

# The Bulletin



of the Worldwide Church of God and Ambassador College

VOLUME 3, NUMBER 7

PAGES 201-232

APRIL 22, 1975

## Church Administration

Greetings again fellows!

Just a few hours ago we completed the Pocket conference for the Southern California area. We had some very fine meetings. I'd like to say to all of you that I certainly enjoy getting to know you and your wives and building a bond with you as brothers, sisters and fellow ministers in the Work of God. It is inspiring to see the devotion and earnestness that all of you have.

There are two administrative items that I need to cover with you this time. The first is that of the employee *Health Care Benefits Plan*. All of you received information earlier this year explaining this new plan and most of you are participating members. Financial Affairs and Planning, in coordination with the Personnel Department and C.A.D., researched this concept extensively. Everyone was convinced that we had a very nice package benefiting (a) the individual *employee and family* and (b) *the Work*.

Prior to the institution of this Benefits Plan we began to receive many requests for financial assistance. These requests were made because of extensive medical bills. We felt by instituting the plan we would solve the problem. It has gone a long way in that direction, but there are still some wrinkles to iron out. The first is continued requests from ministers for financial assistance for medical bills. Fellows, we instituted the Benefits Plan to solve this problem. If you do not or have not taken advantage of the Benefits Plan, the very good rates, etc., we feel you should not ask us to cover medical expenses through some *other* means. We feel no obligation morally or spiritually when you have chosen not to use the means we have put

at your disposal to save yourself and the Work excessive expense.

I wanted to take the time to explain this to you so there are no upset feelings when someone requests assistance and does not receive it. We feel we have fulfilled our responsibility through this Health Care Benefits Plan. We put the remaining responsibility on your shoulders.

The other thing I want to "talk" (I guess you can do that on paper?) with you about concerns the fleet program. As you know, if you read the policy concerning fleet vehicles, you do have an option *at your vehicle rotation period* to go off the national fleet program. I want to emphasize that this is *an option we do NOT encourage!* We feel in most cases you *need* a fleet vehicle to do your job and we feel that fleet vehicles benefit the Work in several ways. Nonetheless, this is a reminder of *your* responsibility. Mileage reimbursement must cover ALL costs for your automobile! Engine replacement, valve jobs, differentials, transmissions, tires, gas, etc., etc. are your responsibility! *Once you have gone off the fleet, do not send us a bill of any type for the vehicle you are driving — it is your responsibility!* Perhaps this sounds hard, or *unjust*, depending on your viewpoint, but that is what we are going to administer. Please don't be upset with us when we do so.

### Transfers

Within a week or so we will be making some (a few) essential transfers, and I felt it would be good to explain some of the concepts we have in mind whenever we sit down to discuss ministerial transfers, etc. Ideally we would like to have every man and wife serving in *the* area they choose, but obviously that is theoretical, ideal, and tactically impractical or impossible. Therefore, we must do the best we can.

Our first consideration is to *fit the man and wife*

(they are a unit and a team) *to the job*. How large is the Church? How many people listen to this man preach each Sabbath, conduct Bible Studies, etc.? Can he motivate them? Can he inspire them? What part of the country is the Church located in? Is it a rural northern Church or is it Newark, N.J.? Are the people more intellectual and better educated? Is it an agricultural community? What kind of man best fits this type of area?

We discuss all these factors and others and then come up with a man whom we feel can effectively serve that specific congregation. We then ask the somewhat sensitive question, "Would you like to go to "this assignment" town? The answer to that question tells us whether our administrative problems are beginning or ending. If the man says "Yes," they end. If he says "No, I don't prefer that part of the country. I would prefer to be in Miami Beach," our inter-personal emotional conflicts begin. First of all, Miami Beach is pastored by another man who loves Miami Beach and has been there for 1½ years. When Pastor "Miami Beach" hears the rumor, "Did you know you are being transferred and Mr. 'Pastorate Seeker' is going to take your Church?" it is a "tangle to untangle." Secondly, when you explain to Mr. "Pastorate seeker" that there isn't anything available in that area — he will often come up with an alternative offer — this time requesting another area where Mr. "Just-Right-Qualifications-For" is to be sent. Not to belabor the point, but these are some of the fragile interpersonal feelings with which we must deal.

We do feel that a man who has spent years serving in the field should be given some consideration as to the area he would like to serve in. In other words, *seniority* is a consideration. Most younger pastors should be willing to put in their first five to ten years wherever they are asked to go. Then, in due process of rotation after a period of several years in the Work he himself will be considered for that *open* position he really desires. In this manner, since new pastors are constantly maturing and churches are being started all across the country, a man can eventually look forward to being in a pastorate that ideally suits him and his wife.

Finally, if a transfer or assignment makes you think "exception," take it in stride and keep your eyes where they should be. We are trying to do the best for all concerned and you simply must give us the benefit of the doubt.

Mature people know life is full of exceptions and they take it in stride. Things can happen in your life that you could feel just aren't "fair." All men are not created equal and you don't always get your way. One obvious biblical example of this is

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in John 21:20 where Christ told Peter what his (Peter's) future held. Peter turned around and saw the disciple Jesus loved . . . Peter asked Jesus, "What about him, Lord?" Jesus replied, "If I want him to live until I return, *what is that to you? You follow me!*" Concentrate on being the kind of Christian you should!

We want to take everyone's desires into account — but when it's time to make decisions, we're going to make those decisions based upon what is best for the Work and best for the interpersonal relationships as we see and understand them.

At times it is a difficult job to please everyone; therefore, everyone must realize that there are going to be times when *they are going to be displeased*. As with a husband and wife team, pulling together in unity may at times be pulling for something that you don't agree with 100%, but for the sake of unity you pull. If, at times you don't understand why you are treated the way you are, seek understanding; but if you don't "get satisfaction," quit looking for satisfaction for yourself and pull for unity.

By the way, I know several of you have heard rumors about "rotation" of the men here on the C.A.D. staff — Burk, Paul and Dennis. We are

(Continued on page 210)

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

OFFICE OF  
GARNER TED ARMSTRONG  
Vice President

April 16, 1975

To all ministers and key supervisory personnel:

GREETINGS!

I have just finished a lengthy series of meetings which have been most constructive and helpful -- beginning with an update on our current budgetary situation, which occupied much of the morning, and, following the daily radio broadcast, a widespread division and department head meeting this afternoon.

I was very greatly encouraged by both meetings! In the division head meeting this afternoon, I went over all the points of the main thrust of the Work of God as we are presently being led to conduct it. We had very important inputs from all concerned, and I'd like to reiterate some of the points we covered with all of you.

First, even though we still are on a slight minus for the fiscal year-to-date vis-a-vis income, we are nevertheless living well within those budgetary constraints! All of our division and department heads are doing a fine job in living well within their budgets, and almost without exception, straight across the board, in the Work of God around the world, department heads and division managers are living under the budgets they had been allowed. Hence, from a very dangerous low watermark of only about a million-dollar cash reserve in the bank last October, we have climbed out of that very desperate and grave situation and back above our "emergency reserve level" to a point which all our bankers and lending institutions find very much more comfortable.

Do you realize we have, without harming the Work whatsoever, lopped seven million dollars off our budget just since last October?

That is tremendous PROGRESS!

I told all of our department heads, however, that they need to continue conducting their departments and their respective responsibilities at a budget level precisely where they are or even lower, if at all possible, in order to continue this more encouraging picture we are now beginning to see.

I will rehearse with you some of the points we collectively covered in the meeting which I think will be informative and interesting.

First, we reviewed the present concept of weekly television, together with summer one-hour specials and a one-half-hour special from time to time, and all agreed that it is a very viable and growing program. It was noted that we have broken several records with the number of thousands of WATS-line calls coming in, resulting from strong advertisements and repeated mentioning of the WATS toll-free number on our regular Sunday telecast. Everyone feels the specials of the campaigns are exceedingly powerful and have a dramatic emotional impact on the Church -- as well as on the world -- giving a powerful witness and warning, and are very much worth the amount of money we are able to allocate for them. I hope ALL of you will be able somehow to see the upcoming summer special resulting from the Portland campaign. When I viewed portions both at the beginning and the ending of it recently (I didn't have the full hour to view it all), I was a little shocked to see how tremendously strong it was myself!

We reviewed the impact of the radio program and the present plans concerning reaching the world through our electronic media.

CONCERNING THE PLAIN TRUTH: I made it plain I am not as satisfied as I could be, either with the content or the format -- but, in practical fact, all of our media budgetary objectives have been reached! We ARE putting out a very strong Plain Truth, working every single issue toward making it stronger and more powerful. We HAVE achieved very significant breakthroughs in format change to the shorter, more punchy-type articles covering a broader gamut of subjects than before. As a "first approach" (including newsstands and brand-new subscribers and first-time respondees to the radio and television programming), the Plain Truth is doing an excellent job and is a direct lead-in to our more powerful main-line booklets and the Good News magazine. I was very enthusiastic over seeing the Plain Truth climbing above the three-million mark once more, and especially encouraged over the full-page GN ad on the back cover of the current number!

However, it IS quite possible that sometime in the future we could have a wrap-around separate cover, full-color, going back to a saddle-stitched magazine format, but keeping a slightly more expensive but still in the "newsprint category" type of paper for the inside. As I reiterated, I am definitely in favor of improving the QUALITY of the Plain Truth as we can afford it, but definitely DO NOT want to decrease the QUANTITY!

Our program for increasing subscriptions in a meaningful sense is continuing exactly as we had prognosticated -- and all are very inspired over the stable and significant growth of the Plain Truth! Again I would urge any and all of you who can write feature-type stories, your observations about weather, farming, the economy, health, people's private lives and personal problems, or even doctrinal and spiritual type articles to submit them for the Plain Truth -- EVEN IF not everything you submit is published!

Please believe me when I say our very small editorial staff is literally working its head off over this Plain Truth. It is a brutal schedule -- and they really are working HARD! I know all of you fellows out there on the firing line are working your fingers to the bone along with the rest of us at Headquarters -- I am continually being kept up to date, not only through personal contact with many of you in scattered areas (I saw a number of you in here at the teenage basketball tournament), but also through continual current updates from our CAD team and their contacts with you, and of course, Wayne Cole's trips to the field and his daily and continual contact with so many in the ministry. As never before, I am given continual communication from the ministry, and I hope all you fellows feel, both through my "Personals" in the WN, my attempts to be with as many of the local churches as possible on Holy Days and to be at other activities, through my father's recent trip to New York and then to Cincinnati and my own to Big Sandy and New Orleans, plus the many letters, memos, and telephone calls I receive from time to time, that the lines of communication back and forth between all of us here at Headquarters and all of those of you in the local pastorates are WIDE OPEN!

I then went over my feelings about the Good News -- and frankly find it hard to suggest any meaningful improvements! I was exceedingly well pleased with the last issue, which I feel was one of the strongest and most powerful in many recent months. I feel the Good News is doing an excellent job in bringing many of our interested leaders closer and closer toward ultimate Church membership.

Of special interest to all of you in the field will be the report from Mr. Brian Knowles that he is hard at work on the new booklet on the entire gamut of the meaning and purpose of marriage, how to have a happy marriage, how to solve family arguments, and divorce and remarriage all combined into one new, updated booklet! In addition to this booklet, which sets forth not only all of our strongest teaching on the sanctity of marriage from the past, but also reiterates very strongly our new and broader understanding of all the principles of divorce and remarriage, we will include a paper to the ministry as a supplement to the booklet to aid all pastors in handling some of the questions which come to you from time to time.

Wayne Cole made this very evident in a brief report he gave concerning recent inputs received from a lot of you fellows in the field and the type of questions you must answer every day. The top priority just now is that particular booklet -- Brian reported it is an ongoing program, and that he had already been laboring on it for some time and should have a first draft ready for me immediately upon my return!

The next subject is that of TITHING! We made tremendous and meaningful progress in decisions to get out another tithing booklet (or perhaps article or articles in the GN) which will include some positive guidelines for all you fellows to follow!

We are already receiving certain input back as a result of the tithing paper we just sent out -- and upon completion and evaluation of all input, we hope to write a thorough and technical article for the ministry which will list many of the "test cases" which you fellows have communicated to us are the type questions you receive.

We will select two or three cases of average-type questions concerning tithing coming from a businessman, a farmer, a laborer or employee on fixed salary, a person on welfare, examples from countries overseas, and give you these actual case histories and what would be the standard advice and counsel the entire ministry feels should be given as a distinct guideline for you to use.

We will NOT make people's decisions for them, legislate, police, or ENFORCE on this matter, but we WILL insist that there is a divine LAW of God involved; that there is an absolute OBLIGATION on Christians, even according to New Testament doctrine and example, to GIVE generously and joyfully to support the Work of God, but we will continue to insist that tithing is VOLUNTARY, just as is observation of the Sabbath or keeping any of God's laws!

In short, fellows, we KNOW that many of you do truly hunger for additional understanding and clarification of some points you may feel are still a little hazy on these cardinal doctrines. I feel that all of you are going to be far more comfortable with some of these administrative problems when you have a direct and plain and straight-to-the-point guide which you could carry right with you in your pocket concerning questions about marriage and divorce and tithing.

One or two may have felt, as a result of reading the new paper on tithing, that we were leaving the members too much leeway in determining how much tithe they actually owed to God! This is certainly not our intention! It is not a question of whether we "leave the member too much leeway" or not with regard to whether or not he will OBEY GOD! We can't "play games" with God and still get into His Kingdom! We need to preach very strongly and powerfully to our people that it is the generous spirit involved in giving, the deep desire on the individual's part to be way over on the safe side, above and beyond that ten percent margin, that is the important thing with God, rather than the minute, technical "giving" which makes every minister into a kind of spiritual H & R Block, requiring of him to become a tax expert, a CPA, an auditor, an IRS man, and a financial genius all rolled into one!

Let's put it this way: Uncle Sam spends literally hundreds of millions and billions of dollars and has endless forms and tens of thousands of employees in the Internal Revenue Service and all associated government regulatory agencies to make sure the government extracts from us the "last farthing" of every cent it has coming to it!

As all of our members make out their income tax forms each year, MANY of them no doubt do not avail themselves of some of the more technical or minute areas of which they may be unaware which would be nonetheless a legitimate tax deduction. But surely they would all deduct the most obvious of all tax deductions, i.e., their tithes and offerings to God's Work, any hospital or medical bills, their dependents, interest payments and the like. By the same token, a man who may conduct some small portion of his business on his own home phone may pass up the opportunity to deduct a certain allowable expense for "office rent" in his own home study, simply because he is unaware of this particular technicality.

Why can't we urge our members to follow that very same practice with regard to computing God's tithe -- always remembering that giving generous offerings resolves all questions of how to exactly determine the tithe?

OBVIOUSLY, if a small businessman must invest an unusual amount of money in any one given year for capital expenditures, such as improvements to his plant, new equipment or machinery, a new truck or a pick-up, then his tithe would be computed on his net income AFTER those capital expenditures.

We have ALWAYS taught this so long as I can recall any teaching whatsoever in God's Church regarding the subject of tithing!

We will CONTINUE to teach this!

But in the analogy I drew about income tax, if there are "gray areas" where a member is not quite sure about certain smaller items, then why not have even a more generous approach toward God Almighty and the very Work of God on this earth than we do toward the federal government of the United States and its tax laws?

There have been MANY years when I have NOT taken many deductions on my income tax which would have been perfectly legal and right for me to do, simply because I did not want to appear to be deducting TOO MUCH and invite an audit!

Some years, because of very large offerings, my tax deductions may have looked inappropriately large to an IRS man! Some people literally HAVE given upwards of 20 percent or above -- which is certainly looked upon as unusual by a member of the IRS! With this in mind, I did not feel I should go above and beyond to try to get back every penny which would be legally my due, only to stay on the safe side of the fence and not to invite a lot of undue attention from the IRS (which attention, even if it should come, would discover nothing awry whatsoever), and so stayed over on the safe side of the fence!

How much greater should we stay over on the safe side of the fence with God? It is utterly impossible to burden everyone of you fellows with an endless list which would fill the entire Encyclopedia Britannica of all the questions and answers necessary to solve the tax and the tithing problems of each individual mem-

ber in any type of business, and in each country where God's servants must shepherd the flock.

So, with these principles in mind, we will issue guidelines which will be precisely that -- broad guidelines as a suggested outline for each pastor to follow, but NOT the new "Talmud of the Tithes" which settles every conceivable nitpicking question we could ever imagine would come up!

I merely wanted you to know we recognize that you are sometimes asked questions which you are a little unprepared to answer. As quickly as you communicate this to our fellows on the CAD team we hope to get the information back on its way to you.

I know that we in God's ministry, as the examples, have NEVER worried about whether or not we were giving God a full ten percent! We have ALWAYS given so far above and beyond that ten percent to avoid any "gray area" of what we could safely deduct.

I know we have all collectively, as Christ's ministry, by giving generous offerings, stayed so far on the other side of that ten percent that we have never had to "wonder" whether we were guilty of not paying the Almighty God the full tithe upon which He lays prior claim! (Remember, offerings are also commanded!)

Then, fellows, since I know we have collectively LIVED THIS EXAMPLE, let us fearlessly preach and teach that example to God's Church. One final comment on the subject of tithing: I received an urgent letter from a couple in the Lakeland, Florida church who were very strongly suggesting I go before the entirety of the brethren and urge them to send in the tax rebate recently approved by Congress to God's Work. Frankly, fellows, I don't know how to do that! I would hope that some few of our brethren would look on that tax rebate as totally unexpected money and comparatively small with regard to their total annual income and simply decide to give it to God and place it in God's Work! I would hope that some others will at least want to send in a part of it or even what they would compute as a "tithe" of that tax rebate, even though it had previously been tithed upon.

However, I simply cannot bring myself to any dramatic appeal at this present time for the entire Church, collectively, to send in those tax rebates, and make any who would almost desperately need to put it to work to pay off old bills or to help them with a desperate financial situation to feel "guilty" if they knew other brethren were doing so, but they simply could not!

I know you all appreciate that approach and I'm sure you unanimously agree with it.

However, it certainly would not be wrong for you to mention, out of the pulpit, that some may WANT voluntarily to help the Work a little extra if they can, resulting from the "bonus" the federal government has voted in the form of these treasury checks.

And along that line, please, fellows, hold up our hands by mentioning in the pulpit from time to time the need for continual financial support to the Work of God on this earth!

Only as we function together as a team with our arms locked solidly together, all speaking and practicing the same things, are we going to correctly shepherd and lead God's people and finish the great work He has given us to do!

I am off for a quick trip to Europe following the Minneapolis campaign (I leave only within hours after finishing this letter), and arrive back just in time for the Pittsburgh campaign.

My father is presently enroute from Tokyo to Manila and additional speaking engagements there. We will keep you in touch with his activities on this current trip as we receive news from overseas.

We had a very constructive and inspiring day here at Headquarters -- all of us feel very much updated on all that is occurring, and the meetings today were so totally constructive that I feel only encouragement and enthusiasm, and I wanted to share some of these thoughts with you.

Until next time,

Your brother in Christ,

*Barney Ted Armstrong*

## Herbert W. Armstrong UPDATE

### Tokyo, April 16

Last night we concluded another memorable visit to Tokyo. Mr. Armstrong was honored in a most significant way last evening with a dinner attended by seven of his eight original Japanese sons (two others came for the cocktails but had to leave on Diet business). Immediately upon being seated for dinner, Mr. Bunsei Sato, the senior member of the delegation, took the microphone and, on behalf of all his colleagues greeted Mr. Armstrong. He then asked Mr. Armstrong to step up to a draped table at the other end of the room and, with photographers present, he was asked to unveil a magnificent relief portrait in bronze — weighing well in excess of fifty pounds and probably about two feet square. Most appropriately, the names of Prime Minister Miki and Mr. Armstrong's eight Japanese sons were engraved at the bottom.

Mr. Armstrong was, of course, very moved, and his words of appreciation reflected that emotion.

During the evening, I announced the plans to launch the Ambassador International Cultural Foundation in Japan on the evening of July 12, at which time more than 2,000 people from the highest circles of Japanese life and society will be present. We have every reason to believe that former Prime Minister Sato, as well as Dr. Ohama, will serve as members of the Board of Trustees, and many other prominent Japanese, including all of Mr. Armstrong's Japanese sons, will serve as advisory members of the Board, if not actual members, and each of them will be contributors to the publications of the Foundation. Mr. Armstrong also pledged his support to the new Institute for International Political Research which was founded last month by Mr. Bunsei Sato. The first speaker of the Institute was former Defense Minister Moshe Dayan of Israel, and this month the Institute's guest will be the Defense Minister of the United Arab Emirates.

Last Saturday we had another Bible Study, and Mr. Matsufuji, former First Minister of the Japanese Embassy in Tel Aviv, shared the time with Mr. Armstrong and spoke for some forty-five minutes about Japan's role in the Middle East and its developing relationship with Israel and the Arab nations. Mr. Matsufuji, by the way, has now

been reassigned in Japan and will be taking up duties in the Ministry of Finance and will be one of the key people in the development of all of our programs for the Foundation.

Today we leave for Manila and another follow-up campaign for Mr. Armstrong.

— Stanley R. Rader

### CAD — (Continued from page 202)

making a few internal staff changes, etc. at this time, but *there are no plans* to move anyone within the next year or so.

One year ago, when discussing the potential structure of C.A.D., the decision was made to occasionally "rotate" the men working on the C.A.D. administrative staff. Over the last two or three weeks we had some discussion about this and decided yesterday to make *no hasty changes*. We want continuity, progression, and flexibility and *now* is not the time to do something that would affect the ability to continue building the needed continuity and stability. I will be filling you in more in future issues of the *Bulletin*.

That's it for now. I will be looking forward to seeing many more of you in the remaining pocket conferences.

— C. Wayne Cole

### THEOLOGICAL RESEARCH PROJECT

Last issue we discussed the meeting in which Mr. Wayne Cole and Dr. Kuhn authorized the statement of beliefs and defined TRP's role in its preparation. In this issue we are presenting a history of the events which led up to the present work on our doctrines and a rationale for producing a statement of beliefs.

A statement of beliefs by no means is a new idea in the Work. It had a sudden beginning way back in the 1940's when legal requirements associated with the incorporation of the Church caused the adoption of the old mimeographed Fundamentals of Beliefs. This document at best offered only a rough sketch of our doctrines. Several years later in 1953 Dr. Hoeh, then Herman Hoeh, saw the need for a more thorough doctrinal codification. In the newly created GN he wrote of the following proposed documents: "... a series of books which will make plain the Old and New Testaments as you have never understood them before... another explaining which prophecies of the Old Testament have already been fulfilled and which are yet to be fulfilled... also a Commentary..."

About 1962 Mr. Ted Armstrong began openly expressing his desire for a statement of beliefs.

Later, circa July, 1972, Dr. Roderick Meredith initiated some tentative collation and research of our published literature with the approval of the Armstrongs. This was also one of the prime reasons for the establishment of our standing Doctrinal Committee in that year, which was to resolve any discrepancies between articles, booklets and individual beliefs, and help us know and be assured of the truth. All of you know of the major problems which this has already helped resolve. Today TRP, directed by myself and under the auspices of Wayne Cole and CAD, determined to complete the work which has been in the minds of so many over the years.

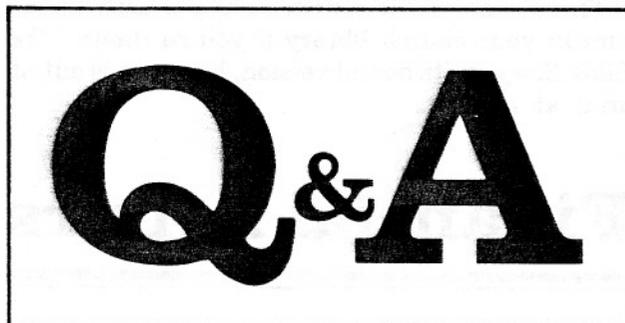
Mr. Cole has requested that the statement of beliefs be published in a loose leaf form for ease of correction and addition and TRP has already begun writing two-page first drafts on each of our doctrines.

The question can now be asked: What will a thoroughly researched, definitive and documented Doctrinal Handbook do for the Church? Lawson Briggs provides the answer: "First of all, it provides an official Church publication about what we believe for anyone interested in writing an article or book about the Worldwide Church of God or its activities. No longer would anyone have to wade through years and years of old magazines and booklets to find out what we believe, while in reality understanding little and misconstruing perhaps even major principles of our beliefs. Anyone could have what we believe right before them all written out by us, the way we actually believe fully stating it: "This is what we believe..." and why.

Secondly, it will be a tremendous help to you, the ministry, and the whole Church. In helping to answer your questions, those of the Church membership, and anyone inquiring about the Church, it will provide a basis for zeroing in on further or more detailed questions and/or answers which can be considered and evaluated (and perhaps then published) by the Church as a result of yours or their specific study and thought. This will be the added dimension to stabilize the Church, and improve attitudes which will bring us all to the true faith of Jesus Christ. The singleness of mind of God's Spiritual Family will grow and increase in the true understanding of Christ and God the Father.

In future articles we will keep you updated on the progress of the statement of beliefs including details on its production schedule, the design of doctrinal forms comparable to those in the ministerial manual, a definition for an essential of belief, and the research methodology being utilized in formulating statements.

— Charles V. Dorothy



**Q.** I forgot to send my hall rental voucher to HQ on time this month. I wonder if anything can be done about it???

As the scripture says: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness not to neglect hall rental it wrought in us, yea, what clearing of ourselves we hope this memo does, yea, what indignation HQ could show toward us, yea, what fear we have not to get it in by the 20th of the month, yea, what vehement desire we hope you will show toward our rush request, yea, what zeal we know you will show on our behalf, yea, what revenge you should not take because it won't happen in the future. In all these things we have approved ourselves to be clear in this matter."

**A.** In what manner of man would rest a heart so cruel as to turn down such a poignant plea? Indeed, there is not among us one who could have such hardness of heart.

We only hope that the indignation spoken of doesn't arise from lord of the manor and he will drive you from your place of refuge.

As you have read in the scripture it is good that you not neglect to send your hall rental vouchers by the 20th of the month. Now this we say unto you, if it be so that your landlord may refuse your entrance on the first of the month due to nonpayment of funds we will be unable to measure the sorrow in your hearts from this turn of events.

**Q.** Is it all right for church libraries to contain *The Bible Story*? Supposedly a memo came out several years ago stating that all church literature was to be taken out of church libraries. Is this still the case?

**A.** When the information came out several years ago about church literature being removed, the rationale was basically that most people had all the literature anyway. To duplicate it in church libraries just cost money and really wasn't that useful.

There is no problem with having church literature in your church library if you so desire. *The Bible Story*, in its bound version, however, is out of print at present.

## Financial Affairs

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Greetings to all of you once again! We have just passed through what I feel is one of the most enjoyable and successful Feasts of Unleavened Bread in the last several years. My family and I had the opportunity to visit the churches in Houston for the Passover and the first Holy Day and I was very encouraged and impressed by the spirit and friendliness of the people. The fact that the Holy Day offerings were up overall is also an encouraging sign and one that I hope will continue through the rest of this year.

Yesterday, we had a financial review meeting with Mr. Ted Armstrong and brought him up-to-date in detail on the financial situation. Let me say that from the overall standpoint the Work seems to be stabilizing financially very rapidly. With the increasing church membership attendance and the 7 to 8% growth in the Holy Day Offering, it seems that we have bottomed out of our decline and we should be picking up from now on.

However, my natural caution keeps rising within me and I feel that we will not *definitely* confirm that trend for at least another ninety days. We are watching it very closely, of course, and keeping everybody up to date on whatever changes take place in this area.

Following the review meeting Mr. Ted Armstrong held a division head meeting with the main managers here at Headquarters. Basic strategy for 1975/76 was discussed and some conclusions were arrived at — these are outlined in his letter. The basic need is, of course, to continue to build the foundation of church membership through the steady growth of radio and television coverage, and increase of the P.T. and G.N. circulation. This will attract more and more people into the local Bible Studies that you men will be holding over the next 12 months. Mr. Armstrong pointed out that over the last 10 years our ratio of income to radio and television spending has diminished and we will be trying to arrest this trend also and turn it around. By supporting the response to radio and television with the *Plain Truth* and *Good News*, and furthering interested readers' education

through the medium of local Bible Studies, we should soon begin to see an increase in the base from which church membership is drawn.

The most pressing need at this time, before we can even begin to increase radio and television, is to build up reserves of operating monies as a cushion against further setbacks and seasonal cash flow problems. The calendar year 1974 put tremendous pressure on our operating capital and the result was a steady depletion which was only stemmed by reducing expenditures. Of course, reduction of expenditures does take time, but we have now managed to reverse the situation and are steadily building up these reserves again. Once they are at a level which we consider safe, we will then begin to expand activities in those front-line areas which revolve directly around getting the Work done. Needless to say, the more direct involvement of the ministry in building this church membership base is a very, very important factor. We at Headquarters are very conscious of the fact that you men who in one sense are "on the firing line" are a key element in bringing real stability back to the membership and building on that stable base the future growth of the whole Work. Put in this context, you can see that your job becomes an essential link in God's plan of bringing many to an understanding of His Truth and an opportunity for eternal life!

We are all very excited about the tremendous potential that is building up for growth in the very near future and I know that working together as a team great things will happen!

— Frank Brown

## Mail Processing

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Compared to last month, April is off to a better start with a 10% increase over March mail for the same period. We hope that our mail flow will hold its own through the remainder of this month, but since there are no *large* promotional mailings scheduled until about the first of May, we could see our letter count decrease toward the end of the month. As of April 11, MPC has received 60,686 letters for the month.

### WATS Shows Great Growth

In the last issue of the *Bulletin* we reported that the WATS area was breaking records during March. Well, it looks like the phone activity for April is going to be even *higher* than March!

## JOIN THE JERUSALEM DIG!

*(Please read this announcement to your congregations)*

A unique opportunity for fourteen people in the U.S. or Canada to share in the Ambassador College Summer Program in Jerusalem is available for this summer.

Requirements:

Single students currently enrolled in other colleges, undergraduate or graduate.

Doctor's health certificate.

Local Minister's approval.

Be able to pay your own air fare plus \$500 room and board and \$140 for tuition (arrangements for air fare are being negotiated for the group to leave on June 4 from Montreal or New York, approximate cost \$1000.) Tours to historical and archaeological sites and daily transportation are free.

Detailed information and application forms are available from your minister. All interested please apply as soon as possible.

Coupled with this good news is the significant fact that most of the calls received during March (65%) were in response to our telecast and 80% of the TV callers were *new* subscribers.

Looking at the first quarter, WATS is showing very fine trend in growth. Below is a quick recap showing the number of telephone literature requests processed and the percentage of increase for each month. (The January percent of increase compared to December 1974 is not computed here.)

January	16,564	—
February	19,146	15.6%
March	29,049	51.7%

As you can see, March was an excellent month for growth, and as mentioned before, April is looking even better! Final figures for April are not available at this time, but we'll bring you up to date with comparison to March when we can. At any rate, WATS is "growing like a weed" and we hope it will continue for a long time to come.

*Famine — Can We Survive?* continues to be our most requested booklet by a margin of about 3 to 1 over the contender for number two spot, *Is There a Real Hell Fire?* Of course, any booklet's popu-

larity depends a great deal on the extent of advertising it receives through our direct mail program and by Mr. Ted Armstrong on radio and TV.

This does it for this issue. We're very happy to be able to report the good potential for growth. As the United States economy picks up and the Work of God continues to go forward, we hope we can continue to report "great things" in these pages.

— Richard Rice

### LETTER COMMENTS

#### MEMBER RESPONSE TO MR. GTA'S MARCH 11 CO-WORKER LETTER

##### Was Mad At First

Man, am I mad! Here we are giving all that we can and then some and then we received your latest letter saying if we don't support the building fund, you'll have to take money from the commission of the Work. I presume you mean preaching God's Gospel. Well, I just wanted to tell you, I was really mad when I read that...for about one minute. Then I sat back and thought what's going on here. This is the first time I've ever really been mad about you asking for money, and as I thought

*(Continued on page 218)*

# Media

The Television Department is certainly very encouraged since we were given the go-ahead in February to start advertising literature heavily again. The results are now complete for March, which was the first month since early last year that contained all programs in which literature was emphasized. The average number of *completed* phone calls for the first five months, starting in October and ending in February, was 9,685. However, March showed an increase to 20,268 calls, or a 209% increase over the previous five-month average. The first 13 days in April drew approximately 13,000 completed calls for TV, and Larry Nelson believes it will match March.

## Number of Completed Phone Calls in Response to TV Only

Month		Programs
April (to 13th)	13,000	Whales and Dolphins*; Animal Oddities*
March	20,268	Heaven*; Is There a Real Hell Fire*; Health*; Laser — Which Way Will Science Go?; Economics*
February (including one program with heavy advertising)	11,312	For the Birds*; Resurrection; Middle East; Portland Campaign
January (including TV ½-hour special)	11,742	Portland City Fathers interview; Famine; Weather; Prayer
December	10,217	Heaven/Hell; Annual Awards; Marvels of Creation; Occult; World Crisis in Government
November	7,770	Real Jesus; Repentance; Resurrection; Death
October	7,384	Religion; Europe; Lasers — Which Way Will Science Go?; Escape

(\*Programs with literature heavily advertised)

I would like to quote a recent memo from Larry Nelson to emphasize the amount of response we have been receiving since beginning the heavy emphasis on advertising: "This past month's response (March) was an all-time high — much greater than last spring — with 46,000 registries.\*\* Most (65%) of this was from TV and 80% of the TV callers were new subscribers.

"The percentage of calls from different sources would be as follows:

New TV respondees	51%
Old TV respondees	14%
New Radio respondees	17%
Old Radio respondees	11%
PT and other	7%

(\*\*"Registries" — means all calls received, including those people who hang up when they find out they may be talking to a recording. Larry estimates that completed calls comprise about 70% to 80% of the registries.)

"This past weekend (March 29-30) we drew 4,000 busy-outs and 2,000 calls on Saturday, and 15,000 busy-outs and 4,000 calls on Sunday. Most of these responses have come from the "How to Survive in '75" program which offered the "Personal Finances" booklet. The next two weeks we will probably have even more than this since they are nature programs.

"Also, the half-hour (Special) Famine program has pulled around 3,000 calls so far in the various ties in which it has played."

This last part of the TV season would provide us with sufficient data whereby we can tailor our programs next year to pull even heavier response if needed. The potential available to us is enormous, as indicated by the results from the 60-second and 30-second TV spot commercials run last year on a trial basis. In Milwaukee the spots run during the 5:30 p.m. news on December 27 and 31 brought in 101 and 102 responses — at 86¢ per response.

By now all of you have received the mid-April edition of The Worldwide News and may have read the article on the Television Department's new mobile unit, which we refer to as a "Video Pod." I won't reiterate in this column, but would like to add that response since returning from N.A.B. has been good.

The TV Department was able to send Lee Pettijohn, Doug Chesterby, Tony Murphy and Ray Shelton with the Video Pod (expenses paid by the rental company), as well as Bob Bowes (from engineering), Dick Quincer, Larry Omasta (from production), and myself. There were a number of new products introduced that could greatly aid our production technique.

Immediately after the close of the N.A.B. Convention on Wednesday, the Video Pod was driven out of the Convention Center and preparations were made for a one-camera taping of the "Strip" and downtown Las Vegas. After dark the truck was driven around the best known areas of Las Vegas. The only problems encountered were the

"flat spots" on the tires (resulting from the truck's stationary position for a week) and the small gas generator ran out of gas once. The truck came equipped with 8-ply nylon tires and we were planning on switching to 10-ply tires on the rear axles due to the load, so it was good to be reminded to buy rayon or some other tire that doesn't take on a set.

### Information Always Appreciated

Recently we have received a short note from Glenn White, drawing our attention to expected springtime infestation of army worms and general pests in the Manitoba area. Information of this type is always greatly appreciated from local areas so that it might be considered as an element of future programs. If the event is significant, consideration would always be given as to what measures to take in procuring film and interviews of the event which would become an element of the Garner Ted Armstrong Television Program. Oftentimes film can be gathered from local broadcast stations. However, often the event slips our attention.

— John Lundberg  
TV Production Manager

## Academic

### Registrar/Admissions Report

Total enrollment presently stands at 782. Of these, 114 plan to graduate this May and 12 plan to graduate in August. Another 130 or so are "special" students (evening students, ministers in for sabbatical, etc.). Since we feel we can accommodate about 750-800 full-time day students this fall, we should be able to admit the largest freshman class ever.

This is of particular importance in view of the responses that have been coming in as a result of our ads in the PT. Through April 11 we had received about 1100 coupons from these ads. While some requested only a college catalog, many indicated an interest in applying to Ambassador College.

In fact the response has been so great that the admissions offices here and at Big Sandy are already far ahead of last year's pace.

The April 10 summary for Pasadena alone is as follows:

Applications Requested	1723
Partial Returns	103
Complete	170
Accepted, Spring	50
Accepted, Fall	70

In closing, we would like to thank all of you for your prompt and steady completion of ministerial evaluations. We appreciate your willingness to take valuable time out of your busy schedules to interview and recommend students to Ambassador College. Keep up the good work!

— William Stenger

## Data Processing

Several ministers have written in to CAD suggesting we drop the special mailing of advance copies of the PT and GN via first class. They cite as valid reasons the frequency and rapid delivery of the PT and the fact that few members have ever asked questions where the advance copy of the PT or GN would have been beneficial to the minister. There is also the matter of the actual savings of several thousands of dollars each year.

After discussing these ideas with managing editors Art Ferdig and Brian Knowles, as well as with Wayne Cole, we all agreed that this need is no longer valid. However, we will continue to send automatically advance copies of all new booklets and any revised booklets as before.

If for some reason you feel that advance copies of the PT and/or GN are absolutely necessary — for instance the few ministers in the far northeast who receive their PTs late — please send your request to CAD for consideration.

Incidentally, our study of the PT distribution of the eastern U.S. (printed in Senatobia, Miss.) showed that nearly 90% of all subscribers received their PT by the issue date, and that the remaining 10-12% were one to seven days late. These areas were predominantly in the far northeastern states and Montana. We're hoping to print and distribute the PT from a third city sometime in the future. Until then, thank you for your patience.

— Benjamin R. Chapman

# International Division

## UPDATE FROM NEW ZEALAND

The most exciting development in this branch of the Work here at the moment is the potential of Plain Truth *Film* evenings and follow-up lectures. The results so far have been very encouraging and the fruit quite rewarding. For this *Bulletin* edition we will summarise our hopes and plans in this new way of reaching the "Kiwis." Kiwis are tolerant toward religion though you couldn't call them a very "religious" people. The New Zealand religions are rugby, racing, yachting and beer. The idea of becoming some sort of "Bible basher" puts up negative responses to the average non-religious New Zealand mind.

How then do you present religion to people who don't want to get involved, but who are nevertheless interested in what we have to say? How do you reach them when as PT subscribers they are in small groups scattered all over the country? And how do you get people to attend a lecture when it's Mr. HWA and Mr. GTA they really want to see?

Our answer is to let them see Mr. HWA and MR. GTA *ON FILM!* If a person doesn't want to get involved what is better than merely going to see a film? After all, you can always arrive late after the lights are turned out (which happens) and leave immediately afterwards. As it's a film there's obviously no "altar calls" — or collections for money.

In November last year we started to plan a series of "film evenings" for our PT subscribers and interested friends. In order to learn from our mistakes we started small, choosing areas that had under 600 people on the PT list. If you're going to make mistakes — we assumed we would — we'd prefer them to be before a *few* people than in front of a lot! The small areas gave us a chance to obtain needed practice and polish before reaching the big cities.

Over the years we have accumulated several H.Q. films for showing at the Feast. Without exposure of the World Tomorrow T.V. programs in this country, these 16mm films represent the *only direct way* the public can see Messrs. Armstrong. We decided a Mr. GTA Campaign film, "Is This the End Time?", and the Mr. HWA "Ambassador for World Peace" would be the best. As one film

was only a half-hour in length we compiled a slide show on the College, the Work in New Zealand, and the Israel archaeological project.

The first film evenings produced a host of questions: "Are you just a Post Office box number for an American religious organization?" — "Are your staff all Americans?" — "Where's the money come from?" — "Does our money pay for the buildings in Pasadena?" Besides the two subjects of money and the American connection, the next area of real interest was "Do you have a church in *my* area?" No matter how many times we mentioned that we have ministers and services in their town or city some would ask, "Do you *really* mean here in *this* town?" New Zealanders are generally very provincial in outlook and get a real kick out of the fact that *their* town has services.

But what about the format of the film evenings? As the saying goes, "there's more than one way to skin a cat"! We've now tried several ideas:

### Once a Week for Three Weeks

To start the ball rolling we chose two small areas to "experiment" in. We used this format:

First Week: GTA Campaign Film "Time of the End."

Second Week: HWA in Manila Film and slides of Colleges, Work, Dig.

Third Week: Bible Study/Middle East in Biblical Prophecy.

The results were extremely encouraging, and took us a little by surprise. (Percentages are of the complete PT list for the area.)

NEW PLYMOUTH	PT List	Members	New	Total
February 3	595	26	83	109 (18%)
February 10	"	22	40	62 (10%)
February 17	"	13	24	37 (6%)

PALM. NORTH	PT List	Members	New	Total
February 4	605	29	66	95 (16%)
February 11	"	20	38	58 (10%)
February 18	"	20	12	32 (5%)

During these first two weeks over 270 booklets were taken from the literature display stand, showing a very keen interest on the part of all those who attended.

After three weeks about *one quarter* of the original non-members who came to see the films came along for the Bible Study. After six weeks we had 12 attending services in New Plymouth, and seven in Palmerston North, several asking questions about baptism.

**WORLDWIDE CHURCHES OF GOD  
IN NEW ZEALAND**

CHURCH AREA	MINISTERS/ASSISTANTS
AUCKLAND/WHANGAREI	Graemme Marshall Gary Harvey
HAMILTON/TAURANGA	John Comino
PALMERSTON NORTH	Kerry Gubb
WELLINGTON	Lyall Johnston
CHRISTCHURCH	John Larkin

**OUTLYING BIBLE STUDIES**

AREA	MINISTERS/ASSISTANTS
New Plymouth, Napier/Hastings	Kerry Gubb
Nelson	Lyall Johnston
Dunedin, Invercargill	John Larkin

**Two Nights In a Row No Bible Study**

One hundred miles north of Auckland we have a monthly church meeting with an attendance of thirty-five. The PT list is only just over 200 and so was an ideal area to have a "two nights in a row" trial.

First night: GTA Campaign Film "Time of the End."  
Second night: HWA in Manila Film and Slides.

WHANGAREI	PT List	Members	New	Total
Sunday 17 Feb.	205	28	13	41 (20%)
Monday 18 Feb.	"	28	17	45 (22%)

Because the actual numbers were so small (although the percentages were excellent) instead of holding a Bible Study we told them the address and dates of the local church meetings.

The 23 non-members who attended the film took advantage of the free literature available by taking 110 booklets — obviously very interested.

**Two Nights In a Row Followed By a Bible Study**

To see how interested the PT list would be in hearing from the local minister, (and to be able to compare it with the figures we received from the first trial where we had the Bible Study one week later) we added a *third* evening. The subject was "The Middle East in Prophecy." Amazingly, we

had MORE non-members turn up for this than for the second film!

TAURANGA	PT List	Member	New	Total
Sun. 6 Apr.	400	24	35	59 (15%)
HWA/Slides				
Mon. 7 Apr.	"	20	27	47 (12%)
GTA FILM				
Tue. 8 Apr.	"	20	37	57 (14%)

As you probably noted, we switched "Time of The End" from first night to second. But it didn't seem to make any noticeable difference.

Two other things, however, made a *great* difference. Before and after the films we played some background music. This seemed to relax everyone. Also, in an attempt to prevent the stampede out of the hall that usually takes place after any film, we had coffee, tea and cookies available straight after the film ended. The effect was incredible. *Almost everyone* stayed behind! They talked, relaxed, chatted, asked questions and were a very warm group. It was amazing what a little food and drink could do! By serving refreshments the local members felt they were having a direct part in making the evening a success, and indeed they were.

**The Big Cities**

The number of non-members interested is so much larger than we originally expected that we

now are going to divide the major cities into large suburban areas, and show the films in several locations.

After each film evening we plan to hold a series of three Bible Studies, one per week for three weeks. The subjects of the studies will answer the big questions of life: the Explosive Middle East in Prophecy, Will there be a World Tomorrow?, and What is man and Why does God allow suffering and war? Just as Mr. HWA has been doing for some time with his meetings with heads of state, we'll also endeavour to cover the *big issues* rather than the problems of religious differences.

Once we've covered the big cities we will go back to the small areas again! And by that time the PT list there will have doubled, creating an entirely new audience.

In the major cities alone we expect *at least* 3,000 PT subscribers to see the films. If only *one tenth* of all those interested enough to attend those films and Bible Studies end up attending church services we will experience a 50% increase! — just through films and lectures alone.

This would be REAL GROWTH for the New Zealand branch of God's Work. We're all praying and hoping that it will be. We hope you'll do the same.

— Graemme Marshall

## LETTER COMMENTS

(Continued from page 213)

it out, I realized that you can't have one without the other.

We can't have Ambassador College and all the literature, the *Plain Truth*, the *Good News* and all the articles sent out without printing presses which need buildings. No broadcasts without buildings. No, a lot of things without buildings.

It also made me think; how much are we really behind this Work? Would I not only back up the religion (preaching Gospel) — spiritual but the physical (buildings as well). Well, I realized if it wasn't for this Church, teachings of financial care, I wouldn't have all the physical things I have now. And I know I wouldn't have the spiritual treasure I have now.

So, I'm not mad any more, I'm glad. To tell you the truth I'm filled with happiness to have a few extra bucks to give.

This Church of God is our mother. It has guided my family and me more than my own parents to the truth. I've got to tell you. One time I prayed a long time ago that if God would give me a million dollars I promised to give half to the Work. Well, I didn't get the million. But I got an unexpected extra one hundred dollars on my tax return which

I know was a blessing from God. For a few weeks before that was the first time I ever gave to a charity of hungry children — CARE.

I guess I'm just trying to say I'm behind the Church of God in every respect and if this Church goes down financially, we go with it. Our lives are in this Work and Christ has blessed us more than we could ever repay.

I hope all the brethren will be moved to rally to the support of this Work in all respects. I praise God for this Work and pray for its success and strength. Hang in there people! Keep up the good work. Thanks for letting my family be a part of the Church of God.

— Mr. & Mrs. Cyran Arthur  
Anoka, MN

## Thinks Letters Are a Necessity

You mentioned in your letter of March 11 that humanly you felt apologetic for writing in such fashion about the needs of the Work. Pray tell, Mr. Armstrong, if you can't write to us who profess to be a part of the Work and the Body of Christ just who in the world can you write to about it.

Frankly, I think we need a "state of the Work message" quite often for several reasons.

First, as human beings when we hear about the fantastic response to a letter or sermon or an exceptional Holy Day offering, that becomes the last report in our minds and somehow we feel "Well, we got over that hump." We just don't realize when there is another "hump" to get over unless you let us know.

Second, we can always do more when there is an emergency. Why? Because usually we can let even purchases of shoes, clothing, some food, etc., go for a couple weeks or month and we can send in more on a short term basis.

Third, knowing how things are going makes us feel closer to all of you.

Fourth, it gives us some prayer material which allows us to really zero in on the great needs of the Work plus the goals.

I hope some day I will be able to help more. It is not that I am in need. My husband left the Church several years ago and though he is generous in things for us such as food and clothing, I do not have money to call my own except a small personal allowance which I will send in each month.

— Mrs. N. B. Hensley  
Canal Fulton, OH

(Continued on page 228)

# 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.*

## TO SAVE THE YOUTH

The unfolding of a nationwide youth program to cultivate one of the Church's greatest resources is a most welcome occurrence. I'm sure we will reap many happy fruits directly from such an endeavor. It does seem to me, however, that we need to be a little cautious in that it would be easy for some (parents) to look on this youth program as the panacea of their child problems or even the "salvation" of their youth. Mr. Cole, in his letter in the March 25 *Bulletin*, stated, "...we want to give them [the youth] the opportunity to travel and compete within the proper atmosphere with, *hopefully, the right example being set by the adults.*" This example of the adults must be found throughout their way of life.

It has seemed, to some, easy to blame the "organization" for so many young people dropping out of the Church as they grow to late teens or even out of teens. But I have been in areas where it seemed no amount of youth activities could hold the teens in. As parents, we will never be free to cast the responsibility of molding our children onto any other (whether it be another person or the Church). Our literature has underlined the ultimate fruit of hypocrisy: society dropout. Could we say *Church dropout*? I feel that one of our duties — that of turning the hearts of fathers to their children and vice-versa — requires we recognize, teach and remind parents of this responsibility (setting the right example out of sincerity).

Larry Christenson in *THE CHRISTIAN FAMILY* puts it this way:

"Be that yourself which you would have others to be. Be it with your whole being. If your demands stand in contradiction to that which you yourself are in secret, then expect no success, no blessing. Expect, instead, that your work as a parent will be brought to shame.

"There are many who wish to give their children religion without themselves being religious. They are like the politicians who find religion an excellent thing for the people, but lay claim to another law for themselves. Let us pity such parents, and their children, but hope for them we cannot. They have themselves undercut their whole mission as parents" (page 86).

Please understand, I'm not casting stones at anyone or anything. I have no doubt that those who are initiating this fine program have in mind working *with* (as a help to) the parents and not in place of. I hope we can make that plain to the parents so none will think *they* have reason to cop out on and abdicate a God-given responsibility.

— Darryll Watson  
Lake of the Ozarks, Mo.

## THE IMPORTANCE OF DEVELOPING A CLOSE FATHER-SON RELATIONSHIP

Are you neglecting to develop a close, God-ordained father-son relationship with your son(s)?

It used to be that men (husbands and fathers) were looked up to throughout the world. Now things have changed. In those days, when women and children were taught to look up to and respect their husbands and fathers, there was much greater *stability* in the world as a result.

The New Feminists, working through the *women's lib* movement, are constantly striving and fighting to prove they are every whit the equals — if not the superiors — of men.

Are we, the leaders in God's Church, fully aware of this insidious, destructive psychology which is constantly being thrust at us through the news media? Television, it seems, features programs in which women play an ever-increasingly dominant role. Was even this prophesied — "and women shall rule over them" (Isa. 3:12)?

There are definite indications that a goodly

number of women in God's Church are being influenced by the women's "equal rights" movement. Some of the women of God, without even realizing it, are being caught up in this *battle of the sexes* — the constant ridiculing and downgrading of the male role, while exalting, extolling and championing the role of women.

But, with all the "women's lib" being shoved in front of the wives and mothers in the Church, some have unconsciously ingested certain of these worldly ideas. We ministers, therefore, see the increasing tendency for these women — following the examples of Zipporah, Michal and Vashti — to rebel against their husbands, to show less and less respect. This in turn is seen by the children.

How can we fathers make sure that we retain the love, respect and obedience of our children in an age where the authority of the husband and father is often ridiculed, down-graded, and even treated with *contempt*?

There is a natural tendency for daughters to identify with their mothers — especially if she is doing her job and sets a proper example as a loving, respectful wife and mother, and if she teaches and trains the daughter in domestic duties. "Like mother, like daughter," goes the saying.

Also, it is equally true that sons usually identify with their fathers — especially if the father sets the right example in being a wise and loving head of the home — if he spends proper time with his sons, teaching, playing and travelling with and training them.

God's Word reveals that "*the glory of children are their fathers*" (Prov. 17:6). The New English Bible translates this verse as follows: "And sons are proud of their fathers".

As mentioned before, it is quite normal for daughters to identify with their mothers and sons with their fathers. But, tragically, in this chaotic world, many sons tend to identify with their mothers rather with their fathers. This often leads to certain hang-ups, identity crises and other emotional and spiritual problems. Such boys sometimes become homosexuals, or at best, later have great difficulty in exhibiting normal, masculine traits of leadership which God intended. It will often prove very difficult, if not impossible, for such males to fill the God-ordained roles of strong, masculine, decisive husbands and fathers.

How can we make sure our sons identify with their fathers?

We ministers need to try to avoid being away from our families (our *sons* in particular) unduly — especially during the very *critical teen-age*

*period*. We need, constantly, to try and think up ways of being *with them*, of *doing* things with them and of helping them to be able to identify with us, their fathers. If we do this, it will pay off rich dividends later on. If not, both they and we will have to reap the consequences of this sad neglect.

It should be understood, however, that it is not possible — and never has been since the time of Adam — to avoid a "generation gap" between elders and the youth. We are, after all, a generation older than they, and it is seldom if ever possible to *disguise* or *negate* this natural difference between their and our generation.

We will always be a generation older than they. And we will not always be interested in the same sports, foods, entertainment, etc., as they are. We need to be *realistic* in this and not feel *guilty* ourselves, or make our sons feel guilty — simply because there are *differences* in our likes or dislikes.

But there should normally be many areas of agreement, areas in which we have the same tastes, likes. For example, my sons like me to go *fishing, hiking, camping, hunting*, etc., with them. They sometimes like me to go *swimming* with them too, and they enjoy my taking them *bowling*. Also, they like to see an occasional *movie*.

Quite recently, I bought my boys an electric train, thereby realizing a long-time dream — both for them and their *father!* We also work together on the lawn and on other projects around the house. I now take them shopping when they want to buy clothes — rather than their mother, though she did this when they were younger.

And I try and take my boys out to eat at least once a week. Boys nearly always seem to have a hungry wolf in their bellies and are loathe to turn down an opportunity to eat most anything.

I have found out, however, that they usually prefer to go to "McDonald's" for a hamburger, french fries and a root beer, rather than go to a nice restaurant. This should not be all that detrimental to their health, since they normally have very healthful foods at home. Furthermore, it costs much less when I take them out for a good-grade hamburger than when they go out to a nice restaurant.

All of these activities enable me to have fairly good contact with my sons, and, hopefully, to be able to exert a strong masculine influence in their lives during the critical teen-age period.

I want to give my sons every bit of encouragement and guidance possible. I feel certain that this will pay off richly by enabling them to grow

up strong in body and in spirit — identifying, as God intended, with their *father*. Then I hope and pray that they will be able to continue this important *cycle* when they are married — proving themselves to be *strong* and masculine husbands and fathers — for the sake of their children (especially their sons) in the next generation.

Remember, fellow ministers, it is easy for us to get so busy in the Work of God that we don't have sufficient time to be with our children — our *sons* in particular.

But we had better spend enough time with our sons to be able to help mold, by our example, their personalities, their thinking and their characters in the right, godly way. It is vital that we *fathers* establish a reasonably close father-son relationship with our *sons* — for their sakes, and for the sake of future generations!

— Raymond F. McNair  
Senior Editor  
Pasadena

#### REPLY TO "NEEDED: MORE SPIRITUAL PUNCH!"

I must admit that I lack the pleasure of personally being acquainted with Mr. Patrick Glynn, but I am glad that he "got to writing down so many of his feelings" in the last *Bulletin*. There is much that Mr. Glynn says that has direct application to all of us. An exhortation to remember the basics, to reflect more than a superficiality of conversion, to keep the people strong — these all need to be pressed home again and again. To decry lamentably attitudes such as "it is not our job to inspire congregations" can only bring forth our wholehearted support.

I'm sure that his statement is true that many of us "dulled some of the razor sharp edges of God's Word." But I would like to address myself to the claim that this "dulling" is due to a "recent influx of intellectuality." (If this means that a quest for a more complete, expansive and in-depth understanding of God's Word is going to automatically lead to a dullened preaching. That is, I'm concerned with the broad issue of intensive Biblical research as a discipline rather than any pseudo-intellectualizing of a few individuals.)

Now Mr. Glynn takes pains to avoid sounding overly critical, and I most certainly don't want to be critical of him. I *do* want to emphasize that we need to be very careful about where the pendulum is in its swing, and perhaps his side of the swing needs a little nudge toward the other side, so that we always endeavor to pursue our work in a sense of equilibrium.

Let me comment on a few statements in his "Open Forum" contribution to illustrate what I mean:

1. "God's Word doesn't need our artificial dressing of it, it simply needs to be written and preached with total conviction."

If "artificial" is meant negatively, then it's a question begging — but as soon as we go beyond the Biblical words themselves we are introducing expansions, illustrations, examples, contemporizations and other "artificialities" that, to one extent or another (hopefully) require us to use our reason — our intellect. Where does "intellectualization" begin and end? As soon as we open our mouth to explain Biblical topics we introduce ourselves, our background, our training, our experience. That's good. That is why the people come. They can read the Bible — but they want (and need) the minister's exposition. Our training is intended to help us do this effectively. Hopefully our building upon Scriptural principles is not going to be non-intellectual (or the production of absurdities), but, with God's help, deeper study will deepen our understanding and wisdom as never before.

2. "As the Apostle Paul put it 'As I believe, therefore I speak'."

What is involved in believing, continuing to believe and growing in belief? In former times we *believed* certain doctrinal points about Pentecost, marriage, and other issues, that we don't believe *now*. The belief that we now have (and which we speak) may not have involved all of us in too much "artificial dressing," but it did entail, on many people's part, countless hours of reasoned, prayerful research into Biblical, linguistic and theological material. It could not afford to be non-intellectual. People were clamoring for "proof," "reasons," "foundations." Hopefully the result has proved *not* to be a mere artificial dressing.

3. "I do feel our preaching of the dynamic message of Christ has suffered in some aspects due to this recent influx of intellectuality."

I wholeheartedly join with Mr. Glynn on the problem he is grappling with, but venture to suggest that the solution might not be as simple as his statement implies. At this time, more than ever, we need the message going to God's people with greater force, meaning and understanding. But to place the blame for a suffering and weakening at the door of "intellectualization" is to cover so many other responsible trials. In my experience, the *dulling* of the message can just as easily be (and too often is) a *plain* and *insipid* approach on the part of the individual who seems to have had

neither time nor effort for the task at hand. For the minister geared toward his people, depth of research, plunging his full potential into the task, should engender a more *total* involvement — the man Mr. Glynn describes as “capable of showing his church that he is emotionally and wholeheartedly involved in his message.”

4. “God is still calling ‘the weak and foolish of the world’, not the pseudo-intellectuals who (sic) I feel we’ve been catering to.”

The exact meaning of this statement is open to question because there are a number of options available that are not explained.

Does this mean that we must assume that *all* members of God’s Church are weak and foolish, and therefore treat them as such? Does it mean that, if there are in our congregations a few individuals whom we may label with the epithet “intellectual,” that they are *not called*? If we counsel a person for baptism who appears to have a reasonable intellect (especially if it seems to be superior to our own) should he first become weak and foolish (intellectually, as distinct from attitude of repentance)?

Perhaps we can too readily use the phrase “weak and foolish” as a convenient escape from the labor of thinking, researching, developing. If there *is* growth and development, then there will be *new* experiences, *new* ways of making the gospel relevant and meaningful.

Mr. Glynn commendably took exception to the above statement about the non-necessity of inspiring a congregation. But as I was a church member in a local area, I could very easily take exception to the statements of many ministers about the level of mentality of the people of the Church of God. Let’s not forget that we have (depending on area to some extent) a *vast range* of dedicated people to work with. As ministers we need the flexibility and potential to deal with them all. Do we think all of God’s people are from the sticks, have never been educated, or have interests and vocabulary that could never rise above grade school? Such broad generalizations run smack into a brick wall as soon as we think of men like Mr. Rader, baptized by Mr. Armstrong last month (not that Mr. Rader is a brick wall, but it’s difficult to generalize about his lack of intellectuality).

I agree that we should not “lose our ability to relate to the masses” as Mr. Glynn put it — but let us not underrate the masses. Surely we would be performing our job far more satisfactorily if we endeavored to *raise* the intellectual level of some of God’s people. And if “the masses” contain indi-

viduals who exceed even the ministers’ intellect, then maybe we ought to do something about *developing* the ability to effectively relate to them too (as distinct from making them feel bad about any God-given talents they may have).

5. “Paul warned the Corinthians that they were veering away from the ‘simplicity that is in Jesus Christ.’ I hope we are not guilty of intellectualizing away the simplicity of Christ’s message.”

Perhaps a little study before using this particular passage as a proof text would have led to retaining it within the context of II Corinthians 11 where it belongs. Paul is not speaking here of the “message of Jesus *which is simple*,” but of deviation from a single hearted devotion, a sincere and pure oneness of purpose (the RSV will give a better sense). The Corinthians, rather than “intellectualizing” or “complicating” the message, were in this context, too readily swerving from devotion *in Christ* to another Jesus, another spirit, another gospel. The verse is not an anti-intellectualizing verse. We must remember that it is the same Paul who is spoken of as a writer of things *difficult* to be understood, and a person who professed to be skilled in *knowledge* (II Cor. 11:6).

6. “I had difficulty understanding the latest MET treatise in the *Bulletin* ‘The Essential Elements of Faith.’ I feel that some of our textbook reasoning can erode away the deep personal meaning of faith.”

In effect, this was the type of response that I was concerned about in speaking of ability to relate to all people. If they were in a position to read the MET article, I would suggest that many lay members would have no difficulty in understanding what was said, and would possibly even want to discuss it with their minister. To admit the lack of capacity to even comprehend what is said could then be a serious matter. If I’m not mistaken, one reason we give a college education to potential ministers is to help develop their capacity to understand, comprehend and get to the bottom of issues that pertain to their own field. Whether one *agrees* with what was said is one thing, but one cannot even know *whether* to agree or not if the material is incomprehensible (which material, by the way, was 25% scriptural quotation).

As Mr. Glynn says, “we as God’s ministers should be answering questions” — but *answering* is going to require (as *part* of the equipment) the necessary grey (God-given) matter. Presently, what we call “dissident literature” many times

employs arguments that require a reasoned understanding before we are even in a position to give an answer.

The statement that textbook expositions such as that of the MET article "can erode away the deep personal meaning of faith" can be taken in a number of ways. Let me mention at least four different ways such an article can be approached:

(i) For some it may mean that the nature of the article was such that it was not understood (too intellectual, etc.) and therefore must, unnecessarily, go beyond the simple, easily understood Biblical statements explicating faith (and its meaning to them personally). Therefore, the article is to be disregarded. (Of course, more *correct* information about faith should *add* to this personal dimension — if one *already* has a foundational understanding of what is meant by faith).

(ii) Perhaps a more adequate alternative would be to understand the article, disagree with it, and disregard it on this basis.

(iii) More likely, we will understand the article, and, perhaps because it is predominantly an analogy from the field of human motivation and psychology, agree with it *in part*, having severe, or partial, reservations in certain areas. Very likely we may find that certain statements have triggered a series of questions in an area that has not been explained, and that we need to grapple with.

As an example, taking the first level of faith mentioned in the article — that of recognition as an intellectual belief. What is recognizing? Is this first level of faith recognition by perception? scientific inquiry? intuition? perhaps acceptance on the basis of authority?

What is meant by "intellectual belief in the existence of something"? Is it *believed* because it cannot be scientifically verified (and therefore a simple faith); or is it intellectually assented because it *is* provable (and therefore a simple knowledge)?

If we tangle with these questions at level one, we find the relation of faith and knowledge arising. Do we know first, and then believe, or do we believe first, and as a result know? How intimately is knowledge tied to faith? If we turn to *John 16:30* which says "we know . . . it is for this reason that we believe," what about *John 10:38* which says "believe . . . that you may come more and more to know." How interchangeable are these words 'know' and 'believe'? (Compare in *John 11:42* with 7:13; 8:24 with 8:28 and 14:10 with 14:20). A scriptural study of such questions (engendered by the article) could provide an interesting sermon or Bible study topic designed to

enhance the congregation's understanding of the meaning of faith to them.

(iv) Still another alternative to such an article is to claim that, instead of going too far in intellectualizing faith, it didn't go far enough and therefore tended to intellectualize it. Put in another way: do we really have the *essentials* (as per the tithe) of faith presented to us? or does the structured subdividing of these psychological elements merely leave faith dangling in the intellectual sphere?

For instance, level one is intellectual, level two is the relative value *we* place in the object of *our* assent, and level three is *our* committed action consistent with *our* value. Then it is asked "at what level does one *become* a Christian?"

Although the *intention* is undoubtedly not there, the *terminology* is very reminiscent of that which Paul warns against when he says "that we should not trust in ourselves but in God" (II Cor. 1:9). If the *essentials* of faith are such that *we* do it all, then along with the Jew boasting in the law (Rom. 2) and the Greek boasting in wisdom (I Cor. 1:19-31), *we* can boast in our *faith*. But Paul's entire polemic against self-sufficiency repeatedly emphasizes that faith cannot take credit for itself (I Cor. 4:7). When we speak of Abraham as an example, and what *he* did, it is necessary also to recall that "he grew strong in faith as he gave glory to God" (Rom. 4:20).

I hesitate to quote, but do so anyway, the words of Rudolf Bultmann when he says that "faith makes it manifest that the existence of man does not in fact stand under man's control . . . a faith which concentrates on itself is no more faith than a love which concentrates on itself is love." Our opportunity to stand before God as His son is not something that inherently resides within our capacity. It was Bultmann's teacher, Wilhelm Herrmann, who said that "it would be a lamentable delusion if we should try to rely on the strength of our faith instead of on that which gives faith validity."

Surely the *essential* element standing behind all levels of faith is that "no one can come to me unless the Father who sent me draws him" (John 6:44, RSV). Regardless of how many "levels" are postulated, there will always be those who "do not believe because you do not belong to my sheep" (John 10:26).

The New Testament does not describe faith as being some sort of psychological process which, at some predetermined level, catapults one into

"being a Christian." It is in God's hands — a factor that was conspicuously absent in the MET article. If this was Mr. Glynn's concern, then I stand right beside him on that point. All of us live "each according to the measure of faith which God has assigned him" (Rom. 12:3). Of course we are personally involved in the strength of our faith each moment of every day. There exist weaknesses of faith (Rom. 14:1) and lacks of faith (I Thes. 3:10) which can turn to progress in faith (Phil. 1:25) and increase (II Cor. 10:15), in which the minister can play a helpful and positive role. But in, through and back of all exhortation to "work out your own salvation . . . God is at work in you, both to *will* and *work* for His good pleasure" (Phil. 2:12-13).

Such alternatives, as meagre as the examples may be, hopefully illustrate a point. Don't reject something on the basis of not understanding it. On the other hand, don't just unthinkingly accept something "because it's in the *Bulletin*." You can profitably analyse, think about, critique, expand, ask questions and search for answers.

You *will* be doing this if your people are. They should be asking themselves questions and solidifying what they believe. If you are not being asked the sort of questions delineated above, are people thinking about what they believe at all? What sort of sermons, Bible studies, visits, are they receiving as *food for thought*? Are they being prompted to meditate broadly, deeply, profoundly, effectively concerning significant spiritual issues?

Maybe church members don't ask their ministers searching questions because they know that they can't get the answers. I have seen members ask questions of their minister when the man didn't even understand the question and had no hope of formulating an answer. Perhaps we have been too quick to descend upon some questioning members and silence them under the umbrella of "authority." This can be very effectively used as a sort of intellectual "cop-out" to avoid the embarrassment of an "I don't know" or "I don't understand." Once the questions are there, it's no answer when we skillfully side-step the issue by telling him that he shouldn't have become involved with that issue or subject. Rather than work *with* people in their dilemmas, we can too readily jump on people, consigning them, with their dilemmas, to an incessant struggle beneath the surface until it either erupts (and we put the person out) or the fruit merely withers and drops from the vine.

What more can I say than endorse Mr. Glynn's final statement: "let's go out and meet the chal-

lenge of being an effective minister of Jesus Christ!"

— Keith N. Crouch  
Theology Dept.  
Pasadena

#### ADDS TO "ARE YOU APPROACHABLE?"

I was very interested in the article by Mr. Richard Rice "Are you Approachable?" in which he mentioned the importance of common courtesies such as listening, sympathetic treatment and being careful not to offend. I have had the opportunity, as a teacher, of participating in an inservice education project titled "Equal Opportunity in the classroom" (nothing to do with race). This project is based on the belief that the quality of the student's learning opportunity is related to the expectancy held by the teacher. The expectancy of a teacher means that teachers immediately class students as either high achievers or low achievers and treat the individuals differently. This self-fulfilling prophecy phenomenon has recently been brought to the attention of educators.

Basically, it has been found that if a teacher behaves toward a student for whom he holds a low expectation for academic achievement in the *same positive* ways as he behaves towards those whom he holds high expectations he will show greater gains.

Some of the behaviors (manner of conduct toward others) we have already participated in include: 1. Equitable distribution of response opportunities; 2. Affirmation or correction (let them know what you think of their performance); 3. Proximity (being near, touching in a friendly manner); 4. Equitable distribution of individual help; 5. Praise of performance (including why the praise is given); 6. Courtesy; 7. Listening; 8. Showing personal interest (being willing to listen to personal stories or asking them regarding their interests); and 9. Respect.

For further explanation I would like to briefly expand on a few of the above. Taking the time to listen to a person who wishes to share a personal experience with you is often difficult as it is not necessarily interesting to you (this can also apply to the brethren or your own family). However, repeatedly refusing to listen in depth to certain people, in essence, tells them their lives are unimportant! Listening includes eye contact with a response showing you are hearing with a lack of fidgeting, sideward glances, etc. It has been found that we do not treat everyone equally with the simple courtesies of please, thank you, you're welcome, etc. It is important to stop being concerned how people express their respect for us and instead

set our mind to the task of learning how to express respect for them. It has been observed that as people are shown respect they learn to respect others and also show respect to each other.

I have seen how this applies in the classroom and also in my total life and would like to encourage all to add the dimension of "equally" to the fine quality of being approachable.

— Dianne Clark  
Long Beach, Calif.

### "MOTE HUNTING"

John Doe was one of the most dedicated workers General Publications had working in its typesetting department. He was always at work each morning at 8:00 sharp, worked efficiently all day, seemed happy with his job and did his best to uphold a standard of excellence for his company. His supervisors rated his accuracy on the machinery as exceptional. All in all, John Doe was a model employee with an impeccable track record on his job.

Sam Slander was another employee of General Publications and was a good worker with a fine employment record. But he had a practice that irritated his co-workers: he loved to point out clearly — and very vocally — the mistakes fellow employees made in their jobs. He did not tactfully point these errors out privately; Sam enjoyed publicly letting *others* know about someone else's mistakes.

One day while setting the type for a religious publication, John Doe made a mistake. He inadvertently typed "Genesis 6" as "Genesis 16." Sam Slander gloated over it and passed the word around about the mistake, ignoring the harm to reputation and hurt feelings John Doe experienced.

The above short scenario is only a story, of course. The names and jobs do not directly relate to anyone I know personally, but the attitude of exposing errors and mistakes to the ridicule of others is something with which we are all familiar.

Often, someone like John Doe with a faithful record of service can make a small, rather insignificant mistake — and people like Sam Slander will parade it about for all to see.

Rejoicing over the mistakes or misfortune of another is the reflection of a *little mind!* It's the infantile tendency to overlook an individual's big contributions and narrowly see only the small mistakes made from time to time.

God warns us against such wrong thinking: "*Rejoice not* when thine enemy falls, and let not thine heart be glad when he stumbles; lest the

Eternal see it, and it *displease* Him..." (Prov. 24:17).

God commands us not to rejoice when an *enemy* falters, but how much more quickly we should cover an innocent mistake and forgive when a true friend and *brother* makes an error (I Pet. 3:8-10).

There are times — and always will be because we are weak and human — that we who are doing the Work of God will make mistakes. Every department in Ambassador College and the Worldwide Church of God will admit this is so.

But when small errors are apparent at times should we hurl ridicule at each other? Jesus teaches us that such tactics are a form of hypocrisy: "And why beholdest thou the *mote* that is in thy brother's eye, but considerest not the *beam* that is in thine own eye? Or how wilt thou say to thy brother, let *me* pull out the mote out of thine eye; and, behold a beam is in thine own eye? Thou hypocrite, *first cast out the beam out of thine own eye*; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3-5).

I think we should particularly exercise caution when preaching to our congregations not to berate and publicly expose the minor slips of others committed in innocence.

During the Days of Unleavened Bread we have just observed, didn't we have to clean out our *own* houses? It wasn't our responsibility in the majority of cases to look for "crumbs" in other peoples' lives.

God has given us a Spirit that does not rejoice over error but has the mature, adult God-like outlook toward mistakes. It gives us the ability to see a man's faults or shortcomings and still see his *total accomplishment* and worth before God. An occasional falter or misstep should not be judged as indicating complete failure. Love is patient and covers the trivial mistakes others make. It does not capitalize on failure to another's harm.

The attitude of picky faultfinding over minor, inconsequential errors has often been the approach taken by some of our past accusers. Do we want to fall into the same trap? How can we be entrusted with *BIG* responsibilities in the Kingdom of God when we think with *little minds* about the errors of others?

Let's develop the approach of Jesus Christ. Be quick to *willingly* overlook other's mistakes — not ridicule them. Most of the time such ridicule comes from a desire for "vain-glory," to seize esteem in another's eyes by putting down someone else. Paul, under inspiration wrote: "Let nothing be done through *strife* or *vainglory*; but in *lowliness of mind* let each *esteem* other better than

themselves . . . Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5)!!

— Richard Rice  
MPC Manager, Pasadena

## WHEN COUNSELING PEOPLE DISSATISFIED WITH THEIR EMPLOYMENT

Quite a number of people who seek counseling do so concerning their jobs. Many today are discouraged, dissatisfied and frustrated about their occupations. As ministers we are sometimes called upon to counsel someone who is disgruntled with his job.

Perhaps with our limited training we are not qualified as "vocational counselors," but certainly we can hold out to the individuals possible alternatives from which HE can choose. Below are listed five alternatives a minister can present to an individual unhappy about his employment.

1. Start a new occupation. Some people have their minds set that they are going to change occupations. For a younger man or woman this alternative may be more feasible than for a middle-aged man. An occupational change is often accompanied by a lower salary plus loss of seniority and fringe benefits. Quite often further education is also required. For a man with a wife and children to consider this could work quite a hardship. Any person contemplating making a drastic change in his job needs to seriously consider and be alerted to the consequences.

2. Change employers. For certain occupations this alternative can be quite attractive. For example a move to a different employer in the area of sales, teaching or administration can bring higher commission, improved salaries or perhaps better working conditions. One's experience does count for something in such a transfer. Once again, however, loss of fringe benefits and seniority may be drawbacks.

3. Change jobs within the same company. By doing this one generally would not take a loss of seniority or salary. By making such a change one may find associates and an environment more to his liking. Perhaps he will also be more satisfied with his new type of work.

4. Stay in the present job. It may well be that one has to find his satisfaction in life someplace other than his work. One's hobby, family and church can give a man a very real sense of fulfillment and satisfaction.

5. Change oneself. Quite frankly some people would have occupational problems regardless as to where they worked or what they did. Oftentimes

problems on our jobs are merely reflections of our own attitude problems. For example, what are the answers to the following questions: Do I find it difficult to accept authority? Am I too pushy or bossy? Do I generally have a problem getting along with others? Am I overly sensitive? Am I harboring bitterness and resentments? Am I overly critical or uncooperative? Am I having problems at home that are merely coming out on the job? Of course the answers to all these questions are no!! But seriously, sometimes with the help of a gentle counselor a person has to honestly and humbly look at his own attitudes and see if that isn't where the true problem lies.

In conclusion, considering the national unemployment rate anybody should think long and hard before quitting any job. It's much easier when you have a job to moralize about those "people who don't have the initiative to get out and work" than when you have been looking for employment for six months and haven't found anything.

Roger Abels  
Philadelphia, Penn.

## PERSEVERANCE

Sometimes we look at our lives and think of ourselves as failures. Enclosed is a little article that ought to be encouraging to anyone. It's taken from *Bits and Pieces*, a monthly mixture of horse sense and common sense about working with people.

"It's a rare man who doesn't get discouraged. Whether it happens to us or to a subordinate we're trying to cheer up, the answer centers around one word; *perseverance*."

"The value of courage, persistence, and perseverance has rarely been illustrated more convincingly than in the life story of this man (his age appears in the column on the right):

Failed in business	22
Ran for Legislature — defeated	23
Again failed in business	24
Elected to Legislature	25
Sweetheart died	26
Had a nervous breakdown	27
Defeated for Speaker	29
Defeated for Elector	31
Defeated for Congress	34
Elected to Congress	37
Defeated for Congress	39
Defeated for Senate	46
Defeated for V. President	47
Defeated for Senate	49
Elected President of U.S.	51

"That's the record of Abraham Lincoln. So we aren't so bad off are we."

— Bob D. Boyce  
Peoria-Macomb, Illinois

### SUPPLEMENTAL SECURITY INCOME

Recently, a woman in our congregation who was working parttime and is forty-five years old, became violently ill. It seems that about six years ago she received a severe blow to the back of her neck which damaged some of the vertebrae in that area. Ever since, about every year, she becomes sick enough where she can't hold down food, she loses her sense of balance, and has double vision. This woman is single and separated from her unconverted husband. She has been receiving a small 3T check every month. But now, with her inability to work, she is in real trouble financially. Mr. Richard Duncan and myself wondered where she could receive financial assistance without having to request any more third tithe assistance.

After checking with some government agencies, we found out that a single person (or a married couple), can receive a check from the Federal Government every month if they are disabled and unable to be employed due to their condition. The program is called Supplemental Security Income (SSI) and is administered by the Social Security administration. It does not matter what age the individual is, as long as the person is legally disabled enough to warrant them being unemployed. One younger woman in the congregation, around 30 years old, has had a history of emotional problems and an inability to cope with stress. Believe it or not this person qualified for SSI program.

A single person will receive a check from the government each month for approximately \$160.00. In addition to this a person can receive up to \$65.00 a month in either gifts or earnings and it doesn't count against their SSI allotment. Any income over that amount each month would reduce the payment from SSI. Also, for eligible people who live in someone else's household — a son or daughter's home for example — the payment may be reduced a bit. But the point is, any of our brethren who are unemployed due to poor health physically or mentally, can receive this financial help from the government and also receive a small third tithe check from the Church. In three cases in our area, we have been able to put people on the SSI program and in so doing reduce the amount of third tithe they were receiving without it hurting the people involved financially. Also, many times having the minister of the congregation there when the person applies can add credence to the request for SSI payments.

I thought I'd pass this on as another way that we can help serve God's people and also help diminish the demand on the third tithe and emergency funds. And to the editors of the *Bulletin*, thanks so much for such a helpful publication which is a very useful tool to all of us in the field, and really facilitates communication within our ranks.

— Marc Segall  
Portland North, Oregon

### DON'T RENT — JUST BORROW!

Here's a suggestion which could save the Work some money. If you are planning on showing a film, either from Ambassador College for Sabbath services, or perhaps a film for children during a Church social, you may be able to borrow a projector and screen from your local library. I was trying to rent a projector and screen to show "Ambassador Auditorium," and a businessman sent me right to the library where I obtained *free* use of both! If a city as small as the one I live in offers this service, other cities probably offer this as well. There are probably many services which the local community offers free — yet many people, who do not know that they are available, go out and pay money at a Rental outlet or store needlessly.

— Vince Szymkowiak  
Jacksonville, N.C.

#### Editor's Note:

*The above suggestion was sent to Jon Hicks, film production supervisor at our Television Studio, for his comments which follow:*

*I have read the accompanying memo by Mr. Vince Szymkowiak and find the suggestion a very good one. In those areas where a library will allow a church to use them free of charge (and those are probably most areas) the obvious savings would be great.*

*Concerning the advisability of putting our films through such machinery, let me make two comments:*

- 1. There is probably someone in the Church area that has had some experience in projecting who could readily see if the machine is in poor condition by checking the gate, reel tension, etc.*
- 2. Experience has shown damage to film comes primarily from human error and carelessness during projection, and not by faulty equipment. No rental equipment will ever receive mechanical attention that our television studio projectors receive, and yet periodic film damage is unavoidable even here.*

*I believe the cost savings will exceed film replacement costs even if an occasional free projector does in fact damage a film. It's a good way to go.*

### APPRECIATION FOR BABYSITTERS

Most of us call on babysitters to help us out in our busy, often hectic routine. But it seems that all too often we can take advantage of these young girls.

Let's face it, our children may be little angels for us, but when a babysitter comes that "little angel" will often try to get away with everything he or she can. They can and do run her ragged. Often we stay out late when she has school the next morning.

Perhaps it isn't showing much appreciation for her services by simply saying, "Thanks a lot, see you next time." I'm not saying we should stick rigidly to a certain rate per hour (although that may not hurt), but we should do something for her in return. Maybe a small gift on occasion, or including her in some family outing would be just what she needs to give her a little boost.

We also need to remember that just because she turned a job down once in a while does not mean she is in a bad attitude. She may actually have something more important to do.

I think if we show more appreciation, our babysitters may be more eager to serve.

— *Kathy Van Zant*  
St. Catharines, Ont.

### WHAT IS AN "ASSISTANT"?

Just what is an assistant? Is an assistant one who is supposed to do all the unpleasant jobs you don't want to do? When I was a manager for a bakery an assistant was called a flunkie. But in reality an assistant is not a flunkie.

An assistant is a man who should be able at any time to fill your shoes to help you in any emergency, no matter what it is. You don't have to worry about him because you know his capabilities.

When I managed the bakery, I taught my assistant everything I could, and when I left the shop I didn't worry because I knew he was competent to handle any situation. After all I taught him didn't I? He never took over my job. Most of the men I taught later became managers of their own shops.

So don't be afraid to teach your assistant all you know. The more effective the assistant the better your own job will be performed.

— *Gil Goethals*  
Tacoma, Washington

## LETTER COMMENTS

(Continued from page 218)

### Time to Get Up and Get Going!

Thank you for your letter of March 11. Please don't feel apologetic about letting me know about the financial needs that are choking our Work. I would feel badly if you felt you could not come to us for aid. I haven't had my share of offerings to give, but I have been praying hard. Here is my last three dollars. I much prefer to tighten my belt than for God's Work not to have the financial backing that it ought to have. I am backing you all the way, Mr. Garner Ted Armstrong. Pasadena has done its part and set the precedent — now it's the Church's turn to get up and get going! If Headquarters has come to the place where it's time to sell off things, to reapportion their money, to shut down Imperial Schools, to shut down Bricket Wood, and to tighten the purse strings by one third to the payroll — then it is time for us to do the same. We have been like a dog with a bone — he doesn't have to have that bone and he may not know exactly where he leaves it until he stubs his foot on it, but look out. Don't touch his bone. The next garage sale gets my movie camera and projector (I can't afford the film anyway). All I care about is the one pearl. We haven't even begun the hard times yet. When the time comes to sacrifice, you just say the word, Mr. Armstrong. There's my good old pal of a horse, the car (which drinks money) and we haven't even started to work Sundays and nights, and 12-hour days. My tandem bicycle is all I need and who needs fancy prepared foods? Oats and eggs and apples are plenty for me. Now that you have the Work down to fighting trim, let's go out and get the job done! What are we sitting around and watching the world decay and rot for? And a lot of people helpless and hopeless!! (Out in the world.) As God even gave His Son for us, He will back us to the hilt. Instead of holding back the Work and sitting down to rest and trade coins and calculate our reserve assets, let's buckle on our armor, take up our weapons and our tools and get up and get going. The time is running out and the sand clock is nearing closer and closer to the end and we have miles to go and promises to keep before we sleep and wake. Jesus, Christ didn't hold back. Let us be like our big brother, who gave His all and strode forward with strength and sureness, and love that knew no bounds all the way to the end. And then we can say as He said, "There — it is finished."

— *Mr. Leonard Patten*  
Alamo, CA

### Thrilled and Inspired

I'm so disabled I don't feel like writing, but your letter which I just received so thrilled me with inspiration that I just had to send you another \$50.00 from my supplemental Social Security fund for God's wonderful Work.

Sent with prayers and tears of joy trusting in God who is love to make things right.

— Flora Pace  
Modesto, CA

### Time to Show Courage and Conviction

I don't know how on earth God is going to replace this extra offering but I guess there comes a time to show some courage and conviction and faith in Him. I'm trying to do that now. Here is my offering, and I will trust God to supply whatever need there is in both His Work and our personal lives. But let's all remember that we haven't ever "striven to blood" and our merciful, loving, Creator not only put up with our rotten behavior but gives us abundant food, clothing, shelter and even many luxuries. But even far beyond that, our part in His plan and Work is priceless if we really understand that. God needs nothing of us, but we need all He has. This money is nothing. It just reflects an attitude. I hope it reflects in me the attitude to give not just what is easy to give, i.e., money, but of ourselves, our minds, our time and indeed our very lives!

God bless you Mr. G.T.A. and Mr. H.W.A.! I'm behind you 100%!

— James Damiano  
Trenton, NJ

### God Will Supply Our Needs

Thank you for your recent letter. Although it was sad in some respects, it was also uplifting to see what progress has been made over the years and see that the main effort of the Work is on getting the Gospel out and completing the commission entrusted to the Church. True, there is probably no more that can be cut. It's like a boxer who loses weight without damaging his body and lessening his chances to be successful. I think we are now like that boxer and this present crisis is going to be a big victory for us. We are all 100% behind the Work. God is going to hear from His throne and supply us with the means to finish the Work. God has never failed to deliver His people whenever they called upon Him.

We will be doing our part. Yes, we can fail to do

our part and be cast off. But I know this won't be the case. We have a mission to perform that won't be completed until after the White Throne Judgment. We can't and will not fail with God (Isa. 40:25-29)!

Be encouraged Mr. Armstrong. Remember that the toughest part comes just before victory. It's those last few seconds that count for success or failure as a sprinter dashes for the tape.

Thank you for setting us an example. Thank you for the part that you are doing in the Work and for your sacrifices as well as those of your father's. We're all a team and soon to be a spiritual family for all eternity. This is truly our time.

— James Skoufis  
Dover, NJ

### Praying for the Work

Just received your letter telling us of all the wonderful growth in the Work and how encouraging it is. However, I was driven to my knees in fervent prayer for the financial needs. We sent all we could but I have asked God to show me where I fall down in prayers or financial needs and I'm sure he will show me a way to serve better.

Just wrote to keep in touch so you'll know we appreciate your letters and work. We love you all very much. Hang in there. We're with you all the way.

— Connie Parker  
Tri Cities, WA

### Congratulations to New President

I know it's harder for you to ask, than for us to give, because I am sure we can cut down on something to give to the Work of our great Creator. What are we to do as we become children of God, if not to do His Work.

You do all of yours and more and you don't get paid for double time. You just live to give all of you to His Work. Sometimes you sound always very interesting, terrific, but I can tell you are tired, so tired. That's the feeling I get.

So the money and prayers have to come from all of us. That's our job. And we all should be very happy to do all we can — and we are going to. This is our job and we don't want to lose it — never.

Congratulations to our new President of Ambassador College. If you were the President of our land, we would have a better chance.

— Mrs. Teresa Cruz  
Wilmington, CA

### Guilty of Not Remembering

I promise you that in the future I will certainly try to remember the building fund, for I find myself very guilty of never remembering.

I thank you for opening my eyes to this need. And also thank you and your father for your labors in the Work.

— Mr. and Mrs. Ralph Rodriguez  
Detroit, MI

### Sends Double

In response to Mr. Garner Ted Armstrong's latest letter. We felt the urge to respond in this manner feeling that the Work must come first, so we are sending in double the amount this month that we set aside for the building fund and the emergency fund. We ask that you continually let us know about the finances even if all we can do is get down on our knees and pray.

— Mrs. John Hutchison  
Versailles, MO

### "Mighty Oaks From Little Acorns"

Just received your almost apologetic letter regarding the depleting revenue in God's Work and related obligations.

Well, Garner Ted, you needn't feel any remorse whatever for making known the needs of God's great Work, at least as far as these members are concerned.

My husband and I are rather newly baptized (December, 1974) and the sacrifice that has been applied to our lives is fresh in our minds, especially approaching Passover.

One thing that has been impressed upon us is that even though our Father is aware of our every need, He wants us to ask and be specific in our approach to Him in prayer and we usually receive just what we ask for.

Well, how is a person going to get specific and receive an answer if praying in vague, nebulous generalities in regard to the most important needs of the Work?

Let's face it. It wouldn't do much for "team spirit" if their stadium got repossessed. It wouldn't do much to encourage new recruits either.

Thank you, Garner Ted, for giving us the specifics. Now watch us hit 'em home!

We are a low income family and after first and second tithe we have just \$380 per month for expenses. However, God shows us, if the desire is there, how we can do a little bit more.

Even though we are now baptized there is some-

thing neither of us have been able to overcome. A very obvious sin — smoking!

We have mutually decided that it would be absolutely selfish of us to continue supporting this filthy habit in view of the needs of God's Work.

So, enclosed please find the amount of \$10.00. We figure that's how much we'd spend between now and next payday on cigarettes.

It isn't much, but maybe it will grow and increase as God blesses and prospers us for obedience in this one little area. Mighty oaks from little acorns grow.

— Mrs. Lillian Freiler  
Peoria, AZ

### From a "Little Old Lady"

Wish this check could be a very large one — but I'm one of those "little old ladies who pray for the Work" but doesn't have much income. It takes a bit of juggling to make even my small contribution. I pray that the Lord will increase their value to the Work.

God bless you all and the Work.

— A. W. Ream  
Bend, OR

### "Just Say the Word!"

Your letter to Co-Workers was greatly appreciated. We are behind you and your Dad 100% and will pray even more fervently that others will be called to help support God's Work.

Just say the word and the house and cars go up for sale! I recently purchased a \$20,000 Lenia under the G.I. Bill and feel already the value has increased due to the economic situation. We have two cars — a 1965 Ford and a 1967 Chevy. The Ford is worth at least \$200 and the Chevy \$500. Other personal items, cameras, tape recorder, typewriter should bring at least another \$100. I personally feel God will bless us even more financially in order for us to dedicate even more to His great Work!

Perhaps if time permits, in my next letter I'll share with you the numerous personal blessings of these past two years as well as the personal crises. In brief, the experiences have helped to teach me many lessons I otherwise would not have properly learned. You and your father were called and trained to educate and guide people like me. I can honestly say the only meaningful education ever received by me began with receipt of the *Plain Truth* and the *Tomorrow's World* magazines from God's Church.

(Continued on page 232)

# Ministerial Education & Training

## TOOLS OF PERSUASION

It has been correctly observed that of all the major religions of the world, the practice of preaching is uniquely characteristic of Christianity. There is simply no other religion that — through the regular and frequent assembling of the masses of individuals — makes continual appeals to the logic and mental reasoning powers of its followers.

Historically, an essential element of preaching — from the days of the early apostles until today — has been the rhetorical tool of *argument*. No, not the argument of unreasoning religious shouting matches or doctrinal debates, but the type of argument used by Paul as he “three days reasoned with them out of the scriptures” (Acts 17:2), or later as Paul “reasoned of righteousness, temperance, and judgment to come” (Acts 24:25).

We have all experienced that mere explanation or narration do not in themselves meet the full requirements of preaching. Events must be related to present life situations and needs. If ideas are to have full force and be clear, they must often be established as valid by relating them to other already accepted ideas in such a way as to win acceptance for them also. As a minister relates ideas, he finds he is often expressing a judgment, and it is frequent that the connection between the two ideas in a judgment cannot be taken for granted or imposed by the minister or his listeners. He must quite often justify the connection between the two ideas which may not be obviously related to one another.

The minister must, at times, follow a line of reasoning — i.e., make an argument — to sustain his judgment and so establish truth and justify the application he would make of it. Argument, therefore, in the logical and popular sense of the term, forms a very large and important element in the material of preaching.

Arguments — whatever their material and character — often take several measurable and consistent forms. Interestingly, many examples of scriptural “persuasion” fall into one or more of the following forms of argument:

(1) *A PRIORI* An argument *a priori* is an argu-

ment that proceeds from a *cause* to an *effect*, or from a generalization to one or more particular instances. The cause can be simply a physical cause, something in the general nature of things, or something in the nature of a person which tends to produce a certain result.

The Proverbs are literally bulging with this form of deductive reasoning. For example, “If thou criest after knowledge, and liftest up thy voice for understanding; *If* thou seekest her as silver, and searchest for her as for hid treasures; *Then* shalt thou understand the fear of the Lord, and find the knowledge of God” (Prov. 2:3-5).

Or Prov. 11:25 — “The liberal soul shall be made fat, and he that watered shall be watered also.” This is a cause and effect, *a priori*, condition or law. If the former condition — being a “liberal soul” — is in effect, the latter condition — being “made fat” *must* proceed from it.

We often use this line of reasoning in our articles and literature showing “there must be a *cause* for world peace,” or happy marriages, or happy, respectful children.

(2) *A POSTERIORI* This form of reasoning is simply the reverse side of the “cause and effect” coin. Instead of reasoning from a known cause forward to an effect — *a priori* — you reason backward from effect to isolate the *cause*. “There must be a *cause* for the poverty, filth and squalor, the ignorance in the world today.” The psychological mechanism in this form of reasoning is that you immediately establish a common ground with your audience — everyone can readily see these conditions are in effect. The effect points to a yet unknown cause which you then proceed to establish in the minds of the listener.

(3) *A FORTIORI* A favorite form of argument or persuasion with orators and one that is used widely in the New Testament is known as *a fortiori*. This shows that something is true in a less probable case — real or supposed — and then insists that it must more certainly be true in a more probable case. This form of argument is found quite often in the teachings of Christ and the apostles, where the arguments are chiefly analogical or deductive in nature. “If ye then, being evil, know how to give good things to your children, *how much more* will your Heavenly Father,” etc. “If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not *much more* clothe you, O ye of little faith?” “If they do these things in the green tree, what shall be done in the dry?” (Luke 23:31). “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us

all things?" (Rom. 8:32). "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us," etc. (Heb. 2:2-4). "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17, 18). These are but a few examples out of many.

(4) *THE DILEMMA* Another powerful and classic form of reasoning is the dilemma — which has the effect of psychologically hamstringing or convincing the listener of your point of view. The dilemma presents two assumptions, of such a character that one of the other must be true, and yet *which ever* is considered true there will follow — as a deduction — the result you propose. Such was Gamaliel's argument in Acts 5: "If this counsel or work be of men, it will come to nought: but if it be of God, you cannot overthrow it." Obviously it must be either from men or from God, and in either case the conclusion would be, "Refrain from these men, and let them alone." The dilemma is most commonly employed for the purpose of refutation.

(5) In like manner, the *reduction to the absurd* and *irony* are other common oratorical tools used by the scripture and by orators throughout history. Proverbs asks, "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Prov. 6:27-28). The answer is, "Of course not!" The question is therefore absurd — the point being how ridiculous it is for one to think he can sin (in this case adultery) and not receive a penalty. Naturally, the same case can be made for stealing, idolatry, murder, etc.

Much Biblical "sarcasm" falls under this heading, as well. Recalling Elijah's address to the priests of Baal in I Kings 18, he proposes that Baal is perhaps either talking, away on a journey, or is sleeping and must be awakened. Elijah thus reduces the very existence of their god to an absurdity. Both irony and "reduction to the absurd" have the effect of making an opponent, an error, or a false doctrine appear completely ridiculous. Mr. David Jon Hill once built an entire sermon around this tool by painting a picture of an entire world

keeping God's Holy Days — yet wherein a small minority went to their employers seeking to be excused for Christmas, Easter, Halloween, etc. As you can imagine, a hilarious mock cross-examination ensued, as the nervous and befuddled employee sought in vain to explain the reasoning and rationale for Christmas trees, Santa Claus, reindeer, rabbits and Easter eggs in a world where they were suddenly no longer the norm. When put in the proper perspective of how God views them, their absurdity is greatly magnified.

As the scope of the ministry broadens through more public contact in the months and years ahead, most of us are likely to encounter an ever-increasing number of hard heads to convince and many more gainsayers to convict. It's not a matter of catering to pseudo-intellectuals, but simply the practical problem of developing and improving language, preaching and reasoning skills in an attempt to "be all things to all men" that we "might by all means save some." Obviously, the same answer or line of reasoning which would satisfy an elderly widow who is being called will not necessarily satisfy a stockbroker or a truck driver — who likewise may be called.

Notice once again, in Acts 24:25, the result of Paul's reasoning of "righteousness, temperance, and judgment to come:" "Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Felix was obviously shaken. It would be a classic scene to have for "instant reply" — to be able to see Paul's fantastic verbal and mental skills in action, infused by the Holy Spirit, as "most noble Felix" was cut to the quick by Paul's incisive logic and overwhelming conviction.

— M.E.T. Staff

## LETTER COMMENTS

(Continued from page 230)

Later the booklets, articles and Correspondence Course all helped in teaching me God's truth. For your part in teaching me, I thank you (to your Dad also).

We think of you and your son as well as your wonderful father often and am letting you know that we are on the team dedicated to getting a mission accomplished.

— Mr. & Mrs. Steve Wyke  
Lenia, OH