

22 HLH Fast Day Financial Crisis Big Sandy Sale 770521 Pas Ap3

A fire potentially to the rise of a risk that's distinct from panic power, for instance, I would like to suggest that you might pass through the gentlemen who experienced this particular occasion.

I would be interested because we have a redwood shape, a shingle with however one defines it.

And we have a fireplace. I've given some thought about it.

There must be a reason why you would have spots sufficiently large that wouldn't go out by the time they're burning through the chimney and up and out and down again.

Like the cabin, the nature of the wood with the cabin and unusual cold air.

And that's a point because there's no reason not to be advised when you have a situation like that.

I think it's well worth considering.

I had a news release which was sent to us on Thursday.

We came up yesterday and the reason we are here is in the census and the request of brethren in Monterey.

I suppose it might be an opportunity to be here.

And since the tolerability is that Mr. Hogan, I'm saying all that I'm saying will be speaking in Pasadena, and have the services piped in through our Imperial A.M. congregation, but there was no logical reason for all of us to remain at the Imperial A.M.

since Mr. Rice was going to be speaking anyway.

And myself, I just simply asked if our Mr. Rice would be able to speak anyway.

For the other guys that I have rented for some two years to have my wife see a private roast garden in Bones Valley area, the Philipson residence where, I don't know how many years probably in the first generation the roses have been grown.

And my wife is not a rose bud. We have rose.

But there was an opportunity to combine.

We didn't have the chance to be with the brethren in Monterey with no extra cost because it was right on the route coming from Monterey here to the area in Los Santos where the Odells live and we stayed last night.

It's a very small place, but it is one of those things that you've never had the opportunity, or I'm interested in roses as gardening plants.

I think that you will find this a rewarding experience.

But regarding this news release, this was issued at Big Sandy, Texas before the press.

Ambassador Collage says the news release, and I will take the liberty of reading it here, will begin its 34th academic year in August 1977 with a consolidation of its two campuses according to Collage President Garner Cedonso.

The Pasadena institution will be expanded in size and scope with 10-4 of the Collage's Big Sandy, Texas student body through Pasadena.

The Big Sandy campus will be converted to facilitate programs of the Worldwide Church of God.

Consolidation of the two educational programs at a single location was proposed nearly a year ago, and the final decision was made by the president today.

Enrollment at the Pasadena campus for the current year was 830, and next year's enrollment is estimated to be between 1100 next year, meaning this coming August, September to the following May.

The initial 250 students will be facilitated in existing Collage buildings.

The reason for consolidation and expansion of Ambassador Collage is to resolve, to continue, the progress begun so long ago to ensure Ambassador Services that it grows in academic excellence and substance, and then it becomes two of the finest small colleges in existence, according to President Garner Cedonso.

The Collage, which is currently a candidate for regional accreditation by the Western Association as schools and colleges seeking to the Pasadena campus, will invest its major long term resources in the development and enhancement of the founding Pasadena program.

President Ontsuner steps however that the character of Ambassador Collage will never change, and will continue to emphasize the principles and personal qualities that lead to individual success.

Ambassador Garner Cedonso's coming years make a relationship with tens of thousands of students.

The concept is to ultimately develop a small university with the same superior environmental standards we've always maintained.

President Ontsuner also outlined the advantages of developing a single college rather than operating separate college groups, or campus groups, offering nearly identical programs.

Consolidation in one institution will allow a broader range of academic programs, by providing more areas of specialization.

The Big Sandy campus will now become the permanent location for Worldwide Church of God Youth Opportunities United program.

LIOU provides the church youth with a summer camp, national athletic tournaments, scholarships and other individual development opportunities, hence the closing of the Minnesota grounds.

The Big Sandy campus will continue to serve as the headquarters site for the Worldwide Church of God Convention Service, with which plans and operates the churches festival.

More than 80,000 U.S. and Canadian members attend these events and various locations around the nation.

That's what it had been last year, it dropped off, because of the spiritual state of too many.

That'll be around 75,000, I'll add.

The Big Sandy facility itself is scheduled in September as a convention site for some 9,000 people.

The Big Sandy grounds will also serve as the regional headquarters for the church.

That region includes Texas, New Mexico and parts of Louisiana, Oklahoma, Arkansas.

It is one of 11 such regions in the United States, and that is the conclusion of the statement.

I think it's kind of appropriate for you to realize that this is a statement to the press, and not everything is everybody's business.

The comment with respect to our recent cash flow situation is not included, but there is no doubt that that precipitated the final decision.

If you remember Mr. Herberon's co-worker, Leher, those are the members, I guess instead, in which he pointed out the probability that the Big Sandy campus will have to be closed in terms of a separate campus.

This is a special day in which we have asked in terms of what we say.

Therefore, to discuss matters that seem appropriate to asking all of the better and the world why to ask.

So I will discuss certain matters pertaining to the work of individuals here that might give you some help to avoid pitfalls, and also to inform you of things that perhaps you often know in a more direct way.

I discussed with Mr. Aaron Odell the fact that one of the problems that always develops when a work gets larger is that new circulates faster than the official pipeline.

That is, there is apparently a more effective means of conveying it than the work has adopted.

We were kidding last night that there were three normal methods, you know, telegraph, telephone, telewomen.

That was not my idea.

I will not be praying which of the brethren said it, but he loves his wife anyway.

In any case, we have here a report issued certainly probably Wednesday.

I got a copy Thursday.

The chance for any of you to hear it normally would be in the next bulletin, one or two weeks.

And, you know, that's what happened.

Everybody in the church will have heard it through some other means.

And it is one of the things we have to be aware of and not let news coming from the five or two other individual church channels obscure our responsibility to convey it formally and appropriately.

I don't think we have to owe it to the brethren to reveal to them two weeks in advance before we mention it to the press.

Anyway, there is no doubt that the reason for the pressure to make the decision now, though normally one makes it a year in advance in the closing of an institution, academically speaking, is the cash flow problem and we might just as well face up to resolving that problem by terminating an extra campus if we can combine the various aspects as pointed out in this report.

I would draw attention to the fact that in every institution as in any family, some decisions are postponed.

I have given a sermon which I will not hear and it has to do with the question of how the government of God has operated in the church through the centuries.

And there is no doubt that this government varies in terms of how brethren are prohibited, how those leading in the church administer it.

The point now is that if we want to understand something of the government of God, we also have another parallel of Christ rules the church.

We also learned in the marriage ceremony that Christ is the head of the husband as the husband is the head of the wife.

And we notice how often women would be willing to say that it doesn't appear that Christ rules that directly over the husband.

So based on some of the mistakes that husbands are allowed to make, or even if they're not mistakes, based on the differences that different men...

The difference is in decisions. The different men will make given similar set of different senses.

This brings up the fact that if in handling private personal finances a man is accountable to God and too few women perhaps realize it, there is a proper relationship between the two in terms of whether responsibility lies and how one makes it work.

In the same way we have to acknowledge that Christ's relationship to the church should not be that different from his relationship to God but in a family.

For the simple reason that marriage is a type of a relationship of the church to Christ.

Now by coming clear on this to you, we often overlook this matter.

Now if these variations can happen, then it is also very probable in administering the responsibility financially as a church that we will not all agree with the kind of decisions that are made.

That is that I might have made a different decision than the one that was made.

I would be candid and say in my estimation the big family campus should have been closed not later than a year ago and probably should have been closed when the brick and whip campus was and it should have been closed even earlier.

That's my point of view. It was not good. We had a special offering to help make up part of the difference.

On the other hand, it's not my decision and I contributed to the offer.

But I think we have to, I'm being plain here.

I'm sure that Mr. Armstrong long, long ago had misgivings for having three campuses anyway, Mr. Hood and Armstrong.

And I think it was a very difficult decision for Mr. Chet Armstrong to say that the campus had to be terminated as a separate branch of the Baptist College in Big Sandy which he has been such an attachment for.

And on this basis, however we have to be willing to say yes or no to various things that come along. I'm mentioning this because I'm pointing out that there are different points of view that one might have.

However, we have to recognize that whether at this stage in this state of the church whether we agree with every decision that is made, we all have to live within and pitch in and do our part and disinvade information when proper and necessary.

But we don't have to become all emotionally upset and disturbed if decisions are made a little late.

Some decisions in the future won't have to be made so late and can be made in advance before pressure occurs.

One of the problems that most people have in the church of God has is the problem that most men and most women and everybody does.

We tend to make the final decision when we are forced to.

Otherwise we postpone a decision.

And if you think the work has done this, the answer is yes.

And if you think you have never done it, the answer is you won't.

It is a human trait we have to recognize.

That it is a human trait is something that Christ allows, but he also advises in the Bible, a gift.

That is, I think we need to look a little more in terms of what our real responsibility is and sometimes we have to learn lessons.

We are dealing momentarily with the Joseph the Cop that I was a man who quit his job because his superior, I can't remember, his superior was, in a sense, maybe even being influenced by a demon to make his position very difficult because of his beliefs, his faith and his practice.

The man quit the job before he gave the thought of how he was going to have money to pay his monthly obligation because you can't suddenly get unemployment and immediately receive money.

Now he has another job. Within two months or a month he has another job, but you don't get paid the first day you start to work.

You get paid after about two weeks.

This man never thought that he would have been a whole lot wiser for him with his job to perhaps have a co-signer and borrow money that would hide him over before he quit.

And now we have to decide whether we should use the insider emergency fund to help him in this situation.

You know, we sometimes do learn a lesson and sometimes we don't.

And Christ allows the church to make far more decisions on its own than perhaps we ever thought.

And so we do recognize that not everything we might agree with in the way something is done.

But what is most important is that we don't get angry at Christ for letting it be that way, although to whom he may work more directly in certain management responsibilities before allowing it.

I know a man in the business office, I need not mention a name that's unimportant, who has addressed the section of cash flow who has presented it at the highest levels in the work and pointed out many, many months ago the importance of making decisions when the indications of the cash flow problem occurred.

Now we are in a situation where the total income of the work is good by any normal standard and where the outgo ultimately will be good by contrast, but where inflation rate now running on the basis of April is something like 0.8% a month or 9.6 a year, so the inflation rate in this country is hardly likely to be less than 79% for this whole year and maybe more, but probably we'll just leave it at that for the moment.

Now with an inflation rate that therefore would demand certainly a, shall I say a 9 or an 8% cut in the efforts of the work just to keep pace.

If our income is stable, if inflation goes up we must cut back in the work something like one unit out of every eight or nine things we do.

And I don't think this is fully realized in one's own private budget.

Therefore it wasn't realized in the work and I do not believe that even at the level of Mr. Herbert Armstrong and Mr. Ted Armstrong they were fully aware of the fact that you can't make a decision in January that has a budgetary effect in July or December so that by the end of December we come out even because between January and December you have your tax fall problem.

That is you've got to make a decision so that somewhere along the line in the outgo and the income are in such a relationship that you catch up and you have enough questions to work with of the decision to close the big Sandy campus will help us financially not in 77 but in 78.

Because you suddenly, if you consolidate, you suddenly don't terminate everybody, you suddenly don't sell a property, you can't overnight sell something.

If you put a plane up to sale we may wait six months before somebody buys it.

The decision looks good on paper because so many months from now we won't have the maintenance but in the meantime we still owe it, we still pay.

So I do believe that we have the problem and one of the things we all know, this pertains to your family life, it pertains to the mind, it pertains to the work.

The important thing on a day when we are fasting and asking God for help is that men's recommendations that are found in solids do come through and ring true in our place.

At the highest levels where decisions are made so that we can make these decisions in advance of the work's urgent need, point one, and two, that we maintain a right attitude with respect to, and all those, three, who have to make these decisions come to see it clearly and make it well enough in advance that we don't have the pressures and in fact we can go ahead and do more things in areas that we need to be able to do.

One of the problems of course is that there are people who become upset whenever a decision is made that is different than the one they might have made.

This has been true in the history of the work from the beginning and probably one of the reasons the devil is talking is that he's become upset with the fact that God didn't do it his way and he let himself become bitter.

So brethren, I think that if we want to know what it is we should pray about, there are certain things that we can publicly discuss and there are other things that try the problems of people that don't belong with public in any discussion.

I think I can handle this in a way that it really shows there's very little difference between what we do as individuals and what the work might do.

And after all, Mr. Herbert Armstrong and Mr. Ted Armstrong and Mr. Rader and Mr. Ray Rice or whatever you want to point out as fundamentally making major decisions in terms of financial policies, you have to recognize that these men are called of God as you and I.

They have been given certain responsibilities and we all have to work with tendencies to hope that it will get better, hope that we don't have to make these decisions.

But there is no doubt that inflation has played a great role.

If we didn't have inflation, we could practically keep going not having to make any of these decisions.

There was a time, you know, we could keep going and add to because the growth rate itself was somewhere between 30 and 20 percent.

And it gradually dropped off because when you have inflation, it inevitably eats away at the available offerings that people can give.

And therefore, instead of going ahead, when we have a more stable income instead of a large growth rate and then an inflation rate from 6 to 14 percent over the past several years, which is what it has been in terms of our work, why we have to cut back into major areas that we cannot continue.

I'd like to comment now on some other aspects that we might consider in our concern for the work and prayer and responsibility.

I'll try to analyze on the basis of discussion what are the local matters of problems here that would be of special benefit.

At headquarters, we have different problems there.

There's a far greater awareness of every decision that is made and even decisions that are never made.

First of all, there is a trend in any organization that grows larger.

When changes are made, we often have a situation where individuals come up with ideas that might be in advance of some diminishing.

Now, it's different, as you would understand, when Mr. Hoonan's eyes and ears and age, when the 40s or 50s or 60s or 70s, earlier 70s, when he had the capacity in terms of the natural senses to be in as much the lead as anybody in the church, but you come to a time in age where you can no longer read as much, you can no longer hear as well, and you no longer have the energy to study as often.

Yet, in terms of making major decisions, Mr. Hoonan himself has a great responsibility to make as much of the executive decisions passed to his son privately and others sharing various levels of responsibility, but it is therefore likely that somebody else will come up with ideas that might be in advance of the leadership in the church.

And therefore, what we have is a situation in which the status of the leadership and all the ministry, headquarters of the local level, will vary.

Thus, there was a time when most people heard something from the Post-It when we were asked to do it, or we were asked to study something and to put it in our minds and in our lives, so we went ahead and did it because it stopped the church and then you grow big enough where there is leadership, and sometimes therefore the leadership in the church as distanced from the local level is a little slower to make decision when you have a small congregation, as Mr. Armstrong could discuss the topic here with two or three people, and this was the size and the bulk of the church at the Feast of Tabernacles, and I am going to tell you the Feast of Tabernacles in 1948 that was smaller than this half of the room that it is, isn't it? There is a slight difference when, as a leader, he could talk to the brethren and come up with something new and they all march together, but it doesn't happen that way anymore because an idea may arise in South Africa that the church in Pasadena has to agree with later as an illustration, or it may arise in New York.

And when the administration or the level of Mr. Armstrong makes changes, it is often because brethren have already anticipated it, come up with it, and the view of the ministry or administration and the image has changed, and so instead of saying, let's do it, you know, let's incorporate, it wasn't that something remarkable that we never thought of before, the new response becomes, but do I have to do it? We know it's true, but do I have to do it? In other words, this is one of the things that I really need to, that I really have to.

And that leads to the next question that after a new thought is presented, sometimes you come to the next step, but is it true? And then you take the next step after that and say, well, of course I attend church, but I don't let it affect me.

You know, you take these various steps until finally we don't attend.

And so we have a situation of headquarters in Pasadena over many past months where approximately only half of the people in the entire Los Angeles Basin and related areas, and they're talking about Los Angeles and Glendale churches, but those who attend the four-headed church of Pasadena, probably one half were consistently not attending.

It's a state of mind. It's not good.

Because it is not merely what you get or think you don't get, it is also as important in terms of what you do by your presence as well as the thoughts you have that you share with others on a day like this.

And if you're crippled, in wheelchair, you're in your 90s, and we have one lady with our Imperial A.M. congregation, it is as important for her to be there that others learn to be concerned for her, as it is for her to be there in terms of what she hears, which is very limited.

She has a hearing aid of her age, and she has to do a lot of rethinking of what is said is to develop her daughter who's approximately 70, I guess, now.

She's well into her 90s, as you see, and she has to help her after services and other times to convey to her what you and I hear and take advantage of.

But these are friends that can step in. I think you have to look at your state.

Then someone says, but do I have to do it? Or you finally get the question, even the matter of whether it's true, and then you finally don't want it affecting at all.

You are drifting in the direction of what Mr. Armstrong says that most people don't understand. That's Protestantism.

Where the church and religion for too many is a compartment of life.

And in religion, they are one thing in one way.

And afterward, in the other six days of the week, there's something else.

They're in labor, they're in politics, they're in business, and they don't let religion affect either politics, labor, or business, whatever their function may be.

So there has developed an aspect that is unfortunate in terms of our view of what the church is doing.

Thus, what we are doing is viewed as a good work, but more and more people say, but it isn't necessarily B-work.

It's A, good work.

And the focus is becoming blurred in the minds of many.

And this kind of thing can develop even in an area as sound and stable as our community hear it.

What we ought to do is analyze what we mean by a way of life.

First of all, when we don't let it affect us, what we are saying is that we really have another way of life than that which is expounded in the church.

Now, the function of the church should be very clearly and simply understood.

It is A-means, not the only means, because we have the printed message of the vehicle, we have radio and television, and other aspects of the conduct of the work.

But the primary function taking the church as a whole irrespective of the media youth, irrespective of the church congregational assembly or the Sabbath, although this is the major means, it is to convey information that God wants man to get.

He first of all has done it in this book, we call the Bible.

But after conveying it in the pages of the Bible, there is a necessity, since it is a written word, and human beings are not all up to the same level of comprehending a written word.

There is also the need of the exposition of it in an oral sense, such as we have in the sermon.

Acts 238 discusses the ways of life.

We won't go into the rest of the background, but I'm picking this phrase out of Acts 238, 228, which is a mistake, I think I just said.

Anyway, Acts 228.

It speaks of the ways of life.

That is the very various aspects of life that are being conveyed.

Now Christianity didn't start out, Peter didn't start out preaching, quote, Christianity, unquote.

The apostles never thought of themselves as Christians to start with in Jerusalem, not until years later where they called Christians first an Antioch.

You read this across in a book of Acts.

It rather was an awareness that the teaching of God, in the Hebrew, was law.

It was a teaching, not law in the sense of what we have in Sacramento.

The teaching is in the Bible.

And this teaching was the basis of what it meant to be a Jew, someone who lived in accordance with the book, that the book was in need.

Essentially the letter of the law, because the law that was given of the teaching was what we now call the Old Covenant, or the Ten Commandments.

And after all the Ten Commandments is said, in one point you shall not commit adultery, not the law, we call it.

The Ten Commandments, as you read it, covers all aspects of life if you have the wish to see, but most people approach it as a lawyer, as Nixon might have, based on his own statement.

Larry got one of the tragedies of the whole legal profession.

What is not included therefore is excluded, and you can do as you please.

And so what we had in the congregation of Israel or Judah, in the New Testament time, are people who looked at the law in terms of what was required of them, and they built little fences around them, and they wouldn't transgress those things which God expressly forbade.

Those were the teachings and laws of the elders, the oral traditions, but then what was not expressly asked of us or forbidden by God, and those which men do a little bigger sense, that was what people left themselves free to do, or thought they could be free to do.

Jesus came along in this congregation and espoused a way of life, speaking broadly, or the various ways of life that govern the different sections of our lives, our actions, our thinking, our business, our family.

And it was an exposition of the law in terms of its intended purpose, probably best understood in Matthew chapter 5.

And it was referred to now and commonly in the book of Acts, to mind receipt, as this way, and people were persecuted as any of this way, that is, people who, within the congregation of Judah, or Israel to use the Old Testament term, who actually lived in accordance with a way that was beyond the mere letter of the law.

It went deeper.

This is what has been disappearing from the church of God in the present decade in particular.

A departure from the idea that you take a look at the Bible and you seek to apply what it says to all aspects of your life, and what is therefore not expressly stated, you seek to find out anyway, whether through the Bible or other means, because the Bible is essentially a revelation of spiritual matters, life is composed of far more than spirit.

You're flexible, you're physical, and there are other things we can learn as well, and we can more readily evaluate the physical by any scientific means available to us, that we have no means physically of evaluating the spiritual which had to be revealed, and also certain things that we couldn't have discerned often due to the physical which until meet this one simple illustration.

We read in Acts chapter 19 also, and though many of you have known of these verses, verses 9 and verse 23, it speaks of that way until occasion.

But it doesn't matter.

The phrase theology is merely using a term on the basis of the concepts, but every time what you have is a concept of a way.

That's where it is called a way of salvation.

I didn't want to use that because people think, well, if it's a way of salvation that it covers nothing else, only salvation, and salvation is supposed to be spiritual and everything else is excluded.

That's an aspect, but it isn't the only one.

And the first and the primary introduction of these terms is specifically that one in Acts 2.28, the way is of life, the life as we live it, and life eternally.

And the way we ought to go, in other words, the way God lives and acts and takes as expressed in the law, magnified in the person and teachings of Jesus Christ, who is the Son of God.

Acts 22.4 speaks of this way, Now, when we see it, we get right back to the crisis which the church has faced for now over half a decade.

And it isn't a crisis, something like this.

There was a time we were united by a way of life.

Now we are divided by lifestyle.

This is one of the problems.

There is a lifestyle that some people adopt and others don't appreciate.

We are not all seeking to broaden our perspective to the point where every valuable thing we can appreciate and share in, whether we, let's say, make a fundamental to our life, but we do not exclude others on the basis of variations.

We want the time when we focus in on the way of life, where we were able to discern the way of the world.

Now, lifestyles are of such a nature that it is very difficult for most people to discern the difference between the ways of the world and the way of life.

Because some in the world have adopted one lifestyle and some another, and very many of these styles have something in common with some obvious aspects of the Bible.

You know, there was a time when probably the only church, and I would say, probably the only important Sabbath-keeping church that encouraged natural childbirth was the Church of God.

Now you can go to the world and have, at the leading bookstore in Pasadena, I probably can pick up half a dozen books on natural childhood that are acceptable, available.

Probably if I go into the children's section and the paperback section at this one bookstore, I would pick up no less than a dozen books on natural childhood.

There are aspects, in other words, that the Church of God once stood for that are now being realized even in the world.

So the world has accepted some truth, not because it came from us, but it has accepted certain truth that it should have had all along and that many nations in the world have had.

Now on the other hand, it is an interesting thing that we then, at the same time, begin to adopt more and more things of the world which have no parallel in the Bible.

I would say there was a time when the concept of growing organic food was practically limited to a few people in Hollywood who were concerned for how they looked in the movies in their older age.

It was limited to, let's say, Mr. Rodale and to the seventh day Adventist in the Church of God.

Today it is a giant industry all over the country and all over the world.

The world has adopted certain things.

There was a time beginning in the 20s and 30s of this generation when women were discouraged from nursing children.

And it took the hippies to reintroduce the nursing of children at the same time when they were imbibing drugs.

See? The drug culture and nursing babies went hand in hand in the world.

So you know what's happening? Well, in the Church, we still keep up the idea of nursing children and no small number of young people are introducing drugs in the Church.

That's the state of affairs.

And when Mr. Armstrong asks us too fast and prays, he may not know everything I'm telling you and he's likely to know something that I wouldn't think of telling you.

We have today a growing problem with alcoholism in the Church.

You see? There was a time when the Church pointed up the foolishness of people who had understood the Bible incorrectly where outside and in the religious world we had as a whole people who interpreted temperance as prohibition.

Now when you clarify that and make it clear then there will be people who take liberty.

And they will not stop where temperance says to stop.

But as the true definition of temperance they will go on and become unfortunately in some instances alcoholic.

We now have probably an alcoholic problem that is approaching about the same percentages that we have in the world around us.

Maybe not in a small congregation like this area but in your larger metropolitan areas we have numerous alcoholics in the Church.

Some word before they came in the Church that we can understand and we work with them.

There are others who became that in the Church and one or two who became that in the ministry and unnecessary.

We've had to deal with the problem happily. One man has publicly acknowledged his problem which Mr. Nixon has yet to do to the point where he could be forgiven and this man Mr. Hampton, Dale Hampton is able to speak in the pulpit about the problem and people are able and willing to listen because he has been willing kind of to face up to what was a weakness and he could not let the weapon win for years.

Barriers are down.

It isn't like it used to be where practically everything the world did was work.

The devil learned that if the world was that long more and more people would become interested enough and this would seem to be the way the work, the Church that God was using.

You had somewhere else and you just had nothing but errors.

Where of that long more and more people would become interested enough and this would seem to be the way the work, the Church that God was using.

You had somewhere else and you just had nothing but errors.

Now, the devil found that he wants to stop both the work of the Church and he wants to upset those within and destroy them.

What he has to do is introduce more and more of a form of truth into the world until people in the world don't see the difference between the world and the Church and finally young people growing up in the Church don't see the difference between the Church and the world.

And that's what we have.

It isn't people who are 70s and 80s who are getting on drugs, it's young people.

It isn't our elderly people who are suddenly going into alcoholism.

Most people don't go into that, they go into alcoholism because there isn't.

But nevertheless, the fact remains you see, that today it would be far more difficult for young people growing up in the Church to discern the difference.

I know a simple example that our children for one reason we moved to near the campus in Pasadena was due to the fact that other young people in the Church often did things that were quite inappropriate or wrong in our estimation and our children found it much more difficult to discern between good and evil when those children in the Church were doing both and seemed to be nice.

You know, finally they were in Imperial schools which then would open our high school program and they sat in Church.

But what they did in private was sometimes good and sometimes evil and the parents weren't as responsible as they should have been.

So they moved out into a public school where it was so obvious that practically everything most people were doing was long in concert in our children were able to see the difference immediately.

It is very important that as parents we learn to point up to the children the principles of right and wrong and also the fact that in a world in which the devil lends it the more he can mix up good and evil so he can't discern it.

The more likely he will pull people in the Church as well as those who are ready to see that's her.

So this is one of the problems you have to face in every area we work in.

God hasn't, sorry, the devil hasn't had as a whole to confuse chemistry because that's not our primary issue.

In other words, our greatest enemies are not chemists.

On the other hand, the devil has had to confuse food chemistry because that is an issue which even God himself stresses.

And so we have to be aware of the biblical principle, be aware of the presence of the devil and the more likely you will have the physical knowledge paralleling something in the Bible, the more likely the devil has his hand in confusing the knowledge in that area.

It therefore becomes important that we don't go off the deep end in any one of these areas which has some parallel as nutrition does with the Bible.

I use that as a simple illustration of some of the problems we might have in our study and understanding beside those I've already mentioned.

We come to a place where also as roots we allow ourselves liberties that we never allowed before.

We were discussing this morning briefly that we can have roots to people in the God's church who even struggle or ponder whether your vocabulary should include such terms as G and gosh and darn and golly and, you know, give them a list of them.

This is a vocabulary list that I'm giving and not profanity.

Jesus himself said on one occasion that we're going to be held accountable for every idle word and we are asked that our speech be of a nature that is above our coach.

What we really ought to do in an area as small as this since we're looking introspectively at this moment is ask ourselves why we say what we do.

Why we use terms that we do.

What do those terms actually represent in terms of our character and how we are seen by other people? I don't think you have to make a religion over a matter such as this that I will tell you plainly that people who were embarrassed to use Jesus decided Jesus was better.

And when they didn't want to use God, gosh did.

Now whether you realize it or not, most of these are pseudo names for taking God's name in vain.

And I think that God's people should have since enough to ask in this way of life both how we speak, how we think, what we eat, how we live in every area that we really analyze what the intent and purpose is.

Now instead of saying but do I have to avoid it or do I have to quit saying these words what we really ought to ask is what I should do? We tend to want to do everything that is not expressly forbidden.

As I said, you know, there are certain ways of life in this world that is the French way, the German way, the Russian way and the American way, so to speak.

The Russian way is that you are forbidden even that which is expressly forbidden.

And the German way is that you are allowed nothing that is not expressly permitted.

The French way is that you are allowed even that which is expressly forbidden.

And the American way is that you are allowed anything that is not expressly forbidden.

And these are all aspects of the way of life. If you go to these countries you will see it.

We would say keep off the law.

If it doesn't say it, we think we can do it.

In Germany unless it says you may use the law you must not.

And if there is no sign it means it is forbidden.

In Russia in that sense it is forbidden even when it is allowed.

That is the point.

So we live in a society today which is quite interesting in that we tend to want to do anything that isn't expressly prohibited.

We do not fill our minds with the concept which is what the Bible is that it sets out a fundamental pattern in which we ought to live now when it comes to this.

The Church for a Whore is the second of the problem I think we didn't realize.

And I think Mr. Einstein didn't realize the symptom of the problem.

I should.

He didn't realize the symptom as distinct from the problem I don't think any of us did.

When we had to comment on what women should wear in terms of hemorrhagings in the later 60s or whatever started maybe even in the mid 60s I forget.

But what we were actually addressing was the dress.

What we should have been addressing was the attitude of the person why the person wants to wear something like that.

And what was happening is that women wanted at that time to begin in the Church to go along with those fashions even which were not as becoming and to go along with many of the characteristics that in fact were motivated by in the case of a manufacturer's greed motivated by attention getting motivated especially among some teenagers by an active rebellion.

What we have is a whole aspect today in terms of men's grooming women's guard in which we for a long time addressed unfortunately the effect but not the cause.

The cause was why do people do what they do? What is the motivating factor in most of it was vanity.

And of course among teenagers for a while in the 60s it began to be a spirit of rebellion against an adult society which in many cases was wrong.

But the rebellion itself was not good which ended in the drug cult and dropouts in society.

The Church in fact was made up of teenagers who went to these schools where this was a problem, it was made up of people who were beginning spiritually to see the truth who had already been caught up in a lot of the vanity of the world in earnest.

And it kept into the Church more and more.

We have been a state of mind and we must be careful and I do believe that this congregation is reflective of it as a whole.

And that is that we should seek to do what God asks us.

We should fill our minds with all the things that we are asked to do and seek to avoid all those things we are asked not to and try to understand the breadth and the depth of those statements which are written in the Bible.

Instead of trying to find loopholes what we try to do is do more effectively what we are asked to do and try more effectively to avoid what we are asked to avoid.

In which case we will have very little time for Valentine and Birthdays because there are many other things you see that we ought to be doing.

Now we have an age in which, of course, birthday parties are coming on the Ambassador College campus and people are asked if they don't participate.

What's wrong with you? But this is the new trend.

We have never gone to the extreme that some few might have speaking officially for the Church but unfortunately we are just drifting in the direction of the cases of the world.

And I hope that in all these areas we really take a look.

We respect the elderly as each passing year we always have.

But how far we get into partying and I put on a party for you and hope that you will put on a party for me you know this kind of thing and this is kind of the land that I have.

We've got to curb it.

Now we'd like to address another matter here that we should consider and I think this is important enough to mention it and to pick out a personality.

Necessarily when our problems in any institution that needs to be addressed or worked on, we usually try to find somebody to focus in and at this moment undoubtedly the man more people focus in on is Mr.

Rader, family Rader than anyone else.

Who from his Jewish background and his legal advice to the work over many years probably now a score of years nearly has in fact become baptized and has taken on certain major responsibilities that involve legal and financial matters in the work.

The fact remains that it is very easy to have doubts about a person whom you do not know.

Now undoubtedly it's of a similar nature though for other reasons that the early Christians had doubts about Paul and for all they knew was that he was clearly an outsider and a murderer at heart.

And Mr. Rader for many years was an outsider and as far as baptism is concerned is concerned he is far younger than many of you.

And therefore it should be seen in that light although his knowledge may be greater having been brought up in the Jewish community and person of contact over the years than the third scholar.

I have had only the best relationships with Mr. Stanley Rader.

I would necessarily say to myself well look just because somebody is that high I'm not going to entertain the idea that obviously he's not going to make it to a lake of fire.

I don't think that of some of you no matter if some of you came out of the gutter and we've had members, we had a member of long standing who's been held in honor of the church who's died who was an alcoholic before he was called and he was a member of the Board of Trustees of the Church of God.

Well just because he's gone out of our life many of you may have never known. But in that age nobody questioned his conversion nobody questioned why it was unwise for him to drink his life to my knowledge is still living so I won't mention the name at this point it's not necessary but this is no longer a problem when he became converted you know it was like over he turned all over he was not the same man anymore.

It never occurred to us to question whether he would make it or not could we trust him.

He was a responsible individual when God put his hand down and lifted him up out of this world in which he was now in the same way if God has revealed things to Mr. Rader through his contacts with this work in a way having revealed to many and let us give every opportunity to the man who showed the development of the spirit of God in him which should normally come for any who are baptized but after all his baptism is not more than two years ago and most people who were only how many of you are in the church longer than two years in terms of baptism I think you understand I appreciate that because I thought that was true you don't all look that old spiritually that mature so what we'll say is before maybe this congregation doesn't have this problem but I know it's one of the big problems wherever I go people ask me what about Stanley Rader why is he different I say from anybody else who has problems did life not convert it let's allow certain things to develop and see now what Mr. Rader is involved financially in areas that I might consider a little better you know explain briefly so none of you may be concerned I'm trying to leave the congregation here with enough information that you can maturely evaluate things but Mr. Rader implies the G2 the government too it's actually owned by a corporation headed by Mr. Rader so that's it so there he is again with his fingers in the financial time the arguments you hear around headquarter what if the church of God directly owned the plane and what if we were in default they would immediately go back to the corporation that would collect the debt and we would have lost the claim suppose the church gets into trouble financially for whatever reason there is a default of any payment to the plane if something happens it goes back to the owner Stanley Rader and we still have control we still have the claim and then what we work out is some refinancing of it because he is able to handle it in the meantime and whether or not these things that there might have been in times past carrier motives I think we need to analyze it from another point of view why Mr. Herbert Armstrong allowed some decision Mr. Armstrong does not judge that every decision that Mr. Rader left to mint must be judged must be seen as purely altruistic I think Mr. Armstrong was not naive and assumed that Mr.

Rader is the only one without any human weakness but when Mr. Armstrong agreed he agreed for the good of the work and I have said ever since I heard about it when this was mentioned to the ministers who were in the rebellious state in 1974 I would much rather know that if in any way the payments of the church fall into default that it was possible for someone associated with the church still to have the plane available for Mr. Armstrong's use and we were able to negotiate something else what would happen if the church came into default and the church properties were collected to pay for this it was possible that enemies could prevent mail coming to this work and could go to the postal authority this is an ultimate evil we have had to think about over many years as I've been in the church well the answer is since the plane is known by the church it had to be collected if the plane was owned by the church it could go into the dealership therefore there was a reason why Mr. Armstrong felt that it was advisable that probably one of the last instruments that he would have to use to get his job done should not be held in the name of the church it protects it for any use no matter what would happen to the church there is a corporate entity in terms of receiving money therefore if I discuss things here probably what I'm saying is not necessarily as accurate as if Mr. Rayner would explain the relationship but I'm trying to deal with the principle I'm not representing the business office I'm only saying that based on what I know in general based on how I would have to make a decision I would say look if we can protect something like that by having it held by a corporation with its leading members associated with the church whose interest in life members whose lives and interests are dedicated to the church then let's hold it there and let's have the church in a sense pay this corporation and in turn it pays to pay this way we protect certain things I hope that you will take a look at it from that point of view with respect to attitudes that developed when the first issue was seen in red Mr. Einstein was elated over it when he saw the layout he was disgusted with it when he read the text in some cases some of you might have been so let us face that maybe his reaction is no more different than yours we have asked an outside responsibility sorry an outside group to exercise responsibility on the basis of their general attitude so that I would have done it that way is the irrelevant I'm not responsible for the point is however that we can either hire them or fire them and if they don't finally do what we want they're fired that's the basis for it now I wouldn't explain something with respect to AICF the purpose for having the magazine as it is is to make it self-supporting and with no reason the magazine could not be self-supporting just like most magazines can be I am sorry if in a sense that in having it self-supporting we have to accept advertisement of certain terms that I would have some doubts about but we have to recognize the kind of situation which I would like basically to explain and that is what is in the Ambassador of the National Postal Foundation in a certain point of view once the Church of God is headed by Jesus Christ AICF is not that clear it was never intended to be alright on this panel when you if we lived in a society in which our money were mostly our own to do it as we please without the high tax rate God says that about 10% every third year which is roughly 3% a year to use a round figure you are expected to give to the needs of people the widows, the fatally you know the elderly the poor the fataless the fataless all those in difficulty have no normal means of support we tend to do those things and we also try to provide enough money to our third child so that there is some cultural life to the elderly that is we don't assume that the elderly must only have clothes food, transportation to the feast in a house to be in we expect some cultural opportunities we have an elderly man some of you may know Peter Miller who is well into the 80s now we give him a grass ticket AICF and he is a lover of good music and sometimes I take him to the musical programs sometimes someone else does and I come in and do that I don't attend them first place I don't have the time and I'm doing something else while he's there and I pick him up and return him as his function today is that of what we call a super decent but these are the things we do now in this sense what we provide to third child as our tradition was now this is a part from the issue of money in welfare programs that go to the state and the government's protection but I'm talking about the way God said it out we try to

consider what we provide is not the barest bare bones minimum and we'll create an opportunity what the church came to realize is and although we may never have thought of it on that basis but there is the need for the church in areas that the church should not take its time up with that is where we don't claim men and try to go around the world with certain good works where indeed we don't even have people calling the church who give the contacts what we choose to do is to create an institution in which we try to achieve an awareness of good works of various levels cultural as well as the many others that we could cite there as it turns out in this last budget year the church donated about 3% of its total income and we have an income of 60 million which is used around figures which is not instead of the income of the U.S.

I'm using around figures somewhere between income and U.S. in real life 3% that's 1.8 million or we might spend somewhere between 1.5 and 2 million dollars in good works around the world now if we were to try to be of help to people who are fabulous in some country it wouldn't do us very much good if we take some lonely church member who doesn't even understand the social program in the country because that's not his job AICF was created to include men at government level to include men at a high cultural level to include men who are involved in welfare programs princes and kings or however we want to put it who know where the major problems and needs are and it is therefore under the terms of general supervision but by no means fundamental to his insight we would ask the insight of others in various fields and they pool their knowledge and spend the money on the basis but in Southern California with the college there and with the fine auditorium the obvious function of Southern California is to create a cultural impact for people and we have provided in some cases free occasions for school children in the whole Los Angeles area we have provided opportunities for the elderly and we have drawn attention to the cultural impact of the college to the cultural issues now I know about the Meredith can go around in Southern California and looking for halls for the church and find that 18 out of 20 people who run local halls and catering services don't know the college that's very sad in that business I can be in my area where I deal with book dealers where I deal in terms of past and make friends with them where I deal with educators where I deal with archeologists and museum keepers and I have had contact with all these people on the basis of my relationship to the college in times past where I meet nobody who doesn't know about it everyone does they even know AICS the World Wide Church and the name Garner Ted that's just a different environment and so we are more widely known than we realize and we are known especially because of AICS in Southern California but when we come to the state of Israel Ms. Armstrong spent money there to help and we work through the man who's in charge of the ICCY this has been written up before and the organization is devoted to international cultural contacts between the youth ICCY of the Arab community and the Israelis we have spent money where the Israeli government didn't even have it to provide wheelchairs for soldiers that can no longer get around and be a part of the community we have provided money we have our view of medicine for the reason that in Lebanon this was the greatest need and certainly during the time of the Civil War one of the greatest tragedies was the need of even healing people who were in respect of the disease just the physical injuries that occurred in the Civil War in the hills of Thailand and Nepal we spent it in education for schools because apart from education there wouldn't even be a people that's where you have to start when we started out I tried to get these people off of producing opium and into producing apricots and squash and potatoes and corn now I know you can find hope with question I will too and I hope that we can make some corrections but we could not do these things for people and bring ourselves to the attention if indeed we had not asked some responsible people around the world to participate and to open up doors so in this sense the church has it better that instead of creating a directly church control organization in entirety we would do something that in fact would allow for local development to an extent to reach the world in an area where we become known as making a

contribution and being concerned for some fundamental programs that are of benefit because we couldn't start out by putting the plain truth on the news racks in these countries there was no television or radio and there was no way to hold a public speech what are you going to do when a Buddhist country has never seen a Bible? where is the situation? so all these things were created for intents and purposes and I think we need to see them in this life therefore in closing I would like to summarize the fact that we are now in a state where we have too many people in the church who have allowed themselves a luxury of questioning that really isn't their responsibility as much as women who seek to exercise what a man's duty is and then on the other hand we probably have had more than enough of our share of responsible individuals in the church who haven't been as aware been too busy or maybe a little callous and have made mistakes in the sense of postponing decisions that would have been better made earlier much like some wives might well have advised their husbands to delay making a decision until it's nearly too late you have to have some help so we all need to play a role to make it work out better and do our part and we appreciate very much the part that has been done and I think Mr. Hubbard Armstrong made a play that in his estimation because many of our decisions were made later because there hasn't been this growth there has been a fear to neglect or a failure to anticipate it at the administrative level and a failure to fully comprehend the impact of inflation in time so we have to abandon certain programs we have to abandon them under pressure instead of sufficiently in time where the pressure is eased but maybe the pressure is good for us as veterans in order to get our part in the work in food I hope we will take a new look at what our real roles are and our attitudes and matters for people or ideas that are in circulation and to be sure that we focus in on the fact that this is the work of God which is also doing on the side a good work which is an entirely different view I believe that this congregation has from my brief experience before under the present leadership certainly maintained a very fine quality of response I sense that here and I do hope that all those who are accountable for your welfare will themselves set an example I know Mr. Barrett has always tried to make my contacts with him and I think that in that sense you are very blessed with having him here and his wife in my estimation was certainly one of the leading women in the present church I would say that I'm happy that Aaron O'Dell and his wife can be here and for younger people hopefully set the kind of example I appreciate very much the fact that he has always weaknesses and strengths in years past and to confide in me for help and we have been friends ever since I appreciate very much what he is able to do and I hope that other young people can follow his example in terms of responsibility, jobs and role locally there's no reason why some of the problems of the separate church that ever needs to start here but I want to lay the cards out on the table enough and have you looked at them enough that, and I hope I haven't offended anybody with the use of cards I don't bother I haven't placed cards in a long time and I really never knew anything but pinch that's not my interest but I do feel that we should take a broad look and whether I have explained everything as accurately as I might like because I have not been involved in the background of every one of these areas I am trying to state it in terms of at least the subject areas that are too often in the realm of doctrine and I want to take a new look at why and I think we should be able to take this approach to any new things that may come along in the work and that we hear and that we maintain our spiritual balance and focus in our Christianity as a total way of life or as is put down I don't know if you have read that particular verse 2 in 2 Peter 2 15 there are people who have forsaken the right way and the right way is a very broad approach to life in terms of covering everything that we will ultimately do including every idle word we speak and the way we go in one sense by contrast to the world is very narrow in terms of that we allow ourselves we follow Christ but it covers everything that we do in life