

# PASTOR'S REPORT

PUBLISHED BY THE WORLDWIDE CHURCH OF GOD

VOL. 3, NO. 16

PASADENA, CALIFORNIA

MAY 14, 1979

YES! YOUR LETTERS DO GET THROUGH TO ME!

I have just received two anonymous letters, apparently from ministers in mid-east areas.

I DID NOT READ THEM!

I threw them into the waste basket!

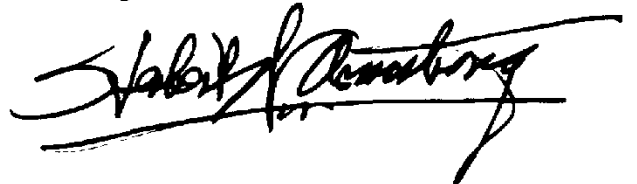
Recently there has been a tendency for a VERY FEW members and ministers--either dissident or for some reason wanting me to hear a voice (as in a telephone call) not knowing who is talking. If you call me anonymously on the telephone--if you expect me to listen when you refuse to identify who is talking--I shall, as I'm sure you would, hang up.

Fellow ministers, ANY of you can get through to me at ANY TIME. So can our lay members--yet some ministers have become nervous and verbal if for any remote purpose I let the membership know they can reach me if and when they feel necessary. Naturally I do have to be screened from 250 thousand members and co-workers--too many trying to get through to me at once. Like the Volkswagon ad, I'm only human. But there is no unwillingness on my part to hear from any--except the anonymous.

But let me make clear TWO important points:

1) If you wish, I will respect your privacy, and your letter will be put to no use, as an anonymous letter would--except it won't hit the wastebasket.

2) If your letter accuses someone or carries a charge against someone, that someone remains innocent in my mind unless or until proved guilty. Especially if a lay member writes something against a minister, I fully protect the minister unless PROVED in the wrong.



FROM PASTORAL ADMINISTRATION

Dear Fellow Ministers:

Greetings from Pasadena! It is a busy and happy time out here with scores of parents and friends around for college commencement which takes place at 4:00 p.m. this afternoon.

We had a wonderful senior banquet and dance last night with the entire college and the seniors' parents up at the Castaway Restaurant on a mountaintop overlooking Burbank. It was certainly a warm and loving atmosphere, and the students do seem to be genuinely grateful and appreciative for the new spirit that has been injected, once again, into Ambassador College. Senior Grad Brunch was this morning, and I had the opportunity to announce a number of student hirings for the field ministry! We are hiring four young men--Al Maggio, Jim Herst, Dave Meyers, Malcolm Tofts for summer assignments before their upcoming senior year. Then, we are hiring Tom Melear and Chris Moen for permanent field assignments! The students, of course, are very excited and enthusiastic about this, and I am sure it will engender a great deal more of a sense of purpose and diligence in student life and studies from now on.

Denny Luker just called in this morning from Denver, and reported that the Denver campaign was a success and inspired a great wave of enthusiasm among the brethren in the area there. Like San Antonio, new attendance was not large, but those attending did respond much more and it now appears there will be more "fruit" in the local churches as a result of these campaigns than any in recent years. Total attendance ranged from 220 to 428 over the three nights and new attendance was 50, 77, and 35 on the three nights respectively. Messrs. Kelly and Luker both felt the final night's attendance was somewhat lower because, unfortunately, it coincided with Mother's Day.

Now, I hope all of you will encourage your congregations to pray for the Pasadena campaign to be held this Friday, Saturday and Sunday nights here in the House of God! We especially want to portray the right image here in this area and will count on all of your prayers.

Another very happy announcement is that we are going to start nine new churches and two new Bible studies this summer! The locations will be listed in a separate box and, of course, other new churches may be added in the near future. This will certainly save hundreds of our brethren from additional driving which is especially important now with the gas shortages building up.

As I told some of you personally, Art Mocarow is going into his own career in Human Development, so Mr. Leroy Neff is now working with him and will take over the Human Potential area starting this week. We will be cutting back the scope and financial expenditures of the Human Potential area a great deal, but there may still be a few programs which we will continue after checking with Mr. Herbert Armstrong. Please direct any of your inquiries regarding Human Potential or Outreach to Mr. Leroy Neff in the future.

Some transfers within the ministry which I think will be encouraging and exciting to all of you involve Mr. Dean Blackwell coming in to Pasadena to replace Mr. Raymond McNair as Director of the Midwest Church areas! This was done with the total enthusiastic input and counsel of Mr. Raymond McNair who simply needs to devote himself full-time as Deputy Chancellor of Ambassador College, but will continue to be a Senior Adviser to us in P.A.D. and a regular "trouble-shooter" who makes trips to the field from time to time and especially on the annual Holy Days. But we on the "P.A.D. team" are very excited because of Mr. Blackwell's long experience in most of that area and his ability to help us in a full-time and in-depth manner on any problems that may arise. He will be

directing the Milwaukee, Kansas City, Dallas, and Nashville areas. This will mean that Burk McNair will be directing the Cincinnati, Cleveland, New York, Washington D.C., and Atlanta areas, and Mr. Luker will be directing only the Denver, Chico and Pasadena areas. However, as all of you know, Denny will be assisting me greatly in the international work and overall planning functions as Deputy Director of the Field Ministry. Replacing Mr. Dean Blackwell will be--we can now say once again--"Old Faithful" Ken Swisher! Ken has had such long and loyal service in God's ministry and such an effective record as a District Superintendent years ago, that we are most happy to see him join our list of fine Area Coordinators at this time. So congratulations, Dean and Ken!

Another bit of good news is that Bob Fahey is becoming Area Coordinator of the Vancouver area in Canada! He will be working directly with Les McCullough and assist him in special programs involving the whole Canadian work.

One bit of sad news to report is that Ted Armstrong held a publicly advertised meeting of his dissident church out here in Arcadia just east of Pasadena this Sabbath, and was joined at the podium by both Wayne Cole and Dave Antion. Hurt feelings and rebellion make strange bedfellows. As all of you know, these two men continually proclaimed that they would NEVER join Ted and told many of us privately including myself that they were appalled at Ted's wretched immorality and hypocrisy over so many many years that they did not feel he was fit to be a minister of God. Yet here they are, frisking up by his side in the hope, perhaps, that his personality and human charisma and following may somehow work to give them a following and sense of "respectability" after their dastardly attack on the Church of the Living God this last January.

Strange bedfellows, indeed! But, as Mr. Armstrong has said, this is truly our "testing time" and all of us have got to decide whether we will look to "God's anointed," Mr. Herbert Armstrong, who did NOT die as some of them hoped he would, but who remains as a powerful WITNESS against the deeds and lies and accusations of these self-willed malcontents.

Remember Romans 16:17 from Epistles of Paul class? "Now I beseech you brethren mark them which cause division and offenses contrary to the doctrines which you have learned and AVOID THEM."

Certainly these individuals--and others like them--who have persistently and deliberately undermined the respect for God's Government and for His way of life ARE causing "divisions" and they are causing "offenses"--upsets and confusion--which are CONTRARY to the doctrine we have learned! To a man, they are doing exactly OPPOSITE of what they always proclaimed they would do! They are directly or indirectly attacking the authority of Jesus Christ and his chosen apostle, Mr. Herbert Armstrong. They are attacking or undermining the peace and unity of the body Jesus Christ has used all these years to do His Work. They do NOT wish to exercise patience and humility and to "wait on God." Rather, they have decided to take matters into their own hands and REBEL against the one whom they have ALL acknowledged as the specially chosen leader of God's Church in this time--Herbert W. Armstrong.

They have said, in effect: "I have had enough. I can't take anymore! I have got to justify my own vanity by taking matters into my OWN hands!"

The above is an excellent example of what King David did NOT do when he had every provocation to rebel against Saul--including his own attempted murder by Saul personally! Yet, here we have a young man who proclaimed over and over before hundreds of us: "If my father ever asks me to just be his aide and carry his briefcase, I will say, 'thank you, dad' and be glad to do it; or if dad would ever ask me to step aside and just go up to a ranch in Colorado or something, I would say, 'thank you, dad' and be glad to do it."

But when reality comes, God's dedicated apostle--who has never tried to hurt or kill or unjustly humiliate anyone--was finally forced by increasing evidence of rebellion and immorality to ask his son to go on a leave of absence. The result?

WHERE ARE all those "yes sirs" and responsive attitudes? And where are they in the lives of David Antion and Wayne Cole who honored Mr. Armstrong up until so recently, while at the same time proclaiming their disgust and distaste of Garner Ted Armstrong?

The LIVING JESUS CHRIST is, indeed, trying and testing and judging each one of us on the very gospel we preach to the world--the very gospel all of these men used to preach--the gospel of the Government of God. May God grant that all of you and all of us here at Pasadena may show Him by our words and actions that we remain LOYAL to our Creator and to His Word--that we will not get our "feelings hurt" so easily and turn aside to rebellion, dissent, and utter hypocrisy.

Our strength in this must be the confident realization that our God sits in blazing GLORY at the controls of the universe with our living Savior, High Priest, and Head at his right hand; that, together, God and Christ are leading, guiding, and "orchestrating" the major events in the world and in their human Work; that they are working with, testing, fashioning and molding every one of us so that some day God may say: "Now, I KNOW that you are truly surrendered and yielded to your Maker and to His Government, that you will not get your feelings hurt at the slightest provocation, that you will not rise up to challenge your Maker and try to be Number One because of VANITY which has never really been conquered--now I KNOW that I can give you a city, a kingdom, or perhaps even an entire planet and be totally confident of your patient dedication and LOYALTY to your Maker and his Government--FOREVER."

Let's all think and pray about these things, fellows. God's Work is going on and growing in spite of our trials. The warmth, the love and the increasing unity among us will produce wonderful fruits in the months and years to come IF all of us remain loyal. Let's show our God and His apostle where we stand!

With Christian love,



Roderick C. Meredith

NEW CHURCHES

<u>Church</u>	<u>Linked With</u>	<u>Pastor</u>
1. Augusta, GA	Columbia, SC	John Ritenbaugh
2. *Cadillac, MI	Midland, MI	Gerald Weston
3. Canton, OH	Akron	Mike Swaggerty--Pastor John Foster--Assoc.
4. Harlan, KY	London/Somerset, KY	Mel Dahlgren--Pastor
5. Mansfield, OH	Findlay, OH	Dennis Diehl
6. Oak Hill, WV	Bludfield, WV	Charles Crain
7.**West Plains, MO	Rolla, MO	Warren Heaton, Jr.
8. South Pittsburgh, PA	East Pittsburgh, PA	Don Lawson
9. Kent, WA	Seattle	Bob Bertuzzi--Pastor R. Holm--Assoc.
10. West Pittsburgh	-----	Dave Havir
11. Atlanta, GA (East)	Athens, GA	Marc Masterson
12. Atlanta, GA (West)	Rome, GA	Harold Lester

\*Once a month

\*\*Bi-monthly study

SABBATICAL MINISTERS OFFER IDEAS ON MINISTERIAL TRANSFERS  
(Reprinted from the May 1, 1978, Pastor's Report)

Among the many aspects of our jobs as ministers, perhaps one of the most dramatic is the so-called "ministerial transfer." While the ministry in all churches experience this phenomenon, perhaps we have gone through a bit more than most. Since we are a part of a "mobile ministry," "pilgrims in the earth," and since our moves do have such an impact on churches and individual brethren (and each other!), we ought to become professional in this phase of our jobs as well.

All of us on the Certificate of the Ministry Program closely identify with this approaching reality. We want to share our concern and thinking with all of the ministry via this article giving some pointers, guidelines, and methods we think will help in making any ministerial move smooth, administratively efficient, and as devoid of excessive emotional strain as possible.

A line we have used in churches and Spokesman's Clubs especially, is that "A man is known by his entrances and his exits." In the case of a transfer, one is "exiting" and another "entering." We believe that the most important principle in "passing the baton" between two pastors is that

of doing to others as you would want done to you. A transfer is a mutual responsibility. Both pastors have a heavy responsibility to each other as well as to the people they serve.

What follows is a list of general guidelines we feel will help in the process of the "changing of the guard" in God's Church.

(1) One of the most frequent gripes voiced by new pastors is, "The files were a shambles!" If a new man, with problems enough to cope with, has the added burden of figuring out Who's Who?, Who's Where?, Who's Alive or Dead? in the local church, he's off to a limping start. Church files stating addresses, phone numbers, organization charts, and perhaps some well-marked maps, ought to be left behind in good order. He might even appreciate a list of those he can expect to be perpetually after him for his attention--the perpetual "time-wasters."

(2) Leave behind an up-to-date listing of PMS and new contacts that the new man can run with.

(3) The new pastor might appreciate a file on local recreational, educational, and various professional services (from especially competent or helpful mechanics to real estate agents to MDs) available in the area.

(4) It would be nice if there were no marital, family, or doctrinal problems left in the wake of the departing pastor, but we know that's impossible. However, some effort ought to be made to finalize long-term counselings and to leave a "brief" on the (hopefully) few major problems that will need attention immediately.

(5) Any out-of-date "garbage files," problem letters, or prejudiced information on any members ought to be taken away or destroyed by the outgoing man.

(6) The new pastor ought to be adequately introduced to the lay leadership of the Church and to meet with them soon after the "other guy" departs to learn firsthand how things have been organized and operated in the local church. It might be good to leave some of the chores of the transition period on the shoulders of the Local Church Elders and deacons, giving them a chance to be used in passing on to the new man some of the vital information.

(7) The exiting pastor ought to leave, preferably in writing, a list of suggestions, directions, future ideas for growth for the new man to ponder and use for his initial planning in his new responsibility.

(8) The two pastors ought to spend at least 3-5 days together sharing ideas and engineering the changeover. And on at least one occasion they ought to be seen together by the congregation on the Sabbath. Some prefer to take over or leave cold-turkey; some want to introduce the new man for his first sermon in the area. Try to work out what is best together.

(9) The congregation needs to be made aware that: a. there is a need for transferring b. that there will be changes on "how" and "what" things are done (we hope gradually) and c. that there is a mutual respect between the two pastors. This is supported by the care on both parts not to run the other down or criticize the other's policies or preferences publicly or privately.

(10) Although he will undoubtedly want to keep up contacts in the area, the exiting minister ought to "burn his bridges behind him" in a sense, so as to not have people going around the new pastor's back.

(11) The new pastor can make points with his congregation if he makes sure that they know that he wants to be there. He should praise the area, study some of the history of the locale as well as local church history. The attitude of Ruth is a good example, "Your people shall be my people." We have to earn the respect of a new congregation, so avoid any putdowns and innuendos. Accepting them will help them accept you.

(12) If the members would wear name tags for the first few weeks it would help everyone in getting acquainted.

(13) The departing man might prepare a brief listing of the strengths, talents, jobs and hobbies of the local membership (perhaps a kind of "Vita-Sheet") or comments on the member address cards.

(14) Communicate closely with the outgoing pastor as to what he has covered recently in sermons, the status of church programs, and the "state of the Church" in general.

(15) Plan the departing and incoming sermons carefully. Build up the new man coming in, support the "weary veteran" going out. In addition to an icebreaker, the early part of a new pastorate is an ideal time to expound your concept of the ministry, your support of church doctrine and HQ, and what you expect of the congregation. The departing pastor has a better opportunity in his sermons to explain why transfers, why changes, differences in administrations and the concept of building on what each other has done.

The time of transfer can be a difficult one. Feelings of competition, inferiority, or insecurity can easily surface. Ideally, these transition periods ought to be times of advancement and growth for everyone involved. The Church is God's and we are all like runners in a relay race. We usually have only a short space (of time in this case) to try to match each other's pace and "pass the baton" without dropping it or stumbling. It's not a case of "passing the buck," but passing a sacred responsibility. Both share equally in the task. It is all too easy for the runner at the end of his lap to fizzle out and for the new man to spurt off too quickly. There is no other way to slice it except to admit that a transfer is a lot of work for everyone involved, but a harmonious, coordinated effort "sweetens" this necessary activity for everyone!

--1977-78 Sabbatical Ministers

#### EDITORIAL SERVICES UPDATE

I'd like to take a little space to explain about The United States and Britain in Prophecy booklet. The abbreviated booklet, which had been in use for some years, is now out of print. We are completely out of it in Pasadena. Some of the international offices are still using up existing stocks.

A number of areas have built local advertising campaigns around this booklet. Apparently others have been considering doing so. I suggest that all such plans be abandoned for the time being. We have some 60

other booklets around which campaigns can be built. Mr. Armstrong does not wish to see this shortened version reprinted.

He is working on a full-sized book on the subject, however. It is to be published by Everest House and will be on sale in bookstores. In the meantime, Mr. Armstrong and Mr. Rader will be discussing just what to do about replacing the smaller version mentioned above. We'll let you know as soon as a decision has been made.

Final grades have now been handed in on the journalism class. Since this was the first full semester of the class, it was somewhat of an experiment. All of the "guinea pigs" did very well, however--in spite of the "mad scientist" presiding over the lab. I think we'll have some publishable articles for the PT and the GN (pending Mr. Armstrong's approval, of course).

The June/July combined issue of the PT should begin rolling off the press shortly. We are constantly working on the August PT. Hopefully the respite from classes during the summer will allow us all more time for planning and creative work. I have been working on several writing projects, including the continuing parables series that has been running in the GN.

--Brian Knowles

#### PUBLISHING SERVICES UPDATE

Frank Brown, Director of the Work in England and Gordon Graham, Manager of our printing plant, were here in Pasadena this past week for talks with Brian Knowles, Jack Bicket and the various department managers. We discussed the publishing needs of the English-speaking Work in Europe, and went over present plans regarding printing in the U.K. and ways to make the plant more cost effective for our needs in Pasadena.

Now and then we get trouble from other religious groups, etc., regarding our Plain Truth racks in stores and other outlets. Evansville, Indiana, is one area where we had trouble from an individual destroying our magazines by the hundreds. The matter concluded favorably for us. Below are a couple of letters from the local Evansville newspaper.

#### BRING BACK MAGAZINE

To the Editor:

The United States of America was founded on the principle of freedom of religion. The Pilgrims came to this country because of the religious persecution they were facing in England. Our forefathers, in the Constitution, wrote a provision for religious freedom.

Why can't those few who do not wish to read the Plain Truth magazine leave it on the rack so that the thousands in the Tri-State area who want to read it may?

The Plain Truth is a magazine of fine quality. The pictures are sharp, clear, and tell a story in themselves. The writing is informative and thought-provoking. And in these days of inflation the price is unbelievable--



The Plain Truth magazine is free!

I would like to see the Plain Truth racks returned to the stores so that the people may decide for themselves whether or not to pick up a copy.

I have heard that religious freedom still exists in the United States--sometimes I wonder.

Henrietta Kissel,  
Tennyson

THANKS FOR "TRUTH"

To the Editor:

I would like to thank the ones responsible for allowing the Plain Truth to be placed in the Wesseleman's stores again.

This is a very educational publication and where else can one get so much for so little. It's free!

Verona Coultas,  
Evansville

From these and other comments from the general public we know that many thousands of people look favorably on our program, and indeed value what we are doing.

--Roger G. Lippross, Publishing Services

SUBSCRIBER DEVELOPMENT TAKES A NEW STEP FORWARD!

God's Work is continually using the computer as a tool to help analyze and improve its services and programs. Now, a new computer report developed by the Data Processing Center for Subscriber Development can actually focus on newly baptized members each month and show how long it took for them to progress from a "new add" on our mailing list to donor or co-worker to member status. This new report also shows what literature they requested in the past year.

It is called the "Member Progression Report" and will give us better insight as to how effectively we are achieving Subscriber Development's number one goal: to help our readers grow spiritually. In working with the mailing list on a daily basis, we are constantly aware that our job is to plant and water as "labourers together with God," but that it is "God that giveth the increase" (I Cor. 3:7,9).

The Member Progression Report was especially encouraging because it showed that our Newsletter and receipt programs were doing very well. All the new Reprint Series articles advertised in the Newsletter, as well as the Sermon Summaries advertised in the receipt program, scored in the top 40 pieces of literature requested.

--Richard Rice, Mail Processing Center

ON THE WORLD SCENE

A TALE OF TWO ELECTIONS: Margaret Thatcher's triumph in the May 3rd general elections in Britain has raised a few hopes around the world that Britain may indeed rebound a bit from the rather horrible mess it has been in since the Labour Party came to power in 1974.

On the continent, the feeling in many quarters is that Britain may play a more positive role again in the Common Market. In the words of the German television network ZDF, "the new government will not make Brussels responsible for every British illness."

To the beleaguered governments of southern Africa, who have smarted for years under the pro-guerrilla posturing of former Foreign Secretary David Owen, the Thatcher victory also brings hope of some even-handed relief. The new black majority government of Zimbabwe Rhodesia feels its chances of having economic sanctions lifted have definitely improved. But, of course, even the Conservatives now in power in London will think twice before openly alienating most of black Africa on this issue. Certainly nothing will happen on this score until after the upcoming Commonwealth ministers' conference to be held--unfortunately for Rhodesia's sake--in neighboring Lusaka, Zambia. Mrs. Thatcher will be under intense pressure to keep the sanctions on.

South Africa hopes that if negotiations to secure a U.N. approved independence in Namibia (South West Africa) break down, the Thatcher government will nevertheless block any attempt to impose trade sanctions against Pretoria.

At home, Mrs. Thatcher will of course be limited by many factors, including the strike-at-any-notice trade unions, in quickly carrying out much needed economic reforms. After all, Britain has gone a long way down, for a long time, in the wrong direction. In an article entitled "Thatcher's Strategy: Half Steam Ahead," Business Week, in its May 21, 1979 issue said this:

"Even Prime Minister Margaret Thatcher's most enthusiastic supporters harbor no illusions that the task confronting Britain's new Conservative government will be an easy one. Her mandate, while strong enough to allow her a full five-year term, was no landslide...The vote was not so much a mandate for the Conservatives as a repudiation of the Laborites.

"Thatcher believes that time is on her side, and therefore, a deliberate pace is called for. She intends to attack Britain's basic economic problems--low investment and low productivity--in the same gradualist way. Thatcher and her advisors see a reduction in personal income taxes, the highlight of her first budget, as a direct incentive to small businessmen to plow back profits."

In another part of the Commonwealth, election day is drawing near. On May 22, Canadians will troop to the polls in one of that nation's most critical elections ever.

The race at this time is too close to call. The latest poll puts incumbent Liberal Party Prime Minister Pierre Elliott Trudeau ahead by one percentage point--39% to 38%--over Progressive Conservative challenger Joe Clark,

with Edward Broadbent of the New Democratic Party third at 16%.

Mr. Trudeau--who bridges in his own bloodstream the cultural dichotomy of Canada--has continually stressed his value in keeping the nation unified against the separatist challenge of the Parti Quebecois provincial government in Quebec. The Progressive Conservatives, on the other hand, have made Canada's sluggish economy the main issue. Mr. Clark blames Trudeau for Canada's 88¢ dollar and high unemployment. He claims, moreover, that Canada is overdue for a change from the highly personalized, rather autocratic style of the Trudeau leadership. Eleven years is enough, Clark maintains.

Will there be a change on May 22? A recent poll showed that while Canadians may want a change at the top, they still question the leadership abilities of the unsung "average man" Clark. The poll showed that Canadians believe, by more than 2 to 1, that Trudeau would still make a better Prime Minister than Clark.

As much as Canadians may feel that the pocketbook issue of the national economy is the main issue in the campaign, the unity question, as stressed by Mr. Trudeau, is still the most critical one the nation faces. A prosperous Canada would be impossible were the country to be balkanized.

Roger Lemelieu, the publisher of the influential Montreal French-language daily, La Presse, said in a May 2 speech that the separatist Parti Quebecois government in Quebec was succeeding in its attempt to propagandize people in the province against Canadian federalism. He said that the PQ had succeeded to some extent in turning economic uncertainty into blackmail designed to weaken the federal government and induce other provinces to let Quebec separate.

"When we /in Quebec/ hear prosperous provinces declare that they want to talk about economic performance and are fed up with the talk about Canadian unity, we feel discouraged and abandoned to say the least. I tell you, there can be no long-term prosperity or guarantee of freedom in Canada without unity. Unity is the keystone. Unity is fundamental."

--Gene Hogberg, News Bureau

TRANSCRIPT OF SPECIAL LECTURE TO SABBATICAL MINISTERS

On May 8th, at Mr. Armstrong's request, Mr. Rader, Mr. Helge and Mr. LaRavia spoke to the sabbatical ministers and a few other students about the key issues relevant to the Church's legal battle with the State of California, and the attitudes of some regarding those issues. Following is the transcript of that lecture session which should be of special interest to all the ministry.

Mr. Rader's Comments

I believe it was some time last fall that arrangements were made for me to have lunch and to speak with the ministers who were here on their sabbatical training period. That was before events that have transpired since January third.

I thought that this would be a fitting and proper occasion to speak with you again before you departed for other places, particularly in light of the fact that Mr. Armstrong and I, Mr. LaRavia and others who are in positions of some responsibility in the Church, have been given information over some considerable period of time about unfortunate comments that have been made at various times and in various places, to the sabbatical ministers meeting here. These were made by persons in the ministry and other persons also delegated responsibility to not only state the truth, but also to teach--comments that have not been in the best interests of the Work, and not been in the best interests of Mr. Armstrong. Rather than let those comments go un rebutted or, rather than let you go back out into the field without knowledge that Mr. Armstrong and others have been aware of the comments that have been made--we think it is better that we address ourselves, at least in part, to that situation today.

Now on January 4, 1979, Mr. Armstrong entrusted to five people a very awesome responsibility. And he entrusted those five people with that awesome responsibility in the most certain terms. What he said left nothing to the imagination. He ordered and commanded in the name of the Living God, as Christ's Apostle, that Mr. Meredith, Mr. McNair, Mr. LaRavia, Mr. Helge, and I should do everything in our power to protect the Work of the Living God, and to keep him, Christ's Apostle, in office. That document was served with due notice and in the proper fashion of the world.

I serve notice on any of you here today that I will do everything in my power to protect Mr. Herbert Armstrong and the Work of the Living God. He has commanded me to do it. And with the help of the Living God and Mr. Armstrong's inspired leadership, and the massive and instant support from the brethren of this Church, and with financial resources that are available to only a few institutions, we have stopped the State of California and a handful of people from doing their will.

Now what did they want to do? We don't even have to speculate on it. All we have to do is read what they've said and look at what they did. We don't have to speculate about it. We don't need a Mr. \_\_\_\_\_ to "speculate" about it. All we have to do is read what they've said, and it's all a part of the court record!

Let's be absolutely certain about that. We're not talking about speculation now; we're talking about hard fact. They wanted to seize and confiscate the property of the Worldwide Church of God, Ambassador College, and the Ambassador International Cultural Foundation. They wanted to remove Herbert W. Armstrong, the founder and pastor general of this Church, and the rest of the "so-called management," as they described it.

They wanted to pilfer and siphon off millions of dollars for their own benefit. Now we don't have to speculate upon it. The first thing they did is appoint a receiver. And we don't have to speculate what his position was. He said he owns everything. He has control over everything. The property belongs to him, and he's backed up by the State of California! And some of you were in the room when he said it. We have the recorded transcript.

The second thing they did is fire Mr. Herbert Armstrong, fire me, and they were prepared to fire anybody else that got in their way. Ask Mr. Raymond McNair if that's not the truth.

The third thing they did is begin to rip this Work off for millions of dollars every year--they were planning on it. Three hundred and fifty-six thousand dollars is what they wanted for the first six weeks. Figure it out. Get a calculator. It comes out to three million dollars a year. But that didn't satisfy them.

They also claimed that Mr. Armstrong and I were thieves; that we were about to sell a \$30 million piece of property for \$10 million. We were about to pocket the proceeds. Then what did they do? They went to court, they got the sale confirmed at 10.5 million, and tried to get the 10.5 million put into their own bank account. Now, is that plain to everybody, or is there something left unsaid? Do any of you think that Mr. \_\_\_\_\_ is right when he has said Mr. Armstrong is wrong--that we should not do what Mr. Armstrong suggested the Bible teaches us, that we "obey God and not man" if there's a conflict? Does anybody think that Mr. Armstrong has been wrong? Let him speak up now.

Student: Yes, sir.

Rader: Where is Mr. Armstrong wrong?

Student: Well, where it says don't resist the parties that have rule over us.

Rader: How have we resisted them?

Student: By saying we would do things when we wouldn't do them.

Rader: We what?

Student: Saying we would do things when we wouldn't do them.

Rader: Do what things?

Student: When you said you would cooperate with the court order.

Rader: I said I would cooperate with Judge Title. Don't ever misquote

me or Mr. Armstrong. That's a part of the problems in this Church. You are constantly misquoting me and Mr. Armstrong.

Student: Did you cooperate?

Rader: I said I would cooperate personally with Judge Title. I never said anything more than that.

Student: Did you cooperate with him?

Rader: Yes, I did.

Student: Okay, well certain ones have a difference of opinion.

Rader: Well, that's too bad, but my opinion and the opinion of all the people that have been loyal in this Church has been a correct opinion. And for you to analyze my statement that I would cooperate with Judge Title to mean that I will obey an invalid court order, is either a sign of extreme disloyalty or a sign that you don't understand the problem at all.

Student: Sir, if I may ask a question? /Rader: Yes/ Who determines the validity of court orders?

Rader: Higher courts.

Student: But until they determine it, what stands?

Rader: What stands? We appealed it.

Student: Right, but until the appeal is heard?

Rader: What difference does it make? Those are our rights. Are you suggesting that we should not abide by our rights? /Student: No./ Are you suggesting that we should let the State of California come in with what we consider to be an illegal, unlawful court order and not exercise our right of appeal? What do you say?

Student: If it is the judge who determines what is legal and illegal, then, if we pursue it in the courts, that would be one thing, but to resist outside.

Rader: How did we resist outside?

Student: Demonstrations.

Rader: There's nothing against the law.

Student: There was a court order that said...

Rader: There's nothing against the law. Believe me, if there was anything against the law, they would have found a way to hold me or Mr. Armstrong in contempt. They never did.

Student: They had the court order, sir.

Rader: They had a court order, fine. Why didn't they knock down the doors?

Student: I guess, in wisdom.

Rader: In wisdom?

Student: It would have been bad publicity, but they had the right, sir.

Rader: We had our rights, also. And you have heard from Christ's Apostle, and he said that I Corinthians 10 obtains, and he said prove all things to yourself before you come into the Church. But once you're in the Church, that's not the time to decide for yourself whether Mr. Armstrong, as Christ's Apostle, can lead this Work or not.

Now, this is the time to clear up these misapprehensions. There were people inside this organization who were cooperating before January 2nd with the attorney general, with an attorney in Beverly Hills, with a conniving judge (without realizing it). And those people assured these other people there would be nobody unhappy about the receiver coming in, about Mr. Armstrong leaving. They suggested to these people there would be a mass uprising of the people. They would welcome Garner Ted Armstrong back. So they never even asked themselves whether it was right or wrong, legal or illegal. They just said, "Can we get away with it?" And, based upon the information that they had, that is what they decided to do--to get away with it.

And, but for those four factors that I outlined, they would have had it; they would have won the game. Mr. Armstrong had been put out, they thought. They sent Wayne Cole down to Tucson with some other people. But what they didn't know is that Mr. Armstrong was in constant communication all during that day with Pasadena. That was what they didn't know.

Mr. Armstrong had to let the rope out. He had to let the rope out so some of those people would reveal their hands, who they were. How many of you know that Ben Chapman went and talked to Chomos two weeks before the event, in addition to signing his affidavit which attempted to paint Mr. Armstrong as so incompetent? He told them there were no sales of property below market value; there was no siphoning of any funds, or pilfering of any funds; there was nothing wrong with Mr. Armstrong's trips. How did he know that? He took the first trip with Mr. Armstrong. He took a six-week trip--first trip on the Falcon abroad, six weeks with his wife and others. How many know that? Only a few know it. The whole world will soon know it!

But he told all of that to the attorney who brought the lawsuit. Did that deter him from making those outrageous statements? No. Why? Because he and others wanted to make the statements; they wanted to achieve their purpose.

Now the reason that I'm upset is that we have people still in our midst... I can't give a litmus paper test. Mr. LaRavia can't do it, Mr. McNair can't do it. We can't tell who's loyal and who's disloyal. But Mr. Armstrong has commissioned us to protect him and protect the Work.

And we have people who would not want to protect the Work, or have their different ideas about how the Work could best be protected.

How many people in this room believe or would be willing to admit, here and now, that they believe the allegations or any part of the amended

complaint? Someone want to speak out about it? Statements have been made in class that Mr. Armstrong had made a mistake in taking the position that we have much to protect, but nothing to hide. Why don't we let them in? But people have expressed a willingness to back Mr. Armstrong up and back Mr. Helge up on the position that's been taken.

Do you all realize what is at issue here today? Do any of you have a clouded idea of what the issue is all about? The First Amendment is very important; so is the Fifth Amendment; so is the Fourth Amendment. We can't get our job done if we don't have political freedom. We can't write what we want to write, say what we want to say, assemble when we want to assemble.

John \_\_\_\_\_ thought we were doing something illegal to assemble in our own building! Amazing. Illegal? Why aren't we all in jail? Did you ever figure that out? If it were illegal, don't you think they would have dragged us off? If Mr. Armstrong and I had stolen money, don't you think they would have put handcuffs on us and taken us out of here? Did you ever ask yourself, why didn't they?

We /supposedly/ pilfered millions of dollars every year! I get good tables in restaurants where I've never been before because people think maybe I'll drop something there, larger than an ordinary tip; like some of these Arabs have come over here and didn't know the value of our money, or didn't care about it. Seventy million dollars I heard in court. ABC reported \$45 million on national television. Those are high crimes, almost treason. Why weren't we carried off from here? Because it wasn't true and because they knew it wasn't true.

What's more, at the time they brought the lawsuit, they didn't even CARE that it wasn't true. They didn't make the charges for the purpose of proving the charges. They made the charges for the purpose of doing three things: 1) seizing the property, 2) getting rid of Mr. Armstrong and others who were in control (and rightfully so), and 3) to put themselves in the position to rip off millions of dollars themselves each year.

Anybody have any doubts what a receivership is all about? Anybody know? Mr. Kitora, is he here today? Tell these people about a receivership. You were involved, I think, in some kind of a court action.

Kitora: Yes, I had some stock in a company that was worth somewhere around \$170 million. In the interim they had one portion of the account (just a small portion of the company) make bogus insurance policies and sell them to individuals. The policies were worthless. Now in the process of being audited this was picked up. So the whole company (I think the bogus policies amounted to somewhere around \$30 million) with \$170 million in assets was put into receivership. That was in 1974.

Now, since that time I've received approximately seven or eight different statements, and in them was outlined exactly what the receiver and trustees, the auditors and all have done. And up to this point now (that's from '74 to '79) the stockholders have not received one cent of what we had invested in that company. They have, to this point now, used up about \$110 million of that company's assets. So that's what a receiver does in five years' time.



Now by the time it's finished, the company will have nothing. If we get a penny on a dollar, we will be lucky. So that's what a receiver and trustees and accountants will do to a company if they get their hands on it. And that's exactly what they wanted to do here.

Student: In 1976 my brother had an oil company in Bakersfield. It started from nothing two years before that. A receiver came in (it was in '76) and in three days took over his company that had 366 investors. While my brother was running the company, he never missed one payment to any of his investors. It's been two years now, almost three years, and not one person has received a penny from that receiver. So this type of thing is going on all over the whole country. This is real. When I saw this happening to our Church, immediately I knew what was happening. I just want to make it known that it's not the only thing that's happening. It's happening to other businesses.

Rader: Now this particular case, it has made me, it's made Mr. Helge, it's made all of our lawyers that we're working with, for the first time begin to lose a little faith (which Mr. Helge and I really shouldn't have anyway) in the legal system. I told Michael Jackson the other day on ABC (anyone hear that program?)...He asked if it had changed me in any way, and I said, "Yes, in one important respect. Prior to this experience, being a lawyer and member of the profession, member of the bar, and former law professor, I thought Mr. Armstrong was taking too immoderate or too severe a position over the years when he said, 'The legal profession is bad. There is no justice in this world. We'll have to wait until the World Tomorrow is ushered in. There are nothing but unjust judges.' And I would try to get him to moderate those views because I really believed that he was wrong. And, by the same token, being a lawyer, and a member of the profession, and law profession, I didn't want to be included in the same group."

And I have found that he is 100% right, as has Mr. Helge. And our other boys are beginning to wonder whether there is any such thing as real justice. But we will win the lawsuit. It is a mopping up operation. It'll take time, like any other mopping up job. Any other plaintiff would have fled the scene by now. The relators are already gone. The state, they don't care about time and money, but eventually it'll drop by the wayside.

But we will capitalize (as Mr. Armstrong said just yesterday to me) on the publicity that we've had because it has catapulted us to the front pages around the world. You can't go anywhere in this world now without people knowing the Worldwide Church of God. And people begin to ask who are we, what we are doing. And they're not concerned any more. If you can "steal" \$45 million and the business is still here--the Church is still here--/they realize/ it's got to have something going for it. How do you get \$45 million or \$70 million out of an operation that is still here? We're bigger than Oral Roberts and Billy Graham combined. People are wondering about us now, so we'll capitalize on it.

But he /Mr. Armstrong/ knows that there will be in the minds of some people thoughts that maybe he was a little dishonest. We will win the lawsuit, but you can't wipe out the impression. I used to explain it by talking about a blackboard. You put something on the blackboard and you take the eraser and erase it, but you still have part of the image remain

there. It's kind of a subliminal effect in the minds of people around the world.

Here is a man that's given everything that he could to the Work of the Living God. He doesn't deserve to have that kind of reproach. And we're going to have to work--those of us who can and have been entrusted with this responsibility--to do everything in our power to protect him and to enhance his reputation. We've got to speak one mind. We've got to be together in this situation.

When Mr. Armstrong spoke to those gathered here in the sit-in, and he read from the Scriptures, someone with a better mind than I is going to have to explain to me how any member or any minister could publicly take issue with him after that. I cannot understand that--it is incomprehensible to me. Even if one were absolutely convinced to a contrary point of view, how one could take public exception, and continue to take money from the Work of the Living God after that, is something I will never understand--never. You'll never be able to explain it to me. You'll never really be able to explain it to Mr. Armstrong, either.

He went "on the air," so to speak /via telephone hook-up with Pasadena/, he was speaking live in Tucson, before the ministers. Did any minister jump up at that moment? You were there Mr. McNair. Did anyone jump up and say, "You're wrong, Mr. Armstrong!" Anyone say that? Why not? That would take guts, wouldn't it? Courage, conviction--no one did it. That was the time to do it, wasn't it? He did it again the next day, I believe, or did he do it from home? There was a board meeting that morning, wasn't there, Mr. McNair, in his house? Had you arrived when he called again on the phone? He used the telephone line from his house because your afternoon meeting was going to take place.

McNair: Then he came in, you remember, and he spoke again later too.

Rader: Oh yes, but I mean, were you there when he called in the morning about eight o'clock or eight-thirty here, nine o'clock in the morning on the third day of the sit-in? And again, I told him the pressure that we were getting, that maybe we should disperse to avoid conflict. /McNair: Yes/ And he said, "Obey God, not man." Did anyone then in the afternoon jump up and shout him down saying, "Mr. Armstrong, you're wrong?" No one did, did they?

And yet in an insidious way it was being done. Maybe you can explain that kind of conduct to me. Maybe you can explain it to Mr. Armstrong. Anyone who's responsible for it is going to have to explain it to the Living God someday. That's for sure. But I will never understand it.

What should be said should be said at the proper time and in the proper place and in the proper manner. But even if it's wrong, at least it was said at the proper time and in the proper place. So I just wanted to make myself available today--if there are any questions, this is the time to ask them. I've given forums all through this sensitive period and I thought that everybody who was interested would be there. (Mr. LaRavia and I have tried to make it plain that everyone's invited.) I have never ducked any question, no matter how hard or how personal it's been. I've answered every single question, knowing that it was going to be published.

Are there any questions today? Anyone want to ask a question about any

of the events of the past four months? Because all get to be in a position to pass it on to your brethren if you're in the field, and your friends. Is there any question that was left uncovered? We've worked very hard to try to disseminate the information, to disseminate in the broadest possible way, to back it up with the facts so they would not be dealing with speculation.

How many of you read the Aide Memoire that appeared in the Worldwide News? There's not a single inaccuracy, in terms of the legal aspects of this case. It can all be backed up by another package, which is the "bare bones" package, which in turn can be backed up by the court transcripts. We're beyond the stage of speculation. It's all there. You should want to know what was said.

The attorney general's sorry now he said, "We own the church, we own the property, the church has no rights, the church can't /doesn't have the right to/ defend itself." He sounds like an idiot! That's what he said--again, and again, and again. Now, in the fight for credibility, he wants to say, "All we ever wanted was an examination." He never asked for the examination. He hasn't asked for one since. He's asking for an accounting, not an examination--something altogether different.

We follow the laws if they're accurate and they're honest, and if they're legal. There's no law that says you have to give an accounting to anybody. We do, but there's no law that says we have to. Do any of you believe in doing what he shouldn't have to do? You must submit sometimes to higher authority. We all understand that much. But obedience and submission are two different things.

But we have abided by the law, and we have been law-abiding citizens. And we've had a reputation 46 years. Anybody see the CBS program that was on Friday? Very interesting. You know who the Internal Revenue agent was that was interviewed? The guy was here 18 months on our campus! That's the Internal Revenue--18 months--like a permanent employee. And he left /us/ a clean bill of health. But CBS didn't know that, so they weren't able to ask him an "intelligent" question. If they had known that it would have made the program rather interesting, wouldn't it? "Mr. Corsey," they might have said, "You were the agent out there for 18 months. What are they /the state/ crying about?" He would have had to answer, "I don't know. After 18 months, I found nothing." They didn't know that vital bit of information. They didn't know that he had spent 18 months. He knows as much about us as anybody else possibly could coming from the outside. You don't live with a situation 18 months without becoming pretty conversant with it.

If we were ripping off millions of dollars here and doing all these things we're charged with, what do you think would happen to his career--24 years of service, big reputation? What do you think would happen to him? They'd take a good look at him from then on when he hands in reports. Maybe we bribed him. Maybe that's the next allegation.

Once there was word out a couple years ago that we bribed TIME magazine, paid them a million dollars not to write an article. That's the type of preposterous rumor we've had to fight in the field. Mr. Helge can tell you in a few minutes some of the other preposterous rumors that were handed out last fall from Mr. Cole. Mr. Helge called him to lunch and he told them how preposterous the rumors were and what could be done abo

it. And he said, "We don't want your advice, Mr. Helge. We just want to tell you what the rumors are." Very revealing, isn't it?

We've put all the pieces together in the last six, seven, eight months. We've done a lot of tracking of telephone calls. Some of the people calling one another, using college and Church phones to do it. Spending Church money entertaining one another while they were conspiring. You get into one of these things and it gets messy after a while. These people thought they were going to just come out of this thing lilly white and pure. They were going to smear Mr. Armstrong, smear Mr. Rader, smear Mr. Helge. They were going to just come out lilly white. It doesn't work that way. It just doesn't.

Mr. Chapman showed up at deposition the first day saying, "Oh, I don't need a lawyer." He must have thought it was a little game that was going to be played. And then they started asking some questions under oath. All of a sudden, he couldn't answer, couldn't remember his name, practically. "Heard a rumor? I don't remember who I heard the rumor from. I heard a rumor about that, but I don't remember." And on and on, and then suddenly he realized he was in deep water and he asked for a lawyer.

This same man never told Mr. Armstrong what he'd done, never told Mr. Helge, never told me--signed an affidavit, continued to take Church funds. That's the kind of situation that obtained, and it's about time we put it all behind us. I don't see why people who have feelings of malevolence toward the organization just don't leave. Can someone explain that to me? Just leave! It's not a prison. All they have to do is leave.

I'm not saying anybody here is of that mind, but I just know there have been people who have not done the work of a servant; have certainly not helped Mr. McNair, Mr. LaRavia, myself, Mr. Meredith, and Mr. Helge keep this Work together under Mr. Armstrong during the last four months. I don't understand why these people still stay here. They want Mr. Armstrong out? Is that it? Why don't they say so, and tell the rest of us who don't want Mr. Armstrong out why they should prevail?

Here's a letter. It's a letter to Mr. Armstrong from a person who's attending classes in the sabbatical program. He says, "I could go on and on about all the inferences and innuendos that they and ministers in a certain area passed around. They've all inferred in one way or another that their opinions are correct and the Apostle's are wrong. They say that the Church would be better off without Mr. Rader--when he's gone our problems will be solved. Also they say that, we may not be guilty of all the charges, but we are guilty." I don't even know what that means.

Anyone of that opinion--that the Church would be better off when I'm gone? Anyone here believe that, and if so, why? Nobody wants to comment. Not a comment in here. These remarks are ascribed to a minister. "He said that he knew that gold and art objects had disappeared and 'I know so many things I can't tell you that you don't know about.'" Gold and art objects had disappeared--incredible! Absolutely incredible.

With that kind of comment going on, Mr. Helge and I are no longer surprised when a declared enemy, an open declared enemy of the Work, tells the newspaper that he's wondering about the gold bullion. How can we hold a declared enemy to a higher standard than we can hold our own ministry or other people who profess to be members of the Church? Gold and art

objects--anyone know anything about it? Let's try to get them back.

They "know" they're gone. At least now we know that we can't blame the whole thing on Mr. Atkinson /the receiver's assistant/. I thought he made the whole thing up out of whole cloth. Do you follow me? That this was just one more wild rumor about gold buillion and gold objects. And I was willing to condemn him totally (you follow?) for making up the entire thing out of whole cloth.

Now I have to say to myself, "Well, suppose someone told him that there were gold objects and art objects?" You see, I have to temper my feelings about him a little bit. He was here for no good purpose, by the way, but nonetheless I can't blame him 100%, can I, any more--not after reading this? How would he know that there was no substance to it? If someone said, "Oh, Yeah, but I can tell you so many things you don't know about." That's what we were confronted with. Thank God that we had the support of the Living God and Mr. Armstrong and the members during this struggle.

Mr. Helge and I and the others, Mr. McNair and Mr. LaRavia and our lawyers, did not do that much to bring this thing into shape. It was the Living God who wanted it done, as I've said before, and it was Mr. Armstrong's inspired leadership--strong, powerful, firm leadership--that's what, coupled with our resources that God gave us over a period of 46 years, plus the brethren and the ministers who were leading those brethren. That instant support, that's what did it.

But now we're going into a period where, to a certain extent (as Mr. Armstrong said himself yesterday) it's going to be a little bit on the back burner, so to speak. The problem is still there. The fight still goes on. But the state has been stopped. It has been thwarted. It has been frustrated. Any other plaintiff would have left the field. They would have dismissed, and hoped that they were dismissed without being responsible for damages.

The state came to us, as I said, and they wanted to settle out of court if they could, but they didn't want to be "emasculated." That was their own expression. We can't let them lift themselves up by their bootstraps. And this is a war. It's a war between God and the Work of the Living God on one hand and (if you want to couch it in those terms) the anti-Christ on the other. And it's a war we can't lose; we can't afford to lose it. That's not why we've been called. We haven't been called to lose this battle. We will win it.

And it's not what I would consider as a distraction or a preoccupation. It now makes everything that we're doing relevant. Mr. Armstrong's latest copy for his latest ads have very powerful headlines--ARE WE LOSING OUR CIVIL LIBERTIES? (I think he says) and JUST WHAT IS THE WORLDWIDE CHURCH OF GOD? And now he's beginning to preach the Gospel in the ads. In other words, he's building. He has the public's attention. Not only about the case but about us, and now he's getting the Gospel message right into it. So it's not a preoccupation. It is not a distraction. It's THE THING--it's all part of getting the Work done.

Now we have peoples' attention at long last. Everything we say out there has some relevance to some people. So the job is now getting done as never before. The costs of the litigation are another way of getting out th

Gospel. We've paid millions of dollars every year for broadcasts that very few people were heeding, very few people were listening. Now we have their attention. And if we follow those programs up with more effort in the field, you are going to see the Work start to grow in a vertical curve again.

Mr. Armstrong said, "We will capitalize on this." I've never doubted it from the beginning, nor has he. I admit I wouldn't have been able to sit down and write this scenario. It would have been much too dangerous because the timing was very exquisite. God simply provided that certain things would happen in a miraculous way. If I had been in my office that day it all started, it would have been much worse. But I played tennis for the first time in four or five months, and I was about to leave from the house. I played tennis from seven to eight. By the time I got back and showered and prepared, Virginia called me. So I wasn't trapped in my office. She was a hostage.

Mr. Helge was out of his office, and he was coming back from Tucson. We were able together to start marshalling the forces from the outside. Every hour on the hour. Mr. LaRavia--we sent a lawyer right out to him, and he fought and Virginia fought, and every hour we gave the same advice, "Don't let them in. Throw them out, don't let them in," while we were marshalling our forces.

Many of us slept in a hotel several nights so we could be close to the lawyers and work around the clock. Church brethren came in to the law offices to do their share. But the fact that I wasn't there in my office that day helped. It helped a great deal. It freed me up to be able to get all the people working. The fact that Mr. Helge was as free was helpful. And Mr. LaRavia was on tap. Even that I could get Mr. Gettler an attorney out there in 45 minutes without notice. Judge Weisman is still wondering where he came from. He wasn't on the list. Everybody else fought it, came out and fired Virginia, took care of Mr. LaRavia a couple of days later, but they didn't know who Gettler was. Weisman kept asking, "Who do you represent?" He didn't know where he came from, they'd never seen him before, never heard his name. All of a sudden he was right there at Mr. LaRavia's side. I think at one time he Mr. Gettler said, "If anyone goes to jail, he would go to jail, didn't he?" "Don't you worry, I'll go to jail. What you're doing is right."

So January 3rd is just a couple of days after New Years; why, the people could have been out of town. Even our lawyers could have been unavailable. I mean, the fact that we were able to get to Mr. Allan Browne our attorney as quickly as we did is very important because he knew about us already. He had a file on us. He had been working with Mr. Helge for some considerable period of time on another piece of litigation.

Suppose we had to go to a strange lawyer? You'd spend a whole day telling him who you are. They'd spend another day before deciding whether they wanted to do business with you. Do you follow? And these lawyers are busy, and they're often out of town. That was a crucial time of year. So there are certain aspects of it that I think were too providential to just be purely chance.

They were available and they dropped everything for us. They turned their

offices over to us. You ask the brethren here. They literally turned over a whole floor of Beverly Hills law offices, and let our people, whom they trusted, run rampant through there. Isn't that correct? How many of you were down there? How many other law firms would have done that for us? Practically none. Just turned over the offices. We used the xerox machine, telephones--everything--just took it over--conference rooms, secretarys' offices, private offices. It didn't make any difference--all night. So all of that was working together, to pull us together.

Well, I hope that I've cleared up the air a little bit. I hope that you understand where we are, what our concerns are. I want you to understand whatever I have had to do during these four months, I have done under express instructions from Mr. Herbert Armstrong. Mr. McNair knows that, Mr. LaRavia knows that, Mr. Helge knows that. There have been no misunderstandings. There has been no failure to confer with Mr. Armstrong as to what our position should be, and what our legal moves should be, and how we should go about it and so on. And he has had, during the entire time, his firm hand on the tiller, I guess you call it.

They actually thought they were doing business with an 86-year-old man. And they had some picture in their head of what an 86-year-old man ought to be. They just didn't reckon they were getting involved with Herbert W. Armstrong.

I think it's kind of cute, as I was telling some people. Weisman was seen on the street by one of my old colleagues (I used to try some cases with him--he's a well-known lawyer in town, represents a lot of sports celebrities), and he knows me very well because we've tried cases together. And so this fellow saw Weisman and he said, "Say, what happened to you?" (He gave him a needle because no one likes Weisman, anyway.) So Weisman says, "Well, I didn't think we'd have any problem with the state behind us..." He went through the whole story. He had a real sinecure. He was going to be around just collecting money. And this fellow said, "Well, you didn't know Stan Rader, before you got into this, did you?" He said, "No, but I do now." He didn't know Mr. Armstrong, either!

They were given a false impression of the people that were going to play a role in this thing. And I think they believed the stories that Mr. Armstrong was confined to a hospital bed, you know--just confined there--and didn't even know where he was, all doped up, takes 24 different medicines every day. They found out differently, and they're finding out differently every single day.

Those letters that Mr. Armstrong wrote just simply destroyed the state, simply destroyed the state. Weisman, he is "soooo clever." The first letter that Mr. Armstrong wrote about sending the special offering--he was toying with whether to send the letter requesting a "special offering" or "tithes," one or the other. He opted finally for "special offering," deliberately putting the sting in. Weisman fell for it! He stopped the letter--thought he stopped it. They never did really stop it; they were too late the message still got out.

Then what did Mr. Armstrong do? Then he said, "Send it ALL to Tucson." The battle was over--no battle any more. From that point on it was a mopping up operation. Once the money is taken away from the receiver,

how could he rip this Work off? We tied his hands in Texas /so money from the Big Sandy sale could not be transferred to the receiver's account/, so when there was no more money coming in here--that was it.

And Mr. Armstrong was pounding that typewriter every day. They thought he couldn't travel--just went to Japan and back. While he was gone he wrote six articles--six. Some 86-year-old foe!

Anyway, Ralph do you have something that you'd like to add because you've been in the middle of it, and Mr. LaRavia has, also.

Helge: I have a few words.

Rader: Yes, I want you to take over.

I've appreciated the opportunity. But I don't want anyone to feel that I was looking at them as though they might be the people that we referred to. I'm just telling you the reports that have been circulated. I never comment to Mr. Armstrong about anybody except in a positive way, as almost anyone who's been involved knows. I usually tell Mr. Armstrong the most "preposterous" things about people that he finds out later aren't true, but they were always nice things that I said. I've always put a little too much faith in people and what they've said, and I don't know them that well. But this has been a big concern, and I wanted you to know the five people, if you've forgotten, that he /Mr. Armstrong/ trusted.

#### Mr. Helge's Comments

I appreciate having the second "hour" here, and the chance to speak. I realize you all want to get to lunch, but I do want to just make one comment. There are certain questions that constantly keep coming across my desk. And the one that I just got yesterday from a very good friend of mine out in the field was typical. There was a certain dissident minister there who left. But before he left he instilled in the brethren the question of "Why don't we just let the receiver in, let the state in, and give them everything?"

You know, that kind of reasoning really gets to a point where it really begins to rub me the wrong way. Let me just give you one more approach to the whole thing. The state has said, "Look, we own, not only the property, but all the books and records." We have picked that statement out of three or four places in the court transcripts where they said it in court. But now just this last time, they put it right in the complaint. They laid it right out--"The church has no proprietary interest in any of its property, its books, or records."

You see, at this point, simply to say, "Yes, here are the books and records," would mean we are conceding to that fact. We would be saying, "Yes, you are right. You are the owner. Here are your books and records, state. May we please have your books and records back when you feel free that you want to give them to us. And may we please have permission to use the Auditorium next week?"

Do you see what I'm getting at? They have now made a statement--these are their books and records. To concede to that, we would be acknowledging it. Hence, there is no way even under that theory that we can give it to them.



You know, it's like the difference if I were to come to you and say, "May I please borrow your car?" And you would say, "Well yes, that's OK. I'm not going to use it. Here are the keys." But, wouldn't it be different if I said, "Look, that is my car. That car belongs to me, not to you, and I'm going to take it. I'm not going to give it back to you until I'm good and ready." Now, would you give the keys to me under those circumstances? Would you say, "Yes, okay, here are the keys. Fine. Thank you, Ralph. Good-bye." Obviously you would have to draw a line there. You would have no option. You would have no other way to go other than to stand fast.

So I want to just bring that point home to you. But there is another point to help explain to people why we can't. It comes down to the point to where the state is saying that they are in control of all church property. They are virtually saying that they can control all churches, that we're a charitable trust, that the people of the State of California own the property, and they are going to dictate and supervise everything the church does. They say, "Oh, not the ecclesiastical; only all the money." Well, tell me one thing that we can do ecclesiastically, virtually, without money." What pays for the PT? What pays for the booklets? What pays the ministerial salaries? What pays the hall rents?

Obviously, if they are going to control the money, they are going to control the church! Hence it really comes down to a very fundamental principle: Either we're going to stand as free men under Christ, or we're going to bow our knees as slaves, and we are going to become a slave to the state. And the Bible tells me that I'm a free man, and that I should not become a slave. And that's one reason why we're fighting so hard--to keep from becoming a slave to the state.

Permit me to explain a few other scriptures. Some talk about turning the other cheek. I know one minister that once turned the other cheek. He got blasted right in the mouth, and he got knocked down. He stood up and he turned the other cheek and he got blasted in the other cheek till he was deaf in his ear. Now is that what that scripture literally means? Or aren't we then really violators of the scripture that says our bodies are the temple of the Holy Spirit and we should keep it whole and sound?

Mr. Armstrong has said for years we're not to be a floor mat, we're not to be a slave. And that's the only thing we're trying to do here is just preserve our liberties, not to try to wreak vengeance. We're not trying to take vengeance on anybody. So we're not violating that scripture. They talk about "love," but you know, isn't it fundamental that love by itself has no meaning? How do the dissidents apply the one word, "love"? They decide which way they want to go and they say that's "love." Right? That's the way love is. "We don't take tithes because that's not love." They don't want to pay tithes--hence it's not love.

And they ask: "Is that what Christ would do?" Of course, what would Christ do in their minds? Whatever they want to do. If they want to do it this way, that's what Christ would do. Hence, if you don't do that too, you're not of Christ and you're not showing "love."

As Mr. Armstrong says, the fundamental fallacy in that is they didn't look back into the Bible to find out what Christ did. There are certain ways that dissidents misconstrue Scripture. But to me there's one scripture that they cannot misconstrue and that's the act of Christ when

He was in the temple. He used force and He used power to overturn the money changers' tables and everything else-- to run the men out, and to run the cattle out. Now you can't just say, "Well, that's not love."

I tell you, there are many dissident people in the Church today that really would have condemned Christ. And how about Paul? I've got a beautiful book. It's called A Harmony of Paul's Travels. And when you consider the persecution that Paul was under--I wonder how many people today would have followed him? You know, he was accused (if you take all those scriptures) of sedition and every type of wrong--probably thievery and everything else--and locked up in prison and chained! Of course, many people didn't follow him because of that. Right? He said "So-and-so left, so-and-so left, etc." So what this comes down to in my mind is that this is true persecution that we're under today.

So many years people would say, "Well, here I went ahead and told this guy he was a bum and not Christian and so on, and he fired me, and therefore I'm being persecuted." That wasn't persecution. This is persecution! And it's by the state. Let's go back and look at history and you'll find that all persecution from the very outset was by the state. The religions went to the state and they got the state's power to back them, and that's what we've got here.

So I just want to say, in my mind, what we have got. I think it's good to bring home to God's people that we have a pure and simple test of faith. When we were baptized we put our hands to the plow, we made a commitment not to turn back. What is anyone's excuse at this point for turning back? What is it? I'll say there is none.

I really feel that you men really have an obligation out there on the firing line to shut the mouths of the gainsayers, to stop their mouths. Frankly, I feel you are held to a different standard. Mr. Armstrong preaches the Gospel to the unconverted--to the world as a witness. And if they don't listen, well God didn't call them--but he's done his job.

But it seems to me the local pastor is duty bound to another standard. He has got to snatch the person in his care from the hands of Satan. If he doesn't do it, if the gainsayer obtains that person (part of his flock), then the scripture says the fire has come and it's like wood, hay and stubble. It's burned and it's gone.

On the other hand, if you really work with them and train them and teach them, and they stand, then you've got your "gold" and your "precious gems." So unless you can persuade your members to stand fast, I really feel you lose some of your reward. But if you can do it, if you can stop the mouths of the gainsayers at this time of persecution when under fire, then you increase your reward.

I'm glad for this chance to bring that home, and I appreciate the chance to talk to you.

#### Mr. LaRavia's Comments

You know, this has been an experience to end all experiences in one sense. And yet I know we've got a lot of experiences ahead of us. Some of them are going to be tough; some of them are going to be delightful.

As Mr. Rader said earlier, apparently they had totally convinced these /outside/ people that were involved--the receiver, the judge, the lawyer, etc.--because of what I heard several times from Atkinson /the Receiver's assistant/. At that point in time, I thought, "Oh well, they're just throwing these comments out because it's going to have some impact." For example, he said, "You don't know where we have all our sources coming from. You don't know the ground swell of public opinion in this church against Mr. Armstrong and against Mr. Rader. They're providing all of this input to us, and they're going to surge behind us."

Now this is what, apparently, Ben Chapman and others had convinced them of. And at that time, I didn't know what he really meant by that. I thought, "Well, they're just saying this because they're trying to panic us. They're trying to say, 'Well, you might as well fall apart because you're done in anyway.'" Now we know they were getting this kind of input from a few dissenters.

I remember when I was busy one Friday evening at Mr. Helge's office and it was getting kind of late, toward sundown. I got a call and they said that the receiver had decided that his staff was going to work right on through the Sabbath, and they wanted to use our copy machines and they wanted some help, and so forth.

Well, I was able to get in touch with Mr. McNair and he went in and stood in the gap there. But they were assuming things because they were getting reports internally. I mean, there was substance to some of their beliefs. These were things that I didn't know about, and I guess Mr. Rader or Mr. Helge didn't know about at that point in time. We didn't know how many people were involved in this conspiracy. And I'm not sure we yet know of everyone, necessarily. Maybe there are still others.

But of all of these things they were promulgating as fact, there was some substance to it, even though there wasn't any substance to it /in the largest sense/. They thought there was substance to it. And we didn't know where it was coming from.

But I think through all of this--and it's been a nightmare of gigantic proportions in many respects--I think time after time and in dealing with them and in talking with people that we've had to terminate, let go, and others who have been salvaged back out of the fire (as Mr. Helge was mentioning) you know, it all comes down to one basic issue as far as we're concerned, as far as the Church is concerned: Is GOD in charge and has He appointed Mr. Armstrong to lead this church?

When you get rid of all of the issues that you can talk about, and all of the things that tend to confuse; when you get right down to it, it's that basic issue. And I think that every church member and every minister has to come to the point where they have decided (something we all should have decided a long time ago) that God is in charge, that God called us, that God has appointed Mr. Armstrong, and caused all doctrines to flow through and come from him. I don't know of any other way that God can accomplish that purpose because He doesn't go around revealing to each one of us, "Well, this is my doctrine on tithing," or, "This is my doctrine on the keeping of the Sabbath," "This is my doctrine..." He doesn't do it that way. God has never worked that way.

But God has worked through Mr. Armstrong in a powerful way. And He does reveal doctrines through Mr. Armstrong and always has. But again, this has been a very basic issue and some have questioned whether Mr. Armstrong has a right to make the pronouncement about the sit-in. I mean, they want to question if he is right or is he wrong.

Well, there's another startling thing that he has mentioned to me several times lately. He says, "God revealed certain things to me." Now God didn't literally speak to him--he didn't say that. He said God has put things in his mind. There are those who would gainsay and say, "Aw, hogwash. That's ridiculous." Well no, it's not ridiculous. I think it's either true or else there isn't a God because God has worked that way for centuries.

I think what is difficult maybe for us to see is that "a prophet is without honor in his own country." You know, it's very difficult to realize this about Mr. Armstrong, whom most of us have come to know in various degrees of intimacy. Yes, he is a man. He has problems and frailties just like all of us. But I think the thing we miss is that God can still use a man and use him powerfully, and can reveal things to him--and does indeed reveal things to him--things that He wants for His church, for the benefit of His church.

I think until we come to that understanding, deeply and sincerely, then all these things are always going to bother us. And if it's not a sit-in, or it's not a demonstration, or if it's not tithing, or if it's not how you keep the Sabbath, or whatever it is--these things are always going to bother us. There is always going to be some other issue. You can be assured of that! There will always be another issue. It's just moments away, or hours away, or a day away. But something else is going to come.

We must be willing and able in our own minds to come to the deep understanding that God IS--the "I am that I am," the Eternal; the Ever-existing One who does stand forth and speak and reveal, and make known to the one whom He has chosen what it is He wants done.

That's it. To me, that's what it gets down to, and that's what the great test on the church is. It gets down to that basic issue. Because, like I say, once the receivership is gone, once the demonstrations are over--I hope they don't have to happen again. I didn't like them. Mr. Rader didn't like them. Who liked them? Nobody liked them. (It was a matter of stepping in and doing something, based upon Mr. Armstrong's total and wholehearted approval of it, and saying that it was right for we did need to protect our property.) But there's always going to be something else. There just will be. And we have to remember that that's going to be the case.

When it comes down to it, we have to know where God is working, and if we know that and through whom He's working, then everything else fits into place. Then you've got the stability, you've got the foundation, and it will all fit. It will not fit any other way. It just won't fit any other way. Now you can force it. You can try to make it fit another way. You can strive with it, you can wrestle with it, you can talk about it with your fellow ministers. You can talk about it with all the pastors or evangelists or whatever--but nothing else will work. It just won't work!

There is currently a minister who has brought a complaint against the Church regarding severance pay and retirement benefits. I've talked to this person individually. What this person is saying is, "I cannot get a fair hearing or justice or fair judgment from the Church."

Now, when you've done that, how can you be a minister of the Church? How can you even be a lay member of the Church?

Now he doesn't see it that way, I don't think--that's my opinion. But when you divorce yourself from the fact that God is on His throne and is working through the Church and through Mr. Armstrong and through all of us individually in the various responsibilities He gives us, then we have no hope. I mean, we've lost the foundation, we've lost the stability. There is none because we've forgotten where Church authority is, what Church government is, who God is.

Our image of God must be such that we know that God is all-powerful, that God is on His throne that God is the Creator, the Law-giver, that He's the One who has called us, He's the One who has extended mercy to us, He's the One who has sent His own Son and is able and willing to give everything that we have need of. Otherwise we take to ourselves (you know, it gets back to the same old problem of what is right and what is wrong) opinions, making judgements ourselves, and it always involves judging God and the apostle whom He has appointed. That's what it always is, when you get down to it. It's making judgments upon God.

It's nice to be with you, and I hope that our comments have all been helpful because anyone can get off course. But either we get back on course, as Mr. Armstrong has tried to do in every area; the college, the church, the publishing arm--everything--or else we steer off course and we're gone. That's inevitable, too. So I think it's imperative that all of us, and particularly the ministers who will be going out, keep the church congregations on course.

You've all heard Mr. Luker's report on Hawaii. Frankly, I would hate to have the burden of that minister for that congregation. And that's where it lies. I don't see that it lies primarily with the congregation. I feel it lies with the minister. And that's why God says there shouldn't be many teachers or preachers or ministers among you because that is a tremendous burden, a tremendous responsibility. But when you forsake that and draw people to yourself rather than God, that's the most fearful thing that I can consider that anyone could ever do. So it's most important, I think, that we as ministers understand that and learn that lesson, and focus the membership toward God and toward the one whom He has appointed.

Whether or not we agree with every decision (and you probably will never agree with every decision that any man makes) doesn't have anything to do with it. But when Mr. Armstrong says "God revealed something to me," I kind of quiver in my boots because that's frightening. You know, that's an awesome concept, even though that shouldn't be frightening or unusual because God has revealed things to all of us.

Where did He reveal to you that His Church is? How did He reveal to you certain truths? You know, that's all no less miraculous, frankly. But it's a basic concept I've been talking about. Anyhow, I won't go on. It's time for lunch. So the best to all of you.

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