

# Bulletin



of the Worldwide Church of God

VOLUME 4, NUMBER 2

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FEBRUARY 6, 1973

## General News and Comments

### MAIL SUMMARIES

#### PASADENA, CALIFORNIA

February 2, 1973

**INCOME:** The income through January 30th shows a 1.1% increase over January 1972.

**MAIL:** During January we received a total of 298,247 letters which is a 63.8% increase over last January. Breaking the mail down into various categories for the month, we see that the total response to television mail was 31,749. The radio mail totalled 30,231. We had a good response to the January PLAIN TRUTH with mail for *The PLAIN TRUTH* totalling 29,988. The biggest surprise of the month was the response of the tear-out trial subscription card in the booklets. We received 21,583 of these coupons during January which set a new record surpassing the old record of 13,000 set during November 1972.

The initial response to the tear-out envelope in the February PLAIN TRUTH has been encouraging with well over 15,000 responses having been received as of Friday morning.

Following is an excerpt from a report recently completed. It shows the substantial growth in mail being experienced by the Mail Processing Center.

"Between January 1, 1972 and November 3, 1972 (a period of 44 weeks) we received 1,795,301 letters. This was an average of 40,802 letters per week not counting mail returns. During this period there was slight fluctuation, but in general

the mail picture was usually stable. On the other hand, in early November the mail count began to rise with a peak occurring in the week of November 26 - December 4. The mail has continued at a high level ever since, so much so that in the eleven weeks since November 3, we have received 688,070 letters — an average of 62,552 letters per week. Mail returns bring this count up to 65,538 per week. So counting mail returns which must be processed by the Terminal Section, the average rate of incoming mail is now 48.6% greater than it was during the first 44 weeks of 1972."

#### LONDON, ENGLAND

January 17, 1973

We are continuing to receive letters from readers who have begun to question their own "Christian" beliefs. One such disillusioned Catholic writes:

"For some time now I have been thinking of contributing towards propagating God's Word. I am seriously interested in the activities of the Worldwide Church of God. I am a Roman Catholic, but I find that their teachings and interpretations of the Holy Scripture often contradict that which is contained in the written books. This alone proves that something is wrong somewhere. Will you please send one of your ministers to see me?"

B. R., Bombay, India

#### VANCOUVER, CANADA

January 12, 1973

The total responses to the first of three Canadian renewal letters for the first eight weeks is 5,814 out of 10,000, or 58% response. Four hundred ninety-five, or 8.7%, gave contributions.

Of the 5,814, 75% requested literature when they

*(Continued on page 21)*

# Personal NOTES

## BABY NEWS

**Ray and Carol Meyer (Akron AM & PM):** We would like to announce the arrival of the first "arrow" in our quiver! On Wednesday, January 17 at 9:38 a.m., Carol gave birth to our firstborn — a girl weighing 7 pounds, 2 ounces and measuring 19½ inches. We named her *Janna Lyn*, meaning "God's gracious gift of life." Everyone is doing fine and we feel very blessed.

**David and Sandy (Lee) Orban (Oakland — San Francisco):** We are very thrilled over the birth of our second child — a son. *Matthew David* was born Wednesday, January 10, 1973 at 8:47 p.m. He weighed 7 pounds and 4 ounces and was 20½ inches long. I was able to be with Sandy during the delivery and everything went very smoothly. Mother, baby and the rest of the family are all doing fine.

**Bernie and Arlene Schnippert (Calgary, Alberta):** Thought I'd better get around to writing this birth announcement before my "new" baby becomes old enough to write it herself! Our little girl, named *Crystal Michelle*, was born at 5:30 p.m. on October 19, 1972. She weighed seven pounds and thirteen and one-half ounces. Hope she never reaches 6'8". Baby and mother are fine. Dad is somewhat sleepy.

**Paul and Gloria Shumway (Spokane, Washington):** Greetings from Spokane! Gloria and I are very happy to be able to announce the birth of our first child — *Amy Louise*. She was born at 1:35 a.m. on December 24th (whew!). She weighed a petite 6½ pounds and was 20 inches long. We are very thankful to have been able to have a home delivery. Mom, dad and Amy are doing fine, and we are truly grateful and elated!

**Jim and Dianne Turner (Austin, Texas):** Greetings! We would like to announce the birth of our daughter, *Kimberly Rene*. She arrived on Sunday, December 24, 1972, just one day early from expected date. Delivery was good; no problems. Kimberly was a healthy 7 pounder. Both Diane and daughter are doing fine.

Ministerial

# Bulletin

of the Worldwide Church of God

EDITOR

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## Book Reviews

Just as a reminder, please note that a book review in the Ministerial Bulletin is *not* equivalent to a command to buy and/or read the book in review. Neither do we blindly endorse all the recommendations of a certain book as church policy. For instance, a review of *The Weight Watchers Story* does not mean that you should immediately advise all overweight church members to join a diet club. This is a personal decision, entirely at the individual's discretion.

In our first Book Review, dated November 14, 1972, we cautioned that, "Your reading should not be limited to what we recommend; neither do we agree with every last word in a volume we recommend." As we stressed then, book reading expands your mind to consider concepts which can enliven what could be repetitious or boring sermons.

Another statement in that first review bears repeating: "We also want to encourage any of you men who would like to recommend a book or two . . . to go ahead and write up a summary and send it to the managing editor." In addition, if you feel especially ambitious, write up the complete book review yourself, according to the format and length of past book reviews. Who knows — you may see it in print, with s-l-i-g-h-t editing or rewriting if necessary, of course.

With these points in mind, you should be able to enjoy and profitably use the following book reviews and those of future months.

— Jon Hill

**A Nation of Strangers**, Vance Packard, David McKay Co., 1972, 380 pages, \$7.95.

**A Nation of Immigrants**, John Kennedy, Harper Torchbooks, 1964, 110 pages, \$1.25.

Vance Packard's seventh major exposé (follow-  
(Continued on page 27)



# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

OFFICE OF  
GARNER TED ARMSTRONG  
Vice President

Dear Fellow Servants in Christs' Work:

GREETINGS!

I am writing this fairly lengthy letter to become a part of the current Bulletin following 1973's Ministerial Conference with regard to some of the important points which were brought up during the Conference and many other areas of deep concern to my father, myself, and to many others here at Headquarters.

First, to bring everyone up to date about the television plans and campaigns for the future, I have just finished going over the entire season's planning (programs through May) with Dr. Kuhn concerning television program content and the program descriptions to be given to our research staff in many areas; programs on the European Economic Community, Germany, skyjacking, heaven (with heavy use of graphics, "scripture boards," and film), the analogy of Uncle Sam to a human body -- head equals government, education, religion; muscular system equals labor force; digestive system equals cities, pollution; nervous system equals communication; circulatory system equals transportation, etc. -- with Uncle Sam being sick from head to toe. I'm planning to use the Uncle Sam analogy in upcoming campaigns as well.

Back to TV: we're planning about nine programs on "the Four Horsemen of the Apocalypse," including animation and film. Then other programs on the energy crisis, Easter, the Exodus, a thoroughly-researched and highly-graphic presentation on evolution, Vietnam overview, the unpardonable sin, occultism and witchcraft, physical exercise, the Book of Jeremiah as relevant today, ecology, hell, prejudice, the family, worldwide crisis in religion, alcoholism, etc., etc. And another page and a half of subjects which are too lengthy to list here.

I will be leaving about the time you receive this Ministerial Bulletin to go to Richmond for the campaign there on February 9, 10, and 11. Then back to Big Sandy for only about two days, then on down to New Orleans for the campaign there. In both cities, I'll face the usual flood of interviews.

Present plans are to video tape the New Orleans campaign. I hope to use Richmond as a "warm-up" with regard to subject content. The video tapes from the New Orleans campaign will then be placed in as many markets as possible (as the budget allows) during the coming summer months while we are off most daily television channels.

We will, however, be maintaining the weekly telecasts in all areas so far as I know, and we will be effecting other important budget cuts in reduction of radio stations (as I outlined during the Ministerial Conference) which are costing us \$30 per letter or more.

We will have a combination of reallocation of some of these monies, and the simple savings of others. This procedure will greatly increase the efficiency of our media expenditures through selective placement of the radio and television programs, in order to continuously expand our media penetration, as well as cutting down the budget for this year. So there is much exciting progress ahead.

Some of the points I brought up concerning the ministry, the Church as a whole, and "where we are" in light of biblical prophecy and events in the world, are subjects which would be well for us to consider in real depth in future Bulletin letters and in articles which need to be placed in The GOOD NEWS magazine.

But for the purpose of this letter, I would at least like to go over some of the points I mentioned at the Conference and others which I have been enlarging upon since that time.

First, I feel our Church brethren have, due to whatever causes, reasons, syndromes, hang-ups, or faults of our own over the course of the past couple of decades, gradually been led to feel somewhat "ashamed" of their religion. I do not mean that the average Church member is actually consciously aware of any "shame" of what he believes, what he practices, where he goes to church, what his minister looks like, how his minister speaks, or the clothes his minister wears or the car he drives. Let me illustrate rather thoroughly so you understand exactly what I mean:

In the very earliest years of Ambassador College when we were being actively persecuted by Maurice Johnson and any number of other persecutors (though Maurice Johnson was by far the most vociferous and the one who was causing us the most "trouble" at that time), it seems to me that we began to develop a fear syndrome. Visitors on campus were oftentimes looked upon with suspicion. At the Feast of Tabernacles if an "outsider" suddenly appeared, especially if he wore a big black bushy beard, drove a strange-looking car, or walked about handing out little tracts or gathering knots of individuals about himself in the parking lot, we began to develop a kind of "security system" by which our deacons and parking superintendents would "spot" such potential trouble makers, and we would then rush a minister or several of them to the area and try to deal with the problem.

I remember being part and parcel of this mood or this syndrome at the time. I strongly suspected in years past that some of our enemies would literally try to "infiltrate" the College campus, and that they would infiltrate various branches of the Work and local congregations.



To some measure, of course, some of these apprehensions were true. The unfortunate thing is that in MOST cases they were in error -- and that the "spin-off" from these apprehensions resulted in large degree to the "shame of religion" that I feel plagues the Church in general, today.

We meet in halls, oftentimes without identifying characteristics or signs outside. Sometimes we meet in downtown office buildings, sometimes legion huts or legion halls, sometimes women's clubs, Elks or Moose lodges, YMCA's, YWCA's, or perhaps the high school auditorium or civic auditorium.

Our ministers' names are not listed in telephone directories, and the Church is not identified in the yellow pages, nor is it ever identified or advertised in the Saturday church page in the local newspaper. Unless I am mistaken, it has been the "generally understood" policy that before a person may feel free to invite a relative, neighbor, friend or casual business acquaintance to hear his minister preach on the Sabbath, he is urged to get "clearance" from the minister, explaining whether or not the person is familiar or conversant with what will be taught, whether the person knows about the Sabbath, what the person's approach and attitude is, etc.

Apparently, all of this is to insure that we do not, under any circumstances, experience any disturbances during a Sabbath service, such as an audible challenge from someone in the crowd whom we have not carefully screened in advance.

I won't take space here to reiterate the many damaging articles which have appeared in magazines and newspapers about this Work and the Church as a result of this fear syndrome, which has, to large measure, made us appear as an "underground organization" or a strange "bizarre sect" of people who are very closemouthed about what they believe, say and do.

But are we REALLY ashamed of the Truth of God? Are we really ashamed of the fact that we observe Passover, go to church on the Sabbath, keep the Feast of Tabernacles, or send our tithes to Headquarters? I know that if we were directly asked this, all of us would answer absolutely not! Yet, some of our postures in life make it APPEAR as though we are, indeed, ashamed.

Jesus did say that if anyone is ashamed of Him, He, Jesus, will be ashamed of that person at His coming (Mark 8:38, Luke 9:26).

Because the world has misappropriated the name of Jesus Christ, freely using the name in many of its religions, and even talking about how they love the Lord and the Lord loves them and "bless you, Jesus" and "Oh! What He has done for me," we as a Church tend to shy away from all such language or phraseology -- even to the point that in any number of given conversations between ministers of this Church and their families, in restaurants, leisure times, hunting trips, and even in discussing problems within the Church,

the name of Jesus Christ is hardly ever mentioned! We don't look at one another as loving brothers and confess to each other that we love our older Brother and Savior who has already "made it" and has escaped the pulls and tugs of this life and is sitting up there in heaven at the right hand of God the Father to make intercession for us! We would feel "embarrassed" to include such statements in our conversation unless we were up very late at night, had had a beer, were already in some sort of an emotional state, and then finally were more or less "driven" into such a confession!

I was telling my father the other day on the telephone prior to his departure for Tokyo, Japan, that I feel we are missing a very important area for real exposure for the total Work of God in this end-time generation as a result of this "shame syndrome" that seems to reign in the Church, worldwide.

Let's put it this way: Are our brethren PROUD in a sense of being thankful, grateful, and unashamed (not in the sense of being prideful, lifted up, or filled with vanity!) of their Savior, of their religion, of their minister, and of their Church?

Take a look at the teen-agers of our brethren and answer that question honestly for yourself. The answer in plain, honest English is no! As a matter of fact, the shame of our religion is far more intensified among the teen-agers of the Church as a direct result, I feel, of a subdued, or subliminal, or concealed shame on the part of the average Church member. Is each Church member a vibrant, vivacious, outspoken committee of one to talk about the way of life he has discovered? Does each Church member make his own home a little microcosm of the Work, insuring that at all times there are several copies of some of the most readable and some of the most colorfully displayed literature that might be interesting for guests, relatives, or neighbors? Does each member, if he or she goes to work each day, carry along the latest PLAIN TRUTH magazine on the automobile seat in hopes that perhaps at some time during the day they can at least show that PLAIN TRUTH magazine casually or directly to at least one other person? Do workmen in the Church carry a copy of the latest PLAIN TRUTH magazine or one of the newest or latest booklets in a lunch pail, and are they seen by their fellow workmen reading an article from it during lunch time?

Do doctors, dentists, chiropractors, lawyers, accountants, or other professional people who may be Church members usually display Church literature in their office waiting rooms? The answer to some of these questions, especially the latter one, is in some cases yes! But it is not always yes -- especially in the situation I described earlier in the average Church home.

Personally, I have been very unabashed and unashamed to urge people in my acquaintance -- strangers that I run into in restaurants, or as I travel here or there, or checking into a motel as we arrive for a campaign, or wherever I am -- to come into contact with God's Work. I try to ensure they understand that they can see the tele-





is FREE to give them the address of the Church and make them feel welcome. Mr. Antion will spell this out in much greater detail in regional conferences.

Unfortunately, some people may tend to misinterpret or misapply the scriptural command "to have no fellowship with the unfruitful works of darkness" and carry it to the extreme of virtually shunning even casual conversation with people in the world. There's a vast difference between the kind of "fellowship" which involves going back and forth in partying, double dating, joining civic organizations and clubs, or attending their church with them, and being a vital, lively, interesting conversationalist with people you are continually in contact with during the course of a normal day. When people go into the supermarkets or corner drugstores of society, eat in its restaurants, stay in its motels, and move about in the course of their daily ways of living, they are making social contacts one after another. These social contacts, I feel, can become an important way in which this Church can GROW! If our members can be made to feel free to tell at least several people each week about the television and radio programs, if they are proud of them and pleased with them, about The PLAIN TRUTH magazine (same comment), and even about certain aspects of their own way of life or blessings or personal triumphs that they have experienced, then I feel that this entire syndrome of fear, shame, closemouthed and clandestine exclusiveness can be altered.

I will leave it for Mr. Antion to go into greater detail with regard to administering the policies for "inviting new people to church." The essence is simple: more responsibility to you, God's called and trained ministry.

Next, I would like to briefly mention some other ideas: All the men with whom I have talked who took part in some of the "Graduate School Lecture Programs" unanimously explained how much it helped the people, how thrilling and exciting it was to them, how it inspired their speaking, forced them to prepare more thoroughly, called from them a different KIND of preaching and speaking than they have normally given in a weekly Sabbath service!

I reiterate that I do not have any "corner on the market" for taking the Gospel of Jesus Christ of Nazareth in my mouth and heart, and getting that Gospel to the world!

I stated in the Conference -- and my father wrote in his recent Co-Worker letter -- that we would like to see such powerful preachers as Mr. Portune, Mr. Hunting, Mr. Antion, Mr. Hill, Dr. Zimmerman, Howard Clark, etc., etc. going into some of the middle-sized and bigger cities of the world with an appropriate advertising campaign (smaller in nature, naturally, than the present campaigns that are underway simply because of the lack of recognition of the name!) and beginning to preach the Gospel to the general public!



Each one of these men have said they would be deliriously happy, rewarded, and would achieve a sense of real fulfillment if they could become a part of such a new thrust in God's Work.

We hope to see that this will become reality as soon as circumstances and the budget situation permit. I'm going to be moving ahead in this area by suggesting that at least two or three of these men begin planning for a three-night campaign in a city which we can determine based upon the same procedures used by our Data Processing Center in regard to site selection for my own personal appearances and campaigns. And we will actually schedule such lectures as soon as possible!

In this way, too, more and more people will be given exposure to, and will come to know more about, the Worldwide Church of God.

I would urge Church brethren to encourage their teen-agers -- and to especially encourage teen-agers to bring their teen-age friends to the campaigns.

I wish with all my heart we could have an approach to the teen-agers in God's Church that could free up and relieve some of the misconceptions, some of the fears and "hang-ups" that young people have toward God's Church and its "social structure."

I would like to read to you excerpts from a letter marked "Personal" which I received just today to help all of you realize in larger measure the way some of these teen-agers in local Church areas feel right down in their innermost being:

"I am a high school student and I go to God's Church -- and I will probably get shot down for opening my mouth. Anyway, I feel God's Church has a serious problem with their teen-agers. In the church that I attend we already have a few kids who dropped out because of either drugs or boyfriend/girlfriend problems. A few weeks ago a very good friend of mine left the church because of grass [marijuana]. I was deeply hurt. I am not the type who sits on his or her can and watches the teen-agers one by one drop out of God's Church. I am also a member of an anti-war group -- and we are the adults of tomorrow's world. Sure, I go to a rotten high school with drugs and sex in the halls and I'm not trying to say I'm super-perfect either. Most of the teen-agers come to God's Church with their parents, not because they want to come -- most of the kids really talk against God's Church which I think stinks. [Not that she thinks the Church stinks, but that she thinks that the other kids who talk against it do.]

"My motto is either go all the way or not at all. Sure, the teen-age socials are good, but they are just temporary and nobody has any ambition. For

example, I'm into sports and love tennis and basketball, but I'm shot down when I play because I'm accused of being immature and acting unladylike. Oh, hogwash! The average age of the teen-age girls is 15 to 17. Most of the girls already have their husbands picked and are paired up. Why should I be a put-on and grow up super-fast? I don't want to rush my life. Everyone in God's Church is being rushed to grow up and be adults. We have to make decisions that average kids don't make until they are old and gray. Although sometimes it's too late for them.

"What a bummer! We had an incident in our church which got all the teen-agers really mad. This one girl was going to go with four guys to a teen-age social (they were just friends). So this teen-age chaperone man stuck his nose in and said 'No' because she was one girl and they were four guys. Do they want us to be paired up? If there were four guys and four girls then there would probably be messing around. I just can't understand it.

"If we would get an Imperial School it would still be too late for the teen-agers now. But I don't want the other little kids of God's Church to have problems like we do and get messed up with drugs. I'm sorry, Mr. Armstrong, if you think I'm a little brat who has no right to say anything, just to be seen and not heard. But things are just too screwed up to be over-looked and I know it's just not the church area that I go to but it's teen-agers from other churches, too. Also at the church I go to there is only one kid planning on going to Ambassador College (not myself). What we need, Mr. Armstrong, is an Imperial School in our area. Please help us -- I don't want myself or my friends to leave God's Church. Thank you for listening to a concerned teen-ager who has a rough time.

"P.S. Please don't publish this. Also I know this is the true Church!"

She asks that I do not publish the letter -- and I'm not publishing it since this is a private letter to you ministers in the field -- but I felt that the letter was worthy of repeating for the sake of all who are in local pastorates. Many of you know these sensitivities and feelings of your teen-agers and many are making every



effort possible to identify with them to show them that there is understanding and patience concerning their problems and pressures of the peer group around them -- but oftentimes we fall short, even when we are trying to be aware of these problems and making efforts to overcome them.

One final thought: you men are the strongest and most important influence you can begin to imagine among all those hundreds of people who are in daily and weekly contact with you, who see you, hear you, watch you for your example, your mannerisms, your personal tastes and desires, etc.

Realizing this ought to make us all shudder with the feeling of RESPONSIBILITY that is upon us. If you are happy, interesting, and interested then you are going to have a happy and an interested church. If you are withdrawn, aloof, distant, and unapproachable, you are going to have people reacting by becoming more and more distant to you. I know I can't say anything in this brief letter (what do I mean, "brief"! ) that has not already been said before in some way or another concerning the responsibilities of local ministers in church areas -- but it's only that I yearn so desperately to see many of the old syndromes broken up, to see a freer, more wholesome, fresher approach toward human beings in the world and their problems. I so fervently want to break up some of the old ruts and hang-ups of past years where we have not been able to have lateral discussions with one another on a wholly equal level, being completely free, open, and above all, HONEST with each other in discussing mutual problems in our local pastorates.

Perhaps I had better stop here for now, since I intend to be regularly contributing to these Ministerial Bulletins as my time and duties permit -- but I want all of you to really know how much of a vital part I feel you are playing in the overall main thrust of this worldwide Work; that you are part and parcel of the job which I am doing, and vice versa.

Our Church brethren are involved too. Let's emphasize this and encourage them. This is nowhere more graphically illustrated than by the manner in which all the local brethren pitch in and cooperate by offering their services, helping as ushers, counselors, even doing such little things as providing snack service or drinks for some of the chorale and band members, and more importantly, getting out there and really working to insure that we have very large crowds for the campaigns.

I feel in my bones that I understand deeply and personally the problems of local pastors in a church congregation -- though God has not made this a major part of my life. And so, even though I have pastored a church only very briefly (clear back in the mid-fifties, in Texas), I have probably listened to about as many personal traumas and problems -- and maybe been through just about as many myself -- as any other human being I know.



Whether this makes me qualified to have special compassion toward anyone who is in the midst of personal and emotional upsets, I can only guess -- but I do know that I want to communicate more openly and freely with all of you fellows and I really want you to now know that lines of communication are wide open to me and to all the rest of us here at Headquarters.

Don't think things -- say them -- write them in, make suggestions, communicate.

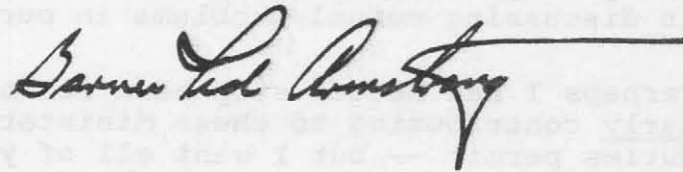
Write your suggestions to Budde Marino with regard to any desires you may have in the area of radio or television stations in your localities. Write directly to me concerning ideas about campaigns, ideas about enlarging and expanding all of our jobs, ideas about reaching more people with God's witness and warning message.

Let's all be a really vibrant daily PART of the overall Work that God has called us all to do.

Let's never make the mistake of thinking the field ministry is some separate, severed, sawn-off entity out there operating in limbo all by itself. I regard every one of you and all of your congregations as a very vital part of what I am doing every single day!

Until next time,

Your brother in Christ's service,





# Financial Affairs and Planning

ALBERT J. PORTUNE

Greetings to you all once again! Sorry about the lengthy delay in writing, but things have been fairly low key of recent date, and I would only have been giving you information that repeated what Mr. Antion was saying in his letter. Since the beginning of the year, however, things have really heated up in the financial area, and I would like to bring you all up to date with what's going on.

Financially, the picture is not looking good. The month of January finished with a very low increase for the month — somewhere around 3 percent — which means dipping into our reserves — something we can ill afford to do.

Mr. Armstrong has revised the income expectation downward for 1973, and we are now planning on an increase of 9 percent. This means that the budget will have to be drastically overhauled in order to meet this lower income expectation and still allow us to put money into reserves and allow for a working contingency, which is absolutely imperative to do a Work this big.

Accordingly, we are now in the process of a *major* budget reshuffle, which will impact all areas of the Work. All major activities of the Work are in the process of being carefully scrutinized, and careful examination is being made as to what functions we are presently carrying out that are really *vital* and *necessary* to the overall health of the Work.

We are not just looking for "fat" to cut, but are seeking meaningful cuts, even to the extent of changing the complexion and structure of certain of our operations that have just, like Topsy, "grown up" through the years. *Every* area of the Work is being very carefully examined, believe me.

Rather than just trying to make savings that will tide us over the next few months, I am thinking of the long-range and far-reaching effects of expenditure reductions. Everyone here at Headquarters is working together and cooperating in what I feel will result in a healthy and carefully planned budget for 1973 that will give us a better basis for years following.

I suppose that we *could* look at the picture in a negative way, but I personally feel encouraged, in the overall sense, that the Work is getting itself into fighting trim. Reduction of expenditures, and even overhauling the organization, is certainly the most effective way to get all departments operating efficiently and economically. Each department is being forced to pare down any extraneous activity. I really feel that God will bless our endeavors and give us the income we need to do the job if He sees that we are using what we have in a responsible and mature manner.

Rather than looking on this overhaul as a "cut-back," perhaps we should consider it a period of self-examination and take the opportunity of ridding ourselves of some activities we have gathered over the years that are not really vital to the carrying out of the main commissions God has given us — that of preaching the Gospel as a witness to the whole world and feeding the flock.

Nineteen seventy-three is indeed going to be a year of challenges to everyone, but I truly believe that God *is* with His Work, *is* supporting it, and *will* do it, in spite of any indicators that might appear negative! I hope that all of you in God's Ministry in the Field feel like a part of the team with us here at Headquarters — that we are all in this together — and will be praying for a good year financially, spiritually, and in every way.

I'll be giving you more details of the results of our studies in the next Bulletin, God willing, but in the meantime, please be praying for us all here in Pasadena, as we all think of you! □

## U. S. FIELD STATISTICS FOR 1972

Baptisms .....	4,101
Disfellowships .....	960
New Ordinations .....	46
Ordinations to Higher Offices of Service .....	24
New Churches .....	33
Average Church Attendance Per Week .....	69,308
Total Individual Baptized Members .....	40,506
Member Heads of Households .....	29,791
Total Ordained Men Visiting Full-time .....	237
Total Ordained Local Elders	
Not in Our Employ .....	152



# Church Administration

DAVID L. ANTION

A big "hello" to all of you and your wives and families!

The weather during the ministerial conference was very nice overall. It was cold but beautiful for the most part. During the first few days of the conference we had a deluge of rain, but that served only to make the weather really fabulous for the rest of the conference.

Though there were not many major decisions coming out of the conference this year, there are a number of policy items that will be sent to you on policy paper. I think you will find the clarification of these policies very helpful to you as a servant of God in the field. You will also notice that these policies emphasize delegation of authority to the field — primarily to the pastors of churches.

The issue of tithing was covered thoroughly at this year's conference. A policy paper on this should be ready within the next week, and hopefully you should have it within two weeks. There will also be a policy writeup on inviting prospective members to church, giving a little more freedom to the field minister to make the invitation as he sees fit. We also talked about baptism at the conference and had some clarification on that subject for the ministers.

We are including in this Bulletin some statistics from the year 1972 regarding the United States field ministry. Some of these figures are not too encouraging, but we hope the picture will become brighter this year.

## Second Tithe Decision

The decision to have ministers in the field save second tithe has been reconsidered. First of all, it was made as a *voluntary* thing anyway. However, it was more a desire on the part of those here at Headquarters to encourage and to relate to the brethren here. We have reconsidered that decision and now feel that there is no need to enforce the saving of second tithe on all the field men. Therefore, the money that you did save to pay your way to the Feast of Tabernacles is all yours.

May I recommend, since you have already saved a small amount, that you continue to do so for another couple of weeks? This will give you a chance to put a little money in the bank for future emer-

gencies. Sometimes we think we cannot save any money at all. Then an emergency comes up which *forces* us to save, and sure enough we're able to do it. Since you have been doing it already — why not continue to do it for a few more weeks and build up a little more cash in your savings account? Of course, this is merely a suggestion. You may do whatever you wish.

## Boy Scouts

We are experimenting with a new program here at Headquarters and we should have some data on it before very long. We have started our own chapter of the Boy Scouts, adapted to God's Church, of course. The way I understand it is that the Boy Scouts of America are very liberal in their application and can adapt to just about any kind of church group. We are taking the basic material from their manuals and adapting it to clubs in the church here, and we are waiting to see the results of it. If this experiment works out well, we may be able to have a program to pass on to those of you in the field who have expressed interest in it.

However, I would like to say right here that whatever teen-age activities we come up with, or whatever programs the church provides for its young people, this one basic principle remains — nobody can or should do the job of child rearing for the parents!

Years ago in the United States boys clubs were started in an effort to *prevent* juvenile delinquency. The Boy Scouts followed in that same tradition. But over the many years that these organizations have operated — and they have done much good — juvenile crime has *continued to rise steadily!* This clearly points up the fact that in spite of these fine organizations, parents have not been doing their job. And if parents don't do the job at home, there is simply no other substitute that can curb the rising tide of juvenile delinquency.

The same has to be said for the people of God's Church. Unless we in God's ministry can *motivate* the brethren to be better parents — to be more concerned with their children — then all the programs we establish in the church will be to no avail.

## Book Reviews

As you know we now have a book review section in each Bulletin. In this section we review and recommend books which we feel will be uplifting and beneficial to you. However, we want you to understand there is *no command* for you to purchase and read every book, even though we certainly

would like you to read them if possible, because we know they will broaden your overall knowledge and enrich your understanding of many subjects.

Also, the recommendation of the weight watcher book is by no means a *command* that you begin a weight-watcher diet as opposed to some other kind of diet. It is merely a review of a book that we feel has some sound basis. Neither does our recommendation imply that you should start a Weight-Watchers club in your own local church. And you definitely should not enforce or push the weight-watcher concept of dieting onto God's people. It is merely a program you can suggest to those brethren who need help with a weight problem. And remember, a minister's "suggestion" is *not a command!*

In fact, helping people lose weight really should not be the business of God's Church. Conquering overweight is an individual matter which takes *individual initiative*. Unless a person is fully convinced he should and *wants to* lose weight, there is no way that you can browbeat him into doing it.

#### Lease Car Deductions

A couple of weeks ago one of our men in the transportation department received a call from an IRS representative. He asked about our lease car payments because one of our ministers was claiming a tax deduction for his payments. However, after he heard about our lease car policy he made the statement, "After talking to you, I don't think they can claim it as a legal deduction."

Therefore, we'd like to pass on this information to some of you who might think that your car payment is a legitimate deduction. We don't feel that it is and are rather certain that your tax form will be called into question if you claim it.

#### New Regions

In the next Bulletin you should be getting a complete breakdown of our regional setup. In that Bulletin should be the announcement of our regional directors and the locations of all regional headquarters. We hope, God willing, by then to also have a map showing the boundary lines of each region.

I want to thank all of you for your help and cooperation in this change over. We have had splendid cooperation from all the superintendents and we're thankful for their excellent attitudes and understanding during this time.

#### Campaigns

The next personal appearance campaign will take place in Richmond, Virginia. It is due to start

February 9th and end the 11th. After that there will be a campaign in New Orleans, Louisiana from February 16th through the 18th.

Already scheduled are Salt Lake City — March 30th through April 1st, and Dallas, Texas — April 6th through the 8th.

I am sure you will all be praying for Mr. Ted Armstrong and those who will be attending the campaign. Pray for God's inspiration and for the safety of all who travel to the meetings. Experience shows that these campaigns *increase* the number of requests for personal visits in each respective church area. It is our responsibility to follow up those requests and to show ourselves the true servants of God in every way — being all things to all men that we might gain the more.

#### The Autobiography — Surplus Copies

I have recently been informed that we have about one thousand copies of the hard-bound Autobiography available. If any of you would like a copy, write and let us know. We'll be happy to send you one. Do *not* advertise this for the brethren though!

These are, of course, copies of the older edition of The Autobiography. Mr. Armstrong is working on a revision which he hopes to have completed in the near future. But, some of you may wish to have a hard-bound copy for your bookshelf, if you don't have one already. So let us know and we will be glad to send you one.

#### The Ministry and You

God's Word gives us definite guidelines regarding our daily contacts while carrying out our ministry. I'd like to review this time how the ministry is to relate to different ones in the congregation.

We are told in I Timothy 5:1, "Rebuke not an elder, but entreat him as a father . . ."

It looks very much as though Paul is talking about older people in the Church. God's servants — and in this case an evangelist — are told by God's apostle not to rebuke older men in the congregation. Instead, he is to entreat or "exhort" him as he would his own father — with *great respect and honor*.

When you understand how God's ministry is to relate to His children, we can see here that the ministry must give honor *to others*. Too many times God's ministry in this age has expected honor *from others*.

Notice further God's instruction on how to treat and to relate to certain people in the congregation: ". . . and the younger men as brethren."

God shows that a brotherhood exists among the



men of His Church, both those ordained and unordained. God's ministers are to treat the younger men of the congregation as they would their own brothers. Brothers are free to talk with each other — to interrelate — even to joke and "kid" a little bit. Brothers don't "put on airs." Don't talk down to one another. Brothers are open and frank with each other, but *lovingly* frank.

Do you have this kind of relationship and fellowship with the younger men in your congregation?

"The older women as mothers . . ." (verse 2).

We can exhort the older women with honor and with respect — as our mothers. We don't need to be sarcastic, belligerent or in any way give an impression of haughtiness or of personal unconcern.

Notice here again that God is talking about not rebuking people directly and individually in any kind of strong, personal way. On the other hand we are told as ministers to preach the word and to rebuke (II Tim. 4:2). But this is talking about rebuking the *entire* congregation. We may forcefully talk to the entire congregation *on occasion*, but we are exhorted not to rebuke (harshly treat or talk to) an older man or woman (and by implication other categories of people) in the congregation. We are plainly told how to treat ALL people in the Church.

"... the younger women as sisters, with all purity."

The minister is able to talk with the younger women "in all purity." God's ministers should not have ugly, lustful, or dirty thoughts about the younger women in their congregations. They are human beings made in God's image — they need help, encouragement, instruction in God's way of life just as the rest of God's people do.

And so here again the family relationship is emphasized — the minister relating in a pure and Godly way to *all* the people of his congregation. The older people he relates to as though they were his parents, and the younger he relates to as brothers and sisters.

"Honor widows that are widows indeed" (verse 3).

Once again we find the ministry honoring other people in the congregation. In this case we are honoring the widows who are truly widows. Many of these older women have reared families and endured many hardships in their lives. They need to be honored and respected accordingly.

The whole picture here in this chapter and in these few brief verses is one of deep concern and service on the part of God's ministry. It certainly does not show a minister as some kind of authoritarian who is to be served. It shows a minister who is to be relating to his people in service and

love and friendliness and concern. It shows a minister who is not conscious of his authority and of his position. It shows a minister who is *a part of God's Family like the other brethren!*

Paul exemplified this attitude when he addressed the Corinthians by saying, "I will very gladly spend and be spent for you" (II Cor. 12:15).

Let us today in God's ministry strive to be able to say the same thing with our whole hearts. □

## RECENT ORDINATIONS

### Pastors

- |                      |                               |
|----------------------|-------------------------------|
| 1. Charles Bryce     | Regina/Moosomin, Saskatchewan |
| 2. Steve Martin      | Foreign Educational Service   |
| 3. George Patrickson | Vancouver, B.C. AM & PM       |
| 4. Colin Adair       | Manila, Philippines           |

### Preaching Elders

- |                     |                               |
|---------------------|-------------------------------|
| 1. Dennis Adams     | Columbia/Lake Ozark, Missouri |
| 2. Dan Banham       | Edmonton, Alberta AM & PM     |
| 3. Jeff Booth       | Lubbock/Odessa, Texas         |
| 4. Bryan Hoyt       | Pittsburgh, Penn. AM & PM     |
| 5. Russell Johnson  | Salisbury, So. Rhodesia       |
| 6. Ron Lohr         | Cleveland, Ohio               |
| 7. Kerry McGuinness | Launceston, Tasmania          |
| 8. Rand Millich     | Missoula, Montana             |
| 9. Robert Mitchell  | Ballarat/Bendigo, Australia   |
| 10. Dave Odor       | Orlando, Florida              |
| 11. Jack Pakozdi    | Wichita/Salina, Kansas        |
| 12. Leslie Schmedes | Manhattan, New York PM        |
| 13. Richard Shuta   | Sioux Falls, South Dakota     |
| 14. Martin Watson   | Prince Albert, Saskatchewan   |
| 15. Lyle Welty      | Columbus, Ohio AM & PM        |
| 16. Ben Wesley      | Washington, D.C.              |
| 17. Maurice Yurkiw  | Yorkton, Saskatchewan         |
| 18. John Karlson    | Düsseldorf, Germany           |
| 19. Robert Flores   | Buenos Aires, Argentina       |

### Local Elders

- |                       |                                  |
|-----------------------|----------------------------------|
| 1. John Adams         | Ottawa, Ontario                  |
| 2. Dan Bierer         | Boston, Massachusetts            |
| 3. Glenn Burzenski    | Cincinnati East/Portsmouth, Ohio |
| 4. Jack Croucher      | Newcastle, Australia             |
| 5. Albert Foy         | Manhattan, New York PM           |
| 6. David Fraser       | Winnipeg, Manitoba               |
| 7. Christofer French  | Houston, Texas AM & PM           |
| 8. Carl Gustafson     | La Grange/Crown Point, Illinois  |
| 9. Eli Hofer          | Calgary, Alberta                 |
| 10. Paul Kneebone     | Halifax, Nova Scotia             |
| 11. Al Nordstrom      | Edmonton, Alberta                |
| 12. George Panteleeff | St. Louis, Missouri E & N        |
| 13. Bill Rabey        | Vancouver, British Columbia      |
| 14. Rainer Salomaa    | Sudbury, Ontario                 |
| 15. Steven Smith      | Atlanta, Georgia                 |
| 16. James Turner      | Austin/Waco, Texas               |
| 17. Bruce Tyler       | Brisbane, Australia              |

### Local Elders Not in our Employment

- |                   |                       |
|-------------------|-----------------------|
| 1. Bernard Audoin | Paris, France         |
| 2. Kevin Lulham   | Sydney, Australia     |
| 3. Pacific Mirto  | Manila, Philippines   |
| 4. Carlos Nieto   | Barbados, West Indies |
| 5. Jose Raduban   | Manila, Philippines   |
| 6. Wayne Wyman    | Edmonton, Alberta     |

### Totals

United States .....	20
Foreign .....	26
Grand Total .....	46



# Foreign Educational Service

RONALD L. DART

With the new year here, we're beginning to look back at the progress of 1972 and look forward to the developments of 1973. Overall, 1972 was another fine year for the Foreign Work.

In 1972, we saw *The PLAIN TRUTH* outside of the United States exceed the one million mark. We also saw the transfer of the Spanish Department from Big Sandy to Pasadena. Three new Feast sites were begun in 1972: one in Mexico City, another in Tonga, and a third in Sri Lanka (new name for Ceylon). In Pasadena the foreign mail center was begun, giving assistance to the foreign file in Pasadena and help in monitoring the five-year plans from each foreign office.

South Africa saw 1972 through with a 12.4% increase in income. The Rhodesian office reported that their total income for 1972 was 60.4% over 1971. Obviously, a smaller office is able to show a larger percentage of increase. This is the same for the Dutch work which showed a very healthy percentage of increase in every facet of their operation.

## Annual Report from the Dutch Department

Dr. McCarthy reports that the circulation of the "Echte Waarheid" was a healthy 39% increase in 1972 over the preceding year. Total circulation is now approaching 20,000. Three quarters of that circulation is distributed in Holland and the rest in Belgium and the Dutch West Indies. Presently we are distributing *The PLAIN TRUTH* in 869 libraries throughout Holland, Belgium and the Dutch West Indies. In January of this year we distributed *The PLAIN TRUTH* in Indonesia through a network of 84 libraries.

Since June of 1972 the English *PLAIN TRUTH* has been available on newsstands in Holland. We began this experiment with 2,800 magazines and have gradually increased it to the present figure of 8,000. We also have distributed 9,500 *PLAIN TRUTHS* in Belgium. In January, 1973, we began to distribute the Dutch *PLAIN TRUTH* (*ECHTE WAARHEID*) in Holland. We began with 5,000 copies in English and 5,000 in Dutch. Dr. McCarthy reports a healthy growth in the Correspon-

dence Course which began in July, 1972. Presently we have four lessons published and the total enrollment is 1,001. Regular mail for the Dutch work comes in on an average of 1,205 letters per month. This is an encouraging 90% increase over 1971. As many of you know, we do have a church meeting in Holland which was begun in October 1970. Presently we have an average attendance of 56. The church meets weekly in Utrecht, which is in Central Holland. The total Dutch membership is 30, which is an increase of 15% over 1971's membership.

## Indian Work

We just received an interesting report from Richard Frankel on the Feast of Tabernacles in Colombo, Sri Lanka, and the baptizing tour of India. The Feast this year was held for the last day of the Feast of Tabernacles and for the Last Great Day. Twenty-nine were in attendance, made up of 25 adults and 4 children. The Feast was held in Colombo, the capital city of Sri Lanka, but next year we hope to be able to move it inland where the accommodations are more plentiful, and the climate is not as hot and humid. Plans for next year anticipate 40 to 45 in attendance, and we also hope to be able to hold the Feast in *both* India and Sri Lanka.

Following the Feast, Mr. Frankel and Mr. Carpenter toured Sri Lanka, making 24 visits and baptizing one. This gives us a total now of four members there. Following this, Mr. Frankel and Mr. Carpenter went on to India, making 54 visits and baptizing seven, giving us a total of nine members in India. They made stops in nine different cities throughout India, working their way from the South up to New Delhi. Altogether they covered 4,500 miles. They were able to meet quite a cross-section in their visiting — visiting students, teachers, businessmen, two doctors, one journalist, a lawyer and a professor. One couple traveled 700 miles round trip to meet them, and had been waiting three years for baptism. Mr. Frankel had the rewarding experience of visiting a young man he had gone to school with in India 14 years ago — an unusual experience that I'm sure many of us have hoped would occur in our visiting and baptizing.

We now have a member in Calcutta who is from a Hindu family. As far as we know, he's the first Hindu to convert to Christianity, in the true sense of the word. So you can see, all in all, the tour was very successful, with a total of eight baptisms, giving us a total of 13 members in that section of the world.

### Caribbean Baptizing Tour

Mr. Bass has just finished a very successful baptizing tour through the Caribbean Islands and reports he has baptized 18 new people. He was also, for the first time, able to give a sermon in Trinidad, which up to this time had been forbidden by the authorities. We now have one additional member in Surinam, 10 additional members in Trinidad, six additional members in Guyana, and one additional member in Venezuela. Mr. Bass reports very fine growth from the Caribbean Islands where the most pressing need is that of local men who are qualified to handle the churches. With the attitude of black nationalism sweeping through those islands, it is obvious that in the future we will have to staff the islands with local manpower. In order to do this, we of course need to train them at Ambassador College. We have just thankfully received permission from the local authorities and the British Government to send an outstanding student from Barbados to the English campus, and we're very hopeful that he will be qualified in the years ahead to return to Barbados and assist in the Work there.

We hope to be able to present in future Bulletins further reports from each foreign area of the Work as we have in this particular Bulletin. It is our desire to give a 1972 report on each foreign area summarizing the activities. Next Bulletin we plan on highlighting the Philippine Work.

We do hope the growth in the Dutch and Indian work described this time has been of interest and value. We certainly have been encouraged with the many things that have transpired in 1972 and look forward to 1973 as a year of fine growth in the Foreign Work. □

### BOOK REVIEWS

(Continued from page 10)

ing *The Hidden Persuaders*, *The Naked Society*, *The Pyramid Climbers*, *The Status Seekers*, *The Waste Makers*, and *The Sexual Wilderness*) follows the same successful pattern as his previous best-sellers. This one is of particular interest to those of you involved with visiting transient people, developing a church-wide "sense of community," or simply "loving thy neighbor."

The late President John F. Kennedy's posthumous booklet is a short primer on another kind of transience in North America: the immigrants. Where do they come from? Why do they come? What becomes of them? Where do they settle? How many of which kinds come? Which occupa-

tions do they choose? What is their temperament? Another valuable source of reference in this connection is the award-winning, critically acclaimed (and *clean*) movie now showing, "The Emigrants," about a Norwegian family of the mid-1800s overcoming vicious obstacles before settling in Minnesota.

Throughout history, man has suffered from transience. From the time Adam and Eve left the Garden, Cain became a "fugitive and a vagabond," and Abraham was uprooted from his Chaldean community, men have overcome, or been overcome by, a sense of rootlessness. God set down various land laws and neighbor laws to encourage a sense of permanence, but modern nations have lost sight of those laws. In the "time of the end, many shall run to and fro" (Dan. 12:4), and a quick check with our computer shows that well over 200,000 people on the U. S. PLAIN TRUTH list do just that each year. One in six changes his address each year.

Vance Packard's message is that one fifth of our nation (42 million Americans) change addresses each year. He notes that the northeastern states have the lowest mobility (Pennsylvania: 16%; New York: 17%; and five other northeastern states under 20%) and southwestern states have the highest mobility (Nevada: 41%; Arizona: 38%; and 6 others in the area over 35%). The fact that the latter states are also the highest in divorce, suicide, and many other ills is more than coincidence, according to Packard. "Loosely rooted people pursue a curious lifestyle, with little concern for the social consequences of negative social behavior." The worst influence, he says, is on the children.

The first section of *A Nation of Strangers* focuses on the situation in many specific towns Packard studied. For those of you in the following areas, these sections will be of particular interest: Akron, Ohio; Houston, Texas; Chicago, Illinois; El Monte and Azusa, California; Darien, Connecticut, and many other smaller towns specifically studied. Check the index for information on your area.

*A Nation of Immigrants* also relates to specific areas, especially in an informative map and statistical table found on pages 84-87, outlining areas where each nationality tends to settle. If you are working in such a holding area for immigrants, this book could be a valuable desk reference as well as a highly interesting and readable booklet on the history of our unmeltable "melting pot" nation.

Packard concludes one chapter by saying, "To many people . . . the word 'neighbors' now has a



negative connotation" (p. 56). The Church of God is a group of "called out ones" who don't happen to live door-to-door as neighbors. They are scattered throughout a city and sprinkled throughout the nation in seemingly random fashion. We very seldom know our direct neighbors! How then do we fully obey the many "love thy neighbor" commands as God intended? Being surrounded by "the world," we sometimes feel our physical neighbors are a nuisance, a threat, or even a trial, depending on our neighborhood. Packard has many tips on how to overcome this, how to know your neighborhood, and also a valuable section on "how to move."

In a day when many church members are continually in transit from one area to another — and chances are you have moved a lot in recent years — this is a valuable book to buy, read, and occasionally refer to. It is not strict *sociology*, but it is the kind of readable "folk journalism" that real people can relate to, as well as learn from. *A Nation of Strangers* should be out in paperback sometime next summer, if you want to save about six dollars. So until then — *don't move!* □

## LETTER COMMENTS

(Continued from page 21)

why people have never really wanted to pattern themselves after Him. He has never really been shown as being worth imitating, no matter what some say. I think this is one of the best pieces of literature you have. Everyone who considers himself a 'Christian' should have a copy of this booklet. They should know all about the founder of their faith."

— Mrs. James F.,  
Hadley, Pennsylvania

### Seven Laws of Success Booklet

"Your *Seven Laws of Success* struck some old chords of my life-strings which have been silent for several years. Most of the success books I have read contain the first six of your laws, but not one of them is wholly committed to your seventh law, that of having contact with, and the guidance and continuous help of GOD! And it's so ironic that someone like myself has to live half a century before learning something so basic to man's entire existence. But there you are, and here I am."

— Mr. Maurice M.,  
Albany, Georgia

### Why Were You Born?

"I have read and profited by your booklet *Why Were You Born?* I have never had as clear an explanation of God's creation of inhabitants of the earth, nor so plain an explanation of science and faith before. The other day I had to have a plumber in, and on the table in a room he passed was my Bible and the booklet. He asked me about it. I told him he might have it when I completed it and told him how clear it made some things that puzzle even the best Bible students. He was so surprised that I would pass it on to him."

— Mrs. C. R.,  
Fort Worth, Texas

### Opened Eyes To Most Important Thing In Life

"I have just finished reading your booklet, *Just What Do You Mean . . . Born Again?* and must say I was startled and shocked to learn about this glorious process of being born again. It has opened my eyes and mind to the most important thing in life! I never knew being born again comes at the second coming of Jesus Christ. I am so thirsty and hungry for God's Word that I never seem to get enough of reading any spiritual book."

— Marie P.,  
Rosedale, New York

### Quit After 30 Years — Thanks to Smoking Booklet

"Have been going to write for some time now to let you know how helpful your booklet on *You Can Quit Smoking* has been for my husband and son. My husband had become a chain smoker after 30 years of smoking and our son had smoked 9 years.

"In March of 1970, after reading this booklet and looking at the pictures, they both decided to give up smoking. That day in March they burned their cigs and gave it up all at once instead of gradually. My husband had tried it before several times, but always went back. With a lot of gum and will power and many, many pleading prayers they have never had a cigarette since."

— Mrs. Leo M.  
Greenville, Pennsylvania