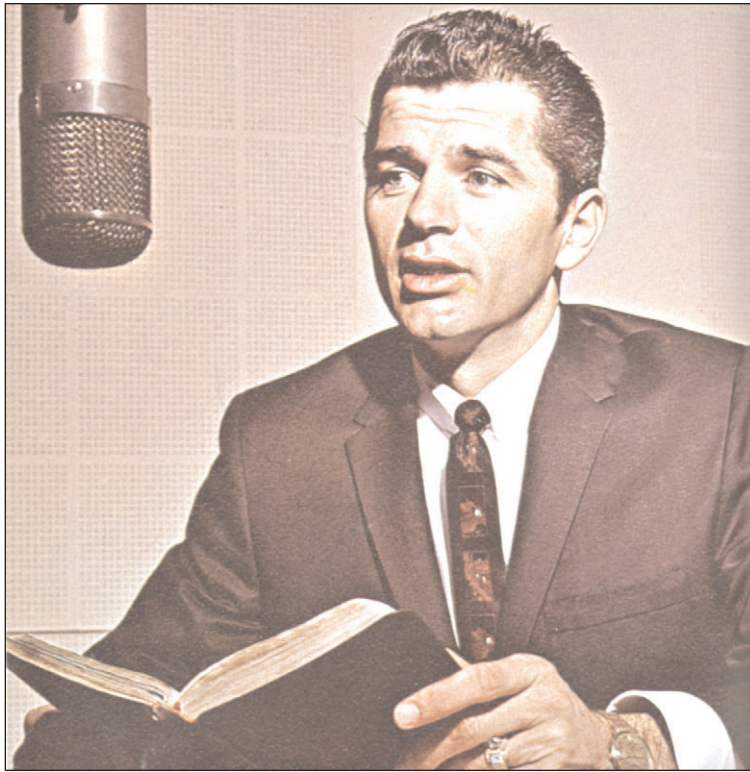
Several Bible prophecies mention Islamic regions and nations in an end-time context, believes Mr. Ashley.

He cites Psalm 83, which he describes as speaking of "an end-time alliance of Muslim nations surrounding Israel and determined to cut it off."

He also tackles the prophecy of Isaiah 13-24, which includes a list of prophetic "burdens" against various peoples, nations and kingdoms.

"These 12 chapters seem to weave in and out between events of Isaiah's day and those of the end time and are immediately followed by several chapters that appear to describe the immediate aftermath of Christ's return."

For Mr. Ashley's latest essay, see page 8.



**ON THE AIR**—Garner Ted Armstrong, about 35 in this photo, records *The World Tomorrow*, the WCG's radio broadcast, c. 1965. Mr. Armstrong died Sept. 15, 2003, at age 73. See related articles on this page and elsewhere in this issue of *THE JOURNAL*. [Photo from *The Envoy*, 1965]

## Garner Ted Armstrong's passing marks end of an era for many in the Churches of God

By Dixon Cartwright

TYLER, Texas—Many Church of God members acknowledged that the passing of Garner Ted Armstrong in September marked the end of an era for COG fellowships and ministries with roots in the Worldwide Church of God.

Mr. Armstrong died in a Tyler hospital Sept. 15 of complications from pneumonia.

For two decades, from 1957 to 1978, he was a powerful presence on AM radio, preaching a message of "the wonderful world tomorrow" to millions of listeners over hundreds of radio stations and—beginning in the 1960s—to television viewers as well.

The son of WCG founder Herbert W. Armstrong, Garner Ted, via *The World Tomorrow*, was the first contact thousands of Church of God members had with the Radio/Worldwide Church of God, based in Pasadena, Calif.

He served as an administrator over the college and its founding church, second in rank only to his father.

After a tumultuous separation from his father's church in 1978, the younger Mr. Armstrong was a founder of the Church of God International near Tyler.

After a painful separation from the CGI two decades later, in 1998 he founded the Intercontinental Church of God, also based near Tyler, and the

current incarnation of the Garner Ted Armstrong Evangelistic Association.

While an evangelist and chief administrator for the Tyler churches, he continued broadcasting, writing and making "personal appearances" to people attracted to his ministry in the United States and other countries.

### Initial statement

Mr. Armstrong's son, Mark, released a statement shortly after his father's death. He wrote:

"It is with a broken heart that I must inform all of you that my precious dad, Garner Ted Armstrong, died today at 1:20 p.m. I know that all of

See **EVANGELIST'S SON**, page 12

## Publisher tells all about advertising in *The Journal*

By Dave Havir

BIG SANDY, Texas—Although some readers consider some of the advertisements in *THE JOURNAL* to be controversial, Dixon Cartwright, publisher and editor of this newspaper, credits the paper's advertisers with making possible *THE JOURNAL's* continued publication.

"The advertisers in *THE JOURNAL* have helped us to keep a low subscription price for our readers," said Mr. Cartwright. "Since our beginning, postage rates have risen four times. Yet we have had only one subscription-price increase during our history of almost seven years.

"I firmly believe *THE JOURNAL* could not have continued much past its first year without our advertisers."

According to Mr. Cartwright, some advertisers have learned they have a greater opportunity to have their material published as ads rather than as regular articles.

Further, the material can be published in its entirety if they are willing to pay for space in the paper.

Mr. Cartwright described the difference between the editing process for an article in *THE JOURNAL* and the editing process for an advertisement in *CONNECTIONS*.

"An article submitted to *THE JOUR-*

*NAL* becomes ours, while a paid advertisement stays under the control of the writer," he said.

Following is an interview with Mr. Cartwright to help readers understand the role of advertising in this newspaper and to answer questions contributors may have about submitting advertisements to *THE JOURNAL*.

**Question:** In the center of *THE JOURNAL* is a section called *CONNECTIONS*. What is *CONNECTIONS*?

**Answer:** The full name is *CONNECTIONS: MEMBER TO MEMBER. CONNECTIONS*, as we call it, is the advertising section of *THE JOURNAL*. We did not run ads in the paper when we first published in February 1997. *CONNECTIONS* began a year later, in February 1998.

*CONNECTIONS* began as a separate section, published by Mark Farmer, a Church of God member from Niles, Mich. In our arrangement with Mark, he sold and billed for the ads, and we in Big Sandy typeset them, laid them out and printed them.

Sometime in 1999, I think it was, Mark sold *CONNECTIONS* to *THE JOURNAL's* publishers, who happen to be my wife and me.

**Q:** Who is involved in managing *CONNECTIONS* today?

See **WRITERS HAVE**, page 14

## The Journal invites reports on Feast 2003

BIG SANDY, Texas—Members of Churches of God and other Sabbatarian fellowships are meeting together at several hundred Feast of Tabernacles sites this year, with many observances to begin the evening of Friday, Oct. 10, and continue through Saturday, Oct. 18.

*THE JOURNAL* invites Feastgoers to send in short reports on the brethren and their activities at the Feast as soon as possible after the eight days.

Mail information to Festival Reports, *THE JOURNAL*, P.O. Box 1020, Big Sandy, Texas 75755, U.S.A. Or E-mail the information to [info@thejournal.org](mailto:info@thejournal.org). Or you may fax it to (903) 636-9097.

Photographs as prints or E-mail attachments are also welcomed.

Because not everyone observes the same calendar to determine the dates of the Feast, please include the beginning date of your observance and specify whether it is the first full day (such as Oct. 11) or the evening before the first full day (such as Oct. 10).

Please include the name of the church or fellowship affiliation, if any, or other sponsor of the site.

Please limit the write-up to 300 words; all reports may be edited for length.

*THE JOURNAL* hopes you have a great Feast of Tabernacles 2003!

## Ladies dedicate meetings to Linda White

BIRMINGHAM, Ala.—Fifty-five women from as far north as Perry, Mich., and as far west as Carrollton, Texas, came together at a Marriott hotel in Birmingham July 25-27 to share their Christian experiences and make new friends.

The conference, themed "A Woman's Walk With Christ," was especially for Church of God ladies in the southeastern part of the United States and was dedicated to the memory of Linda White, a Carrollton resident who organized several similar conferences in her lifetime.

Opening greetings on Friday night, July 25, were brought by Sondra Beam of Tupelo, Miss.

Mrs. Beam presented a view of the speaking schedule and encouraged the ladies to enjoy meeting new Christian friends and longtime friends in Christ. The ladies

See **COG LADIES**, page 14

- 2 Readers and writers, starting on pages 2, 3 and 5, remember Garner Ted
- 3 Janet Treadway traces her 28-year journey to the '03 Feast of Tabernacles
- 6 AC students were Temple Mount archaeologists in the 1960s and '70s
- 8 UCG publication editor Scott Ashley speculates on Islam's place in prophecy

# Letters from our readers

## Time to subscribe

I am one of your old subscribers from the days when everything hit the fan and have been a member of the church since 1971, attending UCG since it started. The time has come for me to subscribe to *THE JOURNAL* again because we see several problems cropping up as we did within the WCG. So please start my subscription again with the July issue (send me a copy, please) and run it for two years.

John Dickson  
Hedley, Texas

## In memoriam

As I'm sure you all have heard, Garner Ted Armstrong died yesterday afternoon [Sept. 15] in Tyler, Texas.

I first met Garner Ted Armstrong when I was 16 years old. He came to speak in Greensboro, N.C., a few months after his father had died. At the time I had not even begun attending WCG (that was another two years away).

When I served as news editor of *The Portfolio* at Ambassador University in Big Sandy, I helped put together a farewell magazine edition on the history of Ambassador. [AU closed after the graduation ceremonies of 1997.]

I felt it only proper to include Mr. Armstrong, as a member of Ambassador's founding family, in the planning process.

Another AU student and I drove down to Tyler one morning in the spring of 1997 and interviewed Mr. Armstrong about the early days of the campus. This was probably the first time in many years that "good standing" AU students or WCG members had sought him out.

As he reminisced about days gone by, darted around his office locating various mementos from his own college days and shared fond memories of his dad, I somehow think that it might have been a healing experience for him.

Before we left, I gave him one of the new Ambassador Club lapel pins that had been produced that year. He truly seemed touched.

I saw Mr. Armstrong again in the spring of 1999, when he spoke in Fayetteville, N.C. I had to make him feel welcome in "Tarheel country" by giving him a UNC ball cap (I encouraged him to wear it on a fishing trip).

The last time I saw Mr. Armstrong was in April 2002. He came to speak in Durham, and I had him sign my original 1977 hardback edition of *The Real Jesus* (he had signed a paperback edition in 1986).

I had planned to see him again this past spring when he spoke in Cary. At the last minute I made the decision to visit friends on the opposite end of the state. Somehow I had the feeling deep down that I had just walked away from my last opportunity to see him.

There were many things that I did not see eye to eye with him on. Nevertheless, he was a connection to my past, to the faith and spiritual heritage that has made me who and what I am and all that I hope to be.

God bless you, Garner Ted. May you rest in peace until the trumpet calls.

John Brian Heath  
Chapel Hill, N.C.

## Passing of an era

Say what you will about GTA, but most of the most judgmental against



## In remembrance of GTA

Once your thoughts were just sounds of silence  
Until your father's prayers were answered

In a way that has not happened since.

When God anointed your lips to speak His Word

Millions heard His message and heard yours.  
Some couldn't tell your voices apart.

You spoke of prophecy, and obeying God's Laws,

Of freedom from sin that binds the human heart.

Your father passed his mantle to you.

Many forget. Though it was from you ripped,

You stayed closer to his teaching, compared to

Most who claim to, and all who've tripped.

You were two witnesses; the song you sang

Was about God's Kingdom to come. Apostle Peter said: Since the world

began,

That same message, all God's prophets drum,

Two witnesses, two olive trees, and (Though you disagreed about Church Eras)

If you represent Revelation 11's two Lampstands,

Father and son have some unfinished business.

him can probably trace their roots in the church back to some of his work.

Come to think about it, I "came into the truth" by listening to Herbert Armstrong on WOAI, San Antonio, in 1978-79. Why was the WCG able to run old radio tapes of HWA then? Because Garner Ted Armstrong had built the work up to those many radio stations before the coup. So you could say he had a hand in that work even after being deposed.

Of course, his work to the degree it was blessed by God met with success and was not of GTA's efforts alone.

While I was one of his biggest critics among our little group at the time of his stint at the Church of God International, I am saddened by the passing of an era.

To paraphrase the words of Richard Nixon, "you won't have the Armstrongs to kick around anymore."

William Robin Wansley  
Laurel, Miss.

*'Good-bye for now, Ted. See you later, when it will be an honor to shake your hand again.'*

## Reflections unbidden

With GTA's death, the reflections come unbidden. One such thought: What will happen to his church now?

I was saddened to learn of his death; the news made me think back to many of the positives I remember about his public role from my early days in the church.

His departure reminds us that the senior generation of our era is dying off. Will we learn from their mistakes to be more cautious about proclaiming prophetic fulfillments, among so many other things?

On another level, his death for me reinforces the importance for all Christians not to look to any individual as a "chosen one." Our fellow human beings can help us, guide us, encourage us and teach us, but none of them should ever take the place of the One who alone is perfect.

I hope that all religious leaders and organizations can understand that their responsibility is to promote the growth and independence of every single member, to teach him to be able to stand firmly on his own two feet.

Of course we need others, but not in a dependency model. Spiritual maturity cannot be achieved in any other way.

Reg Killingley  
Big Sandy, Texas

Will an angel yet say, "Rise, and measure

The Temple of God, and the altar  
And them that worship therein"?

Will a resurrection of two Strong Arms raise the Midnight Cry?

Or will those prophets be two other?

Geoffrey R. Neilson  
Fish Hoek, South Africa

## Good-bye, Ted

Just a letter to say how shocked and saddened to hear of the death of Garner Ted Armstrong.

He was my wife's and my "father in the faith." We first heard him on the so-called pirate radio stations in spring 1965. We had our first *Plain Truth* June 1965; I was 18 years old.

I was privileged to meet him and shake his hand at Ambassador College in 1969.

His broadcasts and articles were always great. In spite of any trouble along life's highways (none of us is exempt; 1 Kings 8:46; 1 John 1:7-10), in my mind he was a great man and would not hesitate in saying the words of 2 Samuel 1:17-27: "How are the mighty fallen."

Good-bye for now, Ted. See you later, when it will be an honor to shake your hand again—God willing, and I'm sure He is!

Jim and Barbara Edwards  
Banbury, England

## Church history

The one single action that affected everyone's life in the Worldwide Church of God, that changed the course of their history, was Herbert Armstrong sending his son Garner Ted, now deceased, away in 1978. No one with any connection to the Worldwide Church of God was unaffected by that irrational and almost incomprehensible event.

Gary Vance  
Tulsa, Okla.

## GTA's passing

I just heard about GTA's passing. I had no idea he was in failing health.

Steve Tremble  
Claremore, Okla.

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*THE JOURNAL*, P.O. Box 1020, Big Sandy, Texas 75755, U.S.A.; E-mail info@thejournal.org.

*THE JOURNAL*, c/o Lewis McCann, 24 Bradvue Cres., Bradville, Milton Keynes MK13 7AJ, United Kingdom; £16 for 12 issues. E-mail 100702.2766@compuserve.com.

*THE JOURNAL*, c/o Friends of the Sabbath, P.O. Box 305, Hawker, A.C.T. 2614, Australia; \$A29.50 for 12 issues, \$A55 for 2 years; for pensioners, \$A24.50 for 12 issues, \$A44 for 2 years; checks payable to Friends of the Sabbath; E-mail journal.in.oz@webone.com.au.

*THE JOURNAL*, c/o Bruce Porteous, 40 Jillian Dr., Ranui Auckland 1008, New Zealand; \$NZ30 for 12 issues. E-mail bruceport@xtra.co.nz.

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Soon Mr. Tkach made it optional to observe either the Saturday or Sunday Sabbath.

And now the junior Mr. Tkach is calling for all WCG congregations to observe the Sabbath only on Sunday.

The WCG leadership is now breaking two Commandments: observance of the seventh-day Sabbath and the commitment of a falsehood.

I wonder what will happen to the WCG after all its property has been liquidated and golden parachutes are created for WCG leaders. The WCG no longer stands for anything. Mem-

See **MORE LETTERS**, page 4

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Because of limited space, please limit the length of letters. Longer letters are subject to editing for length. All letters are subject to editing for length, clarity and technical style.

Please include full name, city, state or province and country in letters sent by regular or electronic mail. *THE JOURNAL* does not publish unsigned letters but may occasionally publish letters with writer's name and/or city of residence withheld.

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## Columns and commentary

# It's been a long road to my 29th Feast

The writer works in the home office of the United Church of God, Milford, Ohio. Mrs. Treadway and her husband, Charles, have four children.

By Janet Treadway

**H**AMILTON, Ohio—My first Feast of Tabernacles was in 1974. I had been attending church for only two months when I was baptized. I was only 19. I had been baptized only a month before the Feast.

With just starting a new job, I found little time to save money for the Feast, so the church helped pay for my Feast. I rode down to the site with a family. For a young girl who had never traveled outside of Tennessee, this was certainly an adventure.

I will never forget seeing the ocean at Jekyll Island, Ga., for the first time. I remember, after getting ready for services that first evening, just standing on the balcony and looking out over the ocean, where the sun was about to set. All I could do was stand there and sob, thanking God over and over again for this huge blessing.

You see, it was only a couple of months earlier that I had been living with my parents—existing in a different world.

I first attended church when I was 14 with my mother. But, because of my violent father, she could no longer withstand the pressure and left the church when I was 16.

After we quit attending church, I never forgot about the Feast (even though I had never attended). I knew it would be a joyous time. When the leaves would turn in the fall, I would think of the Feast.

### AC 18-wheeler

One day while standing in the backyard I saw a huge semi truck on the road, behind our yard, and on the side

of the truck it read "Ambassador College."

I had heard of the huge tent at Jekyll Island (like the tent at Big Sandy), and I knew that the truck must be headed to Georgia for the Feast.



Janet Treadway

My heart sank as I thought of how I could never experience what it would be like to attend.

I had also given up for the same reason my mother gave up, because of a great fear of my father. I prayed about these things a lot, but it seemed I was in a hopeless situation.

One day God allowed some things to occur that jolted me out of my state of hopelessness. My father went into one of his weekly rages, but this one was even worse. He took a loaded gun, held it to my head and said he was going to kill me.

I simply froze and prayed silently that God would spare my life.

My father put down the gun. It was then that I knew I had to do more than pray. I had to take action.

So, while my mother and father slept, I took one change of clothing and left, not knowing where I would end up.

### Big tent

I ended up in another city (which is another story and miracle in itself), and a wonderful family in the church took me in.

I was baptized two months later, and now here I was standing on a balcony, looking at this vast body of water and pouring my heart out to God with thanksgiving. I thanked Him for giving me something I

thought I would never have.

The excitement did not stop there. I was awestruck at the tent that we had church services in. I had never in my life seen such a huge canopy filled with such happy people.

This was also the one and only time I met Herbert W. Armstrong. I was so filled with excitement that I just ran up to where he was to shake his hand and introduce myself.

Apparently we were supposed to be sitting down, and he reminded me of that.

My first Feast will always hold such special meaning, because it represented freedom. God took me from a world of terror and placed me among the most loving and kind people I could possibly know. To be able to view God's vast creation, the ocean, was the icing on the cake.

It is profitable to reflect on our humble beginnings. It is good to remember all that God has done for us.

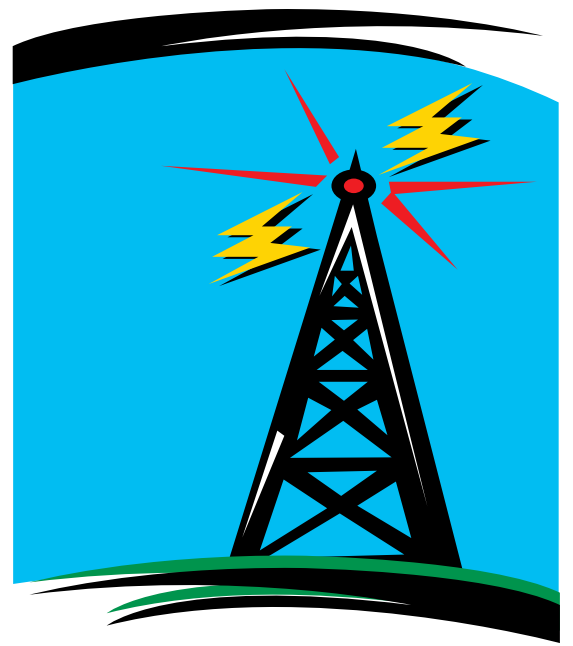
### Command to rejoice

This year I celebrate my 29th Feast! We have all come a long way since the time I stood in that backyard watching the Ambassador College truck go by, thinking I would never be a part of the Feast.

God commands us in Deuteronomy 16:15: "Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice."

God certainly blessed me in 1974. I learned that what might seem impossible to us is never impossible with God. I am proof of that.

Let us go and rejoice before God and thank Him for the wonderful things He has done for us. God has given us a lot to rejoice about.



"... Good-bye, friends."

Cartoon by THE JOURNAL and Nova Art Explosion

# Garner Ted Armstrong got a lot of things right

Mr. Knowles, former managing editor of *The Plain Truth*, published by the Worldwide Church of God, makes his living as a writer. This article is part of his "Out of the Box" series of columns.

By Brian Knowles

**M**ONROVIA, Calif.—Not being without sin myself, it isn't my place to discuss other people's sins and shortcomings. But I am willing to talk about some of the good things they did.

Ted Armstrong, like all of us, was a flawed but unusually gifted human being. He sang, he danced, he hunted, he flew, he painted, he preached, and he wrote. But those weren't the things that impressed me.

I think one of the most important things he attempted, but failed, to do was to achieve accreditation for Ambassador College in the mid-'70s. It was the right thing to do but the wrong time to do it. Paranoia on the right ended up spiking it.

Ted, after he had left Worldwide, also repudiated the doctrine of successive "church eras" in an excellent article written while he was head of the Church of God International, which he founded. (The neo-WCG under the Tkachian dynasty later repudiated it as well—to its credit.)

### Helping joy

Ted also made advances in understanding the true nature of church government, after his father jettisoned him from the Worldwide Church of God.

One statement that Ted often made for which I am grateful was, "Ministers are not supposed to be spiritual policemen, but helpers of your joy."

Truer words were never spoken. The best sermon I ever heard him give was titled "Let Your Conscience Always Be Tender." I've tried to live by it ever since.

Had Ted and his father been allowed to have a "normal" father-son relationship, things might be different today. The split might never have happened, and needed doctri-

nal advances might have been made within the existing dynastic order.

Unfortunately, many who surrounded Herbert Armstrong felt threatened by Ted's presence and by his role as heir apparent to the Armstrong family business, the WCG. They coveted the power positions—so they did what they had to do to position themselves to inherit them, at Ted's expense.



Brian Knowles

### Image of God

A particularly poignant moment for me came the night Ted told me, at Dave Antion's house, that whenever he prayed he often introduced himself to God as a big ol' piece of s—.

That, apparently, is how his father had made him feel about himself.

He added that it was hard to get the image of his dad out of his head when he prayed to God the Father. He somehow had to filter the image of God the Father through that intimidating picture.

At that moment the Holy Spirit (I believe) animated a certain scripture to my mind and I said to Ted, "Remember Romans 8:1?"

He didn't. So I gently reminded him of what it said: "Therefore, there is no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death."

"Hmm," he said, "I hadn't thought of that. That's good!"

He visibly perked up. Ted Armstrong now sleeps the sleep of death, along with a growing number of his peers.

Someday, I believe, he will arise to the realization that God the Father is infinitely more merciful than any of us could have ever imagined.

# Broadcaster made a lasting impression

The writer pastors the Church of God Big Sandy and is a regular columnist for THE JOURNAL.

By Dave Havir

**B**IG SANDY, Texas—Garner Ted Armstrong died unexpectedly Monday, Sept. 15. Most people who knew him could probably acknowledge the positive ways that Ted influenced their lives.

I was not all that well acquainted with Garner Ted. Understand that at my present age of 50 I am a generation behind him. I was not a childhood friend of his like Wayne Cole. I was not a close employee for years like Ron Dart, Robert Kuhn, Les McCullough, Ron Kelly or Tom Justus.

### Solicited prayers

Even though I was not a close friend of GTA, let me tell you about an extremely positive gesture that Ted made for my family on two separate occasions.

Without going into detail, I'll mention that I had negative experiences in my departure from the Worldwide Church of God in 1995 and from the United Church of God in 1998. The reason I make a general reference to both of these experiences is that Ted Armstrong did something nice for my family in both of those instances.

During the time of both occasions, Garner Ted in sermons asked the congregation where he was ministering to pray for me and for my family. Members of those congregations told me about it, and they gave me tapes of the sermons so that I could hear it.

I appreciated his thoughtfulness during those stressful times.

### Reached new people

It is my opinion that Garner Ted Armstrong was the best radio and

television broadcaster in the history of the Radio/Worldwide Church of God or any of its offshoots.

I understand that I am claiming that his preaching ability exceeded the effectiveness of his father. That's what I believe.

Throughout the years Ted had a good track record of drawing the interest of new people to the WCG. When he preached in the Church of God International from 1978 to 1997, he attracted many new people during that time. From 1998 to the present he attracted new people to the Intercontinental Church of God.

To show the reach that Ted had in society, I'll quote a few paragraphs from an editorial in the Sept. 18 edition of *The Denton (Texas) Record-Chronicle*.

The newspaper editorial was not from a devoted follower of his church or from an ardent fan.

These are words of a person in the newspaper business who had criticisms of Ted but appreciated aspects of Ted's ministry and was willing to cut him some slack.

### Silky baritone

Following are the excerpts, written by opinion editor Mike Trimble.

"A journalist of our acquaintance once defined the quintessential redneck experience as driving three sheets to the wind down a string-straight stretch of two-lane blacktop at 2 a.m. with mayflies committing mass suicide on your windshield and Garner Ted Armstrong preaching on your radio.

"We were reminded of that de-

scription Tuesday [Sept. 16] when we read that the Rev. Armstrong had cashed his checks the day before over in Tyler at the age of 73.

"Of all the radio preachers who inhabited the airwaves in what we remember as the Golden Age of Audio Sanctifying, Garner Ted Armstrong was probably the most interesting.

"He was not a healer, like Oral Roberts, or a hollerer, like Jimmy Swaggart, or a goofy carnival barker, like Jim Bakker.

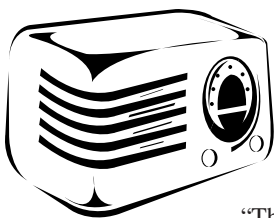
"Garner Ted Armstrong was a spellbinder, and the tools of his trade were a silky baritone voice and the ability to string sentences together in a beautiful and seductive rhythm that masked the fact that most of them made no sense whatsoever. . . . [In a resurrection this man will realize that Ted made more sense than he realized.]

"Other preachers ranted, sang, chanted and hissed. GTA . . . spoke like a slightly smart-alecky history professor trying to get his point across to a particularly slow class of freshmen . . .

"There was never any meanness to his public persona, and we never recalled him asking his listeners for a red cent.

"Perhaps it was for that reason, or perhaps it was just because he was so entertaining, but we found ourselves hoping Tuesday that the Final Judge would cut Garner Ted Armstrong a little slack.

"The reverend had been our only companion on a few of those nocturnal road trips, and he was always good company."



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# Columns and commentary

## CGI Jamaica remembers church founder

The writer is pastor of the Tyler, Texas-based Church of God International in the island nation of Jamaica.

By Ian Boyne

**K**INGSTON, Jamaica—Here are just a few words to give you a perspective from the third world in the days immediately after the death of Garner Ted Armstrong.

As the pastor of the largest congregation of the Church of God International (CGI) in the Caribbean and one of the largest ex-Worldwide Church of God congregations in the entire world (with attendance of 220),

I would like to give my brief reflections on the life of my organization's founding president, Garner Ted Armstrong.



Ian Boyne

Unlike the hundreds, some say thousands, who have reported that they have been damaged by the "Armstrong experience," my story is the exact opposite.

I was an underachiever in high school before hearing the resonant, captivating voice of Garner Ted

Armstrong.

The first thing that struck me about his preaching—and the profound impression and impact never left me—was how practical and relevant he made Christianity.

Had I not heard the voice of GTA, it is unlikely that I, who was fatherless at 10 and whose mother moved to the United States when I was 15, would have achieved what I have through God's gracious help.

Garner Ted Armstrong has always been very loved in Jamaica in and outside the church. He appealed to many high-school and university students when his program was carried every

See **GTA TALKED**, page 10

## 'The Voice' was my greatest influence

James Tabor is professor of ancient Judaism and early Christianity at the University of North Carolina at Charlotte.

By James Tabor

**C**HARLOTTE, N.C.—I am deeply saddened to hear of Ted Armstrong's death. My sympathies go out to his family and all who knew him well and loved him.



James Tabor

The Scriptures admonish, "Remember your Creators [Hebrew is plural] in the days of your youth," which I take to mean parents, mentors and others who have contributed to our lives in positive ways.

I can honestly say, though I know it was Herbert Armstrong in the beginning, that beginning from age 17 or so, when I used to listen to him on the radio as a senior in high school six days a week, it was through Garner

Ted Armstrong that I was turned toward a biblical understanding of the God of Israel.

### The most influence

I suppose, given that measure, he could be said to be the most influential person in my life.

Through that initial experience I have made lifelong and loyal friends from whom I could be separated only by death.

My academic and scholarly career was set on a course that contributed toward the recapture of the essential Hebraic roots of the early messianic movement led by Yeshua the Nazarene, John the Baptizer and James the brother.

I doubt I would have ever seen the Hebraic way of looking at things except through that work. And here I am, 40 years later, still wrestling with the great issues of God, Torah and Israel and the plans of our Creator in terms of the Kingdom of God "on earth" as it is in heaven.

I am profoundly sad to lose this talented and incredible VOICE. There is no one out there who can fill these shoes.

I am also sorry that he was not able to find himself more fully, because I think he could have done much more. I am sure he felt that too the last few years.

### Personal correspondence

I will miss him, though I did not know him as closely as many others. I spent some time with him face to face, but most treasured to me are some personal letters he wrote me, long letters, so they were not formalities, a decade or so after my Ph.D. experience at Chicago when I was searching so desperately for a place of faith again within the biblical tradition.

He was very gracious and understanding and incredibly encouraging.

I realize that many had other experiences and feel profoundly negative things about HWA, GTA and the whole WCG experience.

My contacts, memories and dealings were always totally positive. I know there are others who can say the same.

This is not to negate another's experience but simply to record a different one.

## Evangelist planted the seeds of truth

The writer is an elder in the United Church of God an International Association who began attending Worldwide Church of God services in 1956.

By Ellis W. Stewart

**B**IG SANDY, Texas—I first met Garner Ted Armstrong in August of 1956. Ted was just beginning to do some of the *World Tomorrow* radio broadcasts, which until then had mostly featured his father, Herbert Armstrong.

My family and I lived across the street from the old library building, which then housed the radio studio,

on the Ambassador College campus in Pasadena, Calif. So I frequently climbed the stairs up to the "penthouse" to watch him making a live, and simultaneously recorded, radio program.

I was impressed with his Hollywood looks, his animated presentation, his lively voice and personality.

He could read and make it sound

as if he were ad-libbing. You could not tell the difference.

But these things are not what I will most remember Ted for.

Garner Ted was instrumental in 1965 in my being transferred from Pasadena to the Big Sandy campus to run the new Texas press operation. While laying out, shooting, stripping and printing the fruits of his writings, I was amazed at Mr. Armstrong's ability to compose, to speed-read and to analyze.

As time went by, I saw this multitalented young man sing, play guitar and entertain guests at sing-

See **WE TALKED ABOUT**, page 13



Ellis Stewart

## I've fond memories of a childhood friend

The writer, a former member of the Church of God Seventh Day and Worldwide Church of God, attends Sabbath services with the Church of God Big Sandy and other congregations.

By C. Wayne Cole

**T**YLER, Texas—Garner Ted Armstrong and I were friends since childhood. My family first met Herbert W. Armstrong and his family in 1937. Ted, the youngest of the four Armstrong children, and I were both 7 years old at that time.

Ted liked to say when we saw each other in recent years, "Wayne and I as kids chucked rocks at the same woodpiles behind the schoolhouses where my dad was preaching."

This was true. Ted, his older brother,

Dick, and several of my cousins and I played hooky from church and spent time together at Dever School, Conner School, Scrawell Hill School and other places where Ted's father preached in the 1930s and 1940s.

That is, we played hooky until one or more of our parents came out and dragged us by the ear into church.

Later in life, when I first attended Ambassador College in 1950, Ted was in the U.S. Navy. In the spring of 1951 he was stationed on board the

aircraft carrier USS *Antietam* and was leaving from San Francisco for Korea (during the Korean conflict).

Dick Armstrong and I, who were inseparable buddies, decided to go to San Francisco and spend a few days with Ted before his shipping out. Though Ted was on duty during the days, we spent our evenings together and had a great time.

### Main radio speaker

Some years later, after Ted was discharged from the Navy and enrolled in Ambassador College, he rose rapidly in the work of the church.

Within a couple of years he was doing radio programs, first substituting occasionally for his father and

See **NOT MANY KNOW**, page 13



Wayne Cole



**NEW GRAD**—Garner Ted Armstrong presents a diploma to graduating senior Linda Isom Cartwright in commencement ceremonies at Ambassador College, Big Sandy, in 1971. See remembrances of Mr. Armstrong beginning on this page and page 3. See also the lead article beginning on page 1 of this issue. [Photo by Sam Duncan]

## An outside writer looks at Garner Ted's legacy

Mr. Barrett is an author who lives in Britain whose book *The New Believers* (Cassell, 2001) features a long chapter on the Worldwide Church of God. Mr. Barrett is researching his Ph.D. on the schisms in the Churches of God since the death of Herbert W. Armstrong.



David Barrett

Because of his unusual position as an outside scholar who is knowledgeable about the WCG and its offshoots, THE JOURNAL invited Mr. Barrett to comment on the churches in light of the death of Garner Ted Armstrong.

By David V. Barrett

**L**ONDON, England—Apart from one previous piece in THE JOURNAL (Sept. 25, 1997), which was actually before I

decided to write my thesis on the schisms of the Worldwide Church of God, I usually try not to give my personal opinions about anything in the Worldwide "family" of churches.

My academic work has to be objective. It's not my role as a sociologist, for example, to make any comparative judgment on the truth of the spiritual beliefs of the different churches. Neither would it be right for me to express any preferences for or against individual people or offshoot churches.

Why, then, did I allow myself to become involved in a recent sometimes-acrimonious online discussion about Garner Ted Armstrong on the Missing Dimension Web site?

Missing Dimension ([www.missingdimension.com](http://www.missingdimension.com)) is a site run by a former WCG member, Gavin Rumney, who is critical of both the current WCG and the offshoot churches. In some ways it is the online successor to the late

See **WHAT WOULD HAVE**, page 11

## GTA's was last media success of the Churches of God

The writer is founder of Barnabas Ministries and the Biblestudy.org Web site and a former member of the Worldwide Church of God and Church of God International. Mr. Ruth has studied more than 300 Church of God-related groups and visited 100 of their ministries or Sabbath services. He is self-employed as an Internet and computer consultant.

By Alan Ruth

**F**ARMINGTON HILLS, Mich.—Like many, I was surprised and saddened by the death of Garner Ted Armstrong on Sept. 15. Upon hearing the news of his untimely passing, I quickly made plans to attend his funeral in Gladewater, Texas.



Alan Ruth

He affected my life, like the lives of countless others, so it seemed only fitting to pay last respects to one of the most prominent Church of God leaders of the last 50 years.

Although the funeral was conduct-

ed with a closed coffin, after services it was opened for viewing Mr. Armstrong one last time.

As I slowly walked past the casket and glanced at the face viewed by millions around the world, one thought permeated my consciousness: There is nothing dynamic about death.

In spite of Hollywood's sometimes romanticized view of death, it is not a friend or a welcomed occurrence but a cold, brutal thief that steals the sum of a person's existence right out from under him.

Death is mankind's collective enemy, the final adversary that God Himself will kill (Revelation 20:14, 21:4).

The day after the funeral, as I pondered the significance of GTA's departure, it occurred to me that there was another death that took place. This other death was subtle and quiet. The press did not report it. The major TV networks were oblivious to it. And, I am quite sure, most Church of God brethren are unaware that this other death happened.

Yet, as the realization of this other death begins to seep into the minds of

See **OF COGS**, page 10

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# GTA talked a lot about Jesus before it became fashionable

Continued from page 5

night in Jamaica in the early 1970s on the Jamaica Broadcasting Corp., then one of only two radio stations.

He was regarded as bright, iconoclastic and controversial. He was appealing to the Jamaican personality.

When he came here for a campaign in 1987, he pulled more than 700 persons on the day of the funeral for the

conservatism blinds them to many things. They are unreachable, for they are what Eric Hoffer calls "true believers."

Had Ted Armstrong been allowed to carry on the reformation he began in 1974 and had the political scheming of Stan Rader and others not succeeded in 1978, the Worldwide Church of God would today look more like the

and scholars and never felt threatened by them. Give that to him.

Ron Dart's finest work was facilitated and encouraged by him when Mr. Dart was in the CGI.

GTA fought against the excesses in the healing doctrine, triple tithing, the place-of-safety doctrine, authoritarianism, exclusivism, church eras, 19-year time cycles

*The golden age of the church in terms of theological growth and administrative change was in the 1974-1978 period when GTA's leadership was at a zenith.*

wife of a Jamaican national hero and the father of a Jamaican national political movement! In the 1970s he was a household name.

I know only too well about GTA's personal foibles. I read the works of David Robinson, John Tuit, William Hinson, William Martin, which were enough to pry me away from the church, but I was too convinced of the fundamental doctrines to abandon the movement.

## WCG reformer

I have read the most influential anti-Armstrong sites on the net.

But whatever you say about GTA you cannot detract from his undoubted, indubitable contribution to reforming Armstrongism.

Every careful historian or analyst of the Armstrong movement must acknowledge that Garner Ted was the first significant reformer in the Worldwide Church of God.

The extremists in the movement will not see this, but then their hyper-

CGI and the United Church of God than the Protestant movement it has become.

The golden age of the church in terms of theological growth and administrative change was in the 1974-1978 period when GTA's leadership was at a zenith.

It was under GTA that such serious scholars as Lester Grabbe, now a highly accredited theologian, George Geis and Robert Kuhn came to the fore.

Under Ted, men of ability like Ron Dart, David Antion and Brian Knowles increased their influence, the first two being significant change agents against ministerial abuse and authoritarianism.

Under GTA the Systematic Theology project (STP) was facilitated, representing the finest theological document ever produced by this movement, moving us away from the obscurantism and eisegesis that had characterized former eras.

GTA was comfortable with intellec-

and race. He came a far way theologically.

He rejected his father's deemphasis on Jesus and emphasized both the message and the Messenger.

He talked a lot about Jesus long before it became fashionable in the now-Protestant WCG.

But he never flinched from the fundamental truths that God revealed to his father, Herbert W. Armstrong. He was loyal to them to his death.

## Correcting the record

The ultraconservatives who came back to power in 1978 after his unjustified ouster screamed at his "liberalism."

Let's set the record straight, because some media reports have it wrong:

GTA was not excommunicated in 1978 for moral reasons. Go back to HWA's letters.

He was ousted for political reasons. He lost the power struggle with Stan Rader.



**GTA IN JAMAICA**—Garner Ted Armstrong accepts the gift of a carved map of Jamaica from members of the Church of God International on the island nation on Feb. 14, 1987. With Mr. Armstrong in this photo are Tamla and Gordy Fisher. Mr. Armstrong also visited the Jamaica CGI brethren in 1988. [Photo courtesy Ian Boyne]

The United Church of God, the largest ex-WCG body, has a lot to be grateful for in the WCG leadership of Garner Ted Armstrong.

Many of the reforms UCG members take for granted were initiated by GTA.

The UCG is doctrinally close to the

CGI, as Living Church of God member Bob Thiel will tell you, and has the greatest opportunity to reach people and be effective in taking God's truth to the world.

GTA influenced far more of us than we realize.

His good works shall never die.

# Of COGs, the ICG has largest percentage of new people

Continued from page 5

the greater Church of God, its ramifications will without question affect the church's course for years to come.

## Last man standing

The primary mass-media methods utilized to preach the gospel during the last almost 70 years have been magazines, radio and television. They have constituted the "big three" techniques engaged by the greater Church of God to carry out its Matthew 28 commission given by Christ.

I believe GTA's death signals the death of the church's effective use of any of these once successful, but now well-worn, big-three mass-evangelism tools. He was the last man who, by virtue of his God-given talents, could attract a significant number of new people to the Church of God using the medium of TV.

My friends and I have had the opportunity over the years to visit quite a few Church of God groups and fellowships. The Intercontinental Church of God, founded by GTA, was one of several churches we visited.

Whether visiting regular church or holy-day services or campaigns held by the ICG, we noticed a common pattern. The ICG seemed to have the largest percentage, and biggest raw number, of new people attending its services compared with any we've seen in other fellowships.

The number of new folks at the ICG's largest Feast of Tabernacles site in Florida especially struck us last year.

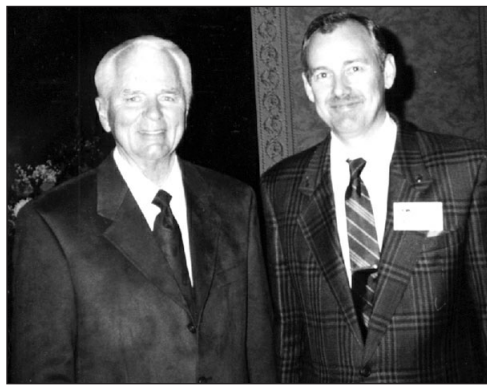
Well, what about the rest of the Church of God? Don't some of them have major mass-evangelism efforts?

Let's take a brief look at the status and fruit of the big-three evangelistic methods still used by a majority of the church.

## Status of big three

We'll first quickly tackle the status of magazines in the church. Though the Worldwide Church of God once had a magazine number-

ing millions of subscribers worldwide, there is now not one Church of God-related group or outreach that has a magazine with more than half a million subscribers.



**CANADIAN APPEARANCE**—Garner Ted Armstrong (left) stands with ICG member Alex Nicholson in Toronto, Ont., Sept. 9, 2000. [Photo courtesy Alex Nicholson]

Radio, for a good part of the last century, was the effective means by which the church took the gospel to the world. Over the years millions were exposed to Bible truth through radio, and many were led to repentance and conversion.

Today, however, responses to radio

pel to the world is such that the vast majority of brethren believe it is still the best fruit-bearing way to evangelize the nations.

What few realize is that there are only around four Church of God-related groups out of 300-plus that are either using commercial television or have large-sized cable-channel outreaches.

Even if a group has a deep enough pocket to afford some commercial television, many of the channels carrying its program can be of the free, local, public-access cable-channels kind. Such channels, though free, have tiny audiences and inspire extremely few responses.

As of September 2003, the rough-total number of channels the four biggest television outreaches combined were on was 271. Of that total at least 227 of the TV channels were of the public-access type.

Even though yearly-response numbers quoted by some groups may seem encouraging, further evaluation shows that on a total cost-per-

should cause us to reevaluate our mass-media efforts.

A certain aspect concerning responses, however, either hasn't been considered or is not taken as seriously as it should be by the church.

The question we must explore to accurately gauge the status of current techniques used to carry out "the work" is: Where does the fruit gathered by the church come from?

*United News*, a church newspaper published by the United Church of God an International Association, gave statistics in its September-October 2003 issue to indicate that close to 75 percent of the 200 people it baptized last year were those who had been previously associated with the Church of God.

The January-February 1999 issue of the independent *Servant's News* stated that from its inception in 1993 to the end of 1998 the Global Church of God (which split in 1998, with most members forming the Living Church of God) had only 45 out of 605 baptisms (8 percent) where the person baptized was "new" to the church.

From my personal experience, I conclude that such relatively small percentages of baptisms where the person is new to the Church of God is true of many other fellowships in the church.

Much of the fruit harvested today

requires more resources to retrieve it than it once did.

And, though the greater church has endeavored to plant and water new fruit, the aged big-three methods of the last century simply aren't doing the job in the new century.

## State of the work

The death of Garner Ted Armstrong is sad and sobering and should cause us to reflect on the state of "the work" within the church. Mr. Armstrong represented the last reasonably successful use of one of the big-three methods to bring those with no previous Church of God background or exposure into the Body of Christ.

I have no doubt that many in the greater Church of God have put their sincere hearts and minds into various efforts to preach the gospel to the world. Their hard work, commitment and willingness to sacrifice are not questioned.

However, whether we like it or not, techniques and technology once dynamically used to bring the good news of salvation to the world no longer are as effective and efficient as they were in their heyday.

The church must change its evangelistic strategies if it hopes to meet the challenges of spreading the gospel in the 21st century.

It is imperative that, if it is to survive and thrive, the Church of God must adapt to a changing world so it can powerfully bring it God's timeless message.

So, you may wonder, what are the new and emerging ideas and evangelistic methods the church should pursue and develop for "the work"?

What are the tools available for the Church of God: The Next Generation to boldly preach the gospel where no one has gone before?

That, as they say, is a whole 'nother topic and one I hope will be explored in a future article in *THE JOURNAL*.

*Mr. Armstrong represented the last successful use of a big-three method to bring those with no previous Church of God background or exposure into the Body of Christ.*

evangelism used within the greater Church of God are only the tiniest fraction of what they were during this medium's heyday.

The global reach and fruits produced in years past by church-sponsored "televangelism" are known to most folks even with a cursory knowledge of Church of God history. Suffice it to say that TV's perceived glory in effectively carrying the gos-

response basis TV's effectiveness is dwindling.

## Reaping where others planted

There is no question that Church of God groups continue to receive a certain amount of responses utilizing the big-three methods of evangelism. Total responses, however, from such tools are at best only a shadow of what they were. This fact alone

by the Worldwide Church of God splinter groups is from the field planted and watered years ago by the productive evangelistic efforts of the WCG during the HWA-GTA years (pre-1986).

Part of the difficulty the church is in is that this field has been pretty well picked over by the current splits. The fruit remaining in this field is steadily shrinking, is harder to come by and

# What would have happened had GTA returned to the WCG?

Continued from page 5

John Trechak's *Ambassador Report*. Most readers of *THE JOURNAL* would disagree with most of its content, particularly many of the letters.

Yet many within the offshoot churches access it regularly, partly because it is often the first with the news; many of its informants are members of assorted Churches of God.

I learned from Missing Dimension on Aug. 25 that Mr. Armstrong had entered a hospital. There were progress reports whenever new information became available. GTA came out of intensive care; he was understandably weak but cogent; he was expected to go home in a few days.

Then suddenly he became dangerously ill again.

## Gross offense

At this point a couple of letters appeared on the site from people who were delighted about his condition and looked forward with undisguised glee to the day he would meet his Maker and have to account for himself. They were dancing on his grave before he was even dead.

I found this grossly offensive and appallingly insensitive to his family at this traumatic time for them.

I broke my usual rules of academic distance and wrote a letter that said in part that, yes, GTA had his sins, but I have mine, and you have yours, and I for one don't know how God rates them, but I'm certainly not going to cast the first stone.

Mr. Rumney posted my letter Sept. 15 a few hours before Garner Ted Armstrong died.

## A step back

Additional responses later appeared, both for and against my stance. I won't detail these here; anyone interested can read them on the site.

Instead, at *JOURNAL* publisher Dixon Cartwright's request I'm stepping back and taking a brief look at the significance of Garner Ted Armstrong and the range of responses to him in his life, which clearly influence the responses to his death.

My Ph.D. thesis is mainly about the events since Herbert Armstrong's death, in 1986, to the present. Initially I intended there to be one introductory chapter covering the beliefs and history up to 1986.

This has grown into three chapters, totaling 35,000 words, with one full chapter on the 1970s.

Even with the vast amount I've read both from and about that decade—HWA's books, booklets and coworker letters, published and unpublished personal accounts, other books (by David Robinson, Marion McNair, John Tuit, Stanley Rader, etc.), and interviews I've conducted with people who were there at the time—I know I cannot claim to have a full understanding of everything that went on in that most troublesome decade.

I doubt if anyone can, including—perhaps especially—those who were involved in it, for they will inevitably have a personally biased viewpoint; they will have been in one faction or another or caught somewhere between all of them.

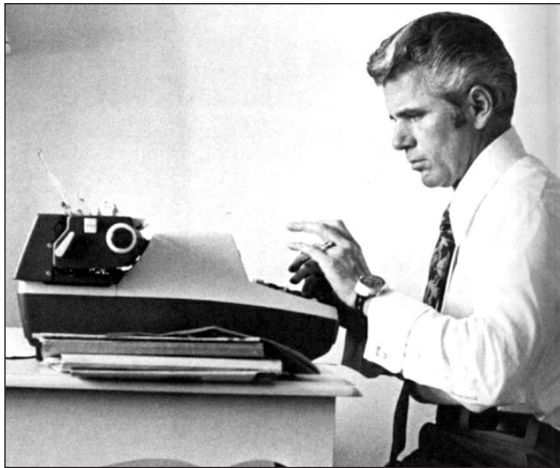
(If you doubt the inevitability of personal bias coloring an account, just compare the books about the 1978 State of California receivership by Mr. Rader and Mr. Tuit!)

As a scholar, I simply have to accept all accounts, however contradictory, as equally valid personal viewpoints of events.

## One name stands out

In these accounts, through nearly all of the decade of the '70s, one name stands out: Garner Ted Armstrong.

Yes, HWA was still at the top and at times still had a huge influence on his church, and, yes, Roderick C.



**APPEARANCE PREP**—Garner Ted Armstrong prepares for a personal appearance before members of the public c. 1974. [Envoy photo]

Meredith was a major player. Probably most powerful of all, Stanley Rader was the éminence grise behind HWA.

But, love him or loathe him, this was GTA's decade, from his first suspension in 1971 to his final ouster in 1978.

I once read that during GTA's longest period of suspension, when his voice wasn't heard on *The World Tomorrow*, WCG income plummeted by 40 percent before he was al-

lowed back. (I've mislaid the source for this; if anyone can confirm it, I'd be grateful.)

It was Garner Ted Armstrong's golden voice, his powerful delivery of his father's message on Radio Luxembourg, that introduced me, along with perhaps millions of others, to the WCG in the mid-1960s.

Among the many senior ministers who left the WCG for a variety of reasons during the 1970s, there were some who left because of GTA's alleged personal behavior or how HWA dealt with it. But there were many others who stuck by him—either pragmatically, believing he was the church's greatest asset, or because they accepted his repentance and practiced active forgiveness, or just because they liked the guy.

Ted Armstrong, it seems, was a thoroughly likable person. One WCG evangelist was quoted as saying, "Ted can charm the rattle off a snake."

Many years later, when I began writing about the WCG, I interviewed senior figures in the offshoot churches, people who had worked alongside GTA in the 1960s and 1970s. Almost without exception, though they hadn't seen him for years, they spoke fondly of him.

One was critical of his managerial skills—"He was a very mercurial man who never really had any interest in the details of operations... He was very capable; like many people who are an instant read, quick-witted, he lacked the patience to become profound; that, I think, is the problem"—but then emphasized "He's a very, very pleasant man."

Another told me, "Ted is a great man, and great men tend to have great sins."

Perhaps this is not the most ringing endorsement of a man of God, but it shows an acceptance of the reality of his failings while displaying a genuine warmth for Ted the man.

There were others who were opposed to him because of the changes he brought about in the WCG in the mid-1970s when, for a fairly brief period, he had a position of real power and was able to liberalize some of the more conservative

beliefs and practices.

## Inquiring minds

By then the widely held belief in the Beginning of the End in 1972 had been shown to be mistaken. An atmosphere of doubt prevailed about the former certainties. People—ministers and other members—were asking questions.

Are women really harlots if they put on a dab of lipstick?

Are members of the church really breaking the commandment against idolatry, as GTA himself had written in *The Good News* way back in 1964, if they seek medical assistance for an illness?

Such matters had caused people to be disfellowshipped; they were hugely important in the personal, practical lives of members.

GTA was looking at the theology of the church as well. The Systematic Theology Project (a manu-

der's loyalty, and so followed his advice.

Mr. Rader, I suspect, hated both GTA's popularity and the threat GTA posed to his own power. It seems to have been Mr. Rader who encouraged people to believe—incorrectly—that GTA was behind the 1978 receivership, and it was Joseph W. Tkach who, working with Mr. Rader, was a bulwark of strength to HWA in those months. And so, perhaps, the future was formed.

What could have happened if Garner Ted Armstrong had returned to the Worldwide Church of God and eventually succeeded his father? As C.S. Lewis once wrote, "We are never given to know what might have been."

## Blaming Garner Ted

A further group of people that is antagonistic to GTA includes the ones who recently wrote to Mr. Rumney's Missing Dimension site. They are former members who believe they were badly scarred by their time in WCG, and they blame GTA.

To paraphrase their own words briefly, they scrimped and saved to send in their tithes and were castigated for not giving enough while they watched GTA acting like a playboy, gambling in Las Vegas, fly-

ing the church's jet for the fun of it, living in considerable luxury.

All of this may be true, but it neglects to mention that when GTA was pushing hard-line practices in the WCG he was following the party line established by HWA and others. When he rebelled against such, he was slapped down and chucked out.

Of course, he was by no means the only evangelist in the church living a comfortable life. Mr. Rader's salary in the late 1970s was \$200,000; his house was worth more than \$1 million. Other WCG ministers had committed offenses, repented and been reinstated.

Though in no way do I condone the behavior that got GTA into trouble, I do find it remarkable that in spite of the publicity he was able to set up not just one but two churches. At its height the Church of God International, founded in 1978, had around 100 churches in the United States alone and around 5,000 members altogether (including children).

I don't know how many members the Intercontinental Church of God and the GTA Evangelistic Association have, but according to their Web sites they have 25 ministers and 134 congregations associated with them.

That's pretty impressive, considering Garner Ted had to start from scratch and for the second time. Whatever his faults, GTA could draw people with his message.

## A league of his own

So where does this brief glance at reactions to Garner Ted Armstrong leave us?

He was clearly a complex and contradictory character. His personal behavior can certainly not be excused on the grounds that as God's Chosen Minister he was above normal moral restrictions.

He probably had many of the other faults that people have ascribed to him.

Yet even some of the letters to Missing Dimension have emphasized that as a person he was warm and friendly, and, as the second-ranking person in the WCG, happily joined in with informal social activities such as sports and music.

I doubt that as a preacher anyone else in the extended Worldwide fam-

ily of churches, past and present, ever approached anywhere near his league.

## Worth a chapter

In both the ordinary usage of the word, and the sociological sense, Garner Ted Armstrong was a charismatic leader. In any psychological study of guru figures, he would easily merit a full chapter.

The question being asked now that he has died is: What will happen to his church?

My book *The New Believers* has a chapter on what happens "After the Prophet Dies."

My sociological model suggests four major possibilities: continuation, dissolution, reform/revolution and schism, following an initial period of transition.

In GTA's case, of course, many such changes had occurred before his death.

In 1996, when large numbers had left Worldwide because of the changes in doctrine since HWA's death, and large numbers had left the CGI because of GTA, I corresponded with him.

## No plan for succession

Among other questions, I asked him if he had made any plans for a smooth succession in his own church, perhaps to one of his sons.

He replied that there were other ministers in the CGI who could take up the TV ministry (as indeed they did after he left), but that "none of my sons are in any way being 'groomed' to succeed me in any fashion whatsoever."

(Now, seven years later, speculation arises that Mark Armstrong might step into his father's shoes after all.)

Interestingly, in reference to the doctrinal changes in the WCG after his father's death, GTA also told me:

"I doubt very much, if anything were to happen to me such as complete incapacitation or death, that the CGI would change its doctrines. For these past 18 years, I have pointed people directly to Jesus Christ, urged them never to follow a man, and have seen, even through the trauma of this past year, how many leaders and how many families there are in the CGI who will staunchly remain with the 'faith once delivered to the saints' as they have learned it and who will not veer off into some other doctrinal path."

That was obviously written before GTA and the CGI parted company.

But, so far as I can see as an outside observer, he was right: There appear to be few if any doctrinal differences between the CGI, the ICG, the Churches of God Outreach Ministries, Christian Educational Ministries and other churches and ministries that have stemmed from Garner Ted's version of his father's teaching.

## The post-GTA future

So what about the future, post-GTA? Is there any possibility that, unusually for ex-WCG churches, they might come back together again?

Organizationally, I think probably not. As always, memories linger of which ministers left and which ones stayed at different times and for different reasons, and such memories may inspire bad feeling.

But at the grassroots level I'd guess there will be considerable contact, both socially and in sharing each other's Feasts of Tabernacles—and, because of the doctrinal closeness, there will probably continue to be some sharing of literature.

But I doubt that one figure will emerge to draw together the various strands of the GTA branch of the Worldwide family of churches.

And I regret that I now shall never meet Garner Ted Armstrong to interview him face to face.

*It was GTA's golden voice, his powerful delivery of his father's message on Radio Luxembourg, that introduced me to the WCG in the mid-1960s.*

# Evangelist's son says church will continue his father's work

Continued from page 1

you prayed with all you had as we did here, and fully expected God's intervention. We cannot fully understand why the healing we begged for was not granted. But God's thoughts are not our thoughts, and He has plans sometimes that we as mortal humans cannot see . . .

"I'm in the process of contacting all of the area coordinators and leaders throughout this fine organization you all have helped my dad build. I will be looking to them for wisdom and counsel. Thank God for the fine gentlemen who have unselfishly given of themselves during this most recent phase of my dad's ministry. Thank you all for the generous support you've shown my father."

## Near family members

Mr. Armstrong, 73, was laid to rest Sept. 18 in Gladewater Memorial Park, off U.S. Highway 80 between Gladewater and Big Sandy, Texas, four miles down the road from the former campus of Ambassador College.

His grave lies next to a huge old live-oak tree near the graves of members of the Roy Hammer family.

Roy Hammer was the father-in-law of Garner Ted Armstrong. Roy's son Buck (who was in attendance at the funeral and brief graveside service) was the donor in the early 1950s of the original parcel of land that became the central area of the campus of Ambassador College, which began near Big Sandy in 1964.

Mr. Armstrong's interment came after a funeral attended by an estimated more than 600 people at Croley Funeral Home in Gladewater with ICG elder George Trent of Princeton, W.Va., officiating.

Mr. Armstrong is survived by his wife, the former Shirley Hammer, sons Mark, David and Matthew, five grandchildren, and a sister, Dorothy Mattson of Sun City West, Ariz.

Pallbearers were Mr. Armstrong's three sons, Mark, David and Matthew; Mark Petkovich of Austin, Texas; Chester Roberson of Frankston, Texas; and Earl Timmons of Lexington, Ky.

The service took place in the chapel of the mortuary, which could accommodate about 200 seated persons. However, many others sat or stood in other rooms, hallways and a lobby throughout the facility, which is a former residence converted into a mortuary in the mid-'90s.

Bubba Smith, Croley Funeral

Home manager, estimated as many as 700 people sat or stood in the chapel and in other areas of the building while the audio from the service could be heard everywhere in the facility.

Mark Armstrong delivered his father's eulogy, saying he was "one of the foremost teachers and professors



**INTERCONTINENTAL LEADERS**—A ranking member of the board of the Intercontinental Church of God, after the passing of his father, Garner Ted Armstrong, Sept. 15, is Mark Armstrong (left photo) of Flint, Texas. The younger Mr. Armstrong here delivers a brief message at ICG headquarters in Flint the Sabbath of Sept. 20, the first Sabbath after the death of the ICG founder. **Right photo:** At that Sabbath service, Cecil Reece of the Tyler area (left) and George Trent of Princeton, W.Va., visit Mr. Reece is a longtime Church of God member. Mr. Trent is the ICG elder who delivered the main message at Mr. Armstrong's funeral in Gladewater Sept. 18 and the sermon at the first Sabbath service at headquarters. [Photos by Dixon Cartwright]

of the misunderstood truths of God in this time."

Garner Ted, said his son, could "get people to look into their own hearts and look into their Bibles."

He said that anyone who had been "out of touch" with Mr. Armstrong over the past several years had "missed his very best work."

Mark said his father "was a wonderful dad" and "a romantic and loving husband to my sweet mother." He was "a disciplinarian, but was forgiving."

Mark Armstrong departed from his prepared text to read a message of condolence and remembrance from family friend Robert Kuhn of Pasadena, Calif. (which he also read at Sabbath services at ICG head-

quarters two days later).

## Good-bye, friends

Mr. Trent delivered the funeral sermon, which included an outline of the plan of God as understood by many people in the congregations and ministries derived from the Worldwide Church of God.

The service—the two messages and a prayer—lasted a little less than an hour.

Mr. Trent said the "200 to 300 splinter groups" from the Worldwide Church of God owed their "core



the days after his death listed two books among his writings (apart from church-produced works such as *The Plain Truth About Child-Rearing*), Mr. Armstrong wrote at least three books published by outside publishing firms.

He wrote *The Real Jesus*, released in 1977, and *Peter's Story: A New Gospel*, in 1978, published by Sheed, Andrews and McMeel of Kansas City (the latter was revised and rereleased in 1981 under Mr. Armstrong's Emerald Enterprises label), and a novel, *Churchill's Gold*, published in 1988 by

Tudor Communications, New York, which Mr. Armstrong wrote under the pseudonym William Talbot Wright.

## No changes

Mark Armstrong and Mr. Trent also both spoke at the Sabbath service on Sept. 20 at ICG headquarters, in Flint, south of Tyler.

Mr. Armstrong said that "we here at headquarters in Tyler intend to carry this work and my father's message forward as long as God provides the strength and support. There will be no—capital N capital O—changes in doctrine or policy. The Sabbath, the holy days and the true doctrines of God's church will continue to be honored and observed."

After noting that the Armstrong family is "shocked, incredulous, stupefied" because of his father's demise, Mr. Armstrong noted that some fellow ICG members have urged him to step into his father's shoes.

But "I hope you'll understand when I say his shoes are huge and too big for me," he said. "For now I'll do my best to step up to the plate as it's required and appropriate."

Mr. Armstrong said his father's "beautiful sermons, books and television programs will always be made available" through the church and the Garner Ted Armstrong Evangelistic Association.

"My dad's sickness and now his death have brought us close to God," he said. "Now let's stay there."

Mr. Armstrong noted that the church's area coordinators and other leaders, "all of them, have pledged their loyalty to me," and "I take that very humbly and solemnly."

At one point Mr. Armstrong referred to himself "and the other ministers," then quickly corrected himself, referring instead to himself "and the ministers," an apparent indication he does not consider himself to be an elder or evangelist.



However, some in attendance at the Sabbath service said they were in the process of urging Mr. Armstrong to assume many of his father's responsibilities, including television broadcasting.

But Mr. Armstrong said the church will continue to sponsor his father's telecasts, including its airing on WGN in Chicago, Ill.

Mr. Armstrong, addressing the Sabbath-service audience, said, "I know that you respect and admire my dad greatly. How could you not?"

## Making a difference

In his Sabbath sermon Mr. Trent described what he considers to be "the most endearing quality" of members of the Intercontinental Church of God.

A trait that he said "typifies" the ICG is that its members are "willing to forgive."

"They say that of the 250 to 300 fellowship groups out there, we're all the same," he said.

"We have the Sabbath. We have the holy days. We tithe.

"There may be a few differences about the place of safety and about the seven church eras.

"But I'm here to tell you that there is one very important difference.

"The Intercontinental Church of God took on the nature of its leader, and I can assure you when he breathed his last breath on that hospital bed over in Tyler, Texas, he had no animosity against any man, because he had in him the capacity to forgive."

Mr. Trent mentioned Israel's watchman, prophesied in Ezekiel 33.

"Mr. Armstrong was the watchman," he said. "Mr. Armstrong is still the watchman. Mr. Armstrong, in my eyes, will always be the watchman."

He concluded with a warning to "grievous wolves."

"This church is solid," Mr. Trent said, so "all you wolves that intend to cover yourselves up in sheep's clothing, you just forget it. The work of God will continue as it is until Jesus Christ returns because we're built on a solid foundation, and that foundation is the Rock."

## Contact information

The Armstrong family receives mail at the Garner Ted Armstrong Evangelistic Association, 17444 Highway 155 S., Flint, Texas 75762, U.S.A.

E-mail messages to the family and church may be sent in care of Chris Cumming at sunshiner@worldnet.att.net.

See also "Garner Ted Armstrong in Hospital With Pneumonia," *THE JOURNAL*, Aug. 31.

See also tributes to and comments about Mr. Armstrong in articles beginning on pages 3 and 5 of this issue and in letters to the editor, beginning on page 2.

## Woman escorted out after attempt to address Garner Ted Armstrong funeral

**GLADEWATER, Texas**—One of the guests at the funeral, on Sept. 18, of Garner Ted Armstrong was escorted from Croley Funeral Home when she attempted to speak at the conclusion of the service in the mortuary's chapel.

George Trent of Princeton, W.Va., had concluded his message with a prayer when a woman began walking up the aisle and asking if she could say something.

At that point some men escorted her from the building and the procession of guests by the casket began as scheduled.

Dave Havar, pastor of the Church of God Big Sandy, was present at the funeral and, when he saw what happened, walked outside the mortuary and talked with the woman.

"I went outside to see if I could help," Mr. Havar said. "My main concern was that this woman might try to say something critical about Mr. Armstrong, and I wanted to help maintain the dignity of a funeral service."

But, after conversing with the woman, Mr. Havar decided she was not attempting to say anything that could be considered critical.

"She just had something on her mind she wanted to announce and used extremely poor judgment in wanting to discuss it at the funeral," he said.

The woman turned out to be a Church of God member from Illinois who had traveled here to visit a relative and to attend Mr. Armstrong's funeral and attempt to make an announcement.

"She had attended the Worldwide Church of God in her youth," Mr. Havar said. "I believe she has family that attends the Intercontinental Church of God in another state, and I know her aunt in another part of Texas who attends the United Church of God. She came from Illinois to see her aunt."

When Mr. Havar approached the woman outside the funeral home, an elder from the ICG (which Mr. Armstrong founded) was already talking with her.

"He stressed to her that the funeral service was not the appropriate time for her to speak up," said Mr. Havar.

Mr. Havar was present when another ICG member joined the group and asked the woman what she had wanted to say.

"The lady opened her Bible and

teachings" to Garner Ted Armstrong and his father, Herbert W. Armstrong.

Mark Armstrong encouraged Church of God members not to let his father's work "be in vain."

He ended his message with the words Mr. Armstrong had pronounced at the end of thousands of radio broadcasts, "Good-bye, friends."

## GTA early history

Mr. Armstrong was born Feb. 9, 1930, in Portland, Ore. He served in the U.S. Navy on an aircraft carrier during the Korean War.

He entered Ambassador College in Pasadena, the school founded by his father, in 1956.

Although newspaper obituaries in

briefly read the scriptures that were on her mind," Mr. Havar told *THE JOURNAL*. "The three of us listened to her for a short time. Once we got the gist of what was on her mind, the minister from Intercontinental wrote down her name and again offered to talk with her in the future."

The scriptures, concerning Passover and the Days of Unleavened Bread, were from Deuteronomy 16.

The scriptures she wished to read "had nothing to do with Mr. Armstrong or the funeral," Mr. Havar said. "It was a doctrinal matter. Like I said, she just used poor judgment."

After the ICG minister "was finished handling the matter," said Mr. Havar, "I asked where she was parked and I escorted her to her pickup truck. We talked briefly at her vehicle. I found out that she was staying in the home of people I know. I told her that I would be happy to talk with her, and I invited her to church on the Sabbath."

The woman attended Sabbath services with the Church of God Big Sandy two days later and a brunch at the church building that Sunday morning.

**REST IN PEACE**—Garner Ted Armstrong was laid to rest Sept. 18 beside a huge live-oak tree in Gladewater Memorial Park. Visiting the grave site Sept. 19 are Linda Cartwright of Big Sandy, Texas (left in above photo), and Connie Evans of Tulsa, Okla. [Photos by Gary Vance]



# Not many know the real story behind the events of 1978

Continued from page 5

then increasingly becoming the dominant voice of *The World Tomorrow*, the one-half-hour daily program.

By the late 1950s Ted was doing virtually all the radio work, with his father recording only an occasional Sunday program.

Ted's radio ministry was powerful and effective. Requests for visits by trained ministers that were received at headquarters in Pasadena, Calif., increased in volume. Those of us who were field ministers were challenged to keep up with making personal visits in response to these requests, and local church groups made steady and rapid growth.

A powerful voice for God, witnessing to the masses and resulting in regular growth in church membership, was speaking out.

And the powerful and dynamic voice and personality at the very source of this burgeoning work was that of Garner Ted Armstrong.

Many thousands of members in the scattered Church of God groups today first heard the voice of Ted as the very beginning of their personal conversion process that brought them to repentance and receiving the Holy Spirit, placing them in the

Body of Christ, the true Church of God at large.

## Australian visit

In 1961, after we had been in Australia for less than a year, Ted, who was the director of the overseas work, visited us in the Sydney office.

While there he had a heavy and full schedule of work including the production of several radio programs at a local recording studio, but he took the time to come to our modest

In 1978, when Ted Armstrong was going through one of his greatest struggles, resulting in his separation from the Worldwide Church of God and his own father, I can thankfully say I was one of the few who worked diligently in an effort to bring father and son together in the hopes of reconciling the differences.

## Trumped-up charges

Few know the whole and real story of the events that transpired at

beside his father during his dad's last days alive and that he, Ted, should have been the person to carry on the work of the Worldwide Church of God.

After all, it was his work that in a dramatic way had been instrumental in the growth and development of the Worldwide Church.

We cannot second-guess God as to why things worked out as they did. However, we can and should second-guess and criticize the carnal and cor-

firmly believe, in the same spiritual organism, the same "Body of Christ," that makes up the true Church of God.

## Remained friends

I loved and respected Ted for more than 65 years. Though Ted may have bugged me occasionally along the way—and I am sure I bugged him as well—it was never essentially over doctrinal matters, and we always remained friends.

Every time I saw Ted, whether in a Tyler restaurant or at the airport or any other place, we gave each other a hug and exchanged very pleasant greetings.

Doris and I still find it hard to believe that Garner Ted Armstrong is no longer among the living. We will surely miss him!

And our love, best wishes and sincere condolences are extended to Shirley, Mark, David and Matthew and families. We wish them well as they continue in the footsteps of Garner Ted Armstrong.

I believe the world has lost a powerful voice that cried out and spared not in preaching a message of hope in a dying world, offering a way to a better tomorrow.

*Doris and I still find it hard to believe that Garner Ted Armstrong is no longer among the living.*

home for an evening and dinner with our family.

Ted was a friend to many of us. He was an associate and fellow worker to some of us.

The road that we as Christians have all traveled has been at times difficult, always full of challenges and personal struggles and quite frequently unpredictable. But travel that road, with its ups and down, we have all done.

that time, nor of the trivial and trumped-up charges leveled against Ted, and I don't believe the whole story needs to be told now.

But before God I can honestly say that I remained Ted's friend during those troubled days, and later Ted thanked me several times for doing so.

I have long believed and have told many people that Ted Armstrong should have been allowed to be

rupt actions of men.

Garner Ted Armstrong can now say, as the apostle Paul said, that he has finished his course. He has fought his fight. He has traveled his road through life, and he awaits the words of his Master, Lord and Savior in issuing the final decree.

Even though we were not working side by side in the same organization during the last years of Garner Ted Armstrong's ministry, we were, I

## More letters from our readers

Continued from page 4

pocrisy and national sins and think that "God bless[ing] America" is a permanent state of affairs like doctrine.

Vic Singh  
Fresh Meadows, N.Y.

## America the beautiful

I've just returned from traveling for just over two weeks across this great nation of Manasseh (Menashe in Hebrew). Praise God for letting me continually stand in awe of His great creation that was foretold by the prophets.

Along the way, at various national parks, whenever I heard an Israeli accent I started speaking with people in Hebrew and we'd enjoy a friendly but brief conversation in which I would mention "We the People Are Manasseh" ([www.britam.org](http://www.britam.org)), mention Gershon Salomon and the Tem-

ple Mount Faithful movement and mention that I'm a Christian member of it who was deported for my beliefs.

One Israeli son (about 30) was explaining to his mom and dad about Christian Zionists, and they were all impressed. I loved the opportunity to become all things to all men, in this case Jewish and Israeli, to help plant some scriptural seeds for God to water in His good time.

David Ben-Ariel  
Toledo, Ohio

## More help

I am personally very thankful to *THE JOURNAL* and editor Dixon Cartwright for printing my letter to the editor in the March 2003 issue and my article on "what counts with God" in the April issue.

I received very good and encourag-

ing responses from several, and God has used *THE JOURNAL* and me and my personal experiences in the church to help some who appealed to me for help in understanding what has happened to them.

I even heard from people I knew back in the '50s and '60s while working at Radio Church of God headquarters in Pasadena. One gentleman wondered if I recalled corresponding with him in the late '50s and early '60s when the church did not have local congregations and people sought help from headquarters via correspondence.

In spite of the thousands with whom I corresponded, I did recall his letters.

Another response received was from Ontario, Canada, from a person who has been in the church for 25 years. He was traumatized by two

WCG ministers and later by two . . . ministers [of a WCG derivative]. He had concluded (based on his experiences) that he had lost his salvation when he ran across my article in *THE JOURNAL*.

God's Spirit in me was able to assure him that he had not lost his salvation (we had an extremely profitable conversation). He is now on the road to spiritual recovery.

At the end of our first telephone conversation (we have had two phone contacts), he assured me he received more help from me in 45 minutes than he had received from all others over a 25-year period.

The response received confirms what I have believed and solidifies the reason my wife and I began the Living God Ministry, and that is that there are many people scattered all over this earth for whom Christ died who are at

this moment bewildered and seeking help but do not know whom to trust. *THE JOURNAL* is making this possible.

Those who contact us soon realize who and what we are and that they can trust us not to mislead them.

I tell people out front that I cannot solve their problems for them but that God will guide me in helping them find the solutions but that they are the ones who must solve the problems with guidance from God through the Holy Spirit.

God is not playing games with us. He offers us salvation—eternal life—in His family.

This is real. It is time to cut through the religious confusion and the hurt and disillusionment and get on track for the eternal Kingdom of God.

Bill Glover  
Eugene, Ore.

## We talked about why we can't get together

Continued from page 5

along with the students.

He loved sports, including basketball, handball, hunting, fishing and flying airplanes.

He had the ability to focus on one task at a time and do an excellent job.

We will also remember these things about Mr. Armstrong, but they are not what we will remember most about him.

Over the years we went our separate ways and saw each other only infrequently. The last time Ted and I had time for a conversation was after he officiated at Betty Cunningham's funeral in Hawkins, Texas, a couple of years ago.

We talked then about the members of the various Churches of God in attendance at the service.

Garner Ted said: "Ellis, it's too bad we can't all get together . . ."

I said: "Well, you know why we can't get together."

He said: "I know. It's because the leaders [of the Church of God groups] keep us apart."

I've thought of his comment many times since then. Ted believed he played a part, along with God's Spirit, in the calling process and building of the spiritual church. So seeing the divisions that once were one church really bothered him.

I watched Ted's broadcasts grow from radio to TV and into an audience of millions that inspired the growth in circulation of *The Plain Truth* to more than 8.5 million copies a month in its heyday in the '70s.

We will remember Garner Ted most for his speaking out, for giving this world the real gospel and announcing the coming world government that will bring life to a dying world.

I'll remember Garner Ted Armstrong most for his unique way of presenting urgently the message of the Bible with his powerful voice and personality, with God using him to broadcast seeds of truth that resulted in many thousands being called into the spiritual church.

## AMBASSADOR DAYS—

**Right photo:** Three young Ambassador College students, David Jon Hill (left), Garner Ted Armstrong and Norman Smith, fellowship during the reception for incoming freshman students in the old Ambassador College library building in Pasadena, Calif., in 1953.

**Below photo:** Mr. Armstrong and three other musicians lead a sing-along on the Ambassador College campus in Pasadena c. 1974. **From left:** Lee Pettijohn, Mr. Armstrong, Jim Thornhill and Mark Armstrong. [Right photo courtesy Doris Cole; below photo from *The Envoy*]

