

# The Bulletin



*of the Worldwide Church of God and Ambassador College*

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## International Division

Greetings from murky Pasadena. We are experiencing a tiny taste of what it must have been like just before the final hours of Pompeii. There are at least two brush fires raging in the foothills of the Los Angeles area. Ashes and soot and a heavy smell of smoke has pretty well filled the air for the last two or three days. I understand that one or two of our employees have had to be evacuated from their homes with the very real danger of the loss of their homes if the fire isn't contained.

They were saying on the news this morning, that they have several army air tankers filled with fire retardant on standby. Apparently the law is such that they are not allowed to compete with private fire-fighting companies unless everyone agrees that the fire is totally beyond control. At this point they are having to sit and bide their time while some houses burn because the private companies won't allow them to enter into the battle. Apparently there are somewhere around 50,000 acres that have now been charred, but it hasn't "become serious" enough for the army to be allowed to do their part.

I hope all of you have a very enjoyable Thanksgiving day. Marion and I are leaving after Thanksgiving dinner for a ministerial conference in South Africa. The flight leaves Thursday night with a lay-over on the Sabbath in London and then continuing on to Durban for the conference. Three years ago when I began to work with the International Division, I had hopes that we would be able to be in each of the major areas at least once a year and possibly twice a year. Only you fellows

living several thousand miles from Pasadena can appreciate fully how cut off a person is from the day-to-day activities of the Work here at home. Unfortunately, getting to all of the offices once a year is a near impossibility. However, we have managed to get into the major areas of the Work on that basis with some of the smaller areas being visited only every eighteen months.

Actually, the conference in South Africa would be more like one of the regional conferences conducted here in the United States. The exception being obviously that it is much further from Pasadena. However, the same type of material is covered in these conferences as is generally covered by Mr. Cole and his group here in the United States.

From South Africa we are having to continue on to Sydney, Australia to discuss with Dennis Luker and John Crabtree a proposed partial sale of our press. Because of the political problems of Australia, as well as a high inflationary rate and rather severe recession, the printing business is experiencing severe doldrums. It appears that we should consider taking whatever money we can from the press with the aim of a total sale a little further in the future and keep ourselves from losing money unnecessarily.

An additional benefit of the proposed sale would be that the men who are making the offer are first, a general manager, and secondarily, a sales manager of one of the more successful presses in Sydney. Their expertise would be of tremendous value to us in our future efforts there.

Beginning this next month there will be a series of conferences in the Canadian area for the ministers of the various districts. Between us, Steve and I will be attending all of these conferences to update the Canadian ministry and have input from their particular situation. Steve will be taking along one of Mr. Cole's headquarters men at

least to part of the conferences. That way everyone can be sure that the U.S. and Canadian ministry are having their questions answered the same way.

Perhaps some of you have heard by this time that Mr. Enrique Ruiz has submitted his resignation to my office. Enrique has been having a long-standing problem with his health. Some six or seven years ago he contracted hepatitis and apparently has never totally recovered during all this time. Walt Dickinson was just in Mexico City this past weekend and I understand that to compound the problem, Enrique has just undergone an operation for cataracts. None of us were aware of the fact that he was experiencing any difficulty with his eyes.

We presently haven't chosen a replacement for Enrique. We are sending Mr. Robert Flores senior to the Mexico City area on alternate weeks to work with our members and prospective members on a regular basis. This past weekend both he and Mr. Dickinson had church services in Mexico City followed by a small luncheon for all the brethren. We had 59 in attendance in the church services and Mr. Flores invited eleven new people to services and also counselled with about 15 who were inquiring about baptism.

Walt has just told of two rather miraculous healings in Mexico. One was a man with cataracts who was unable to read letters of an inch and a half to two inches in height. Since being anointed, he says he can read normal printing without the aid of glasses. Another was a woman with glaucoma who has apparently been totally healed. I hope that you will all remember Mr. Ruiz's health problems. His eight years of service have cost him dearly in terms of health. It is primarily through his efforts that the Work, Feast and visiting have grown in Mexico.

After eight years of excellent service, Graemme Marshall will be moving from New Zealand back to his native Australia. Graemme will be assuming the responsibilities of district superintendent either in Sydney or the Melbourne area. Either area will have considerably more churches and a larger total number of people than the whole of New Zealand.

We very greatly appreciated Graemme's dedication and excellent work during his tenure in New Zealand. We would also like to congratulate him and wish him the very best in his new assignment in Australia.

Replacing Graemme will be Bob Morton who is a native Kiwi. Bob graduated from Bricket Wood

*The*  
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in 1967 and has spent the last six months in classes here at Pasadena. He has worked in Great Britain under Mr. Hunting with responsibilities as the director of the C.A.D. portion of the Work before the closure of the college. Bob was also teaching several classes at the time the campus was closed. Again, congratulations to Bob on his new assignment and opportunity for service in New Zealand.

I'll try to telex some information back to Headquarters during the course of our trip to keep you informed of our activities overseas.

Also included in this section is a report from Bob Fahey on the South African Work.

— Leslie L. McCullough

## UPDATE FROM SOUTH AFRICA

Groete van Johannesburg!

This is the first time that I've given a rundown on the South African operation for the *Bulletin*. I have been discouraged from doing so before because I have found while discussing the area with people in the Church and out of it, that most people have a pretty prejudiced view against the White dominated States in the Southern tip of Africa. That's understandable when all the news

media strive to blow up every negative point and totally ignore any positive ones. Many times, when I've tried to mention anything positive about the area to some people, a shocked, incredulous look crosses their face that an inmate in a funny farm must get from his doctor when he announces in all sincerity that he is Napoleon! The next action usually conveys in one way or another "He's been there too long!"

I'm also worried about the "running up the flag" syndrome.

Frankly, in this area there are far too many flags to run up. We deal primarily in South Africa of course, but we also have a sub-office in Rhodesia and are responsible for all activities in the African states of Malawi, Botswana, Lesotho, Swaziland; the former Portuguese territories of Mozambique and Angola (anybody want an exciting visiting assignment?); and also the Indian Ocean Islands of Madagascar, Reunion, Mauritius and Seychelles. These are all independent states, except Reunion (France) and Seychelles (Britain). The latter will receive independence shortly. There's also South West Africa (Namibia to you) but the only flag you can run up there is the South African one! Unfortunately, should that area be given independence there are so many Betsy Rosses waiting in the wings with so many different colour underwear to sew up into some sort of a national flag, that an Angola situation would more than likely be the outcome.

But let's discuss the Work here, and not comment on the political problems.

As mentioned above, South Africa is the largest and most prosperous country in our area, and it's through South African financing that all these other states are able to receive our literature and have our ministers available to them. Therefore, South Africa is important to the area.

### The People of South Africa

The whites are divided into two groups and number about four million. The largest group (56%) speak Afrikaans, a form of Dutch, as their first language. They are of Dutch descent basically, with a touch of Huguenot, German and other odds and ends. The rest of the Whites are of British descent — except me and a few other anomalies.

There are about 16 million Africans or Blacks comprising 5 major Bantu language groups each divided into several dialects and tribes.

Another separate group called Coloureds are of mixed ethnic origin, but are mostly descended

from Bushman and Hottentot stock. These live mostly in and around Cape Town.

Asians, who originally came from India in the colonial days as volunteers to work on the sugar plantations, number about  $\frac{3}{4}$  million. Did you know Mahatma Ghandi spent his early adult years in South Africa and studied law here? This fact helps explain how he developed his ideas on passive resistance!

### The Financial Picture

At the present time our income is running about 12% above last year's. Since we budgeted for only an 8% increase, we are slightly ahead on income for fiscal 75/76. One reason for this is that the combined fall festival Holy Day offerings (Trumpets through Last Great Day) are 29% ahead of last year's offerings. Very encouraging.

Better still, our expenditure as of the end of October is 6% lower than budgeted. Mr. McCullough has encouraged us to tighten our belts in the beginning of the year so that we can take on additional projects as we build up a slight cash surplus during the year. The projects will include booklet printing, both English and Afrikaans (US & BC in the pipes — surprisingly one that most of our Afrikaans members feel is necessary), advertising in all its various facets including newsstand, direct mail, ads, etc. It may also include capital expenditure if a need requires filling, such as another car for the fleet or a replacement of an old one. Recently, because we had some cash on hand, we were able to hire 3 men from Bricket Wood when the opportunity presented itself. These men are now making a valuable contribution to the South African Office.

### Plain Truth

Another reason for the expenditure being slightly less than anticipated was that we intended in September to go to a magazine format rather than the tabloid we're presently using. We were forced to postpone that decision because our printers had a large stock of paper which could only be used for printing the tabloid *Plain Truth*. So we decided to postpone the magazine format till January when Pasadena was going to the magazine format as well. But Pasadena informed us that they are doing an in-depth study into what type of magazine best suits our needs. So we have decided to stay with the tabloid as Pasadena is doing until March 1976.

Our PT circulation presently stands at 97,000, 11% over last year. It is now printed in Cape Town by Cape and Transvaal Printers, the largest print-



ing house in Africa. An outside firm also mails the magazine for us and we're able to receive a special 2c postal rate within South Africa because the magazine is registered as a newspaper and certain sorting is done before the post office gets it.

Up until recently our computer needs were handled by Bricket Wood. But now we are going to keep our file in Pasadena and have a tape sent out monthly for our needs. From the tape we can produce our own labels in any combination we choose on a local computer. Premier Milling Company has a suitable computer and is willing to rent us time on it at a very reasonable rate. They also do our Data prep, doing all keypunch and verifying for us on an IBM 3741 diskette machine at an incredibly reasonable rate.

As you can see we're trying to do as much with outside companies as we can. We have found many advantages to this, but foremost among them is the freedom from large capital expenditure and the ability to cut back at any time without having a large plant and staff to either maintain or lay off.

### Advertising

Because of the coming change to a magazine format we want to wait till the new format is available before advertising the *Plain Truth* in a strong way. We have decided that until next year we will concentrate on:

1. The GN as fully and widely as possible, and
2. Advertising booklets with a PT follow-up.

Recently, a leading Editor in South Africa was shown a copy of *World Crisis in Agriculture* by one of our members. The Editor felt that the booklet was valuable and offered us — free of charge — his mailing list of the 12,000 leading farmers in Southern Africa. That was a very valuable contribution because the leading farmers in South Africa are by and large the leaders in every other field. To buy the list would have cost several thousands of dollars. I wrote a special letter advertising *World Crisis in Agriculture* to these men and we received a whopping 21% response requesting the booklet. Fifty-eight percent of these wanted the booklet in Afrikaans — which we had prepared. We included a card with the booklet advertising the *Plain Truth*. Many of them requested the *Plain Truth* including the State President, Dr. N. Diederichs, the former Minister of Finance who was so highly respected throughout the financial world.

### The GN

As another direct mail project, we found we had a number of old GN's lying around and sent them

to a selected list of P.T. subscribers as a sample with an accompanying letter suggesting that they join the GN list. We received a 32% response to this effort — and also cleared our stock room!

Our GN list is now 4800.

This week a local semi-annual letter will go out to all present PT subscribers offering them the GN. We hope to greatly expand our GN list because we have been unable until recently to offer it to the whole file. The letter will also give news of the format change just planned and also telling them that they can hear the World Tomorrow broadcast once again in Southern Africa!

### The Broadcast

The Rhodesia Broadcasting Company, the only radio station in Rhodesia, now airs the World Tomorrow broadcast on Sunday nights at 10:00 p.m. This is a Government controlled station and I'm sure you will appreciate what an unusual blessing that is. We have the opportunity as a direct result of the contacts made when Mr. Ted Armstrong was out here in 1971 to do an article for the PT and three television broadcasts on Rhodesia. The broadcast is also aired throughout all of Southern Africa on the Medium and Shortwave Bands and most all of our members now have the opportunity to hear the World Tomorrow once a week. There are problems though. The last two broadcasts the RBC has cut off the ending which gives our local address. Apparently the RBC has a policy that offering material of a Religious nature might infringe. I will be checking this with Mr. Harvey Ward who manages both the Radio and TV stations. But he is away at present. But I don't feel I can gripe too much because they aren't charging us ANYTHING for broadcasting time — or any other charge. It's totally free!

What's more they are putting on our television specials free of charge as well. "Hunger Bomb" will be broadcast on the only television station in Rhodesia on the 7th and 14th of December, and the Portland Campaign will be aired on the 28th and January 4 — again all *free of charge!* I'm hoping that the radio broadcast (even with the troubles) and the television broadcast will create a demand for the radio broadcast to be aired on a more regular basis and played in total. Besides, we can give our local address in the newspaper if we have to.

The revised CC will be a great help to us in Southern Africa, particularly the change in policy requiring our students to request their following lessons. This will permit us to advertise the CC in a much wider way than before.



One of the big problems we have with offering material free is a very large unsophisticated population that in some cases will take it — not to learn, but because it's free. This makes agonizing decisions for our Mail Readers because we want to put our literature in the hands of any sincere individual anywhere. But if we don't use some caution we could find ourselves broke and completely out of stocks, having accomplished virtually nothing. But the new policy of requiring a letter back for the next lesson will just about eliminate the problem altogether.

We already have the Correspondence Course in Afrikaans and are now endeavoring to print all the back-up booklets in the new CC in Afrikaans. That's a big and expensive job, but it's getting done.

### About Church Activities

On the Church side we're also showing good growth. Church attendance is 18% up on last year for the entire area. Membership is up 17%, to 992 — 265 Non-Whites, 727 Whites.

We presently have churches in Johannesburg, Benoni, Pretoria, Soweto (Black city outside Johannesburg), Durban, two in Cape Town (European and Coloured) two each in Bulawayo and Salisbury (European and African) and another in East London. We are hoping shortly to begin church services in Bloemfontein, Welkom, Kimberley, Port Elizabeth, Northern Transvaal and Krugersdorp for Europeans. We also plan on beginning services in Pretoria and Durban for Non-Europeans whose numbers have grown sufficiently to warrant it.

*Plain Truth* lectures have been very profitable here. Last year we tried to set them up in every possible place we could. We reached several thousand people and our church attendance benefitted.

Next year we are planning on going back to the larger centers only. Thirty-six two-night studies are being set up for all racial groups throughout the whole area. These will be followed by four additional studies from the local pastor. Smaller studies will be considered if they seem advisable.

We have also shown Mr. GTA's campaign films, but with extremely varied results. We have had no firm plans to use these in '76 because most people seem to prefer a more personal contact initially. We will test the idea of using the films for the first or last follow up study.

This year instead of having SEP as in former years we are planning on having each church conduct a local activity of its own. In former years the SEP was a very valuable program, but because we

are a small office the office work virtually stops for two months to accomplish it. This year we have allotted each church a small budget and the local pastor is responsible for getting some activity going. In South Africa there's plenty to do from mountain climbing to canoeing to game viewing with a qualified game ranger, to just plain camping out for a week or so; and going fishin', a la Cole. We hope that by this program the youngsters in each church area will become better acquainted with their own pastor rather than just the SEP staff. We will decide after the December summer holidays (Southern Hemisphere you know!) how this worked out and whether it's wiser to go back to a full SEP program the following year.

Another important aspect of the Work here is the surprising favor we have with the leadership of South Africa. Dr. Hoeh was our guest at this year's Feast of Tabernacles. Since he has very wide interests and is a Senior Editor of the new magazine *Human Potential*, I thought it good to try to have him meet several leaders here. Through one of our members we were able to arrange an appointment with the Minister of Agriculture, Dr. Heinrich Schoeman, and also the Deputy Minister of Coloured Affairs and responsible for the administration of South West Africa, Mr. Hennie Smit. Both of these men gave Dr. Hoeh a very warm welcome and each invited him back again to tour their respective areas of influence. This can only work to good for the Church as a whole and we're looking forward very much to having Dr. Hoeh out here once again.

I have had occasion to meet several leaders in Southern Africa, including the chairman of the South African Foundation, Dr. Jan Marais. Dr. Marais feels that Mr. Herbert Armstrong has a "unique contribution to make to peace and stability in Africa." As chairman of the South African Foundation, Dr. Marais has invited Mr. Armstrong to visit South Africa. Members of the Foundation include all the top non-political leaders (it's a non-political organization and privately financed) in Southern Africa including Harry Oppenheimer, Anton Rupert, Dr. Chris Barnard, Gary Player and several dozen more that may not be internationally known.

King Sobhuza of Swaziland who has been on the throne since 1923 is also interested in meeting Mr. Herbert Armstrong when he is in the area.

Obviously, all of us are looking forward to the time when Mr. Herbert Armstrong is able to visit South Africa. As far as I know it's the only office in the world that he has not yet visited. But when

he does, and if he's able to give a fairly strong witness to the area, I wonder how long we will have after that?

I am convinced that a visit from Mr. Herbert Armstrong, when the time is right, is the best and most effective way to accomplish the Work in South Africa. Government is from the top down more than in any other democracy I know. The doors are best opened from the top. Besides, Johannesburg may be one of the cities of Judah (about 150,000 Jews live in South Africa — nearly as many Jews in South Africa as in Haifa) and we have to speak pretty loudly to them!!

In the immediate future, the first week in December we're holding a Conference in the Cabana Beach Hotel just north of Durban in Natal. Mr. Les McCullough is coming for the Conference which should be the finest one we've ever held in South Africa.

Alles van die beste vir almal.

— Bob Fahey

## Media

By the time most of you receive this *Bulletin*, the Television Department will have taped, edited, and duplicated the first four new programs of this season. The stations will begin showing them December 13-14 or December 27-28, depending upon your location. Please alert your congregations so they will make it a point to watch Mr. Armstrong on location in Bakersfield, San Diego and Los Angeles. The subjects of the first four programs are as follows:

- (1) Alternate energy sources — Los Angeles
- (2) Nuclear energy — San Diego County
- (3) Agriculture — Bakersfield, California
- (4) N.A.T.O. — Europe

Dick Quincer would like to personally thank Dan Orban for his assistance in finding locations for the agriculture program. We also appreciated the efforts of Brent Curtis and Dwight Blevins in scouting areas in Texas and Wyoming for possible locations in the energy programs. We hope to be able to call on more of the local brethren to assist us in the future, since this method saves us time, effort and a great deal of money. Six more programs are being structured, and we'll bring you news on content after they are edited.

— John Lundberg  
TV Dept. Manager

## Circulation Division

Greetings again from Pasadena!

October was indeed a BIG month in circulation! Highlights include (approximate figures) 264,000 booklet requests; 229,000 lit responses; almost 68,000 new PT subscribers; almost 11,000 new GN subscribers; over 9,000 "lit-only" persons added to our master file; over 8,000 new CC students; and over 3,300 new donors. A modest four million pieces of lit were mailed out during the month. November mailings should be quite heavy as October requests are fulfilled.

Direct Mail produced 33% of all *lit* responses; TV, 21%; PT, 12%; Radio, 7%; Fair Booths and GN, 4% each. Besides *lit responses* there are a number of *donation-only* responses due primarily to the *Direct Mail* program, or classed as *No Media*.

Here's a review of most of the various programs after the first four months of the fiscal 75/76 year:

### Booklet Program

After four months *booklet requests* stand at 92.8% of plan or approximately 63,000 booklets *under* plan. However, *requests by medium* have varied considerably from plan. Notable are Booklet Coupons, Nomedia and Radio — all *under* plan; and Referrals, Plain Truth, and TV — all *over* plan. The lack of "hard" data from fiscal 74/75 resulted at best in "guestimates" for fiscal 75/76. Of much greater significance is the *overall* total number of requests since we are budgeted for only so many *total* booklets this year.

Besides the Correspondence Course, *booklets* are of top importance in promoting involvement of prospective members in the Work. We will continue to promote our key booklets heavily in ads and commercials in *all* our media until we consistently reach our overall booklet budget.

Now that essentially all booklets being ordered contain *tearout* coupons, we expect a steady increase in the number of additional booklet requests by this "chaining" technique. In addition, we will be testing a new *tear-out* envelope in place of the coupon to further enhance response. And finally, in the near future MPC will be including basic booklet *request cards* with computer-generated letters they write in answer to various questions that cannot be readily answered by published lit.

All in all, Circulation concludes that the Booklet Program is doing its job, and with several *new* booklets on the drawing board, this program will continue to have a very important part in the Work.

### Correspondence Course Program

Although we are 15.1% *over* plan in the number of *new* CC enrollees, we are still considerably *under* budget for total lessons mailed (83.1%).

With the change in procedures in February requiring students to send back a *positive response* in order to receive their next lesson, we should be able to double our planned number of new students from 5,000 to 10,000 per month and still meet our budget for total number of lessons printed.

Four media sources account for the vast majority of new students: Booklet Coupons, Referrals (various miscellaneous codes), Direct Mail, and Plain Truth ads. In October these media brought 1,049, 1,034, 1,954, and 3,552 new enrollees, respectively.

Since the new CC lessons will contain handy tear-out business-reply envelopes, booklet requests from this medium will probably increase — but not significantly. *Requests* in this medium now stand at 32% *over* plan and a rethinking of the Booklet Program in this area may be necessary.

### Direct Mail Program

This program seems to be right on target in most respects. Booklet demands are at 85% of plan, but a large volume Regular promo mailing in January 1976 will bring this demand right up to plan. About one-third of all lit responses come from Direct Mail, but if *all* responses (both lit-and donation-only) are considered, DM produces more than 41% of all responses. It also continues to be the single largest source of *new donors*, accounting for over 41% of the total.

Even so, the number of new donors each month is still way below what the Work needs. Therefore, we have added at least one more large volume Regular promo mailing to the program, stepping out on faith that in the long run the new donors produced by such a mailing will more than pay for the cost of the mailing within the year. There is every reason to believe this is so. And these new donors will be one step higher in their involvement in the Work.

### Good News Program

For the first time in this fiscal year, in October the number of *new* GN subscribers met our

planned growth of 10,000 per month. However, because of a poor first quarter, this program is still over 42% *below* plan in growth rate. Consequently, we are at 95% of budget for the total number of GNs for the year or *under* budget by about 60,000 copies.

The circulation growth of the GN was initially discouragingly well below plan. But with *proper* advertising in the PT and one commercial per month on TV, October's growth was right on target. Conclusion? We need at least one TV commercial each month and an ad in each issue of the PT to reach our planned growth.

The inclusion of a business-reply card in the October issue brought some 20 times more response than usual, over 8,000 responses requesting more than 28,000 booklets so far. The January edition will contain another card, half of which will be business-reply as in October and half regular, requiring the subscriber to use his own envelope and stamp. This is to test the two types of cards.

The first GN renewal letter to 145,000 Regulars has produced a 40% positive response — about the same as for the magazine style PT. But the letter has produced an encouraging 2% *new donors*, about four times that produced by PT magazine renewals.

### Personal Appearances Program

The impact of the Personal Appearances Program on booklets, PT, or GN has been minimal since only four campaigns are planned. The real impact cannot be measured by lit requests but by the effect they have on peoples' lives, growth in new membership, etc. — all most difficult to quantitatively measure.

### PLAIN TRUTH Program

Circulation growth of the PT is very close to plan: fiscal YTD data shows we have mailed out 99.1% of planned number. Booklet requests from this medium, however, are nearly ten times our plan. We greatly underestimated the response to ads and may have to change the Booklet Program in this area. Response to a particular issue varies greatly depending on amount of advertising, but most issues bring eight to twelve thousand responses.

The largest contributor to PT growth has been — and will continue to be — the medium of TV. It is still very important that at least four out of five programs advertise the PT in order to maintain our planned growth.

Newsstand distribution to build circulation



must wait until the TV reverts to a full color *magazine* format. The tabloid has proven to be unsuccessful in this application.

The renewal program is well along for some 400,000 "nonrenewed" former PT subscribers and some 260,000 "professionals." However, we're just beginning to get response from our letters mailed around the third week in October. The second letter is due to be mailed in December. I'll report on this renewal program in January.

### Public Bible Lectures Program

Similar to the Personal Appearances, the Public Bible Lectures have had very little impact on booklets, PT, and GN. Fiscal YTD booklet requests amount to only 0.5% of the total for all programs. Again, the main impact of this program is the number of new prospective members that it generates.

The number of letters mailed out is now running about 10% *over* plan and bears a careful watch and possible re-evaluation of budgets if this trend continues.

### Radio Program

Total booklet requests have been running only *about half* of the planned number. But this is partly offset by the very large number of requests generated by its companion medium, TV. On the other hand, the number of new PT subscribers is *above* plan by about 10%.

It is difficult to ascertain the response to any one program since so much literature is advertised — and frequently. It's also difficult to predict booklet needs since the choice of literature to be advertised is often made during a particular "live" program. Of course, we can know lit choices on reruns but do not know *when* they will be aired. We plan to predict some *average mix* of booklet requests per month — based on historical data from the first few months of this fiscal year — that can be used to predict future booklet needs.

### Television Program

Booklet requests are running nearly 240% *over* plan, but because radio is *under* plan — as discussed above — there is no great need at this time to re-evaluate booklet requests for these two media. New PT subscribers produced by TV now run at 94.5% of plan. The one program that advertised the GN brought nearly 3,000 new subscribers.

A typical TV program will produce 5,000 to 10,000 new PT subscribers and 3,000 to 18,000 booklet requests (per booklet), depending on the

type of booklet. The "nature" series are the best pullers. More definitive estimates of responses will be made in the next month or so as this is an integral part of proper ordering of booklets.

All in all, the Work has grown nicely in all areas of circulation since July 1. It is very encouraging to see such growth since it means more and more people are receiving God's warning message, more people are actively shouldering the responsibility of supporting the Work, and God is calling a steady stream of new prospective members.

That's it for this issue!

— Benjamin R. Chapman

## Mail Processing

As of this point in time (the 25th) the November mail count is looking quite bright — a six month comparison shows it to be the best month for mail since June. To date, 139,763 letters have been received bringing our yearly total to 1,857,026 pieces of mail.

We are also looking forward to a very fine December in terms of mail. Mr. Garner Ted Armstrong's letter to donors, co-workers and members is also going to be sent to 325,000 "regular" subscribers at the end of the month. The letter will be slightly modified and rewritten to suit the readership and we anticipate a favorable response to it. The rest of the "regulars" (close to one and a quarter million people) will receive a copy of the letter after the first of the year. All in all, this letter should be a real booster for our mail count!

The donation "thank you" letter from Mr. Ted Armstrong which offered a copy of *The Autobiography* is producing a good response for us right now. And the October co-worker letter, which we have just finished tabulating, has brought in one of the better responses of the year.

### For Your Interest

The November 1975 issue of *Changing Times* magazine carried a small notice which might be of interest to any of you stamp-collecting buffs or your children. The old-time postmarks are making a comeback:

For five years the Postal Service cancelled mail with the words, 'U.S. Postal Service,' along with the first three digits of the zip code and the state abbreviation. Only in isolated instances was the city's name included. Nostalgia buffs fought the practice to ultimate victory and the Postal Service has yielded. Soon all letters will carry the postmark of one of the 350 metropolitan

centers where they are processed. What if your hometown is not a mail processing center? You will still be able to get its postmark on letters if you drop them in post office slots designated for that purpose. Note: give credit to Ray Geiger, owner of the *Farmer's Almanac*, for this humbling of the bureaucracy. He led the battle to end the anonymity of postmarks.

### On The Lighter Side

In response to a recent "World Tomorrow" program in which Mr. Ted Armstrong shared some biblical jokes with his radio audience, one of the listeners sent in this item:

A shabbily dressed young lady from shanty-town got as far as the church one Sunday. After services she went up to the pastor and said, "Jesus is going to save me! My name is in the Bible! I'm saved!"

The minister looked at her and said, "Why young woman, your name isn't in the Bible."

"Yes, it is," she responded. "You read it yourself during the sermon: 'Jesus receiveth sinners and EDITH with them! [Luke 15:2] I'm saved!'"

That does it for this time.

— Richard Rice

## LETTER COMMENTS NEW MEDIA

The announcement concerning the possibility of going on radio and TV stations in each Church area seems to have had quite an impact on many of the brethren. Following are a few sample letters.

"I'm so glad to hear about more radio stations getting the broadcast. When the broadcast was taken off WITY, it really hurt! I knew we had to tighten our belts and that station wasn't too productive, but it sure helped me. Since then it has been hard to keep involved. It would be such a blessing to all of us in this area if we could hear you daily."

— Michelle Huber  
Danville, IL

"I would like to thank you very much for the recent letter in the WN. Your decision to seek out more radio and TV stations for the local Church areas was great. I would like to say that my wife and I back you up all the way in seeking to go out on faith more in order to accomplish the Work more intensely and more effectively.

"We have recently found out just how much having the TV program in the local area means (Greenville, SC). Just this past Sabbath, our min-

ister, Dave Mills, gave us information on the growth of the PT and GN subscription lists in the areas over the past 7 months, or approximately since the telecast has been seen locally. The lists had doubled in number!

"This type of information is very inspiring and gratifying to all of us and to you also, I am sure. It gives us the vision that if one telecast per week can help us grow and double in a short time, then how much more would we be able to grow with daily radio also."

— Manuel H. Burdette  
Seneca, SC

"We were thrilled and very pleased to hear the Ministerial Bulletin in which you said we were going to step out on faith in obtaining more radio and TV time. We are behind you both 100% and you are constantly in our prayers. We appreciate all the marvelous things you are able to accomplish and your prayers for us because we know you do pray for us. God be with, protect, and continue to bless you both."

— Mr. & Mrs. Charles Yelverton  
Laurel, MS

"Just wanted to let you know how glad I was to hear of the new plans for radio and TV expansion. I was understandably excited because I live in an area not covered by a local radio program, although we do have WDAM-TV program. After listening to our minister, Mr. Ron Wallen, preach on 'going through doors He has opened,' I was really pleased!"

— Kathy Adams  
Laurel, MS

"Sure was good to hear that the Work was very concerned about the brethren being able to hear more of the broadcasts. Have good radio coverage for our area, but am looking forward to when we can see more of the TV specials. Keep up the good work, as I am sure all the brethren will be praying for you."

— Don A. Schmidt  
Monona, IA

"Please relate to Mr. Garner Ted that I totally agree with him in increasing the radio TV programs. I sincerely believe that this is indeed a great part of the Work, and a 'great' act of faith. I'll be praying for this part of the Work constantly. Also for Mr. H. Armstrong also. I do stand behind them 100%."

— Robert Lege  
Morse, LA

"We are greatly encouraged to hear you are going forward on faith that the financial part will be met. When the Work slowed and cut backs became necessary, it was discouraging and maybe it affected us more than we realized. When we heard you were going to plunge ahead, so will we! — in more prayers and support for this Work. While your action encouraged us, we want you to know we are behind you and all this Work of God with our whole heart."

— Charles & Miriam Martin  
Brooklyn, MS

"Please apply this small sum to the amount needed for the new radio 'push'."

— Mr. & Mrs. Frank C. Groom  
Bellingham, WA

"I certainly was thrilled when I heard the good news that we would be able to have the television program in our area; but not half as thrilled as when it was on this past week.

"This certainly could mean a lot for our area, since it has been one place that has never had the TV program."

— Bonnie Klein  
Huntington, WV

#### HWA CO-WORKER LETTER

The response to Mr. Herbert Armstrong's co-worker and member letter of October 8, 1975 has been better than average. In fact, it is the second best pulling letter this year. Only February's co-worker letter received a better response.

"Just wanted to state that we are behind the Work one hundred percent and are glad to know there are competent personnel at Headquarters who must sacrifice adequate living conditions to just work in Pasadena. I say this because there are a lot of better places to raise a family than California. So you guys hang in there, and know that you have our support and prayers."

— Thomas H. Davison  
Philipsburg, MT

"Thank you for your very inspiring letter (October 8, 1975). Anyone who is watching world events cannot help but see the imminent times we are living in. How much more imminent the time must be to you in seeing first hand (or first person) the upheaval of human governments.

"I pray daily for your health and safety, and ask God to bless this Work financially. I wish there was more I could do monetarily, however at this time it is not possible.

"Continue to 'cry aloud' the message of God's coming government, *we are behind you!*"

— Carl Derstine  
Wilmington, NC

"Thank you for the letter you sent on the 8th of October, 1975. I personally needed it. Sometimes I take for granted the things that are occurring in the world, or sometimes I become so involved with college life and our own personal situation that I take my eyes off the main goal and purpose that God has called me.

"However, as you mentioned, things are getting worse and the Church of God needs to pray for God's strength and guidance as world affairs and the world's destruction are increasing.

"I am fully behind the Work because I believe that this is God's Work, and I pray continually for you, Mr. Armstrong, for God to guide and protect you and inspire you as you travel, preaching the gospel, the good news of God's coming kingdom.

"Thanks again for the letters you send to me. May God continue to bless and inspire you."

— Gillian Taylor  
Big Sandy, TX

"We just recently received your letter of October 8th. I could not keep back the tears when I read of the conditions of the world we live in. It makes us pray more earnestly for you and Garner Ted. We are one hundred percent behind you both with our prayers and what little we can help financially. We pray daily for God's kingdom to come. God bless you and all who have part in His Work."

— Mr. & Mrs. Emil Dlugosh  
Clarksville, AR

"The latest co-worker letter has been such a great consolation. It is such a relief and brings such peace of mind in view of all that is seen, read and heard in the news media anymore. Though not a member of God's Church, my exposure to the *Plain Truth*, *Good News*, radio and TV programs, as well as Bible Studies and visits with your ministers, have brought a tremendous overall purpose, feeling of well-being, and a logical, sensible avenue of life I never dreamed existed. It is incredible that approximately five years ago I could not have been convinced that God even existed. As a result of an argument with a friend about God, and my evil desire to prove him wrong, by reading the *Plain Truth* in order to disprove God and my friend I've learned so much. Especially I've learned what a fool I was and how little I really knew. May God forgive me of this past



action and continue to help me open my eyes, mind and heart. I pray that I will have the attitude, motivation and courage to now do what God would have us to with this new found wealth of truth.

"May your work continue at an ever growing and accelerating pace that all may find what I have and may God use me in any fashion He will toward just that purpose."

— Gerald W. Fisch  
Daly City, CA

"Thank you for informing us during your last co-worker letter of the upcoming campaign in South Korea, and that the Work is in need of funds. Even though this is our 3rd tithe year, we're thankful to be able to contribute so that the people in that country may hear the truth also.

"Mr. Armstrong, we're thankful for your example and that God has opened our minds to this Work in order that we may support it and your part in it."

— Mrs. Rita A. Wright  
Cocoa, FL

"Thank you for your recent letter. Just want to encourage you to keep 'pressing on' — I think you are doing a fantastic job!

"Just a week ago there was an article in the paper concerning Pope Paul VI. He has called for 'renewed efforts at unifying Europe.'

"Certainly, we don't have much time left. When you see prophecies coming to pass before your eyes, you know it won't be very long.

"Thank you for informing us of the financial needs in the Work. I'm not in a good position to contribute financially, but you can be assured that I'm praying for these things. God bless you and keep up the good work!"

— Mrs. Ken Schoon  
Logan, OH

"I thank you very much for your welcome co-worker letter. You can be sure I will read this letter again and again. It has helped me, informing me and bringing to light the things that are happening around the world. Your co-worker letters are always welcome here. Please, whenever you send them out, send me one too. Next month will be November and I'll try my best to send the Work of God a money order and to make up for October, too, as I'm a prisoner, Sir. It will be for both months. My prayers will be for the Work and you."

— Jimmie Timmons  
Florence, AZ

## CORRESPONDENCE COURSE

The Bible Correspondence Course is one of the Work's most effective means of bringing real change into people's lives. The remainder of the comments relate to this course.

"Your course is not the first Bible study course that I have had, Mr. Armstrong, but it is the best one I have had the pleasure of taking.

"I have a profound respect and admiration for your knowledge of and familiarity with the Bible. Your love and dedication to God's Work makes you almost unique. I am happy to be associated with your Work."

— Thomas L. Jackson  
Brooklyn, NY

"The course I am studying has truly opened my eyes and heart to the study of the Bible. I'm thankful that we still have men who teach the Bible truth. Thanks for my course — it has changed my life in many ways and helped me understand the Bible. Many more should take the course."

— Claude A. Allbritton  
Ozark, AL

"Some time ago I sent for your Bible study course. I do not mind telling you that it was a shocker! It taught me things that I had never been taught before by my own church, and in some cases my church has taught me just the opposite of your course. I am very glad I sent for it!! I am in your debt for showing me the Light. Thank you for your love."

— George H. Shaver III  
Highland, NY

"I am writing to thank you very much for the Ambassador College Correspondence Course, which I just this very minute completed. I am lost for words to explain how thankful I am. The course contained pure truth, God's truth, which has filled up the emptiness which I used to have in me. I thank God, and you. I thank God for calling me, and opening up my mind and allowing me to see and hear the truth. And I thank Mr. Armstrong for being God's faithful servant and providing to me this course which you presented to me in such a style and professionalism such as I have never seen. Since I began the course, I have been baptized into God's Church. I can't explain the feeling except, 'great.' You have taught me that God's Word is the foundation of all knowledge, and God allowed me to understand it. I pray that He will give me strength to be a good and faithful servant."

— Michael R. Myers  
Tampa, FL

"I am enrolled in your Bible Correspondence Course and I've learned so much. Everything seems so clear now. I've been a member of the Lutheran Church all my life (35 years) and I've taught fifth grade Sunday school for the past five years. I realize now that so much of my church's teachings are just a lot of fancy double-talk. I would ask questions and never understood the answers. I was always searching — I've read literature from other churches. Everything was confusing, but I have kept praying to God to help me see the truth and do His will. I know I've found the truth.

"Since I am an active member of the Lutheran Church, all this is causing much conflict within me. I love my church (the people, my friends) and I love teaching Sunday School. But, what do I do now? I cannot teach what I no longer believe to be true. I would like to help my friends and the children see God's truth. I also know that I have much more to learn."

— Mrs. S. Wakefield  
Dumont, NJ

"I am studying Lesson 8 at present. I believe that your Correspondence Course has done more good for me than anything else I have ever done in my forty-fours years on this earth. It not only helped me to understand the Holy Bible better, it has also helped me to understand life and to live a better life. Thank you."

— Eldon E. Shively  
Bradford, OH

"I have been receiving the Bible Correspondence Course for some time now and want to tell you how much I enjoy it. It is one of the best Bible courses I have ever taken — so clear and easy to understand. I also enjoy the supplementary reading material request card you send with each lesson. I find them very interesting. Thanks again for giving me the privilege of taking your Bible course."

— Mrs. Barbara Johnson  
Buchanan, MI

"I have just finished Lesson 10 and I am so amazed at what I have learned about the Sabbath Day. I have been looking for an explanation to the 'Mark of the Beast' so that I could be aware of it when it came about. My goodness! I never realized it was already going on. I can't wait to get started in my next lesson.

"Thanks again for the wonderful lessons you are sending me."

— Patsy Dotson  
Susanville, CA

"Enclosed is a small check in appreciation for all the wonderful gifts of God I'm receiving through this wonderful Bible Course I'm receiving from you. It is so revealing of God's Word and you make it so clear and easy to understand. I get carried away and lose all track of time and study way into the wee hours of the morning. It is so exciting! I truly thank you, and thank God that I heard about this course through a friend in California."

— Rosalee Williamson  
Binghamton, NY

"I recently completed the Ambassador College Bible Correspondence Course. To me, your study program is excellent. I have learned more about what God is really saying than during all my many years of being associated with the Baptist Church.

"The many booklets and articles you sent to me — as well as this Bible Correspondence Course — really convinced me I was wrong!

"I was finally baptized in accordance with God's instructions."

— Jeremiah Wycox  
Washington, D.C.

"I have finished my last lesson in the Correspondence Course. I will now spend many hours in review of these lessons and supplementary reading material and in prayer.

"I will never be able to explain to you the understanding and joy I have received through this study course. Before I began this study course I would become very disturbed at world conditions, domestic conditions, segregation, bigotry, class hatred, minority mistreatment, and you name it. Since I have taken this course I know now that man within himself can never right the wrongs of mankind. Man is too selfish, too proud, too ungodly to do what is right. God will right all wrongs in due time."

— Otis R. Strickland  
Scotch Plains, NJ

"I have recently completed your 12 lesson Correspondence Course and I want to tell you how much I really enjoyed it. I am 20 years of age and have learned more about the Bible from your course than I have by going to church since I can remember. I now realize how simple it is to understand by just putting all the scriptures on a subject together and letting the Bible interpret itself. Without your help, I never would have understood God's truth and the great purpose He is working out with humankind. Thanks a million!"

— Bob Tucker  
Manchester, CT

## DOCTRINAL STUDIES UPDATE

by C. Wayne Cole

Greetings fellow ministers. I want to give you a brief update on doctrinal studies and also announce an exciting project about ready for mailing to you.

Undoubtedly many of you will remember that Mr. Ted Armstrong has long wanted the church to produce a book of its doctrines. I remember hearing Ted talk of this years before I became personally involved in CAD or in any way connected with the Doctrinal Study Team.

Dr. Charles Dorothy was assigned the directing responsibility of this project — commonly referred to as TRP (Theological Research Project) but which we feel should more appropriately be referred to as STP (Systematic Theological Project). Charles and his small staff did a great deal of basic preparatory work for the project during the first few months they were on this new job. The first step was to research through existing Worldwide Church literature produced over the entire span of the church's modern history, collate all the subject matter in varying forms from letters to booklets, periodicals, etc. into packages. In short we wanted to know what we did "officially" teach about the major teachings and doctrines of the Church.

Though this phase of the project was not *exhaustively* accomplished, it was performed to the degree we needed in order to step forward and actually write new, succinct and clear doctrinal statements.

That's where we are now. This STP work is a function or department of Church Administration. Charles Dorothy, one of my dear buddies as well as very capable associates, and I work very closely together with Dr. Robert Kuhn who helps in the coordination of this project, and other special doctrinal studies. Dr. Dorothy, Carl Franklin (Secretary to the Doctrinal Team and Charles' right hand man) and others in his department are producing Doctrinal Statements at the rate of approximately one per week. These statements are submitted to members of the Doctrinal Team for evaluation and editing. Once they are as complete as we can make them we will then submit them to Mr. Ted Armstrong for approval. Upon approval they will be mailed to you for insertion into your notebook.

The notebooks and all dividers are currently being prepared and should be ready for mailing by mid-December. When you receive your notebook you will receive several introductory articles plus the first actual doctrinal statement with it.

I want to emphasize that these statements are not papers on special projects which are subjects needing further attention such as D & R administration, second and third tithing, healing, etc. Special Projects is the other function of doctrinal study and theological journalism. We are working on all the subjects mentioned above and hope to have some clear answers and guidelines to you soon.

Once our Statement of Doctrine notebook is full and we have gone through the major doctrines of the Worldwide Church of God, you will have in your hands a book you can use as a ready reference to check official teaching on any doctrinal subject. You will also have a book you can show to any non-member or inquirer who wishes to know just what the Church does teach. The style of writing will be somewhat academic as a statement of belief and not as a periodical article which uses an editorial psychology hoping to motivate a response.

The statements of doctrine we send you *will be* official and will supersede anything previously stated about the subjects. In many, if not most cases, there will be little to no change from previous understanding though perhaps expressed somewhat differently. In some subjects there will be considerable change from what we have said and written in the past. Human nature for instance, will be very different today, following Mr. Herbert Armstrong's lead in the Church's teaching about the "spirit in man," than it has been stated in many previous articles and/or booklets.

Also, fellows, the reasons we are doing this in loose-leaf notebook form are to provide the kind of continual refinement, improvement, correction, expansion, etc. we need. Any statement we produce can easily be removed from the book and a replacement inserted if we feel corrections are necessary, or whenever new, deeper or more comprehensive understanding of a subject is revealed. This notebook will not "freeze" us into a statement once and for all. God's Church is a growing church. It is a church increasing in knowledge and understanding and our statements of doctrine will always be updated as necessary to reflect that growth.

In the past some of the papers we have sent you were preliminary "study" papers seeking your criticisms and input. This material is somewhat different. These papers will have been carefully researched, produced and critiqued at the highest

*(Continued on page 550E)*



# Ministerial Education & Training

## NEEDED: A MINISTERIAL CODE OF ETHICS

Recent MET articles and class discussions here at College have dealt with the subject of professionalism in the ministry and the ministry as a profession. One of the distinguishing characteristics of any of the modern professions is an official code of ethics.

Webster's Dictionary gives the following definition of the word "ethic." "The disciple dealing with what is good and bad and with moral duty and obligation. A set of moral principles or values, *a theory or system of moral values. The principles of conduct governing an individual or a group.*"

And in defining the word "ethical" Webster says: "conforming to *accepted professional standards of conduct.*"

There are numerous statements in the Scriptures, specifically in the epistles of Paul, that are definite statements of what is or is not *ethical* in regard to the work and conduct of the ministry. We will review many of those statements in this article as supportive to actual points given in a sample form of a code of ethics for the pastoral ministry.

The outline form which will be presented is not intended as a formal Code of Ethics for the ministry of the Worldwide Church of God — it is only for your consideration and to illustrate the purpose and value of having a formal code. After we have your input in evaluation of this statement of ethics, we will write a formal code based on this statement for presentation to Mr. Ted Armstrong for his decision.

The overall structure and principles contained in the following outline are an adaptation of an actual code presently in use by an association of pastoral counselors.

### I. GENERAL PRINCIPLES

The minister is committed to a belief in God and in the dignity and worth of each individual. As an ordained minister, he *accepts and maintains in his own personal life the highest ethical standards, but does not judge others by these standards.*

Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity . . . (Titus 2:7).

Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted (Gal. 6:1).

The maintenance of high standards of professional competence is a responsibility shared by all ministers in the interests of the church, the public, the religious community and of the profession.

Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work (II Tim. 2:15, 21).

In the practice of his profession, the minister shows sensible regard for the moral and social codes of his religious and social standards, realizing that any violation on his part may be damaging to his parishioners and colleagues, and impugn not only his own name but the reputation of his profession.

So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God . . . (I Cor. 10:31-32).

### II. PROFESSIONAL PRACTICES

In all professional matters, the minister maintains practices that will protect the public and will advance his profession.

A. The minister does not claim directly or by implication, professional qualifications that exceed his actual qualifications, nor does he misrepresent his affiliation with any institution, organization or individual. The minister is responsible for correcting others who misrepresent his professional qualifications or affiliations.

But we will not boast beyond limit, but will keep to the limits God has apportioned us, to reach even to you. For we are not overextending ourselves as though we did not reach you; we were the first to come all the way to you with the gospel of Christ. We do not boast beyond limit, in other men's labors; but our hope is that as your faith increases, our field among you may be greatly enlarged (II Cor. 10:13-15).

- B. The minister does not use his knowledge or office of ministry to secure unfair personal advantage, nor does he knowingly permit his services to be used by others for purposes inconsistent with his ethical standard. A minister does not use his office in the ministry for purposes that are not consonant with the stated purposes of the Church.

For even if I boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame (II Cor. 10:8).

No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him (II Tim. 2:4).

- C. In the course of public speaking and writing care should be exercised to avoid emphasis upon one's personal professional competence.

Let him who boasts, boast of the Lord. For it is not the man who commends himself that is accepted, but the man whom the Lord commends (II Cor. 10:17-18).

- D. The minister does not use his authority to ordain and promote as a patronage system nor to secure any direct or indirect personal advantage. The need of the congregation and merit of the candidate will be the only basis for ordination (I Tim. 3:1-13).
- E. Any necessary records indicative of the problems of and scope of service rendered to a "client" shall be stored in a place assuring security and confidentiality.
- F. Disparagement of a colleague or other professional person to a "client" should be avoided; to do otherwise is unprofessional and unethical.

Look at what is before your eyes. If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we. Not that we venture to class or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they are without understanding (II Cor. 10:7, 12).

Likewise you that are younger, be subject to the elders. Clothe yourselves, all of

you, with humility toward one another, for God opposes the proud, but gives grace to the humble (I Pet. 5:5).

### III. MEMBER RELATIONSHIPS AND CONFIDENTIALITY

The minister respects the integrity and protects the welfare of the person or group with whom he is working. He has an obligation to safeguard information about an individual that has been obtained in the course of the counselling process.

- A. The minister should recognize that past or present religious convictions of an individual may have powerful emotional significance and should be approached with caution and sensitivity. The minister will recognize that his influence may be considerable and will avoid any possible imposition of his own personal opinions or convictions upon the congregation or its individual members.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. It is right not to eat meat or drink wine or do anything that makes your brother stumble (Romans 14:1-3, 21).

- B. Except by written permission all communication from "clients" shall be treated in professional confidence. When a "client" is referred to orally or in a publication, his identity shall be thoroughly disguised and the report shall so state.

### IV. CHURCH RELATIONSHIP

The minister shall maintain an active official association with the Church. It is his responsibility to remain in good standing ecclesiastically and to have H.Q. approval of the type of work he does as a minister.

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy (I Cor. 4:1-2).

If any minister has any questions or disagreements regarding either doctrine or policy emanating from H.Q. it is his duty to

express himself through proper channels of communication with H.Q. and work toward the resolution of any conflicting views.

Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers (I Tim. 4:16).

Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus (II Tim. 1:13).

He must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it (Titus 1:9).

#### V. INTERPROFESSIONAL RELATIONSHIPS

The minister seeks to *relate* and *cooperate* with other professional persons in his community.

A. *The minister does not work in isolation*, but must maintain interprofessional and interparish associations. It is necessary for the minister to develop such interprofessional and interparish associations for the purposes of clinical consultations and referrals.

What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are God's fellow workers; you are God's field, God's building (I Cor. 3:5-9).

B. *The minister must always be cognizant of the total needs* of the clients he serves. He must not be negligent in referring clients to professionals in other fields when their needs require it.

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good (I Cor. 12:4-7).

C. The affiliation of ministers with professional and interprofessional groups and organizations in the community is encouraged and advised.

D. A minister does not normally offer specialized counseling services to an individual from another parish who is

receiving counseling from another minister except by agreement with the other minister.

#### VI. PROFESSIONAL ADVANCEMENT

The minister has an obligation to continue postgraduate education to professional growth in all possible ways, including active participation in the meetings and affairs of the Church. He will only function professionally according to the standards established by the Church. Whenever appropriate, he has an obligation to join with other ministers and with representatives of other helping professions to promote mutual professional growth.

#### VII. PUBLICATIONS AND COMMUNICATIONS

The minister is expected to be careful in all publicity, public pronouncements, or publications to distinguish and differentiate his private opinions from those of the Church.

A. *Modesty, scientific caution, and due regard for the limits of present knowledge will characterize* all statements of publications of ministers who supply information to the public, either directly or indirectly. Exaggeration, sensationalism, superficiality, and other kinds of misrepresentation are to be avoided.

B. When expressing professional opinions or points of view, no minister shall make it appear, directly or indirectly, that he speaks in behalf of the Church or represents its official position, except as authorized by the governing body.

Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers (I Tim. 4:16).

#### VIII. STATEMENT ON PRIVATE PRACTICE AND PROFESSIONAL CONCERNS

A. The WCG will consider any person fulfilling any one of the following conditions to be engaged in private practice:

1. Working in isolation, without professional and interprofessional consultation.
2. Working apart from responsibility to the governing body of the WCG.

B. The WCG opposes private practice of



ministry so defined. Ministries who engage in such ministry are subject to disciplinary action and suspension from membership.

## IX. UNETHICAL CONDUCT

When a minister is ordained into the ministry of The Worldwide Church of God, he binds himself to accept the judgment of his fellow ministers as to standards of professional ethics, subject to the safeguards provided as follows. Acceptance of ordination involves explicit agreement to abide by the acts of discipline herein set forth. Should a minister be expelled from the ministry of The Worldwide Church of God, he shall at once surrender his ordination certificate to the Director of Church Administration.

It is the duty of each minister to maintain high standards of ethical practice. Should a fellow minister appear to violate the foregoing Code of Ethics, he may be cautioned through friendly remonstrance, or formal complaint against him may be made to the Director of Church Administration in accordance with the following procedures:

- A. Complaint of unethical practice shall be made in writing to the Director of Church Administration. A copy of the complaint shall be furnished simultaneously to the person or persons against whom it is directed.
- B. The Director of Church Administration shall decide whether the complaint warrants investigation. The Director of Church Administration shall make one or more local visits of investigation of the complaint.
- C. The defendant shall have free access to all charges and evidence cited against him. He shall have full freedom to defend himself before the Director of Church Administration.
- D. Recommendations to be made by the Director may include advice that the charges are unfounded, recommendation of specified admonishment, reprimand, probation, suspension, or dismissal from the ministry.
- E. The defendant shall have the right of appeal to the Church Advisory Board following the disposition of the case by the Director of Church Administration.

Even a superficial reading of the above outline should illustrate the value of such a code. It would be of benefit to the overall body of the ministry and of every individual in it. It would be of great benefit to the general membership since adherence to such a code would not only protect the integrity and privacy of each person, but would also build up their confidence and trust in their teachers and leaders.

And of course, such a code, by promoting harmony and unity within the ministry will go a long way toward producing unity within the general membership of the Church.

Behold, how good and pleasant it is when brothers dwell in unity! (Ps. 133:1.)

— C. Wayne Cole & Ivan Sell

## DOCTRINAL STUDIES UPDATE

(Continued from page 550A)

levels of the Church. Therefore, we do not anticipate making errors in the statements. I will add, however, if you do feel we have made mistakes, then by all means write stating your reasons. We do want the project to be totally accurate.

That about does it. We are excited about this development and hope you will be as well. Please write and tell us what you think about it. □

## ADMINISTRATIVE UPDATE FOR U.S. MINISTRY

### Reporting Vacation Time

Vacation dates still continue to be a problem. The majority of you *are* reporting your vacations, but too often the report isn't specific. We must have on record the *exact dates* on which your vacation was taken. We have learned in the wake of Mike and Jenny Weber's tragic deaths that such details are very important.

Some of you have noted on your Pastor's Report that, "Next month hunting season opens and I'll be taking some vacation time," or, "I'll be on vacation at Feast time," or, "I want to take some of my vacation to visit my family in December." Remarks such as these are vague and have no meaning for the record. Please, make a special point to keep us well informed regarding such necessary details. Serious problems that directly affect *you* and *your* family can arise because of the lack of such recorded information.

### Bible Hymnals

A limited printing of *The Bible Hymnal* will be completed by mid-December. We had thought that the 20,000 books printed in 1974 would be

sufficient for at least three years. Not so. Today we have less than 50 left! As some of you know, we've been very miserly in filling requests for hymnals over the past few months.

We still receive occasional requests from members wanting to buy personal copies. We refer such requests back to you. We had written at the time of the last printing that we preferred that any personal copies be sold from your local supply rather than having everyone write to Pasadena with their request. We still prefer this. It not only keeps from creating considerably more work here, but it also helps to keep you informed of your actual local hymnal supply, whether private or Church owned.

If you do choose to sell any books locally, the price is still three dollars. As in the past, just have the purchaser add that amount to their tithe with a notation regarding the purchase. Because we're only able to print 5,000 books this time, we don't want to especially encourage all the members to begin purchasing personal copies. We must try to maintain an adequate supply here in order to fill normal church demands.

It's curious where the books go, but the last printing, according to the best information each of you could send us, should have lasted for at least another 18 months. Please take special care of their management during transit to and from various meeting places. They do get lost as witnessed recently when a state college bookstore in Pima, Arizona, was found to be selling a full box of our newest hymnals they had somehow acquired. And you know what — they were selling fairly well at five dollars a clip!

### Third Tithe & Credit Payments

By way of reminder, we would like to restate what our approach should be in administering third tithe in the areas of working women and credit payments.

If women are in good health and their children, if any, are above pre-school age, they should be working or looking for work. We have had requests to enroll younger women on third tithe when they could have been working but weren't. In the past some women in this category were enrolled on third tithe, and this has led to some of them not recognizing their own responsibility. This has, in turn, resulted in some not making the effort to do what they should for themselves. In some few cases the women have adopted the point of view that the Church owes them something and that third tithe could be demanded as a payment rather than received as a gift.

To avoid having this type of problem develop, it is better not to enroll women on third tithe as regular recipients *if* they can work. Rather, we should help them through the Emergency Fund with enough to get by on until they can get established. In this way the individuals will be in contact with their pastors on a regular basis so that you can determine whether or not they are taking positive steps to do what they can for themselves. If they haven't been doing what they should for themselves or are unwilling to do so, then you will be made aware of the problem. If they are receiving regular monthly checks from Headquarters, this type of problem can go unnoticed for long periods of time.

The other area we would like to cover concerns credit payments from third tithe. Many women who are enrolled on third tithe have debts on which they are making monthly credit payments. When we set up their monthly budgets, we include money to cover their basic expenses plus an amount to pay on any outstanding bills. The intent is that they live within the limits of their budget, paying for what they need on a cash basis. In this way, after a period of time all their debts should be paid off, and as they are, their allotments reduced by the amount they were paying on these bills.

What often happens is that women continue to buy on credit and never pay off their bills. This, of course, defeats the purpose of setting up a budget in the first place. An example of this is in the area of clothing. We include a certain amount in each budget for clothing, but many, instead of setting aside this money and using it as needed, purchase their clothing with a credit card and use the clothing money for something else or purchase more clothing than their budget would otherwise provide. By doing this the amount for clothing in the budget is being increased by the amount we are giving her to pay off the credit card debt.

Occasionally a woman will have to purchase something that is not provided for in her budget. In this case she should go to you for approval before she incurs the debt. In this way you will have an opportunity to determine whether or not it is a need we will help her pay, or an item that is beyond what we normally help people with from third tithe.

If a woman persists in making credit purchases without consulting her pastor, we will eventually just not include the amount for credit purchases in her budget. In addition, it would be necessary to reconsider the appropriation of continuing assis-

*(Continued on page 550I)*

# 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.*

## FAIR BOOTH ACTIVITIES — ARE THEY WORTH IT?

Having participated in three fair booths promoting Mr. Garner Ted Armstrong, the Work, and our literature, I would like to pass on a few comments concerning them.

First of all, I must say that *I'm all for them!* Here's why:

1) They add subscribers to the PT list at minimal cost. Many individuals who have never heard of God's Work have been exposed for the first time via fair booths. Thus, they will begin to receive a witness at this time through the literature which they *began* to receive by stopping at one of our displays.

For example, the total number of PT subscribers in the area of one of our fairs *before* we set up the booth was about 1,000. In just the one week of the fair, 497 more subscribers were added, thus increasing the subscription list by *one-third!* As far as dollars spent per subscription is concerned, surely the fair booth program must be one of the most economical means yet devised to get this message to the world.

2) Fair booth participation is a tremendous benefit and inspiration for God's people. They have the exciting opportunity to meet "brand-new" people who perhaps later will be called into God's Church via the fair booth in which they, the church members, are participating. By the way, I used *any* member who wanted to participate — no screening on my part for the "strong" members. As

Mr. Dean Wilson said recently in a MET conference at Big Sandy concerning our members, "They are all good people."

Another benefit of using church members — they do the major part of the work! Therefore, our time does not have to be totally consumed day after day in the fair booths.

3) Perhaps some may feel that fairs, with their carnival-type atmosphere, are not the place for a booth representing God's Work. Frankly, I feel that instead of our booth being downgraded by the fair, the fair was *upgraded* by our display! There was a beautifully designed booth with color pictures of Mr. GTA and beautifully illustrated, FREE booklets on biblical and personal living topics being offered by church members and teenagers whose purpose was to *help*, not *rob*, the public. Besides, in our fairs, we were placed in the same tent with such respectable groups as: Lions' club, VFW, 4-H, Arts & Crafts displays, etc. Of course, it would be best to avoid setting up a booth next to the circus-barker type booths — "three throws for a dollar, win a prize," etc.!

Let me conclude by saying — I'm SOLD on the value of fair booths. Maybe more of us can plan for next year's fairs — they really are worth it!

— Vince Szymkowiak  
Jacksonville, N.C.

## COMMENTS MADE AT FAIR BOOTH IN MOBILE, ALABAMA

"Are YOU Garner Ted Armstrong?"

"What is this all about?"

"Who are the 'Mormons'? Have you ever heard of the 'Mormons'?" (The Mormons had a booth next to ours.)

"I've been taking *The Plain Truth* since 1935."

"I listen to your man on the radio all the time."

"Does the Worldwide Church of God believe in the saving blood of Jesus?"

"I made a bet with my mother that when I ordered booklets I'd get a bill for them — that was six months ago."

"Do you have a light?" (Match for cigarette)

"Are you a minister?"

"Is he the guy who says 'Good morning America'?"

"I'm a truck driver — I listen to that joker all the time."

"How much are these magazines?"



Response to "Would you like a copy of *The Plain Truth* magazine?"

"OK, I'll check it out."

"Sure, and here's one of mine." (Handed over one of his religious tracts)

1000 *Plain Truth* magazines were given away.

201 signed up for booklets or a subscription to *The Plain Truth*.

— Larry Smith  
Mobile, Alabama

## HOW SHOULD CHILDREN KEEP THE SABBATH?

Should our children keep the Sabbath in exactly the same way that their parents (members of the Church) keep that day?

Here are a few points which I wish to add to Gerald Weston's Open Forum article (November 4th, 1975) entitled "Should Children Participate in Sports activities on the Sabbath?"

Firstly, I wish to say that I heartily concur with the sentiments expressed in the article — that the Sabbath was made for *unconverted* people (*children* included) just as much as for Spirit-filled sons of God.

But from the general drift of Mr. Weston's article, I understood him to be addressing those kinds of "sports" which, in order to participate in them, our children would be required to leave their home on the Sabbath.

I feel certain that Mr. Weston didn't mean that parents who are members shouldn't let their children play a little softball, basketball etc. in their own backyard on the Sabbath. Should our children only read the Bible, (or study "religious" literature), pray, or take part in "spiritual" or "religious" activities (whatever that may mean), on the Sabbath?

All of us who are parents have faced this question: What shall we teach and/or allow our children to do on the Sabbath? I faced this question many years ago and came to the following conclusion: I would encourage my children to spend time on the Sabbath reading the Bible, or other suitable books or literature, and I would also suggest that they pray on this day — as indeed I encourage them to pray every day. (I never set the exact amount of time they should *study* or *pray*!) Then, of course, besides their Bible study and prayer, they will also accompany their parents to the Sabbath services.

And on the Sabbath, they will usually spend perhaps nine or ten hours sleeping, an hour or so eating, plus some time for toiletries, etc. This will

still leave several hours which these little energy-filled human dynamos will have left over in which to *burn up* excess energy. What will they do with these "excess hours"?

What, then, are our children to do with those free hours? Shall we just expect them to sit at home either reading the Bible, praying, or sitting with their arms folded, or just twiddling their thumbs?

Obviously, then, having several hours of free time on the Sabbath, children cannot spend all of that time reading the Bible, praying or just being "quiet."

Is it wrong for children to play various *games* on the Sabbath? I certainly don't believe it is wrong for them to play games — if they don't get too boisterous and disturb the adults who are keeping the Sabbath.

But what kind or type of games? Well, I don't believe we should have a "Talmud of Biblical Games for Children" as a guide for them on the Sabbath. Personally, I feel they can play most any type of games that are suitable for children — so long as they don't infringe upon the peace and quietude of the adults.

What about *card* games? Again, I personally don't see why cards couldn't be included in the types of games which children are permitted to play on the Sabbath. Should we adults join in with them as they play card games or other types of games?

Recently, at a Pasadena Bible study, Mr. Garner Ted Armstrong said that he didn't believe it was right for him to play card games on the Sabbath. I feel the same way. But I would not forbid or discourage my children playing card games (or dominoes, checkers, chess, monopoly etc.) on the Sabbath. On the other hand, I would not feel like joining them in those games on God's Holy Day.

But is it right for us to let *our children* play games or do certain other things on the Sabbath which *we* ourselves wouldn't do on that day? I believe it is. But why? Simply because they are *children* and we are *adults*.

But wouldn't that cause them to believe we have a double standard? I don't believe it would. Even though the Sabbath was made for *adults* and *children* alike ("thou . . . thy son . . . thy daughter" — Exodus 20:10) it is only natural and right that adults keep the Sabbath in a little different way than will their children.

Even Paul said: "When I was a *child*, I spake as a child, I understood as a child, I thought as a child: but when I became a *man*, I put away childish things" (I Cor. 13:11).

Are children supposed to *think* and *act* like children on the first six days, but then suddenly switch their minds over into adult thoughts and actions on the Sabbath? Absurd!

Our children can see from our examples as parents how adults should keep the Sabbath. Also, they can be made to realize that we know they are *children*, and will therefore think and act differently than we. This is only right and natural.

They can be taught to *enjoy* the Sabbath, and at the same time they can learn that there are *limits* as to what we or they can do on God's Holy Day.

For instance, they will see that their parents don't take them fishing, hunting, hiking (at least not for long hikes or walks), don't attend ball games or go to the movies on the Sabbath. This will impress on their little minds that the Sabbath is a special day — a Holy Day — a day quite unlike the other six!

Also, since there is no "Talmud of Biblical Games for Children," it is up to the parents, at least primarily, to decide what is right and wrong for their children. Of course, members of God's Church will want to learn certain principles from the Church which will guide them in this matter. But in the final analysis, it is up to the parents to guide their own children's activities on the Sabbath. And I dare say that there will be some *honest differences* as to how various parents instruct their children relative to this matter. Hopefully, none of us will judge or condemn the other in the way they teach their children to keep the Sabbath.

We who are parents must realize that we have certain God-given responsibilities toward our children which neither the school nor church, nor even the community, can or should take from us. We must learn rightly to exercise our God-given prerogatives in this matter of how our children should observe the Sabbath!

Let us teach our children to *rejoice* in the Sabbath. Let us teach them that they can have a *good time* on that day. But let us also teach them that since the Sabbath is God's Holy Day, there are *limits* as to what they should do on that day.

One of the primary purposes of *Open Forum* is to stimulate comments (pro and con) on various topics of interest.

Perhaps others who read this section will wish to make further comments on this subject — telling us how you guide your children on the Sabbath Day.

— Raymond F. McNair  
Senior Editor  
Pasadena

## ADMINISTRATIVE UPDATE

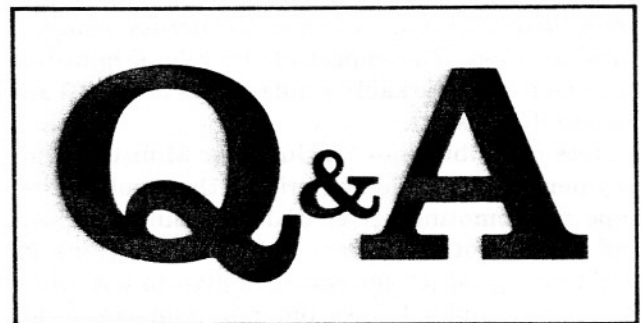
(Continued from page 550F)

tance to this individual since she hasn't maintained proper trust with us regarding use of the funds in the past.

The proper approach to paying off old debts *needs to be made clear to all women* who are on third tithe or who will be going on third tithe so that the problems mentioned above can be avoided in the future.

## PERSONAL

John Sanderson, recent pastor of the Chilliwack, B.C. church, will be temporarily retired due to several health problems. He will be returning to Durban, in his native South Africa, to recuperate. John graduated from the Bricket Wood campus in 1964 and has been serving in Canada for the last three years. Hopefully, it will not be too long until he has recovered sufficiently to allow him to resume ministerial duties.



**Q:** Recently it came to my attention that some ministers are claiming interest deductions for house payments on their income tax forms, even though their Housing Allowance (which is tax free) covers interest. Also, some are claiming a portion of their house rent as deductible because of the office space they use in their house. Could you please let me know the advisability of claiming these deductions on my income tax forms?

**A:** It is an I.R.S. interpretation for a minister who owns his home to deduct interest and taxes paid on his house, even though he uses the taxfree allowance to pay them.

It is probable I.R.S. interpretation that deducting for offices in a home for ministerial use is not a proper deduction where rental allowance is designated by the Church. It is our recommendation that you do not use office space costs as an itemized deduction on your income tax return.

## BOOKSHELF

**YOUR PASTOR'S PROBLEMS, A Guide for Ministers and Laymen** by William E. Hulme, Minneapolis: Augsburg Publishing House, \$2.95 in paperback.

There is a small but growing body of literature on a topic that ministers and their wives find most interesting — namely, *ministers and their wives!* Specifically, the human side of being in the ministry and the impact of this unusual and demanding role on the lives of those who live it.

*Your Pastor's Problems* by William Hulme is a very insightful, little 162-page paperback by a professor of pastoral counseling with considerable experience teaching and counseling ministers in the Lutheran Church. And while we may think ourselves far removed from the doctrines of that particular Protestant body, after reading this book you won't feel very distant from many of the common problems that virtually all ministers face. The reason for this is very simple — *ministers lead a very similar life style and have similar demands upon their lives and their families across denominational lines.* The impact of the role of minister hits them in remarkably similar ways and with all too familiar results.

Note the subtitle — "A Guide for Ministers and Laymen." Dr. Hulme has written this book in the hope of promoting better understanding between and among both ministers and laymen. I think it could do a good job for both and plan to use some of the ten copies I have ordered from our local Berean Bible Bookstore (doesn't every city have a "Berean Bible Bookstore"?) as study and discussion material for our deacons' and elders' meetings in the near future.

From the outset Hulme argues the need for pastoral care of the pastor himself, that his own spiritual health needs attending to if he is to succeed in caring for others. He has needs and problems, too, that need to be understood and ministered to. He notes that "it is more difficult in some ways for a clergyman to preserve his spiritual life than it is for a layman. Because religion is his vocation it can easily become professionalized." Hulme sees the laymen in the congregation as a source of help and cooperation in some areas, but wisely recognizes that there are other matters that should *not* be the concern of his flock.

In chapter 3, "The Need to Succeed," Hulme discusses with the knowledgeability obviously borne of experience the all-too-human side of such problems as competition within the ranks of the ministry, the push for promotion, and pyramid

climbing. Those with a special penchant for upward mobility he refers to as "the ministerial pole vaulters." I appreciated the fact that while treating a delicate subject with understanding, he does not resort to cynicism but deals with them as real problems that need to be understood before they can be overcome.

The fourth chapter on "The Pastor's Personality Problems" was excellent. Here you will find some practical admonitions against the dangers of perfectionism, legalism, and that everpresent threat of *overfamiliarity*. He gives some good, time-tested reasons for staying out of that trap which we'd all do well to read and heed.

One section "They Idolize, They Tantalize, They Scandalize" reviews one pastor's description of a rather typical three-year relationship with his congregation. "Since they do not know him very well the first year, they can think more highly of him than they ought to think. This is particularly true if they had trouble with the preceding minister. They then have a need to see the new minister in a contrastingly favorable light to justify themselves in their previous conflict"!!

The second year the honeymoon is over and the promise of his fresh hopes of year one may be tantalizingly out of reach. By the third year, disillusionment may have set in with the growing awareness that neither is quite what the other had anticipated and hoped for. If at this point, resentments begin to boil over, the minister may be scandalized by his congregation who in turn may be berated from the pulpit and otherwise by him. Hulme's book offers some mature suggestions throughout his book on how to build good relations between the minister and his congregation. Among other things he points out the need for each to be able to *forgive* the other, a simple but oft-overlooked solution to many human problems.

You and your wife and children will all identify with "The Need for a Successful Family" (chapter V). "In line with the pressure to succeed in his career, the minister is under pressure to have a successful family life. In fact he *has* to have it. 'For if a man know not how to rule his own home, how shall he take care of the church of God?' (I Tim. 3:5)."

"Under this pressure," continues the author, "he may become increasingly critical toward his family for any deviation of behavior and attempt to coerce them to conform . . . The parsonage family feels the pressure to be an example in their conduct because they belong to the man whose profession it is to be an example." Finally, he adds,



"The pastor's family is an easy target for criticism." Don't we know it?

He then goes on to a couple of sections that will very likely prick your conscience on a very sensitive issue — "The Neglected Wife" and "The Neglected Children." Says Hulme, "The pastor shares the common problem of fathers whose work leaves them little time or energy for creative family living. The man is by nature vocationally oriented. His family role is secondary. But this differentiation is compounded for the minister as well as others whose work is a never-ending drain upon their time and energy."

Some good suggestions for successfully coping with the problem follow. One is to take up the challenge of making eating time together a time for fellowship together. "The supper hour and early evenings should be reserved for the family. The time for meetings could be arranged to permit this. Also, unless it is necessary this time should not be interrupted by phone calls. If mealtime is to be a relaxing time, it cannot be in competition with the telephone." Had I written that, I would have italicized the last two sentences and ended them with exclamation marks. We sometimes take the liberty of taking the phone off the hook at mealtimes after particularly busy days.

Again the author sounds a note of warning by writing, "The demands of the ministry provide an easy out for those who resist being with their families. The press of duties gives to their conscience its desired sop." He reminds us of the hard fact that the minister who constantly repeats that he "can't" find more time for his wife and family may actually be saying by his actions that he doesn't want to or else he could and *would*.

The section entitled "The Wife's Specific Problems" contains some valuable insights one of the best of which is, "The congregation can help the pastor's wife in her struggle for her own identity by letting her be an individual."

Unlike most books, this little paperback seems to get better as you go along. Past the family problems and suggested solutions, Hulme pushes into the meat of "The Need to Be a Leader in the Faith," "The Loneliness of the Ministry," "Conflicts over the Devotional Life," "The Struggle for Time," and "Living the Balanced Life."

About friends, Hulme wisely observes that because of the unique position a minister and his wife find themselves in, they can be isolated in the midst of people and suffer from a lack of real friends. "The pastor as a person has the need for people for whom he has no unique responsibility, nor they to him, and with whom he can develop

mutual friendships. The same is true for his wife." According to the author, and I very much agree, "Other ministers and their wives offer the best potential for these friendships. Their common education, vocation, and concerns naturally predispose them to mutuality." He also suggests the possibility of other professional people in the community.

The complaint of one minister reminded us poignantly of an earlier time in our ministry. "'We are deeply lonely people,' said a small-town pastor. 'Particularly my wife is extremely lonesome, and I can see why. We live in an emotional and intellectual vacuum. I thought that if I ministered to the needs of the congregation, they would in turn minister to the needs of my family. This has proved unrealistic.'"

In quoting this passage and adding my agreement with the fact that it can and does happen, I can almost see the steady stream of protests from some who feel it need not and should not be so and that they have not experienced it that way. And, I also imagine that there will be a great many others who know all too well of the loneliness of which this pastor speaks and who won't write or say much of anything but will know from their experience that for one reason or another it is all too true. Coping with the uniqueness and resultant "aloneness" of the ministry is one of the most mature problems that many a minister and his wife will ever have to work through. I say there are solutions, and that understanding the problem is one of them.

And here comes the clincher. I found this Lutheran minister's chapter on "Conflicts Over the Devotional Life" one of the best of all. Which of the following statements from that chapter could you take exception with?

"The occasional need for a fellow pastor or some other professional counselor assists the pastor in his counseling relationship with God and does not substitute for it. The real need is to share our inner life with God."

"Through his personal prayer life the minister sustains in his own mind his identity as a minister — and as a person."

"Here [in prayer] the facade must come down, and rather than praying nicely, he must pray honestly . . . There are also other conflicts over his devotional life and these he shares with the layman. I find that it is usually an embarrassing question when I ask a person about his prayer life. 'Well, it's not what it should be,' is the usual response. Consequently, layman and minister can

explore this conflict together, since it is of common concern."

"The most obvious difficulty with one's devotional life is in finding the time for it. The minister's schedule is not conducive to devotional hours . . . Getting to bed late at night is not conducive to getting up early in the morning. By the time he gets out of bed, shaves, and has his breakfast, it is time for him to be at his study or office . . . to 'get down to work.'"

"The problem, however, goes deeper. The devotional life does not fit into our noncontemplative culture . . . the minister is caught up in a production-centered culture, and his devotional life is more likely to put him behind in his work than be considered a part of it . . . the devotional life has the appearance of inactivity. Nothing tangible is being produced — no work is being done. We are an activist society and are concerned primarily about getting things accomplished."

Hulme develops fully this latter point that study, prayer, and fasting — all practices he advocates! — go against the grain of our modern work-oriented, production-centered cultural patterns. Still he maintains the absolute necessity of a "disciplined devotional life."

Citing the example of Jesus, he asserts positively, "There is value in the custom of having regular times for prayer. One of these should be the first thing in the morning. Getting the proper orientation at the beginning of the day has its good influence on what follows and is worth far more even to our health than the extra half hour we could stay in bed"!! I told you he'd be hard to argue with in spots. The author simply understands the efficacy of regular prayer habits and laments the fact that so many of his fellow Protestant ministers have forsaken them for "psychological handwringing."

In concluding, Hulme makes a strong convincing case for living the balanced life not only for our own spiritual and emotional health, but for the example to the congregation including young men who might by this means be attracted to the ministry. "Once we are unbalanced," he observes correctly, "our very imbalance takes on the appearance of normality." He stresses that living the balanced life that meets our own needs is one of the best ways of assuring that the congregation will be similarly balanced and well nourished.

A pretty good little book overall, and one you will enjoy reading and sharing with others. Hulme's style is a bit terse at times, but what he lacks in eloquence or fineness he more than makes up for with the wisdom borne of experience.

— Dave Albert  
Eugene, Oregon

**Widow** by Lynn Caine. New York: William Morrow & Company, Inc., 1974, \$6.95.

The recent bestseller *Widow* is the moving story of how one woman coped with the extended illness and death of her husband. The author, Lynn Caine, candidly reveals every painful feeling and experience in her long road back to emotional recovery.

The insights she gained could be of immense value in helping and understanding those who must face the loss of a loved one. Her advice on how to order one's life during this traumatic period is sound and practical. The trials and mistakes the author lived through could help any woman understand herself better and perhaps prepare for a future that is statistically very likely.

— Carole Ritter  
Pasadena, Calif.