

The Bulletin

of the Worldwide Church of God and Ambassador College



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OCTOBER 21, 1975

Church Administration

GREETINGS AGAIN! This is the first issue of the *Bulletin* since the Feast of Tabernacles. Let me take this opportunity to personally thank every one of you who contributed to making this Feast a very meaningful and encouraging one. Nearly every person I have talked to — both ministers and members — have emphatically said that this past Feast was outstanding.

I know we use the overworn cliché "best ever" to describe each successive Feast whether or not it literally was true. But, having visited seven festival sites, I can truly say I believe this was the most uplifting, meaty, helpful Feast — reflecting a more settled and stable condition in the Church than those of the past two or three years.

Some of the sermonettes I heard were outstanding this year. Festival Coordinators indicated fewer problems. The weather was not the best in some of the eastern sites for part of the Feast, but seemed to have no effect on the general mood and attitude of the festival.

In the last issue of the *Bulletin*, I explained some changes in the Ministerial Education and Training (M.E.T.) section of Church Administration. I now want to amplify those comments.

In addition to those who work directly with me in the coordination of C.A.D. (team members, coordinators or whatever you want to call them — we're trying not to be title conscious), there are several staff members behind the scenes who provide an invaluable service for C.A.D. Two of these men, Ivan Sell and James Young, directly serve in the M.E.T. section. They assist in preparing the M.E.T. column, materials for the Pastoral Minis-

try class, ministerial seminars, tape programs and help with all the behind the scenes arrangements and details for ministerial sabbaticals, etc. Both Ivan and Jim have been working in this area for the last year and a half.

All of you undoubtedly realize that one man, having *several* responsibilities, cannot research and prepare *all* material for the M.E.T. column. Therefore, the major part of the material is produced by the "staff." In *any* large organization or corporation, individuals having several responsibilities must rely on staffs to do a great part of their work. Even though every policy directive or administrative decision does not come from the immediate desk of top management, each person within an organization must accept that directive as if it bore the personal signature of the chief corporate officer. If they don't, and each employee expects all his instruction and administrative direction to come under the signature of the "top" man, little could ever be accomplished.

Perhaps in some ways we have become too sensitive to "name, rank, and serial number." Ted has humorously quipped that "rank is an odor!" and there is some point to that! *Who* writes something

NOTICE

Mr. Ted Armstrong has instructed that all deacons and other leading men in your congregations who are *now actively giving sermonettes* should receive personal air mailed copies of the *Bulletin* beginning with the very next issue. This new policy applies worldwide. Please send the Managing Editor a list of these individuals immediately to insure their receipt of Bulletin 19. Also, at any time any such individuals should for some reason be deleted from the sermonette list, please notify the Managing Editor of this action immediately. Thanks for your cooperation.

— Managing Editor

is not the criterion to use when judging written material. It should be judged on its own merits — contents, truthfulness, and relevance — not *personality!* This is a concept we try to bear in mind in the Doctrinal Research team. It is not important who did the research but rather — is it correct?

Future Plans for the M.E.T. Column

We have had many requests from pastors for direct communication with them. They have felt that there was a need for some type of written material directed only to them. We are now going to try to provide that type of service by "inserting" specific pages directed to Church pastors and associate pastors. Those pages will include the M.E.T. column, special news of interest *within* the ministry and administrative updates. At times some of the material may tend to be corrective and therefore should *not* have to be read by those not directly involved in pastoring Churches. By providing a direct link with each pastor, we hope to further contribute to unity in the ministry.

Developing the Ministry

As mentioned in previous *Bulletin* copy, we see an urgent need to develop a more competent professional ministry — not because we have been doing a poor job — but because we have an even bigger and more important job to do as we go on into the future.

Every minister is deeply aware of the complicated and sometimes frustrating role that he must play. The problems a man must deal with, created by a society in turmoil, demand a ministry that is educated, capable, and in the best sense of the word, "*professional!*" The first semester of the Pastoral Ministry Class here in Pasadena is being devoted to this concept of professionalization or increasing competence. Some may not prefer the term "professional" as it relates to the ministry. But, after all, Paul did say in Hebrews 4:14 that we should hold fast to our profession. We certainly ought to be "professional" Christians so why not professional ministers.

Responsibility for Self-analysis

In future columns I would like for you to keep in mind that we are analyzing and evaluating the ministry. *Obviously*, this is a subjective and highly abstract area. One man's specific, perhaps dogmatic statement about the ministry, its past history and approach will be received with a variety

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of reactions and rightly so. This problem of self-analysis (and *who* presumes to assume the role of historian and analyst) might be hurdled if we all spent hundreds of hours comparing notes and past experiences. We might then distill a statement about the ministry — what we administered, why we administered it, and why we were the way we were, and even more significant and relevant why we are the way we are.

The only other logical solution to ministerial self-analysis is that someone must assume the prerogative and authority to generalize about our past as a "ministry." Mr. Ted Armstrong has led the way in this discussion and analysis, and those of us responsible *under him* for the continuing education and direction of the ministry must continue that self-analysis.

What do we need to educate the ministry about? Why? What have they been educated about? Why? Those questions must be asked and answered to provide a basis for direction of the ministry.

In addition, such questions must be asked and answered in some logical progression or a program is generated out of thin air. They may be exciting, but *where* are you going and *why* are you going

(Continued on page 491)

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA 91123

Herbert W. Armstrong
President and Pastor

Garner Ted Armstrong
Executive Vice-President

October 15, 1975

To all ministers and key supervisory personnel in God's Work:

Greetings in Jesus' name!

I'm dictating this from Nashville, Tennessee, where I have been for the past two days, and I have just finished taping sessions of "Hee-Haw" in the studios of the former WLAC Television (recently sold to new owners in Houston, Texas, and now to be known as WTVF).

When we engaged Buck Owens to appear at several of the Feast sites during the last Feast of Tabernacles, he and his manager and all of his singing group were so completely impressed with our people, and especially Mr. Jack McKinney, who did such a marvelous job in coordinating the many hundreds of details concerning all the travel, lodging, scheduling, etc., that his manager asked me if I would consider being on the nationally-syndicated show "Hee-Haw."

I mentioned this at several of the Festival sites, though not all -- and immediately there was a tremendous round of enthusiastic applause! At any rate, it was a sincere offer, and to appear on a show which is viewed by tens of millions of Americans was certainly a wonderful opportunity I felt I should not pass up. Accordingly, only a couple of days ago I took Buck Owens, his manager, Mr. Jack McFadden, and one of his instrumentalists with me on the Falcon to Nashville where we have been ever since.

Buck and his group recorded over eight songs yesterday and another four or five today, plus laying down other bits and pieces of the taping for various segments of "Hee-Haw." I did not realize this before, but apparently the entire fifteen week schedule is done in only three or four visits to Nashville in a few weeks' time and involves marathon-type television work, crowding many, many songs and skits together in only a few days. The tape is then flown back out to Los Angeles where all the extensive editing is done to prepare a complete series of 13 shows for distribution.

We went to the nationally-televised Country Music Awards, which some few of you may have watched on television, and Mr. McFadden took Shirl and me backstage where we met practically everybody who is anybody in the field of western music, with the exception of only a few of the artists who were either out of the country or who could not attend for other reasons.

Our picture was published in the local Nashville paper with Roy Acuff who is called the "grandfather" of the Grand Ole' Opry; we shook hands with Minnie Pearl, who was inducted into the Country Music Hall of Fame, Tennessee Ernie Ford, Loretta Lynn, Conway Twitty and his daughter, Lynn Anderson, Tammy Wynette, and literally more than a dozen others! I was overwhelmingly surprised, frankly, even though I might always have suspected this would be true, to find that every one of these people watch my television program and listen to the radio program on a fairly regular basis, and several of these top country-western stars who have sold millions and millions of records are readers of the Plain Truth!

It was a tremendous experience, and shows me all the more how widely-known our program really is and how we are affecting the masses of this country, even right on up into the entertainment and the political world, and that our mail cannot be the sole indicator of the number of millions upon millions of Americans whose lives are being affected by this great Work.

I found the same thing to be true at the studios during the shooting of various segments of "Hee-Haw." Every single member of the staff felt as if they had known me for years, and we got along famously. These are real down-to-earth "characters"-- not actors in that sense at all, but are exactly and genuinely what they seem to be before the cameras.

Junior Samples is an example -- he is not putting on any affected accent or hillbilly mannerisms before the cameras at all, but is exactly the same way in person as he appears on camera.

At any rate, everyone felt it was very successful, and I will be on my way tomorrow for both a one-hour television interview and a radio interview prior to the campaign upcoming in Kansas City.

Our own video pod, which is absolutely revolutionary in its design in the video taping field, has been air-freighted to Kansas City with our own crew, and I will meet them tomorrow.

I am hoping that we will have a very powerful and inspiring two-night campaign in Kansas City, and that we get a top-quality video tape of at least one of the two nights which could be released later on as another very powerful television special.

A WORD ABOUT RADIO: I have given instructions to our agency to begin compiling a list of all of our local church areas where I am not heard on either the radio or TV. These are to be given absolute TOP priority in obtaining either radio or television time or both as soon as possible. Then, in a list of cities where television only can be viewed, but no radio, we are also attempting to place the radio program within easy reach of our own church brethren. In other cities where we are on radio but no television, while not of the same priority, we hope to be able to place the telecast within view of more and more of our members as God makes possible by supplying the financial base.

But this is the rub. Even though we are significantly BELOW our projected budget in the Media Division, the income has been hovering at a few points minus for the year-to-date. If we were to adopt a purely cautious, "caretaker-like" attitude toward God's Work, I'm sure we would be very nervous about going out for massive radio and television buys at this time.

However, as I said at many of the Festival sites, we need to learn more and more to step out ON FAITH, where God leads and where He is opening doors before His Work! I was very disappointed over recent visits to some of our large church areas, combined with the recent Holy Day visits, and especially a couple of surveys I took during the Feast of Tabernacles, to find a very large number of our own church brethren who cannot hear the radio, or for those who do, who have to listen at an atrocious time, such as 5:05 AM or very, very late at night.

As you all know so well, I stressed for many, many years that the radio and the television program are NOT FOR the brethren. That is, they are not intended to be a church service, nor are they designed, really, to "feed the flock." That is YOUR job. That's WHY we have a trained, thoroughly-qualified and dedicated ordained ministry.

HOWEVER, it is awfully difficult to cheer on the team when you cannot sit in the bleachers; difficult to keep loyalty, enthusiasm and excitement about the program if you can never even hear what is going on! I frankly feel that our brethren need to have as much daily and weekly contact with the very spear-point of God's Work as is possible! Accordingly, even though it represents somewhat of a policy change (more a change in method than policy, however), I have asked the agency to pursue immediately the possibility of obtaining radio time in as many of our local church areas as they can.

Our Media Division has given the agency a complete list of priorities, and I am quite surprised to find there are more than 120 church areas in the continental United States and Canada which do not have a local radio station -- even though a number of these may be able to pick up the radio program from a station of some distance away.

I hope all of you will mention this, or perhaps even read this segment of the Bulletin in your Bible Studies and announcement-portions of the Sabbath services, and inform the brethren that we are going to expend every effort to see to it that we can place both the radio and television program within easy reach of the entirety of the Church as God makes possible.

Obviously, you simply don't go out and "buy radio time." There are many, many problems, including a simple unavailability of time, where stations have a complete, full log and simply have no time for sale; problems of ownership and management; problems of the demographic make-up of certain big cities; problems of obtaining the kind of times we want (as opposed to 1:30 AM or 5:05 AM); and always the problem of MONEY!

For an example, as I mentioned in the "Personal" in the WN recently, we have contracted for one major television outlet in Omaha, Nebraska, and another one down in West Virginia, one of which costs \$700 each half-hour, the other \$400 each half-hour! That gives you a concept of what the costs of even one-half hour of television time really are in even moderate-sized cities.

Norman Smith in his Bulletin column has heavily emphasized the need for you and your congregations to get enthusiastically behind this new program, and he has especially zeroed in on PRAYER! Though I do not feel any praise is forthcoming to me, personally, since this seemed to be such an obvious choice, I do hope you will all realize that it truly IS stepping out on faith! This may mean, fellows, upwards of TWO MILLION DOLLARS in additional bills for radio coming in over the next 12 calendar months for which we have no budget provision!

But frankly, this Work was never built by timidity, temerity, or an attitude of "drawing back" when we saw clearly what God wanted us to do, could understand it was a need for the Work, and then decided to go ahead!

Whether you were talking of colleges, buildings, radio, publications, television, the opening of doors to the very palaces of kings and the offices of prime ministers and presidents, this has proved to be true!

My father has said many times he had to learn the lesson of walking through open doors on faith, and then, after doing that, depending upon God to provide the wherewithal -- as he clearly stated in his autobiography in the very earliest days of going on a radio station up in Portland, Oregon.

I know this is right -- that it is good; that it is something we must do! Let's not assume, just because I am giving instructions to obtain as many radio outlets where we have local churches as possible, that this means we are talking about going on a number of tiny 500-watt stations in little Podunk-towns! Remember, our churches are scattered all over some of the big, heavily-populated and industrial centers in the Northeast, the Southeast, the Midwest, and the West Coast! We may have, for example, up to four churches in one big area, such as Cincinnati. Thus, by obtaining one radio station, even of a smaller local nature, we are immediately reaching perhaps upwards of 1500 or 2000 of our own local church brethren, plus more than a MILLION potential homes in the same outlying areas!

In direct conjunction with this, I have asked Mr. David Jon Hill to join my personal staff in helping to plan, advise and coordinate aspects of media, publications, circulation, etc. Furthermore, Jon will be responsible on a project basis for specific tasks -- the first of which will be to develop an up-to-date effective press kit for the advertising agency and myself to use in TV, radio, and personal appearances.

Other recent personnel decisions -- which I am very pleased to make: Mr. David L. Antion has been appointed Director of College

Relations. In this function he will be a top staff advisor to Dr. Michael Germano on all College affairs. His focal point of direct responsibility will be overseeing the College's efforts in public information, alumni relations and development -- areas which recently have been mushrooming, especially as a "spin-off" result of the increased publicity and public attention from AICF's concert series at Ambassador Auditorium. The entire broad area of college relations needs expansion in order for the College to continue its present growth trends. Dave will also continue his faculty post as well.

As the new Chairman of the Department of Theology, Dr. Germano has appointed Mr. (soon-to-be Dr.) George Geis, a decision I am personally pleased to ratify. George is not only intellectually and academically well-suited for this important responsibility, but also his doctoral training in higher education and educational psychology will help develop our ministerial training program. His dissertation centers on moral development in young adults -- an area central to the Ambassador College curriculum.

That's about it for now -- I hope all of you will not let an "after-the-Feast" letdown begin to affect your congregations, but recognize the need for continual reminders and enthusiasm toward God's Work.

It has been a rewarding and exciting few days for me -- and it has shown me once again the incredible potential for God's Work on this earth and the remarkable way in which it has already reached into the private and personal lives of those right in the very top levels of big-name entertainment.

With much love,

Your brother in Christ,

A handwritten signature in black ink, reading "James Earl Ramsey". The signature is written in a cursive style with a long horizontal line extending to the right.

AICF PUBLICITY UPDATE

Radio/TV Interviews

Media coverage of the recent AICF concert series continues to be favorable. Since the last *Bulletin* report, the AICF story has been featured twice on local television in addition to *one hour* interviews featured on two of the leading Los Angeles radio stations.

On September 26 and 30, KHJ-TV9 broadcast a 10-minute interview with Dr. Robert Kuhn and George Jones, Director of the Pasadena/Foothill Urban League. This interview focused primarily upon the Grace Bumbry concert of October 9, which was attended by over 200 minority high school students and several prominent leaders in the black community who had been provided complementary tickets.

The Bumbry concert has resulted in what we hope will be some lasting friendships with members of the Pasadena Urban League. We have been very gratified by this opportunity to share the Auditorium with them.

Mayor Bradley Commends AICF

As a result of the Bumbry concert the Foundation has been awarded a special citation from Mayor Tom Bradley of Los Angeles commending us for our contribution to the humanitarian and cultural scene. The citation was presented to the Foundation on the eve of the Bumbry concert.

On October 3, Mr. Rader and Dr. Kuhn were featured over KFAC radio, Los Angeles' leading classical music station on the prestigious program entitled, "Luncheon at the Music Center." The program lasted 60 minutes and the estimated audience was approximately 28,000 adults. Thomas Cassidy, well-known KFAC personality, introduced Mr. Rader and Dr. Kuhn as executive-directors of an organization that is "setting the Los Angeles cultural scene on its collective ear." Mr. Rader had the opportunity to talk about the inception of the Foundation dating back to last year's Giuliani concert and the concept of directing all ticket revenues toward charitable organizations.

Then on October 5, KHJ Radio 93 featured a 30-minute interview with Dr. Kuhn and George Jones, Urban League Director, that was heard by an estimated 13,000 adults. The interview focused upon the Grace Bumbry concert, and the opportunity AICF provided for 200 minority students to hear a renowned classical performer as a result of the complementary tickets we provided.

On October 11, KFI, one of the leading Los Angeles radio stations, a 50,000 watt station, invited Dr. Kuhn to be interviewed by well-known

talk-show commentator Hilly Rose. The interview took place at 8 p.m., on a Saturday evening, and was aired to an estimated audience of over 50,000 adults. Hilly Rose spent the first one-half hour of the program interviewing Dr. Kuhn about the concert series and the concept behind it. The second half-hour focused upon the Worldwide Church of God and its belief in the veracity of both the Old and New Testaments and observance of Holy Days. Dr. Kuhn also had the opportunity to "put in a plug" for the new *Human Potential* magazine.

Mr. Rose asked if the Foundation was an effort on the part of our organization to enhance the image of the Armstrongs and the Worldwide Church of God. Dr. Kuhn explained that the favorable publicity and fine image that has resulted from the Foundation's activities were merely an ancillary spin-off. The Foundation, Dr. Kuhn said, is initially and primarily the fulfillment of Mr. Armstrong's long-standing desire to bring the finest cultural events to the Los Angeles area and dignify the human spirit through the performing arts — building bridges between people through the vehicle of culture and humanitarianism.

We are continuing to enjoy the fruits of the favorable publicity that both the Foundation and Church have been the recipients of and look forward to even greater opportunities for press coverage in the future.

AICF Controversy in Jewish Newspapers

During the Feast Mr. Rader made mention of a local controversy that occurred among a small segment of the Jewish community who felt that the Foundation was using the concert series to proselytize Jews. This allegation was made on August 9 by Rabbi Cunin, head of Chabod House (UCLA) — which represents a small segment of the fundamentalist Jewish community that attracts a counter-movement to the Jesus Freaks on college campuses. While the leading Jewish newspaper, *B'nai B'rith Messenger* (circulation 62,000) took an official stand of discouraging Jewish participation in the concert series, the other Jewish newspapers — *Israel Today* (circulation 42,000) and *Jewish Heritage* (circulation 32,000) came out with articles *supporting* the Foundation and the series.

The controversy seems to have been limited to the *B'nai B'rith Messenger* and only a small segment of fundamentalist Jews. It has had *little or no effect* upon our concert ticket sales and has been the catalyst to motivate us to be more specific and clear about the relationship of the Church and the AICF in our discussions with the media. The result has been very good because *the*



COMMENDATION

AS THE MAYOR OF THE CITY OF LOS ANGELES, IT IS MY PLEASURE TO COMMEND
THE

Ambassador International Cultural Foundation

FOR ITS LAUDATORY EFFORTS IN CULTURE AND HUMANITARIANISM. NOT ONLY IS THE FOUNDATION PRESENTING MANY OF THE WORLD'S LEADING ARTISTS, INCLUDING HOROWITZ, PAVOKATTI, SUTHERLAND, MENUHIN, PANOVS, BUT ALSO ONE HUNDRED PERCENT OF ALL FUNDS RAISED WILL BE DONATED TO MANY OF LOS ANGELES' LEADING CHARITABLE HUMANITARIAN CULTURAL, AND EDUCATIONAL ORGANIZATIONS INCLUDING UNITED WAY.

IN ADDITION, THE AMBASSADOR INTERNATIONAL CULTURAL FOUNDATION IS PROVIDING COMPLIMENTARY CONCERT TICKETS TO INNER-CITY STUDENTS AND SENIOR CITIZENS WHO WOULD ORDINARILY NOT BE ABLE TO ATTEND SUCH OUTSTANDING CULTURAL EVENTS. IN THIS REGARD, THE FOUNDATION IS WORKING WITH THE PASADENA URBAN LEAGUE TO GIVE HUNDREDS OF MINORITY STUDENTS THE OPPORTUNITY OF HEARING SOPRANO GRACE BUMBRY IN CONCERT AT AMBASSADOR AUDITORIUM.

ON BEHALF OF THE CITY OF LOS ANGELES, WE WISH THE AMBASSADOR INTERNATIONAL CULTURAL FOUNDATION WELL IN THIS GREAT COMMUNITY ENDEAVOR IN CULTURAL AND HUMANITARIANISM—AND WE ASK THE PEOPLE OF LOS ANGELES TO GIVE THIS PROGRAM THEIR WHOLE-HEARTED SUPPORT.



Tom Bradley
MAYOR

AICF PUBLICITY SUMMARY

(Sept. 26-Oct. 11)

Here's a brief summary of recent AICF coverage over radio and TV. Most of these interviews focused upon the concert series and the relationship of AICF to the Church. In addition to the aural media, most newspapers are publishing weekly press announcements about the concert series.

| Date | Program | Station | Interview Length | Estimated Audience (ARB) |
|----------|--|------------------------|------------------|--------------------------|
| Sept. 26 | Community Feedback 9:30 a.m. | KHJ-TV9 | 10 min. | 7,000 households |
| Sept. 30 | Community Feedback 10:30 p.m. (replay of 9/26) | KHJ-TV9 | 10 min. | N/A |
| Oct. 3 | Luncheon at Music Center | KFAC Radio AM/FM | 60 min. | 28,000 adults |
| Oct. 5 | Minority Forum 8:30 a.m. | KHJ Radio 93 | 30 min. | 13,000 adults |
| Oct. 11 | Hilly Rose | KFI Radio | | 53,000 adults |

In addition to the above programs, we have been receiving verified *free* public service announcements on the following stations:

| | |
|------|---------------|
| KWKW | 7 times daily |
| K100 | 7 times daily |
| KNAC | 7 times daily |

| Radio | |
|-------|------------------|
| KCRW | 7 times per week |
| KHDY | 7 times per week |
| KSUL | 14 times daily |

| Television | |
|------------|------------------|
| KWHY-TV22 | 7 times per week |
| KCOP-TV13 | Run of schedule |

Church has become the recipient of *much favorable publicity* and the AICF — though not a proselytizing organization — becomes recognized as the instrument by which the Church is “doing good works.”

It is important to realize that originally there was absolutely no intention to publicize the Church through the AICF. The new high visibility of the Church (and its doctrines) has been a direct response to questions and interest from the media.

— Terry Warren

Advertising and Publicity
Coordinator for AICF

P.S. If any of you would like more information on the controversy in the Jewish community, we have available printed copies of all major newspaper articles on the subject. Simply request them through the Editor of the Bulletin.

NEWSPAPER REVIEW & COMMENTARY

(Editor's Note: We are including for your information excerpts from a review of the opening performance at the Auditorium which appeared in the L.A. Herald Examiner on Friday September 26. Following that is a short commentary from the CALENDAR section of the L.A. Times, September 28, regarding the AICF concert series.)

Pavarotti Opens Ambassador

by DONNA PERLMUTTER

Herald-Examiner Music Critic

With none other than Luciano Pavarotti, the world's leading Italian tenor, to inaugurate its first season of concerts, Ambassador College got off — not surprisingly — to an impressive start Wednesday night. Bringing his enormous talent and well-known presence to the glittering

Ambassador Auditorium is like launching a ship with a magnum of champagne

A Pavarotti event would warrant the rapt attention he received from the not-quite capacity audience under any circumstances. He could probably sing "Rock-a-Bye Baby" and win the same adulation.

As voice recital territory, no singer could want more. The moderate sized hall (1250 seats) bears a bright undistorted sound, acoustics are optimal. With apparent pleasure at the results, the rotund Italian dispensed his exquisite tones, each one soaring sublimely or cutting cleanly as through a diamond. . . .

MUSIC AND DANCE (from *L.A. Times*)

For a long time after the completion of the three theaters at the Music Center, people said nothing else was new in performing arts buildings in Southern California. In the spring of 1974, those people were proved wrong when a brand-new, 1,200-seat auditorium was opened at Ambassador College in Pasadena. For its first year on our map, however, Ambassador Auditorium did not serve as a busy, public-oriented showcase for the performed arts. This fall, beginning last week in fact, it will.

Sixty-six events are scheduled this season in the handsome building off 300 W. Green St., just one block south of the Pasadena Art Museum. The performers include some of the big names in our business: Horowitz, Sutherland, Pavarotti, Bachauer, Horne, Pollini, Prey, Eschenbach, Szeryng, just to skim the surface. The good news, as of last week, is that single tickets will now be sold to each of the separate events. Except for the two Horowitz recitals in January, that is; those tickets will be available to season-series subscribers first. One must assume that also means last.

LETTER RE AICF TO RUSSELL CHANDLER OF L.A. TIMES

(Editor's Note: The following comments from Dr. Robert Kuhn precede excerpts from a letter he wrote nearly a month ago to Mr. Russell Chandler, Religion Writer of the L.A. Times, in response to an article he wrote about AICF.)

Even though we have received and will continue to receive extremely wide and favorable publicity for the new AICF concert series this season, we still have been subjected to criticism from those who would see in our good publicity an underlying fundamental motivation to use the Auditorium and cultural presentations to achieve that public-

ity for the entire organization, including the Church. However, it is implicitly apparent to all those who have been even cursorily associated with Mr. Herbert Armstrong over the years, have read his writings, and have heard him speak, that for a certainty his sole motivation in developing the musical presentations, and one of the primary purposes for building the Auditorium, was to bring culture to the community so that our organization could share its cultural events with the community. As we have stated publicly many times, culture in general and the performing arts in specific are the highest expression of the human spirit glorifying and dignifying the uniqueness of the human mind as the epitome of God's creation.

A secondary objective for the concert series is the support of humanitarian and charitable organizations which do those good works which we would feel biblically-enjoined to support. This was a secondary purpose — albeit a very fine one. It is the objective of the Foundation to seek out those organizations whose charitable activities would be specifically in line with those biblical examples of the Good Samaritan and James 2, for example, especially emphasizing the care and concern for children in need — children who are crippled, infirm, without parents, hungry, illiterate, etc.

This is not to say that the good publicity we are receiving is undesirable or is something that we would shun. Obviously we are very pleased to have the Church and College be looked upon by the general community in an exemplary light. However, for those who would accuse us (because we are achieving good publicity) of creating the concert series for that specific purpose, the historical record of Mr. Herbert Armstrong must be pointed out in strong terms.

Following are excerpts of a letter that I personally sent to Mr. Russell Chandler of the *Los Angeles Times*, following his article which was entitled "Church Group Looking to Culture to Provide a New Image." As stated, even though the "image" of the organization has substantially benefited from the concert series, it must be categorically denied that this was either the primary or secondary objective of the concert series.

September 18, 1975
Mr. Russell Chandler, Religion Writer
Los Angeles Times
Times Mirror Square
Los Angeles, CA 90053

Dear Russell:

... The sole initial purpose for beginning the AICF concert series was to realize Mr. Herbert

Armstrong's dream of sponsoring the performing arts in fulfillment of his promise to the community made regarding Ambassador Auditorium.

Subsequent to the opening concert, it was recommended that, since Mr. Herbert Armstrong had stipulated that the building was not to be commercialized and funds were not to be accrued from the sale of tickets, we sell tickets with 100 percent of gross admissions revenues to be donated to charitable, humanitarian, educational and cultural organizations. Indeed, these two aspects of culture and humanitarianism explain *in toto* the reason why the Worldwide Church of God has underwritten the initial costs of the Foundation.

The Worldwide Church of God believes, as Mr. Herbert Armstrong has taught, that it is in the performing arts that the great supremacy and potential of the human spirit is given full expression, thereby glorifying God as the Creator of the human mind. The Church also believes, as Mr. Garner Ted Armstrong has admonished both members and ministers alike, that it is our biblical responsibility to care for the weak, the indigent, the infirm, the less fortunate than ourselves, especially children.

It is then these two primary areas — culture and humanitarianism — for which the Foundation was created, and any spin-off effect of changing and improving an "image" was not considered originally, but is a very rewarding ancillary benefit. The article of course implied — or did it just simply state? — that changing our image was the primary objective, with culture and humanitarianism simply expedient means to that end. This is categorically untrue, and while there is certainly this spin-off benefit in terms of the public image of Mr. Herbert Armstrong, Mr. Ted Armstrong, the Worldwide Church of God and Ambassador College, anyone associated with the inception of the Foundation knows that it was not even considered originally. Anyone, too, who knows Mr. Herbert Armstrong knows his desire for the last 15 or 20 years to support the performing arts and can testify to his motivation.

Further, the article gave the impression that the Foundation is beset with major problems from the Jewish community, when, in fact, two of the leading Jewish newspapers, *Heritage* and *Israel Today*, have given major support to the concert series.

It is also well known that the mainline leadership of the Jewish community — and I can cite Rabbis Smith (President of the Board of Rabbis),

Pressman, White, and Galpert (in Pasadena) as but a few examples — has given us its full backing. Similar support has been, of course, forthcoming from the community at large, including the Japanese community.

In contrast to the impression given by your article of community-wide suspicion and doubt as to the apparent subterfuge and chicanery inherent in the creation of the AICF, leading sectors of the community have in fact been supporting the concert series in growing numbers.

1) The artistic community: Obviously new avenues of support and performing opportunities in an era of economic difficulties have given rise to great enthusiasm among the international artistic community. Many leading artists, ensembles and orchestras have been in contact with us regarding our future seasons. Even beyond the classical music field, individuals in drama, contemporary music, folk music, country and western, etc. will be working with us to make our future seasons finer than our inaugural season.

2) The charities community: In addition to all the charitable organizations listed in our brochure, the following organizations have recently joined with us for the current season with great enthusiasm: Artificial Kidney Foundation of California, Beth Shalom of Whittier, Big Brothers of Greater Los Angeles, Brentwood Center for Educational Therapy, Hadassah of Newport Beach, Herzl Schools, Multiple Sclerosis Society of Southern California, Muscular Dystrophy Associations of America, Myasthenia Gravis Foundation, National Cystic Fibrosis Research Foundation, National Physical Fitness Foundation, National Society for the Prevention of Blindness, St. Anne's Maternity Foundation, Tri-Hospital Cancer Program, Villa Esperanza (Pasadena School for Retarded Children), and West Adams Community Hospital.

Even more important is the significance of United Way's participation in the concert series, which I must say was overlooked in your article. They have five regions, each with a Board of Directors and an Executive Committee, as well as a corporate Board of Directors and Executive Committee, all of which are composed of the leading businessmen of our community. It was of course essential for their full approval to be given for United Way's participation in the AICF, especially since this was apparently the first time that United Way has either sold tickets or lent its name to another organization.

3) The individuals in the community: We are

continuing to experience a growing response from all members of the greater Los Angeles community, including many well-known people in business, entertainment, government, etc.

4) The corporate community: Although beginning our efforts extremely late — barely six weeks before our first concert — we are pleased to announce that among the Founders of our concert series (contributors of \$7000 or more) are United California Bank, IBM, the W.A. Krueger Company, Merle Norman Cosmetics Co., with other local and international corporations to follow

On October 9, for the Grace Bumbry recital, AICF is working with the Pasadena Urban League to provide 500 minority students of junior and senior high school age with free tickets to this concert. We hope to be able to make similar arrangements with other groups whose constituencies would ordinarily not be able to afford tickets, such as senior citizens groups, etc. This is another way in which the Foundation will fulfill Mr. Armstrong's lifelong dream and promise to enrich the cultural life of the community.

Thought you might like to know. Sincerely,
Robert L. Kuhn

CHURCH ADMINISTRATION

(Continued from page 480)

there? What is the purpose? What is the beginning and is there an end?

"If it is true that great individual achievement arises from the establishment of significant purposes, goals, and objectives, it is even more true that great organizations must have clearly stated, compatible purposes and specific objectives.

"It is very difficult to see how an organization or an individual can even begin to plan until concrete objectives are clearly planned" (*Managers for Tomorrow*, p. 98).

Future M.E.T. columns will seek to analyze our position as a ministry of the Worldwide Church of God. We want to present material that enables us to understand where we've been and where we are going.

Those producing future columns will produce them based on certain subjective assumptions about the ministry. Each column will attempt to:

- (a) Educate the ministry in areas which are essential to a more effective and professional ministry.
- (b) Re-educate the ministry in areas where there has been inappropriate or insufficient education.
- (c) Stimulate the spiritual (mental) growth and development of the ministry.

The M.E.T. column will not be the product of one man's thinking. Articles produced by the staff — always with my input and final editing — will be supplemented by material from college professors, other staff members, and department heads, etc. The goal will be to provide stimulating and practical educational material.

All of this will naturally be additional to biblical, theological and historical instruction in other Ambassador College classes.

Burden of Responsibility

Fellows, I think one of the greatest responsibilities a human being can have is that of "assuming to speak for God." Yet, when a man has the title of "minister of Jesus Christ," he *is* representing himself as speaking *for* Christ. As such, he exercises tremendous influence and psychological power over people's lives.

Most people are, in some form or another, religious.

"Human religion is universal. Religious experience and expression is evidenced by and significantly shapes all human culture. Apparently, to be religious is native to being human" (*Anxiety and the Rise of Religious Experience*, J. Harold Ellens).

The Apostle Paul alluded to this universal urge to worship when he said that the Israelites had "a zeal for God, but not according to knowledge," and that the Athenians had altars dedicated to all conceivable gods including the "unknown God."

All of these factors show malleability and the receptivity to worship that human beings possess. When that worship is directed to the Living God, the ministry must see the awesome potential it holds. If God is not properly represented, then the worshipper's conception of God will be distorted.

Since we represent God we must have a continual attitude of self-analysis. This analysis must be in the light of God's revealed mind and will — the Bible.

Through the future M.E.T. columns we hope to inspire the ministry to examine itself and see that we each have the tools to properly represent God.

I hope this background will help you to both understand what we are doing in the area of M.E.T. and also how to properly read, evaluate and apply future material in this section of the *Bulletin*.

Until next time —

— C. Wayne Cole

Mail Processing Media

It's refreshing to have a Festival break each year, but it's also a good feeling to get back to work again. We've got a good-sized backlog to dig out of, but we should be caught up before too long.

Mail is holding its own at the present time. We've received 40,615 letters up through the 10th of October, which brings our yearly total to 1,606,120 letters received thus far. This is somewhat lower than last year's mail level, but a current large mailing of renewal inquiries to our "Doctor and Professional People" subscription list should raise our letter count in the next few weeks.

Religious Broadcasting Followup

In a previous issue of the Bulletin, we mentioned how a number of letters have come to us from people concerned over the possible implications of the Lansman-Milam petition which would have placed a "freeze" on outlets for religious broadcasting and programming on both radio and TV. According to our latest information, the petition was rejected by the Federal Communications Commission. More than 750,000 letters were received by the FCC with a great majority requesting the petition be denied. This was the largest response in the history of the FCC.

The religious audience in America has won this battle of the media, but it's likely that new attempts will be tried to curtail or eliminate religious programming.

Good Publicity

The Work receives recognition in many, many ways we don't always hear about. A member in Klamath Falls, Oregon notified us of an article discussing organic gardening in *Let's Live* magazine for September 1975 which mentioned AC. The article section, written by Dr. Bargyla Rateaver, which comments on us is quoted below.

Ambassador College

- Q.** You mentioned Ambassador College in Texas, but I cannot go there for a whole year. Do they have any weekend or summer courses?
- A.** In April they had an agricultural field day, and they may have something like that again. Ask them to put you on their mailing list. Big Sandy, Texas, 75755. Anything they do is superlative.

That's it for this time. We'll have more next issue.

— Richard Rice

(Continued on page 498)

AN ACT OF FAITH!

Praise and congratulations to Garner Ted Armstrong! It was a great day when Ted decided to go after radio coverage in over 100 cities with local churches but no present local media coverage. As someone said, "This is putting the horse before the cart." This decision by Ted is a great act of faith and a great act of leadership.

Those of us who are followers and also leaders of others now have a great opportunity to overwhelmingly support this decision and create the results that will prove it was a step in the right direction. I mean results in the form of enthusiastically arousing your people to become inspired, to pray for, to become involved in and to support this program of increased media coverage and public awareness.

Naturally money is needed. Increased offerings are vitally important. Direct and *fervent* prayers by the tens of thousands is the first step and the immediate need. Urge everyone to pray that we will actually get on the stations at a respectable time period, and then through God's efforts and our efforts pray that the people will listen and respond. Then urge everyone to follow this up with ideas, suggestions and actions to promote listenership as well as increased financial support.

I believe it has been demonstrated that God's people are inspired to give greater offerings when they see we are seeking increased media coverage and are diligently planning and making decisions to get the Work in the configuration that will cause it to grow. God's people deserve thanks for their response and assurance that we fully appreciate the sacrifice of every member as they give in faith and trust God for their needs and financial payback later on.

I am sure God will give financial blessings and payback to all who gave generously in the recent Holy Day offerings, and I also believe people will regard this increased media thrust as a great payback in inspiration and hopes fulfilled.

For you pilots, the power curve analogy. We've been dragging along almost staying level but losing a little altitude in the turbulent ripples that come along. Now the pilot has decided to push the nose down and get into better flying configuration by increasing media coverage and loudly proclaiming the trumpet message. Let's all back him up with some *lift* in the form of all-out enthusiastic

support *now* so we lose no altitude in the process, and have the confidence to maintain the angle of attack that will produce a rate of climb and the ability to carry a greater load in the process.

Ted is acting on faith. The Work has been built by Mr. Herbert W. Armstrong acting on faith when he saw a need. Mr. Rader has recently spoken about financing for the *needs* of the Work in order to advance the Work.

We are making a step in the right direction. Join us and pray enthusiastically for encouraging success. Pray for Henry Cornwall, John Amos and the Radio and TV Station Reps, that they may be able to arrange good time periods on good stations even beyond their expectations. Write for and distribute the post cards now available for promoting the program on an individual basis. (See reproduction of these cards in this column.)

Realize this is a great step forward and urge your congregations to pray for the total success of the Work nationwide and worldwide. Encourage them to become confidently involved in promotion at the local level and to show their faith and confidence by increased offerings in support of this act of faith by Garner Ted Armstrong.

Let's do it now!

— Norman A. Smith

NEW RADIO-TV TIME

A number of radio and TV station changes have taken place in relation to 1975 fall programming. So here is an update on the present situation and the new season which starts in December.

The Garner Ted Armstrong telecast is currently airing on 84 stations. New fall stations included WDRB-TV in Louisville, KY airing at 1:00 p.m. on Saturdays, and WOWT-TV in Omaha, NE airing at 4:00 p.m. on Saturdays.

These stations are on 13-week contracts and will be reviewed and evaluated in December.

A 52-week contract was signed for WBKB-TV in Traverse City, MI., and beginning November 2, 1975 we will begin airing on WOWK-TV in Charleston, W.V. at 12:30 p.m. on Sundays.

Approximately 55 additional cities have been recommended for airing the Garner Ted Armstrong telecast in December.

TV stations in Wichita, KS; Portsmouth, VA; Rockford, IL; and Indianapolis, IN are off for the fall but should start up again with the new season in December.

In accordance with Mr. Ted Armstrong's decisions which are explained in the Worldwide News, we are currently seeking radio availabilities in additional markets in order to give as many

church areas as possible good, clear radio coverage. We expect to have many more stations within the next few months.

The Fair Booth program is producing a tremendous number of responses this year. Over 200 fairs have been scheduled for this season.

Because of the overwhelming number of literature request cards being returned we have had to make use of the resources of Mail Processing and Data Processing in tabulating them all. This means that each fair must be assigned a code and the proper responses assigned to it by that code.

For this reason it is extremely important that you apprise us of each fair in which you participate. Such records as literature request card returns are important in evaluation and planning, so any time you are planning to participate in a fair please let us know.

A hearty thanks to you and your congregations for the outstanding job you've done!

We now have available to all interested ministers and churches a postcard promoting the Garner Ted Armstrong telecast and Garner Ted Armstrong on radio. These cards are printed four-up, which will facilitate the easy inprinting of local telecast or broadcast times.

Many have requested such cards to send to friends, relatives or business associates. They are now in stock, so please drop us a note telling us how many of these promotional cards you need for those congregations who would like to make use of them. We will ship them right out to you.

— Dan Ricker

TV PRODUCTION

This week the Television Department is preparing to ship the Video Pod by air to Kansas City, to tape the Personal Appearance campaign of Garner Ted Armstrong at the Kansas City Municipal Auditorium Music Hall.

When originally designed we expected that only two cameras would be used in the Video Pod, but since that time we have used three cameras on the videotaping of "Showtime America" at Busch Gardens. The requirement for the Kansas City campaign videotaping is four cameras, which we never thought would be even possible to fit into the Video Pod. Lee Pettijohn is hoping that four is our limit unless he grows two extra arms.

The cost of renting four cameras in Kansas City would have been about \$6500. Shipment of the Video Pod will, of course, not only save a substantial amount of money, but should result in better programming since the crew is very familiar with the equipment. We hope to have the Kansas

City campaign edited down into a one-hour special by January or February and perhaps you will be seeing it in your area.

We had the opportunity to give a presentation on the Video Pod and our computerized tape and film indexing system at the 117th conference of the Society of Motion Picture and Television Engineers on October 3 in Los Angeles. It resulted in 14 Pod rental inquiries, and a great deal of interest was shown in the indexing system.

— John Lundberg

Financial Affairs

Greetings once again from the Business Office. We have all returned very uplifted, encouraged, and inspired by a most profitable Feast of Tabernacles, and trust that you all feel the same. It would appear that this has been the best Feast ever!

It is still too early for a fiscal status report, but preliminary figures indicate that we should miss our budgeted income for Holy Day Offerings by about 1%. This will not become final for about 15 to 20 days. In fact, we will hardly notice the drop from the point of view of budget. The biggest drop — 10% — came on the Last Great Day, but was somewhat offset by increases on Trumpets and Atonement. Considering everything, the offerings for the Holy Days were as expected.

Upon returning to Pasadena, Mr. Ted Armstrong had a meeting to discuss the state of the Work after the fall festival. Each Division Head gave an account of his particular operation and a summary of his progress to date, reviewing trends in circulation, financial, etc. It was decided to review the financial picture in 30 days when all of the festival funds will have been processed and a clearer financial picture is available.

At present we are slightly behind our projected income and present trends indicate we will miss our budget projections as originally forecast. Although we are concerned with this downward trend, we have decided to wait until more concrete data is available before making any final decisions. In the meeting with the Division Heads Mr. Ted Armstrong outlined areas in the Media in which he would like to expand and step out on faith, such as increased radio coverage in all areas where a Church is located. He has directed all the Division Heads to review their operations to insure we are operating as efficiently as possible and to reassess our goals and objectives to see if we can do more with less income.

Just prior to the Feast, a Building Fund statement of intention card was mailed to all the brethren. The purpose of the card was to give us an indication of the amount of funds that we can rely on for budget planning. Unfortunately, the card arrived just prior to the Feast and many of the brethren may not have had an opportunity to send the card back in before leaving for the Feast. We would appreciate it if you fellow ministers would remind the brethren to please return the cards as soon as possible so that we can complete our planning for the Building Fund.

That's about all for now. I will give you a complete update and financial review after more concrete information is available and we have discussed the situation with Mr. Ted Armstrong at that time.

— Frank Brown

Circulation Division

Greetings! It's good to be back at Headquarters after a most enjoyable Feast in Hawaii. My family and I thoroughly enjoyed the beautiful balmy weather on the island of Maui. I hope all of you also had a most profitable Feast this year.

Two monthly Circulation Reports have been prepared and distributed to Headquarters personnel, and the September report is being prepared now. As I mentioned in a previous article in the *Bulletin*, much of our fiscal 75/76 budget has been built around ten or so major programs or thrusts of the Work. The circulation reports show the progress each of the major programs has made during the year, as measured against the circulation plan for the year. I would like to give you some of the highlights of the first two reports that show how the Work is continuing to grow at a good rate.

Highlights of July Report

Highlights for July include (approx. figures): 203,000 responses; 262,000 booklet requests; 49,000 new PT subscribers; 4,800 new GN subscribers; 3,400 new CC enrollees. In addition 7,000 lit-only persons were added to the master file. Almost three-quarters of a million pieces of lit, excluding PTs and GNs, were mailed out in the month. Quite a bit of lit was back-ordered.

Direct Mail brought 47% of the responses; TV, 22%; Radio and PT 5% each. A large number of Fair Booth responses were held over to August to allow time to establish a coding scheme so we can identify each fair.

Advertising tested two ads for the same booklet — "U.S. and B.C. in Prophecy" — on a split run basis in the July 12 *PLAIN TRUTH*. The ad on the *positive* note of U.S.'s *future* in prophecy out-pulled the ad on a *negative* note of the *demise* of the U.S. by a 3 to 1 ratio. Similar tests can now be measured in other media too.

An analysis of the data showed that for the first month booklet requests exceeded plan by nearly 15% while new *PLAIN TRUTH* subscribers were *under* target by over 7% and new *Good News* subscribers were *under* by 65%. Circulation recommended that advertisements and commercials stress both the *PLAIN TRUTH* and *GOOD NEWS* rather than *booklets*. It is especially important to advertise the *GOOD NEWS* in radio and TV commercials whenever appropriate.

A test newsstand program in Honolulu, Hawaii consisting of small quantities each of the May 24, June 7, June 21, and July 12 editions of the *PLAIN TRUTH* produced little response. Although most of the total of 550 copies were picked up within one week of being placed on the news rack, only five individuals returned the postage-paid response card to request a subscription — a 0.9% response. The costs of this test were small and we learned several valuable points for future newsstand programs. No more tests are planned nor recommended until we return to a magazine format.

A look at *PLAIN TRUTH* penetration by A.D.I. (area of dominant influence) shows that the *fifth* largest market — Boston, Mass. with 1,809,723 households — has the *lowest* PT penetration of all 210 A.D.I.s — only 0.94%. A major effort should be made to secure radio and TV coverage in this area. If this is not possible, print ads should be prepared for insertion in Boston papers, TV Guide or Sunday supplements. Other areas that should be prime targets for increased PT penetration are Chicago (third largest A.D.I. but ninth from bottom with only 1.44%) and Philadelphia (fourth largest A.D.I. but twelfth from bottom with only 1.57%). Of the major A.D.I.s Salt Lake City has the highest PT penetration with 5.63%.

Highlights for August

Highlights for *August* include (approx. figures): 186,000 booklet requests; 138,000 responses; 46,000 new PT subscribers; 1,800 new GN subscribers; 3,200 new CC students; and 7,500 lit-only persons

added to the Master File. Nearly six million pieces of lit were mailed out during the month. The amount of back ordered lit remained very high.

TV brought 31% of all the responses; Direct Mail, 29%; Radio, 8%; PT, 7%; and Fair Booths, over 1%.

Since the only ad in the August 2 PT was for the new *Human Potential* magazine, normal booklet, PT and/or GN requests were *very low* for this issue.

The July 27 TV program on "Whales" brought an excellent response: over 18,000 requests for the "WH" booklet and over 8,000 new PT subscribers. "Pax Americana" (August 10) and "Murder Mania" (August 17) each produced around 9,000 new PT subscribers, but substantially fewer booklet requests (8,180 "U.S." and 4,918 "CR" respectively) than "Whales."

The *WATS lines* continue to play an important part in TV and Radio response (83% and 60% respectively) and account for more than 69% of all *new PT subscribers*.

This month we have added a "New Donors" Section VI. Over 4,000+ *new donors* were added to our files in July and another 1,500+ in August by *voluntarily* sending in contributions. The largest single source was a Direct Mail package (#1756) advertising the new U.S. & B.C. in Prophecy booklet mailed 6/10/75 to 800,798 Regulars that resulted in over 80,000 requests and 1,875 new donors in July and August alone, plus over 3,000 others in May and June.

An analysis of the data for August show that booklet requests are right on target after the first two months of the fiscal year.

New *PLAIN TRUTH* subscribers have now fallen to 8% *below* plan, and new *GOOD NEWS* subscribers are just not materializing as hoped for. We're now 67% *under* plan.

In the first two months of the fiscal year over 500 *new donors* contributed using old *co-worker envelopes!* How these donors obtained these envelopes is under investigation now. Some seem to be *relatives* or *mates* of members or co-workers, but most of the usage of CW envelopes (media code W000) is unaccounted for at this time. Over 2,200 new donors in July and August have no media code assigned to them, so we have no specific idea of what inspired them to contribute the first time. The problem of anonymous donors (300 to 400 each month) has been minimized by counting only one of these records each month. Many anonymous donations are later reconciled and properly credited to specific persons.

After all the September data is in and analyzed

the Program Directors plan to meet to discuss progress and/or possible changes in budget allocations. Tied in with this is our present budget situation and Mr. Ted Armstrong's desire to add several hundred more radio stations. Both of these have a pronounced effect on *all* the programs.

In addition, as a result of a Division Heads meeting with Mr. Armstrong, the decision was made to stay with the tabloid *PT* for at least three months into 1976 but published only *once per month*. An indepth study is going to be made on the *Plain Truth*, its purpose and impact on the world, and how it and the *Good News* best fit into our overall objectives. Until this study is completed, we all felt it best to stay with the tabloid rather than go back to a magazine in January as originally planned.

Also, there have been several very profitable meetings on the Correspondence Course. This tool continues to be one of the most effective ways of bringing along prospective members. But for some time we have had reservations about how many students were really studying, answering the questions, requesting literature, moving along to completion. Since we automatically send all twelve lessons to each student who enrolls, we really don't know how many lose interest somewhere along the line. We'd like to make sure that the lessons are going to people who are *really interested* in continuing the course.

Therefore, it was decided and approved by Mr. Ted Armstrong that beginning early in 1976 each student will be required to send in a postage-paid card attached to the lesson in order to receive the next lesson. Also, the answers to the lesson's quiz will be found in the next. In this way we will know precisely how much interest each student has — and no wasted lessons. Plans also call for a rewrite of lessons 9, 10, 11 and 12 to cover the most important subjects of repentance, baptism and the Holy Spirit; also a 100-question final exam to be sent in for grading which, if passed, entitles the student to a *certificate of completion*. Opportunities to contact Worldwide Church of God reps will also be included in each lesson to aid those who wish more personal answers to their biblical questions, as well as a special separate invitation for personal counsel that will be sent after Lesson 12. We're excited about the prospects of increasing advertising of the CC so enrollment can grow *without* budget increases!

That's all for this *Bulletin*. Hope to have the September report finished for the next issue.

— Benjamin R. Chapman

International Division

THE WORK IN BERMUDA

Each afternoon, halfway through the *World Tomorrow Broadcast* the voice of Mr. Garner Ted Armstrong and announcer Art Gilmore can be heard saying, "For literature offered on this broadcast please write to Ambassador College Agency, Box 908, Hamilton, Bermuda." The effects of that local address have been both encouraging and rewarding.

But the question might arise, Why an agency in such a small country? Statistically, Bermuda is a small group of islands in the Atlantic Ocean about 700 miles off the Eastern American seaboard. It has a resident population of about 56,650 on about 20.5 square miles. In addition to the civilian population there are about 2,994 military personnel and their dependents on the United States base and the Royal Navy station. The two main industries are tourism and international company businesses. In 1974 there were some 531,568 tourists visiting Bermuda or about 10 visitors to every resident. An analysis in 1971 by the Cambridge Research Institute estimated that approximately 44% of the GNP was attributable to the tourist industry. There have been as many as 10,000 tourists on the island at one time.

The second largest business on the island is the nearly 3,000 international companies and partnerships carrying on business off shore. Both of these major businesses give to Bermuda its international atmosphere.

Although Bermuda is a very small country, it could be called the "Biggest Little" island in the world. Its reputation as a major quality tourist site is world renowned.

The main goal of the office in Bermuda is to give service to the members, co-workers and friends of Ambassador College and the Worldwide Church of God. Its functions include, Church Library, counselling room, small meeting room, letter answering, and literature distribution (booklets and articles only). We have received visitors to the island who were pleasantly surprised to find an Ambassador College office in Bermuda and wanted the address of the agency nearest them for contact upon returning to their home country.

The office has also served as a representative of the Work to those who just wanted to learn more

of its operation. It has proven helpful in making the Work of God "approachable." There is no "air of secrecy" about the Church or College since a representative is readily and easily available.

Recent information published in the August 4th *Worldwide News* stated, "1 out of every 258 people in Bermuda receives the *Plain Truth*." Currently both the *Plain Truth* and *Good News* magazines can be found in the public libraries.

Again the question, Why an office with a Church of just over 100 people? Definitely it is God who calls and places people in His Church. Our goals are to give the people of Bermuda and visitors an example of living Christianity, as well as to feed the flock.

Future plans call for weekly television, hosting foreign brethren at our feast site, (since Bermuda is geared for tourism it makes for an excellent feast site), expanding the Church library, giving practical experience to Church teenagers in the fundamentals of library and office work, and newsstand distribution. An interesting comment was made in Barbados concerning the *Plain Truth* on Newsstands. At the Barbados airport an American tourist said to my wife and me, "Would you believe I got the *Plain Truth* free at my Hotel and again at the airport. I must get my subscription when I return home." We feel the *Plain Truth* on Newsstands will be of special benefit to the Work worldwide. It has a vast potential of ½ million beach-sitting, sun-tanning magazine-reading tourists.

Although there are no regular statistics on Bermuda's GNP, surveys commissioned by the Chamber of Commerce for the years 1971 and 1972 indicated that per capita income levels in Bermuda were on a par with the United States. The Cambridge Research Institute's analysis estimated GNP for 1971 in the range of \$225 to \$245 million. Their estimated GNP for 1972 was \$271 million and for 1974 over \$300 million.

Our local income is estimated at over \$30,000 yearly and should rise to \$50,000 by the next 18 months.

The Islands of Bermuda have been richly blessed both financially and in natural beauty. To whom much is given much is expected.

With God's help the Work in Bermuda can be a successful instrument in not only feeding the local flock but also to serve as a witness in preaching the gospel worldwide through our many tourist and international businesses.

The Bermuda lantern must shine the reflected light of Christ to all it serves.

—Roland Sampson

(Note: Facts in this report from the *Bermuda Housing Corporation Series A Prospectus*, Dated 14th of July 1975 and the Bermuda Department of Tourism).

BLACK AFRICA — UPDATE

Greetings from Bricket Wood — the present location of the office of the work in Black Africa, and where three of us have kept abreast of the many requests for literature and counselling appointments. We are happy to see the change that brings new hope to those cut off one year ago, and the opening of new doors in the Eastern area.

The present situation of this work is quite unique in that almost full concentration has been centered in West Africa, where the radio program originated in 1960. For seven years the West and West Central region was saturated with the message, but only a trickle of mail response was received.

However, after the civil war in 1967, annual tours of baptizing teams began to penetrate the area resulting in almost 200 baptisms in five years. Although no churches were established, for two years Holy Days have been observed in Nigeria and Ghana.

We still have lingering memories of 1974 when we were forced for financial reasons to drop over 60,000 from the P.T. list. Thankfully present circumstances indicate we may be able to resume sending the magazine to some on our mailing list. New churches may also be started.

The financial situation has not been sufficient to provide total autonomy, yet in the face of depressing economic conditions, (including two coups each in Ghana and Nigeria) the P.T. subscription list continues to grow.

A surprising turn of events has now taken place and God has opened another door — this time in East Africa. The Campaign of Mr. Herbert W. Armstrong in Kenya, the introduction of the African branch office of the A.I.C.F., and *Human Potential* magazine give a cheerful outlook for the future. The response to the message, the almost frantic clamour for the P.T. and related literature, gives high hopes for a busy time in serving those requesting visits.

The lectures given in Nairobi brought a surprising number of new requests for literature from Zambia, Malawi, Tanzania and Uganda which are the neighbouring countries around the hub of Kenya.

The establishing of the A.I.C.F. office in Nairobi will undoubtedly bring a new day and a warm welcome to the various governmental leaders and

heads of state who, on learning of the principles of operation, will with open arms greet the unique plan of the Foundation. According to the journalist with whom I recently spoke, there should be no difficulty in garnering subscribers to the *Human Potential* magazine throughout the Eastern countries once the news has spread.

New challenges and opportunities are now emerging as several invitations have been received from youth activity groups, civic organizations, a world cultural festival, plus a regional fair in Senegal.

We now await final word before embarking on the move into our new location and what is hoped to be a new day for the peoples of Black Africa. Because of the tight money market and continuing inflationary spiral, supplemental aid has been promised by our South African office. This financial injection will instill new life, thus giving renewed strength to the work that lies ahead.

We have recently received the go-ahead to register the Church both in East and West Africa. It appears that very soon now the organizing of churches will begin, and perhaps some of our mailing services can be restored that were cut off one year ago.

The future looks promising for the work in Africa and we wish to thank you all for your consistent prayers in our behalf.

— Harold Jackson

MAIL PROCESSING

(Continued from page 492)

LETTER COMMENTS

Since one of Mr. Ted Armstrong's Personal Appearances is this weekend (Fri. and Sat. nights, 17-18), we felt it would be timely to focus the attention of the letter comments section on the grass roots efforts — individual Bible lectures and fair booth activity.

BIBLE LECTURES

A number of comments have been received from those attending Bible lecture series. Through August 31, there have been 249 lectures with about 260,000 invited. Initial figures (for the first 170) show that an average of 3.9% of those invited have attended. Following is a cross section of comments from these people.

"I attended my first Bible study last evening and it was a very fast two hours. Not once was I bored. Since I knew absolutely no one, I was really impressed as the ladies of the church stepped for-

ward with a handshake to welcome me. I never felt like a stranger nor was looked at as someone unfamiliar. Mr. Haas greeted me after the study and was as friendly as if we'd grown up together — not meeting for the first time. I plan to attend the next Bible study and take my children."

— Mrs. Patricia Atkinson
Sissonville, WV

"Recently, my wife and I attended a series of Bible Lectures by one of your ministers in this area, Mr. Nelson Haas. We enjoyed them greatly, and have since then attended the Sabbath services.

"We have talked to the minister about arranging for counseling about baptism. We feel that God has opened our hearts to the truth."

— Mr. & Mrs. Daniel Theobald
Newport, OH

"This evening I attended my first Bible study and it was wonderful. I came away a little stunned by the overwhelming kindness of the members of God's Church. I just couldn't believe how friendly everyone was. Being by myself, I was ready to leave because I felt awkward, but everyone made me feel at home. The lecture and answer session was very interesting and informative."

— Mrs. Ellen J. Contos
Hauppauge, L.I., NY

"I want to thank you for the two lectures held in Rochester, NH, May 28th and 29th. It was a wonderful experience to be received with such warmth from all the members. I took my friend along. While at the lecture, my friend asked about many things and felt better knowing the truth."

— Mrs. Manuel J. Sylvia
Rochester, NH

"I attended the two lectures Mr. McColm held in Ventura. I enjoyed them very much. Mr. McColm brought such a wonderful, inspiring message on prophecy. What a blessing to be privileged to live in this endtime and to know that soon the sufferings of this age will be over. Thanks again."

— Mrs. Paul McQueen
Waynesburg, KY

"I attended the lecture of Mr. Ron Reedy at the Holiday Inn, Evansville, Indiana. I think Mr. Reedy is a great man, knows his Bible, and can explain things very plainly. I share in your prayers

(Continued on page 502)

What Does Scholarship Have to Do With God's Truth?

by Lester L. Grabbe

In the discussions which have accompanied certain doctrinal changes in the past year or so, one statement has cropped up enough to be almost an axiom for those who would not accept those changes and subsequently left God's Church. "We must never use human reason and logic."

Exactly what that expression is supposed to mean is seldom defined. (I doubt that anyone would take seriously its positive implication — that we should use *inhuman unreasonable illogic!*) In any case the fear generally lying behind such statements is that we will substitute human reason and scholarship for the operation of God's Spirit.

These fears have had outlets in different directions, including criticisms such as "Ambassador College is becoming too secular!" or "Theology and the Bible aren't being taught any more!" or "Why are we changing doctrines which the Church has taught for 40 years?" These thoughts are natural *if* one does not understand *why* and *where* certain changes are being made.

It is the purpose of this article to help explain what place scholarship has in doctrinal research and what the Theology Department in conjunction with Ambassador College is attempting to do.

How Church Doctrine Developed

When Christ founded the New Testament Church, he did not call the scholars and theologians of his day. He used a group of people who were ordinary fishermen, businessmen, and not necessarily that highly educated. In the same way when God founded this phase of the Church, he did not use professional theologians or Greek and Hebrew scholars. He called people whose traits, training, and characteristics were needed in building this worldwide Work.

God used those willing to yield to him. The Work grew. Yet in some areas we were still certainly the "weak of the world." There were no Greek or Hebrew experts in our midst. We had no

trained archaeologists, no Ph.D.'s in history or science, no experts in Near Eastern languages. God caused the Work to grow despite these weaknesses, not because of them.

This fact unfortunately has led a few to conclude that God wanted only those without a higher education. That is untrue. Remember that about half the entire New Testament was written by two highly educated individuals — individuals who were recognized by *outsiders* as educated. These were Paul and Luke. Both of them had the equivalent of a Ph.D. in today's society.

Thus, God is not against education. It was just that the Work had to start small and build from there. God used those who showed they would follow his lead, even though the world might not have considered them the great or the highly educated.

It was during those early years that many doctrines were formulated and adopted. Some of these doctrines were completely the result of God's Spirit and its inspiration. More often spiritual considerations were combined with a certain technical understanding. A few doctrines depended purely upon scholarly research.

Considering the fact that we did not have Greek or Hebrew professors to consult, it is not surprising that some doctrines were largely based on an understanding of a particular English translation, especially of the King James Version. In comparing scripture with scripture, the limitations of translations were almost always overcome. But in a few cases a great deal depended on one or two passages alone.

In addition to official Church doctrine, a large body of beliefs, explanations, suppositions, and speculations grew up. This body of general beliefs is best labeled what it is — tradition — even though some have objected to the term. Even though this tradition had no official Church sanction, people often mistakenly equated it with doctrine. Opinions were too frequently not differentiated from statements of doctrine and policy. It is important to understand the history of the

development of this era of the Church and doctrine to understand why certain aspects of doctrine were changed and exactly what was in actual fact changed.

The Example of Pentecost

Mr. Armstrong has always realized the value of gaining professional advice in technical matters. He has also continually stated that God's Church will change when shown to be in error. The change of the date for keeping Pentecost involved both these principles.

The understanding of the *meaning* of Pentecost is the result of God's Spirit. This had been known for years. No amount of technical knowledge alone could have revealed the significance and deep meaning of the occasion itself. But the *date* of Pentecost requires scholarly knowledge, and the Monday observance had been established on wrong information.

As Mr. Armstrong recently wrote to one who left because we no longer keep a Monday Pentecost: "I have never claimed to have been supernaturally INSPIRED on a Monday Pentecost — nor do I believe I ever was. . . . what *was* directly inspired from God was the original Hebrew words written by Moses. . . . God did not intend to supernaturally INSPIRE the COUNTING of every one in every generation who, these hundreds of years, was told to COUNT."

Some did not seem to realize our own responsibility — which was to use the knowledge God gave us to determine the correct day of Pentecost. They seemed unable to understand God would allow His people to make such errors of scholarship. The error was not evidence that God had rejected us — but it did show that He had not inspired what careful study came to reveal was a mistake. As Mr. Armstrong wrote, "God ACCEPTED our observance on the day He told us to COUNT. He left the COUNTING to US. He did not inspire it." Mr. Armstrong has long used the axiom, "God does not do for us what we can do for ourselves." It can be just as clearly stated that God did not do our counting for us when he plainly told us to count and gave all the technical factors needed to count correctly.

The *significance* of Pentecost was a matter of God's guidance. But arriving at the proper date was purely a matter of scholarship. Anyone with an *understanding of Hebrew* could not arrive at a Monday Pentecost. Far from inspiring us, *God would have reckoned us guilty if we had ignored the plain facts of technical research* once they became clear!

Inspiration and revelation are not substitutes

for knowledge but companions to it. The change in keeping Pentecost was not a change of the Bible. Far from it. Leviticus 23 still reads the same now as in 1973. What was changed was our *understanding* of the passage. A proper understanding of it required a technical knowledge of Hebrew. The question of inspiration wasn't at stake at all. Those who thought it was had a completely wrong idea of inspiration.

Other Recent Changes

Other than Pentecost only two major doctrinal changes have taken place in the last year and a half: divorce and remarriage and make-up. The changes made in both instances involved questions of scholarship to a considerable degree. The broad, basic doctrines of marriage and modest conduct were not affected. Only a *particular aspect* of each — an aspect based on a technical understanding of certain passages — was changed.

For example, with the question of cosmetics, the Church still believes and teaches the general teachings on modesty as found in I Peter 3 and other scriptures. But the Church's previous ban on any use of cosmetics was based primarily on two or three scriptures, especially Isaiah 3:16. The explanation from an older commentary used as support of the ban was, as it turned out after examination, in error.

God holds us responsible for the ability he gives us. He can and does overlook those things done in ignorance so long as we sincerely seek truth. But he *will not overlook* refusal to change when ignorance is recognized. If all knowledge of his truth were based only on inspiration, there would be no need for God's written Word. Doesn't the fact that a knowledge of God's will comes through the Bible imply a responsibility on our part to study and learn it?

However, the Bible was not revealed in Elizabethan English in the early 17th century. It was inspired in the Hebrew, Aramaic, and Greek languages millennia ago. Knowledge of these languages requires technical training. Either we have it or we have to go to those who do. In either case — even in reading an English translation — we must acknowledge our debt to scholarship.

To any who would assert that the aid of lingual experts and other trained historians and theological experts is relying too much on "scholarship" to understand the will of God, *it should be clearly understood* that a reliance upon the King James version or any other translations *is a reliance upon scholarship*. Every time you read an English

Bible you are relying on the translators hoping they did an accurate job.

Certainly, God's basic plan and requirements for salvation are clear from practically any translation. But don't forget that we have an understandable translation only because of the scholarship of a translator. So, I repeat, our basic understanding depends upon scholarship. And, if we wish to understand certain individual scriptures and minor points, we need a personal ability to work with the original texts — *more scholarship!* As Mr. Armstrong wrote in the letter already mentioned, "I do not profess to be a better student of the Hebrew than the translators."

No matter where we start, more than inspiration is involved. God today doesn't call us apart from His Word but through it. (When we speak of *revelation* we are not implying some divine metaphysical or mystical revelation apart from the Bible, but rather the revealing that comes through reading and studying the Bible. This, of course, includes the prayerful seeking of God's guidance through the Holy Spirit to understand.) So someone's knowledge and scholarship is required even in God's initial revelation of his truth to an individual at this time.

Traditional Beliefs

At times Church members have not been able to distinguish between actual Church doctrine and other individual beliefs, teachings, speculations, and personal opinions. Because of this, some have mistakenly assumed doctrine was being changed when some previous non-doctrinal belief or opinion was abandoned or altered.

For example, certain dates have been looked upon as important and certain as clear biblical statements. A few people took the year 1972 as a doctrine of the Church rather than as the matter of speculation it was. The date June 18, 31 A.D., has been quoted with the air of authority of Acts 2 itself. No such date is, of course, found in the Bible.

Semiramis and her activities have been referred to with great dogmatism. Yet Semiramis is nowhere named in the Bible. If historical research were at some future time to demonstrate Semiramis never lived, the teachings of the Bible and the doctrine of the Church are in no way affected. After all, Hislop's *Two Babylons* has not been canonized. Neither has Bullinger nor Josephus.

I firmly believe in the Exodus of Israel from Egypt because the Bible records it. But the Bible gives no date for it; that is a matter of historical scholarship. It is really immaterial whether the

date was 1487 or 1486 or 1350 or 1280. The Church simply has no doctrine on the date of the Exodus.

Most questions of science, history, archaeology, literature, and language are not questions of *doctrine*. Any opinions or speculations in such areas should not be taken as official teachings. We have no *doctrine* of geology, Peter Waldo, novel writing, Hebrew verbs, cooking utensils, vitamins, or how many angels can dance on a pin head. Opinions may be expressed on these subjects. Some *may* be right; others wrong. But in either case they are not official stands of the Church.

Inspiration and Spiritual Insight

Scholarly knowledge and spiritual insight — *reason* and *faith* — are not contradictory but complementary. Certain things come only by God's inspiration. Only God can reveal them through his Spirit. For example, how can anyone understand the purpose of the Sabbath until he experiences it with the guidance of the Holy Spirit within him? Reason alone is incapable of coming to such basic truths of Christianity.

Yet sometimes sheer speculation or simple ignorance (albeit ignorance with sincerity) has been held up as inspiration. Naturally, in such cases there is a conflict. But the conflict is not between faith and reason but between knowledge and lack of it.

This is the *crux* of the issue. Those aspects of God's Church which have come about through inspiration of the Holy Spirit will never change. The Church will grow in understanding in those areas but will not reverse itself. At those points where scholarship and intellect are involved, beliefs may have to be changed wherever former opinions are proved incorrect. If a particular doctrine was based on a wrong understanding of a passage in Greek or Hebrew, can we blame God for our own ignorance? We have to shoulder the responsibility for those areas which God has put into our hands and be willing to admit it whenever we make mistakes.

Significantly, the *really important* doctrines are the ones clearest in the Bible and more involved with direct inspiration. Love — the central subject of the Bible — is something which cannot really be understood in its full depth without God's Spirit. It is only after understanding God's love for us that we begin to comprehend his purpose for mankind. Understanding these brings our mind to the capacity of seeing why God gave certain laws and how his mind is revealed through those laws. All the scholarship in the world cannot by itself bring us to such awesome realities.

The Graduate Program in Theology

Knowledge is not contrary to inspiration, but is a team-mate pulling together with it. When that is understood, the importance of proper ministerial education becomes clear. A minister cannot do his job of giving spiritual guidance to his flock unless he also has a proper basis in the academic disciplines of theology.

At one time it was thought the requirements of the professional ministry could be imparted on the undergraduate level. It is now realized this generally cannot be done. Four years of a liberal arts education are essential for the future minister. Otherwise, he is likely not to have the breadth of knowledge in various fields, such as the fine arts, science, history, and English, to properly do his job. However, this grounding in the liberal arts means there is insufficient instruction in the specialized knowledge needed by the professional ministry.

Therefore, special graduate training is needed. Obviously, many in the ministry do not have the benefit of this graduate training. Experience gained under the direction of older ministers may have helped in some areas to offset the lacks. But that does not do away with the need for graduate work in various academic subjects.

One might think of the analogy of a doctor of medicine who must spend eight years of intensive study before being able to care for the physical body. Yet our ministers are entrusted with people's far-more-important *spiritual* lives! Even the original apostles had night-and-day instruction from Jesus personally for 3½ years.

Professional Education

Some might say, "A person doesn't have to be a scholar to be a minister." Agreed. The purpose of theological graduate training is *not* to produce scholars; it is geared specifically to producing *ministers*. Various faculty members may have to become scholars; however, work at Ambassador College is aimed solely toward producing an effective teaching, preaching, and counseling ministry.

Faculty members are gaining expertise in various specialized fields. No one can be an expert in all areas of theological and biblical scholarship, much less history, archaeology, geology, nutrition, etc.

Some are specializing in counseling, others in preaching, or archaeology, or such areas as biblical literature, medieval history, and church history. It is *not* necessary for the minister to specialize in this way. He needs to have a range of skills. But

his teachers in each area should be specialists if they are to adequately prepare the future minister for his work.

Some few have gotten the impression that Ambassador College is cutting back on theology. Accreditation has been blamed for this. Untrue — on *both* counts. The Pasadena campus now offers more hours of theology and related studies than has ever been offered on any A.C. campus in the past. Unfortunately, older catalogues *listed* more courses, but many of these were in actual fact never taught. The long lists of graduate classes thus give the wrong impression. The classes now listed are actually taught and total more hours than those taught in previous years.

Accreditation has also strengthened the Theology Department. Whereas many classes in the past were taught by people with only a bachelor's degree, most of the full-time faculty now have a master's degree or higher. Accreditation has also helped point out inadequacies in library holdings and other areas. Far from weakening theology at Ambassador College, accreditation efforts have considerably strengthened it.

Finally, it is important that the Theology Department not only cooperate with CAD in preparing new ministers and providing continuing education to the veterans. It is also important that those with specialized skills advise the Doctrinal Committee when any particular doctrine is being studied.

If the two complementary areas of knowledge and inspiration can be properly teamed together, God's Work and Church will continue to grow and mature. The ministry needs both knowledge and conversion. Only God can give the conversion. But Ambassador College aids by providing a matrix for conversion as well as instilling those mental skills needed for a competent servant of God — "a workman who has no need to be ashamed, rightly handling the word of truth." □

LETTER COMMENTS

(Continued from page 498)

for God's Kingdom to be established quickly upon this earth."

— Chester C. Watson
Evansville, IN

"Recently at one of your local lectures I had the good fortune to hear Mr. Quillen speak and show two films on world hunger and Mr. H. W. Armstrong going around the world.

(Continued on page 508)

OPEN FORUM

OPEN FORUM was created to continue the same give-and-take discussions conducted during the workshops of the May, 1974 Ministerial Conference. OPEN FORUM affords you the opportunity to freely express your thoughts, ideas, opinions and suggestions regarding any area which you feel will contribute to the edification and stimulation of your fellow ministers and department managers. We want OPEN FORUM to be encouraging, thought-provoking — a vehicle through which constructive ideas can be born.

But please remember — and pardon our disclaimer — the views expressed here do not necessarily reflect the official policies or procedures of the Worldwide Church of God or Ambassador College. Neither do they necessarily represent the views of the editorial staff of the Bulletin. Nor do they necessarily reflect any absolute conclusions or dogma on the part of the individual contributor — just food for thought and discussion. Send your OPEN FORUM contributions to the Bulletin, 300 West Green Street, Pasadena, Calif. 91123. Be sure to double space your copy.

BELATED REACTION TO AICF

Now that some of the dust has settled and we can see more clearly through the haze, I thought I'd make a few comments on the "charity" aspect of the Foundation's activities. Perhaps some of us felt the pricks of a negative response at first as a result of prejudices against the efforts of many charities. I know that I felt that charities don't do much good at all. In fact, that they even do harm because, as one minister once aptly put it, "The tender mercies of the wicked are cruel." Since then I have come to realize that proverb is not talking about sincere people trying their best to help others, but incorrigibly wicked people who are so warped in mind that they wouldn't know how to do any good.

Another negative thought we may nurture is the idea that charitable good works are only temporary in their effect. The preaching of the gospel, on the other hand, has an eternal beneficial effect, since it is an instrument in bringing people to repentance and eternal salvation. In addition, the Great Tribulation is somewhere around the corner, so why bother doing any physical good works? They will only be nullified by its universal destruction.

However, if we look at the example and teachings of Christ himself, we will see that such excuses just are not good enough. Many of his good works may have been temporary in their effect. He fed thousands of people a couple of times (miraculously, admittedly). How many

people he healed got sick again later on? We would be making a mistake if we thought that once Christ healed someone they would never get sick again. He told the chap at the pool to sin no more lest a worse thing befall him. And just perhaps many of the people whom Christ healed and helped, suffered or died 40 years later in the "Great Tribulation" of that time. Is there any evidence of Christ saying, "I don't think I'll heal this young chap. He is better off dying now rather than living on into the destruction of Jerusalem"?

Whether the benefits were temporary or not, the point is that our leader set us an example. Christ did not spend His whole time preaching the Gospel. It's like the minister who was sitting down poring over jotted notes when his wife asked him what he was doing. "I'm going over next week's sermon" he replied. "It's about time you practised what you preach" was her terse response. Christ spent a great deal of his valuable time doing charitable works. And not just to those "in the church." He physically helped many people whose minds were no more open to the truth than the average Joe Blow today.

Constantly in His teachings Christ stressed the importance of helping those less fortunate than ourselves. And we, as the only true Christians in the world, should be setting the example. The parable of the Good Samaritan needs no esoteric interpretation. In Matthew 19 Christ told the rich young man to sell his goods and give the money to the poor. Of course that was a special case, but it certainly shows that Christ does not consider helping those less fortunate than ourselves a waste of time. Other examples are too numerous to mention.

Above all, one point stands out like a beacon. We must not preach a "give" way of life and then, even if it's in the way the world looks at it, neglect to practise it. The dissemination of the good news is the most effective way of giving. But unfortunately the world cannot recognize it as such. Let's give it no valid excuse for flinging mud.

With these thoughts in mind I think we ought to be greatly excited over the AICF's connections with various worthwhile charities. I hope this can spread into all countries where the Church is to be found. And it will diffuse throughout the entire Church, so that even members can get involved. As we reach out more to the world in a physical

way, then surely we will have practised what we've preached.

— Rodney McQueen
Brisbane, Australia

MORE THOUGHTS CONCERNING THE PROFESSIONAL MINISTERIAL COUNSELOR

Mr. Rod Dean's comments and Mr. Dave Albert's reply to his article on ministerial counseling prompted me to jot down a few thoughts of my own. First of all, the professional *ministerial* counselor, in my opinion, must have both the training and professional approach which Mr. Albert has outlined and yet be the type of person which Mr. Dean has described. The reason for this is that the professional ministerial counselor is different from his secular counterpart in that the minister sees his people in other situations outside of the pure counseling session. Today's professional counselor generally either has his practice in a clinic or has a private practice established (I do realize that recent ideas include the professional counselor's going to his clients). He rarely sees his counselees outside of the counseling session. But with the minister it is different. He sees his people each week at church, at social and sporting events, invites them to his home and vice versa. This added dimension, when properly realized and cultivated by the minister, enhances his counseling ability.

The material alluded to by Mr. Dean and directly referred to by Mr. Albert, namely the research done by Truax and Carkhuff, has been interpreted by Switzer (and as mentioned by Mr. Albert) to indicate that accurate empathy, respect, concreteness, genuineness and the ability for self-disclosure all help the counselling process.

Now it would seem that the professional ministerial counselor, dealing with his people on a daily basis and growing to love them with God's Holy Spirit to help him, is in a much better position to bring these elements into the counselling art described by Mr. Albert than the professional who gets a new client whom he doesn't know from Adam! Of course, he can develop an individual respect and empathy for the person concerned as the relationship develops, but my point is simply that the minister should have a greater ability to bring these elements immediately into the relationship because he knows his people.

Another point worth remembering is the fact that since the people know the minister on another level than exclusively that of the counselling relationship, the minister's general approach outside of the counselling relationship will have an

effect on it. Since he sees his people all the time, he truly does need to be the type of warm, all-things-to-all-persons type of human being that Mr. Dean mentioned. This includes the realization that the brethren truly are his brothers in Christ, striving for the same goal. If this approach is communicated to the membership by the minister in his daily transactions with them, he will find that the membership is more ready to come to him when his help (and the professional approach to counseling) is needed.

Ignoring this fact could possibly lead to a situation in which the minister, even though he has developed great counselling skills, simply isn't being asked for advice on big problems because his people don't feel he is their friend.

Professional approach in counselling? You bet!!

A warm, friendly relationship with the brethren as their minister? You bet!

The two are necessary to enable the minister to be the professional *ministerial* counselor he has to be.

— Paul Kieffer
Rheinfelden, West Germany

LOVE IS WHERE IT'S AT

(More thoughts about counseling)

In recent issues of the *Bulletin* there have been comments in this column concerning counseling skills. Are they natural? Are they learned? Or perhaps they're purchased at the store on the corner? Since I am a "fledgling" counselor you may wonder what class I have taken to qualify me to write on the subject of counseling, or what experience I have to draw on, or what book I have read. True, I am a "fledgling" counselor, but I do have many years of experience as a counselee. I have been counseled and re-counseled. Somewhere in times past there was probably a drawer in a dusty old filing cabinet in CAD that was packed full of visit slips on me.

In thinking about those counseling sessions one thing stands out: some counselors got results and some didn't. Why? Was it because some had a degree in counseling and some didn't? I believe that it is because some counselors/ministers were concerned for me — as a person, an individual, and potential son of God. Others I felt were only doing their job. It was their responsibility to run a tight ship, so they did it. The feeling I got was that the counselor was more concerned with the problem than with me. When that feeling came across, the counselor was turned off. I don't feel that if those counselors had had more skills in counseling that they would have been successful, because that feeling was there.

When I sold business products for the 3M company, I moved a lot of copiers, but I cannot think of one case when the individual who purchased from me didn't like me. There were a lot who liked me who didn't buy, too. But in sales, people who don't like you don't buy from you. I believe the same principle holds true in counseling.

The key to this whole thing is that a counselor *must* have love. The kind of love I'm talking about is not natural nor is it learned in a classroom. It comes from God. Without love what are we? "Though I speak with the tongues of men and of angels [even if I'm a silver-tongued counselor], and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge [of counseling theories, methods, and techniques]; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:1-2). I know that it says "I am nothing" and in verse 3 "it profits *me* nothing." So maybe even though the counselor is not benefited the counselee is? Not based on my experience. If the counselor is not concerned for me, I know it. No technique will ever make up for that.

Perhaps you're thinking that surely there have been successful counselors who have not had deep concern for their clients. I don't doubt that they can analyze the situation and give sound advice (or just listen as the case may be), but how successful are they in terms of helping a person change?

I don't feel it's love vs. counseling skills (and psychology). We need them both. But we also need them in the proper perspective. After reading *Competent Ministry* (thanks to that splendid review by Dave Albert) I know what I need. I need to improve my counseling skills. It is foolish, however, to build upon anything but a foundation of love. Hopefully we all have that, but sometimes I wonder. Paul wrote in Philippians 2:21, "For all seek their own, not the things which are Jesus Christ's." That's talking about converted ministers who were traveling with Paul.

Where do I get off? I'll get off right after I quote from *The Third Force* by Frank Goble (a book about Abraham Maslow and the science of self-actualization). "Sometimes differences among individual therapists are more significant than differences among their theories. It becomes evident that the characteristics and abilities of the individual therapist [love and concern?] are more important in affecting cures than his theoretical orientation" (page 82).

Love is where it's at, gentlemen. And I feel that no knowledge will ever fill the gap if it is not present. But if we have that foundation of love and add to it the long overdue knowledge in the areas of counseling and psychology, then we can be the kind of professional, competent, capable, effective ministry that God's people deserve. I am dedicated to that end.

— Art Dyer
Watertown, S. D.

TO STAY OR NOT TO STAY?

How long should a visit be? Having visited in Britain, the U.S.A. and now Canada for a number of years, I have observed that we can short-change those we visit by leaving too soon.

There are of course times when we reach a saturation point after an hour or less — for example, visiting some old people. Maybe we can spare only one hour, particularly on trips. That's better than nothing, but how long should we plan to spend if the time is available?

I have found that people appreciate us taking more time with them, say three or more hours. How many times can you remember someone starting to discuss more serious matters as you had to leave? Often we can accomplish more in one 3 or 4 hour visit than many short visits. The reason is that the earlier part of every short visit is taken up with introductory remarks and social pleasantries, whereas with a longer visit there is only one such period.

How much do we really *accomplish* with lots of short visits? They may, of course be right in your particular circumstances, but are we kidding ourselves? Does it merely look good on the Visit Summary Lists? How much real growth is being produced? Are we giving those in our care enough of our time?

— Paul Linehan,
Thunder Bay, Ontario, Canada

"YES, THEY REALLY ARE OUT THERE!"

How many times have you driven home late at night, listened to Mr. Armstrong pouring himself into the broadcast and wondered how many of the homes you passed were tuned into that vital message?

Perhaps you commented to your wife or assistant that you just knew there were people out there, whom God is calling, just on the verge of contacting the work. People who just need a spark to motivate them to act upon what they already know to be the truth.

The evidence that there are such people shows up periodically by letter or visit request from some who have "been listening for 20 years plus and just never got around to doing something about it." This seems to be an ever-increasing occurrence.

To illustrate, I would like to tell you about a very inspiring visit my wife and I had last night with just such a person.

The individual is a rancher and lives in the coastal mountains near Paso Robles. He has been in contact with the work since the early fifties, receiving literature and 39 lessons of the Correspondence Course. He has kept the Sabbath nearly as long.

He lived in Arkansas in the early sixties and in 1961 finally decided to request baptism. But for some reason he was not contacted by the baptizing team. Consequently he put off doing anything until two weeks ago.

What gave him the extra push he needed? The Garner Ted Armstrong booth at the San Luis Obispo County Fair! When he saw that booth he decided he was ready "to go all the way this time."

Boy, is he ready! He knows the truth. For years he has practiced what he understood about this way of life. Now he wants to be baptized. If all goes as planned he will be this Sabbath.

Just how many more "know" where God's true church is and even consider themselves a part of it? How many keep the Sabbath and do all else they know to be right, but just put off making a total commitment?

How can we reach these people who should be in church every Sabbath? Many times it seemingly only takes a nudge or push to get them over the line.

I firmly believe God is now giving us a way to reach some of these people.

We have completed two county fairs and four local campaigns with excellent success. These have helped us to realize that God supplies the "vehicle" or "tool" to reach those he is calling and it's up to us to use that tool or vehicle in the most effective manner possible.

The various tools that have been provided are obvious: radio, television, campaigns by the Armstrongs, Mr. Herbert Armstrong's visits with the heads of state in world capitals, and in a more local sense the local campaigns and fair booths, as a back up to the larger thrusts.

There is always a lot of hard work, time and effort on the part of the local brethren and, more importantly, the concern and prayers that make such an event a real success.

When people like the rancher that I mentioned

request baptism as a result of such a tool, and begin to act upon what they have known for years, then it has all been worth it!

We all wonder how they can be reached and this is one way. Certainly other ways will be shown as we feel the deep desire to reach and warn this dying world.

Yes, they really are out there!

— Charles Crain
San Luis Obispo, Calif.

MORE COMMENTS ON ANOINTING

I would like to bring up some more points on anointing, after reading Mr. Don Hooser's comments on the subject (Aug. 12).

If the members want to be anointed for every minor ailment, it is because that is what they have been taught. Many have been taught that the Bible *commands* them to request anointing when they are sick. Sickness was commonly defined as any illness which kept the person from performing his normal routine. Over the years, however, this has been expanded by many to include any abnormal functioning of the body even if it didn't affect the individual's daily routine at all. Certainly anointing is a service, but the minister has a responsibility to instruct and educate people as to *when* to request anointing.

I agree with Brian Knowles (June 3) and Lester Grabbe (Aug. 26) that James 5:14-15 seem to indicate that a person should be anointed when the illness is of a more serious nature rather than for every minor ailment that happens to come along.

Mr. Hooser said that the Bible has "many examples of healings of conditions far less serious than a critical illness." If he means by this that some of the illnesses were not fatal (e.g. blindness, deafness, withered hand, etc.) this is true, but I'm sure the people who had these ailments considered them critical.

The statement "If a condition is 'not serious enough' to ask for God's healing, but apparently is not 'self healing' either, what is a person to do?" leaves a very important alternative out of the picture. What's to stop a child of God from praying to his Heavenly Father about a personal need in his life?? Can't a person pray to God about the healing of a minor ailment just like he prays about the many other situations that come up in life, or is he commanded to be anointed every time? As with other physical problems that come along, he might on occasion ask others to pray about the situation with him. James 5:16 says "pray for *one another* that you may be healed."

Some might think that this method would hurt the relationship between the person and God. The opposite is actually true. It builds and strengthens the individual's personal relationship with his Heavenly Father. Without meaning to do so, we as ministers can actually get between the person and God. Some members probably still have the concept that they can't pray directly to God about such an important subject. They may feel they need the services of a "holy man" to intercede to God for them.

I must agree wholeheartedly with Lester Grabbe when he wrote "the impression is sometimes given that a person who seeks medical attention is not trusting God. It is as if the choice is between medical attention or anointing and faith." Mr. Armstrong has said for years that God will not do for us what we can do for ourselves. This principle has been applied over the years to cover many aspects of what is called "corrective surgery." But as one man once asked, "Isn't all surgery performed for the purpose of correcting something?"

The book of James brings out a very important theme about faith — without works it is dead. If a person has his ear cut off in an accident of some kind and yet doesn't take the steps to put it back in its proper place, but is looking to God to heal him in complete faith, is this not faith without works??

God is a merciful God. He has patience with our lack of understanding. He did not reject His people when they, in all sincerity, kept the wrong day for Pentecost. Yet does the fact He didn't reject us prove that we should continue to keep Monday? Of course not. This kind of faulty reasoning, however, is sometimes used in the area of healing. It is very possible that a person will miraculously live through an illness for which he really should have had medical attention. Whether or not he seeks it is up to the individual, but we can't assume, based on God's intervention, that He is more pleased with the person who doesn't seek medical attention than the person who does. We can't use what may indeed be God's *mercy* on a person's ignorance as proof of His will. God's will is determined by a clear understanding of the scriptures.

— Elliot Hurwitt
Providence, R.I.

"SPOKESMASTERS CLUB" IDEAS

Thanks to Hugh Wilson for stirring me to write in some thoughts on Spokesman and graduate clubs which I had been intending to do for some time.

In addition to a standard Spokesman Club, last season we instituted a club called the Tacoma Spokesmasters Club. It was composed of regular club graduates who wanted additional speaking and fellowship opportunities. The club met twice a month and had an attendance of 18 to 22.

The first couple of meetings were designed to "break the ice" all over again as many men had been out of club for several years. This was done by dividing the club into three groups and having each one organize and stage a 30 minute political-type rally — the more whooplah the better!

Following the frivolity the club settled down to a more routine format. The topics session, in which one third of the club participated each meeting, was unique in that only one topic was introduced by the director. Following his response, the first volunteer would then alter the topic somewhat, though in a natural way, and pose a related question to the next volunteer and so on through the group. The men in topics were to strive for natural transitions from their answer to the question asked of them and the question they posed to the next person. It proved to be an excellent exercise in thinking on your feet!

The speaking session allowed the rest of the club to present speeches from one of four general types:

1. *Prop Speech* — Demonstrate or describe some object, a model, chart, etc.
2. *Book Report* — Sell the audience on a book you have recently read.
3. *Human Relations Principle* — Tell your experience in practicing a principle of human relations — sell the audience on doing the same.
4. *Practical Proverb* — Tell how you have seen a biblical proverb actually work in real life.

By keeping the speeches short (4 minutes) and eliminating public evaluations, each man was able to speak at each meeting. Evaluations were done privately by mutual agreement between members if they desired.

The ideas and suggestions of the members were frequently requested and refinements were made as the season progressed. By season end the group was unanimous in their enthusiasm for the program so we are "go" for another year!

— Dick Aitkins
Tacoma, Wash.

LETTER COMMENTS

(Continued from page 502)

"I've always admired those who tell it like it is, meaning Garner Ted and his father, and now Mr. Quillen. I hope they continue to keep up the good work."

— David Halleran
Sunland, CA

"I have attended some of the Bible classes put on by the Church in this area recently, and I would like to compliment your minister, Mr. Kellers, on an outstanding job. His lectures were informative, interesting and entertaining, too."

— Richard Zapadka
N. Miami Beach, FL

"I have gotten to attend two Bible studies with my husband at Benham, Kentucky. They were just great! Sure wish I had known sooner they were being taught. We hope to attend from now on."

— Mrs. Zeke Brashears
Totz, KY

"I went to a Bible Study up at Fargo. Met such very nice people."

— Mrs. Marvin Anderson
Breckenridge, MN

"I have attended the three meetings which have been held in Bottineau and these meetings have given me much to think about."

— Mrs. Angus Kippen
Bottineau, ND

BOOTHS AT FAIRS

Following are a few comments from those working in booths at various fairs, together with a few comments from those who saw the booths.

Workers in Booths

"I had the pleasure of working in the GTA booth at the Orange County Fair. I just thought that you would like to know some of the comments that were made to me while I was working. Things like, 'Oh, I listen to him all the time. I really like him.' Or, 'I've received the PT for years and I must say it does have a lot of good articles in it.' Things like that. One thing that totally cracked me up was when a small group of elderly ladies gathered in front of the booth and one of them proclaimed, 'Now I know why Mabel watches him on TV all the time. He's soooooo cute!' I had to turn around to keep them from

seeing me laugh. I'm only 15, but I think you, your dad, the college and the Work are doing wonders for everybody connected and for those still to be helped. You have my full support behind you."

— Diane Wehe
Orange, CA

"I just finished working in a 'GTA' fair booth, and I would like to say that it was an exciting experience, and is a tremendous way to reach people.

The recent policy of opening up to the public can't help but bear much fruit."

— Harold L. Willis
Platteville, WI

"The opportunity to work in two fairs in August was absolutely unspeakably thrilling. What if it is the 'last chance' those who walk by the booth will have? This is a direct part in getting the gospel to the people.

"We had a reasonably successful GTA booth at Lake County Fair. 238 cards were signed and approximately 2500 PT's were given out. We stressed the 8/26/75 GTA TV Special which was spectacular! I'm sure happy that I had a part."

— John Trescott
Cleveland, OH

Visitors to Booths

"I attended the Oklahoma State Fair. I had the pleasure of meeting with several of your fine young men in the booth with your picture and booklets placed on tables."

— Mrs. Jean Headrick
Grand Island, NE

"It might be of interest to you to know that a booth with a table containing many of your booklets was an interesting display to many attending the Santa Barbara County Fair, held in Santa Maria this week."

— Mrs. Mabel K. Edwards
Santa Maria, CA

"I liked your booth at the fair in Waukon, Iowa. I signed up for your interesting paper and several courses."

— Lyle Steffenson
Waukon, IA

TOUR OF AMBASSADOR COLLEGE

"One Sunday in September my sister and I took the tour of the Ambassador Auditorium and campus. We had been on the grounds before, browsing and admiring and had been greatly anticipating

seeing the new Auditorium, about which we had read so much.

"We were not in any way disappointed and certainly do compliment you for this magnificent edifice and the purpose for which it is to serve. It would indeed be a thrill to be able to attend the performances by such renowned artists scheduled there.

"The tour was a complete pleasure, enhanced tremendously by our guide, Ken Hermanson. His appearance, his presentation, and his knowledge are all very commendable and appreciated."

— Mrs. E. E. Conley
Hollywood, CA

"This is a thank-you for the tour we had last Sunday. It was a never-to-be-forgotten experience.

The beauty in every detail is beyond description — God's handiwork and man's work. My sincere thanks and appreciation to Mr. Herbert Armstrong and to everyone connected with your work.

"Our tour guide was excellent-plus in every way. He is Mr. Ken Hermanson. He gave us his knowledge clearly, sincerely, and with poise. What a pleasure to see a young man make such a clean-cut appearance, with quality and good taste and 'reasonable' hair style. He is a wonderful representative for you. Would be a fine addition to our fine country.

"He seemed really interested when I mentioned my birthplace is the same as Mr. Herbert Armstrong's — Des Moines!"

— Ms. Mary Borg
Los Angeles, CA

Ministerial Education & Training

(The following article is not intended to be a reflection on any individual preaching style. Its main purpose is to point out common pitfalls and give clear and positive instruction on how to avoid them.)

THE SERMON TRAP AND HOW TO STAY OUT OF IT

It's enigmatic that the most important of all speaking is usually of the poorest quality — so much so that the preacher with his long and loud and boring sermons has long ago joined the ranks of the cartoon characters in the newspapers and magazines.

The sermons were so bad in Martin Luther's time that he said, "I would not have preachers torment their hearers and detain them with long and tedious preaching."

Another theologian of long ago, commenting on the typical preacher of his day, said, "The pace of his sermon runs on till the clock stops him and the labour of it is mainly in the lungs. His commendation is that he never looks at books and he preaches but once a year although twice on Sunday; for the stuff is still the same only the dressing a little altered. He has more tricks with a sermon than a tailor with an old cloak to turn it and piece it and at last disguise it with a new preface."

Why is it that the most important of all public speaking is usually of such poor quality? Is it because the sermon is unique and special among public speaking situations and has circumstances that make it very easy for a minister to fall into the Sermon Trap? The sermon trap is a speaking syndrome that is very easy for ministers to get caught up in. Once caught, it is very hard to escape. You can stay trapped for years — even decades — since congregations are very polite and don't throw fruit. So, let's look into this syndrome and its operational mechanisms so we can avoid getting caught.

The Teeth of the Trap

Could it be that one of the unique circumstances that dilutes preaching quality is that the congregation is present because of divine injunctions concerning holy convocations, COMMANDED assemblies and the "not forsaking the

assembling of themselves together." If the sermon is a boring disaster or an annoying harangue, the congregation, or most of them, still return next week by Bible command. If it were not so, perhaps it would take a court order to get some congregations to assemble, and perhaps the doors would have to be bolted for the duration of the sermon.

To a large extent, God's people will attend Church out of loyalty and respect to God — sometimes in spite of the sermon. Some may occasionally count it part of the cross they have to bear.

So, in one sense, the quality of the sermon bears little relationship to the size of the congregation. The loyal majority always returns. In such a set of circumstances it is too easy for a sermon to be ill-prepared and poorly delivered and the minister to become deceived by the illusion that whatever he gives is effective and good for the people because the congregation always returns. Once this attitude begins to take root, it is easy for the minister to start putting his foot into his mouth and his neck into the sermon trap.

He virtually ceases to prepare in depth or to continually cultivate his mind. From then on the most he will do is look up several scriptures in a concordance or scrape together a few news clippings on Friday nights. The trap has closed. He is caught. From now on, his sermons will follow a very predictable path.

Feeding the Sheep With Noise

In reaction to these things, although present in body, the congregation seems to be absent in spirit and mind. The minister notices this and it annoys him, so he is forced to reach for another of his major tools — loudness.

He has plenty of scriptural support for this — "Lift up your voice like a trumpet. Show my people their sins — spare not." He knows that when the Apostles were threatened by the Pharisees, they were inspired by the Spirit to speak with great boldness. Somehow, in this case, the great boldness becomes great loudness. He has read about being inspired by the power of the Spirit so he shouts at the congregation.

What his sermon lacks in substance it has to make up for in form. The form best suited for the occasion and seemingly backed by scripture is loudness and volume. Although he does not write it in his notes, it is there all the same — "point weak — shout." The sermon can be unconnected by principles and unsupported by reason and as loose in logic as a rope of sand, but as long as it is loud it will be all right. There will always be one or

more members who will come up and say it was inspired.

This ruins him and sets him more firmly into the grip of the sermon trap. Their attention has been commanded and his loudness has been commended. From now on, his sermons will be a series of electric shocks — one loud burst from the beginning to the end, and no conscience will be so hard as to resist the perpetual tumult.

Sadly enough, the result can often look like an adult man having a tantrum or an emotional fit in public, preaching to a deaf congregation and feeding the sheep with noise.

No one really speaks that way very much anymore except perhaps the late Mr. Khrushchev, Fidel Castro, and hell-fire Pentecostals.

This is not to demerit power or volume in public speaking — at the right time and in the right place. But isn't there a scripture somewhere that says it's folly to be loud all the time?

Repentance or Neurosis

The effect of perpetual loudness soon wears off, and people learn to tune it out and think about something else, and the minister is quick to notice the attention of the audience is lagging. So he is forced again to reach for another of his attention getters. This time it is very biblical. It is sin. What could be more biblical than sin? The Bible is full of condemnation of sin and sinning. You don't need too much preparation to talk about sin. And, you really should be loud when you are talking about sin. This subject really fits his style, and after all, everyone, unless they are perfect, is involved in sin, so the subject fits the audience too.

Soon, sin becomes a major theme for his sermons. The scriptures proclaim high moral standards which no one is living up to all of the time, so it is easy to always find something wrong. Unfortunately, in his war against sin he sometimes preaches publicly about things entrusted to his professional confidence. So he is assured of the attention of at least one individual in the audience, and those curious enough to wonder who is being preached about.

The trap is beginning to choke him and upset and rupture his relationships with some of the congregation. Of course, the Bible enjoins preaching against sin. The Bible tells how to repent of sin, overcome sin, and be happy and free from sin. Somehow the minister never stresses much about being free from sin and being happy; he seems to have a fixation about sin itself and bears down on it week after week. After a while, his sermons just seem to have a negative and accusing connotation;

and as someone said, "Nor was there aught the world contains the which he could approve."

The effect of this on the audience is devastating, and sometimes it takes till Wednesday for some to get over the emotional side effects of the sermon. Only for it to become Thursday and then Friday and then to have another Sabbath staring them in the face. Another sermon blast and then slink home feeling guilty and neurotic. Soon the congregation's bright hopes of love and the Kingdom of God wither away as they sit down and listen to the treadmill of spiritual negativism Sabbath after Sabbath after Sabbath. They try to call the Sabbath a "delight, the holy of the Lord, honourable," but with so much sin around, it is hard to do.

Then unconverted relatives worry about their not being as happy as they used to be and begin saying, "Oh, it's that Church she's started going to — the one with the minister who shouts all the time."

The sermon trap is closing tighter and shutting out the love and the peace and the joy.

From Sin to Sensation

The minister still thinks he is doing a good job. Apart from a few "bitter" and "rebellious" people with bad attitudes, the congregation largely returns. However, the loudness and the accusative speaking techniques don't seem to be holding their attention as they should; so it is time for a little variety.

He is forced once again by the congregation to dig deeper and reach for another prime attention-getter — sensationalism. Again, it does not take much preparation; and many people love sensation, otherwise the expose magazines and sensational newspapers could not exist. So, it is based on a sound psychological premise, and it is a good attention-getter. So, he starts to give a few sensational sermons and salts his sermons with bits of sensation all the way through. Many times, the sensation is of the physical kind, and sex is featured quite often. The Bible talks about sex, and adultery, and lust. So, again, his topic has a biblical basis; and who can say that it is not a human interest subject, and that it does not fit the audience?

So he gets the attention of the audience, but it is a profane attention. Profane etymologically meaning "outside the temple"; in other words, taking something of sacred temple use and defiling it by using it sacrilegiously outside the temple.

When sex or sex sins are used sensationally to attract attention, the dignity of the pulpit evapo-

rates. The Apostle Paul says, "For it is a shame *even to speak* of those things which are done of them in secret" (Eph. 5:12). *Strong's* defines it as an indecorum.

If sex is not used, another sensational attention-getter is demonism. Many congregations hear sermons where demonism is featured continually.

No need to mention the devastating effect this has on their peace of mind, during the day and especially at night.

I Am the Main Feature

Another effect of an ill-prepared mind is that it has to continually use personal experience for illustration. Lacking any preparation or reading of his own, the minister is only left with thin personal experience. Usually this is of a rather narrow span — what he did in a visit or how he handled a new prospective or how his car broke down or a ball game he saw last week. This is a dangerous drift, and he is going to end up, out of necessity since it is personal experience, speaking about himself and featuring himself too often in the sermon. The sermon trap is closing tighter on him and his sermons are running counter to the statements of Paul and Jesus, who said, "For we preach not ourselves but Christ Jesus the Lord" (II Cor. 4:5) and "He that speaks of himself seeks his own glory" (John 7:18).

Narrow Is the Way

Because of his dearth of sermon material, this type of minister is going to have to use repetition. There is Bible backing for this, too. Doesn't God repeat things for emphasis? God might repeat things for emphasis, but God has not run out of material and God is not boring.

Unfortunately, what happens is that the minister breaks off a narrow part of the divine revelation; it might be an important part, but it is usually a narrow part, and this is all the congregation hears time after time till it stuffs the chambers of their subconscious minds and haunts their sleep. "Pray, study and fast" is a good example. Who can disagree with that? It is sound, it is important and essential. Yet by continual emphasis along these narrow lines, the whole concept of God's will which the congregation receives is to pray, study and fast — a narrow and sometimes self-righteous concept. They never hear of God's love, His mercy, His joy, His happiness, His desire for them to be saved, etc., etc.

"Authority and obedience" is another favorite teaching preached like a Gregorian chant into the

mind of the audience. Very important, very essential, but only a *part* of God's revelation, not the whole. After ninety-two long, loud, boring, negative sermons about authority and obedience, the congregation is left with that as their main and only concept of God — the Authoritarian. God is love, and His law and authority are there because of His love for us. He wants us to obey because He loves us. God is primarily love and not a tyrannical authoritarian waiting to catch us disobeying. The congregation's concept never develops to this point because of the narrow spectrum of the minister's repetitive preaching.

Solutions (?)

What are the solutions to avoid getting caught in the sermon trap or to get out of it if you are caught? The Bible uses an old domestic analogy that contains a principle solution.

The minister is a ruler and a steward in the household of faith — the church — God has set him so.

The household he is caring for has to be fed with sermons and the words of eternal life each Sabbath. This is due or owing to the congregation. God has decreed they receive this food for their spiritual health and growth.

"Who then is a FAITHFUL and WISE servant, whom his Lord hath made ruler over his household TO GIVE THEM MEAT IN DUE SEASON? (At the time when it's due — each Sabbath!)

"Blessed is that servant whom his LORD when he cometh shall find so doing."

Let's look at a Biblical example of a steward's attitude in action. In the book of Daniel, Daniel, now a member of the royal household, asks the king's steward, responsible for the health of the prisoners, for a change in diet. Notice the interesting attitude of the faithful steward:

"The Governor of the Eunuchs said to Daniel, My Lord THE KING HAS ORDERED YOUR MEAT AND DRINK AND I AM AFRAID of his noting that you are in POORER CONDITION than the youths who are of your own age. WOULD YOU MAKE ME RISK MY LIFE WITH THE KING?"

This steward was full of a sense of responsibility and end result. He realized the accountability of his position. He knew he had to keep those under his charge physically healthy and that if he did not, he would be in trouble with the king.

Christ has "ordered the meat and drink" for His people and the minister is charged with the responsibility of getting it to them and to see that they are spiritually healthy.

With this proper stewardship attitude, a minister would be afraid to get caught in the sermon trap. He would know that God notices how well fed or malnourished His people are. He would work at faithfully feeding the sheep. Surely the audience always returns — it returns to be fed and each time it should be a little healthier and stronger from the sermon. Who is then the faithful and wise steward giving meat in due season? It requires faith and the fear of God to stay out of the sermon trap. The minister with this attitude looks at the congregation as a sacred trust, a special group paid for and owned by Christ, whose angels behold the face of the Father in heaven. He fears to feed them chaff and whim and trite personal experience; he must give them the good fruit of prayer and diligent preparation. With him preparation is a way of life — not a concordance session on Friday night or a glance at news headlines. He tries to always be growing in grace and knowledge, to be reading to gain understanding and insight.

Armed with this attitude, the minister will be filling his mind continually, not using it as a blackboard or a tape recorder now and then, but cultivating it like fine soil and filling it with nutrients so it can produce a quality sermon.

Authentic Inspiration

When this is done, then the Holy Spirit has something to work with. It brings all things to remembrance and prompts thoughts and inspirations. In too many cases it has had to bring the same ten things to remembrance over and over again because that is all the material that was there.

The man needs to do some mental preparation and give the Holy Spirit something to work with. This concept is of primary importance: that it is the Holy Spirit which is the prompting, inspiring and fabricating force of the sermon — not just human mentality.

A Three-way Church

Those two principles will go a long way towards sermons. Another that is helpful is to have a three-way church concept instead of a two. Usually, the concept is that the minister relates to the congregation with his material in the two-way relationship. This keeps things on a rather human level.

The other concept is that the main feature and focus is God and the congregation. The minister links the two together by his message. He is, in a sense, in the background — as God is being featured to His people — His law, His way, His truth.

The basic principles can be expressed in a broad range of sermons with the proper amount of encouragement, inspiration, hope, repentance, etc. . . . covering broad aspects of the divine revelation. We, as someone once said, should not preach because we have to say something but because it is the Sabbath and we have something to say!

— MET Staff

ADMINISTRATIVE UPDATE FOR U.S. MINISTRY

Church Attendance Cards

Some administrative problems have developed that we would like to point out and ask your help in correcting. We have not been receiving church attendance cards on a regular weekly basis. We have not been able to use the attendance information on the Pastor's Reports because the information on them, when compiled together, is over 25 percent less than what we know the total attendance should be. Therefore, we need to have the church attendance cards sent in on a consistent weekly basis. Since the church attendance figures are used in planning and determining, to a certain degree, Church growth, it is important that we get this information and that it is as accurate as possible.

Church Addresses

Another area in which we have had some difficulty in obtaining information is with the ministerial and church addresses. Since people call our office every day asking for this information, it is important that you let us know as soon as you can about changes in church hall locations, church meeting times, or changes in your address or phone number.

Ministerial Supplies

Our last problem we would like to mention concerns the requesting of ministerial supplies. Some of the men have begun to call in supply requests on the phone. Although this wouldn't be wrong if there is an emergency, normally you should use the ministerial supply request form. What has been happening is that a person will call in and ask for one item and then a little later will call in again and ask for a few more items and so it goes. This of course increases the cost of sending out the supplies because many smaller shipments are required in place of one normal-sized request for supplies. Also, when a supply order is called in, it requires special handling since it is not going through the routine channels; this too increases our costs.

Pastor's Reports

One or two have humorously asked recently if we really read all that's put on the Pastor's Reports. It may surprise some, but we read every word — more than once! After review, certain reports are routed to various sections or departments to pass on information or explain a need.

If you make a comment regarding media coverage in your area, that comment is sent to Media. Comments or ideas on Doctrine or administration are directed to the appropriate party.

These reports are an excellent tool enabling us to keep close to what's happening in the field. The format may change a little as we go along in order to suit the needs.

Meal Expenses

In developing and finalizing a balanced budget this year, it was necessary to reduce meal expenses by at least \$5,000. Ironically, however, after the first three months of this fiscal year's budget, we are *overspent* in this area by over \$4,000. As you can see, we've been heading in the wrong direction to enable us to achieve the necessary reduction in meal expenses.

To bring us back within our budget for meals, each of you must begin to strictly comply with our existing policy on meal expenses. Briefly stated, the policy for meals on expense is:

"You may purchase meals on your expense allotment only when you are out of town overnight. As a general rule, the cost of meals (including tax and tips) should not exceed a total of \$16 per day per person. (You should pay for any drinks yourself.) This allows for \$3 for breakfast, \$5 for lunch, and \$8 for dinner.

"The above-mentioned amounts are not flat per diem rates. Rather we reimburse for the actual costs. The costs are not to exceed these limits which are the highest allowable.

"Meals after Sabbath services or while visiting during the week when you are not out of town overnight are considered a personal expense.

"If your wife accompanies you to assist in visiting on an overnight trip, her meals may be paid out of your expense allotment."

As many of you know, in years past, somewhat in ignorance of the I.R.S. rules, CAD policy allowed you to eat meals on expense at your discretion. However, in September 1973, we initiated the present policy as part of the material used in budget preparation. Also, a restatement of this policy was made in the July 3, 1974, *Bulletin*. This policy hasn't been stringently enforced, but now

we must begin to do so in order to stay within budgetary constraints and in order to be in compliance with I.R.S. rules.

The policy is based on an Internal Revenue Service rule that requires you to be out of town overnight before we can reimburse you for business meal expenses. By out of town overnight, the I.R.S. means a business trip that lasts longer than the regular working day and that required you to take time off to sleep before returning home (a nap in a parked car doesn't qualify). There may be certain instances in which this rule may not apply. We are investigating all of the different aspects of this rule to see what is permissible. But because of the present need to reduce our meal expenses, we no longer have the latitude to set the most optimistic limits. Admittedly, a number of you have, in talking with local I.R.S. officials, discovered that some of them don't take a strict view of this policy. If we did all our business in your county, there would be no problem. However, the corporation, with many agents, in many states, must deal with the broader national question. We must adhere to the federal standards.

To enable us to administer this policy properly, we will require you to obtain receipts for all meals and turn them in with the monthly expense record. Also, you will need to indicate the city where the expense was incurred, who was involved, and make a short statement that the meal expense was a result of being out of town overnight. If you have several meals, this may mean you will have to attach a sheet to your expense record to put all this information down. We will be having someone check the forms for the back-up information. If your expense form doesn't have it, it will be necessary to write you for it before the expense will be allowed.

PERSONAL NEWS

This is to bring you up to date about two of our fellow ministers on a personal note.

Bob Steep is recuperating from major surgery on his spine that was done earlier this year. Some of you may have been aware of this, but many have not.

To give you some background on Bob's condition, he underwent an operation in April, 1974 while still in Ohio, to relieve serious pressure on the nerves in his lower back. There was a recurrence of the pain and pressure beginning in the Fall of 1974. In March of this year a second opera-

tion was performed at Huntington Hospital here in Pasadena, to relieve the increasing pressure. At that time the doctors said the growth appeared to be cancerous and the outlook was bleak. Extensive laboratory testing, however, proved the growth to be benign.

A third and very extensive surgery was performed on March 25, to remove what was identified as a meningioma tumor. This operation involved scraping and grafting of the thin membrane covering the spinal cord and nerves branching out from it in the pelvic region. Prior to this operation Bob's control of his motor faculties below the waist were being cut off.

The doctors are very pleased with his rate of recovery now. They consider his recovery and ability to be mobile a miracle from God. Bob is able to sit and walk more and drive the car. He hopes to be able to come into the office here for a few hours per week in the near future as his progress continues. His wife, Estelle, and three children have been very courageous and supportive throughout this ordeal and an inspiration to many. They are now residing at 307 Acorn Circle, Monrovia, California 91016. I'm sure they would greatly appreciate your prayers for his total and speedy recovery.

Jim Young, and his wife, Shirley, will be returning to England for a year. Shirley has been sick for several years with a range of complicated, metabolic problems.

She has been making good progress but has recently hit a plateau. The doctors and specialists have advised a long convalescence in a smog-free area if she is to finally shake the problem.

Jim has been working in MET since its beginnings and has handled much of the department's project research and writing. Fortunately, his work does not require his presence here in Pasadena, so he will be continuing his MET duties and assignments as per usual.



Q. We are planning a three-day trip to Washington, D.C. for a teen group. My wife and I, as well as a local deacon, will be going along to organize and chaperon the activities. Which expenses should we pay from personal or local church funds and which ones can be charged to our Traveler expense account?

A. As a general rule, expenses for all local church social activities, teen group outings, Y.O.U. activities, etc. must be financed locally. This would include such items as facility or equipment rental, personal injury insurance, and all food, lodging and transportation expenses for those participating in the activity. However, since it is usually the duty of the minister to attend all these functions, whether he personally desires to or not, certain of his expenses and those of a ministerial trainee may be taken from the expense account. These include:

- Travel Expenses
- Meal Expenses (only for overnight trips)
- Lodging Expenses

Obviously, members of the group may ride along with the minister without charge. However, a minister or trainee should not run a free "taxi" service and charge it to the expense account if his presence on the trip is not deemed really necessary. Neither should the minister treat the group to a meal "on the expense account."

For the trip you are planning, the transportation, food, and lodging expenses for you and your wife (if she will fulfill a necessary role or service, such as looking after the needs of the teenage girls on this trip) may be taken from your expense account. Those of the local deacon and all the teens must be financed locally.