Herbert Armstrong's
TANGLED WEB

An Insider's View Of
The Worldwide Church of God

By David Robinson

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0, what a tangled web we weave,
when first we practice to deceive.

—Sir Walter Scott

CONTENTS

	Foreword	7
	Prologue	13
I.	Idealism versus Reality	17
II.	Until the Return of Christ	25
III.	The Cover-up	41
IV.	Religious Hypocrisy – a Special Vice	49
V.	Control – The Name of the Game	55
	Why a Separate Feast Office?	62
VI.	Sex and the Single Apostle	65
	Big Sandy: 1975	68
	The Poconos: 1976	69
	HWA Gets Ted's Permission to Marry	75
	HWA Puts His Faith in a Contract	76
	HWA's Sex Problems	77
	Tales of Masturbation and Prostitution	79
	The Mysterious Mr. Gotoh	85
	The Lochner Tapes	86
VII.	HWA's Marriage and Illness	87
VIII.	Garner Ted's Outster	91
	The Poconos: 1977	91
IX.	HWA Adopts the Primacy of Peter Heresy	103
X.	The Little "Big Man"	113
XI.	HWA's Embarrassment with Christ	119
	HWA Goes Secular with *Quest*	122
XII.	The Jewish Connection and the Rise of Stanley Rader	131

Contents *(continued)*

XIII.	Conversations and Confrontations with Sanley Rader	145
	Big Sandy: Octorber 1978	145
	Pasadena: November 1978	158
XIV.	Conspiracy and Chaos	175
	Tucson Ministerial Conference – 1979	185
XV.	Stabbed in the Back	195
XVI.	Roderick Meredith – The Broken Reed	205
XVII.	Raymond McNair – Loyal "Buffie"	211
XVIII.	Gerald Waterhouse – The Long-winded Prophet of Petra	227
	Petra – a Place of Safety?	236
XIX.	Face to Face with Herbert Armstrong	243
XX.	Incest!	265
	Appendix	

FOREWORD

Some ask, “Why would you want to write such a book? Will not religion itself suffer at your hands if you do this thing?” Others who are familiar with the power of those whom I have written about express concern for my personal safety. They cite the experience of Jerry Sholes who authored *Give Me That Prime Time Religion.* He was hospitalized for his efforts in exposing big-time money religion.

I don't believe true religion ever suffers at the hand of truth. It was Christ himself who said, “You shall know the truth, and the truth shall make you free.” It is impossible to be really free without knowing the truth about every relevant thing. Christ nowhere advocates ignorance, and he publicly called the false religious leaders of his day what they were — hypocrites! He took the direct approach. He was not as subtle as some thought he ought to be.

Others have raised the question of Stan Rader's well-publicized battery of high-priced lawyers. Friends also remind me of the extra-legal tactics of Worldwide Church leadership during the past year and more. These tactics remind them of those practiced by civil rights leaders such as Jerry Rubin, the “Chicago Seven” and others who perpetrated civil disobedience and riots during the 1960s.

“Aren't you afraid to displease such a rich and powerful organization?” they ask. “Remember, they have marshaled millions of dollars in tithe money for their legal war. Even the State of California finds the battle difficult.”

My answer is simple. I believe in the force of truth. And I believe God always backs up truth — perhaps not always as

quickly as we would like, but always in the end. I believe in truth. And I believe that freedom and truth are eternally intertwined.

I do not take it as a light matter to write the hard, cold facts about a man for whom I have prayed daily for decades. But again, when the full force of truth comes to one's consciousness, there is a corresponding obligation. When an influential man goes astray — very far astray — and attempts to fasten his aberrant ways on masses of people, one has an obligation to speak up, especially when he really has the facts.

But some argue, "You shouldn't judge God's Apostle!" They overlook the clear teachings of scripture. In Revelation 2:2 Jesus actually praises the church of Ephesus for doing just that: ". . . thou hast tried them which say they are apostles, and are not, and hast found them liars."

Readers should ask themselves this question: "What is Herbert Armstrong's real power base? Is he really backed by God as he claims? Does God really support him in all that he does?"

My answer — based on years of experience with Herbert Armstrong and based on the principles of the Bible itself — is a resounding "No!" It is impossible for God to support such total corruption and hypocrisy. He could not possibly back up such a habitual liar.

Like the Wizard of Oz, Herbert Armstrong is operating on image. When his hand is called, there is no substance there. Like the Wizard, he is just a lot of bluster. As it is with others of our time, his bluster is amplified by the media. Temporary power, which has sprung from wide media exposure, has corrupted him, perhaps completely. But his power base isn't sturdy enough to stand the strain. The storm is going to blow it away because he has deserted the proper foundation of Jesus Christ and has been building on sand.

Watergate did not break as a news story all at once. It developed over a period of years. What emerged from the fog and haze was a story of corruption and misuse of power that shocked the American nation and the whole world. That sorry chapter in American history weakened this nation terribly. Our country has since had to try to snatch something worth saving out of the debris. Trust and faith in officials have suffered a most serious setback.

But what has finally become clear to many thinking people of this country is the fact that "the Watergate Syndrome" has

become a way of life in all too many institutions, not just governmental ones. Cover-ups of great proportions have become commonplace.

People who sit in positions of power present one face to their constituents and quite another to their peers. They have become, to use an old folk phrase, "two faced." Some have called this the *age* of the "double standard." The double standard requires a cover-up. But those who cover up their sins weave what Sir Walter Scott called a "tangled web."

While one might flinch and hurt over corporate and governmental abuses — and we all have — what can really be devastating is the discovery of corruption and fraud in one's own church, perpetrated by the very leaders of that church in the name of religion and God!

At this time when our nation needs the stabilizing and guiding hand of the church to cope with and survive national wounds, too many find the church has done no better than their government. This is especially true of the Worldwide Church of God, headquartered in Pasadena, California. We now witness the leadership of that church defying the laws of man, even as they flaunt the laws of God. They have become a law unto themselves.

I do not think Herbert Armstrong, the leader of the Worldwide Church of God, started out to do evil, as some suggest. I think he wanted to do well. I know he taught morality in this country as few men have in our time. And I have seen thousands work changes for the better in their lives because of the teaching of that church for three decades. The morality *taught* by Herbert W. Armstrong — HWA, as he is often called in the church — is basically good and sound. Perhaps I should say the morality he *used to teach* was basically sound. In many ways it is what this whole nation now so badly needs. The fact he repeatedly proved himself an inaccurate prophet in no way alters the force of his moral teachings.

Unfortunately, when faced with the facts, one can only conclude he did not believe in those teachings himself. When the full force of his "double standard" hit those high up in the hierarchy of his church, very few, if any, were able to survive the disclosure — because those who object and are not "loyal" have to go. "Loyal" means to Herbert Armstrong's own personal practices, no matter how unaligned they may be with the teachings of Christ.

Stories from HWA's past suggest deep troubles all the way back to his early life. His autobiography is highly subjective and heavily slanted in his favor. Those who still survive from his days in Oregon have a far different story to tell. His own son reports his dad's autobiographic account is at least 30% false. One is immediately suspicious when there is almost no faulting of himself in his writings about himself.

There is strong evidence suggesting his wife's influence was very beneficial to his ministry. She seemed far more dedicated to truth than her husband.

With her death, there was another influence ready and waiting to pull in another direction. While that influence has impacted the church heavily during the last decade, that fact in no way modifies the responsibility of the man who claims to be "the only apostle of the twentieth century!"

I never wanted to write this account and did not lift my pen until forced out of that church through a series of events culminating in a visit with HWA at his home in Tucson in July of 1979. There he expelled me from the church on charges brought by unnamed people. Nearly all of them were false. But I clearly indicated to him I could not go along in the direction the church was taking. Civil disobedience, demonstrations, false statements, and such like were things I could not support. He replied that if I could not support those things I was against him. (He had taught against such practices years ago.)

I write this book in the interest of truth. I believe in truth and wish to express it as best as I know how. When Winston Churchill began his *History of the English Speaking Peoples,* he unashamedly wrote that he was presenting history *as he saw it.* Some would say it was not a scholarly history, but it *was* the story of his own ancestry *as he understood it.*

I do not write in bitterness, in hatred, but in deep disappointment. But I also write in hope that those individuals mentioned unfavorably in this work will see the error of their ways and repent. The Bible teaches that God is merciful on full repentance. Nothing would please me more than for that to happen and for those who were once brethren to again be restored to that state. If that fails then the secondary purpose for this book is to provide information to people connected with the Worldwide Church which is vital to their welfare.

I am writing what I have seen, heard, read, and understood.

You, as you read, will have to judge for yourself. May God guide you as you do.

PROLOGUE

This book is about religion and a religious organization headed by a single man who has grown old. That man is now nearly ninety, and he displays the classic problems of an old man who insists on having his own way no matter what — just like the Ayatollah Khomeini, who is old and dictatorial, apparently incompetent and foolish, but still rules Iran. There are quite a few such men, but not many are in such positions of power as is Herbert Armstrong, head of the Worldwide Church of God. There is one thing more important than all others in that religious group today — *his authority!* That is paramount.

One widely known newsman in southern California, who has taken a keen interest in the Worldwide Church during the past several years, reports the church is in transition from being a *sect* to becoming a *cult.* There are many knowledgeable people who agree.

Senility takes many forms and comes in many shades. Paranoia runs deep in the troubled waters of senility, especially where the victim wields great power. The problem is compounded when such a man carries a heavy burden of personal guilt.

This book is written for those who have a deep interest in religion and in truth. The author has the deepest sympathies for those honest and sincere persons caught in the present dilemma of that church. To them he recommends the words of Christ, "You shall know the truth, and the truth shall make you free."

The eighteenth-century English historian, Edward Gibbon, in his famous fifteenth chapter of the monumental work *The Decline and Fall of the Roman Empire* sums up the history of the Christian religion in the following statement:

> *"The theologian may indulge the pleasing task of describing Religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings."*

The last sentence in the preceding quote lucidly describes the last thirty years of experience in what has been repeatedly described by ministers of the Worldwide Church of God as the one and only church of God. The wide margin between preachment and practice has grown even wider during the last couple of years, even to the breaking point.

Human weaknesses are understood and tolerated, except when leaders demand of others what they themselves are unwilling to perform. When subordinates believe their leaders are doing well and performing the duties of leadership, they will do almost anything — go to almost any lengths — but once underlings become aware of corruption and duplicity at the top, then their very heart dies within them. That is the reason leaders carry such an awesome responsibility in this life. And nowhere is this responsibility heavier than in religion.

One of the lessons the Old Testament teaches is that when a king of ancient Israel became corrupt, the whole nation quickly followed suit. But when the king was mindful of his sacred duty, the nation quickly turned around and cleansed itself. Leadership is all important. The leader of an authoritarian religion has much the same effect on his followers. If he is upright and honest, then those whom he teaches strive to follow suit. If he becomes corrupt, then his disciples find excuses to also become degenerate.

Edward Gibbon recognized the power and effect of the purity of the first disciples of Christ. Christ himself set the perfect example of Christian living and faith, and his early apostles followed in his steps.

One of the drawing points of the Worldwide Church of God was the claim that its top leader had bridged the span of nineteen centuries to make contact with the purity of that earlier time. Just as Christ had begun his church with the early apostles through direct communication with them, even so, now in the very end time it was said that he was again guiding and directing his man of faith and power in preparation for his imminent return. Only

now, we were told, this one man (HWA) was far more important than any one or all of the original apostles, as he was only one while they were twelve or more. This man was not only "the" apostle, but also the modern Elijah, Zerubbabel, Moses, and the principal witness of Revelation, chapter 11!

Now if all of these claims are indeed true, then the wise course is to find it out as soon as possible. One would not want to make a mistake of such magnitude.

If, on the other hand, this man is making false claims, then one would also want to know that so he would know not to pay any attention to what he says. The importance of knowing, one way or the other, cannot be exaggerated. That knowledge could well make the difference between life and death.

If a man is following Christ and teaching others to do the same, he is going to be truthful, honest, faithful, and a man of rectitude. The Bible calls this righteousness. In the succeeding chapters, we shall see what kind of a man Herbert Armstrong is.

Chapter I

IDEALISM versus REALITY
Pasadena: 1969-70

The gap between the ideal and reality has been properly called the gap of tragedy. Yet, men have had to deal with that gap always. It is only when it widens quickly or becomes unacceptably wide that it presents an insurmountable problem. Of course, ideally, there should be no gap at all.

The gap becomes intolerably wide when either the ideal is placed too far out of reach, or there is just not enough effort made to occasionally touch the ideal. The ideal pictured to local Worldwide Church of God congregations by young ministers trained at Ambassador College in Pasadena and in large measure backed up by church doctrine was very far from the reality of Herbert Armstrong and those close around him by 1969. The image (the idol), however, continued rather bright *from a distance*. In order that the image not be tarnished too much, Herbert Armstrong absented himself more and more from Pasadena. The Falcon jet, which he first purchased, proved too small for his wants. It would not span the wider oceans with the comfort he desired. So, in 1969, he ordered a Grumman Gulfstream II, with financing arranged by his close personal adviser, Stan Rader. Stan had also arranged financing for the Falcon earlier, “because the church was not able to do so itself and needed Mr. Rader's help in that matter.” Much has been written on that subject, and I don't plan to cover it here. I can only agree with Herbert Armstrong when he says, “Where there is

so much smoke there has to be some fire." That is one of his favorite statements. Of course he is right.

HWA planned to travel widely. His plans had been laid for some time. It was even said by some of his ministers that his wife's death was of God. She had been taken so her husband would be free to travel.

It has been said that Herbert Armstrong does not wear well — he does not keep his friends. For example, what ever happened to "King" Leopold, or, as Stan Rader would call him, "Ex-King Leopold"? The list is so very long and now even includes his own children and grandchildren. It certainly includes most of those earliest evangelists and ministers who were close to him. Even the few remaining are questionable. Many of those who have been close for longer periods of time say he does not have the faintest notion of how to be a friend.

These things were not known to me in 1969. Only the slightest suggestions were beginning to seep out.

A rather disturbing event occurred late in the summer of 1969, just after the first men landed on the moon. Apparently, in a personal response to HWA's prophetic messages concerning 1972, a follower of HWA in Australia, Carl Rohen, took it on himself to try to burn down the El Aqsa Mosque, which is located on the site of the old Jewish Temple in Jerusalem. While damage was extensive, the mosque was not destroyed. What *did* result was wide news coverage.

HWA had written not long before that the Jews didn't have a day to lose in order to get their temple built to comply with his prophetic timetable. Apparently Rohen had taken him seriously in Australia and acted on what he believed to be a message from God. He would personally remove the obstacle holding up HWA's prophecy — the Arab mosque that was holding up construction of the necessary Jewish temple. This temple had to be built, according to HWA, in order to fulfill the prophecy of II Thess. chapter 2.

The resulting threat to HWA and the Worldwide Church was immediate and serious. Official church denial of any responsibility was immediate and continuous. This denial worked. The storm blew over. Most of us at the time were unaware of the seriousness of the situation.

From that time HWA no longer preached the Jews would have to build a literal temple in order to fulfill end-time prophecy.

It came as a shock to me when I first learned early in 1970 that Stan Rader had opened up offices over on Wilshire Boulevard for several subsidiary corporations. Also, I wondered why there was a cloak of secrecy surrounding those operations. We did not know the full number and importance of those corporations until the State of California filed suit in 1979. Even Ted Armstrong learned of a few he had not known about before.

But in 1970 Herbert Armstrong had begun to systematically separate himself from the church. He became a distant father figure, almost a demigod. All of the church publications pursued the editorial policy of continually building his reputation, as if he were almost God. He would appear for Sabbath services, usually, if he were in town, and occasionally for Friday night Bible study. More frequently than one might expect, he would launch a general attack on the membership and upbraid them for falling down in giving him financial support. Some said he wanted to appear more often but Stan Rader advised that he make himself more inaccessible.

While carrying out the normal ministerial duties in the Pasadena area, I visited many of the employees' homes. I was appalled to see how substandard their living conditions were. Unless they had money coming from other sources, they were in trouble. Pay scales were shockingly low. After three tithes were subtracted from their meager pay, plus “generous offerings” demanded by HWA, the family budget was tight. With HWA's ambitious building plans in full swing, in spite of his 1972 prophecies about the church fleeing to a place of safety, his building fund needed constant replenishing. And Herbert Armstrong was never bashful in his demands for this money.

There was great frustration among the church employees. They believed the doctrines of the church and were loyally living them as best they could. But the credibility gap was there. It was considered a disgrace to quit a job with the church, because possibly or even likely doing so would cost a man his eternal life. Quitting would be like turning your back on God. Hundreds felt locked into a situation that would only be corrected with the return of Christ. Again, the hold on the people came as a result of the church's teaching of strong doctrine.

One Friday evening, HWA got a note in the question box asking if it were Christian for the church to pay substandard wages. I think the note was unsigned. He was furious, and as

usual when that happens, he bellowed like something out of this world. He shook his jowls, and his face flushed red. He put on a show that certainly discouraged any further questions. Would you believe, he put the blame on the department heads? He made it sound convincing. He himself was not responsible.

Another very serious problem, which was not confined to Southern California, but which was concentrated there, was the problem of divorce and remarriage. In the church this was called "D&R." If a person had been divorced, there could be no remarriage unless eligibility was established by the church. This policy was enforced by threat of excommunication.

California has been the leading edge of the sexual revolution, and thousands of California members had been converted after being divorced, or even after an earlier divorce, a subsequent remarriage, and the acquisition of several children. It became the duty of ministers of the church, after much investigation and counseling, to determine if a couple was bound by their first marriage. If so, then they had to separate from their present mate and remain celibate. They had to continue in that state until either their first mate died, or they did.

One can imagine the emotional strain on young people, who were completely healthy and living in a sexually stimulating society, but who were forbidden legitimate sex for the rest of their lives by the church. Then, super-imposed on this situation was the fact that several ministers were aware of the sexual sins of ministers who were themselves insisting on the harsh administration of the church divorce and remarriage policies! While there were not many who knew of this state of affairs at the time — I didn't — some of the ones who did were involved in such administration. It got the best of Al Carrozzo, who was in charge of the "Visiting Program," an operation covering thousands of members in the Pasadena and surrounding area. Al was widely known and well-liked, and was a hard worker. He was also a very close associate of Rod Meredith, superintendent of ministers. They were both well aware of how wide the "gap of tragedy" really was. (They both now say they knew of such immorality from 1965 on!)

Top leadership would deny a man one wife, but demand for themselves several women! Herbert Armstrong himself married a divorced woman within a few years! Hardliner evangelist Raymond McNair did the same thing, with a living wife in the

immediate vicinity. Inconsistency never seemed to bother Herbert Armstrong all that much. Matthew 23:4 spoke of such Pharisaical conduct: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Al Carrozzo worked with the "singles" as they were then called. Included in this group were many men and women, who were not "free" to remarry. There were two categories, the "eligibles" and the "ineligibles." Each year at the Feast of Tabernacles, we would schedule socials for the "eligibles." They, as the name implies, had been judged "free to marry." We hoped they would find partners and happiness, if possible.

Some years back, it was considered proper for a local minister to take his "D&R" cases to his "district superintendent" for a "decision." If the district superintendent felt he could not make a decision, the case went to Pasadena, to who knows whom. Many of those cases sat for years! That was bureaucracy at its worst. And while people "waited on God," they were supposed to demonstrate proper patience. Impatience would prove they were in the wrong attitude. Impatience and incontinency on the part of the leadership, however only proved what great men God had been wise enough to choose.

Later, when the top men in CAD (Church Administration Department) began to realize how loose the Armstrongs really were in their own lives, they were able to arrange for local ministers to render D&R decisions on the local level, and then later, in 1974, the whole program was cancelled. That was about the time Herbert Armstrong had decided to marry a divorced woman. So much for the D&R program of the Worldwide Church of God!

The spring of 1970 produced what Herbert Armstrong announced as a "major financial crisis — one that had to be faced by using extreme means." He proceeded to say that Stan Rader had recommended he ask the membership to rush to their banks, withdraw their funds, and send them to him immediately. If they did not have the funds in cash, then they should go to their banks, *borrow* what money they could, and send it to him immediately. They must not delay. Thousands responded, and some still have not recovered from their generosity on this occasion.

Whether there was a genuine crisis or not, I don't know, but millions of dollars came in quickly. What I do know is that

operations continued without much interruption in the plans of Herbert Armstrong. He continued outfitting his new G-II over at the Burbank airport. (It had just been delivered there from Georgia where it had been manufactured.) Herbert Armstrong said he just didn't see how he could give up his planes. He loved them so much. He still had the Falcon, too. Other purchases, not all of which were necessities, continued without interruption.
I am convinced this grab for money was a contributing cause of the troubles in 1974.

Herbert Armstrong apparently did not believe in any sacrifice on his own part. He was above any such thing. That was for the "dumb sheep" to do. (He often called members that.) HWA loves money, or the things money would buy. Perhaps more properly said, he loves *things*. He loves *fine* things, fine expensive paintings, fine cars, fine homes, fine airplanes, fine expensive clothes. The G-II is the ultimate in corporate jets. Even so, his party talked of getting a Boeing 727 and equipping it with a special bedroom! And many other such things. Millions of dollars have no meaning to him. Nor does he seem to care how those millions come. He *must have* what money buys.

While he travels and lives in such fashion, he preaches "give vs. get"! He says God is very rich and owns everything. Therefore, he, Herbert Armstrong, is entitled to great wealth, as he is God's only representative on earth! How is that for logic? He must live like God does. Now, interestingly enough, God's earlier representatives had no such philosophy, except perhaps Solomon in his old age.

The church taught against doctors and medicine. Resorting to either was grounds for disfellowship. In the spring of 1970 Rod Meredith, superintendent of all U.S. ministers, developed a serious problem with one of his eyes. His doctor discovered a detached retina. It was determined that an operation would "save the eye." He felt that in order for him to serve God properly, he would need both eyes! God would not want him handicapped with just one eye, as Rod was one of his principal tools in this age. The doctor had promised he could do the operation, and it would only be "repair surgery," not just "*surgery*," which was forbidden by the church.

Somehow "repair surgery" was made to seem different from other surgery. Anyway, he discussed this at length with Mr. Armstrong, and it was "all right." Besides that, it would not

take very long for the doctor to do the work. And remember, he, Rod, would then be in better condition to serve God. This was Rod Meredith's "reasoning around" doctrine he himself taught. When health problems came home to him, an exception was made.

There was quite an uproar. Ministers all over the country wondered what kind of surgery was *not* "repair surgery." They wanted a definition of terms. They wondered aloud if God was unable to heal an eye, but he was expected to heal cancer. They asked questions about what faith really was and if the top men who taught it were now not expected to demonstrate how it worked. How could Rod expect it of the little people and not hold himself to the same rules?

Sid Cloud, a minister down from the Bay area of California, was indignant. He said there was a man in his area in central California who had the same thing wrong with one of his eyes, and he had not gone to the doctor because of church teaching, and he had lost his eye. Had he gone to a medical specialist, as Rod had done, he would still have his eye. Sid was hot!

Ministers in the church still, ten years later, rankle over Rod's requiring one thing from the people and doing another himself. But then his teacher was Herbert Armstrong, who believes in getting the very best medical attention possible when you go to a doctor. Right now, he has a full-time medic in attendance. During his illness, seven years after the Meredith incident, he used medical facilities, which he had taught for years were of the devil. According to his son, he also takes drugs regularly, which he has condemned in ringing tones for years. His hand was called during an Area Coordinators' meeting in 1978, but it was not long before the Area Coordinators were disbanded, and those who asked questions were fired. One does not question Herbert Armstrong lightly about anything. Doing so is like questioning God!

He did, however, promise at that meeting to try to get off the drugs! How well I remember, hearing him say so many times through the years, "Drugs are all poisons! One poison (the drug), plus another poison (the sickness), does not equal no poison! See, the doctors cannot even add 1 + 1 and get a right answer!" Apparently, he did not believe his own words.

It was in the late spring of 1970 that Franz Josef Strauss came to Pasadena. He was on a speaking tour of the West Coast. The Worldwide Church had been in touch with him in Germany.

Earlier, the church had pronounced him a prime candidate for the office of the "Beast of Revelation," or end-time world dictator. Herbert Armstrong thought Strauss would soon be the dictator of Germany and fulfill the prophecies concerning the resurrection of the old Roman Empire. According to reports coming to us, attendance at Strauss's lectures upstate was sparse. He was scheduled to speak at one of the nearby towns before coming to church headquarters, and, because of church teaching, many members planned to go see him at that meeting. He had question and answer periods following his lectures, and Herbert Armstrong could just see, in advance, members, who had been taught in the church, standing and asking Franz Josef Strauss about his becoming the beast!

As a matter of fact, church spokesman clubs all over the area, thinking they were doing a good thing, had purchased a large block of seats in order to attend. When Herbert Armstrong heard about that, he was horrified, even frightened. I was sitting in Al Carrozzo's office, together with several other ministers, when Herbert Armstrong called Al on the phone. He was angry. Al held the receiver out at arm's length, and we could hear his voice all over the room! His voice is powerful.

"I am ordering you to keep those dumb spokesman club members away from that meeting!" He was furious and made no bones about it.

Later, after Strauss had spoken at church headquarters, Herbert Armstrong told us he said to Strauss, as he put his hands on Strauss' shoulders, "When you come into your power, you must remember we befriended you." I don't know whether it actually happened or not, but that is what he told us.

That spring, during a Friday night Bible study, and later, during Sabbath service, Herbert Armstrong announced that it was still ninety-five percent sure that the United States would go into captivity in January of 1972. We would flee to the place of safety and be protected for three-and-one-half years from the beast power.

He announced that he had found special favor in the eyes of the king of Jordan, where the "place of safety," Petra, was located, and that we must stand fast and support him.

Chapter II

UNTIL THE RETURN OF CHRIST
Wisconsin Dells: 1972

Wisconsin Dells lies forty or fifty miles north of Madison on the Wisconsin River. This area is the old home grounds of the Winnebago Indians, who lived principally on fish during long hard winters. They had to break through the hard ice to catch their food and must have had a problem with winter exposure in that harsh climate.

This place was chosen by the Worldwide Church of God as a Feast of Tabernacles site late in the sixties because of its geographical location, between Chicago and Minneapolis-St. Paul. It was planned and built to accommodate over twelve thousand people. Actually, there were never that many who attended the meetings there, as church growth began to taper off by the time this site was completed. There was never the need that had earlier been anticipated.

Wisconsin Dells, as this site was known to the church, taking the name of the nearby town in Adams County, was the last site built and owned by the church. While plans had been laid for many sites scattered about the nation in strategic places, they were abandoned when growth slowed and when the philosophy held earlier by Herbert Armstrong was altered. (He had earlier espoused the idea of establishing sites that were off the beaten path, or, as he said, “away from the world and its influence.”)

From this time on, it became policy to rent convention centers in downtown areas and house members in convenient hotel or

motel accommodations nearby. This was done in Spokane, Salt Lake City, Norfolk, etc.

As I said, Wisconsin Dells was the last of the sites built, owned, and maintained by the church. Expense of construction, very high maintenance costs, and administrative problems all proved to be a very heavy burden when one considers these sites were, for the most part, used only eight days during the year. The fall festival was the main purpose that these sites served. While local churches, usually quite small, met in the administration building, the rest of the property went unused. In no way could the entire site's cost be justified by the limited use of those small local churches.

Raymond Cole had been appointed head of festival development in the spring of 1970 by Herbert Armstrong. At that time, Raymond talked of building very many sites — a phenomenal number. He proceeded as if this would happen, and to a remarkable degree, had a free hand in management. His projections were based on a membership growth rate of 30% per year, which HWA continued to claim!

At the time, there was quite a lot of money coming in for the festival operation, from what was called the “tithe of the tithe.” This was a means devised by Albert Portune, vice-president in charge of financial affairs, to fund the operation. Members were told to send in to Pasadena ten percent of their festival tithe to provide the place for them to hold the feast. There was a lot of money, but not enough to fund the operation Raymond Cole had in mind. He was hiring large numbers of church craftsmen with the promise they would have their jobs “until the return of Christ.” Many of the members, if not nearly all, expected this event to occur in 1975, or three-and-one-half years after the church was taken to Petra in Jordan in the early part of the year 1972. So, what was being funded on a large scale was construction that, if used at all, would be used only once or twice. This serious lapse in logic had to be faced by a few at the top. It is interesting to see how different ones responded.

In March of 1972, I had been appointed to serve as festival coordinator for the site in Wisconsin for the coming fall. When this was done in Big Sandy, Texas, where festival headquarters was, I didn't know construction on the site was so far behind schedule. Raymond had moved his office staff and much of his equipment down to Texas during the winter, after much haggling

among the evangelists. Raymond had to be brought under control, or he'd ruin everyone, according to esoteric conversations in higher echelons.

I had always looked on Raymond as a friend, ever since he had baptized both my wife and me during the summer of 1950. During the period of rapid growth in the church during the sixties, we saw him from time to time, and he always remembered us with kindness. Now, he was off on this building spree, and problems resulted. He seemed to think the church should proceed on its building program of feast sites on faith, without looking back. Very few shared his enthusiasm for this subject, but because of the turmoil experienced by the church during the period between 1971 and 1974, attention was centered on church problems in the ministry. During this period Ted Armstrong was in and out of administration, and Albert Portune carried a very heavy burden on his shoulders — much heavier than most of us knew at the time. Herbert Armstrong and his adviser, Stan Rader, were flying about the world in the G-II, doing who knows what, while major problems developed back home.

A. J. P., as Al Portune was called, carried the responsibility, without the correspondingly necessary decision-making power. This was known to a small percentage of the ministry, and to very few of the members. As I said earlier, this did not come home to me until later.

Les McCullough had been made director of feast operations a couple of years earlier, and had brought Bill McDowell in from his job as district superintendent in Chicago to assist him. The next year Bill McDowell became director himself.

One of Les McCullough's many duties earlier in 1972 was to bring Raymond Cole under control — no mean job given the climate in the church at that time. Raymond was an “evangelist” — a member of a small group at the top who had been built up in the eyes of church members and given tremendous status. He had to be handled carefully, especially with problems developing in the ministry as they were. It was felt that those who were knowledgeable and unhappy must be kept from acting unitedly. Herbert Armstrong and Stan Rader need not have worried — Raymond was a prima donna and was not about to cooperate with anyone.

By the time spring had opened in Wisconsin, it had been decided to send Raymond back to Pasadena. He was to be right

there in Pasadena, where headquarters could watch him.

But before he left and before I knew he was going, I was invited to ride up on the church King Air propjet, as I was to be the festival coordinator that fall. It was on the way up that I found I was expected to help with the construction as well. I didn't mind and was more than willing when I discovered the retarded state of construction that late in the year.

The flight up from Texas to Baraboo, Wisconsin, the nearest airfield which would accommodate the King Air, took about four hours plus. This propjet has a tendency to high-speed vibration due to its high-speed props, and long hours in its cabin tended to be a little tiring. The pilots on those flights were Benny Sharp and Larry Goodman, both of whom were highly qualified. They took us through some rough weather at times. I got to know them both very well and still count them friends to this day. Benny is associated with Ted Armstrong in Tyler, Texas, at this time.

Bill McDowell was always super company on a long trip. He was an intelligent and quick-witted companion and always considerate of his friends and guests. In many ways one would call him courtly.

Raymond asked if I could look into getting a concrete floor installed in the main convention center, an area of 103,000 square feet. There were not enough men on the job who could do that part and still keep the rest of the construction somewhat on the revised schedule. After surveying the site, I told Raymond and Bill, who was replacing Raymond (but this was not yet known to me), that I could do this before the end of June. The trip was made late in May.

When I heard that Raymond Cole was moving to California, I went over to his office on the grounds at Big Sandy and talked for a while. He told me Herbert Armstrong would never do anything but show Ted great preference. Many ministers wanted to be "sons" to Herbert Armstrong, but he would not really let them. Raymond said Ted would never work with him. The sadness of the day permeated everything. He was thoroughly disillusioned. One could only wonder what might have been had there not been such major problems at the very top. When I saw Bill McDowell next, I said going to Raymond's office was like going to a funeral.

Raymond gave me a rundown on his list of employees at Wisconsin Dells, recommending which to terminate and which to keep. He did this at my request. Next thing I knew, Raymond was

gone, and Bill McDowell was in charge of the operation. I worked for Bill in addition to my other duties at Big Sandy for the next two years. I enjoyed doing so. Unfortunately, Bill became jaded when he also learned of the deep problems surrounding headquarters in Pasadena. His reaction was by no means unique.

Early in June, eight of us from Big Sandy went up to the Wisconsin site and there poured 103,000 square feet of floor in the convention center in 18 working days. There was a lot of rain that summer, and this was a great handicap during June of that year. On completion, we returned to Big Sandy.

Raymond Cole had installed John Hehn as his superintendent when he left. However, with direction coming now from Big Sandy, John was not acquainted with leaders there well enough to establish the necessary rapport, and he felt isolated. I had tried to encourage him all I could while there and had thought I would not see Wisconsin again until fall. But John decided to return to Oregon and the lumbering business. I was sitting in Bill McDowell's office in Big Sandy when John's call came in. He had decided to leave. Bill turned to me and asked if I could go on up to take direction of the construction, which was behind schedule.

There had been serious personnel problems in Raymond Cole's organization. These people had been taught authoritatively from the pulpit that 1972 was going to wind up everything in this country and the faithful would be taken to a place of safety in Jordan, there to await the return of Christ to rule the world. By the summer of 1972 it was obvious to all that Herbert Armstrong had failed in his prophecies, and had failed miserably. Those who had left better paying jobs to work for the feast department were now in mental turmoil. They had begun to realize the building program of the church was also winding down fast. While most were loyal to the doctrines of the church, they could not help but wonder about some of the leaders. Perhaps as many as one half of the employees left at Wisconsin Dells had the gravest reservations about Raymond Cole's leadership, while another group remained who thought he was almost perfect and had been betrayed from Pasadena. The lines of division were rather well drawn.

Les McCullough and I flew up in the King Air to Baraboo and drove on out to the site. Les had John Hehn assemble all of the employees, and Les talked to them, announcing the change in management. Cross currents were strong, but Les gave me his full backing, and neither he nor Bill ever wavered in their support.

While I think John really had more backing in Big Sandy than he probably realized, he seemed to be genuinely relieved to get out of that situation and return to his old occupation. I know he was better off for his decision.

My policy was to separate the church aspects from construction management as much as possible. Church politics were strong, and in that environment, divisive. My own assessment of the infrastructure among the employees demanded immediate personnel changes, which I made at once. Those changes worked, and progress on the project was gratifying.

We brought up twenty students from Big Sandy, who worked for most of the summer. I had Don Bjoraker bring them up in one of the college buses, and he stayed for one month to help. Don was able, through superior management, to purchase local produce, cook for twenty-eight of us, and do other work as well that summer. His cost per man per day was 87¢, and we had nourishing, delicious meals. We had brought up beds and the barest necessities for us and the male students, and we took up quarters in the old shop. Don cooked and set up his dining room in the old garage area. Quarters were tight, but we made it at a minimum of cost. For the duration of the summer I continued to occupy my small room, which used to be part of a chicken house.

Work was the name of the game. We all went at it hard, with the single objective of meeting the completion date before feast time — late September. Cooperation was excellent. Raymond had assembled a group of fine craftsmen.

One of the things Les McCullough had done a month earlier was to begin paying overtime to the men for the first time. Social security was never paid on church employees, because of the "1972 mentality." We were told we would not ever benefit from social security, as this government would fall long before such a benefit could ever mean anything to us. It was far better to send that money in to the church, where it could be put to better use.

Raymond, and apparently HWA, did not believe in paying overtime. And Herbert Armstrong always taught against taking vacations. He also taught against retirement and even social security. But pay for craftsmen had been so low that many were having a hard time taking care of their families, and the long hours of overtime came in handy for them that summer.

I should not leave Jack Bicker out of the story, as he played a prominent part in that operation. Jack had gone through

Ambassador College, Pasadena, and had not been sent out as a minister, as most of the young men had been at that time. I think one would have to experience the degrading effect such rejection had on those who went through such times. The climate at that time was very different compared to later years. Those who were rejected never seemed to shake the hurt feelings. I knew Jack felt that rejection keenly. He liked figures and was inclined to business and accounting. There were so few who fit in that mold during those years in the church that the need was great for the ones who did. Supply and demand worked in their favor. Jack was the type of person who liked to work for one man, whom he built up as a hero. He had ambition and was energetic. And he was loyal to the one man for whom he worked. He thought highly of Les McCullough and served him faithfully. (Just as he now serves Stan Rader faithfully.) When Les wore so many hats, as he did then, Jack's power was considerable. Jack did like power and knew how to make the most of it. Generally, he knew the limit of that power as well. The latter is important.

I had liked Jack and recognized qualities in him that were sorely needed in the organization. I also knew how much Les McCullough relied on Jack's work and judgment. I knew I must have a working relationship with Jack down in Big Sandy to properly function in the Dells. I had already established such a relationship, but it improved during the time in the Dells.

Jack did not ever seem to function as a number one man, but seemed more comfortable in the shadow of his chief. But he did have tenacity and was ever energetic.

Jack's influence was in the direction of fair pay and overtime. And properly so. I found I could count on Jack for any help I needed back in Big Sandy because there were areas in which he functioned and could give help that Bill McDowell could not.

Gerhard Kalber, Junior Curtis, Dave Kinders, and many others were tremendous help during that summer. It was one of the hardest summers of my life and one which I still find fulfilling in retrospect. I should not fail to mention one man who did more than any other during the month of June. That was Bob Worthen of Big Sandy. His energy, craftsmanship, and encouragement were of enormous value.

Another interesting person I became associated with was a man named Hans Quast. Hans had given an assembly at

the Big Sandy College, early in 1972, I think, in which he had lectured on the Afrika Korp under Field Marshal Rommel during World War II. Quast had served in the Afrika Korps, apparently as an officer, after having been given a field commission as a result of the depletion of officer ranks. He had an abiding respect for his battle commander and transmitted his respect for the German officer corps, while also projecting his utter contempt for the Italian army at the time. We all thought it a good presentation and had kind of forgotten about Quast. The next thing we knew, he appeared on the campus as an employee, working for Bill McDowell with an indefinite job description. We learned that Quast had worked for Montgomery Ward in Chicago, and again not much information was furnished. But we did discover he had been a church member for less than one year. While I was in Wisconsin for the second time, Hans was there as housing officer, arranging accommodations for the members during the fall festival.

Toward the end of June when the concrete floor was nearly complete and when the stage had been roughed out, Jack Bicker and Hans Quast arrived at Baraboo. I drove out to Baraboo in the Olds 98 to bring them over. They wanted to see the building with the new floor in it. I drove into the convention center, over the new concrete, and stopped the car in the middle of the building. It was night. Quast got out, walked over to the stage on which I had left the car lights shining, climbed onto it, and put on a show. He announced that all his life he had been waiting for this, and that God had provided this whole site just for him! Naturally, I was somewhat taken aback, but credited this conduct to his emotionalism and shrugged it off.

Later in the summer, during the time we were going all out to make the fall deadline, Bill McDowell called me, asking that I attend a meeting of the restaurant owners in town as a representative of the festival organization, since I was to be the coordinator during the feast. He said Quast was coming up to talk to them and that I was to be there to represent him.

At the meeting, Quast got up and told them all that he was going to *assign* so many people to each restaurant, and they would have a *guaranteed number* for the whole eight

days! One could immediately see the eagerness in the faces of the smaller restaurant owners and the owners who had out-of-the-way places. One could also see the consternation and incredulity in the faces of many others. They were wondering what kind of people we were. Quast was most specific. *He* would do this!

I sat still for a time, not believing my ears! I knew by this time that Quast was a prima donna. Then I stood up, telling them what my function would be in the fall. (Quast had made it a point to obscure what my function might be. Remember, he had never attended a feast and had only been a member for less than a year.) I took some time to tell them about our dietary doctrines and how we believed in the Old Testament laws of clean and unclean meats. I invited questions, of which there were several. There were also questions about my responsibility, as they found it hard to believe, in light of what Quast had been telling them. Then I proceeded to tell them how it would be during the eight days of the meeting. I explained that Mr. Quast had it a little wrong about assigning people to restaurants — that actually people would choose their own and that restaurant owners would have to compete for their business, as always. We did not believe in regimenting any more than was necessary. Control of housing was necessary for the orderliness of the meetings. But we did not believe in any more controls than were absolutely necessary. Rather, we believed in free moral agency in every possible way. There was a look of relief on the faces of many there and a lessening of tension in all.

In the car, after leaving the meeting, I tried my best to pacify Hans, but I knew I did not succeed. He said little, but I could see the look in his eyes. His ego had been wounded, and nothing would heal that wound.

I called Bill McDowell as soon as I could, giving him the report. Now Quast was his protege, and in a way I could not understand, but Bill also knew I had to do what I did. Quast had beat me to the phone, and McDowell already had his version, but he also knew I had not lied to him, and the incident passed as far as Bill was concerned.

A few nights after that, my son John called with an urgent message. He asked if I had accused Quast of being a Nazi and unconverted. I said the thought had not occurred to me,

though on second thought, that might not be a bad idea. He said Quast had told Les McCullough that there was "a Big Sandy minister" who had accused him of being unconverted and a Nazi. Because he had just come from Wisconsin and because I was the only one he had been around recently, Les thought it was me, according to John. I assured him I had not said that, and moreover, that I had been friendly to Hans in every possible way. I never heard another word on the matter, but in light of later events, I realized anything was possible with Quast. This incident serves to illustrate how things sometimes worked in "the Government of God"!

There was a lot of paving to be done on the site to prepare for all of the cars we expected that fall. Forty-five acres were covered with asphalt from Gasser's adjacent asphalt plant in very short order. That is a lot of private parking space. We finished the last paving during the wee hours by full moon the night before the meetings started. Everything else was in place. John Prohs had come out from Pasadena as the festival sound man to install the sound system. This was the first convention center we had built that had a concrete floor, and there was a problem of echoing because of the density of the floor. We worked with several possible solutions and finally hung carpeting over the back wall to arrest the sound waves so they would not bounce back from the wall, then glance off the concrete floor. That was a help, without being the complete solution we desired.

Bill McDowell wanted us to have a luncheon for the civic leaders out at the site a couple of days before the feast. We brought silver, china, and crystal from a rental place in Madison and put on quite a luncheon. Hans seemed to want to run the whole feast, and his egocentric nature suffered terribly. He had come up to serve as the housing officer, as originally scheduled, but Jim Kissee had also come up as backup man, just in case Quast sulked, which he did.

Later, Quast went out to Pasadena, announcing on his departure how important he was going to be. He soon faded from the scene. In November, 1978, I asked Stan Rader about Quast, and he reported Quast had never been anything but bad news. But this was a baptism of fire for my first year as a festival coordinator — a job that

carried with it responsibility for just about all phases of the assembly of 10,000 and more people.

That year, because this was the first year for Wisconsin Dells and because it had been their management that had made it possible, both Les McCullough and Bill McDowell spent the whole feast there. And Jack Bicker came as the treasurer for the feast site — a very important function. So, really, it was a Big Sandy operation that first year. It went well.

During those years all of the ordained men were expected to stay in the same motel complex. Bill had been up several times during the summer and fall, and we had agonized over which motel to pick for that important assignment. Bill liked the Devil's Head Lodge, a ski resort complex that was quite plush. It was located a full thirty-two miles from the site, and distance was something of an obstacle. Gasoline was still cheap — we were still a whole year away from the oil embargo and escalating gasoline prices — but the real problem with the Devil's Head Lodge was its name! Bill was deeply concerned that Herbert Armstrong would take great exception to his ministers being housed in a lodge called by such a name. Another concern of Bill's was local rumor that the syndicate owned the property. He thought this would be a double whammy should HWA discover these things. But he so wanted the Lodge for the eight days. He asked what I thought. We looked again at some of the motels in Wisconsin Dells and also in Lake Delton, across the river. None seemed to have the quality of the Devil's Head. Bill had an answer to the problem. He would rent a helicopter — a large one — to transport HWA from the airport at Baraboo to the site and then back to the Lodge. That way, HWA would never see the pretentious sign on the road, and if we kept him busily engaged, he would never hear local gossip about the syndicate. We could all enjoy the very fine indoor swimming pool, the whirlpool baths, and the very nice saunas — together with all of the other conveniences in the motel.

When the day came for HWA's arrival, we went out to the airport at Baraboo. There we checked with the unicom operator — there is no tower there — to learn of the first radio contact with Captain Black of the G-II. Soon they were on the ground, taxiing in to the ramp. Les McCullough, Bill McDowell, and I met the plane, with Bill's rented helicopter waiting. Bill herded HWA into the helicopter. I must say, he was most

reluctant. The pilot and the four of us lifted off and cruised over to the site — some twenty miles away. Herbert Armstrong was very uneasy during the flight. The copter vibrations were foreign and frightening to him, and he seemed more than ready to land at the site. I had arranged to have men posted to guard the ramp spot right by the convention center for the copter to land. And I also had the Olds 98 parked nearby for ground transportation. We got into the car, and I drove the party around the site. Herbert Armstrong acted as if he did not know who I was. I don't know to this day if he really recognized me. But on the other hand, he and his party were regularly supplied with all data on each of the sites beforehand. Listed on those sheets, prominently, was the coordinator's name. I had not seen him for a year, and he was strange, to say the least. Sometimes I thought he just could not remember names, and rather than divulge that shortcoming, he chose to ignore the matter instead.

After touring the site and walking through the convention center, which was nice, clean, and new, which he admired, he expressed a desire to see the house that Raymond Cole had built for himself, the year before.

"Ted says it is a palace. I want to see if it is as bad as Ted says." Les McCullough, who says very little during such occasions, mentioned that we were coming right up to the house now. We got out and walked in. We toured the house in relative silence. Then we went into the second-level den, where the large deer head is, and sat down. "Well," he said, "it isn't exactly a palace, but on the other hand, it is far too large for his purpose here. Raymond has been rather good to himself."

He then did a rather curious thing. He turned and fixed me with a hard stare. There is no other way to describe his action. He held the stare for what seemed an interminable time. Just a stare, saying absolutely nothing. I looked to see what the reaction of the other men in the room was, and I could read nothing. What I did not know then was Herbert Armstrong's method and tactics of intimidation. And I could see no reason for him to do that to me. But he certainly did.

He then began to talk about what some were calling the "credibility gap." Earlier in the circuit some unnamed men

had broached the subject to him, and he didn't know what they were talking about. Of course, this was the fall of 1972, and the church was supposed to be in Petra, Jordan. And there was the problem with Ted.

Bill McDowell expressed proper shock at such a suggestion, wondering what on earth such people could be talking about. There was no credibility gap around here, he said. Herbert Armstrong seemed to relax a little and turned the rather stilted conversation to other matters.

I had arranged, largely through my wife, to have his suite in the lodge prepared in the prescribed manner, with the proper wines and Dom Perignon, grapes, and other goodies. We also discovered that Nancy Fraser, who used to be Nancy Kessler, was there, and she had earlier served as stewardess on his plane. We knew that Herbert Armstrong liked the company of pretty young women immensely. Nancy agreed to keep him entertained and to sit next to him during the minister's dinner and help feed him. We appreciated her help.

Herbert Armstrong loved to play hearts during those days and he always insisted on winning. He loved to win better than anyone I ever knew. He also liked to see his name in print and loved his own picture.

Bill McDowell had a friend from Chicago who was able to prepare a mock-up with the local paper front-page logos. Big banner headlines were prepared which spread all across the front page, reading: “BUFFALO HEARTS WINS AGAIN!” An article followed that was compatible with the headlines, listing the appropriate names. (He called his card-playing cronies “the Buffalo Hearts!”) A few of us were there when Bill presented him with this “newspaper.” You never saw such beaming in your life! He loved it! And he continued to mention his making the front page in Wisconsin Dells around the remainder of the preaching circuit. Of course Bill was appealing to his great, massive vanity, and we all knew it. But it worked. That is the way people had to continually deal with HWA. He was never quite normal, and Christian virtues were hard to find in him by the year 1972.

When it came time for HWA to leave, he refused to ride in the helicopter and chose instead to have his regular driver, Mel Ollinger, drive him back to the Devil's Head by car. We heard no complaint about the name.

The festival coordinator is the responsible officer at these gatherings. He has to meet with reporters, deal with the tradesmen of the city, secure the legal requirements of local governments, coordinate with law enforcement officers (at this site, with Adams County officials, as well as those of Wisconsin Dells and its neighboring city, Lake Delton), select department heads for a dozen different departments of the feast organization, and stay on top of everything during the eight days and nights of the meeting. This requires a close working relationship with many people. The lines of communication must be in good order. All of this could not be possible without the willing cooperation of literally hundreds of volunteers. Hundreds gave of their time and services to make everything go smoothly, and it usually did. But nothing took care of itself. From the choir to parking crews, from security arrangements to counting and processing the offerings on each of the annual holy days, from ushering to concessions, from housing to arrangements for the VIPS, it all took a lot of work on the part of many.

The highlight of each day was the religious services. During those years, there were two each day — morning and afternoon. On Friday night there was one also. Services were scheduled to last two hours. However, when some of the longer-winded preachers spoke, such as Dean Blackwell or Gerald Waterhouse, people might have to sit as long as three hours. Some seemed to think they proved how spiritual they were by how long they spoke. Some were heard to say Gerald Waterhouse wanted to prove he could speak longer than Fidel Castro!

When the G-II lifted off at Baraboo, Bill McDowell breathed a sigh of relief. He said now we could relax and enjoy the rest of the time. Herbert Armstrong was and is a man of violent temper. And nothing sets off that temper as does some imagined slight to his person. He is as proud as any absolute monarch ever was, and as demanding at times. His word is law — that is, if Stan isn't around. I knew what Bill meant.

Herbert Armstrong had fallen into the habit of delivering the same sermon, with slight modification, every time he spoke, year after year. Most of the people considered it disloyal — almost blasphemy — to notice this habit. It was considered proper to remark how wonderful his sermon was.

This reminded some of the old and foolish king who was fitted with a very fine robe, so fine, in fact, that it was nonexistent. But the king believed that it did exist, and the courtiers pretended that it did, as the king sat on his throne, garbed in — nothing! But he thought he was dressed in the very finest!

Herbert Armstrong left Wisconsin Dells in 1972, pleased and happy, secure in the knowledge there was no credibility gap and that all was well. He had only one slight annoying fly in the ointment — Raymond Cole's palace sat over there, expensive and empty!

The saddest part of my Wisconsin Dells experience occurred on the day following the end of the festival. Those few employees who were being offered jobs at Big Sandy had already been notified. I had talked to them, one by one, prior to the feast. I had asked the others to come by my office in the administration building, which had been newly completed.

Jack Bicket had all of the checks ready — checks that included the last pay period, plus six weeks termination pay. They assembled outside in the hallway and came in, one by one. I gave them their checks, gave each a handshake, and wished each well. That was their formal separation from employment that had been promised "until the return of Christ." I never felt so inadequate before in my life. I will never forget. One middle-aged man, who had owned a small farm in upstate New York — one which had been in his family for generations, but which was now sold as he served the church until the return of Christ — broke down and cried. He had operated heavy machinery for the church, but was now facing a major move and search for employment at a time late in his life. And all he was being given was a handshake and six weeks pay! I kept up with him for a couple of years to make sure he was not destitute. I think I could have used my influence to secure help for him had it been absolutely necessary. The last I heard he was making a living in Arizona. I am sure he never again had as much as he had owned earlier.

Some of the stories going around during the late summer had the employees starving during the coming winter, after being terminated. I got all of the employees and their

families together and mentioned the stories. I said the Germans and the Japanese faced a hard winter in 1945, after their defeat in World War II, and they had not starved. Were we a lesser people than they? I thought not!

What I said was true, and it was said in order to impart as much courage and confidence as possible. And I think it did do that. People cannot allow themselves to feel sorry for themselves for too long. It is counterproductive. However, that fact in no way lessens the damage and hurt done to them by their leaders. That means the leaders of Japan and Germany in World War II, and it also means the leaders of the Worldwide Church as they led gullible people into personal loss without even a hint of apology.

In all of this, Herbert Armstrong bears primary responsibility.

Chapter III

THE COVER-UP

Is it ever proper for a Christian to lie? Does God expect us to cover up or lie in order to hold things together in the church? Does God build his church on a foundation of deceit? Does he preserve it on such a foundation? Does lying sometimes become a "higher duty"? Would the church fall apart if its ministers insisted on telling the truth, even when it hurts? Can an official lie by omission? How serious is that? Is a minister to judge *when* he should lie and when he should tell the truth? Does he, as a Christian, have a choice?

Hard questions, these. They are especially hard ones for ministers of the troubled Worldwide Church of God who have been squeezed into a crisis of conscience by the conduct of their leadership during the past decade. This crisis of conscience goes back even further for a few, but for most of us, the period has lasted for only eight or nine years.

The crisis began in 1971 when letters came out from HWA concerning Garner Ted's problems. Those letters were misleading and in some cases were totally false. They were designed to deny that Ted had women problems. A significant number of ministers knew that he did have those problems and that they were serious. While HWA had clamped a lid on secrecy on the subject at the higher level, bits and pieces trickled out. Sometimes those stories came from the women themselves, especially when some of them began to suspect they were not the "only one" who had "led Ted astray by their irresistible

personal charms," as they had been led to believe. When women, many of whom were married to men in the ministry, began to compare college notes, the sordid story circulated. Most, when they heard those stories, could not bring themselves to believe them. Here was a man very widely known on radio and, increasingly, on television as a champion of morality who warned the world of the dire consequences of breaking God's Law. He had preached the "Ezekiel" message harder and longer than anyone in our country to millions of listeners. How could this man be involved sexually with literally dozens, if not hundreds of women?

Most, who heard the stories, agreed with HWA. Satan was spreading those false rumors against Ted to destroy the church. Later, HWA wrote that Ted was in the "bonds of Satan," but the wording was such that it appeared to the membership that Ted's sin was not appreciating his father enough. And this was supposedly brought on from overwork, so Ted needed a rest in Colorado. (A similar statement was recently issued about Rod Meredith.)

When Ted came back, after being disfellowshipped, he was quickly made the chief executive officer of the whole organization with a solemn appointment by his father in a letter from Mexico to the membership. (At the insistence of Ted's wife, HWA also got Ted a new jet to replace the old one which had become "contaminated" through his adulterous activities.) Ted was named HWA's successor, formally. This was too much for ministers whose wives had shared a bed with Ted during their college days. The number of "disaffected" ministers grew.

Instead of sympathizing with these ministers and "cleaning the church up," HWA took the hard line. He would not listen to wise counsel. (In July, 1979, he asked me if I knew that many of the ministers and members who left in 1974 did so because of Ted's womanizing. I replied that I did. But the interesting thing was that HWA denied this at the time.)

When the storm broke in January of 1974, HWA was with Stan Rader in Manila. When he got word, he flew back immediately to quell the "rebellion." At the Poconos in 1976, he bragged about his famous misleading letter to the membership, saying he stayed up all night to write it. (Stan claimed later that *he* wrote it!)

Ted called a ministerial meeting at Big Sandy of all ministers in the Big Sandy region, of which Walter Sharp was director. In that meeting, he suspended (expelled) four men. They were Walter Sharp, Dale Haynes, Bob McKibben, and Jim Morrison. They were concerned about Ted's "qualifications" as a minister. Dave Antion had drawn up a formal statement on the "qualifications of a minister" based on scripture at the request of HWA. The paper was never used, for obvious reasons. HWA knew he could not meet those qualifications himself!

Sitting in that meeting, which was chaired by Ted himself and which lasted 71/2 hours, was a real experience. I sat there with mixed emotions. Ted denied ever having full sex with any woman other than his wife. He admitted falling for one "silly young girl" and losing his judgment. But he had never gone "all the way" with her. McKibben asked specifically about one girl by name, but Ted denied ever hearing that name before. He did his thing very convincingly. (Ted had always wanted to be an actor, and that day he gave quite a performance.) As it turned out, he lied formally, massively, and convincingly. He followed his father's lead. Stan Rader claimed later in conversations with me that *he* had told Ted *exactly* how to conduct that meeting and what to do and say. (I believe him.)

Soon after that, the stories began to circulate more widely. It was only a matter of numbers. How *many* women and college girls did Ted have? Perhaps no one really knows, not even Ted himself.

Rod Meredith reports, quoting Ted, more than 200! That number may have been hyperbolic. Other lists, compiled by counseling ministers, contain from 30 to more than 40 names! Ted himself says Rod exaggerated his activities. He also reports Rod envied his (Ted's) life-style. (I don't know about that. Rod has his own problems.)

The question is: Does the church benefit from its official lies? Recently, a Worldwide Church minister seriously suggested that the Holy Spirit may have guided the meeting in Big Sandy that day, and the church may have benefited from Ted's official and masterful denial. This route, chosen by his father and Stan Rader, defused the bomb, *temporarily*! But it is the modus operandi that is noteworthy! This is the

method used by Stan and HWA to this very day!

HWA told the area coordinators in the summer of 1978, soon after he had expelled his son Ted, that from childhood all Ted had cared about was "wine, women, and song!" That was quite an admission, considering the past quarter century of church history. Ted had played the number two billing in the church and had been supported by a father in high ecclesiastical office who *knew* of his son's weakness for women!

Rod Meredith says he first knew about Ted's adulteries in 1965 and he told Ted's father. He said Ted's father kept "forgiving" Ted for his wayward conduct even as he loaded him with additional glory and rewards. It was only when Ted lost his head over one "silly young girl" that HWA could no longer keep the lid on with the top men in the church, many of whom have now been thrust out.

Interestingly enough the fact is that Ted's expulsion, when it came years later, was for *another* reason. Ted was trying to clean up the terrible budgetary excesses of his father's group. His father and Stan Rader felt their positions threatened and acted in desperation. Church war has been the result.

Back to the meeting in January of 1974. I went home tired and confused. I had been sure Ted had been guilty, but now I thought he might have been unfairly accused. I called his brother-in-law, Tony Hammer, who was at that time the pastor of the Oakland and San Francisco churches, to ask if he had proof of adulteries on Ted's part. He would not say specifically. He had heard the stories, just as I had, but could not positively confirm them.

It was only months later that I found out for sure that Ted had lied and lied massively. By that time, the disturbance had seemed to pass, but I think we all knew the calm was only temporary. Before the year was out, I had heard the gross details (including many names) of Ted's sins. He was even written about in *Penthouse*, the *National Enquirer*, and many newspapers, such as the L.A. Times. Later the story was picked up by *Ambassador Review* and enlarged upon by *Ambassador Report.*

Stan later told me Henry Cornwall had compiled a dossier on Ted that was very extensive. He claims it is very

incriminating. I am sure it is. But as long as there are sins held over people's heads, there cannot be the proper spiritual environment in the church, nor can the church be cleaned up. For that to happen, the top rotten apple will first have to be removed from the barrel. That rotten apple is HWA *himself*. *Just as the back trail from the Watergate break-in led right back to the President, so the back trail of corruption in the church leads right back to the Pastor General!* There is where the real problem lies!

In the 1977 *Ambassador Report*, Margaret Zola, in the article "Garner Ted Armstrong, Son of the Legend," quotes Albert Fortune, who described how HWA rationalized away the GTA problem:

> *"But let me tell you what the answer is to that and what Mr. Herbert Armstrong has legislated . . . Ted is above the scripture. These are his [HWA's] words. I sat there and lived through them. Ted was divinely called. He [HWA] proves that by the fact that Ted could not speak for two years and was given a voice ... that Ted has these gifts and all of these other factors . . . therefore Ted is above scripture. We can't judge Ted like we judge any other minister. We can't judge Ted by Timothy and Titus. You have to judge Ted only by divine calling. Then he has vague references to vague scriptures back to Hosea . . ." (Kansas City meeting, Sept. 22, 1974, tape 3, side 1).*

Unfortunately, such excuses would not undo the harm done to Ambassador College by GTA's conduct. Until about 1970,Ambassador College had very strict rules governing student conduct. During the period of special strictness the administration, at HWA's direction, forbade a couple to date more than once during a semester. Students were absolutely forbidden to hold hands or kiss unless they were engaged and the wedding was only a day or so off. Enforcement of these rules resulted in student suspensions and even outright expulsions from time to time. The Dean of Students Office was kept busy in these matters.

Many supporters of the college were very appreciative of these strict rules of morality and deeply believed Ambassador to be "God's college." Ted Armstrong was an integral part of that college administration, under his father, who was in charge of everything. In that capacity, Ted supported the college code of

conduct with his very considerable eloquence.

However, when knowledge seeped down that his tongue was the *only* member of his body which *did* support the code, that code was doomed! When young men in their full physical vigor who had fought with themselves and restrained themselves according to Armstrong teaching discovered their number one spiritual hero, Ted Armstrong, did not hesitate to avail himself of the favors of those very coeds whom they were taught not to lust after, the growing credibility gap widened to the absolute breaking point. They couldn't help but remember that Ted had his own wife at home. Why did he need more women?

The Garner Ted Armstrong image in the church became very tarnished. Humpty Dumpty sat on the wall . . . etc. The old image could never be restored. Perhaps a better reputation built on a more solid foundation could be constructed, but the old image was gone with the wind.

Young men, many of them married and established as church pastors by that time, had looked up admiringly at a false image. And the growing awareness that they had been "conned" during their college years by GTA and his dad left scars that may remain forever. The damage done to the church was written indelibly in history.

When former students heard the unofficial explanation that great men, even the great men of God, all have remarkably strong sex drives, or "needs" that must be satisfied, many were incensed. They remembered several things:

(1) They had been taught the example of Jesus who did no sin. They had been told HWA was like God the Father, and Ted was like Jesus Christ.

(2) Ted already had a very attractive young wife. Why was that not enough?

(3) They had been taught to despise hypocrisy, just as Christ taught in the Bible. Now, they had just seen massive hypocrisy in action.

(4) Many among them had noticed that even a tom cat has a very strong sex drive. It did not necessarily follow that great men had to be like tom cats. Nor did students of history agree with this assessment. It seemed a very weak excuse for a minister to make.

(5) Last, but not least, quite a few of the young men were totally unprepared to admit that Ted or anyone else had a stronger sex drive than they themselves. They were fully persuaded of this in their own minds. Who was to say they were wrong?

At the time, few yet knew that, in such matters, Ted was very much his father's son!

Chapter IV

RELIGIOUS HYPOCRISY — A SPECIAL VICE

Jesus Christ reserved his harshest criticism for those religious leaders of his day who taught one thing and did another. Hypocrites came under his special scathing condemnation. Of the woman taken in the single act of adultery, he said, "Go, and *sin no more*!" Her accusers, when confronted with their own sins, slunk away.

But, of the religious leaders he asked, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Strong words, these. Strong words from the very Son of God. How can any who teach in his name deny these words? And, where guilty, how can they not cringe in the face of these charges? How, unless they no longer believe in God at all? Unless such persons have totally lost their faith?

"For they bind heavy burdens and grievous to be bourne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matthew 23:4-7). (How about regular standing ovations, applause, adulation bordering on worship, the very chiefest seat, instant obedience, insisting on regular public praise from his servants, etc.)

Continue: "*And whosoever shall exalt himself shall be abased*;

and he that shall humble himself shall be exalted" (Matt. 23:12).

Those who fear God should take his instruction seriously. Such a person should not allow his solipsism to get the better of him. Christ had a little before said, "But he that is greatest among you shall be your servant." How about that one?

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

The religious leaders of that time thought it more important to insist on *their government*, calling it the *government of God*, than to discover and do the actual will of their Creator! They insisted there was no other way into the kingdom of God than through them!

And another thing. Money was of great importance to them. Continue with the words of Jesus Christ, the Chief Apostle:

"Woe unto you, scribes and Pharisees, hypocrites! *for ye devour widows' houses*, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

Then, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Christ seemed to hold the opinion that such hypocrites should not go out trying to tell people how to live their lives, if they themselves could not live a proper life. He apparently agreed with Paul that one should judge himself first. Ministers who travel around the world to tell people the way to peace when they did not know that way themselves are hypocritical. Christ indicated he did not approve of hypocrisy! Neither do his followers!

I served as festival coordinator at Big Sandy during the Feast of Tabernacles in the Worldwide Church of God in October 1978. Just before the start of this gathering, I received a box from Ralph Helge's (church lawyer) office. This box contained an announcement to be read at least twice during the eight-day period. There were brochures to be handed out from the information booth. Instructions were given on how to will your house to the Church. The idea of leaving your property to Herbert Armstrong was fostered forcefully. And, of course, as one would expect, very many widows came by to get their instructions. (We have just witnessed a case here in Tulsa of a widow dying who had willed all of her property to Herbert Armstrong, thinking she was

doing God service.)

Most think they are leaving their property to the church for the furtherance of God's Work. But since Herbert Armstrong has ordered all of his followers to send their money directly to him in Tucson, it has become quite clear what is happening.

There can be no question at all that great importance is being placed on money in the Worldwide Church now — more than ever before. Money and power is the name of the game.

Christ continues in Matthew 23 to give his opinion, if that matters! To Him, the emphasis is not on money, and after several verses of de-emphasizing money, or gold, he lists the weightier matters of the law: *Judgment, mercy, and faith*. It is not that money is ignored, but where is the emphasis placed? Which are the weightier matters?

Sometimes the difference between right and wrong is a narrow margin. Those who insist that money is of the greatest importance are in danger of the great condemnation.

"Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of *extortion and excess*. "

Such are the ways of hypocrites. They demand of others what they themselves will not do. They want recognition, money, and power. They are not serving the people, nor are they interested in the welfare of those they profess to teach. They are extortioners, and what is more, extortioners of the worst sort. They use the name of God to extract money from the people. They break every one of the Ten Commandments that they profess to teach. Of such, Jesus said, "IN VAIN DO THEY WORSHIP ME, teaching for doctrine the commandments of men" (Matt. 15:9).

I can't help but remember with sadness back in the early sixties when the church taught with great authority against small-pox vaccination. Now, at that time, we lived in the south Texas town of Alice and had two children in the elementary school there. One was in the third grade, and the other in the fifth. They had not been vaccinated for small-pox.

We had been able to avoid this practice up until that time. But the school board and the superintendent had decided to crack down. And they did. We were notified that either they would be vaccinated by a certain date or they would be expelled.

We consulted with the local pastor in Corpus Christi, who at

the time was Bill McDowell. He encouraged us to stand by our guns and refuse this practice. He explained that small-pox vaccination was derived from "monkey pus."

After consultation with his superiors, he felt we should accept whatever penalty the school should impose, but not give in to them. His superior was Roderick C. Meredith.

We went through that whole embarrassing period. The really sad part, however, was that a little later I discovered that Herbert Armstrong and other leaders of the church, who traveled widely about the world, had no real difficulty. While the government required vaccination of travelers, the leaders' attempts to avoid those shots were short-lived and then abandoned. They submitted to the pressure. What they had demanded of little children and of the general membership, they themselves would not face. Many of them came around to the opinion that vaccination was probably good after all.

One has to realize that we were taught that, should we not follow the church teaching, we were in great danger of losing our salvation. God would curse us, and we would fail in this life and in the time to come. The knowledge was given to us by the church, and should we fail to heed that knowledge, we would be eternally damned.

Does that remind you of the heavy burdens placed on others that they would not bear themselves?

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of *hypocrisy and iniquity*" (Matt. 23:27-28).

When I began to discover fully the hypocrisy of Herbert Armstrong, it was a great shock to me. Or, what I should really say, is that when the full realization came, it was a great shock. Because the tendency had been to reject such warning signals, such possibilities, for some time. But, such signals, such possibilities, added up until there was no way an honest mind could longer avoid facing reality.

HWA had stood, repeatedly, in ministers' meetings and told all of the ministers that he had given over to Ted Armstrong all of the executive power in the church and had also written that to the church; he had said how well pleased he was with son Garner Ted,

even during times when others were not so pleased; he had said so many things that he later denied, officially. I call that lying. And I know that Christ says, in the last two chapters of the Bible, that no liar will make the kingdom of God. I know that God could not approve of lying.

Then, during the conference in Tucson, earlier this year, he said he had not known of the demonstrations in Pasadena beforehand. He said they were spontaneous. He said no minister had any previous knowledge of any such thing. Subsequent evidence to the contrary is massive.

Evidence of HWA's misstating of events in his autobiography during the early years is massive. Much of that evidence comes from his associates in what he calls the "Sardis Church," and a lot more comes from his own family members, who should know.

He told me on July 4, 1979, that he had association with the "Oregon people" until 1945, which is quite different from what he had written in the autobiography. One can only wonder if all of the reproduced documents with his unmistakable signatures on them have come to his attention in such a way that he cannot refute them, and he is now bowing to the inevitable. At any rate, his word is no longer acceptable at face value.

During conversations with Stan Rader, in November 1978, which were held in his office in Pasadena, he told me how sometimes it was proper to lie as a higher duty. As an example, he used the U-2 incident during the Eisenhower administration. Stan said the President should have lied as a higher duty and totally denied that Gary Powers, the U-2 pilot, was American or that he flew for the American government. This would have enabled the Russian leader, Khrushchev, to save face and settle with the Americans, thereby ending the cold war!

One must remember that Stan has now been ordained a high ranking minister of the WCG.

Stan Rader claims to be Herbert Armstrong's best student, a student of twenty years and more. Perhaps therein lies the problem. He has been too good a disciple!

It was Christ who said, "You shall know the truth, and the truth shall make you free." And it was the German thinker, Goethe, who wrote, "None is so hopelessly enslaved as those who falsely believe themselves to be free."

Truth is the stuff correct decisions are made from, and those who withhold truth deprive mankind of the ingredients of proper

decisions and thereby contribute to human enslavement. Christ believes in truth and hates lies. He never lied himself and especially hates perverseness in men who do lie.

Herbert Armstrong used to tell the story of the little boy who had found out that Santa Claus didn't really exist. He was so hurt to find his parents had lied to him about Santa that he said, “I'm going to look into this Jesus Christ business, too!” He may have a point!

Herbert Armstrong and Rod Meredith shared the platform at the ministers' meeting in Tucson in January 1979. That was a session of consolidation of support for the “government of God,” which meant to Rod his own administration and meant to Herbert Armstrong his own survival.

Herbert Armstrong, in his own firm voice, pledged that he had never committed adultery. And he assured the assembly that if his wife Loma were to be raised from the grave, she would firmly deny any such charge as well. Then he turned to Rod Meredith and asked if Rod had ever committed adultery. Rod replied in the negative. It was an effective work of showmanship. This very strong statement, given in a firm voice, was reassuring to those assembled who had very deep-seated reservations about the church leadership.

Was this a higher duty Herbert Armstrong was performing? Was he lying when he said that? Since then, reports, many reports, have come from members of Herbert Armstrong's own family that show him gravely in error when he so reported to the ministers formally and officially! According to those reports, now widely circulated, he had conducted an adulterous relationship of long standing and of the sort that has traditionally carried the death penalty in many of the American states!

Hypocrisy is a grave sin, and when practiced in religion, it has the greatest condemnation pronounced against it by Christ himself. This sin cannot be practiced without the practitioner ending up in the lake of fire! This is basic religious doctrine. It must not be watered down!

Chapter V

CONTROL — THE NAME OF THE GAME
Wisconsin Dells: 1973

Changes in both the church and the world were in the wind by feast time 1973. The credibility gap that Bill McDowell had promised Herbert Armstrong did not exist the year before not only existed in the church, but had widened alarmingly. David Antion (the new director of pastoral administration) had instituted his new program for the ministry and had inducted into office eight regional directors. Each of these directors had a great deal of local control under this system. There had been some surprises when the appointments were announced. I had been on a trip with Bill McDowell in the King Air when the system was announced but before the directors were named. He asked me to write down a list of whom I thought the appointees would be, and he did also. We both missed rather widely.

Liberalization and decentralization were now proceeding rather rapidly. Psychology and humanistic liberalism began to play a strong part in church affairs. This was especially true in several areas. If the area director was liberal in his theology, then his subordinates tended in the same direction. Graduates of Ambassador College had been programmed to respond to their superior, almost regardless of the direction he took. But it had to be done in the name of Herbert Armstrong.

But let one thing be made clear — nothing was ever done without Herbert Armstrong's knowing, *if he wanted to know!* And, if he chose to do something, nothing stopped him. The idea

that major changes were made without his knowledge and approval is incompatible with reality. Also it should be noted that Stan Rader advised him in church matters years and years before he was ever "baptized."

The regional director for the Chicago area under this new system was George Kemnitz. I had met him once, briefly, at Big Sandy two years before. He had come over for the Feast as a feature speaker. He had delivered a sermon on "family." He could be an impressive speaker.

Stories were circulating that the Church Administration Department, as it was called, intended to take over the Feast office. Local ministers were talking about their regional directors' functioning as feast coordinators during the Feast and controlling the operation totally. They were asking the question, "Why would we work for one man for fifty-one weeks of the year and for another for one week only?" They were wondering aloud why they could not use the Feast property for regional functions on a regular basis. Why should Big Sandy control those things, and why should Big Sandy run the Feast? Of course, these men were not asking such questions, logical as they were, without support and stimulation from their superiors.

It was into such a climate I went, late in August of 1973, to organize the department heads for the Feast of that year at Wisconsin Dells. Ray Dick was then living in the Raymond Cole house and serving as housing officer for the Feast. He, Bill Freeland, and I sat in the very same den with the big deer head on the wall where I had sat with Herbert Armstrong the year before, and we discussed plans for the Feast. (Bill Freeland was the pastor of the local church.) The subject of housing for the ministers came up and with it who would be the monitor of that housing.

We had agreed to use the Devil's Head Lodge again. Ray and Bill said it had been used the month before for a meeting of all of the regional directors with Dave Antion, who was director of pastoral administration. Doc Kessler was George Kemnitz's secretary — they all had secretaries then — and Doc had arranged all of the accommodations out there. He also got along well with the manager. Last year there had been problems with the manager, but Doc said he would take care of that. The housing officer appointed all of the motel monitors, who saw to any irregularities among the people in his motel. The one exception was the motel where the ministers stayed, and that was always

taken care of by the coordinator himself, as it was considered a critical control point.

I got the immediate uneasy gut feeling that Ray Dick had already appointed Doc to that key post.

"Ray, have you already appointed Doc as monitor of the Devil's Head?" I asked.

"Well, well, no-o-o I haven't," replied Ray. "But I recommend that he be given the post."

"Bill, what about you?" I quizzed.

"I agree with Ray. He certainly did a good job when the regional directors were here," answered Bill.

"If I were to appoint him out there, who do you think he would work for?" I queried.

"I don't know what you mean," replied Bill Freeland, but Ray Dick remained silent. I told Ray I would let him know, but in the meantime he should not tell Doc or George Kemnitz anything.

I drove directly back to the Devil's Head and talked to the manager. He said he had nothing but the best of memories from last year and looked forward to this year as well. I asked him if he preferred Doc Kessler in any way, and he said he didn't care one way or the other. Just as I thought.

My resolve was stronger than ever that Doc Kessler would not be the monitor or in any other position of control.

At the department-head meeting, George Kemnitz, whom I had appointed to be over the music, even against Bill McDowell's advice, asked if Doc Kessler could tag along with Keith Stoner, the auditorium department head, and learn as much as he could. I believe, at that point, that George still thought he would have Doc in a key spot at the Devil's Head.

I acquiesced and said it was okay as long as he didn't get in the way, and Keith Stoner agreed. Keith had served as auditorium chief the year before and had done an excellent job. He was a Canadian minister, not in the employ of the church. He was a lawyer in private life. He proved an excellent organizer, with a flair for command.

On opening night, George Kemnitz chose a seat across the aisle from the department heads. Almost immediately, we could see Doc Kessler in motion, reporting regularly to George. When this occurred again, in a most conspicuous manner the next morning, I turned to Keith Stoner, who, as auditorium manager, had a seat directly behind me for ease of rapid communication, asking,

"Do you see what is going on?"

"I saw it last night," Keith replied.

"Do you know what to do?"

"Yes, I think so."

"My advice is to cut him off from all information. Instruct all your men so. As of this moment, he is to be treated as one completely out of the Feast organizational structure, because he is not working for us but is working for George, and for another reason. Is this what you had in mind?"

"You and I see alike," Keith said. "That is exactly what I had in mind, and it shall so be done."

I had earlier appointed a Canadian minister from western Canada to serve as monitor out at the Devil's Head — a man over whom George Kemnitz would have no control. He would work for me, without a previous loyalty.

A day and a half passed before Doc Kessler knew what had happened! It was at a mid-Feast department-head meeting that George expressed his unhappiness with my appointment of Owen Murphy, a Canadian minister, as monitor at the Devil's Head and with some other aspects of the Feast operation.

When our normal business was finished and others were leaving the office, I asked George to stay, as I thought we had some talking to do. He stayed for three hours.

I covered the reasons why I had not appointed Doc out at the motel and why he had been cut off from all information, without pulling any punches. I could not allow two control points to develop right in the convention center, right before all, with him in one control point and me in another. Doc was making it obvious that he was reporting regularly to George. I had to see that he had nothing to report! It was just that simple. And I explained the need for Owen Murphy. I laid out my hand before George, and it was a winner. He had nowhere to go. I said there were a couple who could fire me, and if he wished, I would dial the number of either. The choice was his.

What I then recommended was that we work together, without conflict. I promised to show proper respect for his office and him personally, and I said I would welcome any suggestions he might have. That was the way things should have gone anyway. He promised cooperation and gave it. We dined together several times during the remainder of the time, right in the dining room for all to see. On the last day of the Feast, George wrote me a

letter of recommendation and commendation, and he wrote another to deliver to Bill McDowell, asking that I do the same job the year following. I think he was sincere and was doing the best he could in a difficult situation.

I had talked to him in detail about the lack of finesse on Doc's part, but had said I was sorry to have had to deal with Doc as I had done. I felt I had no choice.

That afternoon, word came to me through my wife that Doc and his wife were suffering terribly, with many tears. I spoke kindly to them both, asking Doc to drive out with me on the day following the Feast, to wind up loose odds and ends — things coordinators have to do. He accepted.

He explained that he had been a chiropractor down in Texas and had given up the practice because of Herbert Armstrong's teaching against that branch of the healing arts. He had never done well since. And now he thought his job with George Kemnitz was his last chance, and he did not want to fail in it. He wanted to serve George and make his job successful, hoping some of that success would rub off.

I then explained in detail how I had proceeded and why. I asked if he could see how necessary it was, and he said he did. I thought we parted on good terms.

I have heard, in such a way so as to believe it, that Doc has been involved in conspiracy and joined in plotting to take over at the church's Pasadena headquarters. This time it worked for a little while. (He now has a key position under Stanley Rader.) But the fruits of such conspiracy are never sweet, but bitter. Doc will not be happy in this venture, no matter how much success he seems to have. He is a big man and also a very emotional one. His size alone is enough to intimidate a lot of people. Perhaps that is one reason he has gotten where he is.

Nothing unusual occurred with Herbert Armstrong's swing through Wisconsin Dells in 1973. He told the ministers at the dinner there in the Devil's Head they were the “defenders of the faith” before God. I thought it was well put.

He delivered his same sermon again, for the umpteenth time. And Floyd Lochner was able to get him out for some exercise while they were there.

When Captain Black took the G-II off at Baraboo that year, he held the plane on the runway until it looked as if he would run off the end, then pulled the plane up as if it were a fighter plane. He

must have felt frustrated for some reason. The roar of those powerful engines shook the earth.

Again, there was the relief that comes over a festival coordinator when he knows Herbert Armstrong had come and gone, and he is still in one piece. Survival!

Garner Ted Armstrong held the status of celebrity by the year 1973. Surprisingly, his troubles of 1971 and 1972 did not seem to diminish his popularity with church members, but seemed, if anything, to enhance it.

Attendance was at its highest on the day when he spoke, invariably. Beginning with my first year as coordinator (1972) and ending with his last year with Worldwide Church (1977), this was always so. When one walked through the audience while he was speaking, it was obvious the audience paid better attention to Ted's sermon than they paid to his father's sermon — you could see it in their eyes.

Some thought that was because his father usually gave the same sermon and spoke with a slower delivery, which put many to sleep. Ted speaks more rapidly and is better educated than his father. In any case, the attendance was invariably better for Ted.

Security was always more of a problem when Ted came. He had to be protected by our security men outside the building and also when he stepped inside the building. There were always people who would try their best to slip by so they could *touch* him or be seen by him. Many would mob him if we would permit.

I always briefed the outside security men in one group and the ushers inside in another. They had to be given directions forcefully, as each year many were new on their jobs and did not believe that what they were told would happen.

Outside security had to control the area of approach and control tightly the area next to the entrance. Another complication was that Ted did not like to see security in action. He seemed to like the idea of freedom and lack of such control, which was the ideal. But, on the other hand, neither did he like to be mobbed. I always instructed the security men to have the situation under control outside, and when they saw his car coming, to fade away, but to watch carefully. I said that if just a few rushed him they should not intervene. However, if many did, they should do whatever was necessary. I always had the department head right on the spot.

Inside, all of the ushers in that part of the building were called

and briefed. They were to begin seating all those walking around. Beginning about ten minutes before the start of the meeting, they were to allow no one in the area around the entrance and back for some distance. Men were placed to guard the reserved seats, as there were people who would slip in and grab them at the very last minute. (I had that happen one time anyway.)

I would stand at the door, waiting. When Ted and party walked in, the ushers would fade, and it would appear as if the people themselves were naturally orderly, except that often there would come rushing a few people bent on touching the celebrity. He would usually deal quickly with just a few. And those few proved that we were not a "police state."

The same procedure occurred in reverse when services were over, except that Ted left quickly. His plane had to be guarded in those days and order preserved by our external security men in the airport area. Again, there was the mob. This was especially true at Big Sandy, where the airstrip was right on the grounds. There was never the need for the same crowd control for HWA. He didn't seem to draw crowds in the same way. This has always been something of an enigma to me, and all the more when Ted was disfellowshipped and marked by his father. The very same people who had idolized him — literally, I think — now turned to hate him just as violently. Why? Either extreme seems strange to me.

When I served as coordinator at Big Sandy, both in 1974 and 1975, we had to use strong measures to protect his jet and his party from people who massed in the area and who wanted to touch, at least, the plane.

I can still see in my mind's eye Harold Rhodes, who ran security in 1975, out by the hangar telling people in his strong voice: "Stay back. Stand back. Make room."

If nothing else, this is a good lesson in the perishability of popularity. It is a very unstable commodity. I am sure Ted will agree. But again, this was the climate then and these were conditions for which Herbert Armstrong was responsible.

It was during this trip to the Dells in 1973 that we watched the news on television of the famous "Saturday night massacre." Even as the need for national unity and purpose rose to new heights because of events in the Middle East, we were embroiled in deep corruption in Washington. Just so, when the need for unity and dedication to purpose reached new heights in the church, Herbert Armstrong was involved in activities that could

only bring divine retribution — and not blessing. The parallel is remarkable — strikingly so. He is the one carrying the ultimate responsibility on the human level. He had not learned to put duty above his own personal wants.

Why a Separate Feast Office?

Early this past summer — 1979 — a rather high-ranking minister in the field ministry asked me why there had always been the separation between the Feast office and the ministerial structure. While it was a good and valid question, I was surprised that someone of his tenure and experience would ask it. But this event does point up the tendency of most people to accept long established procedures without asking why — until there is trouble. And even then, most still do not ask. I think that is why Herbert Armstrong has so often called his followers "dumb sheep!" He seems to look on church members as ignorant and foolish.

But back to the question. Why, indeed, had there always been a separation between the Feast operation and the field ministry? So often, down through the years, higher echelons of the ministerial structure have cast covetous eyes on the Festival Department. There had always been a looser budget in that department, and salaries tended to be higher. During the Feast itself, there is opportunity to exercise great power — greater than at any other time. But, at that very time, higher echelons of the ministry are reduced to either speaking or doing nothing. *All* administrative functions had been removed from CAD during the Feast for the past half dozen or more years.

Where the organizational chart used to show the "evangelist in charge," its replacement showed nothing of the kind. It showed the coordinator in charge. And he answered to the director of the Festival Department. Bill McDowell was succeeded by Sherwin McMichael. While the Feast speaking schedule — very important to many — was coordinated with the director of Pastoral Administration, it was by no means controlled by him. He only had "input." Why was that?

I explained it to my friend in the following manner:

There has been an awful lot that we have not been told. We must put two and two together. Since Rod Meredith was ousted from CAD in 1972,there has been a deep-seated fear of that office, and the ministry in general, on the part of HWA, GTA,

and Stan Rader. This was carried over into David Antion's time and has remained ever since. That is why there have been so many changes in that office. When I talked to Rod Meredith, who had been temporarily reinstated in January of 1979, I said to him: "I have been in this office three times during the past year, and I have talked to three different men who have sat in the chair where you sit. How long will you sit there?"

His reply was, or rather Raymond McNair replied for him, "We will be here as long as God wants us to. We think that is for a long time."

Events have proven otherwise. I thought they would.

The office of Pastoral Administration, by whatever name it is called, is suspect. It has systematically been reduced as a control point, as a power base. This office has been occupied by men who did not understand the game; indeed they did not know that it was a game. I am convinced only two men knew that. I believe they are Herbert Armstrong and Stanley Rader. They knew, and they played the game. They made the rules, themselves. Others played by their rules. And, more than that, the rules kept changing — in the name of Christ!

Had the Festival Department been incorporated into CAD or Pastoral Administration, as it was later called, there would have been a further concentration of power. This could not be allowed. But the question was and is: Who did the manipulating?

When Ted Armstrong returned from his retreat, very soon afterward Herbert Armstrong wrote to the membership in the most glowing and positive tones that he was turning over control to his son, Garner Ted, in whom he was well pleased — no ifs, and, or buts. In using the most positive of biblical examples of turning over a throne, he added the strong and regularly used "In Jesus' name," to put the divine seal on his pronouncement. But what all of us later discovered was *he never gave up control!* Stan Rader was there all the time, and particularly in control of the *money*! The rest of us were operating under a delusion. We just didn't know what we didn't know! Ted Armstrong *never* had control over the money. Oh, he was allowed to spend some of it freely. But he never controlled the rest. Stan did.

There could never have been a wedding between CAD and the Feast office without Stan's approval. And that approval would never come. He and Herbert Armstrong seemed to believe in divide and conquer, or balance of powers!

When I talked to Rod Meredith in January, 1979, I said to him the time had come to bring the Feast office under Pastoral Administration/CAD. He most readily agreed and proceeded to do so. But only for a short time. HWA, himself, announced the change back to the old form. Even at near ninety, he did not want the concentration of power in the hands of the ministry. He wanted total control. Age had not diminished his lust for power nor increased his faith in God.

So, I explained to my friend, it was a matter of divide and rule. It was not a matter of efficiency, not a matter of religion, not a matter of logic, but merely a matter of money and power, and a lack of trust of Christ and his Holy Spirit.

Chapter VI

SEX AND THE SINGLE APOSTLE

During the full-scale ministerial conference in May of 1974, which followed the problems of earlier in the year, Bill McDowell changed my Feast assignment from the Dells to Big Sandy. There had been some quite severe problems in the Big Sandy camp the year before, and he thought there needed to be a change made. There had been many complaints coming in from local churches, and it was decided that something must be done.

Ron Dart, who was head of the college at Big Sandy by that time, announced that he would rather have controls that were too tight than too loose.

Big Sandy was the hardest of the Feast sites to administer, for a number of reasons. For one thing, thousands camped out in the pine grove, and drugs had become a general problem in society at large. The camp grounds were not exempt from that terrible national curse. Also, during that time, U.S. morality was slipping fast, and the church was affected along with the rest of the country. Administering the camp grounds with any real control took resolution and cooperation from the captain system. And men who administered the rules in the camp had to be backed up.

Almost nobody wanted the job of site coordinator at Big Sandy.

Also, the college was there, and traditionally, some of the college personnel viewed themselves as privileged persons and did not take kindly to the necessary controls during the Feast. Whoever did the job had his head on the chopping block for sure. It was difficult, with few real. rewards for doing a thorough job.

Key men in doing the job at Big Sandy were the camp captain, the auditorium manager, and the chief of security. They had critical positions. I don't intend to go into all of the intricacies of the operation that year.

Bill McDowell was there for the first portion, including the time that Herbert Armstrong was there. The G-II came in at night at the Gregg County Airport. I met the plane and had cars arranged for the crew and Stan Radar, and the Cadillac for Herbert Armstrong. As we drove over from the airport, I inquired if he wished to eat, and he responded in the negative, saying they had enough food on the plane. He had "Lawrence of London" with him that year. Lawrence had been his driver over in England — the driver of his Rolls Royce, actually.

When we got to his house, he wanted to drink some wine and champagne. By that time, Bill McDowell, Roy Dove, and Harold Rhodes were there. He always liked to open the champagne himself and "show us how it was done." We drank that and then some Harvey's Bristol Cream Sherry. Then, after some time had passed, he became hungry. Fortunately, Carlton Green was still over in the Food Services Department and had a large plate of cold food over in no time.

Herbert Armstrong was wound up and very talkative. He went on at length about Raymond Cole, describing all his faults, going back many years. But then he got into his favorite subject — sex! He complained how lonely the evenings were without a woman, and said how badly he needed one. He said he had thought of marrying, but it could not be just anybody. He explained that Frank Brown had likened his case to that of King Edward VIII of England. Frank said: "You must be careful, Mr. Armstrong, and marry a woman who could hold up her end. You must realize she would be the first lady of the church," he continued. "Don't do like Edward and marry someone who could not do her duty." He related this to us after he had had quite a bit of wine, but not as much as he sometimes drank. He continued on about women who could function as first ladies of the church — women who would have the respect of the church:

"Now Annie Mann (an elderly Pasadena church member) could meet those requirements, fellows, but who would want to get into bed with Annie Mann? I have got to have a much younger woman. When I married Loma, she was 25, and to me, she was twenty-five as long as she lived."

And again, "I just can't think of getting into bed with an older woman. I just can't see myself in bed with a wrinkled body."

Then, he told us about his romance with Amy, a church employee who I believe he said was 25 at the time. He said he had actually been in love with her, but maybe it had been infatuation. He mentioned several incidents of his relationship with Amy, but never mentioned a young Filipino lady whom he reportedly brought over to the U.S. earlier.

Then he fixed us with his eye and asked if the church would accept a wife of his who was fifty?

We all said "yes."

"What about forty-five?" We shook our heads in the affirmative.

"Well, now, I am going to bargain with you, just as Abraham bargained with God over Sodom. How about forty?"

Again, we indicated approval, but with slowing responses.

"Thirty-five?" Slow, but afraid to indicate disapproval.

"Twenty-five?" I said, "I think not."

After talking about sex in general for a while, he changed the subject to something else, and as the hour was quite late, we left.

Had we known then what we learned later, that evening would have been quite different. He was working on us, even as he knew what he intended should happen. We were still looking to him to be a strong church leader, and here he had his mind on women, almost to the exclusion of other subjects. This sickness was to grow worse.

Earlier in the year he had made the announcement of the change in the divorce and remarriage doctrine at the full-scale conference in May, announced his total support of his son, Garner Ted, and departed in his G-II for the Orient. He left after only one day of the conference. It was hard for ministers of the church to imagine anything more important for the next few days than this meeting after a very traumatic first quarter of 1974. Why would he want to leave them after only the opening day? What was the pressing business in the Orient? None could say. It did seem strange.

Now, a few months later, we heard the conversation about his desire to marry a young woman. It did not sound like the talk of a man on whom rested the future of the whole world. Rather, it sounded like the talk of an old and frustrated man, and Bill McDowell knew it.

Herbert Armstrong had listed other names of women too old for him the night before. And Bill knew them all. One was related to a member of his family.

Clearly, Herbert Armstrong was drifting into his second childhood — at least in matters of that sort. (We could only hope the Orientals would understand. But would God?)

The next day, while Herbert Armstrong was delivering his standard sermon as usual, Bill McDowell was restless. He came by where I was and asked if I wanted to go outside with him. As we walked around on the ramp, he voiced his frustrations. He just could not see how there could be as many hypocrites running around as there obviously were. From that time on, Bill became more and more jaded. He just no longer had any confidence in Herbert Armstrong.

An interesting twist to this whole story is the pressure HWA used to put on the young men who were graduating from college to marry some of the girl graduates who were older than themselves. There were always several of those around Pasadena, and HWA wanted to know if there were any men graduates "man enough to marry those older girls." He would use all of his very considerable powers of intimidation. And a good number of men did yield and do their duty, as explained by the "apostle."

Big Sandy: 1975

In many ways, 1975 seemed to me a repeat of the year before. Herbert Armstrong seemed more lonely, more forsaken, than before. His path in the G-II and Ted's in the Falcon crossed at Big Sandy that year. Herbert Armstrong came in with his party at Gregg County Airport early in the afternoon, and Ted was scheduled to arrive later at the airstrip on the campus grounds. Ted and Dan Spencer had been landing the Falcon jet on the strip for some time. When they arrived with most of the fuel burned off, there was no problem with landing on the shorter strip, if they also took off without too much fuel aboard. They had been jumping over to Gregg County Airport to fuel up when they left.

Herbert Armstrong had sent word ahead two or three times that he wanted to have a talk with Ted there at Big Sandy. They did get

together for breakfast the next morning. HWA seemed very neglected during his stay there. Most of the ministers — almost all — seemed much more concerned that Ted saw them than his father. The next morning, when Ted spoke (his father had spoken the afternoon before), not one of the ministers went by to see Herbert Armstrong.

I can't help but wonder about these things. It does seem self-interest is very strong in the hearts of men. And, I can't help thinking that was the case at this time. I confronted one of the present loyalists with this particular incident, and he readily admitted this was the case with himself that year.

I went by HWA's house, after seeing to things going smoothly when Ted arrived at the convention center. He seemed so lonesome that I asked if he would like me to ride over to the plane with him. He responded enthusiastically in the affirmative.

He seemed down, and on the way over I said to him that very few men in all of history had been able to do what he had done.

He admitted that was true, but he added that King David had lived a very full life also.

“Yes, but Mr. Armstrong, David didn't have a G-II.”

“That is right, he didn't, did he?” He seemed very pleased at that thought.

But, at least, there was no mention of sex during his talks that year. It was a welcome relief. He was to make up for that lack the following year.

In many ways, it seemed, 1975 was a low point for him. While he missed the circuit entirely in 1977, he seemed less than assertive in 1975.

The Poconos: 1976

I had served as festival coordinator for the Worldwide Church Of God at Big Sandy, Texas, for the years 1974 and 1975, and I was scheduled to do so again for the year 1976. Sherwin McMichael, the overall festival director, had made the appointments earlier, and he had selected Dick Ames to

coordinate Mt. Pocono that year.

However, Dick had received an invitation to go to the Caribbean area for a speaking opportunity and opted to go there rather than to coordinate the Pocono Feast site. He had not yet organized the operation at that time (late summer), so at that point a minor crisis existed. Sherwin told me he intended to bring in Harold Rhodes (Austin, Texas church pastor) to coordinate Big Sandy, and he wanted me to go up to the Poconos. I had scheduled that very afternoon a department-head meeting to prepare for Big Sandy. Harold went into the meeting just after finding out that he was to function as the coordinator. Rather short notice!

The following week, I went up to Pennsylvania to hold a department-head meeting and to finish appointing men to carry the responsibility for making things go. I had never been to a Feast there, but had been to the site a number of times in another capacity and was familiar with the area.

I flew up that year on Sunday, October 3, the day before Atonement. My wife Margaret wanted to come up later, but I felt I should be on the spot at least by that time, especially as this was the first year I had functioned there as coordinator.

I flew from Dallas to Newark, where there was a plane change, and then on by Allegheny Airlines to Wilkes Barre-Scranton. That flight was in a King Air turboprop, with every seat filled and more luggage than I thought possible. I remember wondering if that thing could fly with so much weight. The college at Big Sandy had flown a King Air 100 for several years, but I had never seen so much weight loaded aboard that plane.

One of the responsibilities of a coordinator is to arrange for Cadillac limousines, where possible, for HWA and the Raders. In this case, Randy Dick (an area minister) had located two sedans, not limousines, in Philadelphia. That was the best we had been able to do, and we arranged to have them driven up on Friday by some of the people coming up from Philadelphia. We had them all clean, with as much of the smell of tobacco out as possible by noon that day.

Mt. Pocono is located on a summit or ridge that is considerably higher than Scranton, and for this reason the airstrip, which is right across the highway from the Feast site, is frequently closed down by low-lying clouds, while conditions are much better in Scranton. Also, there is an ILS in Scranton, which makes possible

landing in most weather conditions.

We had received word that HWA and Stan Rader were in New York visiting the offices of Quest and would be flying over that afternoon. The flight from New York in the G-II is a very short one, not allowing much time to alter plans. We still hoped the weather would allow landing at the near-by airstrip, but the clouds were hanging very low at noon, and the forecast didn't give hope for much improvement.

Captain Ed Black of the G-II called at about 1 p.m. saying he planned to go directly to Scranton. We drove the Cadillacs in and arranged for the crew cars to meet the G-II. Weather was bad, but not bad enough to stop planes from coming in on instruments. There was a light rain falling, but it was not heavy enough to bother much.

The door to the G-II is located just aft of the cockpit on the left side, and at the touch of the controls it opens and unfolds down in a smooth, flowing operation. There are quite a few steps, ten exactly, as the plane is quite high off the ground.

As soon as the steps were in place, HWA came down, followed by his entourage. Mel 0llinger, his driver and general servant, was handed the keys to the nicest Cadillac, and he immediately began to work with the luggage. Dr. Floyd Lochner, who had accompanied the Armstrong party for some years to “exercise” Mr. Armstrong and to act as his masseur, was on this Feast trip — for the last time as it turned out.

We saw that Captain Black and the crew had their keys and directions to their hotel, so we left in the other Cadillac. Mel drove, HWA sat in the front, and Dr. Lochner and I sat in the back. Mel said he didn't remember just how to get to the Poconos and asked for directions. I directed him as we went along. I had to be careful not to get so engrossed in conversation that we would miss a turn. The drive down is approximately 30 to 40 minutes and a little longer on down to the Holiday Inn in Bartonsville where we were all staying. There was to be a dinner for the ministers that evening before services (opening night, as HWA started off at the Poconos that year). The question was whether there was time to drive to the motel for HWA to freshen up and then go to the dinner. We decided to reexamine the possibilities once we were in the vicinity. As it turned out, we did not have enough time to go down to the motel first.

Almost as soon as we were seated in the car and it began to pull

off the ramp and on through the gate HWA began to talk about the need for a "revival" in the church. I remember being somewhat startled by his choice of the word, because I had heard him years ago speak against that word, saying it was technically impossible in a religious sense. But, even so, I agreed wholeheartedly about such a need in the church. Mel, especially, voiced his concurrence.

HWA stated forcefully there was a need for a revival and that it must, and could only, start with him. Again, I agreed wholeheartedly. I tried to continue the conversation on this subject, but without success. HWA jumped off onto the subject of sex.

He wanted to know if there were any rumors going around about his wedding plans or his romantic involvement. I told him there had been talk about it. He had already written several times on the subject in church publications.

He mentioned that Ted was unable to handle the power he had given him. He then said Ted always wanted more power, but Stan just told him that Ted was unable to handle what he had already been given. I remember being somewhat startled, as I had heard HWA give over complete executive power to Ted on more than one occasion and had read it in church literature as well.

It is always disturbing to hear a head man run down his executive officer, or vice versa, especially when you must deal with both in an organization. It is not the best practice, and management books speak against it. But then, here was a family matter, or so I judged, and kind of shrugged it off.

HWA had talked on for hours at Big Sandy in 1974 about his romantic life to a group of us in his house there on the campus when he came through on the Feast circuit. I remember five of us who listened to him that night tell of romantic interest in a twenty-five-year-old secretary and how he could never stomach the thought of getting into bed with an older woman.

During my lifetime most older men have restrained themselves — at least the ones I have known — from such talk and conduct. Older men did not want it said of them: "There is no fool like an old fool." That is a folk proverb, and conventional wisdom has so viewed such matters. Older women have viewed such as a repudiation of their own contributions and worth, and with some cause. They wonder about "recapturing true values," the Ambassador College motto.

We drove straight to the Crescent Lodge, where the dinner for the ministers was scheduled, and most were there with their wives already. So it began right away.

Mr. Armstrong asked me to introduce him, which I thought was unusual. I had always seen Mr. Armstrong just go up and take charge, as surely he needed no introduction to his own ministers in the Church of God. However, he seemed to want the applause, perhaps as a psychological preparation for what was coming.

He told us there was only one Apostle in the church. (I believe that was the first time I had heard that statement made — one we were to hear frequently later on.) Then he spoke of the need for a church revival, using that word again. A good number of the ministers later remarked that HWA was out to correct his son, though I think none realized the extent of that intent. I certainly didn't. How could we when we had witnessed such struggles before?

He then got onto rumors or reports about his romance. Had anyone heard any such thing? There was no response — only silence. That was not what he wanted, so he pressed harder, pausing long enough for embarrassment to set in. It was at that point that Reg Platt's unmistakable voice rose from the back center part of the room. He acknowledged having heard some rumors about HWA's romance.

HWA, who was a very good ear, immediately recognized Reg by name, thanking him for speaking up. He took it from there to talk at great length about his desire — even his need — to marry. It seemed the talk would go on interminably. While there was no slurring of speech as was reported from other sites, according to Sherwin McMichael, there *did* seem to be a great deal of redundancy.

Time began to be a real factor. While we weren't that far in miles from the convention center, it took 15 minutes to transport HWA over to the hall. Services were due to have started 15 or 20 minutes ago, and he was still talking. I turned to Larry Salyer, who was sitting across from me, and asked him if he would go over, have a song or two (he was the song leader that year), and announce Mr. Armstrong would be along soon, as he was having an important meeting with the ministers. He did and it was a good thing, as some unrest had developed in the congregation, according to later reports.

After the passage of more time, I went around to Stan Rader, who was sitting on HWA's right, and asked him to look at his watch, which he did. He said he would take care of it. And quite soon, he asked HWA about the time. I really believe HWA had been unaware of the hour. He wound down right away, and we rushed over to the hall.

He spoke, then introduced Stan Rader, who gave his standard address, and then HWA spoke the full time.

As we were leaving in the car for the Bartonsville Holiday Inn, about a twenty-five minute drive to the south, HWA talked about Stan's "professorial" style of delivery. He said Stan thinks he is good at speaking, but he isn't — at least certainly not at preaching. But, as he explained, Stan was very useful to him.

I need to explain at this point how we always arranged HWA's motel accommodations. We had two adjoining rooms with a door between, and made one into a sitting room. Often we would have to move in a couch, chairs, and coffee table from elsewhere. Sometimes the motel would do that, and sometimes we would have to do it ourselves, depending on the labor available. We fixed the Rader suite the same way, if at all possible.

We had the very nicest fresh flowers and many little goodies in the room. Often we would rent crystal and silverware to make the stay the very best possible.

One thing we always were careful to do. We always had Dom Perignon champagne (a very prestigious and quite expensive champagne) and Harvey's Bristol Cream Sherry. This sherry is a fortified wine and is very rich. It is stronger than regular table wines.

Soon Dr. Lochner and Mel were gone, and HWA asked if I would mind staying to talk as he was wound up and could not sleep.

I said I would be happy to do so.

He got one of the crystal wine glasses and filled it with Harvey's and downed it quickly and then took more. He said he needed that to relax. He said he had decided to quit wine before the Feast, but felt he couldn't make the circuit without it now. He had decided to lay off when he had discovered drinking so much wine tended to render him impotent, and he had enough of that anyway.

HWA Gets Ted's Permission to Marry

Then HWA told me that he intended to marry, and he intended to marry Ramona Martin. He got his wallet out and showed me a picture of her and her son, whom he said was in a private school in Tucson. HWA said he needed someone to lavish his love on, that now he was abundantly able to take good care of a woman. In that regard he told how much he wanted to give to her, that indeed he had already done very much for her, and had with him a present of a necklace for her worth $17,000.

He said he wanted Ramona to get sterilized right away but she was dragging her heels. He proceeded to explain how simple that operation was now. Medical science was very advanced and doctors were now able to do this job on women by using a new instrument. It didn't leave much of a scar. He was insisting, but she wanted him present at the operation, and he was a little reluctant.

I thought he must have modified his stand remarkably on doctors and medicine for him to speak in this fashion. I couldn't help but remember two members in the Corpus Christi church who had died with external cancer which had started quite small and could have easily been removed except for the teaching of Herbert Armstrong. Both were afraid to do so for fear of being expelled from the church for practicing heresy. They were Lillian Armstrong (no relation) and Walter Konze.

I could not help but remember them that night, and I believed what he was recommending for his girl friend was more of an operation than removing a small lump from the exterior of the body.

Also, I wondered what he was so anxious to protect her from, considering his own problems with potency and his advanced age.

He said Ted had finally given his consent to this marriage, even if grudgingly.

He got back on the church just briefly. That was the subject I chose to discuss except it took a dangerous turn. He said there were ministers who were extremely liberal, and he was going to deal with them. I agreed that there were. He said if I would name them he would fire them. And he insisted I give him some names.

Well, that was a dynamite approach. There were some whom I could have named whom I thought were extremely liberal, and by reputation among those whom I knew, they were. But to begin

naming them to the top man in the whole church, who promised to fire them just on my naming them, caused me to draw back. I would not want to be fired just on some one man's say so, in such a fashion. Yet I did not doubt that liberalism was a problem in the church.

I had heard some in Pasadena in 1970 name those in Big Sandy as liberal, and chief among them, Les McCullough. Yet, in my view, he was quite conservative. Some thought Charles Dorothy conservative, and I thought him liberal. Some thought Howard Clark conservative, and I thought him liberal.

In any case, when one begins to name a man in such an environment, one needs to be very sure. It is one thing to counter, to parry, to try to balance out, and quite another to knock out entirely, even in the church.

To knock out all thine enemies in one fell swoop that thou mayest have no more is, of course, unrealistic. The boxer mentality, knock out and destroy or be destroyed, seems to have no place in the church when fallible men are involved. Besides, by this time, HWA *had* begun to slur his speech slightly, because of the Harvey's Bristol Cream Sherry. To name names in this context over a bottle of wine seemed at the time to be injudicious! And, to this day, I am glad I didn't.

He then wanted to know what I thought about his proposed marriage. I said I thought, if it were that much on his mind and considering that Ted had given his approval, he should go ahead. He blew up at that point, saying what did I mean, having Ted's approval to marry, when he was chief in the church?

At that, I also raised my voice, the only time I did. I said he had himself said Ted had given his approval, and here I was, in between, just trying with all of my might to work with them both, and I had meant no more than that. I asked him what he would have us to do when we were caught in between, as all of us who worked for them both often were.

At that, he cooled down, and he then began discussing salaries.

HWA Puts His Faith in a Contract

HWA said he, Stan, and Ted had just signed contracts calling for salaries “well into six figures” for the three of them. He said

he expected the church to soon be run by a committee, and they had seen to it that contracts had been signed that guaranteed their standard of living, or as he said, "my life-style" would not be diminished. They would continue to have the plane, etc. No one could take that away from him.

He said he had been particularly proud of Ted, as Ted had sent Stan's contract back with a reduction but had given a boost to his own. That was the sort of ambivalence that made me cautious, as well as for other reasons, when HWA spoke against Ted. I felt sure he could do so, but woe to the other person who did. *I am not sure that is not still* the case!

HWA, as he proceeded to degrade his son Ted systematically also included some choice negative comments about his daughter-in-law, Shirley. As he imparted this information he smiled benignly. There was only one hero that night. He was seated right in the room.

One must stop at this point and consider what had happened. This was the first time I had heard anything about contracts in the church, and especially among the ministry. Here was the very top minister in the whole church — the apostle of faith, if you will, the one who taught us so many years ago about George Mueller in Bristol, England, and who had spoken and written of faith for years — now fearing a committee in the church and fearing his disposable income might be diminished and his lifestyle curtailed, and he had gone to the law to provide for his sustenance.

Where did that leave the rest of us? Were we dumb sheep who didn't matter at all? I think of all the things I had faced in the church, this was the heaviest blow of all! Contracts between the three top men — to protect themselves from the church! It seemed certain divine healing, spiritual healing, was badly needed. But there was more to come.

HWA's Sex Problems

The subject of his sexual potency was then raised in some detail. He wondered if he would be able to satisfy his bride,

because he experienced a lack of stiffness in his penis. It worried him continually.

He mentioned he had been studying Masters and Johnson material, and they claimed age had little to do with potency. There were other factors — psychological, diet, drink, etc. Age, per se, was not the reason for the problem.

Well, I had read some of the Masters and Johnson material. Masters and Johnson operate from their base in St. Louis and have conducted experiments on human sexuality in every form, shape, size, and condition known to man. Religion, morality, law, and traditional values are totally ignored in their method of operation as I understand. That team of sexual experimenters has been widely publicized, and those who read widely will be quite familiar with their work.

However, what he said about Masters and Johnson teachings on the subject now under discussion was true. They *do* teach age isn't necessarily critical. Or, at least this was said in one book and in articles I have read where Masters and Johnson have been quoted.

I told HWA I understood that to be so. He must have taken my sympathetic response for approval, because from that point on, he became very candid, even more so than before.

He said, "I can see you are a reasonable man." Well, I have lived long enough to know you had better watch out when a man tells you that. I knew I was in for something, but didn't know what.

He began to tell me about his unsatisfactory sex life with his deceased wife, Loma. That was nothing. He had told similar things to small audiences — and particularly groups of graduating seniors in Pasadena and in Big Sandy — in quite graphic detail.

Of course, because of the work done by Masters and Johnson in the name of science (work which would not have been allowed in any state of the union a few years ago, at least above ground), many people have felt cheated in their sex life, and are, by the thousands, no, tens of millions, blaming their "loss" on "Victorian morality." They have been made to feel, by end-time authors, that they need to be liberated from the "old morality" into the glorious freedom of the "new morality" spoken against in HWA's own book, *God Speaks Out on "The New Morality."* HWA in that book lays down amazingly clear guidelines on the subject of sex. This book was used for some years as a textbook in Ambassador College, with instructions from the book taking the

force of church doctrine, with infractions severely punished by church authorities. While some, who believed in and practiced double standards felt those rules were only for the naïve, most tried to live by them, thinking they were ordained by God and were based on the Royal Law. I include myself in this latter group.

On page 270, Mr. Armstrong brands "This love-making — `necking' or 'petting' — this caressing — is all a PART OF, and actually the most important part of, SEXUAL INTERCOURSE IN MARRIAGE. Therefore, when indulged in prior to marriage — or outside of marriage — IT IS A CAPITAL SIN!" Capital sin means it requires the death penalty!

Then, on page 278, under the subheading, "Truth About Masturbation," he writes, "On the other hand, masturbation is a form of PERVERSION. It is a SIN!" And then he elaborates further.

I wanted to quote from church authority before proceeding in this narrative. HWA, himself, taught these principles from his own book at Ambassador College for years. Yet, now, here he was caught up in the very "liberating force" he had written against. All of these thoughts kept crowding into my mind as night wore on.

Tales of Masturbation and Prostitution

Hearing HWA, out of his own mouth, speak approvingly of personal conduct over his whole life span that was in direct disagreement with what he had written and taught, was, to say the least, disconcerting.

When HWA finished describing Loma that evening, she certainly came across as being the Victorian wife of deepest inhibitions — and a very poor bed partner. He said she would never take her tops off when they were having sex and would very often refuse him. He said many a night he would just turn over bed and relieve himself *through masturbation*, after being refused

by his wife. Then he did a very curious thing. He said he *still* masturbated — he used the word — and the last time was about two weeks ago.

I was seated on the couch and he by the coffee table in a chair. The Harvey's bottle was by now mostly gone, but he got up and went over by the end of the couch where his briefcase was. He extracted a small black book and showed me the last entry, in his own hand. HE HAD KEPT BOOKS ON HIS OWN MASTURBATION! He said, when checking over the record, it occurred about every two weeks.

For want of anything better to say, I asked, “Mr. Armstrong, when did you start masturbating?” He replied he could never remember when he didn't.

He said he had never had any trouble with the stiffness of his penis until he was about 75, and one time when Loma was in the female superior position (a Masters and Johnson term), it had doubled up on him. That was the beginning. He desperately wanted to believe age wasn't the problem.

At this point, it became rather difficult for me to buy the story that Loma was all that “frigid.” If she had assumed that position at age 75, I could not see how she had failed all that much as a wife in the marriage bed. By now I was really feeling embarrassed, because I had come from a culture that just did not talk to outsiders about the marriage bed.

But HWA didn't stop there. He then proceeded to tell in graphic detail the story of his first experience with a prostitute. HWA is very good at describing experiences in graphic detail so that one can almost “see” the event he describes.

The story went like this, although I can't begin to describe it in “living color” like he did:

He had been working in Mississippi and took a trip over to New Orleans. He wandered off the street into a house of ill repute, although, as I understand, those houses weren't so ill reputed in New Orleans in those days! A “bad man” was giving one of the girls a hard time at the top of the stairs and had to be removed. HWA, who would have been quite young at the time, spoke kindly to the girl, who, in the course of time, warmed up to him and ended up inviting him upstairs. He described the subsequent event as being “very beautiful” and his first experience with a girl.

I wondered whether “the only apostle in the church” should be

describing sin as defined by the church in such glowing terms, even if it had occurred nearly sixty years ago. But there was a glistening of his eyes that, coupled with the softening of voice tone, spoke eloquently of how fresh and sweet the memory was still.

Again, my mind questioned, frankly, whether this man was ready to "lead the church in revival," as badly as it was needed.

The time was 1:30 a.m., and with a full day on the morrow, I excused myself. As I was leaving, he asked if I would awaken him in the morning, and of course, I promised. It was my job.

I retired across the hall to our room. My wife Margaret was asleep, but wakened when I came in. I crawled into bed in leaden silence, with Margaret demanding to know what was wrong. She knew instantly something was amiss, but I told her to go to sleep, that I didn't feel like talking now.

Sleep was slow in coming, even with the lateness of the hour. Finally, I drifted off into a kind of stuperous state, perhaps resembling sleep.

I woke early, dressed fully, and went down to the kitchen for a tray of coffee and toast and carried it back to HWA's room. He loves coffee, I knew, and the motel did not have room service early in the morning, and not much of it at any time.

At the appointed hour, I knocked on the door. After a bit I heard him coughing and spluttering, and then he came to the door. When he opened the door, *he was completely in the nude!* There was no dressing gown, no pajamas, no anything. And there was no embarrassment, either. What if I had been someone else, perhaps a woman? You know how this can easily happen.

He asked me to come on in. I sat the tray down on the coffee table and poured him a cup of coffee. He sat on the couch, still in the buff, and downed the first cup quickly. Knowing how he liked his coffee in the morning, I poured another and offered toast. He talked, saying he didn't feel well that morning, and continued coughing and spluttering, as he downed the coffee. There was never a move to put on clothes. I could not help noticing the very shriveled state of that member of his body which had been the focus of attention the evening before, and I couldn't help wondering what all the fuss was about.

I had heard older men say, jestingly, through the years, that when one got older, sex was only in the head and nowhere else. I was more convinced than ever that the old folk saying surely must

be true. Perhaps folk wisdom was nearer truth than the science of Masters and Johnson!

HWA continued to complain about his physical condition, so I asked him if I should go down and bring Dr. Lochner back to give him a rubdown. He wondered if there were time. I replied I thought there must be. (He was scheduled to leave for the next site about midmorning, and he wasn't sure of the logistics.) I told him I was sure there would be time enough. He then wondered if Dr. Lochner would mind.

I walked down the hall to Lochner's room and woke him up. He came to the door still rubbing his eyes and reluctantly agreed to bring his board down and give HWA his rubdown. I went back and poured myself a cup of coffee, and in about 15 minutes Dr. Lochner appeared, set up his board, and covered it with towels. Then he helped HWA up and began to work.

I went back to our room, and Margaret and I went down to the dining room for breakfast. When we walked down by Mr. Armstrong's door, I saw Mel and asked how things were progressing. He said HWA was getting dressed. We waited in the lobby, and after the longest time, HWA came bouncing out, dressed to the hilt, just as if he was ready to go on stage.

Mel had drawn the Cadillac up under the portico of the motel and loaded the car. Dr. Lochner had come out and mentioned quietly to me he had taken two bottles of Dom Perignon, as he intended a private celebration at the end of the circuit. I heard he was having an announcement party, announcing his engagement to a girl more than forty years younger than he, an arrangement of which HWA had written approvingly.

We stood and watched through the glass front of the motel as the Armstrong party drove away, headed for Wilkes Barre-Scranton Airport and the waiting G-II.

That was the last time I saw HWA until the Feast in Big Sandy, two years later. I believe he came to Big Sandy to talk to the graduating seniors about sex in the spring of 1977, when the college there closed. Girls came out of that long session stunned and some even quite angry. But I missed seeing him on that trip.

Later, HWA had his Tucson wedding, as Published in *The Worldwide News.* Then his heart attack occurred soon after. Inevitable rumors about the cause of the heart attack circulated widely at that time.

The rest of the Feast went smoothly. Gary Antion came down

from Canada on the last day to close that year. The Last Great Day was on the weekly sabbath, and the following morning, Sunday, I took care of those things required of a coordinator, and Margaret and I drove up to the airport, turned in our rented car, and flew up to Toronto to spend a couple of days with our daughter. I hadn't mentioned the events described in this paper to anyone else, except Margaret, and continued for some time to carry the burden — the knowledge that the man we all looked to in spiritual matters and who had taught us principles of the Bible, did not blink an eye to admit, of his own free will, great and continuing culpability in a matter he himself had described as capital sin. The matter of his contracts weighed heavily on me as well.

Feast headquarters was at Big Sandy and had been for seven or eight years. Les McCullough had been director, together with his other duties, then Bill McDowell had been director. Subsequently, in the summer of 1975, Sherwin McMichael had received appointment to the post from Garner Ted Armstrong, following Bill McDowell's move to the West Coast and subsequent separation from the church.

By the fall of 1976, Sherwin had occupied the festival director's office for something over a year. He was known as being 100% for Garner Ted Armstrong — totally, absolutely, and completely.

It was customary for Feast coordinators, when first visiting with the festival director following the fall festival to discuss occurrences of importance, or any out-of-the-ordinary events, together with other pertinent material pertaining to the job. Knowledge is power --- to be well-informed is necessary for successfully functioning as a department head. Being just as well-informed as possible is a desire of all successful department heads or managers. This is true of all organizations. Subordinates, unless there is no overriding reason to do otherwise, should contribute as much as possible to their superior's fund of knowledge, and thereby, to his success. Of course, the superior's success should normally contribute to one's own, in due time. The principle is sound and should not be violated, unless, as stated above, there is an overriding and powerful reason.

Very likely, this principle was much better understood by most people in the years preceding the last half of the twentieth century. Proper channels, line function, and organizational policy are all methods and procedures that hold corporations,

governments, bureaucracies, and armies together. And, while men have always beat their little trails around the rules, in our time those trails have become wide highways. But any large-scale abandonment of organizational function leads to disaster. It is only a matter of time.

I had always fed Bill McDowell job-connected information while he was the department head, and, in continuing manner, to Sherwin, when he replaced Bill. Sherwin did not seem to be as quick-witted as Bill and most of the time appeared to play his hand close to the chest. He always, in every way, displayed total commitment to GTA, absolutely.

When I first talked with him in his office after the Feast of 1976, he asked if HWA had appeared "all right" at the Poconos. He said there had been problems with him at a number of the sites and mentioned the Ozarks in particular. He said he was having reports written up about his condition, saying HWA had slurred his speech quite badly at a number of places, as if he had too much to drink, or perhaps a stroke. When Sherwin talks of a sensitive matter such as this, he lowers his voice, sometimes almost to a whisper. He said something would have to be done but just didn't know what.

I said that Mr. Armstrong had not slurred his speech at the Poconos, but had been redundant and rambled. He spoke of bringing new truth, but we had been unable to discern what it was. (As a matter of fact, he had asked in the car on the road from the hall to the motel if I had not been pleased to hear his new truth. I had been forced to say I had not detected what he meant.) I then told Sherwin about the "little black book."

Sherwin wanted me to write the whole thing up. He again said he was having reports written on HWA by other coordinators. He said HWA had left a back trail littered with human debris all the way back through his life. He spoke of all the things Mr. Armstrong had told them in England when he used to spend so much time in Bricket Wood, where he ran down the leadership then In Pasadena. (Sherwin was on the faculty of the college there for some years.)

The Mysterious Mr. Gotoh

Sherwin spoke often of Stan Rader and his parasitic nature. At this time GT A was speaking rather freely to his close associates about Stan and his malignant influence on his father and the very detrimental effect that influence was having on the church. Stories were proliferating about Sam Gotoh and his activities around the globe — stories one would never think of connecting with a *church*, but more like stories connected with black-market profiteering in Vietnam or a nefarious Middle East trader, etc.

HWA, the year before, had threatened people about "malicious rumors" against Mr. Gotoh on the Feast circuit. While Colin Adair's letters to Les McCullough about Gotoh's activities had not then been made public, the events described in those letters were known in the top echelons of the church. Sherwin was telling a number of people in Big Sandy that Jack McKinney (who worked for him) had positive proof that Gotoh was a smuggler and had communicated with federal authorities on the subject. There were reports — rather widespread — of Gotoh's womanizing, especially with female members of the Armstrong party!

One thing became clear to officials at Big Sandy some years earlier. Gotoh, at flight operations, assumed authority over everyone present, including the highest-ranking men, issuing strong orders when some of the VIPs came in. He acted like a commanding general — right in the heart of Texas!

I was in Pasadena in the spring 1970, taking classes. One of those was the "Epistles of Paul," under Richard Plache, who is no longer in the ministry of the church. But, at the time, he was a pastor-rank minister on Rod Meredith's "team." Richard was intelligent and witty. He came in one day, saying he had just baptized Gotoh. He shook his head, saying he just didn't know if he had done the right thing. He had told Gotoh: "The only good Jap was a dead Jap," a WWII quote, coupled with a takeoff on the symbolism of baptism. He shook his head again, saying Gotoh didn't like it one little bit.

As you know, in the church we have said at the time of baptism one is to be in the spirit of humility. Subsequent events, as reported widely have shown Richard PI ache may have had ample grounds for concern about his official act. The smoke left along Gotoh's back trail is so dense that it demands fire also. (Remember, he was one of the topics brought up on "60

Minutes" by Mike Wallace, with Stan defending him with less than success.)

The Lochner Tapes

Sherwin had plenty to say on a continuing basis, and his conversation on the subject of HWA's conduct intensified during the next year. I had not told my sons John and Mark about the "little black book," as it later became known, but some months later John called me from Pasadena, as he was out there on a business trip, before moving The Worldwide News at the time of closing of Ambassador College in Big Sandy. He wanted to know if that story was true. He had heard it from Robert Kuhn, who had heard it from Sherwin. John also said it was well-known by many out there. (One must remember, at this point, it looked as if Ted Armstrong would be firmly in power from then on. There was yet no indication of HWA kicking Ted out, and Robert Kuhn and Sherwin were both close to Ted — very close.)

In time, the story of "the little black book" became known to many in the church's ministry. But my Poconos experience with HWA was not the only origination of that information. Dr. Lochner, too, independently found out about the black book and was able to obtain tape recordings of HWA discussing this matter and much more. Those who have heard portions of the tape say they not only verify my own saddening experience but reveal HWA to be both extremely debaucherous and a total and calculating religious hypocrite. Perhaps in the near future copies of the tapes will be made public. I certainly hope so.

Chapter VII

HWA'S MARRIAGE AND ILLNESS

The whole church had looked on Lorna Armstrong with deep respect and great fondness. She had conducted herself with dignity and love toward members of all levels. She was kindly and had the manner of a noblewoman. She certainly had the common touch as well. Her eyes exuded real warmth and concern for whomever she talked to. She stood straight, dressing with both modesty and real taste at the same time. She was a genuine lady.

Her character was evident, and she was trusted. The whole church was deeply saddened by her death in 1967. She had meant so much to so many. The church sustained a loss far greater than it then knew. Her character had been far greater than her husband's, and the church was a decade in finding that out.

Because Herbert Armstrong is surprisingly easily influenced and because his wife Lorna's influence had been in the direction of Christian living, when that influence was gone, it was replaced by a different influence. On a number of occasions, even Herbert Armstrong is reported by his son and top officials of the church to have labeled that influence as of a wrong spirit.

In Tucson, on July 4, 1979, he told me Stan Rader was only involved in the areas of accounting and legal work, and in no *other*! Yet, within three months, he had ordained Stan as an evangelist, the second-highest rank in the Worldwide Church of God! And, it is an ecclesiastical office, having nothing to do with those areas mentioned by him in Tucson!

This is the influence HWA complained of to Wayne Cole when Wayne was still director of the field ministry in the church. Tapes of those phone conversations have been widely distributed. Excerpts of them were even played on the CBS program "60 Minutes."

There are many who believe Stan's influence took over where Lorna's influence lapsed at her death. There is ample reason for thinking so.

Herbert Armstrong has been "in love" a number of times during the past decade. He said himself he had been "in love" with "Amy" when she was 25 years old. He reported this to a group at Big Sandy in 1974. He did say, when it was over, that he thought it might have been infatuation.

But earlier there had been the young Filipino girl whom he had brought over to this country, according to widespread reports. However, he never did bring her to church with him! He apparently kept her under wraps.

Many think Ramona Martin, whom he married, was working for Stan. You still hear those reports. In any case, this marriage was some time in the making. There were stories circulated about the relationship and what happened on their trips abroad. As Herbert Armstrong is so fond of saying, "Where there is so much smoke, there has to be some fire." Using this principle, there certainly had to be a lot of fire! Such stories still float around in shockingly graphic detail. Herbert Armstrong's pending marriage delivered a massive blow to his reputation. When the age difference was combined with floating rumors, his real reputation could never survive among those in the know. While some still nominally supported him, that support was, in the main, based on salary considerations. The old solid respect had gone with the wind. Like Humpty Dumpty, it could never be put back together again.

Church literature was subverted to report the Tucson wedding in the most glowing terms. The May-December wedding was made to sound like a storybook romance, when, in truth, it was a travesty. While Ted relented at the last minute and performed the wedding, it still had grotesque overtones. Ted tells the story of his father's relating to him the next day in unbelievable detail his oral sex with his new wife. Ted tells people he was so embarrassed, horrified, and repulsed he wanted to hide.

Herbert Armstrong had taught for so many years that oral sex

was totally wrong. But in his world travels he had changed his mind about so many things that now he was prepared to water down doctrine. It certainly had been church doctrine that oral sex was wrong before God. His deep interest in Masters and Johnson's sex teachings seemed genuine, but there were grave doubts raised about this being the first time he had opportunity to practice the techniques of his teachers!

However, the fears of the wags were soon justified. He suffered a massive heart attack. Few were surprised. Young wives and 85-year-old men are seldom compatible. The inevitable occurred.

Ted reported his father very sick at Feast time, 1977. Ted flew by and visited with him before beginning the circuit. He said his father, in a low voice, begged him not "to take the church away from him" that year. He was not to hold ministers' meetings, not to undermine him.

It certainly is evident that had Ted intended to do so, then was his opportunity. He didn't do it. It would have been rather easy to hold a directors' meeting and pass the necessary legal motion. Then it would have been done. But he didn't do that, as he responded to his father's sickbed request.

When Herbert Armstrong made the next moves against his real son in favor of his "other son, Stan," his whole being was set to finish off Ted. This action reminded me of Constantine's conduct in killing his son Crispus a short time before his own death. Many an old ruler who had such power has done such deeds just before he went to his grave. Among those who did such things was Herod the Great, of Bible fame.

As Lord Acton wrote, "Power corrupts, and absolute power corrupts absolutely."

Chapter VIII

GARNER TED'S OUSTER

Reports reaching all of us by Feast time, in the year 1977, indicated HWA would not again be a viable factor in church matters (I should say, most of the reports). Dr. Parrish, at the Big Sandy campus, told me that based on his understanding of what had occurred, that is, congestive heart failure, there should be near full recovery with several vigorous years to follow. (Dr. Parrish was more right than some of the amateurs.)

The Poconos: 1977

When Ted arrived at the Poconos in the G-II with Captain Ed Black, Ed had changed his whole personality. He was dressed youthfully with sports wear and beads, apparently to show he was "with it." And, of course, Stan did not make the circuit. Neither were the Dean brothers (stewards on the G-II for Stan & HWA) along.

Ted said his dad was quite low when he had stopped off in Tucson to see him. He reported his father had begged him in a low

voice “not to take the church away from him while he was sick. He was not to conduct any ministers' meetings at any of the sites or in any way lay the groundwork to knock him out.”

Ted said he had promised, and he didn't do any of those things, which he could have easily done. He certainly made no such move at the Poconos. He arrived about twenty minutes before services, and I took him and Shirley to my office in the Feast administration building where there were refreshments waiting. While he was there, many of the ministers came by to speak and be seen. They made a point of it, as they had done the year before. And it was good business to be seen, if they were playing politics.

While we were driving over in the car, Ted discussed the Lochner tapes and how his father was paying to suppress them. He thought his father should just let them be made public and take the consequences, as he thought all of those things would come out in due time anyway. It was very clear that there were strong differences between him and his father. And so much of it had to do with Stan Rader and his advice to HWA. (The feeling was quite strong.)

But then, the feeling expressed by his father against Ted the year before had also been very strong — deep. There were divisions that seemed unbridgeable. Therefore, it came as a shock when Herbert Armstrong appeared, as feeble as he was, in the following January in Pasadena at the annual conference. He mustered up all of the energy he had and came out onto the stage to embrace Ted in the usual fashion and announce his official support and love for his son. There was the usual standing ovation. Those things had become so commonplace that as far as those who were informed were concerned, they no longer had any meaning.

When at the Holiday Inn near the Pocono Feast site in 1976 Herbert Armstrong had so many bad things to say about his son Ted to me, I really thought he was just blowing off steam. He had talked like that before. There was a standard saying that anyone who got between the Armstrongs got crushed. That was a dangerous business in the church.

In March, 1978, about a dozen church pastors were sitting in the athletic department lounge in Big Sandy, Texas. The college there had been closed for about a year, but the facilities were being used for a church tournament. One of the church pastors declared, in a loud voice for all to hear, “I will never let anything

get between me and Herbert W. and Garner Ted Armstrong!" I could never tell whether that was just a statement for the political protection of that man, or whether he really meant it. In any event, that was the way to stay healthy during so many years of the church's history.

Time after time, again and again, Herbert Armstrong had publicly proclaimed himself and Ted on a level no other man had attained. In a co-worker letter of July 30, 1973, after all of the troubles of the preceding two years, Herbert Armstrong wrote:

"Now, also an ANNOUNCEMENT of how God has moved to give us all a SENSE OF SECURITY for the future of the Work!

"A couple of weeks ago, I was down in Mexico, dedicating our new offices in Mexico City, counseling with our people there.

"I was reading in I Chronicles 28 what King David said to his son Solomon, when he was turning the throne of the government of Israel over to Solomon. j saw a parallel between them on the one hand and my son Garner Ted and me on the other.

"After prayer I was moved to write Ted about it.

Although the precise circumstances are different, I wrote to him my paraphrase of King David's words to his son. I want to share that paraphrase and portions of my very personal letter to him with you, as follows (compare with I Chron. 28:4-5, 8-10).

"The Eternal God of Israel chose me, before all the people of the earth, to be His servant in raising up the Philadelphia era of His Church; and to preach and publish the gospel of the Living Christ — the gospel of the Kingdom of God — in all the world for a witness to all nations, as the only sign given by Jesus Christ (in Matthew 24) that the end of the age and the coming of Christ in POWER and GLOR Y is now VER Y NEAR.

"And of my two sons God caused you, Garner Ted, to be born. You were the only one of our four children that your mother and I did not ourselves definitely plan. You were without power of speech until after two years of age. But when I was anointing you for healing of pneumonia, God put it into my mind to ask also for the miracle of giving you the speaking voice that God later was to use in proclaiming

His gospel to MILLIONS worldwide.

"So, in due, time, God also chose you, Garner Ted, for this very supremely great Commission, that your voice, in addition to mine, should proclaim His stupendous message in amplified power.

"Now, therefore, in the sight of all the Worldwide Church of God, and in the audience of our God, keep and seek for all the commandments of the Eternal your God, that you may enter into and inherit the Kingdom of God with eternal life.

"And you, Garner Ted my son, KNOW the God of your father, and serve Him with a perfect heart and a willing mind,· for the Eternal searches the heart, and understands all the imaginations of the thoughts. Guard the imaginations of your thoughts and keep them set on the things of God.

"If you seek Him He will be found of you but if you forsake Him He will cast you off forever.

"Take heed now, for the Eternal has chosen you. And I have given you greater latitude and authority than ever before, in full confidence you will keep yielded and close to God in prayer and serve Him faithfully in carrying out the policies HE set through me for His Work, His Church, and His College. (End of paraphrase.)

"Of course you are not to be King over Israel as was Solomon. But it may be that what God has chosen you to do, and prepared you for doing, will prove even more important in His sight. God has given me already eleven more years of life than King David. And although I hope He may give me several more years of active oversight of His Church and its many worldwide operations, if He should cut short those years He has chosen you to succeed me, as He chose Solomon to succeed David. Not only has the Living Christ, HEAD of God's Church and Work, revealed this to me, the very fruits He has borne through you in His Work adequately confirm it. You are now two years older than I was when God started the Work through me on the air and in The PLAIN TRUTH. You were then almost four. And you can't know the blessed relief God has given to me with that assurance. If God should allow such an eventuality to occur, you would need the guidance, direction, intervention, and the power of God as never before. The whole Church,

as close-knit brethren in Christ, would have to seek and RELY on God and the Living HEAD of the Church, Jesus Christ, as never before, standing solidly behind God's chosen" (pp. 3-4).

While this official statement was the most lengthy and the most glowing made officially by Herbert Armstrong in this connection, it was only one of many. Regularly, at ministerial conferences, he would say the same thing, in different words. Ted was his successor, Ted was his chief executive officer, Ted was in charge. He usually added Ted was under him. And, always, he said all of these things in the name of God and Christ. The name of divinity always figured prominently in these matters. If anyone questioned, they questioned divinity. And, of course, none wanted to do that.

Since the ouster of Garner Ted by his father and Stan Rader, they have had published repeated statements of how the work was In a decline, beginning ten years ago. They have published charts and graphs in an attempt to throw total blame on Ted Armstrong and remove all from themselves. Interestingly enough, those charges mostly reach back that far. How does Herbert Armstrong explain the glaring contradiction with what he wrote in 1973 (quoted above) and what he wrote in 1978? The contradiction is too glaring to let pass lightly.

He wrote in a co-worker letter of September 25, 1978:

"This really IS GOOD NEWS! For the first time in the past eight or ten years, GOD'S WORK IS UNITED SOLIDLY BEHIND JESUS CHRIST, LIVING HEAD OF THE CHURCH OF GOD – NO LONGER DIVIDED – and now once again, with CHRIST'S BLESSING, moving rapidly FORWARD!"

Three months later, Pasadena erupted in chaos! Herbert Armstrong was good at neither prophecy nor evaluation of the situation in Pasadena. Or, he knew better, and was lying.

In truth, his decision to oust his son Ted began at least as early as 1975. Had he not been so obsessed with sex during those years, he probably would have done so much earlier. But the pull of sex seems to have been the stronger of the two. In retrospect and based on what he has since written, HWA had every intention of making the attempt, but with reservations about his success. When he expressed to me at the Poconos in 1976 his belief that he

needed a contract to maintain his life-style, he also expressed the opinion that he thought the church would end up being governed by a committee! He could not think that and at the same time believe all he has written about his relationship to Christ and how Christ had chosen Ted as his successor!

His poor reception at the sites in 1975 (at least at Big Sandy) must have really infuriated his intense pride. He arrived at Scranton, Pennsylvania, in 1976 on the warpath against his son. Apparently, he had already resolved his course of action.

Sherwin McMichael asked me to prepare a strong written report indicating HWA's total lack of capacity that fall and indicated some other feast coordinators were doing just that. Herbert Armstrong had spoken against Ted at the sites, for the first time. Ted was making no secret of his opposition to both his father's selection of a. wife and his father's encouraging his traveling companion, Floyd Lochner, past 60, to marry a teenage girl. In the first place, Herbert Armstrong, 83, was talking of marrying a divorced woman 46 years his junior, who was not universally approved of. In ministerial circles, she was not “of good report.”

Herbert Armstrong, privately, in answering those charges, acknowledged his own family was of lowly origins. That was the first time I had heard him say anything like that. His prospective bride was an Oklahoma Indian, and Herbert Armstrong had also taught against interracial marriage.

He had indicated that he did not think older women were worth marrying and that certainly he deserved a young woman. There was a real tug of war.

Almost certainly, he expected to use the Feast of Tabernacles, 1976, to remove Ted and establish his “other son,” Stan Rader, as his successor. There was no reason to think Stan would have disapproved.

At the time of his marriage, in mid-1977, he captured the whole of the church news and insisted on an unbelievable splash. His subsequent heart attack delayed the execution of his plans.

After his partial recovery, he went to the ministerial conference of January, 1978, fully determined to carry out his plans. After a stormy board meeting, reported later by him, he mounted the platform for his last public embrace of his son. He had once again drawn back.

Stan Rader's assistant, Henry Cornwall, had already launched his attack on Ted and Ron Dart through his “Media File,” a

short-lived publication apparently raised for that specific purpose. Ron Dart survived the conference by a very short time and was replaced by Wayne Cole.

Even before that, months before, Herbert Armstrong had caught Ted out of town and had summarily ordered both Ron Dart and Les McCullough out of the country immediately. Humorously, Les was already out of the country on a coordinating trip. Ron packed and got as far as Washington before being called back. Ted had heard, called his father, and stopped the coup.

HWA made so many aborted attempts to take over by a conspiracy instead of facing the. problem with the area coordinators, or at the ministerial conference, or in some such way. Herbert Armstrong was continually conspiring, as was his nature. He must have done the same way back in Oregon with the Church of God there. Reports from the survivors are pretty well in agreement that he did. He works clandestinely.

Many of those close to HWA, including members of his own family, say he is a close student of ***Mein Kampf*** He greatly admired Hitler's methods of control, especially his method of striking in the small hours of the morning when men's resistance was at its lowest. Hence, his orders to call the ministers during those hours and to organize protest demonstrations late at night.

Calls went out to the ministers in the field announcing his firing of Ted late at night. The significance of this action was not lost on many of these church pastors. Stan Rader told me in November of 1978 he had ousted Ron Dart as director of Pastoral Administration. He had to have a “straw man,” and had Ron Dart not readily lent himself to that operation, he would have set up somebody else for that purpose. He needed to demonstrate his power to the ministry. He also said they needed somebody else as managing editor of *The Worldwide News* so they could publish whatever they wanted as they “Took Control,” and hence the firing of John Robinson from that post. Dexter Faulkner, the new managing editor, was prepared to do their complete bidding.

Once Ted was gone, his father had to blacken his name from coast to coast and worldwide. He had him down, but wanted to knock him out entirely ─ to kill him dead. In the process, HWA licensed ministers of the church to vent their emotions unrestrained against his son. Many did. Many who had formerly done obeisance above and beyond, who had acted obsequiously

with Ted before, now turned and pounced. To their everlasting credit, many others did not, when they realized what was really going on.

Herbert Armstrong had acted the hypocrite, the charlatan, the false prophet, the liar, the one who had proven himself to have become totally untrustworthy.

With the ouster of his son, Herbert Armstrong embarked on a program of "deification" of himself. Stan Rader had reported HWA's admiration of Anwar Sadat's methods in Egypt of having his picture on every page of every paper in Egypt, every day. All papers praised him highly. HWA thought that would be the right way for the church's publications to proceed with him. He ought to be blown up in every publication. And he made it a point of honoring the ministers who used his name the most number of times. In 1978 reports came from Feast sites where Sherwin McMichael spoke, saying he was the champion in this race. In Seattle, according to reports, he used HWA's name 38 times in one sermon, while using Christ's name 8 times, and God's 4. HWA called him "just about my most loyal minister!" Instead of being frightened by the implications, he like what was being done.

Ted was gone but not forgotten. A year later, in May, 1979, HWA had a short article printed in a front-page box in The Worldwide News, explaining why he was suing his son in court for "15 or 20 plain brown cardboard boxes." Also, Ted was sued for "$551 million dollars!" Church literature abounded with abuse leveled against the fruit of his own body in a manner suggesting the most violent hatred. Nothing else could explain the church press for the next two years.

That hatred and jealousy must have been building for years for it to have developed such a head of steam. And all of that time, HWA was lying to the church about his good relationship with Ted. That was one of the greatest hoaxes of all time. No wonder Herbert Armstrong refers to church members as "dumb sheep." He has no respect for those whom he can so easily manipulate. Interestingly, a short while before disbanding the area coordinators, he praised them highly, as he had done with Ted.

How hypocritical.

Now, one would have thought things would go well in the Worldwide Church with Ted gone. But now, there was a lot more "shanghaiing to be done." All was not yet well, and because of the conduct of the leadership, things would never be peaceful,

either. It was a matter of cause and effect. And the cause lay much deeper than Ted Armstrong and "intellectualism."

In June of 1978 I wrote the following letter to Ted Herlofson, of Ministerial Services in Pasadena:

June 6, 1978

Mr. Ted Herlofson
Ministerial Services
Pasadena, Ca

Dear Ted,

I'm sure all of you out there are wondering just what the mood of the church really is at this time - what the reaction is to events as they are perceived by the people. I am not sure that anyone can answer those questions precisely, but am sure that any assessment would be only an approximation. I would sum up the mood here in Tulsa as being one of watchful patience. This is one which can quickly change, and surge in one or more directions.

The HWA letter stimulated a great deal of consternation and distress among all of the members. Issues were raised which had long been underlying and latent, but which most, if not all members felt unable to face and handle, even in their own minds. They are left numbed, wondering why such "family matters" could not be ironed out in private, and especially between two men so filled with the Holy Spirit - so close to God. To have such things aired publicly is embarrassing to them. There is a deep sorrow in the matter, and these things are cumulative. This latest series of events adds to the inventory of hurts, leaving in net effect, a lessening of interest in headquarters, college, etc., and tendency to localize interest. This is remarkably similar to what is happening to the nation as a whole, as confidence in leadership diminishes. But our people wonder why this has to happen to us.

Almost the whole church believes in government from the top down, at least in principle, and certainly where Mr. HWA is concerned. He is the spiritual father figure to them, as they have responded to this teaching now for so many years. While this image was damaged at the time of his marriage, this event was credited to the "human" column, and was receding into the past. There seems to be a feeling of security when they know Mr. Armstrong is there, and taking a deep interest, especially when this interest flows in the same old channels. There is, however, a very real skepticism about his ability, at this point in time, to carryon the work almost single handed. This is one of those areas of deep concern.

There was, and perhaps still is, a deep pride in Garner Ted as the "front man" of the church. When he came on TV, most felt a surge of pride and spoke to friends and relatives of their connection with this effort. Even among those who had heard rumblings of misconduct, there was hope of growing maturity as evidenced by graying of the hair, and deepening of lines in the face. There was hope of maturity and stability. And, of course, the younger people identified more with him. But, until now, polarization was never a problem. Now, it seems among the members, some lines are forming. It seems, at this early stage, among the membership, the tendency is to identify as either liberal or conservative, and champion one or the other of the Armstrongs. While later, things may be much more complex, this seems to be the trend at this point.

Tithing to headquarters is based on several things in the minds of most members. First, they are convinced it is legally necessary - commanded by God. Next, it has become habit with most, and especially the long time members.

But neither of those reasons carries with it their hearts. People of the church look around in the world and see the miserable and worsening conditions and earnestly believe the Gospel which we have preached is the answer to the problems of the world. They earnestly believe in the Coming of Christ, and want this message preached to the world. They do not think it has been preached to this nation yet, and think we ought to do it here first. There is a real reluctance to think the job can be done now on radio, which in the minds of most is next to obsolete for such purposes. They see the highly successful TV ministeries of men who have nothing like the message we do, and find nothing comparable on radio. unless there is meaningful, and successful momentum generated in this direction, heart- felt tithing will degenerate into a legalistic response, or a matter of habit.

The loss of Garner Ted, and an enthusiastic and hard working Garner Ted, would, in the minds of many of the informed, be most difficult to sustain.

While there is a tendency to revert to localism, this is not a matter of the heart. The hearts of the people yearn to be lifted up in a great end time work, which is undeniably of God, and which serves both God and man, and in which work they each have a vital part. They do not want the leadership to loose its faith!

This is my assessment of this area.

Sincerely,

David Robinson

Interoffice

TO Dave Robinson June 16, 1978

From Ted Heriofson Ministerial Services

Subject Examination of the Recent Trends in Your Area

Howdy Dave!

I want to thank you for sending in an examination of the recent trends in the Tulsa, Oklahoma, church area. This information was utilized in our discussions with the area coordinators In the area coordinator meetings, which started on June 13.

In light of the recent occurrences, we do appreciate being kept abreast by the pastors of the feelings of the members in the Church.

Regards Ted

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG
PRESIDENT and PASTOR

June 26, 1978

Garner Ted Armstrong
312 Waverly Drive
Pasadena, California 91105

Dear Ted:

Need I say it is with heavy heart and in deepest regret that you have forced me to send you this letter.

In spite of your continual disagreement with the way the Living Jesus Christ has been building and conducting God's Work through His chosen apostle, I have at all times done my best to hold up and protect your name.

But you no longer permit me to shield you. You have 1) disobeyed my directive by going to Orr, Minnesota, 2) contacted members you were forbidden to contact, 3) contacted United States Postal authorities in the unethical and unscrupulous effort to intercept corporate mail and thus divert corporate funds illegally into your private, personal hands, and 4) finally giving the Los Angeles Times (and perhaps other media) distorted and false accusations against your father, God's apostle.

You have dishonored your human father and the Living Christ, the Head of God's Church.

You have caused divisions and offenses in the Church of God and now you force me, reluctantly, according to Romans 16:17 to MARK YOU before the Church and to inform you that you are forthwith disfellowshipped from the Church and terminated from all authority in and employment by the Worldwide Church of God and its affiliate operations.

In deepest sorrow and,

In Jesus' name,

HWA:vak

cc: C. Wayne Cole
Stanley R. Rader
Raymond L. Wright
Raymond McNair

Chapter IX

HWA ADOPTS THE PRIMACY OF PETER HERESY

For many years Church of God ministers were drilled in what were called "difficult scriptures." Each man had to learn how to explain certain scriptures that other churches used to support their doctrines — doctrines different from those of the Worldwide Church. Each man was supposed to use consistency and logic, coupled with historical fact and other scriptures to support church doctrines. Scriptures used to support Sunday worship, the immortality of the soul, going to heaven, etc. were called "difficult scriptures." It was the responsibility of trained ministers to understand and be able to explain the "plain truth."

The church taught that Satan was the god of this world and that he had his own churches. All of the churches of this world were said to be his, except the Worldwide Church of God. Satan knew scripture very well and would twist scripture to get his way, we were told, so we must be prepared to untwist God's word and present the truth.

We were taught the Catholic church was Satan's prime instrument and that the pope was his chief disciple on this earth. Therefore, a lot of attention was given to Matthew 16:18. This is the foundational scripture used by the Catholic church to support its authoritarian position. It reads, in the King James version, like this:

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now, if indeed the pope in Rome is the apostolic successor to Peter as that church claims, and if this scripture gives all power to Peter as some say, then the Catholic church has a point when it brands all other churches as imposters and illegitimate.

All Christian binding and loosing power would then be vested in Rome. No Christian marriage, no church function, no prayer, no government would be legitimate outside of the Catholic church. And there could be no contact with God apart from that church.

Seen in that light, this is one of the most critical scriptures in the Bible. It is pivotal. Yet, there are a lot of people who just don't realize its theological importance.

Here is what the Worldwide Church of God ministers were taught for decades:

1. Thou art *petros* — Peter — meaning a piece of rock, not the rock itself. Christ gave Simon the name Peter (Mark 3:16). It was meant to have significance. He was the small stone, Christ the main mass. The Greek word *petros* is masculine in gender.
2. The word *petra* means mass of rock and is of the feminine gender. *Petros* and *petra* could not refer to the same person. The rock that would be the foundation stone for the church was not Peter, but, in fact, Christ who was saying that he himself would be the *Petra,* the mass of stone. Peter would be a small piece of that kind of material — solid and enduring.
3. Ephesians 2:20 supports this understanding: *"And are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone. "*

   The main stone was Christ, and the apostles (all of

them) were stones in that foundation, along with the prophets of the Old Testament.

4. Christ himself, just a little later, in Matthew 18:18, included the other apostles in his loosing and binding commission:

   > *"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."*

   He made sure the commission was understood to include all of the other apostles. Read it in context.

5. HWA always used what he called the clincher in Acts 15. He always took pains to show it was James, the brother of Christ, who was not one of the original twelve, but one who came later and because of family connections advanced rapidly after conversion and was Christ's choice to be the presiding officer over church leaders at Jerusalem. He insisted that James was the chief apostle at the time of Acts 15, which occurred in A.D. 49.

   While Christ had chosen Peter to deliver the sermon on the first New Testament Pentecost, he had not meant Peter to have administrative preeminence over the others. And much evidence was given during those years.

   Besides all of that, Peter was sent to the "lost sheep of the house of Israel." His epistle, I Peter, was written from Babylon. Paul wrote fourteen books of the Bible, while Peter wrote only two. And, remember, Paul with stood Peter to his face, publicly, as recorded in the second chapter of Galatians. This he could never have done if Peter were his administrative superior. And many other Bible proofs were used to prove the administrative primacy of James, not Peter.

The teaching on this subject in the Worldwide Church had been the same for decades. Peter was not given the sole power to control entrance into the kingdom of God. I never heard a single advocate of the Roman Catholic position during my decades in the church – until HWA began to teach it early in 1978.

This very important, even crucial, change of doctrine came as a great surprise to many of us who remembered so well the old teaching. This "watering down of doctrine," or wresting of scripture, worried many. Protests were made, to no avail. Elders who had for so long taught the old way were suddenly caught in a bind. They were commanded by the apostle Paul to "hold fast the faithful word they had been taught" on the one hand, and then, on the other, they were ordered to believe what this "apostle" was demanding of them. He now insisted they accept the ancient Roman Catholic understanding of Matthew 16:18! The switch was that now he was the new Peter, and as such, had sole power to grant or deny entrance into the kingdom of God. There was no access to Christ except through *him*! This was the same doctrine Rome had taught for many centuries. Of course this doctrine is at odds with the Bible, which clearly says: "For there is one God, and *one* mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

HWA became, according to his teaching, the new Papa, the mediator between God and man, the Father of the church with all of the power of the Roman pontiff, and much more! His person was taught forcefully. He was the "great one."

Christ had condemned strict, narrow, harsh, abusive, soul-destroying rule over people in the name of religion and God. Those who appropriate his name to fasten their repressive government on large numbers of people, whether during the Middle Ages or in our own time, come under a special condemnation.

The Spanish Inquisition has lived in infamy for centuries in Western Europe. This institution was the very model of Satanic persecution. According to many historians, physical torture was employed to extract "evidence." There was no appellate court. Even many Catholic historians blush over excesses of this arm of the Roman apostle. Catholics themselves finally dissolved this terrible department of their church.

Lord Acton was right when he said, "Power corrupts, and absolute power corrupts absolutely." Humans are not equipped to handle such power over others. History teaches this lesson unmistakably. Even the twentieth century teaches this lesson again and again. Hitler's excesses, the tyranny of Joseph Stalin, the conduct of the communists in China, Idi Amin of Uganda, and even more recently, the Jim Jones (People's Temple) tragedy

all cry out in support of Lord Acton's statement.

As HWA swiftly began to proclaim the Petrine doctrine, soon after his removal of his son Ted, he told church members "they had learned everything they knew from him." He alone set doctrine, and he was the "only apostle of the twentieth century." He was a father to them. It takes only a small step to proclaim himself the "Holy Father."

This teaching is the basis for Gerald Waterhouse's claim that "obedience is more important than doctrine." He teaches that if you will but obey the leader, no matter what, God will grant you eternal life, and all your heart's desires. What about Peter's immortal statement: "We ought to obey God rather than men" (Acts 5:29)?

But if you believe Waterhouse's claim, the law of God, rectitude, truth, and faithfulness to the rest of the Bible are relatively unimportant. The principles of Christian living are left far behind on the back trail! People are to put their trust in princes, or rather, a prince of the church, and supposedly all will be well. One can only wonder if that was not the approach taken by Lucifer when he first plotted his rebellion. He must have told his angels there was no way around him, and anyway, was not his very name Lucifer? Did not that mean "light bringer"? All they knew he had taught them. The road HWA has chosen is by no means narrow or dim. It is wide and well-traveled. He is by no means the first to follow this path.

When the first articles began to come out in church publications from Herbert Armstrong teaching the Petrine doctrine, telephone lines all across the United States were busy. Ministers were asking one another what they thought. And almost without exception, the response was negative.

Not a single one whom I talked with thought Herbert Armstrong was right in what he was then teaching. I called Rod Meredith on the phone, asking him what he thought. I reminded him that for years he had taught the epistles of Paul classes and had dealt with the subject. "Rod," I asked, "Do you, as a teacher of the New Testament, believe for a moment that Peter was given the kind of power Mr. Armstrong is teaching?" His short and succinct reply was, "No. Of course not." Nothing more needed to be said. It was the same with so very many of the leading ministers who had carried so much administrative responsibility across the country. It was certainly true of many of the area coordinators

and of the senior pastors.

There was one exception: Stan Rader. I had discovered that he was an avid student of the Catholic church, its history and doctrines. Stan had quoted these things to me so much in November of 1978 that I had asked him if he were a thorough student of that institution. He readily admitted that he was.

He had also confided that HWA had thought his (HWA's) picture and quotes from him ought to be on every page of every one of the church publications. He cited their experience in Egypt some years before, when Sadat's picture was on every page of every daily newspaper in Egypt. Stan thought that fact had saved Sadat's position in that nation.

Of course, there was a scriptural problem with this. Israel had been told not to learn from Egypt. And if Israel were to lean on Egypt, it would be pierced through for doing so. Egypt was never a source of strength to Israel.

Yet, here we had the "only apostle of the twentieth century" deciding to follow the example of Egypt. He wanted his picture and his writings on every page of every publication of the church to consolidate his power and make it absolute. There was to be no opposition when he gave the signals for apostasy. Tyranny was to be employed, just as has been done so often in the past.

Jeroboam, when he made the lowest of the people priests and exchanged the God of Israel for the golden calves, followed this course. He thought the unity and separateness of his kingdom justified his changing the religion of his people. It must have been right in his own eyes, just as it must be right in the eyes of Herbert Armstrong to forsake the God who has given him so much and to employ the same tactics he has taught against for so many years.

His personal sins have, apparently, led him down the wrong road so far as to be past the point of no return. It has now come to the point that he would have to admit massive wrongdoing — horrible sin — publicly and powerfully before he could possibly get back on the right track. God says the right road is difficult and the way is narrow. Herbert Armstrong has gotten off that road, and people know it. He has jumped the track.

Learning the way of the heathen will by no means deliver him from his troubles. Using all of the wiles and hypocrisy of Babylon and Egypt and seeking support from the church he has for so long called "the Great Whore" will not solve the problem.

Nor will wrapping himself in the first and fifth amendments

protect him, for that matter. He is not above doing that, while in the same breath condemning the governments of this land whose protection he is seeking. There is no consistency in his reasoning, nor is he prepared to allow others the guarantees of the first amendment he claims for himself.

For one who has so long condemned the whole idea of the supremacy of Peter and who has so forcefully condemned the church that has taught that doctrine to now openly embrace that very doctrine and apply it to himself is absolutely incredible!

Herbert Armstrong has a problem with his claim. Who was his predecessor? What line of succession can he establish? Where is his list? He has taught the laying on of hands for ordination to the ministry. He has taught there has always been one man on earth at a time who has had the commission from God to do his work. He has taught there has always been a Church of God on the earth, as Christ said his church would never die out. He has a lot of unanswered questions to deal with in his new claim.

It seems to me that the first time I heard Herbert Armstrong referred to as an apostle was about the middle sixties. Some of the ministers began to suggest he was an apostle. The reasoning went something like this:

If there are a number of evangelists in the church, and if, as Herbert Armstrong says, the offices listed in Ephesians the fourth chapter also mean rank, then one must conclude that he is an apostle. He would have to outrank the evangelists. If the hierarchical structure (or pyramid structure) were indeed the only system used by God and if indeed ordinations by Herbert Armstrong to the *rank* of evangelist were valid, then logic would possibly suggest, if this were the *only true* church of Christ, that Herbert Armstrong is an apostle.

But, for a long time, even years, he would not take unto himself that title. He began to say publicly, from time to time, "You say that I am an apostle. I have not said that." He said this after even earlier saying that he was not an apostle, even if he had been ordained one by the "Oregon people," as was their custom.

The point is that he must have had grave reservations himself of claiming any such thing. Perhaps he knew, better than anyone else, that such a pretention was dangerous. In any case, there was a rather remarkable and rapid evolution into the title, or rank. From denying that he was any such thing, to saying that others said he was an apostle, to claiming that he was an apostle from

time to time, to stating, in 1976, that he was the only apostle in the church, to saying in 1978 that he was the only apostle of the twentieth century, to writing continually that he was "God's Apostle" took less than 15 short years!

Perhaps the most noteworthy aspect of this evolution is that during this same period of time his own personal life had slipped so very far. It was as if, as his faith slipped, he felt the need to make wilder claims in order to hold people in his grip and strengthen his own power. Turning people to himself, rather than Christ, seemed more important as old age came on.

A type of solipsism or narcissism took greater hold than ever.

He felt the need to control, to dominate, to govern! While he surely knew what he was doing was wrong, he seemed obsessed with making people obey him. One seeks in vain for a parallel with either Christ or his apostles in the whole of the New Testament!

From teaching free moral agency, he skidded all the way back to the attempt and desire to command, to force, to dominate, to control, to dictate, to threaten in intemperate fashion. Venting his terrible hatred became a way of life for Herbert Armstrong.

Those who were his close companions would hear him rail against others who could no longer find it within themselves to submit to his person.

On December 21, 1978, I wrote the following letter to Wayne Cole, director of Pastoral Administration Worldwide, and I asked for clarification concerning the church's teaching on the Petrine doctrine:

WORLDWIDE CHURCH OF GOD

HERBERT W ARMSTRONG
President and Pastor

WORLDWIDE HEADQUARTERS
PASADENA CALIFORNIA 91123

Mr. wayne C. Cole
Worldwide Church of God
Pasadena, California 91123

December 21, 1978

Dear Wayne,

Thank you for taking the time to talk briefly with me while I was out there last month. There were a number of things I would have liked to have said, but time catches us all up these days. It seems, at times, that time itself has speeded up. An illusion,no doubt!

You mentioned, in a recent Pastor's Report, that we sbould send in topics we thought should be considered during the conference, or at least, in the pre-conference meeting of the Area Coordinators. Quite likely, you have had letters coming in from all over the place, and this is just one more to add to the pile. I know the things I will mention are things discussed many times before, but perhaps still are important.

1. The new teaching(not very new) on the Petrine doctrine is disturbing to very many of us who have for so many years been taught otherwise. It is difficult, after several decades of being taught otherwise, to suddenly switch on such a major matter. The implications are so far-reaching. Present expediency seems insufficient reason for so major a departure trom previous teaching. We all can rise and catalogue the scriptural evidence otherwise. This has been a major matter in Western religion for two milllnia, and history itself Chronicles the evils of that concentration of such power in Rome. This approach raises the question of Apostolic Succession. The Catholics have theirs etched in stone on the wall of St. Peters itself. Where is our list? Who was the Apostle of the Sardis era? Of the other eras? Did Paul really answer to Peter? Where is the proof?

2. Some are now in the church teaching that the whole church will soon flee to petra, even suggesting dates. Is this now official church teaching? If not, then some official announcement should be made, that the church not suffer these divisive teachings. If it is official church teaching, then an open and forceful announcement should be made with appropriate explanation. Mr. Armstrong says the office of prophet is now unoccupied. Would it not take the power of a prophet to announce such a plan for the church? I think we need an official statement during the conference that we can take back home.

3. It seems to me that an official statement needs to be made regarding second and third tithe. I know we have said that for years, but people are still asking. Clarification is needed.

4. Indication of the thrust of the work. How strong are we going for evangelism, and where.

5. I would like to see a building program launched for local church buildings. Inflation has made such a program very expensive. It would have been much easier years ago, but better late than never. At least, this would indicate to the local churches there is an interest in their welfare. It seems to me local church buildings would serve to help build local congregations sufticiently to pay for themselves within a few years. It is easier to build a local congregation if you have a regular place to meet, etc.

6. It might be time now to consider incorporating the Feast Department into Pastoral Services. With the sale of Big Sandy and the present policy of retrenchment, would not there be a substantial saving in money and manpower to have those two departments function together? With Mr. Armstrong no longer able to travel to all sites, more and smaller sites might be easier to administer.

These are some of the topics that come to mind, Wayne. It seems very important that several of these toopics be considered.

Sincerely,

David Robinson

[re-created copy]

Chapter X

THE LITTLE "BIG MAN"

Herbert Armstrong is a very complex person. He has partaken deeply of the "tree of the knowledge of good and evil." Stan Rader said in 1978, "Dave, I know my man." And he does. He has carefully studied him for over twenty years. For whatever motives, he has pursued the subject energetically and at close range.

Dr. Floyd Lochner, who had been a close traveling companion of HWA for years, attributes many of his personality failings, as well as his driving ambition, to his short stature. Dr. Lochner's theory holds that Herbert was rejected frequently during his early life due to appearance and lack of physical stature. This, in turn, fired him with motivation to "get even" with society. Rejection during his early years would also have caused his life-long paranoia and emotional instability in certain sectors of his life. He was rejected frequently by women during those early years. This left its mark.

Frequently, short men, especially those who are very conscious of their lack of normal height, compensate in whatever way seems open to them. Herbert Armstrong discovered he could be a "big man" behind the pulpit. For the first time in his life he felt power in a very real sense. And he realized that power came from a transfer of authority from God to himself in the minds of his followers. He must always identify God and himself very closely in the minds of his listeners. More on this later.

Rejection by women early in life and even by his own wife in the marriage bed (his story) intensified his feelings of persecution and inadequacy and stimulated his need to prove himself. He wanted

people to think he was a "tiger." He must prove he was as good as, and even superior to, other men, even in sex. He had proven his superiority behind the pulpit, or had he? Was he better than Ted, even behind the pulpit? Pride, self-doubt, frustration, envy, love-hate seemed to intensify with age. The old saying, "once a man twice a boy" was again proven valid.

For instance, he wanted the whole world to know he was able to perform sexually even in old age, so he had an article to that effect published in *The Worldwide News* immediately after his marriage. He talked long and plainly to college seniors on the subject of sex — without pulling any punches. He was the "authority." He had studied Masters and Johnson and hence had become very "advanced" on this subject. While he had earlier written the book, *God Speaks Out on "The New Morality*," his newest teachings conflicted quite sharply with his earlier book. He still presented himself as having God's view of sex, but he failed to explain how or why God had radically changed his mind! His views on sex, taught forcefully, affected the marriage bed of thousands. He always taught "in the name of Jesus." All his letters are so signed. His association with divinity never ceased. He claimed to have "the mind of God, more than anyone on earth."

Even people who know of his flagrant disregard for the Ten Commandments are a little afraid of Herbert Armstrong's divine authority! Ears that have heard him state that authority for so many years have a hard time ridding themselves of that loud ring.

He can present himself as the kindliest and most benevolent of men before an audience — radiating a real grandfather image. He can come across as having only love in his heart and put on the most charming smile. He can laud and praise a man above all others and then turn and destroy the very man whom he has so lavishly praised. He can brag powerfully about a man before an audience, then turn privately, almost immediately, and lacerate the same man unimaginably. As Sherwin McMichael said once to me, "Mr. Armstrong's back trail is literally strewn with the wreckage of men who have faithfully served him."

While Herbert Armstrong's body is short and his shoulders slope in unmasculine fashion, his voice is powerful. He has said on occasion that he inherited his voice from his father. It was one of the very best speaking voices of this century in America. One need but compare his tapes of twenty-five years ago with those of

Franklin Roosevelt and Winston Churchill, and the quality of his voice is unmistakable. If anything, it is better. It carries remarkable quality of command. The sad part is that there is not the godly character to match the voice.

During the time when Herbert Armstrong was in his formative years, the ideal planted in so many Americans was to become rich, preferably as an industrialist, be respected, live very well in a very fine home, support the arts, travel abroad in style, and associate with royalty. If there were a daughter, she should marry a count, a lord, or even possibly a duke. When such people of that period followed these practices and then returned home, they tended to look down on ordinary people as inferior.

After all, had not they stayed in the very grandest hotels abroad, and had not they been presented at royal courts? No matter that some of the "royalty" were pretenders, and some of the titles were not valid. No matter if many of those people were profligate. It was the image, the illusion. That was what was important. Americans of that period were prepared to spend fortunes on such projects. That was the ultimate in living. And throughout his life, Herbert Armstrong was very conscious of image. That was more important than substance.

It seems that in Herbert Armstrong's old age, he must live out that illusion, live the earlier dream of another age, and now do what he had dreamed so vividly of doing in his youth in Chicago. His mixing with "the great and the near-great" of those days must have inspired fantasies he attempted to live out just as soon as it was possible — on church funds, even as an octogenarian.

Now, he was able to visit with "kings, emperors, presidents, governors, judges, and rulers," thus making up for the deprivations of the past. If there is anyone thing Herbert Armstrong despises, it is being poor and all that goes with it. He has long bragged that he never looks to see what a steak costs when he goes into a restaurant. That is beneath his dignity. His restaurant bills are astronomical, and especially so when one considers the financial state of his church. He does live "deliciously. "

His son, Ted, used to tell the story of his dad's suit-buying habits. He said his dad would much prefer to, and did, pay twice as much to buy a suit in a store frequented by the very rich than to get the same suit at another store where he might not be seen by the wealthy. Again, it was all image. That is the important thing to remember. One cannot understand HWA without

understanding the importance to him of image. He likes enormously riding in a black or dark blue Cadillac limousine driven by a chauffeur. He rides in the back seat, usually, like a potentate. He dresses to the hilt, and bystanders would be hard pressed to think he is a preacher. They might think him to be a movie maker, a rich visiting foreigner, an industrialist, or such, but never a preacher or person involved in religion.

One could not imagine him riding on a mule, walking many miles in the dust of Judea, suffering hardship, going in and out among the people, evading the famous, or giving himself for others, for example.

Many of those who have known him long, including some of his own family, report he has always talked of conspiracy against himself. He saw everybody, including his own family, as collaborators against him. His persecution complex was always strong.

When one examines the record objectively, it seems he himself has been the greatest conspirator of all. Members of his alienated family report his strange reading habits. According to these accounts, he read, very carefully, even studied for a long period of time, Adolph Hitler's book, ***Mein Kampf.*** He was especially impressed with Hitler's methods of crowd control, his methods of intimidation and domination of other men. He was impressed by Hitler's method of moving swiftly during the hours between midnight and dawn when he wanted to pull off a coup. (Hitler thought men's resistance was weakest during those hours.) Events of recent years abundantly demonstrate the effectiveness of such methods. Of course, that was not the way Christ worked!

There can be no doubt at all that HWA uses intimidation masterfully. Neither is there any doubt he will not have anyone around him that he cannot dominate, or intimidate, except Stan Rader. But that is a whole story by itself. He literally makes timid those who work with him. It is as if he wanted to “possess” them!

When so much evil is done in the name of God, one must ask: Could or would God really expect people to honor and obey such a man? Is this man really “the only apostle of the twentieth century”?

Herbert Armstrong explains that “in the name of” means “by the authority of,” and when he speaks “in the name of Christ,” he means by the authority of Christ. He means that Christ is directing him. But there is a major problem. He makes too many

conflicting statements. Try this: Get out all of the letters, articles, and proclamations he has written over the past twenty-five years and attempt to reconcile them. That is a real exercise in frustration. Confusion, which God is not the author of (I Cor. 14:33), is abundantly evident. Yet all his letters were signed "In Jesus' Name."

All great confidence men are masters of rationalization. They can give excellent reasons that sound completely plausible for doing what they want you to do. Herbert Armstrong's ability in this field is unsurpassed.

None of his letters was more masterful than the one he wrote to church members on November 22, 1978, to explain why *Quest/78* should be kept by the church. (He had promised to dispose of that questionable property a short time before.)

He was very proud of the letter he wrote to the membership in 1974 while on an emergency flight back from Manila to handle the unrest in the church at that time because of stories about Ted. He told me he stayed up all night writing that letter. Interestingly enough, when I asked Stan about it, he said that was incorrect, as he had written it himself!

Dr. Lochner, who should know, says that Stan actually "puts words in Herbert Armstrong's mouth." He tells him what to say, often verbatim!

Al Carrozzo, writing in the 1977 *Ambassador Report* in an article entitled "The Profligate Son," has this to say about HWA's true character and motivations:

> *"On May 22, 1973, at 1:00 p.m., Ted left me with no doubts as to his father's real motivation, intentions, and modus operandi. In a private, three-hour meeting in his office, Ted told me he specifically disagreed with his father on many issues, including doctrine. He explained his dad desperately wanted to be accepted by the world, and that was the reason he was traveling around the world continuously, seeking the favor and audience of world leaders.*
>
> *"Ted admitted he had seen his father 'stone drunk' on dozens of occasions. He stated his father had told him that he (Herbert) would do anything to keep the "Work" afloat — including lying, stealing, and bribery. I was shocked, of course, but later I personally saw Herbert 'stoned' on several occasions and caught him in numerous lies. I began*

to see those lies in his member and co-worker letters, and these lies have continued to this day.

"The year of 1973 was one of revelation for me. I learned of Ted's profound and long-enduring sexual activities, Herbert's total cover-up, corruption at the highest level in the WCG, Herbert's pleasure blasts around the world under the guise of preaching the true gospel, squandering of vast sums of money on extravagant art treasurers, exploitation of gullible and hard-pressed people, gross doctrinal error, and suppression of human beings — mentally, emotionally, physically, and spiritually. Yes 1973 proved to me that dishonesty was a way of life with Ted and his father, and that way of life hasn't changed to this very day" (p. 47).

Chapter XI

HWA'S EMBARRASSMENT WITH CHRIST

Writing in The Bulletin, June 3, 1975, pp. 293-294, Herbert Armstrong explained a perplexing dilemma he had been facing:

"One thing has been a serious handicap, and caused me and my touring team no little embarrassment. We have had to say that we represent either Ambassador College, or Worldwide Church of God.

"I am regarded as an Ambassador for WORLD PEACE. But if I represent a CHURCH, immediately that shouts to them 'RELIGION!' and that sparks prejudice and competitive religious prejudice. If I try to get away from appearing to be a religious crusader by representing Ambassador College, they ask, 'Where is this college? How many students do you have?' A college even with two campuses, having enrollments of only some 500 to 700 sounds pretty small, compared to the universities all over the world each with from 5,000 to 68,000 students.

"Christ has said we must be 'wise as serpents, and harmless as doves.' Some weeks ago I authorized the forming and incorporating of a new FOUNDATION, named 'The Ambassador International Cultural Foundation.' It is non-profit, dedicated to serving humanity worldwide.

"Foundations, such as the Ford Foundation, the

Rockefeller Foundation, etc. are regarded with great respect. I still mention Ambassador College, but also explain that we have now formed this new Foundation to sponsor our worldwide educational program for all peoples at all levels. In time, we may, in this worldwide new dimension of the Work, drop all mention of Ambassador College, except as one of the associated institutions. Furthermore, for accreditation purposes, it is necessary that this phase of the Word be removed from Ambassador College, as it now will be legally.

"Already, we are finding that this new Foundation is giving great added prestige, credibility and favor. It is something NOBODY CAN CRITICIZE! It carries no RELIGIOUS connotation!"

Three years later, HWA was screaming about those who had deceived him into going secular and intellectual! What could be more secular and intellectual than founding another foundation similar to the Ford Foundation? Interestingly, that organization's founder, Henry Ford II, separated himself from it a few years ago, claiming it had entirely lost its direction, and he wanted nothing more to do with it. And, I think, the Rockefeller Foundation is well known to Americans for its humanistic liberalism. But Herbert Armstrong craves association with those types of institutions while he abhors having any connection with his church and college! No wonder he refers to church members as "dumb sheep." What could be more revealing?

Also, while he himself was going international, seeking the support of "all peoples of all levels, everywhere," and while he was actively seeking association with the "great and near-great of this world," he had the brass to write to the "dumb sheep:"

"SHOULD GOD'S PEOPLE TAKE ACTIVE PART IN LOCAL COMMUNITY ACTIVITIES?" In his Pastor's Report of August 28, 1978, his answer is "*No*." While he cavorts with the "name people" as much as he possibly can, he wants the "dumb sheep" to "sacrifice until it hurts" to further his work and his work alone. It has never been HWA's policy to give aid to local communities via the local church there.

While Jimmy Carter discussed Christianity with the Chinese leaders (Carter is not even a minister), Herbert Armstrong, who professes to be a Christian minister, did not so much as mention the name of Christ on his trip to China for fear of offending his

hosts. Herbert Armstrong seems to have no 'fear of offending Christ. But remember, he is ashamed of religion. He would prefer not to mention the "only name given under heaven whereby a man might be saved!" Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32-33).

Herbert Armstrong has an unusually strong desire to walk among the great of this world. In May of 1978 he wrote to his co-workers that he and Queen Elizabeth of Britain were going to co-host an important premier of a charity motion picture in London. The Queen's staff at Buckingham Palace replied they had never heard of Herbert Armstrong. There was embarrassment all around. HWA's boast just was not so. But that is the way he thinks. He so desperately wants to mix in important circles of "this world." One would be hard-pressed to explain what a religious leader who has taught the things Herbert Armstrong has taught would be doing sponsoring such a motion picture in the first place.

Herbert Armstrong was not ashamed to be photographed with his friend, President Jomo Kenyatta of Kenya, who was involved in the massacre of British people and cannibalism during the uprising there some years ago. He liked the picture and had it put on the cover of some of his publications. He probably would be photographed with the devil himself, if that would advance his social position. But he must keep his sheep in line back home, because they are his power base until he can do better. They pour the money in.

Church members who worked in the expensive new auditorium in Pasadena began to speak out when concerts of all kinds began to bring in entertainers and. support crews right out of Hollywood. These crews were not "born-again Christians" by any means. They run the cross section of the entertainment industry. In the eyes of religious people, that is not good. Here, right in what Herbert Armstrong had called "The House for God" when he was soliciting funds from the membership, were technicians and others who took God's name in vain as a matter of course and others who talked "homosexual talk" while among our people. On at least one occasion, members were rushed out of the auditorium after Sabbath services while it was still the

Sabbath in order to get it ready for a performance that evening.

Why? Well, HWA was busily removing the stigma of representing a church and a college in order that he might be well spoken of among the New York and Beverly Hills set.

HWA Goes Secular With Quest

If the concerts and shows didn't do the trick, then *Quest* magazine would! The first issue or one of the first, had an important article in which a man who was involved in genetic experimentation had a child by a pig! There was no condemnation of this article from HWA. It was such an offensive article that people cringed when they read it. Other articles ran in the same or similar vein. It was beyond belief. Many articles were repulsive, and some took God's name in vain. There was no mention of true religion in any fashion.

When Herbert Armstrong took control of the WCG totally in June of 1978, one of his first promises was to soon dispose of Quest altogether. He wrote that he had directed Stan Rader to do so. Many took that promise as a test case. They did not have long to wait. Almost immediately, on July 18, 1978, he wrote in a *Pastor's Report* a glowing account of the achievements of *Quest*. He spoke of its impact on “persons in the highest places in the community.” That was what Robert Kuhn had said in January. But that impact had not come because of the magazine's “excellence,” as Herbert Armstrong said.

He reported how many millions of dollars had been and would be spent on that very secular and “intellectual” effort. He could no longer blame those whom he had dismissed. It was his project, right from the start. And he undertook this project because he so desperately wants the approbation of this world!

The AICF was designed by his own admission to make him appear something he was not! That is quite an admission for one who professes to be representing God. He had always condemned the humanistic liberals, communists, socialists, democratic elements, and here he is right in there with them!

It came as no surprise when he welcomed even the Moonies to his cause in 1979. He became the champion of "all churches." He solicited their support in his court case in California. It was better to have their support than face the State of California alone. Where was God in all this? The surprise was that his church members stood still for his watering down of his own doctrine!

Quest, and other related projects developed from the AICF, which Stan Rader controlled.

"Why *Quest* magazine?" was a question commonly asked among thinking people of the Worldwide Church of God during the first couple of years of Quest's existence. By the end of that time they had been so bombarded with other matters Quest was kind of lost in the dust storm. But the question is as pertinent and important today as it was when the first issue hit their mailboxes. Those who took time to read all of the articles in the first issue of Quest/77 (the March-April issue) had their faith in the church leadership severely tested.

Here was a departure from church teaching so radical as to be almost unbelievable. Behind the slick cover with a picture of clean, snow-clad Mt. Everest lay avant-garde literature so leftist as to be unacceptable in most New York "intellectual" publications!

There was a book review (favorable) of *Laughing Last: Alger Hiss*, by his son Tony, that casts doubts on whether American justice should worry about Russian spies. (It is only the far-left avant-garde that has publicly taken such a position).

Then there was a story (fiction) entitled *De Rerum Natura*, by Coraghesson Boyle, that tells of a man having a child by a pig! This story begins on page 74 and is illustrated!

No wonder Sherwin McMichael, director of Festival Operations, complained bitterly to his fellow ministers of "demon art" in this and succeeding issues! Had Bill McDowell been able to peer behind the facade of HWA and know what he really thought or peer a few years into the future and see a copy of Quest magazine, he would never have worried about a mere name like the "Devil's Head Lodge" up in Wisconsin!

This first issue of *Quest/77* was preceded by a "rehearsal issue" of Human Potential in March-April of 1976. That was the title first selected for the magazine. But church officials reported there was already a publication by that name.

This rehearsal issue was filled with pictures and literature of Third World peoples and was heavily flavored with humanistic

Jewishness. This mix and flavor has been rather well-preserved in succeeding issues, even with the name change and accompanying change of staff. The humanistic liberal viewpoint is unmistakable. The overall editorial view seems to preclude the slightest suggestion that God may exist. The only exceptions discovered by me were use of God's name in profanity, such as in *The Green Bay Monster*, which appeared in the March-April issue of 1977.

One might not take such great exception in the environment of our time to such lapses, except *this publication is a Worldwide Church of God magazine!* That church admits publicly to pumping millions and millions of dollars into this periodical. And it has done so during a time when HWA has repeatedly written the membership demanding more and more money from them.

Why? How could "God's tithe money" be funneled into such a project that does not admit the existence of God? One of the stories in the first issue (that supposedly sets the tone for succeeding ones) tells of an "inventor" who was able to photograph the "dead God"! This writer graphically details the grotesqueness of God's repulsive corpse! This article lent substance to rumors circulating that the staff of the magazine was "not going to let any Christer say what went into their magazine." HWA had reportedly written the membership that he would write the lead article in each issue. (Not only has he not written the lead article for the first issue, but he has never had an article in the publication at all.) He announced to church members as late as 1978 that his name heads the editorial box. It doesn't and never has. Check it for yourself.

Here is an anomaly that demands an explanation. Yet, when members timidly suggest they would like to better understand these things, they are told in so many words that it is none of their business! They are told that Christ is directing his "apostle" minutely. Would a lowly church member "question Christ"? Don't they believe Christ knows what he is doing? Where is their faith? The resulting silence is deafening.

But the question remains! It doesn't go away. Why Quest? Why the $7 million to $10 million already spent on pictures and literature so totally unaligned with church doctrine? There has to be an answer. And that answer must make some kind of sense.

HWA had written to the ministers in June of 1975 to explain the need for the Ambassador International Cultural Foundation and to announce its formation and funding. He stated how ashamed he was to say overseas that he was connected with a

church or even a small college such as Ambassador College. He wanted good, firm background institutions that would provide him with a better image. He wanted an image that would never suggest church in any form. Without doubt, *Quest* would not disappoint him in that regard.

Once Quest began to publish, HWA wrote glowingly of its "excellence," its success, and its benefit to himself in "opening doors." As late as November 22, 1978, he wrote in a co-worker letter, "*Quest/78* is now recognized as *the* TOP QUALITY magazine of the United States." He did not say how many people and who they were who so recognized his magazine. He did not criticize what was published, no matter how godless the contents when measured by his own church teaching. Rather, he wrote that the magazine had never been intended for members. (A little later he wrote asking members to subscribe when too few other people recognized the "high quality" of the magazine and more paying subscribers were needed.)

Again, what was the real purpose for *Quest*? Which doors was it designed to open? Why? One thing is abundantly clear: The magazine was not designed to publish the gospel of Christ.

Once the membership had been notified of the formation of the foundation (AICF), they generally felt HWA was working "God's will" on these unsuspecting highly placed persons. Many of these leaders would suddenly find themselves converted and just wonder what had happened. God works in mysterious ways his wonders to perform, they thought. Their "apostle" would beat these people at their own game!' Of course, this never happened, nor was it designed to happen that way. Intelligent, educated people have a way of seeing through HWA's carefully cultivated image, even in a tightly ruled, authoritarian society.

By January, 1978, church members' complaints had built up sufficiently making some kind of explanation for *Quest* necessary.

Quite a few of those positioned in the second echelon of the hierarchy noted with interest that two men and two men only from the church were meaningfully involved with *Quest*, namely Stanley R. Rader and Robert L. Kuhn. The significance of this fact was not lost on careful observers. Hierarchy watchers in the church generally felt during 1977 that Robert Kuhn worked for Ted Armstrong. Ted himself seemed to think so. However, there were others in subordinate positions who felt Robert worked for Stan Rader, especially in matters relating to high policy. It is

against such a backdrop that remarks made by Robert Kuhn to groups of ministers during the conference of that year must be seen. To one of those small groups he explained the purpose and value of the New York magazine. It went something like this:

The church had its problems, such as the ones earlier. in the decade. The church could not afford much more bad publicity; therefore we must have the media on our side. The people (very few in number) who called the shots in the national media were concentrated in New York. If we were in contact with them and they perceived us as friendly, they could do a lot for us. It worked like this (and here Robert lowered his voice even lower, as if in strictest confidence, saying he should not even be telling us this): An energetic reporter or feature writer would dig up a real juicy story on the church and write it up. He would take it to his editor, who would think it was great. But, because of our contacts through *Quest* and by prior arrangement, word would come down from the top office that such an article was "dated," or "not newsworthy," or that there had been a "change in the editorial policy," or some such reason would be given for not publishing the article. It would be killed. The church would benefit. He explained this power was the real value of *Quest*, and because of this function, it was worth the millions spent on *Quest*.

I wonder if even Robert Kuhn knew in January, 1978, how badly those contacts would be needed the next year, not to cover Ted's problems, but to slow up much worse articles about HWA and Stan Rader!

Perhaps Robert was right. Why else would the church spend so many millions on such a secular publication? Why do this rather than build local church buildings, for example? Seven million dollars in cash would have generated enough money to build a respectable number of local church buildings of the less expensive type, beginning in 1976. The accrued value of such buildings today would be considerable.

What needed to be covered up so much that HWA would go to such lengths? And, is a cover-up the proper Christian course? Or, does Christianity require confession, contrition, and repentance, followed by mercy and forgiveness? Which course has the church taught? Was the leadership of the church caught up in a massive watering down of basic church doctrine by its actions? Some say actions speak louder than words. But the pieces were beginning to fall into place, at last. The completed picture of the jigsaw puzzle was coming clearer.

Another interesting event in this connection is that during the troubles of January, 1979, when HWA was demanding large sums of money from the membership and when finances were extremely tight with employees' paychecks bouncing, *Quest* carried right on with business as usual. In fact, *Quest* even sponsored a sweepstakes.

When HWA wrote to the membership in June of 1978 saying he was instructing Stan Rader to dispose of Quest immediately, seasoned observers watched to see what would happen. They didn't have to wait long. Stan responded the very next month.

For the first time the ministry was informed of HWA's report to what he called his "dummy board of directors" on January 3, 1978. This report, printed in the July 18, 1978 *Pastor's Report*, together with rather extensive comments from Stan Rader, was in response to HWA's promise the month before to dispose of *Quest*. Stan told the ministry of the church that he had had extensive talks with HWA on this subject and that HWA was in total agreement with him. The way was psychologically prepared for the membership, through the ministry, to accept the continued association between the church and *Quest*. This was a masterful job of mind conditioning.

Another thing that was done at this time was the removal of all church members from the offices of the magazine itself. Now there would be no leaking of information to church officials on matters that were supposedly none of their business!

But back to HWA's report. It contained information that became all the more interesting as events unfolded. In this report, he claims to have given Stan Rader prime responsibility in the operation, not Robert Kuhn! He mentions the importance of having an impact "on persons in the highest places in the community." Robert Kuhn had mentioned its impact on persons highly placed in the New York publishing community. Many felt both HWA and Robert meant the same people!

HWA admits that there have been articles or illustrations in Quest that have seemed to be in conflict with the church's basic underlying values and teachings! In other words, members were not to trust their own eyes or the direct words of scripture, but were instead to trust a man — HWA!

He continued in the final paragraph to say there must be complete agreement and all must be "of one mind" in this matter. There was to be no opposition allowed over the matter of Quest.

Here are HWA's comments of January 3, 1978, made at a

Board of Director's meeting concerning the AICF and Quest magazine, taken from the July 18, 1978 Pastor's Report:

"I approved both the Foundation and QUEST/77. I know that Stanley Rader and Robert Kuhn have been very accurate in predicting the results of their creative efforts. I have personally seen what the Foundation and QUEST/77 did for me and the Work during my efforts abroad these last three years. I have not read each Quest/77, but I did give my whole approval and authority to Stanley Rader to get the best [outside professionals] and to make QUEST/77 a success.

"I know that QUEST/77 [and now QUEST/78] has been very well received everywhere that it was designed to go, particularly in certain circles where we would be unlikely to reach directly with our other efforts. It has given us much prestige and much help in countering the attacks of our enemies because of its impact on persons in the highest places in the community.

"But, I am aware that there are certain problems that have been created by QUEST/77. Much of this difficulty arises from the failure of some members and even some ministers to realize that QUEST/77 was not designed to be a vehicle to reach all persons or to reach any person directly in biblical idioms with the biblical message. In addition, there has been some concern within the Church when articles or illustrations have appeared which seem to be in conflict with our basic underlying values and which seem to be in conflict with our basic teachings.

"We must strive to eliminate this confusion and to be of one mind concerning the effectiveness of QUEST/77 as a means of getting the gospel to the world. Furthermore, I am aware that QUEST/77 may have had an impact on our budget greater than I had anticipated and perhaps greater than foreseen by our financial men. Accordingly QUEST/77 may have to be curtailed or even abandoned if it is costing too much, or if it is keeping us from fulfilling our work in other areas more directly connected with the great commission. The cost of operation of QUEST/77 to the Work must be reduced or it may have to be sold or even abandoned if its continued publication will impair our ability to fulfill the great commission. "

This notice to the ministry set the stage for what was to follow four months later in a co-worker letter dated November 22, 1978. This letter to his contributors, both within and without the church, was an all-time masterpiece by HWA or Stan. Perhaps both labored long on this one. It was a work of master salesmanship in any case. (This letter is reprinted in the appendix if you wish to read it.)

He asked for help in the first paragraph. Then he proceeded to set up a straw man, his own son Ted, and then knock him down in the second paragraph. He vaguely "thinks" that he might have written to the membership promising to dispose of *Quest*. But that was all Ted's fault. Then he explained how expensive disposing of the magazine would be to the church. The church just couldn't *afford* to let such a valuable asset go! Why? Two of the three major television networks wanted the magazine badly. On and on it goes. He touched all of the bases and justified the whole operation in the eyes of his "dumb sheep."

He even laid out how many millions of dollars the operation was costing his church, which was experiencing severe money problems. He announced new and heavier expenditures by reason of increasing the number of issues per year.

He announced he had already made a major decision, insisting that the membership not only subscribe to this magazine, but that they also sell subscriptions to their friends, relatives, and neighbors!

All of the above was done at the same time HWA was running down intellectualism and secularism on the part of those "liberals" who were supposedly plotting to take over the church! Any who have read Quest will immediately know there is no magazine more secular and "intellectual" than this one! Intelligent, thinking people can only shake their heads in bewilderment at what they see happening right before their eyes. They have to wonder what kind of "unseen" helping hand Stan Rader has reached up to touch.

Chapter XII

THE JEWISH CONNECTION
and
THE RISE OF STANLEY RADER

Theologians, especially those who look with favor on Judaism, are prone to call Western religion the Judeo-Christian religion. This is historically and scripturally accurate, as far as it goes. But the breach between Jews and Christians occurred very early and that breach is still very wide.

Historians are familiar with friction down through the centuries between the two groups — friction that was centered in Europe. The Inquisition first dealt with the Jews, requiring in Spain that they either convert to Catholicism or leave the country. Down through the centuries, Jews have had to hold the line or be absorbed. They have chosen to hold the line. No matter that Jesus was a Jew. No matter that the early New Testament church was first composed of Jews entirely and only later did Gentile converts come into the church. When that began to happen, certain Jews fought fiercely against the new religion. The book of Acts is filled with accounts of that struggle.

Edward Gibbon, in his *Decline and Fall*, finds the Jews pitting themselves against the rest of mankind. They have, through synagogue and family circle, been able to hold themselves separate for two millennia.

But when Christians carefully read the Bible, they are struck with the close association their religion has with ancient Israel. Indeed, the apostle Paul explained that the foundation of

Christianity was the apostles and the prophets, Jesus Christ being the chief cornerstone. The breach occurred when Jews refused conversion to Christianity — a refusal they have continued.

The Worldwide Church has felt very close to the Jews. There are two reasons: The first is that Herbert Armstrong has often suggested he had Jewish blood in his background. When he began to travel more and when he came into contact with Jewish leaders in many parts of the world, including those in what is now called Israel, he was able to pass for a Jew. He gloried in this "Jewishness," and so did his son, Garner Ted, but to a lesser extent. Neither, however, has ever produced genealogical records proving Jewish ancestry, as far as I know.

Nevertheless the strong affinity was there, and HWA seemed pleased whenever one of his minsters referred to him as being Jewish. His support for Israel was unwavering, even if he had years earlier said on quite a few occasions that the Jews of our time had no right to the name Israel, but that they were really the House of Judah. At a time when he taught American men to become conscientious objectors, he gloried unashamedly in Jewish military victories in the Middle East. This open rejoicing reached its climax during the 1967 Jew-Arab war. The philosophical and theological contradiction was overwhelming.

How much of this partisanship was based on affinity for those whom he counted as relatives, and how much was related to Bible prophecies and his hopes for a speedy conclusion to this world and the subsequent coming of the world tomorrow is yet unclear.

The second reason for the Worldwide Church feeling this affinity for the Jews stems from the scriptures themselves. The fact that Christ belonged to that tribe, as did most of the early apostles and disciples, made a difference. Also, the church kept the seventh-day Sabbath and the annual holy days, along with religious Jews.

The Jews were looked on by members of the Worldwide Church as fellow Israelites — actual blood brothers. This view was never shared by the Jews themselves. When questioned privately by members about this matter, Jews would often respond with polite interest. But acknowledging Britons and Americans as fellow Israelites was out of the question. This response never restrained church members from their deep respect for the Jews — a respect nurtured and encouraged by their leader.

At one point in recent church history, about a decade ago, church members were actively searching their genealogies for

some Jewish blood. The closer to the Ambassador colleges that members were, the more they desired to have some of this "precious" blood in their background. Some even went so far as to claim illegitimacy in their background in order to "read in" this ancestry — just about the exact opposite approach taken by many in Hitler's Germany!

It was in such a climate that Stan Rader began to exercise more and more influence. During that early period, his influence was mostly behind the scenes. The membership would see and hear him once a year at the Feast of Tabernacles as he preceded HWA on the platform. During this talk (one could never call Stan's speeches anything else), he always flattered HWA exceedingly. One never heard such praise heaped on a man repeatedly outside of a complete dictatorship. It took a special breed of man to hear all that praise without cringing. But HWA seemed to absolutely love it.

HWA's views on Robert Kuhn and his Jewish background were very similar. He "discovered" Robert while he was yet a student at Ambassador College. Robert held a Ph.D. before coming to Ambassador. But, while there, HWA found Robert had done some research work on the human brain and had spent time explaining the difference in animal brain and human mind. HWA wrote glowingly of Robert, calling him "a brilliant young Jewish lad." Robert was baptized and was everywhere recognized as a member.

But the really amazing thing was that Robert was reportedly also a member in good standing at the local synagogue as well! How could this be? Could one be a Baptist or a Catholic and also a member of the Worldwide Church? It would be impossible from either side. And yet the Jews' religion rejects the divinity of Christ. No ifs, ands, or buts.

While Stan Rader did not profess membership in the church, there were no questions about his associations. However, after being baptized by HWA, questions began to arise — several questions. Was his baptism valid? Or, was his new affiliation pragmatism at its very worst? How could he function in both religious groups?

It was widely known that Stan used his ethnic connections wherever his travels took him. Several of the better read ministers think that Stan is a practicing and dedicated Zionist and only uses the church for his own ends. Be that as it may, there are unanswered questions. One's private religion is just that, private.

But, when he takes on church leadership, then it becomes another matter.

Stan became a constant companion of HWA within a few years of the death of Loma Armstrong. This arrangement provided handsomely for Stan. His services, of whatever nature, were very expensive for the church.

During the days immediately preceding the imposition of the receivership, Herbert Armstrong was talking to Wayne Cole about the possibility of removing Stan from his position of power. This may have been just a ruse, but if that were the case, it was a tactic most unbecoming to a Christian. Whether Herbert Armstrong genuinely wanted to be rid of Stan is really academic at this point. The world heard him say of Stan on "60 Minutes," that "$50, $60, or $70 million can be quite a magnet." His unmistakable voice branded Stan as being a major problem in the church. He solicited Wayne's help in unhooking Stan from his control of church finances. So, when the ax fell on January 3, 1979, things looked promising for those who wanted the mess cleaned up. There was a surge of hope.

But then Herbert Armstrong made a 180 degree turn after first counselling with one man, and one man only, as far as we now know. That man was Stan Rader. What was said? What kind of pressure made Herbert Armstrong change his mind and remove Wayne Cole? Why did he not talk to his area coordinators or even the Board of Directors? He called the board, in his conversations with Wayne, "a dummy board." But legal power resided with the board and ecclesiastical power should have resided with the ministers — not Stan Rader. In a matter such as the one faced in January, there ought to have been discussion and counsel. Why not apply the principles of Acts fifteen?

The Worldwide Church of God's love affair with the Jews began to cool noticeably during the seventies. For one thing, Stan Rader's reputation in the church and particularly among the ministry suffered increasingly. More and more, Stan was blamed for the direction things were taking, from the AICF, which was widely lamented, to the New York magazine Quest, which was decried by every Bible-believing minister who had read this humanistic publication. Stan Rader was closely connected with this operation in the minds of knowledgeable people. Robert Kuhn was also deeply involved. As some said, "Herbert has his Jew — Stan — and Ted has his Robert." Many had the idea at the time that Robert Kuhn worked for Ted and was kind of warring

with Stan.

In any case, many perceived the church to be moving in a direction that it had taught against for so long. It was headed in the direction of humanistic liberalism and is now well along the way on that road. *Quest* alone was ample proof of that. Further proof was the list of books published by Everest House, a publishing subsidiary of AICF. (Some of Everest House's "Christian" titles were: *Dark Dimensions – A Celebration oj the Occult, Strange Seed − A Contemporary Novel of Unutterable Terror, How to Make Your Own Knives, Living Jewish,* and *Zen Running*.) There were many more proofs, such as Herbert Armstrong's liberal ways. His puffing Masters and Johnson sex techniques was, in itself, a major departure from his earlier teachings.

In the Big Sandy community, Don Ward, dean of faculty at Ambassador College, felt he had both Stan's and Robert's number. He was sure they were working together. They were playing both sides of the street, and whatever happened, they would win out. He thought that was a Jewish modus operandi. Don had the most extensive library on the Jewish question I have ever seen. From *The Dispossed Majority*, by Wilmot Robertson, to Senator Bilbo's book, *Take Your Choice*, he had them all. Those writers described Jewish methods of gaining control of key positions. According to Dr. Ward, this was a classic case, right out of the textbook.

When Stan Rader was quoted in "Forum" of *The Worldwide News* saying that Robert Kuhn was 110% loyal to Herbert Armstrong long after he had been publicly degraded repeatedly by HWA, some people began to wonder if perhaps Don Ward might be right. Don had projected a scenario in which Stan gained total control of the church and then linked up openly with Zionism. He was sure Stan was a Zionist and was well-integrated into their circle. Don looks for the Zionists to become the beast of Revelation instead of the ten nations of Europe, as HWA teaches.

In any case, there is an alienation process ongoing in the church because of the liberalization of doctrine for which many feel Stan and Robert Kuhn are responsible. Of course, HWA goes right along with whatever Stan plans. Nevertheless, just as Judas Iscariot was the "bag man" in Christ's time, so is Stan Rader the "treasurer" for the Worldwide Church today. It is a position he is very jealous of. When Rod Meredith announced Stan's departure

from that office in January of 1979, he took great exception. It did not take long to see where the power lay. It was not with Rod Meredith!

I don't recall when I first began to hear of Stan Rader by name. Back in the early sixties when the ministers from South Texas would go out to the annual ministerial conference, which traditionally occurred in January, they returned with tales of parties given by Milt Scott, an advertising executive chosen by HWA to secure radio time for "The World Tomorrow" broadcast. That was when the total ministry in what was then the Radio Church of God was still quite small. Perhaps it was still in the late fifties when Al Manteufel used to bring back stories of the glories of Southern California and Milt Scott. But, definitely, it was Milt Scott we heard of for some years, not Stan Rader.

But one thing is sure − Stan Rader came into the picture by degrees. Finally, there came a time that Milt Scott just wasn't mentioned anymore. The membership was given the distinct impression that he had been a crook who "took" HWA, a man of God who was too trusting. While we in the local areas totally trusted HWA, we felt that "the children of this world are wiser than the children of light." That would explain this unhappy turn of events.

Stan Rader gradually came into the membership's notice. This occurred each year at Feast time when Rader gave a generalized and boring "financial report." Quite soon, there were no more of those, and then it seemed Stan's job was to persistently, consistently, and redundantly, with his dry style, present HWA's virtues and greatness as perceived by an impartial non-member. The idea seemed to be that if Stan, a non-member, perceived HWA's greatness and recounted it to us, we should all the more appreciate that greatness.

While it was well known in the church that HWA craved praise, even loved to have it spread on thick, it was thought by those who pondered this matter that such was just a weakness that they would have to accept, through gratitude for his other qualities that were so much more identifiable with Bible teaching. And, while several of the high-ranking ministers found it possible to praise him in the church, none ever approached Stan's high watermark in this matter. He could spread it on so thick in about thirty minutes that many members blushed for him. But this was one area in which none that I knew ever heard HWA complain.

Stan's speaking manner was, on many an occasion, called by HWA "a professorial style." He complained to others about Stan's dryness, but usually ended up saying that Stan "just had to get up and speak." Of course, there was not another man in the whole church who could "just get up and speak."

Recently, when Stan mentioned how many years he had been around the church, I was amazed. I had just not realized it had been that long. For so many of those years, he had been very low key. It seems to me now that he really began to come to the fore fairly soon after Mrs. Loma Armstrong died in 1967.

Albert J. Portune continued as business manager, as that position used to be called, but later it was vice-president in charge of financial affairs and planning. By all accounts Mr. Portune was very competent — quite intelligent. He certainly was a powerful and moving preacher. He was a master at using emotion to move an audience. His diction, sentence structure, word choice, and flow were all superb.

In those days, the business office did not seem all that important to members of the church, who were taught the relative unimportance of money or anything physical. The idea seemed to be that money was something that was necessary, but certainly not something of importance. While money in the hands of members was good and a blessing, that blessing from God came only if it was used most generously in the interests of the church. In due time, all money would perish, and what had not been used for the good of the church would be worthless. And at times the appropriate scriptures would be quoted.

It was in this vein that the earlier annual financial reports were given and in that spirit that members viewed the business office as just a necessary evil.

It had been rather of a letdown to many of the members when Albert Portune was announced as the new head of the business office. To those of us who sent money in and never had any come the other way, this appointment could only be a demotion. He was now involved in mammon and less so than before in spiritual matters. We just did not realize how important money was to the church and to HWA. I do not think that money as such was, but the things it could buy were certainly important. And those things became increasingly important to the church as the money came in ever larger amounts, especially with the growing prosperity of the sixties.

From the viewpoint of the membership, the positions of power in order from the top were: HWA, numero uno; GTA, heir apparent, as he was called by Rod Meredith was number two; and then, number three, with aspirations to be number two, was Rod Meredith. Certainly in the ministry, and therefore, in those days, in the eyes of the church, Rod was very powerful and may have been in many ways number two. But he never had control of, nor did he understand, money.

Money was not the only thing Rod Meredith failed to understand, as many of those men who worked for him in the ministry will tell you. He was especially insensitive to their needs and used his office to further his own power. But that is another story.

The fact is that to the membership − and it seems largely true even in the inner workings at Pasadena − Rader became a powerful factor slowly. The death of Mrs. Loma Armstrong was most significant in the history of the church. One of her dying requests, according to many witnesses, was that the top leadership of the church become reconciled and work together. The significance of that reported wish was lost on nearly everyone at the time. We just did not realize how badly they would be fragmented within a few years.

Rod Meredith told me in his office, with Raymond McNair present, that as early as 1965, he had proof that GT A had been seducing college girls, and from that time, this occurred regularly until it became much more generally known, culminating in the rather widely publicized events of 1971 and 1972.

I asked him if he had gone to Mr. Armstrong about it, and he said that he had. “What,” I asked, “did his father say?” Rod said that his father would always forgive Ted when he demonstrated repentance by shedding tears and begging for forgiveness. Raymond explained that Ted was a professional repenter. He said that nobody could repent like Ted. Of course, one must realize that here were the very creme de la creme of the ministry, whom the people had been taught had the very perception of God as a gift from him, and so a great mistake on that level raises very grave questions. One thing is certain. This inside knowledge, kept very secret, contributed immeasurably to the power of Roderick Meredith.

While Herbert Armstrong sprang out of middle America, he, neither in his earlier years, nor later in life, had the “American

look." His pictures show a young man who might easily be taken as having come from an Eastern Mediterranean country. In the years before the American melting pot really "boiled," there was an appearance most Americans described as "foreign," and with cause. This was the period of heavy Eastern European Jewish immigration. Ellis Island was the gateway through which passed hundred of thousands of Jews who were leaving the Russian Czar's empire, coming to they knew not what. Since they had a completely different culture, spoke a foreign language, and had a religion that denied Christ, they were not viewed, by most, as American.

Herbert Armstrong has always been a very complex person.

One of the many facets of his life is his apparent "Jewishness". Whether there is any Jewish blood in his background is really academic. He has, on numerous occasions, seemed to think so. He used to mention in sermons that the tribe of Levi was the most important one in ancient Israel, and he would not be surprised to discover that he was really a Levite through his physical lineage. People who thought about it had to wonder how that could be, considering what was known about his family.

I remember meeting and talking with his mother a number of times at Belknap Springs in Oregon in the early fifties. She reminded me of many of that generation of Americans whose roots were in the Midwest and who had grown up during the post Civil War period. As I recall, she had a good strong diction, with the usual education of her time. She had a problem of agreement between nouns and verbs, something quite common in the American Midwest during those years. I remember nothing to indicate she came from Jewish stock.

But, from the time I first met HWA in the fall of 1950, he has had a strong affinity for the Jews. My first and long-held explanation for that emotion was his strong attachment to the Old Testament. However, with his teaching that the United States and Britain are modern Israel with their own roots back in the Bible, there seems all the more problem with the much stronger affinity for the Jews. His very strong preference for the nation of Israel and apparent strong desire to be identified with the — even though they almost with one voice deny his teachings and deny the Christ taught in the church HWA governs — is, to say the least, remarkable.

But this element in HWA's makeup is very real and no doubt,

to a large extent, explains Stan Rader and his relationship to the "apostle." If there was special virtue that resided in the blood and was transmitted down through the ages through the genes, then HWA wanted connection with that virtue. While this attitude, or apparent attitude, is rather difficult to reconcile with Christianity and very difficult to explain, its mere existence becomes a powerful factor.

A rather curious aspect of the church's pro-Jewish feelings was how many dedicated people in the church — who were dedicated to peace and avidly anti-war and who were totally against the United States using its military power in any form— were wholeheartedly for the Jews going to war in 1967. Seemingly, these people never detected any inconsistency in their opposing positions.

They believed in the Christian virtues, of turning the other cheek, of loving your enemies and praying for them, except in this instance. We must not win in Vietnam, but the Jews must win in the Middle East. It was fine for Arabs to be slaughtered by the thousands with weapons made in the U.S., but we must not pursue such a policy from this country, no matter what.

This was the church's pro-Jewish climate during that period. So, whether it was to be Stanley R. Rader or someone else like him, the stage was set. There can be no question of Stan's Jewish background, both the good and the bad aspects of all that that means. As Stan told Mike Wallace during taping of the "60 Minutes" CBS program, it took him 20 years of being continually with HWA to be "converted." We are told Stan was baptized by HWA in a bathtub in a Hong Kong hotel during the summer of 1975. If twenty years had passed before Stan was converted, that would mean he had been close to HWA since 1955.

Ted Armstrong's story on this subject goes like this: Stan worked for Milt Scott's advertising agency in Hollywood. Milt had the Radio Church of God account, booking time on radio stations. Stan asked to be assigned to this account, and from that base he developed the relationship that was to prove so profitable to him — a profitability he never denies.

In the course of time, as the church grew in wealth, Stan gradually edged Milt out altogether and claimed the whole account for himself. If true, there is a problem of ethics, but then again, maybe ethics was no problem at all. (An article in the August, 1979 issue of *The American Lawyer*: "The Devil and

Stanley Rader" by Henry Goldman confirms this story.) In any case, the fact remains that Milt Scott had the account, and the day came when he didn't. But Stan did! And no one else has ever been able to do that to Stan. He has made this account his life's work and had done so even before he had "bought" the religion. He found this enterprise worth pursuing. He latched on and did not intend to turn loose.

As for HWA, he had found a man who would not think it strange when he talked about Sabbaths, both weekly, and annual, and when he talked about Israel and other Old Testament matters. HWA must have felt comfortable in such an arrangement — comfortable enough to invest in Stan's education and his future quite heavily. Stan could do things for him no member could, because Stan could ignore certain Christian teaching. (Perhaps more than the membership realized, HWA could ignore his own teaching also.)

It is a little difficult for those who have come along in life since the civil rights movement achieved its successes during the sixties and early seventies to realize how things were prior to that time. One almost would have had to have experienced the change in atmosphere that occurred in a prestigious WASP law office when other than main-line religion came into play in legal matters to appreciate what HWA must have had to go through.

The fact that he wanted to travel in the name of the college, rather than the church, and that he wanted to divorce himself from the church in the minds of others was, no doubt, motivated as much by the deep desire to be accepted as it was by the announced purpose of better promoting the interests of the church.

HWA's radio program was called "The World Tomorrow," and millions of listeners heard this program for many years, never realizing there was a church behind the program. Most of the ones who did know had no idea of the church's name and certainly didn't suspect this radio preacher believed in the seventh-day Sabbath.

HWA preferred to be known as a "business man," or, if not that, a college president. While he is, himself, a high school dropout, he has, for many years, been president or chancellor — it changes — of one, two, or at times three of his own colleges. He has tried to avoid being known as "religious" as much as possible. Many of the men close to him in the church through the

years have noticed a strong tendency on his part to prefer relationships with those outside the church. This seems to have especially been so following the death of his wife and at the beginning of his travels.

As Stan continued his law education at USC, with help from his new patron, Herbert Armstrong, he was able to build on and solidify the relationship. On his part, HWA must have felt quite good about having a legal adviser who could steer him through the legal maze his own untrained eye could not penetrate. But one thing was certain, and he could see that clearly, he would be in need of a most sympathetic law firm — all the more as the Work grew. And he felt this was the way to go.

The Southern California area was in many ways like the East Coast had been a little earlier, with country clubs and law firms segregated where Jews were concerned. Law firms, in particular, tended to be either the one or the other. It seemed only natural for HWA to perceive his interests would be better served by Jews who had no interest in maintaining the status quo either in religion or the law.

One side of HWA was the religious side. This was his side of success, and perhaps the only success he ever really had. Possibly, during that period, he believed in the prophetic timetable that had the church fleeing to a place of safety (Petra in Jordan) in January of 1972. His leading evangelists either believed in this date through most of the 1960s or were colossal hypocrites on that subject. It was taught powerfully and officially by Gerald Waterhouse all over the world, but also by many others, including HWA, at least as late as the spring of 1970. As he explained at that late date, the chances were still 95% sure he was right on this subject.

I spent the school year 1969-70 in Pasadena and was present to hear HWA officially pronounce his opinion on this subject after going through a Friday night Bible study on the subject of prophecy. He went through Daniel 7 and 11 and Revelation 13 and 17, ending up with the 2,520 years and settling on 1972.

Rod Meredith had spoken the year before in the Corpus Christi church and had, in his sermon that fall, warned against pegging our lives to that date. I understand he spoke in that vein on his Feast circuit in 1970. Charles Crain, who drove for HWA on the circuit that year, laughingly told of a confrontation between Rod and HWA. (I believe it was at Jekyll Island.) HWA apparently

ordered Rod to stop preaching on the subject or to modify his message to conform to the official line of 1972.

In view of the above, I have no reason to believe he was hypocritical on that subject but suppose he was genuinely of the opinion that 1972 would produce a culmination of prophecies and produce the "captivity of modern Israel" at the end of 2,520 years since the fall of Babylon, in 539 B.C. Three-and-one-half years and the seven years of Nebuchadnezzar's insanity were all factors, but the formula, as it was applied, called for the U.S., Britain, and the other English-speaking democracies to fall by the sword at the hand of the resurrected Holy Roman Empire, dominated by the Catholic Church, as described by the symbols of Revelation 17.

The 1972 syndrome, as it has been known in the church ever since, no doubt has been a major factor in problems arising since. While many of the root causes were underlying, the failure of the 1972 prophecy proved HWA weak in that area. As did the cover-up of Garner Ted's problems, the 1972 prophecy failure also weakened the church. In the meantime, Stanley Rader's prestige and power increased, putting him in position to reap rich rewards.

Chapter XIII

CONVERSATIONS AND CONFRONTATIONS WITH STANLEY RADER

As the difficult and really incredible year of 1978 wore on and as time for the Feast approached, I resolved to spend some time with Stan Rader. I wanted to get to know him as well as possible, as it had become very evident he wielded power on an unprecedented scale in the church.

After Mr. Armstrong had written the membership in June, emphatically and publicly ordering Stan to sell Quest, a good many members watched to see what would happen. They decided to make this one thing a test point. If Quest were not sold, to them that would prove who was really in charge. When, not too long after, the signals began to come out of Tucson and Pasadena indicating that there would be no sale or disposal of that secular and incredibly profane magazine funded by the church, thinking people were convinced of Stan's power.

Big Sandy: October 1978

As it turned out, when the G-II schedule was announced, the Armstrong-Rader party was scheduled to stay over at Big Sandy for most of three days. As I was the festival coordinator, I was in

position to set up time with Stan, if he would cooperate. Accordingly, when the newspapers published reports and pictures from Pasadena dubbing Stan the "Heir Apparent" to HWA or the "Crown Prince" and when local news people were calling requesting interviews with Stan, I called over to the Feast site in St. Petersburg to discuss this matter with Stan. This was an official duty, anyway. I made a couple of calls before contacting him, and on the second talk with him, Stan asked that I set up a 9:30 news conference in the Guest House on the Big Sandy campus. I believe that was on Tuesday.

When the G-II arrived on Monday afternoon, October 16, at the Gregg County airport, a good number of the older ministers were on hand to meet HWA, as was customary and proper. Often, because of the changing mood and climate of church politics, ministers who were known personally by Mr. Armstrong were unsure whether they should make the effort or not. Most of the field ministry were unknown by face to Mr. Armstrong by 1978 and unknown by name, unless one of them had become the focus of attention recently. But, because of events earlier in the year, politics demanded those who knew him make the effort to be seen in the right places. Also, as duty required, I asked the appropriate ones to go over, and they all did. The drive is about 30 minutes or so, and by back road one misses most of the traffic. It can be quite pleasant driving through the east Texas woods along the back way.

We used the executive car, a 1976 Buick Electra loaded with all the extras and a two-way business radio for HWA. We rented Fords for the others, including the Raders.

I met Mr. Armstrong as he came off the plane. He was not very warm, but did chat for a little while with the ministers and their wives in a group on the ramp.

Mel loaded the luggage into the Buick, and Ramona Armstrong got quickly into the back of the car, seemingly unwilling to mingle with the others. I spoke briefly to her through the open car window, introducing myself, as that was the first time I had met her.

At that time, Stan was left out of it. His wife, Niki, and their young daughter and son-in-law were along on the trip. I volunteered to drive them over to Big Sandy, and Stan seemed pleased.

My purpose was to get to know Stan. He was spoken against

everywhere. Smoke had boiled up around Stan for years, great billowing clouds of it. I didn't know a single minister who spoke well of him in private. While some spoke well of him in public, as a matter of policy, even they took a different tack among their peer group. But there has never been a more controversial figure in the church than Stan Rader, not even GTA, I think. But by Feast time, 1978, it had become abundantly clear to me that HWA either *could* not or *would* not separate himself from Stan. His own son could go, great numbers of the ministry or membership might find it difficult to reconcile events and Christianity, but Stan would stay. So, if I were to be able to function, I must understand why.

I have found one of the best ways to size up an educated man is to find out who his heroes are and where he stands on certain issues. Most men are more than willing to discuss those things with one if the subject is handled well.

Now, as everyone knows, Stan is very intelligent and very well read. He is very sure of himself in conversation when the discussion runs in his fields of interest. History, philosophy, politics, and business all interest him. His memory seems to be quite good, and he mentioned that he was a dedicated diarist and that he kept good written records of matters he had been involved in.

Events in Iran were coming to a head at the time, leaving most informed Americans deeply concerned about the repercussions of revolution there on our own economy and position in that part of the world, as well as on the whole global economy. I was surprised to discover Stan felt revolution was not only inevitable because of widespread corruption in the Shah's government, but also that it might be desirable. He did not project a reassuring scenario, and I was unable to conclude why he felt that way, unless there was an emotional association in his mind between the Russian Czar of over sixty years earlier and the Shah of Iran in 1978.

I asked him if he had read the book, *Nicholas and Alexandra*, and he said he had. I had read that book a year or so before and had seen the movie a couple of times. Reading the book was far more informative, as it went into details of events and their background in Russia of earlier times. I felt sure there were emotional attachments (I understood without agreeing). He then mentioned the Russian revolution had advanced Russia 50 years into the future. The Czar's regime had held back industrialization

and progress in other areas.

I mentioned *Nicholas and Alexandra* made just the opposite point, and I thought they had made it well. I had read a book in England during World War II written by an American in Moscow during World War I who had experienced the revolution in all its fury. He had reported industrialization proceeding at a remarkable rate under the Czar, as did the book *Nicholas and Alexandra*. I have long felt, based on all of the information available to me, that the Communist revolution set Russia and the world back a long time and that it was only the Communist threat from the East that allowed Hitler his success in Germany and, consequently, what is now commonly called the "holocaust." (Irving Howe, in his best-seller, *World of Our Fathers*, gives the details of emotionalism against the Russian Czar and for communism during that long period of history spanning most of a century.)

Stan replied his information was that the Russian revolution had been good for Russia.

We then spoke of Germany. I said that in the light of what we now knew about our biblical identity, that is, that the United States and Britain are modern Israel, and viewing the history of this century in retrospect, the world would have been so much better off if Germany had been willing to take the number two position in Europe, right behind the British, and willingly follow the British lead in foreign affairs. German prosperity was assured, and her prestige was very high in science, medicine, and music, and her industrial products were gaining rapidly in world trade. From a historical perspective, I held Germany largely responsible for World War I. She had created the climate in Europe for war, and it had not been wise.

Stan took the position of support for Germany in that war. Later, I was not surprised to find Stan Rader took the continental European view of things, as opposed to the British-American view, which HWA had always projected in these matters.

By this time we had reached the campus and the guest house on Lake Lorna. Mrs. Rader discovered her favorite dry cereal was not in stock in the kitchen, together with a number of other items she wanted. While the hour was late, I volunteered to drive to town and see if I could find what she wanted. Cox's didn't have that cereal in stock, but I did find it in the drive-in grocery out west of Big Sandy. When I got back, Stan and I sat in the living

room and had a drink. He asked me to come to the news conference the next morning and see how he handled newsmen.

The reporters came to my office in the Feast Administration Building. I had taken care of my responsibilities for the morning in order to go over to the guest house with the reporters at 9:30. Services are held daily during the eight days of the fall festival, and the coordinator carries the responsibility of keeping things flowing smoothly. But I wanted to see how Stan operated in such a situation. We drove over to his house on the lake, I introduced the reporters, and the conference began. The reporters were friendly, and when the hard questions were asked, they were gentle.

Of course the matter of Garner Ted came up. He had made his headquarters in Tyler earlier in the year and had quite a good reservoir of support with the local media. One of the reporters, I believe it was the young lady from the *Tyler Telegraph*, asked about GTA's church, The Church of God, International. Stan replied that it was not a church. It was only a corporation. He and two more could go right down to Austin, incorporate, and call themselves a church. This was a play on words, and was not, of course, the proof. But, unless one has thought about such matters, he wouldn't know how to describe or define a church. And Stan Rader never did define what a church is. However, the reporters, who were likely not schooled in theology or law, did not ask appropriate questions on the subject.

I felt at the time Stan must have counted on a relative lack of sophistication and just played to his audience. The question of what constitutes a church is and always has been an open one. What constitutes *the* church has been hotly debated down through the centuries. It certainly was a matter of great concern to Herbert Armstrong back in the 1930s and the 1940s, and no doubt still is to this day. But, at this meeting, Stan flicked it off as if the question were a bothersome fly.

They asked about the Big Sandy campus, a matter of considerable concern to the local population, which had benefited economically for years from the operation of the college and the yearly festival. Would it be sold? What were they to expect? Or, as one reporter insisted, was it *already* sold? Stan said that it wasn't, but was up for sale. He defended the reported selling price of $l0 million plus. Word was circulating locally, and consequently even more widely, that the property was worth far

more than that. Some of the people present that morning thought so too. I was in agreement with Stan on the market value of the property.

Market value is just what one can sell it for, and that is it. This property was unique, but there were architectural and grouping problems with the improvements and distance problems in its geographic location. Also, some of the buildings were made for temporary use and consequently were of flimsy material. It is very difficult to accurately appraise such property. The historical value was somewhat lower, but accounting in that matter may have been faulty.

I thought Stan handled that subject as well as he could have.

His method is to talk at great length. In the process, he talks around many things, but the whole thrust is to present what he wants you to think, and through lengthy monologue, to make it all plausible. I have noticed, after reading accounts of his employee meetings, that this is his consistent style.

Of course, they wanted to know if he was to be the church leader when Herbert Armstrong died or became incapacitated. He replied in a very low-key manner that such was impossible, in view of his not even being a minister. But he didn't complain at all about the articles in recent area papers naming him as “heir apparent.” The evening before, he had looked over the clippings, which had pictures of himself, and he had remarked he thought the articles “good.” He said that HWA had to deal with Ted because of gross indiscretion and a total lack of filial regard toward his father.

When the conference was over and the reporters had gone, Stan had a good deal of nervous energy demanding release, and he wanted to walk. I said I must get back to my office, as there would be duties to attend to, and he said he would walk over with me. It is quite a nice little walk — a little under half a mile — and we talked as we walked. Stan explained his relationship with HWA, which he said few people understood. We walked by the east end of the convention center and heard Burk McNair speaking, as he had the sermon that morning. There were the usual number of people outside — mothers with crying babies, people who can't sit too long because of debilities, and elderly who have circulation problems and have to move about. One must add to that group the men assigned to usher and patrol. These people saw Stan and me walking by, with Stan talking

loudly, venting his nervous energy after the conference. He was explaining in loud tones how he often shouted at HWA, repeating that few really understood their relationship. I could not help wondering what any of the people who heard him would think, but quickly dismissed the thought as being of only passing importance. I think I will always remember the comic-opera aspects of that event. It would have been funny except the subjects under discussion were so deadly serious.

As we arrived in the Feast Administration Building to the south of the convention center, we went straight to my office. For the duration of the Feast I was using what had been Bill McDowell's office when he was festival director and the one normally used by Jack McKinney of the Feast office. Jack was off on another assignment, and I preferred to use this one while I was festival coordinator for Big Sandy.

Ironically enough and demonstrative of the inner workings of the church, Jack had written reports on Stan Rader and Osamu Gotoh while he was still in Pasadena, at least according to Sherwin McMichael. And here Stan and I were, talking intensely, right in Jack McKinney's year-round office, with my knowing what Jack had worked up, some years back, when Sherwin expected Ted to emerge victorious! But that aspect is only an aside.

I had the speaker volume turned down low (the sound system was piped into the offices, with volume control on the wall), as Stan wasn't the slightest bit interested in Burks' sermon. Stan and I continued discussing his unique relationship with HWA. Then I brought up the matter of the contracts. I told Stan I had difficulty reconciling the matter of contracts for himself and HWA — contracts bearing very high figures.

He said that it was quite customary in American business today for the three top men in a corporation to have contracts — quite good ones.

I cried in dismay, "But this is a church!" Surely that fact would bear heavily on such a matter. We were taught to believe in faith, to trust God in such matters.

He said his salary level was negotiated, and it had been negotiated before he had become a member. While it was my understanding his last contract had been negotiated after his baptism, I didn't at that point mention that fact. He said the three of them, Herbert Armstrong, Garner Ted, and he himself had

contracts — the three top men. And again he tried to explain the contracts in plausible fashion.

I told him he was rationalizing. He said no. I repeated my earlier statement. He replied that he might be rationalizing Ted's part. I said no, he was rationalizing them all. We dropped the matter at that point and continued on other things. I did raise the matter again the next month in Pasadena.

Stan is very easy to talk to when he wants to put himself out, and it is reported he is easily able to adjust himself to the level of the person he is conversing with. I believe that assessment to be generally true. His conversation can be very interesting to a person with common interests. I understand he is quite fluent in French, but I don't know about other languages.

Soon, just about the time for services to finish, Niki Rader came into the office wanting Stan to go somewhere with her, but he didn't want to go. Sometimes they have those tugs of war. But about that time I had other things to attend to, and Stan had things to do. He invited me over to the house that evening, but again there were duties, including a ministerial meeting with HWA during the afternoon. Also, Wayne Cole, who was at the time director of Pastoral Administration (I think that was the title at the time; it changed from time to time) was coming in, and I intended to meet him in Tyler.

Bill Bradford (Shreveport Church Pastor) had asked if he could go pick Wayne up, but I had decided to do so myself, as I had known him a long time, wanted to chat a little, and thought that opportunity would be the best available.

Bill explained they were very good friends, so I did arrange for him to drive Wayne back to Tyler when his time came to travel to another Feast site. (It is saddening to realize what a few short months can do to long-time friendships, and in the name of religion!)

HWA spoke long at the ministerial meeting during the afternoon. During the meeting he berated his son Ted and rehashed the same story we had heard already many times. It was interesting to notice those who sat close up front and vigorously nodded their approval at just about every paragraph. These same ministers and their wives were doing the same for Ted only months before.

Wayne's plane was on time, and the trip of about half an hour was filled with conversation. Not that much of it was all that

revealing, as Wayne was still walking his tight rope with balancing pole in hand, not really knowing that he was to be toppled before three more months were complete. None of us knew at that time what early January 1979, had in store. But one interesting thing Wayne *did* tell me was that HWA had offered him a contract when he came down from Canada to replace Ron Dart — an offer he immediately refused. He felt to write a contract for his job in the ministry was an anomaly. I think he was right.

I went over to HWA's house that evening to see if I needed to do anything and also because Buck Hammer requested I ask him for the bedroom suite in his house. That house had earlier been built for Roy and Pearl Hammer. Roy Hammer had died there in 1962 in that bed, and Buck wanted to keep it, as at the time the furniture from houses there was being transported to Pasadena. So, when I came in, I found HWA sitting in his chair in the living room, getting ready to watch one of the world series games on television. When he saw me, he asked if I wanted to talk. He said he would, but he really wanted to watch the game. I said I would not interfere, and only asked the favor for Buck, which he granted.

Stan had asked that I keep ministers away from HWA while he was there. While I knew this was one of the things Stan was heavily criticized for, I also knew it was HWA's wish as well and had accordingly let out the information that they shouldn't go over, and I think very few if any did.

The following morning I went over to Stan's for a breakfast of scrambled eggs and cereal prepared by Niki.

During the meal the Rader's newly married daughter joined the conversation. I was speaking on the subject of equality as advocated by modern sociologists and explaining how harmful this concept was in our society. While people liked the sound of it, they just did not understand what the results of such teachings were, I stressed.

She took some exception, as would be expected in the case of a person fresh out of college these days.

Stan very kindly but firmly explained the whole idea was wrong. Equality was neither possible nor desirable. While he had seemed to be for revolution in his deepest emotional being, he also knew the slogans of revolution were untenable, just as the leaders of revolution in Russia in 1917 and the leaders in Iran in 1978 knew. I remember being mildly surprised his daughter had not

been instructed in that matter.

Wednesday morning was the day HWA spoke. After the songs and opening prayer, Randy Dick, the song leader, introduced him and he talked awhile. Then he introduced Stan, as usual. Stan gave his usual little talk, except this time he was more authoritative and built up HWA even more than usual. I walked through the hall during his talk, noticing a great deal of very negative response. But there was scattered and polite applause when he finished. Mr. Armstrong had built Stan up quite a bit. Of course, there was a standing ovation for HWA when he came into the hall, as has been traditional for some years now.

A little over ten years ago, applause for him had gotten started, and he had not discouraged it as he always had before. He taught for years, until not that long ago, that applause was unacceptable in church services for any reason. Then, applause for special music was slightly encouraged, and things went on from there. Now, standing ovations are traditional. They are expected — every time. The list of ministers who have spoken against applause, especially following sermons, is long. But they mostly have spoken in private only. One can draw one's own conclusions about the merits of applause in church services, but this custom crept into the church at the same time many problems were beginning in the church. That is not to say that allowing applause in the church brought on the church's troubles, but one could make a quite good case for a change occurring in HWA's mind at the time — a change that indicates a much more egocentric state of mind. In the relationship between himself and divinity, he was at least closing the gap a little more in the minds of people and perhaps in his own. It was in 1976, I believe, when one of the elders I had known for years decided to leave the church. He explained to me that this very thing was the deciding factor. He felt HWA was taking from God the admiration of the people and applying it to himself, to the detriment of the church. I was myself nervous in this matter even then, but felt other benefits outweighed this fault. But, almost without doubt, the symptom did point to a very serious disease.

This subject reminds me of the recent explanation of "stroking." It is said everybody needs "stroking," but some more than others. Stroking takes several forms, but in essence, this kind of "stroking" is approval or indication of acceptance and approbation. Praise is necessary for everyone. Some, such as

research scientists, can function on praise once a year as they emerge from their closet. It is still necessary, but isn't needed so frequently. On the other extreme is the entertainer who needs ten thousand strokes a day to survive. That stroking, or praise, comes in the form of applause, without which many entertainers can't live. You may draw your own conclusions as to whether there was a transition from one state of mind to another in HWA's case.

As coordinator, I have always habitually sat in the same seat, which is strategically located and protected by the ushering staff. The reason for this is so I might always be located, as there are problems arising that need the attention of the coordinator frequently. It he always sits in the same seat and that is known, he can be reached by many who may have a need. Easy accessibility contributes to his effectiveness and the smooth functioning of a meeting of many thousands of people. Also, as he is responsible for all of the announcements made and has general control, he needs to be in close proximity to the song leader and speakers. Generally, I have sat in the second or third row on the inside of the section chosen for the speakers and, usually, the ministry.

Sometimes, there would be telephone calls the coordinator would need to respond to, which would come in even during services. This didn't happen often, but it did during HWA's sermon.

A message was delivered, and I left through the west door, just north of the stage. As I emerged outside, there stood Niki, looking kind of lost. She came running up, saying she had to go to the ladies' room over in the other building and asking if I would walk over with her. I said I would be happy to, as I had to go over there to take a phone call anyway.

Well, she latched onto my arm and held it all the way over to the Feast Ad Building, into the lobby, and on down the hall. Of course I felt just a little funny, but would not say to her it would be better not to present such a picture. I just went along with a strange feeling, which I would describe as being a mixture of amusement and consternation. But Niki could be a lot of fun and helped brighten up things at times.

I was enjoying my contact with Stan for a number of reasons. One was we both were enjoying the conversations, and both of us, I think, were stimulated. I am sure Stan had a little time on his hands because of the longer than usual stop over in Big Sandy, not a place noted for its many interesting attractions.

I felt our talks were not yet complete and mentioned I intended to be in Pasadena next month (an idea that had just come to me). I asked if he would have time to continue our talks. He replied I should call and be sure he was in town, in which case he would take time to talk. He gave me his home phone number and wanted me to call if anything important came up. He also mentioned I should call if anything more developed with the news media.

The G-II party left soon after HWA's sermon. The whole party exited the hall during the closing song, as usual, and HWA gave his new wife a very disapproving look as he viewed her added weight from the rear. This was a very noticeable event to those who were seated nearby and who remembered Mrs. Loma Armstrong's neat figure and regal bearing, even when she was over seventy years of age.

I drove the Rader family over to the airport, and we continued our interesting discussions on many subjects. When we arrived where the G-II was parked, Stan asked me to come on board, as Mr. Armstrong had not yet arrived. Stan had the stewards bring cold beer and sandwiches as we chatted about affairs in the church. Stan's detailed information pertained to HWA, high policy, the top men in administration outside of the ministry, and some of those who were in the ministry. He did not seem to understand the ministry as such, and there was never an indication he really understood church doctrine. But he had a good grasp of secular affairs.

Before the end of the week, local news was filled with the reported sale of the campus to two or three different church groups. The papers, or at least some of them, were quite specific about the sale and very imminent transfer of possession of the property. The camp was filled with upset people who were asking all sorts of questions. They had been told years ago by Mr. Armstrong that the property there was deeded to God. Many of the people actually believed God owned the property legally (of course he really does own everything anyway), and they were at a loss to know how it could be sold now. Many had contributed to the building fund above and beyond the call of duty many years before and were severely distressed now at the reports. Many said no matter what the papers said, the property would never be sold.

Reports came to me in many forms, first from the captain system, then by notes left in the Feast Office, and by people coming to say so in person. Under the circumstances, I felt it

necessary that some official announcement be made. Accordingly, that night Don Ward and I went over to my office, and I placed a call to Stan at his home.

Remember, HWA had mentioned to me during his stay that he thought the property was already sold. He said it just cost too much money to maintain it — $750,000 a year — and it would have to go. I knew he was unacquainted with the details of the negotiations — at least, his comments indicated that.

Stan came on the phone quickly, and I told him the state of affairs at Big Sandy. He ordered me to call all of the papers and threaten them with a lawsuit, immediately if they didn't retract their articles. Well, the papers had been very friendly to us in the area for many years, and I was sure they were printing their stories in good faith, and certainly in proper journalistic tradition. So, of course, I didn't call a single paper and threaten them with a lawsuit.

I had talked with Stan about the liability of the magazine Quest to the church and how the members were distrustful of it. He had blamed all of the problems with the magazine, such as what Sherwin McMichael was fond of calling “demon art,” etc., on Robert Kuhn and Ted Armstrong. He took none of the blame for those incredible articles, etc.

So, in the telephone conversation that evening, which, if I recall correctly, was on Saturday evening, Stan brought up *Quest* magazine, saying he thought I would like the new approach taken in it from then on. I mentioned that things like *Quest* magazine would begin an alienation of the church, because all thinking people would find ,it difficult to reconcile what the magazine presented and what we taught as a church. (What I did not know was how quickly the church would change its doctrine to correspond with *Quest* literature.) There would be a problem of credibility that would lead to alienation, not unlike what had happened to the federal government at the time of Watergate. We talked for some little time on the phone and again talked of further conversations the next month. Stan insisted that I call him if there were any problems over newspaper articles or anything else.

The next morning, we made an announcement to the effect that no sale had been finalized, but that negotiations were going on. The announcement said the newspapers and television station proclamations were at least premature. This seemed to settle the

nerves of many people, who then took refuge in prayer (or at least many so reported), hoping that God would not allow his property to be sold.

Pasadena: November 1978

I called Stan Rader on the phone. He said that he would be free to have me visit with him beginning on November sixth, a Monday. I flew out on the preceding Sunday and was picked up at Los Angeles International Airport by longtime friends around midnight. I told them I was having some conversations with Stan Rader, and they quickly responded his time was worth $150 an hour, computing his contract cost to the church together with perks. I think they may have understated the cost. They had nothing good to say about Stan. This general attitude toward Stan prevailed throughout the church. However, they readily acknowledged his power and his close connection with HWA. They were just unable to explain Stan's staying power. They were sure there was something “fishy” about him. It was good to see old friends again and to hear how they were doing. They had bought enough real estate some years before to cash in on the boom in California and were financially sound.

I went by the Transportation Department early next morning, November 6, 1978. While there, I was introduced to John Kineston, the husband of Virginia Kineston, Stan's executive secretary. John was some kind of coordinator between Stan and transportation and also connected in some fashion with security as it pertained to the fourth floor of the Hall of Administration. He offered to drive me over to the office building, and I accepted. He told me he knew my son John in college, years ago. I don't know where he and Virginia had been all those years.

Stan arranged for me to have transportation while I was there, and John Kineston brought the car keys up to the office.

When I went up to Stan's office (it used to be Garner Ted's), Virginia Kineston and Mary Ellen Dahldren, HWA's new sister-in-law, were in the outer offices. The last time I had been there,

Herbert Armstrong's daughter-in-law, Lois Chapman, and Anita Dennis had sat in those chairs. I understand they both are ex-church members now.

I introduced myself to Virginia, as I had never met her before, as far as I could remember. She ushered me right into Stan's office.

Stan had coffee brought, and we sat over by the game table away from the desk. He never once sat behind his desk while I was there for the better part of two days. This was quite a contrast to Rod Meredith, who likes to sit behind his desk looking official. We took up our discussions where he had left off in Big Sandy, the month before.

I said I had never been in this office before. I had been in the outer office, but never this one. Stan seemed proud of tqe office. It is quite nice, with a good view (when the smog will allow) looking out northeastward toward Mt. Wilson. The office is spacious and well-appointed.

Stan had all calls stopped, and there were very few interruptions from Virginia. I told Stan I had been disturbed by Henry Cornwall's "Media File" the year before and had felt a non-member had no business using church money and Stan's prestige to attack Ron Dart, who was director of Pastoral Administration. And I thought it highly remarkable that such an attack would be mailed to all ministers of the church. I would call that subversion, which would be hard to justify. But Stan seemed very proud of that operation. He said Ron Dart was a straw man, right there, ready and waiting. If Ron Dart had not been available in such capacity, *he would have created a straw man!* Obviously, if he could knock Dart out, that would leave Ted exposed, and he could then go to work on him — the real target.

I pressed again on the matter of using Henry Cornwall in such fashion. Stan brushed that objection off in cavalier fashion. Unimportant.

Stan then spent quite some time upbraiding Ted and his conduct over a period of many years. He and Herbert Armstrong were using the figure of ten years at the time. That was how long Ted had supposedly been destroying "the Work." I agreed about the problems Ted had obviously had, but insisted Ted had been blamed for several for which he was not guilty. I said to Stan that Ted Armstrong was in no wayan "intellectual," as their literature at the time was saying. Stan readily agreed. I asked

then why it was that Ted was being accused of "intellectualism and secularism."

Stan said he knew Robert Kuhn was the leading intellectual. He was the one who had been leading the church off in that direction. Robert really was an intellectual. He thought Brian Knowles, current managing editor of church publications, was not actually guilty of that sin and was a good man. I was surprised to later read in "Forum," Stan's vehicle for passing off his ideas to the membership, that Robert Kuhn was "110% loyal to Herbert Armstrong." (I had a higher respect for Stan's math before reading this statement.)

I told Stan I thought there was no way to rewrite the history of the last twenty-five years of the church. What was, was. There was no way to change the past. Why did we now make out things to be different than what they had actually been? Were we trying to paint the past out with a heavy brush? Were we rewriting history to remove GTA's name from everything? That was very dishonest.

When lunch time came, Stan suggested we go get a bite to eat. As we walked out of the building, we ran into Steve Martin, assistant to Wayne Cole, director of Pastoral Administration, and Stan invited him along. Also, Henry Cornwall, Stan's man, went with us. Stan drove us over to a very nice restaurant close to the Rose Bowl, up on a hill. Over lunch, we discussed a number of church pastors by name and their backgrounds, etc. Henry had very little to say during this lunch. Steve was very talkative, as always. He had enjoyed remarkable tenure, right next door to the office of the director of Pastoral Administration through several personnel changes. Later in the day, when I saw him in the hallway, he wanted to know if I had in any way spoken against him to Stan. I assured him I had not, nor had I said anything against Wayne. Steve breathed a sigh of relief. He felt very insecure, and, I am sure, with reason.

When we drove up to the office building after lunch, there was Wayne Cole. He rushed up and gave me a very warm greeting. I said if he wasn't all that busy, I wanted to drop by. He suggested I come right up. I asked Stan if he would excuse me for just a little while. I said I would be over soon. (After all, Wayne was my ministerial superior at the time.)

Wayne and I went right into his office, and we sat at the round table away from the desk. Wayne asked right off why I was

spending time with Stan. I replied that I wanted to get acquainted, as I was now certain Stan Rader and Herbert Armstrong could not be separated except by death, and so, if I were to stay in the work, I should know what I was dealing with.

He said he could understand that. I then asked him if Stan Rader was converted. His immediate response was, "No, he isn't. I have known Stan for many years. He used to come to Australia, and I had close dealings with him there." (Wayne had been director of the Australian church for more than a decade.) "I always found him intelligent and cordial, but certainly not converted. He just isn't like other church people. He has commercial interests."

I then asked Wayne if he believed in the Petrine doctrine (the primacy of Peter and the idea of his successors inheriting the primacy in the Christian world, as the Catholics believe). He said there was no way he could believe that. I asked why Herbert Armstrong was teaching it so hard at that time. We had always taught against that doctrine in the church, and I could find no biblical support for what was now being taught. More than that, I knew of no minister in the church who thought the present teaching was right. He replied that things could not go on as they were and something would have to happen. He said he was experiencing a "low" in his life right then and felt quite despondent. The way things were going, he could not look with pride on his accomplishments.

I spoke a short while of the men who had sat in that office before and of how tragic events had been in recent years in the church. Then I excused myself and went back to continue with Stan. I felt I must not leave without seeing Wayne Cole, as he was the chief of the ministers, at least, nominally.

Stan is a good conversationalist when he sets himself to it. He takes the continental European viewpoint, rather than the Anglo-American view, both culturally and historically. (He has mentioned that he finds French culture most agreeable.) I have always been used to the other view, as indeed most Americans have. Our whole heritage has been oriented in that direction. While I have known many who took the European view and understood it, it is difficult for me to comprehend how Stan could be that open when we teach the Anglo-American heritage in the church so strongly.

When he talked about how many days out of the year the G-II

group had been out of the country, I mentioned how one could lose touch with what was going on in this country and even become disdainful of things American. Stan readily agreed. I told him King Solomon had become too cosmopolitan for his own good and for the good of his country — and even his religion. It ended up costing him his relationship with his God. Internationalism had its own inherent dangers. He seemed both comprehending and in agreement at the time.

I discussed with Stan how lacking in perception Raymond McNair is and how it troubled me to think he was connected with the new "loyalty committee." I thought a judge must be perceptive, as well as having good judgment. I didn't think Raymond had those qualities. He was widely known in the field as "Buffie," because it was widely known or rumored that Herbert Armstrong himself referred to Raymond as a "buffoon." Stan said I was not to worry, as he would not be judging me. He proceeded to say Mr. Armstrong thought Rod Meredith was "so righteous that he was unrighteous!" (In less than two months, Stan Rader would be using Rod Meredith in an extraordinary manner. I am sure neither of us at the time had an inkling that would occur.)

I talked again to Stan about *Quest* magazine. What purpose did it serve? It was very expensive, and Herbert Armstrong had given his word to the whole church earlier in the year that he would dispose of the magazine. Why did we need it?

Stan went into a long explanation of why the church was hooked up with such a publication and also the publishing houses, such as Everest House. It was all Ted Armstrong's and Robert Kuhn's doing. They were the ones to blame for the very profane nature of much of that work. He promised that the church leadership was in the process of "cleaning up" *Quest* magazine. Also, he intended that Everest House in the future contract for books more compatible with church teaching.

"Why do we need either *Quest* or Everest House?" I wanted to know. He waffled around for some time without offering a clear explanation. He did mention that those were obligations we had incurred. He thought the church would be getting rid of some of those enterprises as soon as it could. However, they did want to keep the AICF and continue to have concerts in the auditorium. He thought the financial obligation to *Quest* would be at an end by spring of the following year. But I had heard that before.

I talked to Stan about the Ezekiel message again and how badly I thought our country needed that message. It seemed to me nothing else would do, and I was concerned that we were spending too much of our energy fighting one another rather than doing what we had said for years must be done.

Look how much better we did back in the sixties when the radio program blared out daily on the subject of sin in this country and how we were warning the nation forcefully through "The World Tomorrow" radio program. Was that not the job we had to do?

I never got the clear indication that Stan knew what I meant when I said the "Ezekiel message."

I then brought up the subject of homosexuality and how important it is from the Bible standpoint that this great evil be branded for what it is. I explained how Isaiah calls our nation in this time, through prophecy, "Sodom," because of snowballing homosexuality. I said I saw this problem as contagious, and someone must speak against it powerfully in the name of God. That was a vital part of the Ezekiel message. I was saddened to find Anita Bryant in the position of speaking out against such an evil practice while most all of America's ministers were becoming more and more silent. Why? Did not we have a responsibility in this matter?

Stan said he knew Anita Bryant personally and was not too impressed with the work she was doing. I said she was a Tulsa girl. He said he had met her, I think, in Oklahoma City some years back.

He said maybe the church would get a program started that would speak against homosexuality. He talked about getting a television crew together and using a script, with perhaps a few hired professionals to do the program. He didn't think we would ever again use just one TV personality to present our church's message. I told him I certainly agreed. After all, television stations were on eighteen hours or more each day, and there were enough professionals or performers to keep people interested and to fill all of the time slots. Why couldn't we muster enough men to do our own work? Were we in the church so devoid of talent that we could do nothing?

He got back on Ted's case. I said I thought Ted's father bore the responsibility, and there was no way he could divest himself of it. Why didn't he clean things up many years ago? Why did he

cover up all of the corruption in 1971-1974?

While talking to Stan I did not know how bad Herbert Armstrong's own sins were, from way back. He really was in no position to clean up anybody's sins unless he first cleaned up his own.

Stan expressed his willingness to "bend the law a long way, for the service of the church." He then talked about a higher duty for those in responsible positions to lie, citing the example of President Eisenhower in connection with the U-2 spy incident. He said had Eisenhower lied, then the Russians could have saved face and would have ended the Cold War. Eisenhower's unwillingness to lie about Gary Powers cost the whole world dearly.

One can only wonder, in light of recent events in Pasadena, how much Stan has felt obligated to practice what he was preaching a year ago. And, considering his claim to being HWA's best student, one must wonder about his teacher, in this connection.

I came back to the matter of *Quest*. I told him that during the ministerial conference the preceding January, Robert Kuhn had said the publication was worth what it cost because it provided the church leverage in powerful New York circles. Church officials could use that leverage to get things hushed up in the media — things that would prove detrimental if they were published.

The first I ever knew of *Quest* was when I read about it in a New York magazine in 1976. George Evans, church elder, brought the article to me at Mt. Pocono to read. The article announced the new publication and its editor, who was quoted as saying he would have a completely free hand without any control whatsoever from the Worldwide Church. That in itself was remarkable, considering the church's editorial policy governing other church publications, which were very tightly controlled.

I asked Stan about Everest House, the new church-funded publishing company. Why was that firm, an appendage to the church itself, publishing so much material? What about the titles announced for the following year? So many of them were books espousing and condoning immorality. Why?

Well, Stan thought that I would like Lew Gillenson, the man chosen to head up Everest House. He was a very fine man. And the publishing house was dedicated to the pursuit of excellence. And we would need a lot of books published in the years ahead. The selections made were unfortunate; it was all the fault of

Robert Kuhn and Ted Armstrong, Stan explained.

One was a book on the occult *(Dark Dimensions)*. There was another entitled *Strange Seed*, which one would not expect to come from a church-owned publishing house. Another, *Living Jewish*, caused raised eyebrows, especially coming from a publishing company financed by a Christian Church. Then, there was one eulogizing Elvis Presley, hardly in keeping with long-established church editorial policy. Another book told unmarried couples living together how to handle their finances. There was yet another advocating oriental mysticism! Most of these books advocated life-styles condemned by the Worldwide Church of God. But Stan made no attempt to defend the titles. He just shifted the blame.

I pressed him on the early *Quest* articles, especially the one about the man having a child by a pig. That was as obscene and obnoxious an article as I had ever read. The whole sorry spectacle was reprehensible. Robert couldn't have done it all, especially when the head man was Herbert Armstrong, who had near divine perception!

I then asked Stan about local church buildings. For example, I mentioned the Tulsa (Oklahoma) church, where four hundred people met in a rented school building after nearly twenty years of existence as a church congregation. A very small percentage of the revenue coming from the area was returned to the area, perhaps less than 15%! Was it not desirable to have local church buildings, I asked? Would not that be a better way to spend some of the large revenue accruing to the church? I reminded him that he had said on NBC's Tom Snyder show that this was a wealthy church, but I found the total net worth of the Tulsa WCG congregation to be under $1,000. How was that discrepancy to be reconciled?

He said he had always been for local church buildings and still thought they were needed and possible. He said he had many times supported the idea of local buildings, but somehow it just never got done. He thought Ted had blocked the program some years back. I responded that I had always thought Ted had been *for* the local building program. But Stan assured me he had not been.

We talked about the Catholic church. He was a thorough student of the history of the church, not, I think, of its theology, but of its history. He had studied to find what perpetuated the

Roman church and sought to find what was its strength. The unity that came from the headship of the pope impressed him.

Stan's interest in the Catholic church becomes very significant, especially when one remembers how much influence he has on HWA. On this subject, Floyd Lochner, a longtime close friend, traveling companion, and confidant of Herbert Armstrong, says that there is no doubt that Stan actually put words in Herbert's mouth. Herbert would give the impression he had thought of the idea, but he hadn't. Stan had actually told him what to say.

Ted had said on numerous occasions that his father was surprisingly easily influenced by those around him, and especially those who set themselves to influence him.

Stan has since been rather widely quoted as saying the Catholic church and the Worldwide Church have a lot in common. This is a remarkable statement from a member of the Worldwide Church of God, which teaches that the Catholic church is the "Great Whore." Why would Stan want to copy the structure of the "Great Whore"?

I asked Stan about raising the salaries of church pastors, especially considering the high rate of inflation. They were actually falling behind in remuneration because of inflation. Stan's response was that there were just too many of them! To grant even a cost of living increase would just take too much money! Yet he has told the press, on numerous occasions, that the church is rich. That was just one of the anomalies that kept cropping up.

Stan did promise to work on all of the problems and to do his best to make things work. He would do something about the television situation and see that an effective program was produced. He had a number of things in mind. And he would begin to do something about the local church buildings.

We talked about my son John and why he was removed from his job with *The Worldwide News*. John had founded and built that paper under the sponsorship of Ted Armstrong and was universally considered to have been successful in that post. But he had been summarily fired in June, 1978, at the direction of HWA and Stan. I asked Stan why.

Stan said he knew that John had not edited HWA's articles, as some said. He knew editing was done by Ted and Robert Kuhn. But both he and Herbert Armstrong had thought he should have edited Ted's article in January of 1978, at the time when HWA

intended to take over control of everything and shove Ted out. John had not demonstrated a willingness to go all out for them.

I told him John was hearing from as far away as South Africa that he was going to be fired, long before he was. Was that any way to conduct affairs in a church? Was that the right way to handle personnel in the church?

Stan replied that was just the way it was, and very likely it would always be that way. He said he intended that Herman Hoeh, who used to be executive editor of the *Plain Truth*, would end up in charge of publishing.

That night I went over to the Rader's house for a game of bridge. The Raders are good players. Stan's mother-in-law played. She is a superior player, and she really loves to win.

Later, I went by to talk to Rod Meredith for just a short time. I asked him if he believed in the Petrine doctrine, and he said he did not. I asked if he believed the Ezekiel message should go out much stronger, and he did. I asked if he thought it had gone out already, and he did not.

The next morning I was in Stan's office shortly after eight o'clock. We filled up our coffee cups, and Stan began to tell me about the planes, starting at the first, when HWA decided he wanted an airplane. Stan proceeded, doing almost all of the talking. He seemed to think this was very important. It began with a breakfast where he, HWA, and Jim Simpson, HWA's driver of some years ago, were the participants. He said Herbert Armstrong was commissioning Jim Simpson to buy him a plane. Now, Jim Simpson knew next to nothing about planes. Stan was demonstrating HWA's modus operandi. He was a babe in the woods. That was Stan's point.

He described HWA's first ride in a leased plane over in Texas where Stan was present and how he held onto the seat with both hands, as he was scared to death. Stan leaned over and repeated twice, “I know my man. *I know my man*.”

“Stan, I know that you do,” I replied. “You do not have to convince me of that.”

He then went into all of the financing arrangements as he saw them. It made quite a story. I felt that if HWA were a babe in the woods where airplanes and financing are concerned, then one would wonder in how many other areas he was deficient as well. Was this not a good opening for one such as Stan to attach himself for much profit?

I did not try to talk theology to Stan, except in the most superficial way. I did get the distinct impression that he deeply coveted ordination. I wasn't exactly sure why, unless he thought it necessary to inherit the full power of the church, in which case he would need ordination. I don't know if there were other reasons. There may have been emotional reasons also. Who knows?

I thought there might be a chance that Stan would straighten up some of the things that were wrong, that perhaps the church could proceed on its historic mission minus some of the problems of the past. Perhaps HWA would now remain at home and behave himself. I thought there was a chance that God was taking a hand and would weld together the things that needed welding, and perhaps Stan himself would have a place in the scheme of things. In other words, I did not view our conversations as all negative. Who knows what would have transpired had not the legal battles begun within less than two months. Stan might have been influenced by ordained men in the direction of proper Christian living. But we shall never know.

I left his office to talk to Leon Walker, a longtime theology faculty member at the Ambassador colleges in both Bricket Wood, England, and Big Sandy, Texas. Leon was then teaching in the college, in Pasadena. He did not believe in the Petrine doctrine either. He knew better.

Within weeks the terrible Jonestown tragedy occurred down in South America. That vision of all those dead and decaying bodies lying down there in the tropical sun will live in the memories of Americans for a long time. There lay mute witnesses to the error of an authoritarian religious leader who claimed he alone had the answers and set *himself* up as "the authority." He would no more be admonished and had developed the "God complex." He lost touch with reality. The really sad part was that he took so many with him. That was his monument — all those dead bodies, whose possessors had drunk deeply of "Kool-Aid." Those who do not think for themselves are doomed to be exploited. The fact that "The People's Temple" had its roots in the State of California, where so many strange religions flourish, stirred the state government to action. Many people wished the government of the state of California well, if it did its job as it should.

At that time there was no machinery in the Church of God to purge itself. (There never has been.) God lays the responsibility on individuals to follow his laws. When they are violated, there are

heavy penalties.

Herbert Armstrong will listen to no admonition, to no correction. He will listen to nobody, unless it be Stan Rader. And Stan seems to have little interest in correcting those things the ordained men felt needed correction.

I include in this chapter an exchange of letters that occurred be-tween Stan Rader and me in December. I think they are self-explanatory. This exchange occurred shortly after our conversations and shortly before the momentous events of January, 1979.

WORLDWIDE CHURCH OF GOD
WORLD HEADQUARTERS
Pasadena, California

HERBERT W. ARMSTRONG
President and Pastor

OFFICE OF
JOHN ROBINSON, Minister

November 28, 1978

Stanley R, Rader
Worldwide Church of God
300 W. Green St.
Pasadena, Calif. 91123

Dear Mr. Rader:

I have heard from several quarters you are taking an active, day-to-day role in the management of the Work, taking a hard look at various practices and trying to streamline the organization. I applaud, more than you will ever know, all efforts to clean up what has become a bloated bureaucracy. The Work is full of fine, decent, dedicated and ialented people just waiting to be unshackled and permitted to contribute.

However, I know Rome was not built in a day nor can we hope to right all the wrongs in a few days or months. I also realize you cannot possibly be aware of what is going on in all sectors of the organization, however I ask that you review a policy that you probably are not even aware of.

According to a memorandum of Nov. 17, the ministers will be housed by local church members during the conference, expected to eat most of their meals in the student's facility, and, if absolutely necessary, four persons may share a rented car. I realize this practice has been followed for several years and predates your administration. My distaste for the custom goes back years, so please understand it is not directed at anyone personality.

How much would it cost to house the ministers and their wives in motels? Over the years I have had numerous occasions to hear the complaints, justifiable ones, I might add, of ministers being sandwiched in with a well-meaning member who was not equipped to handle house guests and then forced to continually try to bum a ride.

I know it is not Mr. Armstrong's way to be niggardly and petty with his employees. Rather it is his tradition to send his leading servants first class. Even Ambassador College students have sailed the Atlantic first class and been met by the Rolls. And that was when the Work was still quite small and struggling. On national television you referred to the wealth of the Church. Is it inappropriate to suggest that the ministry of the Living God at least rate the Holiday Inn?

To say they do not and deserve only to be shoehorned into the home of a local member could be interpreted as implying they are not worthy of their hire, that they are second-class employees, that it is permissible to muzzle the ox that treads out the corn, that elders who do a good job are not worthy of double remuneration.

The additional expense, what are we talking about, $50,000, is chicken feed at this point in time. It is important that ministers who pastor local congregations that generate $100,000, $200,000, or $300,000 per year, and who maintain the status quo with only 15- or 20-percent returned to the area, be accorded as much dignity as corporate policy allows tertiary-level employees of the press, college or construction departments. If we want to look at things from a purely business point of view, consider the dollars-and-cents worth of a pastor who is able, through long hours of personal counseling, to encourage a member of moderate income to remain a tithe-paying member of the Church. Surely a man in that position rates a motel room for the few days of his Church's annual conference.

Of course, the allotment for food ($25 per person for four days) is absurd. I

[Not an actual copy]

know that a man of your travels and culinary experiences could not condemn a man who wasn't all that excited about eating all his meals with the students in the student dining hall.

I know of no church pastors who expect to travel to the conference first class on wide-body, be met at LAX by a limousine, stay at a new luxury hotel, be chauffeured about, sip Dom Perignon at lunch, dine at Lascala every night. However, reasonable motel accommodations, reasonable meal allotments and a rented subcompact hardly seem ostentatious for a wealthy church wishing to offer a modicum of recognition to its ministry which is weathering tempestuous time.

I ask these things not for myself, as I have no intention of staying with a member nor eating all my meals in the student center. I plan to personally absorb the expense, if necessary. But I suspect you will agree upon reflection that a nickel-and-dime mentality could best be unleashed on other areas of the Work.

Thank you for inviting comments. Please accept them in the spirit in which they were offered.

Sincerely,

John Robinson

cc: Dean Blackwell

[John Robinson's letter to Stan Rader was typeset, rather than reproduced as were the others in this exchange, as the original was not in shape to photograph]

WORLDWIDE CHURCH OF GOD

WORLDWIDE HEADQUARTERS

PASADENA CALIFORNIA 91123

HERBERT W. ARMSTRONG
President and Pastor

STANLEY R. RADER
Treasurer and General Counsel

December 13, 1978

David R. Robinson
5006 S. Hudson
Tulsa, OK 74135

Dear Dave,

Enclosed you will find a copy of a letter I received recently from John.

I think you can see after reading it, that John's true attitude certainly does come through.

As I told you before, the reason for his transfer was that he was continually editing Mr. Herbert W. Armstrong's writings.

Also, after reading this letter of John's, it is obvious he is not a very good reporter, 'rhe reason I say this is because a good reporter would have researched and found out that I did not have anything to do with making arrangements for the ministerial conference.

I just thought you might like to see this letter and know how he feels about the way things are done at Pasadena.

Hope to see you at the upcoming conference in January.

Best regards,

Stan Rader

SRR/med
enc.

WORLDWIDE CHURCH OF GOD

WORLDWIDE HEADQUARTERS
PASADENA CALIFORNIA 91123

HERBERT W ARMSTRONG
President and Pastor

December 20, 1978

Stanley R. Rader
Ambassador College
Pasadena, California 91123

Dear stan,

First, I want to express my appreciation for all of the tfme you spent with me, both in Texas, and then also, out there in pasadena. I know how busy you are, and I considered your generosity my gain, as spending time with you was a help to me in gaining some insight into the workings of the church, and related matters. I felt comfortable in our discussions, and thought we both were quite candid, with, of course, there being some areas of dissimilar views. But that is always the case, with varitety being neccsary for the enrichment of the species:

I returned to Oklahoma feeling considerably better about some of the recent events which had caused concern among many -- events which have been widely publicized. It seemed to me we had much philosophical common ground--certainly enough for much concerted action.

I found your command of subjects such as history, government, philosophy, church history, and related matters remarkable, and decided your memory is superior. We did not get much into theology, so I was unable to arrive at a firm opinion there. But I did come to believe you have a superior planning mind, and can readily see why your advice would be sought.

It became apparent why Mr. Armstrong has found your services so valuable, perhaps even most necessary. Perhaps not amoung the least of those services you perform for Mr. Armstrong is the art of intelligent conversation. This is an art form too seldom encountered in our time.

Therefore, wnen your letter arrived the other day, it came as something of a shock. While it was not diectly critical of me, the content and tone was remarkably so of my eldest son. I have let several days pass, and have read his letter very carefully, not once, but several times, and always with the same conclusion.

John had called me and read his letter to you before he sent it. While I, had I written a letter on the subjcct, would likely not have included the paragraph referring to contractual perks, it certainly seemed germane to the subject. I first suggested deletion of that part, and then weakened to a mild acquiescence, considering that such should have some impact in the right direction.

I had checked out airline fares, and discovered that by leaving on Saturday night and returning on Thursday evening, I could save about $66. Margaret had not intended to go, so I devised a ocheme to take the savingG on the ticket to apply toward a motel bill.

At my age, I find staying with strangers in a small home very

WORLDWIDE CHURCH OF GOD

WORLDWIDE HEADQUARTERS
PASADENA CALIFORNIA 91123

HERBERT W ARMSTRONG
President and Pastor

taxing--most difficult. In the light of our other practices, I find this method unrealistic. With experience in several other areas of the work (which John also has)I was findlng it difficult to reconcile this procedure with those of other facets.

I called Ted Herlofson, asking under the circumstances to allow savings of the ticket to be applied on a hotel bill. The firm, negative responce was troubling. I believe firmly, Stan, that had either you or Mr. Armstrong had that happen to you, well, that either of you would have been rather troubled:

What I really felt about John's letter was that it certainly wasn't personal but rather, it offered to you a remarkable opportunity. Here, at a time of transition, with your own deeper involvement during this difficult time, you had the unique opportunity of correcting a problem of long standing and now archaic, and from which solution would flow credit to yourself--a commodity that could prove invaluable in the months ahead.

I have, with my own ears heard John repeadedly over the years of his work in the Worldwide News, take up for you forcefully, Stan, and in areas where it took quite a little fortitude to do so. You mention in your letter having "told me before, the reason for his transfer was that he was continually editing Mr. Herbert W. Armstrong's writings." What you told me was that both you and Mr. Armstrong knew John didn't edit Hr. Armstrong's'work, but that it was Ted and Robert who did. I said that John never once did. And the thing we had Some little heated discussion on was that John didn't edit Ted's "Personal" in the issue at conference time last year. You felt he should have--he that he should not.

Stan, you promised me, as I was leaving your office early last month, that you Would call John on the phone, and talk about those things. And Stan, you didn't call.

As for the poor quality of John's reporting, I only suggest you read your letter to me, and John's to you together. Surely you must have dictated by phone without careful review. John nowhere suggests you had anything to do with making arrangements for the conference, but he deee -does suggest your positive influence could correct the problem--a compliment to you as it seems to me.

Stan, we are all hypersensitive during these times, and we all need to practice the Christian virtues much, much more than we do. Mercy, forebearance, patience, kindness are needed. Remember what you said during your short speech last year at the conference? I think it is still good advice. Adminintration in a Christian organization calls for much kindness. I know you are capable of that.

Sincerely,

[Dave]

P. S. Hope to see you in January, and talk about your book on King Leopold.

Chapter XIV

CONSPIRACY AND CHAOS

After receiving Stan Rader's letter in December, 1978, with its unfounded and biting criticism of my son John, I felt my time as a minister in the church would soon end. John felt Stan had "declared war on him," and I was inclined to agree. I began to seriously think of other ways to discharge my scriptural injunction to provide for my family — no mean task at my age and after working for ten years as an employee of the church! I began to ask ranking men for whom I had worked during those ten years to write letters of recommendation in order to prepare for what seemed inevitable. (I might mention that process is a continuing one for many in that church to this day.) I went to Big Sandy about once a month or so during that time, as my mother was in the Oak Manor rest home in Gladewater, having passed her 91st birthday. She was not doing well. (She died in March.)

It was on one of those visits, on Wednesday, January 3, 1979, that I went for the first time, by Ted Armstrong's office in Tyler to get a letter of recommendation from Ron Dart. (He had been my superior for several years and as late as 1978.) It had become apparent things were coming to a head in the church, and I felt, as did many other ministers that the time was coming when we would no longer receive a paycheck from Pasadena. I was 56 years old and had little financial reserves. I felt it prudent to obtain letters of recommendation, and as I had worked in Big Sandy for Ron Dart, I wanted a letter from him. When I walked in the door, I was most cordially greeted by all present and

proceeded to Ron's office to get the letter. While there, we discussed the new (for the Worldwide Church of God) Petrine doctrine, which WCG publications were full of at the time. Of course, no person whom I knew (except HWA) believed it. I was very interested in this particular subject, as I believed the whole future of the church, as we now know it, hinged on this one point.

I took strong exception to those who said it really made no difference, as some even in the ministry thought. It made a great deal of difference. If total control were to reside in the hands of one man, who alone could represent God, then we were dependent on that man for salvation. Yet the early New Testament Church believed that there is no other name under heaven other than Jesus Christ's whereby we may be saved (Acts 4:10-12). I believed it absolutely un scriptural to add a man's name to that of Christ. Neither did I know any minister at that time who would say he believed in the Petrine doctrine. We had been taught better! But now it was all being changed. Why? Why change this important teaching just at that time?

While we were discussing these matters during a lull, Ron Dart asked if I would like a tour of the offices. In the course of the tour, we came to Ted's office. Ted had a number of documents that he showed me. Among them was a small folder put out by the Church of God (Seventh Day) codifying their basic doctrines. When I had read but a little, I exclaimed, “If Herman Hoeh (WCG historian) had discovered such a statement of beliefs by a group in some dusty library relating to the Middle Ages, he would have immediately and publicly proclaimed them to be the Church of God!”

Of course, Herbert Armstrong still calls them the “Sardis Church,” which is most interesting. Apparently that means he still believes they are the church of God. Yet he preaches all must. go through him for salvation. How interesting.

It was now lunch time, and Ted wanted to know if I would eat with them. I accepted. If I was disfellowshipped from the church under the circumstances then existing, I felt that the disfellowship would have no validity at all. Nor was I alone in such judgment. Many among the ministers were of that same opinion.

I was convinced from first-hand experience that HWA was only a shell of his former self, but that even so he was fully committed to regaining power. I was sure that doctrine to him was nothing more than a tool to gain an end. He was in a personal power

struggle, and he would sacrifice anybody and anything. Subsequent events have abundantly proved it was not a struggle between conservatives and liberals, by any means. Had that been the case, the outcome would have been far different. Already, at this writing (Oct. 1979) almost nobody thinks of the struggle in those terms.

While we were at lunch, a messenger came from the office with news of the California attorney general's intervention at the Pasadena headquarters of the WCG. We returned quite soon to the office, where news was coming in rapidly. This news, that God might be working through the State of California to take care of serious internal problems in the church, was most exciting and very welcome.

I had never before heard of such a lawsuit, but had heard rumors of a class-action lawsuit. Those rumors had been floating around for some time and had generally taken the form of a group of tithe payers filing in a class-action suit against the organization to force it to give account for how the millions of dollars of tithes were being spent. I had not heard anything concrete. This news was something of form and substance. It was calling into question the management of many millions of dollars that had been extracted from thousands of people for years. Very many people close to the business office had known for years that sooner or later an accounting was inevitable. They had also known that when it came, there would be many very concerned people.

Today, one reads in our major newspapers, from time to time, about the really massive corruption existing in the General Accounting Office in Washington. Cases are cited, with names, dates, and amounts. It seems nothing is ever done about it. Nor is anyone ever sued over the articles appearing in the papers.

There are several congressmen in Washington who continue to write laws for the rest of us to obey while they are either under indictment or have actually been convicted, such as Congressman Diggs of Michigan. Representative Flood of Pennsylvania, even though under indictment for fraud and corruption, continued as a power in the House of Representatives. Senator Talmadge of Georgia has recently been “denounced” for “reprehensible” financial misconduct in office. But he remains in office. He even presents his terrible image in the Senate as a “victory.” So much for the times we live in.

But one really hopes for and expects better of men who preach in the name of God and profess to be men who believe in the law of God. But once corruption sets in, like a cancer, it spreads. The body is, of itself, unable to expel this infection. It grows.

Many ministers were hopeful at this pivotal time. Perhaps God was answering the prayers of his people and releasing them from the shackles of corruption.

Ted Armstrong was being contacted by people who had not done so since his ouster. Many thought he would be called on by his dad in this hour of crisis, there would be a cleaning out of the money changers, and true religion would prevail. They thought perhaps HWA would welcome this action, as it could relieve him of a duty he seemed unable to perform. I encouraged Ted to go out and be with his dad if at all possible, hoping the terrible division in the church could be bridged with a whole new view of the duty and mission of the church — or rather a rededication to the old. For a couple of days I continued to believe this event to be just barely possible, even if HWA had signed documents promising never to do that.

I had left Tyler and gone back to Big Sandy, where I was staying. Excitement was intense, and hope of reconciliation and mission soared. We were in constant communication with men on the scene whom we knew to be men of honor and integrity and whose reports we were convinced were accurate.

I had come back to Tulsa on Thursday night. Some of the ministers from the north and east Texas areas flew out to be on the spot as events unfolded. They were on the scene when the infamous and well-recorded events of Friday, Black Friday, occurred. A conspiracy to strike down properly constituted authority and grab control of the church succeeded. It was done undercover and planned just like a coup in some small medieval monarchy. Whoever had possession of the king won. The managers of the coup grabbed control points and resisted until they won. Physical violence occurred.

The really ironical cast to the whole matter was the planned use of the "conservatives." Very likely, there was not another man in the whole church who could have saved the day for the financial faction — the unordained element — except Rod Meredith. Many had long known his burning ambition to again have control of the ministry. During his twelve years in power before, he had regularly referred to himself as the "number three man." He

officially listed himself right next to Garner Ted, through necessity, as there was no way in those days that he would claim to be number two. But he still let it be known he should be number two. I know of no man in the history of the Worldwide Church whom I perceived to be more rank conscious than Rod Meredith, unless it was Dennis Luker. Rank seemed an obsession with them both. So, when the coup was planned to grab power in Pasadena on Thursday, January fourth, the only possible way to pull it off was to temporarily use the ambition of Rod Meredith and at the same time bring in the conservatives who had been out of power for years.

The real backbone and foundational strength of the church had always been its conservative element, who knew what they believed and why. But this element had been sidetracked, first by the failure of HWA's 1972 prophecy and then by the subsequent fading of HWA into the distant landscape of foreign lands. Reports from the Armstrong travels abroad were continually disturbing. The wildest stories came back, often emanating from members of his own traveling party. According to those stories, a lot more was happening than "making The Announcement."

From the time of his wife Lorna's death, HWA had been in the company of unconverted people a great deal. With the passage of time and especially after the acquisition of the Gulfstream II this tendency to keep company with the unconverted snowballed until, according to his own statement, 300 days out of the year were spent in this fashion. Some, who have a talent for statistics, have averaged out how many days were spent between HWA's little talks abroad. There were surprisingly few talks abroad. There was a lot more banqueting than speaking, according to members of his party.

During this time, HWA had repeatedly announced his son Ted was his chief executive officer with total power, as well as his successor. He had written to the church six years earlier in 1973 that he was giving power to Ted, even as David had given power to Solomon before he died. Herbert Armstrong was on the fringe of things, at least to those who took the literature from Pasadena at face value. During the Feast at Big Sandy in 1975, he received very little attention from the ministers. He was left alone as if he had no more power. It was during this time — a period of some years — that sex was about the only subject one could get him to

talk about. One does not hang onto or exercise much mental power when that is all that is on one's mind.

Satan, who is very clever about these things, uses sex to capture many a man. Herbert Armstrong, well past his eightieth year, was not immune.

Back to events of January, 1979. First, as is well known, Wayne Cole, Herman Hoeh, Dave Antion, and Ray Wright flew over to Tucson to get HWA's approval for a course of action that, if followed, could have brought peace and deliverance to the church. That was and is the opinion of very many knowledgeable men to this day. The idea was that Ray Wright was in a position to convince HWA of the serious condition of the business office that he had headed for some time. But that solution was overturned by an undercover operation that came to light Friday morning.

The area coordinators were in town at the time, preparing for the ministerial conference scheduled for the following week. If any body of men should have been consulted or used during such a crisis, it should have been them. They were older men who had been ordained for many years. They were men who were experienced in the ministry. If God works through such men, they should have been consulted. If God doesn't, then ordination itself has no meaning. For this body of men not to have been even consulted at this time was unthinkable. Yet, in truth, they were not! It was the unordained who prevailed — those with strong connections to the business office and the legal department. The place that was "protected" was the very place the ordained men would have wanted opened up — the business office. Its records and procedures were exactly where the problem lay.

Many in the field ministry at the time would have gladly let the California property go, if need be, if the church itself could be kept intact — in order to do the work we have all been taught must be done. Physical property in California was not all that important. In fact, that property was looked on as a major liability by very many.

What I don't know is the details of the conversation that had to have taken place between Rod Meredith and Tucson. I have never heard a report on that. One can only imagine how it went. But those who know the parties well can write quite a scenario — a scenario full of subtle psychology. The fact remains that the next day, Rod, Raymond, and company staged quite a show. The fact also remains that Rod's period of power lasted less than eight

months, and once again he was shanghaied! One has but to close one's eyes and envision Rod on the platform at the ministers' convention in Tucson in late January. He must still wonder what happened. The sad part about it all was there were a good number of men right in the meetings in Tucson who knew Rod wouldn't last very long. If ever a man was *used*, in the very worst sense of the word, he was! And apparently he didn't know it. He just did not seem to understand the forces he was up against — not even a little bit.

During the night of the fifth, very late at night, Dennis Pyle called, asking if I might want to send a mailgram to Wayne Cole, indicating support for the idea of a receiver, temporarily. According to the earlier announcement made by HWA and by Wayne Cole, this is what was needed during that crisis.

I responded by doing so and by calling several of my friends in the ministry, suggesting that they also do that. We all wanted to correct the problems in Pasadena and honestly thought that that was the way to go.

We were not aware of the secret conspiracy at work at that very moment. Those conspirators would soon depose those men best able to straighten out the church and would accuse *them* of conspiracy. Prominent among the victors was Rod Meredith who had lent his name and reputation, together with those of his supporters, to a course he did not understand. For the true conspiracy was against the ministry itself.

Perhaps Rod had an inkling of his miscalculation when, on January 6, as he spoke to the headquarters congregation, Stan Rader interrupted him and had him read an announcement that contradicted what he had just said. The statement announced the disfellowshipment of the beaten men — men who were his ordained colleagues and with whom he had worked for so many years. Ironically, within the year, he too would be deposed and made the fool.

What would Rod have done if he could have foreseen the rest of 1979 as he got that secret message offering him power? Would he have still sold out for a moment's glory? That is something we will never know.

When charges were made publicly that Wayne Cole had "fired" HWA, the cabal showed its hand. They would stop at nothing. A few days later, I called Rod at his home, indicating I was not especially pleased with the direction things were going,

and he seemed stunned. I told him he had chosen the wrong issue on which to stand, and at the wrong time. He said he thought I would be pleased.

Under other circumstances I would have been.

When first-hand reports from Pasadena came by phone, reporting pushing and shoving at the entrance of the auditorium (called the House for God by HWA), where brother was pitted against brother, with both being ordained ministers in the church, I was convinced that a restructuring was inevitable and imminent. To very many of us, it was certainly desirable, and we believed God was now doing just that.

Powerful spiritual forces were at work on the Pasadena grounds that day, as was evident to many. But there was a lack of resolution on the part of the legitimate officials. Also, they had neglected to keep the "king" (apostle) under guard — a mistake not made by the other side. Those who were the legitimate officers were not the best chess players. Again, one must wonder what their course would have been had they known their disfellowshipment would be announced the following day during Sabbath services. Would they then have gambled more and perhaps carried the day? It was a very close thing in the auditorium on Friday. Observers say it could have gone either way. And most of the ministry would have gone with those who had the power, as has since been abundantly demonstrated.

Rod Meredith held an area coordinator's meeting that afternoon. It is reported he was a very nervous Rod Meredith. But these men had been schooled at Ambassador, and their long training rendered them incapable of standing as a group against the revolutionary cabal. Some few might have done so, but the group as a whole just wasn't strong enough. However, this group of men was still the best hope of church leadership at the time. The secularism of the business and legal departments was not suitable for ecclesiastical leadership.

At the Friday afternoon meeting, a number of pertinent questions were asked and not answered. Raw nerve endings were evident, according to many of those present, but no solutions were offered.

Among the questions asked at the area coordinator's meeting were those enquiring into the membership status of Virginia Kineston and Mary Ellen Dahldren. Virginia is Stan's secretary, and Mary Ellen is her assistant, or at least I got that impression

from having spent some time in the outer office where they function. I believe, officially, Mary is HWA's secretary. (She is also a sister-in-law.) Perhaps the arrangement is much more symbolic than many would care to admit.

In any case, these two women sit at the nerve center of the whole operation on the fourth floor of the Hall of Administration. This is the very same area HWA wrote of during the spring of 1979, stating that was where all of the problems in the work emanated from. There are two power centers on the fourth floor. One is Stan's area, mentioned by HWA in his telephone conversation with Wayne Cole just before he disfellowshipped Wayne. In that conversation, recorded for posterity on tape, he said Stan had improperly occupied Ted Armstrong's old office because of the prestige connected with it. He intended to ask Stan to move into Ellis LaRavia's office instead. Careful observers have noted that nothing like that move has ever happened and suggest this fact is just one more proof of Stan's ascendancy over the "apostle." The "ranks" of the ministry might apply in some areas, but not in this one. In this area of influence and power, Virginia is second only to Stan.

The other and far less powerful center of influence on the fourth floor is the office of the director of Pastoral Administration. This office, either directly or indirectly, is subject to the other, no matter what the occupant at the time of the lesser office may say. This is not as it ought to be or as the ministry would have it.

That leaves Virginia Kineston a very powerful woman in church matters, and her status in the church becomes a matter of grave importance. When the question was formally raised by the ministry, it was no light matter. One of the lawyers present answered that she was a non-active member. Many thought she was a disfellowshipped member, or ex-member. And of course, the reason for her status became a matter of considerable concern. While none doubted her professionalism in serving her boss, Stan Rader, there was considerable conversation among those ministers in town at the time about her theological qualifications to occupy such a sensitive seat. Who can gainsay their concern, especially after her comments of loyalty to her boss and not to the church were printed in the Pasadena Star-News? Those of the ministry were not reassured by this matter.

They, of course, felt such a sensitive post should be filled by

one loyal to the church and the principles taught by the church for so long. Rod Meredith, of course, immediately wanted his office to exercise primary power and seemed to think his commission included such power.

Almost as soon, Stan's office began to signal a lack of compliance with Rod's decisions. The struggle took on larger proportions within two months, so that by the time March rolled around, it became an open question whether Rod would last until Passover of 1979! The cabal that had grabbed power in January was reluctant to discharge Rod too early; in order to put forth as good a face as possible, they wished more time to pass. It was apparent what would need to be done, but if it happened too soon, questions would be raised. With time, it could be made to appear that Rod had done it to himself. Rod could be made to appear what his enemies already claimed; namely, that Rod was a person without compassion or the slightest concern for anyone but himself. By the time he was dismissed, very many of the ordained personnel were more than ready for his departure. So, those who held illegitimate power appeared briefly as benefactors for ridding the ministry of this scourge. (We know how the devil is made to appear as an angel of light.)

From the start, Rod began to indicate he was in full charge under Mr. Armstrong. He began just as he had left off seven years earlier, before he had been shanghaied.

As one astute minister observed, “Rod has forgotten nothing and learned little.” He tried to turn back the clock, and no man has ever yet been able to do that. While we were lunching at the Velvet Turtle in June of 1977, Rod had indicated we should desire a return to the good old days of his administration. I had responded, “Rod, Humpty Dumpty sat on the wall. Humpty Dumpty had a great fall. All the king's horses and all the king's men couldn't put Humpty together again.” I meant you cannot turn back the clock. Any man who thinks he can is out of touch with reality. It is now clear that Rod did not turn back the clock. He did, weeks later in Tucson, promise the assembled ministers that he had indeed changed. He claimed he had learned a lot during the period in which he had been shanghaied. But events proved he had learned very little.

On the other hand, Dennis Luker proclaimed at the conference with his might that he, himself had not changed at all. That was what most of us were afraid of. We didn't think Dennis could

change, because he already knew he had no need to do so. After all, why would one want to alter "perfection"?

The team, assembled by Rod immediately after his strange appointment, was designed to appeal to the conservatives, *immediately*. Here was the old guard, ready to restore things to their former state. This strong element, marshalled by Meredith, saved the day. But look how long his team lasted. I talked to Rod on the phone in March, just weeks after the conference. I told him rumor had it he was to be replaced by Ellis LaRavia. He said he knew of those stories, but it was impossible, as Ellis was only a preaching elder. I suggested he not count on that fact being too much of a deterrent.

Tucson Ministerial Conference — 1979

The annual ministerial conference, had been originally scheduled for early January in Pasadena. It was immediately postponed when the State of California intervened to investigate the church's financial affairs. A short time later, the new director of pastoral administration, Rod Meredith, announced the conference would be held in Tucson, with a date given later. Another delay was then announced, but finally the date of January 22, 1979 was fixed.

This conference was of the greatest importance to Herbert Armstrong and Stanley Rader because of the turmoil and unrest in the ranks of the ministry and the membership. The main question was the continued leadership of the two men who had control of the finances and, therefore, of the corporate machinery. At that point, control of the church printing presses and of the microphone at the conference in Tucson was crucial, as was control of the physical plant in Pasadena. Control of the ministry was the real test, however, and that was the purpose of the Tucson conference.

There was no organized opposition to what was happening, but the unorganized opposition was nothing short of massive. Never before had there been such a conflict between what most church

ministers perceived to be their obligation to their God and what was being demanded of them as an obligation to a man. Many hold the opinion that without the active and energetic support of Rod Meredith and the "conservatives," the outcome of that conference would have been very different. Of course, there was never any chance for anyone to ask pertinent questions in the meetings. The "conference" was completely staged. But once Stan Rader left town to direct operations in Pasadena, which were becoming critical, Rod Meredith seemed to be the number two man in the meeting. All I knew who had conservative leanings nourished little islands of hope that the troubles would soon pass and Stan Rader and his secularism would fade away. This hope was fertilized by Rod Meredith's faint but promising signals sent to his old connections. Most felt his own breast harbored the certainty of such an event. But the important thing was that Rod's considerable (at the time) support was enlisted in the efforts of HWA and Stan Rader. In the course of solidifying the support of that powerful wing of the ministry, promises were made to ordain two men to the rank of evangelist. (In the Worldwide Church of God that is the highest rank next to the apostle himself.) And because rank still meant a lot to men who had been exposed to it for decades, those ordinations were considered significant.

Rod Meredith, Raymond McNair, Dennis Luker, Burk McNair, and Sherwin McMichael were the principal prominent parties, directly under Stan Rader and Herbert Armstrong. (It is interesting to note that, at this writing just one year later, all have been demoted, in one way or another. One, Rod Meredith himself, has been stripped of all responsibility and excommunicated for six months and exiled for that time to the island of Oahu, Hawaii. The heroes of January had become villains before the passing of twelve months. Their period of usefulness had passed. All of those men, with the exception of Raymond McNair, have been ordered away from "headquarters.")

But what many ministers considered to be inevitable in no way kept those men from making a lot of noise at the meeting. They felt their day had arrived, and they made the most of it. HWA must have smiled knowingly when he permitted himself the liberty.

On the first afternoon at the opening session, we were told of the demonstrations being held in Pasadena. That was the first we knew of them. Herbert Armstrong announced to the ministers

that "the demonstrations were completely spontaneous and that no minister was in any way involved." He informed us that massive demonstrations were going on at that very time. The people, in very large numbers, had just decided on their own initiative to congregate to defy the State of California. We sat stunned, and feelings ran high against such tactics. Stan Rader gave his pep-rally type of speech and departed for California.

Of course we soon knew the meetings in Pasadena were anything but spontaneous. Right away, ministers were on the phone to people back in the Pasadena area, and to the surprise of no one they discovered members had been ordered to assemble *in Herbert Armstrong's name!*

The following morning, HWA voiced his disappointment that law enforcement officers had not arrested women and children and dragged them off to jail. He actually announced his desire to have that happen, as he said, "before the television cameras." He actually *wanted* to use his followers in that fashion, while he remained safe in another state! This sounded like the staged civil-disobedience confrontations that had become so commonplace in the 1960s. As one minister from Canada, who was also a lawyer, said, "They are trying a legal case in the newspapers and employing emotion to cover up something bad."

However, the change in HWA was noticeable once Stan was gone. Many commented on the difference in his demeanor. The change was unmistakable.

As the meetings progressed it became obvious that the conference was one big pep rally. The enemy was California, and the team captain was HWA. What was not made so clear was the fact that Stan Rader was the coach. Rod Meredith bellowed forth his total commitment to "God's Apostle" and repeatedly stated his "loyalty." This lead was followed by other speakers as the days passed.

The meeting continued with many ministers deeply troubled. It was on the last day that HWA did his most effective work. He told of praying long and hard the night before and of his concern for his eternal life. There was just enough emotion and touch of conviction to carry the day with many. I am sure it touched all. But we should really have been more on guard. He was a master at such use of religious psychology. Subsequent events proved his duplicity.

Another thing he did at the conference was to deny ever having

committed adultery. He did it forcefully. It was only later that I recalled a similar situation, in Big Sandy in 1974, when Ted had done the same thing. Stan Rader had told me he coached Ted on just how to handle that meeting.

As the conference came to a close, there were many unhappy men. So many felt compromised and could see no easy way out. They felt betrayed. Stan Rader was the object of their anger. They wanted to blame Stan for it all.

I felt, even then, that the man of prime responsibility was not Stan Rader, but HWA. Stan was culpable, but did not carry prime power. He was likely a first-class opportunist, as labeled by his former employer, Milt Scott. But he was not the one who carried the prime responsibility before God.

A group of ministers, unnamed and unknown to me, summed up what I feel was the consensus of the ministry at the close of the meeting by circulating an anonymous letter. I only wish I could give the proper credit, but it was their wish then, and I am sure is now, to remain anonymous. I feel this letter summed up the thinking of fully 70% of the church pastors who attended that conference. I am reprinting the letter as it appeared on the succeeding pages:

THE ENCLOSED LETTER WAS WRITTEN BY A NUMBER OF CONCERNED MINIS-
TERS AND BRETHREN OF THE WORLDWIDE CHURCH OF GOD WHO WISH FOR
VARIOUS REASONS TO REMAIN ANONYMOUS. THIS LETTER HAS NOT BEEN
PRINTED YET NOR HAS IT BEEN WIDELY·CIRCULATED. IT IS HOPED
THAT MANY WILL LEND THEIR TIME AND EFFORT TO PRINTING AND
CIRCULATING IT AS FAR AND AS WIDELY AS POSSIBLE SO THAT OUR
BRETHREN CAN UNDERSTAND THE TRUTH OF WHAT IS TAKIl'IG PLACE.
M&~ FIELD PASTORS CAN BE SENT MULTIPLE COPIES SO THAT rrlEY
MIGHT MAKE THEM AVAILABLE TO THEIR CONGREGATIONS. WHATEVER
YOU CAN DO TO HELP IN THIS VITALLY NEEDED EFFORT WOULD BE
MOST APPRECIATED.

January 26, 1979

Dear Brethren of God's Church,

There has been much confusion over the Attorney General's action toward the Worldwide Church of God and the appointment of Judge Steven S. Weisman as receiver. What are the facts? What is a receivership? How much authority does it have? What will it do to the church? What is its purpose?

Here from court orders and from the receiver himself are the facts!

As a member of the Church and as a financial contributor to the church you are entitled to this explanation. Because of a law suit filed by several members and former members of the Church charging that funds donated to the Church were not spend on things appropriate to the commission of the Church and that certain individual profited inordinately from Church proceeds; the matter came to the attention of the Attorney General's Office of the State of California.

In California there is a law which provides that the Attorney General has the right and the duty to protect the public by regulating all non-profit corporations to be sure that money they receive is used for the purposes they claimed it would be according to their own charters and by-laws.

The Attorney General's Office found that there was sufficient evidence of misallocation of funds to warrant taking it to Court to get a receiver appointed until the matter could be brought to trial. The Court agreed, and issued the order for the receiver to immediately be appointed. The Court's decision was subsequently upheld by as many as seven judges! -- three Superior Court judges as well as four in the state appellate courts in numerous appeals and motions.

Now, what is a receiver? What does he do?

The receiver was given authority by the Court to be responsible for the physical assets of the corporation -- buildings, grounds, money, records, etc. The authority was NOT religious. Nor was he to interfere with the free exercise of religion as guaranteed by the 1st amendment of the United States Constitution. Rather, it was to insure that no funds or corporate asset's would be used contrary to the stated purposes contained in the Church constitution and by-laws. Further, the receiver was to be a neutral party between the state and the church to insure that all records and documents of the church remained in-tact and that state auditors could have access to the documents and records in order to determins if there is indeed any proof of misuse of funds. In plain fact, the overall purpose of the receiver is to PROTECT the Church, and to assure its continuance to carry out its stated goals.

The Court appoints the receiver. In this case it appointed a highly respected, retired judge from the Superior Court, Stephen S. Weisman. Judge Weismen, when he accepted the appointment, then came under a court order to fulfill his duties as receiver. If he does not fulfill them he can be held in contempt of court! Yet, the Court has ordered him to use every caution not to interfere with the Church's free exercise of religion. Consequently, Judge Weisman stated in a meeting on January 4, 1979 to the assembled department heads of the Church and College that all salaries and normal operating expenses would be paid. He was NOT going to question expenditures allocated to such things as the PLAIN TRUTH, or to pay for TV and radio time, or to pay for printing of booklets, church publications, etc. But he would question excessively large salaries, bonuses and other financial benefits to individuals, etc. until they could be investigated and a decision made by the Court whether such monies were being spent in accord with the purposes of the Church. In other words, Judge Weisman was protecting the assets and monies of the Church.

However, Judge Weisman. the receiver, has not been able to carry out his duties for more than one day since all this began. The local Church area in Pasadena has been aflame with fear from misinformation. Many mistakenly believed that the Judge bad "thrown Mr. Armstrong out" and had taken away his authority. That NEVER happened! But here is what did!

Mr. Armstrong was honored as the human head of the Church. No interference was made in any way with Mr. Armstrong's spiritual and pastoral direction of the Church. However, Mr. Armstrong and Mr. Stanley Rader no longer had complete, absolute authority over assets nor could they spend money any way they chose, without the approval of the receiver -- and especially regarding personal matters!

In that same January 4th meeting, in response to a question from one minister, Judge Weisman affirmed Mr. Armstrong's right to appoint Mr. C. Wayne Cole, then Director of Pastoral Administration, as the Acting Chief Executive Officer under

Mr. Armstrong for the duration of the crisis. In no way did Judge Weisman or Mr. Cole even remotely say or intend to usurp Mr. Armstrong's spiritual authority. That some later came to believe the tragic misrepresentation that Judge Weisman or Mr. Cole had "replaced Mr. Armstrong" is a travesty of the truth as all who attended that meeting can attest!

On January 18, 1979 Judge Weisman sent a letter to Mr. Armstrong explaining the receiver's duties and asking that Mr. Armstrong meet with him -- even offering to come to Mr. Armstrong's home in Tucson -- so that they both could cooperate in their respective functions. The purpose was to expedite a smooth operation and keep things going along so that the church would not be hurt in any way, but, in fact, helped by careful auditing procedures of the state.

The Worldwide Church of God is a California corporation. As such the state has a responsibility to not only be sure that it is law abiding but also to assure its survival and continued health. One of the jobs of a receiver is to help out a corporation that may be in financial trouble by making sure that it holds to the plan or formula stated in its by-laws that brought it to such great success in the first place!

Judge Weisman has pledged to Mr. Armstrong and to members of the Church his full cooperation not to interfere with the Church's freedom of religion. To show his good faith he voluntarily requested that he locate his office in the large press building three blocks east of the main campus. Church members (several hundred out of the 5000 or so that live in Southern California) were led to believe that the receiver's stay in the Hall of Administration would somehow "desecrate" the building. Though Judge Weisman had the authority to go in any-way, he conciliated for the sake of the Church and moved to the press building.

The receiver will continue in his responsibilities to protect the assets of the Church until some final decisions are made by the Courts. As such, he would appreciate the understanding and cooperation of all the members of the Church.

This letter was written by a number of ministers of the Church and based on many direct communications to the Attorney General's office we know it represents the views of a very large number of local pastors and elders around the world.

We have been heartsick the last two weeks to witness the Church of God so divided, hurt, disillusioned and confused. But even worse than that we have been terribly saddened to see God's people used and incited to act contrary to the Holy Word of God and to the clear instructions of Scripture.

What do we have to hide as a Church??

Jesus said He was the "light" sent from God into the world. He told His disciples that they were to be the "light of the world" and commanded them. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

Jesus said that "men loved darkness rather than light, because THEIR DEEDS WERE EVIL" (John 3:19). Again listen to Jesus' words! "For <u>every</u> <u>one</u> <u>that does evil</u> HATES THE LIGHT, neither comes to the light, lest his deeds should be reproved. But he that does TRUTH comes to the light. that his deeds may be made manifest that they are wrought (done) in God" (v. 20-21).

The principle is that those who have nothing to hide--and tho have done their deeds under the direction and approval of God-- will have these deeds come to the light. They don't mind being EXPOSED for they have nothing to hide! But those who want to remain in darkness -- hide, cover up. keep secret--do so "because their deeds were evil."

The Apostle Peter spoke out boldly as to the Christian's responsibility toward civil authorities:

> "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the <u>punishment</u> <u>of</u> <u>evildoers</u> AND FOR THE PRAISE OF THEM THAT DO WELL" (I Pet. 2,L3-L4).

The Apostle Paul also under divine inspiration told Titus these words:

"Put them (God's people) in mind to be subject to principalities and powers, TO OBEY MAGISTRATES, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" (Tit. 3:1).

All across television we had to witness, with deep sadness, the tragic spectacle

of the chief representative of the receiver (and therefore of the constituted law of the land) quoting Romans 13 to some of our church members who had been instructed to forcibly resist him. These members had been told that "being subject" somehow did not mean to obey constituted authority. One Church official proclaimed publicly, seen all over television, that the state would have to "break the doors down" if they wanted to enter. And not only had the doors been heavily barricaded with wood but also -- incredibly -- women and children, little babies!, had been positioned directly behind the doors!

But Titus says. "OBEY MAGISTRATES" while certain church members at headquarters were quoting the scripture "we ought to obey God rather than man" to justify civil disobediance and contempt of court action which has given the Worldwide Church of God a black eye all over Southern California across the nation and around the world.

But what does that mean, "obey God rather than man"? Which law of God was being broken? Where was the conflict? Members were called, encouraged and coerced, through all night telephone calls, to come to the Hall of Administration for "special church services" on Monday morning, Jan. 22, 1979. They were there for the sole purpose of blocking the state appointed receiver from entering the building and carrying on his official duties. In an outright admission of the subterfuge, one minister publically announced that the meeting had to be an "ecclessiastical service" since "that was our only defense!" How embarrassing for God's Church to hide behind the false issue of "Church and State" when the state seeks only to help the Church straighten out its financial affairs!

Understand this: it was not a holyday, nor a sabbath. There is no Biblical injunction of any sort that would command the Brethren to do this. GOD WAS NOT, THROUGH HIS WORD, GIVING ANY ORDERS TO THE BRETHREN. But some said, "We have to fight for God's Church. We have to fight for these grounds and these buildings and for our rights!"

The man, who on behalf of the church forcibly stopped the receiver's administrative officer told the officer. "You are our enemy and we won't let you in the door." The officer said, "Will you pray for me as the Bible says you are to do for your enemy?" And this man who is a deacon *in* the church said. "I'll pray for you! I'll pray that God gets you!"

Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18: 36).

Jesus did not want His disciples even to fight on His own personal behalf to keep Him from falling into the hands of those who would kill Him! But today, members of the Church of God who consider themselves Christ's disciples, seem to feel it is perfectly justified to endanger even their own little children and to use physical force to resist constituted authority to "save the buildings" of the Church. But in reality they were not saving the buildings of the church. For the receiver was not hurting the buildings or the grounds in any way! He was there to protect the buildings; and to save the assets of the Church, so that all resources, physical and fiancial, could be devoted to the commission of the Church and not to the private gain of a few!

Here is what God's Word says about civil authorities in several translations:

"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authroties that exist have been established by God. Consequently, he that rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For RULERS HOLD NO TERROR FOR THOSE WHO DO RICHT, BUT FOR THOSE WHO DO WRONG. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong. be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of justice to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience" (Rom. 13: 1-5 NEW INTERNATIONAL VERSION).

"Let every person render obedience to the governing authorities; for there is no authority except from God, and those in authority are divinely constituted, so that the rebel against authority is resisting God's appointment. Such resisters will incur judgment on themselves.

For magistrates are not dread to the person who does right but to the wrongdoer. You do not want to fear the authority, do you? Do right, and you will earn its approval. For it is God's agency for your welfare. BUT IF YOU DO WRONG, then be alarned, for it does not carry the sword without reason; it is God's agent to

bring deserved punishment on the evildoer. It behooves us, therefore, to be submissive, not because of punishment only but also for conscience' sake" (The MODERN LANGUAGE BIBLE).

"Every subject must obey the government authorities, for no authority exists apart from God; "the existing authorities have been constituted by God. HENCE ANYONE WHO RESISTS AUTHORITY IS OPPOSING THE DIVINE ORDER, and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man though they are to a bad man. If you would avoid being alarmed at the government authorities, lead an honest life and you will be commended for it; the magistrate is GOD'S SERVANT FOR YOUR BENEFIT. But if you do wrong you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is GOD'S SERVANT for the infliction of divine vengeance upon evildoers. You must be obedient, therefore, not only to avoid the divine vengence but as a matter of conscience" (MOFFATT TRANSLATION).

Notice the tone and force of Paul's inspired writings. There is absolute confidence that when one does right in civil and social conduct one need not be afraaid that the constituted civil powers wi11 in any way harm him. Rather, as the King James Version says, "do that which is good and you have praise of the same" (verse 3).

The same word is used in Romans 13 for "submit" or "be subject to" as is used in EpheSians 5 where wives are told to be "subject to their husbands"! Can church members--men or women--feel that a wife has the right to resist her husband as they did to the state authorities??Ironically, some of the men who were most rebellious toward the state insist most on obediance from their wives!!

The quote from Acts 5:29 "We must obey God rather than men" was Peter's answer after the hight priest said to the apostles: "Did not we straitly commnand you that ye should not teach in this name? and behold, you have filled Jerusalem with your doctrine amd intend to bring this man's blood upon us."

Note these points: first, the apostles were being commanded by a religious authority not a civil one. But what was the command? READ IT AGAIN IN YOUR OWN BIBLE!! It says they were being commanded NOT TO TEACH IN JESUS' NAME! But they had a direct COMMAND from Jesus Christ HIMSELF to teach in His Name! See Matt. 28:19-20;~Ark 16:15; Luke 24:47; Acts 1:8.

The Worldwide Church of God was never told that it could not preach the Word of God or the gospel of Jesus Christ, or salvation, or repentance or any of its doctrines and teachings!! In fact, just the opposite is true! It was told that the Church should fulfill its stated purpose as expressed in our constitution and by-laws--which is, preaching and teaching Christ's gospel and His message, the Kingdom of God! What the state objected to was when money was spent OTHER than for the goals of the Church!

Another gross distortion has taken place. It has been alleged that you should send your tithes to Mr. Armstrong in Tucson or you will be sending them to a receiver in Pasadena. Brethren, BOTH CONCEPTS ARE FALSE! Tithes and offerings go to God--for His Work--and must com- to HIS HOUSE! And that house is the Church! See I Tim. 3:15; Eph. 2:19; Gal. 6:10. The Church is composed of all who are God's people--all members that make up that spiritual body of Christ of which HE, JESUS, is the living Head!!

Brethren, many of us in the ministry have grave concerns as to the advice and influence that is surrounding Mr. Armstrong at this moment. Words are being represented as though coming from Mr. Armstrong's own mind which are clearly contrary to the teachings he, himself, has taught for more than forty years!! We have all heard, and come to deeply appreciate, Mr. Armstrong's proclamation, stated very often over the years, "DO NOT BELIEVE; BELIEVE THE BIBLE!" And, "Don't just take my word for it. Look it up. Read it in your Bible. Prove whether these things be so."

You probably noticed in the Worldwide News on the very back page where Mr. Armstrong's Affidavit is printed that it says, "Herbert W. Armstrong, being duly sworn, upon his oath deposes and states:". Now, perhaps it is not a big point but Mr. Armstrong has taught for many years what Jesus said about not swearing at all (Matt. 5:34). And the Apostle James savs further: "BUT ABOVE ALL THINGS, my brethren, SWEAR NOT, neither by heaven, neither by the earth, neither by ANY OTHER OATH: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). We know Mr. Armstrong would not have written those words "duly sworn ... by this oath. Further, the writing style is not Mr. Armstrong's! What is happening to God's Church??

Brethren, because of the violations of clear scripture and the inciting of unchristian conduct on the part of so many of our brethren -- while the brethren are led to believe they are serving Christ -- we ministers feel there is something drastically amiss.

What we would like to see is the Church's financial reputation cleaned up and made right. We would like to see every single dollar that is received accounted for in detail. We would like to see complete accountability for the money spent to the many members of the Body of Christ. We would like to see an open ledger -- open books. There should be nothing we should be afraid to let the brethren and other ministers see! We would like to see the Church declare annually all salaries of employees plus all benefits and bonuses!!

If we are all brothers and sisters in Christ, why should not the financial office allow God's people to know just what is going on and where God's money is being spent? Remember, once the money comes here it is for Cod's Work. The tithes may be God's but so much of the money is from individual offerings! Remember, all things are God's! But that includes all of us--brethren and ministers alike! To show you just how important God's people are God's Word says:

"Therefore, let no man glory in men. For all things are yours: whether Paul, or Apollos, or Cephns , or the world, or life. or death. or things present, or things to come; ALL ARE YOURS: AND YE ARE CHRIST'S: AND CHRIST IS GOD'S (I Cor. 3:21-23).

Brethren, if that be true, is it too much for God's people to be informed in detail about the finances of God's Work for which they sacrifice so much and pray so fervently?? Is it too much for each and every member of this Church to be given upon baptism or before baptism a copy of the constitution and by-laws of this Church to which each will committ their life? Is it too much for all money given to God to be used in this Work? Frankly this is exactly what the state and the receiver want, and that is all. Why then, are they being thwarted by crowds psychologically agitated by falsehoods and misrepresentations??

If you would like to have open books, accountable financial procedures, full declaration of salaries and benefits, copies of by-laws and constitution; PLEASE let the Church Headquarters and the MINISTRY know! Tell your local minister!

Or write: Worldwide Church of God, Pasadena, California 91123.

But If God's Church 1s not restored as the most honest, open and upright organization in America -- and soon!--we fear that many of the Brethren will turn away in offense and the Work of the Living Cod will have to be done by other instruments.

We know you are committed to this Church. If the Church of God ever needed your active commitment -- it needs it NOW! And knowing your commitment, we know you want God's Church --like God's Ministry -- to "be above reproach."

We say, " What do we have to hide? Let's encourage the state auditors to come in and inspect our books. After all, they are 'no terror to an honest man' or an honest organization."

If we as an organization have been guilty of some infraction of the law then let us as an organization do as each of us should do as an individual. Let us acknowledge our wrong -- repent -- ask God's forgivness -- and DO RIGHT! But, in the name of our Lord Jesus, LET'S STOP COVERING UP AND STOP ACTING LIKE CRIMINALS BY RESISTING CONSTITUTED AUTHORITY!!

If, on the other hand, we have been clean and right, an open investigation will merely confirm it! Then let us keep it open so that all the world can know we have nothing to hide, or be ashamed of - morally, doctrinally or financially!

Let us as a body and as an organization really put Jesus' words into practice: "Let your light so shine before men that they may see your good works and GLORITY YOUR FATHER WHICH IS IN HEAVEN" (Matt. 5: 16).

Chapter XV

STABBED IN THE BACK

About a week after returning from the conference in Tucson in January, 1979, I got a call late at night from a friend. The substance of the call was that a church member down in Louisiana, who claimed he had contact with Stan Rader's office in Pasadena, had called here in Tulsa to a family he had known earlier in Louisiana, trying to dig up whatever he could on me. This man was slightly known to me, but I had no idea he was being used in this way by Rader's office. I had known this man as an uneducated but ambitious man without stature or reputation in the church. I was to very soon learn this was the type of person that those who were in de facto control in Pasadena were using.

Pasadena time is two hours earlier than ours here in Tulsa, so I immediately called Rod Meredith at his home. I told him of the call, mentioning the Louisiana man's name. He acknowledged nothing in that regard. I thought then, and still do, that he knew little of the activities of Rader's group. But I said I would come out and talk to him. He readily agreed. He sounded friendly on the phone. Indeed I saw no reason why he should not be. We had always been candid with one another, and I could see no need to change that approach.

So, on the last day of January, I flew out to Pasadena. When I arrived at the Hall of Administration, Rod's secretary said it would be the next day before Rod could see me — at 10:00 a.m. In the meantime, I visited with several of my friends on the campus that afternoon and evening, having dinner with some very

longtime friends. The next morning, I went by ministerial services, where Ted Herlofson showed me a number of very interesting charts he had compiled. Ted, in addition to being a fine historian, is also a keen statistician. His stats indicated impending disaster for the church.

Rod's secretary called, saying he was ready to receive me. I went to the elevator and just as the doors opened, out stepped Sherwin McMichael. He seemed quite surprised — even flustered. He asked if I would step over just a little so we could have a word in private. I looked around and could see no one close. He motioned for me to step over just a little more toward a conversational grouping of furniture over in the northwest corner of the lobby.

I said all right, what is it?

He wanted to explain how the rumor had started from his family that both my son John and I had been disfellowshipped. He said it was all a terrible mistake.

I said if we had been disfellowshipped, I thought I should know it. He said he was very sorry and it should have never happened, but he was sure I would understand how it was with rumors.

I had never been so angry in my life. I looked him hard in the eye and said, "Sherwin, rumors are flying everywhere about everybody. I am sure there are plenty of them about yourself. And I am sure there will be many more." With that, I left him and have not talked with him since. (I did, on the day following Memorial Day, go by his office to talk to him, but he was not in. It is probably just as well.) I did not know of those rumors that emanated from him before that time. But since then, I have known of others. And I knew the reasons why. They were not honorable.

When Rod opened the door to his office, I noticed Raymond McNair was there also. I was glad he was. John had a long session with them both the week before, and he had found Raymond both more compassionate and reasonable than Rod. Dennis Pyle gave the same report later. I was to find this to be so on two occasions.

Raymond comes across very well one on one — much, much better than when he is speaking to a group.

I began the conversation by saying I had been in that office three times during the past twelve months and had talked to three separate men who occupied the office. "Rod," I asked, "How long do you think you will sit here?"

Raymond McNair answered, saying, "We believe God has put us here, and only God can remove us."

"That is as good a philosophy as you could have," I replied.

I told them that while I had been unhappy over events surrounding Rod's being in office, I was genuinely glad that he was there and hoped the best for him. That was my genuine feeling at the time. I knew a lot of what had happened and thoroughly disapproved of the conduct of both of them on the famous, or infamous, Friday. I had likened Raymond, based on many reports, to John Brown at Harper's Ferry, as depicted in Southern school books of half a century ago. But Rod had been too greedy for power. Nevertheless, perhaps now God was using him for a special job, and Rod would emerge as a church leader we could all look to. I thought it just barely possible. So, I responded on that basis. I told them I would help in every way I could. I asked if they really knew what they were up against. Their guarded response indicated either caution or lack of information. As the day unfolded, I could see there was some of both.

I told them I had spent many hours with Stan Rader a couple of months before and wanted them to know what they had to deal with. Stan would not be their friend.

Both Rod and Raymond got out legal-sized yellow tablets and began to take notes. I asked what those were for, and they both said to later review the meeting in order to know best how to proceed in protecting their jobs.

I was not entirely reassured, but decided it made no real difference. After all, God has it all recorded, anyway. I knew I would remember quite well all that was said that day — at least in substance.

Raymond sat in front of Rod's huge desk and to my left side. He did not often look at me, but most of the time, he looked at Rod or looked down. I must report that during the 6½ hours of conversations, Raymond, while demonstrating more heart than Rod, came across as being very slow of understanding and perception. Rod was quite a lot quicker on the uptake, but even so, was far, far slower than, say, Stan Rader. You have to spell things out for Rod, but not for Stan. After spelling things out for Rod, I had to offer further explanation for Raymond's benefit. This was so all through the conversation. There were definitely two different levels of comprehension present.

I had made some notes on the plane coming over of the

conversations I had had with Stan Rader for the purpose of describing to Rod what he needed to know. He had told me I need not worry about a takeover of the church by Stan Rader, as he, Raymond, Leon Walker, and some others whom he named were now on the Board of Directors. Stan could not take the church over .in any way. My skeptical look did not convey agreement. Subsequent events have demonstrated Rod's mediocrity and inexperience.

The simple truth was that neither Rod nor Raymond understood the forces they were contending with, nor knew corporate law sufficiently to make intelligent decisions. Neither had a budget or the sense to hire a good corporate lawyer, nor did they have a power base in the church to insure their continuance in office.

The course they followed from the start absolutely boxed themselves in to sure failure. Had they preached powerfully, right from the start, loyalty to God, to the Bible, to the church, and to truth, they would have had sufficient support. Had they taught compassion and mercy and practiced those virtues, the result would have been different. Had Rod refused to respond to Stan Rader's message of disfellowshipment of fellow ministers on the Sabbath following the fracus in Pasadena, he would have gained strength. Once he accepted that note from Stan's hand and allowed Stan to take over the podium on the first Sabbath, he compromised both himself and the ministry.

Stan knew what he was doing, Rod was in a fog. And now Rod was talking about outsmarting Stan. How naive!

I am quite sure Rod has never seen one really viable board meeting in his life. How could he have? Herbert Armstrong, in his taped telephone conversations with Wayne Cole, proudly called the church board of directors his “dummy board.”

As things turned out, Rod set a new record for how short a time one would occupy the office of director of Pastoral Administration. He ridiculed Wayne Cole, his predecessor, citing his short number of months there, and then bit the dust in an even shorter period of time! Truth is, Rod did well to last the eight or nine months he did, because his usefulness was at an end before Passover.

It seems, in light of what Rod and Raymond said at the time, that God had not put them in the office, but a couple of men had. And it was the same men who took them out. They just did not

play the game with enough skill. That was what I warned them would likely happen.

I told Rod that Herbert Armstrong had said of him, "Rod Meredith is so righteous that he is unrighteous." Stan told me that. And, he had called Raymond McNair a "buffoon," according to more than one report. Here he was now, using them for a short time, just for his own convenience. Rod thought it was God using him.

I asked both Rod and Raymond if they thought the warning message had gone to this country, or if there was a lot more to do. I called this the "Ezekiel Message," because so much of it is included in the book of Ezekiel. Those who sigh and cry for all of the abominations done in this country are commended, and those who use the name of religion to get their own way and who corrupt the country are pronounced worthy of death. I think the term is a good one to use in that connection. They both thought there was much more to do to fulfill the commission in this country and the other countries the church has called modern Israel. If these countries actually are the modern descendants of ancient Israel, then there is much yet to be done by an active and clean church — that is, if church teaching is correct in the first place.

We were in agreement on this subject. The only area of disagreement that I could detect was who we were saying we were loyal to. I thought at the time that HWA would, in the end, want to do the right thing and continue the work of warning the Western world and then other nations. I just did not know the extent of his entanglement in this world. That knowledge was to come later. And with additional knowledge came the understanding of what had happened for some years in Pasadena and why the church had been stopped in its tracks years ago. Satan had struck at the very top.

Rod may have known this at that time. Some are now suggesting that he did. I don't know. He gave no indication of knowing, but then I was to learn later in the spring that he was clever at hiding information and husbanding it so as to use it for his own ends. You live and learn.

We discussed many of the ministerial personnel that day, giving our opinions back and forth. I was surprised to find he thought highly of certain men that I felt had been disqualified from serving the church, and I discovered he thought poorly of others whom I felt were needed. We did have some areas of agreement.

He would not respond to things I knew positively about some who are still around but who have compromised themselves in the ministry again and again. Rod did say he respected my opinions, and I think he did. They were based on much information.

I had taken quite a few documents in my brief case. I opened the case and began to hand him things to read, with portions underlined. He said John had been in the week before with a whole briefcase loaded with documents to show him. Rod had ridiculed this approach, and he felt all of that was of no importance. The only thing of importance was supporting the "apostle." Nothing else mattered. Or at least that was his story at the time. Stan Rader was another matter. There was a problem where he was concerned. No matter what contradictory things Herbert Armstrong had written, nothing was gained by even considering such things.

I then described, in considerable detail, my impressions of Stan, his abilities, his weaknesses, his opinions, and his plans as best I could discern them. I thought there was no way to separate the destinies of Stan Rader and Herbert Armstrong at that time. Only death or the State of California would do so. It seemed that things had happened to join them like Siamese twins. There were reasons, which had been well reported in the rumor mill, that would explain why this was so. The Lochner tapes were one good reason.

I then told Rod and Raymond of HWA's conduct in the Poconos in 1976 when HWA had told me of his own habitual masturbation and his keeping books on his autoeroticism. Rod asked if that blew my mind. I admitted that it had jolted me some, especially in light of HWA's teachings on the subject. I also thought it most unusual for a man to regularly record such conduct.

Rod said that didn't blow his mind at all. Now Rod has taught on this subject more than any other minister in the whole church. Among other things, he taught the Epistles of Paul class in college for years. This course includes teaching the first chapter of the book of Romans, which according to the church, forbids this practice. I asked Rod if that was not so. Well, yes, he agreed that was so. Raymond then spoke of Mr. Armstrong's loneliness and all he had to suffer since the death of his wife. He, Raymond, then claimed he suffered when his own wife left him and took much of his money. She had cost him dearly, he said, and he

could understand how loneliness would effect HWA.

Then I reminded them both that HWA had practiced masturbation while Mrs. Armstrong still lived. What about that? Rod said he knew Loma Armstrong had a cold nature. And he would say nothing against HWA's conduct. I told him Tony Hammer had threatened to disfellowship a young man down in south Texas some years ago because of the teaching of the church on masturbation, and here the top man had been practicing this all the time. Was God a respecter of persons? He replied that if Tony had called him at the time, he would have told him not to be that hard on the young man. (Those who remember Rod's teachings at that time will find this hard to believe.)

I then told them about Mr. Armstrong's nudity the next morning, and they both expressed disbelief. I could see it in their eyes. I said, "Either I am telling it just like it was, or the story is totally untrue. Now, look me in the eye and see whether I am telling you the truth."

Rod said he believed me. He knew me quite a bit better than Raymond did. But Raymond held out, speaking of Mr. Armstrong's modesty and how careful he was. I told him again that either it was true or it wasn't. He looked at me and then said he believed it. Rod then talked of some of the great men who liked to go about in the nude — such as Winston Churchill. He could see how Mr. Armstrong, also being great, would be like that too. As a matter of fact, he warmed to the idea and seemed to rather like it.

It was lunch time and Rod wanted to go where he would have privacy. We went to a place out east of the campus. I have forgotten the name of the place, but it was noisy. Rod wanted us to refer to the man whose name we discussed during lunch by a number. Then he decided there was so much noise that no one would hear us anyway. I said it made no difference to me. We could use his name or a number.

It was a very amiable lunch, and we seemed to be in general agreement. Then we went back to the office, and again Rod sat behind his large desk. We covered a number of things, and around mid afternoon, I brought the discussion back to why I was there.

Rod's whole demeanor changed. He assumed an authoritative manner and leaned back in his big chair. He informed me that I was to come and attend the college in Pasadena right away. I asked about the pastorate in Tulsa. He said I was relieved of that.

I asked as of when. He said as of now. I asked why? He said because of this and that. He really talked in circles. Finally, he said HWA had ordered it. He said I had two options: Either come to Ambassador College right away or I would be out of the ministry entirely. I sat for a while, looking out of the window. Rod's office, or the one that was Rod's office for a short time, is on the northwest corner of the Hall of Administration. I stared out over toward Colorado Boulevard and the Wells Fargo Bank and on to the hills beyond. It was a clear day.

Rod laughed! He said, "Dave, you are lost in reverie."

"Rod," I replied, "I am lost in a good deal more than that."

Raymond began to talk about moving immediately. He said I could put my furniture into storage and take a furnished apartment out there. He mentioned some others who had done that.

Rod began to talk about their honoring me when I came out. I would not be dishonored. They would personally take an interest in me, and I could count on their friendship.

I told them I was nearly 57 years of age and moving immediately was out of the question. Neither could I bring myself to ask my wife to do such a thing. Rod wanted to know if I would like to remain over one more night to make a decision. By morning, things would become clearer. I told him I thought it would take quite a bit more than another night.

He began to explain how more college training would help me in the church. I could go out in perhaps a couple of years to another pastorate. I did not have as much college as some of the men in the field. This would enable them to respect me more than ever. He mentioned Ray Wooten as a man needing more college also. (Ray had already been made a new area coordinator, but it had not been announced yet. I was to hear of it later. This illustrates Rod's methods, as Ray has less college than I.)

I asked Raymond, who was the vice chancellor of the college at the time, what courses were being offered. He fumbled around and couldn't tell me. He simply didn't know what was happening in his own school. Yet here was a man who was running down the universities of this country in loud tones and who had so powerfully criticized the college just the fall before in Big Sandy before six thousand people. He felt he was qualified to be a college administrator, and yet he didn't know what was happening right in his own small college.

You might say, if I had any intention of going to Ambassador College, my confidence was not strengthened by his performance. I told them I really had no time to spare in my life. I felt I should not waste any, and I asked what made them think I would not be wasting my time there.

Subsequent events have proved my concerns to be well-founded. What would Rod Meredith's friendship be worth in Pasadena now? Or, for that matter, Raymond's? If it were not for the other problems, I would prefer the friendship of Stan Rader. At least, he plays bridge. And can talk intelligently. I am not sure he isn't more reliable. But one learns as one goes along.

Rod then pressed for an immediate answer. But Raymond came to my aid. He does, when the chips are down, show much more compassion than Rod. I said I would have to think about it for a few days. Raymond pressed Rod to allow this. The subject came up of what to do for the next Sabbath in Tulsa. He asked if I wanted to give a last sermon. I said that I didn't. I asked him if he had a taped sermon to play. I would play it and make an announcement that that would be my last time there. He got me a tape to play — one of his.

By this time, it was five o'clock, and I wanted to go by Personnel to see what kind of financial arrangements could be made if I left the employment of the church. Rod didn't know. He was lost in that area, anyway. I said I would like to check it out before Ted Gould left for the day.

Personnel was on the third floor, and Raymond rode down the elevator with me and stopped by the railing that looked down on the lobby. We talked there for quite some time. He kept encouraging me to come out to college. At least, he seemed interested in my welfare. I was to later find he had a lot more interest than Rod ever did or ever would. While we were talking, I saw Sherwin McMichael walk by down in the lobby. He looked up as he went by. That was the last time I ever saw him.

I went on in and talked to Ted Gould. He was preparing to leave the office, as it was now considerably past five o'clock. Ted was as cooperative as a man with no power could be. He explained what the policies had been and what was happening. The personnel policies were those of a corporation that because of its religious connections, could do just about as it pleased. And consequently, it chose to be entirely selfish. The corporation took no interest in the welfare of those who had served it for decades.

This fact was immediately evident, to the great embarrassment of Ted Gould.

It was also made quite clear that one man, namely Stan Rader, was in complete charge of those matters. While this was not so nominally, it was so in fact. They just didn't care one bit what happened to the people who had given so much in the past. It didn't take long to find out what I wanted to know.

I went by an old friend's house for dinner and then on out to Los Angeles International Airport. I called my wife Margaret from there to give her the news. She then called her friends in the church, and the elders in Tulsa took us out for dinner on Friday evening. That was how the month of February, 1979, began for us.

Rod Meredith later told a few people that he was sorry to have done that to me, but he had told several people he was going to do it, and he did not want to appear weak to them. So much for Rod's reputed courage!

Chapter XVI

RODERICK MEREDITH –

THE BROKEN REED

Rod Meredith and Raymond McNair talked to me for the last time on May 29 of the fateful year, 1979. Rod had insisted I come to Pasadena for a year or maybe two of college. He and Raymond had promised in January that they would be my friends and I would not be treated badly there in Pasadena. However, by the time the school year had started, or at least very soon afterward, he was out of office. I had warned of that very thing.

Rod had told the story that I was being relieved of my pastorate in Tulsa because of health. He had his local man here in Tulsa say that, when we all knew it was not so. I was relieved because I did not support corruption in the church and Herbert Armstrong's lies. And I certainly did not support the demonstrations the church was organizing under the direction of Stan Rader. I could not support such hypocrisy. But Rod thought all of that conduct would soon be finished, and then things would be better. I certainly hoped so and had quite a lot of feeling for the church I had supported for so long. I did not want to leave it or be thrust out. I had a lot of friends and relatives there. I still did not know the depths of Herbert Armstrong's apostasy. I was yet to find that out. Consequently, I had suggested to Rod that he send me to a relatively small church down in Texas, and I thought he had agreed. He said he would talk to Herbert Armstrong about it and let me know quite soon.

I showed him a list of the eight pastors the church in Tulsa had had during its nearly twenty years of history. Of those eight, all but two had been removed from the ministry. Of the two left, one was nearly gone and has since departed. And still, Rod had his local "tool" rampaging against the people in the church here. How did he explain that kind of conduct? He was touched, at least for the moment. He promised to do something, possibly what I had asked.

Later, by the time he should have called (but hadn't), I called him back, finding out that he had done nothing he would tell me about. A few days later, I discovered he was planning to place me in Denver as an associate. I turned that down flat. Time passed and I decided to go to Tucson to talk to Herbert Armstrong. I will always be glad I did, as the true state of affairs there was abundantly evident. I could then depart with a completely clear conscience.

Those who wielded the ax have since been axed, at least most of them. The others have not much time to wait. Their turn will come. It is the nature of this game.

When I heard of Rod's disfellowshipment, soon after the Feast in 1979, I was not surprised. Herbert Armstrong pretended it was a "vacation." Rod was to go to Hawaii for six months, as he had worked so hard for so long and now needed to recharge his batteries, physically and spiritually. But, he was not to contact or in any way communicate with any church member or attend services for six months. He had been excommunicated, that is, he could not communicate. Neither could he fellowship. That is the same thing. He had been disfellowshipped, but not yet marked! There was a smoke screen thrown up to indicate otherwise — by Herbert Armstrong himself. He was now having to lie much more frequently to cover his clandestine operations. It was becoming easier all the time. The next thing we knew, Dennis Luker, made an evangelist in January, was sent off to pastor a small church somewhere. Burk McNair, also made an evangelist in January, met the same fate. The heroes of January had become the villains of autumn! They had axed others; now it was their turn. Such a short time of glory! As you sow, so shall you reap! Those who use them as pawns surely must roar with laughter when they see how easily those people were manipulated.

I close this chapter on Rod Meredith with the last letter I wrote to him, dated September 19, 1979:

September 19, 1979

Roderick C. Meredith
Ambassador College
300 W. Green Street
Pasadena, California 91123

Dear Rod:

Several weeks have passed since your letter to me. I believe that was one of your very last official acts as director of Pastoral Administration before being "shanghaied" again! I believe that leaves you and Wayne Cole as the only two to hold that office who have been shanghaied twice.

Rod, I wanted to review for all to see some of what happened during recent months, and to especially review those events from the vantage point of my own eyes. Ministers of the church agonized all across the country and, I am sure, the world while things were boiling. But of course, they still are and will until sin has been removed from the very top.

During the ten years I have been an employee of the Worldwide Church, you have been poorly spoken of by most of the ministers and employees I have known. I vividly remember the absolute unbounded glee that was openly expressed by a good number of respected men in the church when you were first "shanghaied." I could begin by naming names, which I am sure would shock you. I was one of the few who stood, where possible, for you. Your tenure as superintendent of ministers, as I believe the office was then called, was looked on as nightmarish. While you held office during the years of growth, most of those whom I know gave you very little credit for that growth. Almost everyone whom I know, whether they be former friends of yours, or continuing foes, recalls insensitive and terrible things you have done. Without exception, at least among my acquaintances, they all credit you with an unbounded lust for power and list you as one who is willing to pay the price of gaining that power, no matter what. I have, through many of the last few years, believed you had principles you would not violate. Many a man of experience in the church assured me of my error. Events have proved me wrong and them right.

Mr. Armstrong has himself been widely quoted as saying of you that you were so "righteous you were unrighteous." You have also been quoted as saying of yourself you wanted the job in the church of playing a modern "Phineas." You wanted to be the one who thrust the spear through the belly of the chiefest fornicator in the church and his girl friend. You longed to be the avenging arm of the church and to avenge with great zeal.

Roderick C. Meredith
Page 2
September 19, 1979

Well, Rod, it seems your task -- self-appointed -- is far from complete. You must not let obstacles slow you down. There is far too much to do.

The death angel must not relax. There is no time for a recess. You must snatch up the sword quickly and rush on. There is so little time.

During the unbounded agony of events of a year ago, when so much confusion reigned, Rod, I tossed and turned on my bed, night after night, as did many others who carried responsibility before their God for many people, and I believed the only solution I could see on the horizon of the institution was your wielding a great deal of power. I told a good many people that was the only solution I could see at the time. There were a number of reasons for believing that during those terrible months. Not the least of those reasons was the great hope that the message to Israel for our time would be preached powerfully if you had enough say, because I thought you really did believe in that message, and I hoped you believed in it more than you craved personal power. I also thought you would be deeply concerned about the Elijah Commission to turn the hearts of the fathers to the children and the hearts of the children to the fathers. Certainly mr. Armstrong and Stan Rader weren't doing that and seemed to have no inclination to do so.

I thought these things were uppermost in your mind. No matter if others were telling me what they thought to be uppermost in your mind was regaining personal power for your own use.

So it was that when I was out there in early November of 1978, I took time to come by your office, if only briefly. You had already told me on the phone that of course you did not go for that Petrine nonsense. I knew that as a longtime instructor of the epistles of Paul that you knew the steady stream of Petrine doctrine coming out of Tucson could only be offensive to an honest student of the Bible and one who had been instructed in the truth for so many years.

I said to you that you should make some effort to become acquainted with Stan Rader, as he was a fact of life for as long as mr. Armstrong lived.

Then, when events took an unexpected turn and a very dangerous one, you plunged in with decisiveness at a very critical time. When I next spoke to you on the phone, you seemed dismayed that I was not jubilant. But I knew, just as well as I could, that you had plunged in to the detriment of the church. You were being used and very temporarily. As you well know, I warned you of that fact all along.

During the crisis of January, 1979, the issue was not at all

Roderick C. Meredith
Page 3
September 19, 1979

the issue of "conservative v s , liberal." That issue, used for a very few months, was only dust in the air. Intelligent people knew better. Many thought you should have known better and you would have, except that lust for power blinded your eyes. How much better it would have been to allow events to take their own course and then be in a position to do some real good! Now, brother has been turned against brother, and minister against minister, and to what avail? You are becoming a man without honor and without respect, when it could have been otherwise. And, because you have been without mercy, the promise of the real Head of the Church is that neither shall you receive any. Those who live by the sword also must die by the sword. What have you to do now?

In early July of this year, I read a very lengthy memo from Robert Kuhn to you, dated a couple of years back. Robert takes you severely to task for your very heavy conspiracy a9ainst the "Government of God." For if we have witnessed the "government of God" during the early months of this year when you were in "power" Rod, who is to say it was not the government of God earlier? Who can say when it starts and stops?

Your own heavy conspiracy was known church-wide in the ministry, chiefly because you made no bones about what you were doing. Sure, it was done in the name of conservatism. And sure there were reasons for changes that have become even more evident than before. But what has also become apparent is the very ma9nitude of offense of those in whose name you professed to operate.

Now Rod, you must live with yourself -- with more knowledge than you ever had before. You are commanded in the matter of judgment, in your Phineas office, to be no respecter of persons. The Death Angel must not stay his hand until the mission is complete!

Sincerely,

David Robinson

(The reader will understand that the term, "Death Angel", is used tongue in cheek. One might want to read of Phineas in Numbers 25.)

Chapter XVII

RAYMOND McNAIR
LOYAL "BUFFIE"

The first time I ever saw Raymond McNair was at Belknap Springs, Oregon, in 1950. Raymond was an eager young college student, a short time out of rural Arkansas and deeply religious. He had immersed himself in religious studies at the new and very small Ambassador College in Pasadena. Herbert Armstrong was the headmaster, the preacher, the father figure there, and also, as broadcaster, the source of income to support the school. Raymond was not widely read as a boy, and so Ambassador College was his foundation, and he was to become a product of Herbert Armstrong.

Herbert Armstrong was the basis of his success, and Raymond, with his limitations, intuitively realized his dependence on his "father." So far, he has never left home.

Raymond is a natural comic, perhaps without intending to be.

While he struggles for words, funny things just happen. Sometimes his listeners laugh with him, and at other times, they laugh at him. I am not sure Raymond knows the difference.

At the annual feasts in Big Sandy, during the middle and late fifties, Herbert Armstrong used his young men to speak a great deal. There developed a rivalry among them to see who could speak the longest. From where we sat, it seemed the competition was heavy. Two hours would run into three, then three would turn into three and a half, and eventually some went into four.

My recollection is that Raymond McNair won the contest, with one sermon running over four hours. I remember Rod Meredith as being runner up. Raymond's style of delivery was one of continually giving his audience false hope, because he had so many endings. He would obviously be in the process of concluding, only to start up again, often on the same material. It was most exasperating.

Once, at Big Sandy during the fifties, after he had started again when all his listeners were worn down, one lady was heard to say in a loud voice, "Oh lordy, somebody is going to have to choke him off!" While many were startled by her outspoken manner in church, they silently agreed with her. But those things never slowed Raymond down. He was a plodder, even in his speaking.

It was later, when the ministry had grown older, that Raymond acquired the popular name among his peers of "Buffie," for buffoon! According to many accounts, Herbert Armstrong, who was far from impressed by either Raymond's intelligence or his education, was responsible for the name. Apparently, he had likened Raymond to a buffoon! The word got around. The ministry of the Worldwide Church of God used the nick-name widely.

During the past two years, Raymond has done nothing to dispel the impression. Raymond, upon graduation from Pasadena, served in several church areas in the United States and later in England. While in one of his U.S. churches, he baptized and married a young lady in his own congregation. This marriage, after several children and many years, ended in acrimonious divorce. Raymond remarried shortly afterward in a theologically controversial and widely discussed case. He did not practice what he had for so long preached and demanded of others.

People who know Raymond well are shocked afresh to remember that he headed up Ambassador College in England. When those close to the situation are pressed for reasons for Raymond's appointment by Herbert Armstrong, the only qualifications they can muster would be that he preached Herbert Armstrong 365 days out of the year. This one quality was mighty important to HWA.

Another characteristic of Raymond McNair is his deep desire for greatness. He thinks of himself as great, according to many of those who have been close to him. Raymond can quickly rattle off all of those of the McNair name who have achieved some measure

of fame. He identifies with fame and worldly success. He also glories in all of the name Armstrong who have achieved success, except Garner Ted. And he is quick to establish historical connections between the Armstrongs and the McNairs. It would be hard to discover a man in our time who lusts after greatness more than Raymond McNair.

Once, in 1968 when my wife and I went by the college in England during a European trip, Raymond had us over for tea, and the principal topic was the greatness of his family name. He rushed to his library and brought down several books to show us what he meant. All of the books automatically opened at those spots. It seems that was the only place they had ever been opened. They had opened there so often that the laws of physics applied.

Stories, rather humorous ones, abound all along Raymond's back trail. But all who know him report that Raymond is not malicious — that is, one on one. It is only when he mounts the stump that things change. There is a difference of opinion as to which one is the real Raymond.

When the college in England was closed by Herbert Armstrong in the middle seventies, Raymond was brought back to Pasadena – "shanghaied" to hear him tell it later. At Pasadena, he was a man without a job. During a sermon in Big Sandy in 1978, he reported being without responsibility for 4½ years! He served on the Doctrinal Committee, wrote a few articles, and did very little else. It was during this time that his marriage broke up.

In 1976, Ray Wooten, who had served as pastor of the Little Rock church for some time and who had served under Raymond's brother Carl over in Atlanta, got a transfer to Dallas, which he viewed as a promotion. Dennis Pyle, who was then area coordinator for that area, called Ray to ask if he thought Raymond McNair would be a good pastor for Little Rock. Ray Wooten protested so vigorously that Dennis dropped the matter and arranged for Raymond to get the Ozarks church. They were looking for something close to Arkansas, and that was the best they could do at the time. Dennis was ever tenderhearted in such matters. He did what he could for Raymond.

Ray Wooten was telling me the story at the time. He said there was no way he was going to allow the Little Rock people to suffer because of "Buffie."

Raymond complained bitterly about being shipped off to such a small church during his tirade at Big Sandy in 1978. That small

church was just beneath his dignity.

Not much was heard from Raymond during his time at the Lake of the Ozarks. But there are a couple of incidents worth mentioning. One was reported by Raymond himself, and it is of great significance.

He told my wife Margaret and me in Big Sandy the night after the close of the 1978 Feast when she was pressing him about his divorce and remarriage that Herbert Armstrong had sought him out at the Feast in 1976 to encourage him to remarry! Raymond was at the Ozarks site, where his church was, and Herbert Armstrong had looked Raymond up to encourage him to remarry in *1976!* As Gerald Waterhouse would say, "Did you *get* that?" Raymond went on, in order to strengthen his case: "Mr. Armstrong had not sought me out in several years. That was the first time in years, and he wanted me to remarry!" HWA was also planning to marry a divorcee. I rest my case on that one!

Another incident is being widely reported by those who attended his church immediately following the conference of 1978. Raymond came back from the conference exuberant. He mounted his pulpit waving the new Systematic Theology Project triumphantly. He reminded his listeners of his time spent on the Doctrinal Committee and how it was now paying off. He had contributed handsomely to this new project. Now the beliefs of the church were codified, and he had been a major contributor!

One can only blush for Raymond. He so wants to be great, or at least to be known as a great one. But what price is he willing to pay? Events of the last two years reveal he is willing to pay a very heavy price. He is willing to surrender his Christian integrity and his honor in exchange for momentary glory. While he desires glory and power, he is shrewd enough to know his glory must be reflected, and he must stay hitched to Herbert Armstrong as his only hope for a place in the sun during his lifetime. One can only wonder what he really thinks about the next life.

Raymond had displayed a kind heart to many during his years in the church. He has not demonstrated the coldness nor the maliciousness of others in the hierarchy, at least not out front. But opportunism has ruined many an otherwise good man. Raymond, in his desire for greatness, has been an opportunist. In serving Herbert Armstrong long after HWA had jumped the tracks of true religion, Raymond is actually serving himself at the expense of his God and his fellow man. Lust for power and self-

aggrandizement are heady wine. They intoxicate.

Raymond reports that he was called to Tucson at the time of Garner Ted's ouster by Herbert Armstrong to help "put things back on the right track." Certainly, no honest person doubts there was a need for a clean-up operation in the church at the time, but there are differing opinions on what needed to be cleaned up.

The average church member has little contact with Herbert Armstrong, beyond reading his repetitious articles or hearing his recorded voice, all of which have one central theme — his greatness. They do see him from a distance each year at the fall festival. They believe God could not use any man other than Herbert Armstrong. He has written over and over of his early life and church experience. It was not until recent years, when doubts began to crop up concerning his truthfulness and honesty, that a few checks proved him to have falsified and distorted the history of that period. And there are still men living who could and did testify otherwise. And their testimony is backed up by official records impossible to deny. Records and reports began to come from many quarters — reports from honest and humble people who had been silent for decades.

As Winston Churchill wrote, "The mills of justice grind slowly, but exceeding fine!" The truth will come out. There is no permanent suppressing of the truth.

HWA's story and that of Raymond McNair are intertwined and inseparable. When one stands and defends a fraudulent person, one becomes contaminated in the process. When one lies to defend a liar, then one assumes the guilt of the one he defends. When the one he so defends is a teacher of religion, then his religion is called into question!

That is the route Raymond has taken. It might help a little to believe, as I do, that Raymond would not have taken that course on his own, but such belief does not exonerate him in his present sorry position. It only modifies his guilt slightly. But the longer he chooses that course, the more fixed the guilt becomes.

The fact that Raymond upheld HWA's direct, forceful, and often repeated denial of any knowledge of the Systematic Theology Project was a strong signal to his peers that Raymond would misrepresent on command from HWA. There were too many reports that Raymond possessed positive knowledge to the contrary.

Stan Rader's philosophy that lying is, at times, a higher duty, now pervades others of the upper echelons of the hierarchy. Board members of the church are called “dummies” by Herbert Armstrong, and the very existence of a dummy board means they are relegated to a position of falsehood. They lie about their function and do it officially to the State of California. Their veracity is compromised, and it is done in the name of religion.

Does the end justify the means? Can one do just anything to make his plans come out right? How many despots of history have believed that? This, essentially, is what Herbert Armstrong is teaching by example. Poor, gullible, ambitious Raymond became enmeshed in this spider's web.

He left his church area, Lake of the Ozarks, without even a courtesy phone call to his superior, Dennis Pyle. And remember, Dennis had done what he could to get Raymond placed in as good a spot as possible.

Ron Dart, who was director of Pastoral Administration at the time Raymond was sent out to the Ozarks, reports Raymond as being filled with tearful gratitude for the pastorate at the time. Dennis reports Raymond as being humble and responsive during his tenure as Raymond's boss.

There seems to have been no communication between Herbert Armstrong and Raymond during the time Raymond was shanghaied, or even quite a long time before, except the time in 1976 that HWA sought him out at the Feast at the Ozarks to encourage him to remarry. Then, from what I understand, the next communication was his call to go to Tucson in the spring or early summer of 1978.

Earlier Raymond, like Gerald Waterhouse, had become a source of deep embarrassment to Herbert Armstrong, and he had been sent, along with Gerald, to “Siberia.” But by mid 1978 HWA again wanted to use him. He was given prominent speaking positions that fall at Wisconsin Dells, Ozarks, and Big Sandy, Texas. He was more than ever convinced of his own greatness.

I began to hear of his performance, first from the Dells, then in detail from the Ozarks, and then saw it firsthand in Texas. By the time he got to Texas, he had his sermon down word perfect. It was a tear jerker. He catalogued all of the wrongs done to him and HWA. This list was very long. That arch-villain, Ted Armstrong, had done it to them both. Ted had “shanghaied” all good men and sent them out to small churches, which were a disgrace to

their dignity. He himself had been sent to an insignificant church in the Ozarks. Rod Meredith had been humiliated. Oh, the list was long, but in Raymond's harangue that day, none was evidently so put upon as Raymond F. McNair. As one man said, "He is preaching Raymond F. McNair and him crucified!" He glorified the old Ambassador College of Bricket Wood, in England, and ran down the colleges in Pasadena and Big Sandy. (He had been deputy chancellor of the one in England.) When he finished, one would think, if they had not known otherwise, that his college in England was of God and all of the others were of the Devil.

When Raymond got going on his description of the Pasadena campus, one would think it impossible to walk across the campus without continually stepping on used condoms. The danger of sliding and falling from that hazard was very great. And it was almost impossible for a young girl to make it across without being raped. For a young lady to make it through school there with her virginity intact was out of the question. The picture painted was dark and dismal indeed. Now he, Raymond, was correcting all of those evils. Ambassador College was now God's college. He and Herbert Armstrong had "put God back on his throne." God had been off his throne for a ten-year period. God had not come back earlier because Garner Ted and Ron Dart had kicked him off, and evidently he couldn't get back on his throne until Raymond and Herbert Armstrong got to work and put him back on!)

The word "shanghaied" is becoming obsolete in the English language. It was coined among English sailors in the last century. It meant when a sailor was drunk along the waterfront at some of the world's busy ports, he might be "rescued" from a saloon by a "friend," only to find himself sobering up the next morning aboard a merchant ship, signed on as a crew member, with nothing to do then but work out that voyage. He had been "shanghaied." This had been a common practice in that cesspool of the Orient, Shanghai, China.

It's a term belonging to another generation, an earlier generation than Raymond's. It belonged to Herbert Armstrong's generation. He had reactivated the use of that word. This term had its own deep irony when applied to Raymond McNair, Rod Meredith, Dennis Luker, Herman Hoeh, Gerald Waterhouse, etc. The real "shanghaiing" had just occurred. They were being rescued by a "friend" and being signed on for this voyage. But

they were not likely to remain members of the permanent crew.

Raymond had with him his new wife and her children. Most there thought that was the wife of his youth, but alas, this was not so.

At the close of the Feast, my wife Margaret asked Raymond to explain to her how he was free to remarry. We had heard Raymond speak against divorce and remarriage so forcefully for so many years that it was difficult to see him there with a woman other than his wife (that is, she was not his wife according to his teaching of a quarter century). Why did he preach one thing and do another? Margaret wanted to know.

Raymond began by beating around the bush. He told about Herbert Armstrong coming to him in 1976 to encourage him to remarry. Then Raymond said Garner Ted Armstrong told him it was all right. He also mentioned Wayne Cole as approving and Ron Dart. That gave him complete approval to remarry. Interestingly enough, Raymond didn't exude confidence that he himself thought it was all right.

I have not myself made a major issue of this affair, but many others have. I do tliink it significant that when thousands of the sheep were suffering in this matter, Herbert Armstrong and Raymond McNair were insensitive. But, when their time came to remarry in a divorce and remarriage situation, everything was "different." That is significant.

I pressed Raymond about his earlier "shanghaiing." He insisted it had happened to him. I told him I would like to talk with him again the next morning, and he agreed. We agreed that my office would be the best place to meet.

I told him I was aware of what happened in connection with his transfer to Pasadena and about Rod Meredith's transfer to England. There had been a Fred Waring concert in Big Sandy at that time, and Herbert Armstrong had come over in the G-II from California to attend the concert. Rod came also. That was when those transfers had been made. And, HWA not only knew, but had approved. He had been absolutely involved. And I knew that he, Raymond, knew that. Raymond turned around about three times, and he was standing, and then acknowledged that he knew HWA had known and approved!

"Then why did you tell those people what you did yesterday, Raymond?" I asked.

"Well, we are in a war with the liberals, and we must be strong

in that war," Raymond answered.

"But Raymond, God requires that we speak the truth," I shot back.

Raymond left soon after, without offering further explanation. There just wasn't any.

In slightly over two months, Raymond became involved in the fracus in Pasadena as a principal actor.

There had been a conspiracy between certain men in Pasadena for some time. Several abortive attempts had been made to grab power. But in each case, Herbert Armstrong drew back at the last minute, as he sensed the time was not right.

He had thought, in 1976, that the church would end up being governed by a committee. He told me that in the Poconos that year. That was one of the reasons for HWA's and Rader's very large contracts. HWA had said he did not want his "life-style reduced." He lived very well, and when he married, he wanted to provide "lavishly." But with the contracts signed, he was ready for a revolution. He attempted to lay the groundwork that year on the Feast circuit but did a poor job of it. He was preparing for his marriage during the first half of 1977, and then his illness came on.

But he was all set to take direct control, which meant control with Stan, at the conference in January, 1978, in Pasadena. But that aborted, and he appeared on the stage before all of the ministers to confirm his total support for his son, Garner Ted. There was the traditional bear hug and a repetition of the same words, to the thunderous applause of the ministers! So goes politics, in religion as well as in worldly organizations.

Stan and HWA pulled the coup off in the following spring, and events deteriorated from that point on in the church hierarchy.

When the State of California decided to look into irregularities in the church finances, HWA signed and approved a course of action recommended by Wayne Cole, Herman Hoeh, Dave Antion, and Ray Wright, formerly of the business office. Ray had been under a cloud for some time and had been removed for reported serious irregularities, but he was familiar with affairs in the financial office and could relate to HWA what the state would find when it examined the records. HWA was convinced of the recommended proper course — one that would have been chosen by any honest organization. This was the course of truth and openness in the matter. Ecclesiastical matters were not the issue.

The issue was misuse of *very large* sums of money. Herbert Armstrong never seemed to understand money. Large sums did not seem to register with him. He just wanted what he wanted and never seemed to have an interest in money *as such.*

But when Stan Rader heard what happened, he jumped into action. He knew what was at stake. From his view, it was everything, including very possibly his freedom. He would do anything to escape the consequences of his financial and legal practices for the past two decades.

This involved retaining control of as much of the church machinery as possible. Therefore, conspiracy number two took shape rapidly. It was a conspiracy against the ministry itself and against truth and all who would stand for truth. This was definitely the worst of all the conspiracies. It involved Raymond McNair. It shall always accrue to Raymond's shame that he lent himself to this devilish plot to overthrow the ministry itself. The ministry was the last hope of the organization's salvaging what the church had traditionally taught. A revolution was in progress that was to take the church very far off course, even as its literature was telling members HW A was putting things back on track. Satan himself appears as an angel of light!

Herbert Armstrong reversed himself so dramatically because his real boss had demanded it of him. The "November revolution," to use the Russian phrase for their second revolution in 1917, occurred in the Worldwide Church in January, 1979. The parallels are there.

What was said by whom to Raymond McNair during the nights of January fourth and fifth is not known to me. But judging by his conduct during this period, he must have been promised, together with Rod Meredith, the moon! Certainly great promises were made.

For Raymond McNair to stand that Friday morning and bar his own brother Burk from the auditorium meeting, for him to attempt to keep all ministers out, including all of the area coordinators who were there in town, is remarkable. That day's work will require an accounting for many years to come. The shock waves from that event will be long in subsiding. Many eye witnesses report Raymond as appearing and acting like a madman. He was prepared to cut, to destroy, to lie, to hurt, and to violate his pledge given at the time of his baptism — he was prepared to do anything! Herbert Armstrong thundered, "This is

WAR!" And Raymond echoed, "This is WAR!" And, in the name of war, he was more than ready, even eager, to destroy his own brother — even his blood brother — and he was proud of that. He was doing it in the name of God!

Raymond was defending his idol. He didn't want it smashed. Perhaps in his own mind he was championing conservatism. He did claim he was working to preserve the true faith. But so much of that has since been watered down that one can't conceive of Raymond still believing he defended the faith.

Demonstrating, marching with placards, chanting in unison in front of courthouses, working in tandem with the Moonies, and making common cause with all religious denominations was against Raymond's own teachings. Too often in the past, he had spoken of the "Great Whore" and her daughters, the Protestant churches, churches that came out of the Catholic church in "protest." He taught against protest for so many years. And now, to have to support this in the name of Herbert Armstrong must cause Raymond sleepless nights.

I talked to Raymond on the phone for some time soon after the revolution of January. He was edgy and far from firm in his conversation. I felt he was on the defensive, lacking in total conviction. He certainly must have been loaded with internal conflict.

At the conference in Tucson, later in the month, Raymond played his part — a hilarious part. The whole assembly laughed at him, not with him, during his performance. His statements were ridiculous, as he beat the drums for Herbert Armstrong, who sat right on the platform. Even Herbert Armstrong blushed for him before it was all over and ended up cutting Raymond short. If ever there was any question of Raymond's being a buffoon, it was dispelled that day for sure. A number remarked afterward how Raymond was destroyed forever in the ministry. But they did not reckon on Raymond's staying power in the present environment. Nor did they take into account the need for a few such men in the hierarchy. Raymond's dedication grew with his fear of dismissal. None could speak of support for the "apostle" with quite the dedication of Raymond McNair, except for Gerald Waterhouse.

In the case of Rod Meredith, Dennis Luker, and others the heroes of January became the villains of September, but Raymond remained. He could be "loyal to a fault." He had become faulty by his own admission.

Raymond was reported to be kind and considerate by those who talked to him one on one. At a time when there were precious few in the hierarchy who would or even could show kindness, Raymond came across that way privately. What he did later, when he talked to his boss, I don't know.

I had arranged by phone to talk to Rod Meredith on Memorial Day, but found on arrival that he had forgotten about it. I was no longer important to him. When I called him that morning at home, he suggested I talk to Raymond McNair. When I called Raymond, suggesting breakfast, he readily accepted. He came by and picked me up and we went to the Padadena Hilton for breakfast. We spent four hours together that morning, and I found it quite interesting.

While we were at breakfast, Ralph Helge, a WCG lawyer, walked in. He spoke to Raymond, and Raymond asked him if he knew me. Clearly, my name meant something to him, but he quickly said he had never met me.

"Ralph, I have talked to you four or five times through the years," I reminded him.

"I have never met you before," replied Helge. "But you *have*, Ralph," I insisted.

After Ralph, who is aging very rapidly, had gone, I told Raymond the first time I had talked to Ralph Helge was in the Glendale church in the spring of 1970 and the last had been at the conference of 1978. I don't suppose Ralph remembers talking to me and don't fault him for that, I said. But his dogmatism in the matter — a matter in which I knew him to be wrong — told me a lot about Ralph Helge. Not, of course, that I was either surprised or disappointed. I already knew his reputation among the ministry I mixed with. A good lawyer would love to get a fellow like Ralph on the witness stand under cross examination.

Raymond told me that Rod Meredith was in grave danger of losing his job as director of Pastoral Administration. I told him I had talked to a man who had just returned from Tucson, and HWA had nothing good to say about Rod and plenty bad to say. Raymond mentioned that he thought Rod had fired a lot of church pastors that he didn't need to and that he thought I had been one of them. He spoke kindly of Dennis Pyle. I was happy to hear him do so, in light of what I knew Dennis had done for him. Again, I don't know what he might have done behind the scenes. Whether Raymond was guilty of duplicity in such matters, I just

don't know. In those times, anything could have happened.

I told him it was inevitable that Rod Meredith be both fired and disfellowshipped.

"Not inevitable that he be disfellowshipped," he replied. "Well, perhaps not inevitable, but he almost surely will be for a couple of reasons. For one, the law of reaping as you sow, which is a strong one, and for another, Tucson will want to be rid of him for sure." This was the end of May, or only five months after his "appointment."

Raymond wanted to know if I thought pictures existed of Herbert Armstrong in the nude performing sex acts. I told him I had heard those stories. As a matter of fact, I had just heard them the night before, right there in town. I didn't know how much credence to give them. Many still with the ministry were quite sure they existed. I had not seen them myself. But one thing I did know: It would be quite easy to set HW A up for such pictures. I told Raymond that had I wanted to, I could easily have staged such pictures in Pennsylvania in 1976. When a man opens his hotel door while completely in the nude, you could easily set him up with a girl or girls ready and waiting right there with only robes on. They could easily dash in quickly, discarding their robes as they did. All you would have to do is to have your cameraman do his work.

Or, while Herbert Armstrong is under the influence of wine, you could go to work on him. This sort of thing is done all the time. So, whether willingly or unwillingly, Herbert Armstrong could have easily been photographed in a very compromising situation, and, considering some of the characters he kept company with, he very likely had. But I had no positive knowledge of such.

I reminded Raymond of the Lochner tapes. He would say very little about those, but did admit that as a problem.

We went outside and got into his car, which was parked on the north side of the Hilton Hotel. We continued to talk in his parked car. While we were talking intensely, at least from my standpoint, Raymond interrupted to ask what "that black man" was doing back behind us. It was past midmorning, on a holiday in Pasadena. There was very little traffic at all that morning. Back behind us there was a black man, perhaps in his mid-thirties, examining carefully an English sports car parked there on the street. Raymond had been looking in his rear view mirror all the

time. He asked me to look and see what I thought. I said I would get out and go back there and ask him what was going on. Raymond was up tight and said we should not do such a thing. He said I probably did not understand what blacks were like in California. I said I did not care. Anywhere in the United States a citizen should feel free to ask anyone what he was doing in such a situation. Apparently, Raymond thought I was out of my league. I explained how my father had taught us we should never be afraid of our shadow. We should never be afraid of imaginary evils. And he would cite certain people who were always afraid to do almost anything. I told Raymond that, and still he did not want me to go check out that man and see what he wanted or what business he had with that car.

"He might have a gun and shoot you," Raymond responded. "Anything *might* happen," I said. "We must not be afraid of anything. We must have proper courage. If you don't object, I will just get out and go back there and find out what is going on. It might be quite legitimate. Who knows?" Raymond would not agree. Finally, I said, "Why don't you just drive around the block then and pull up right behind him. I will then just lean out and ask him what he is doing. If he starts shooting, I will slump down, and you can drive off. If he hits you, I will be safe. That way you don't have to worry about your guest!" He seemed not to appreciate my jest and pulled up quite some distance behind the man and the sports car. From that safe distance, Raymond conducted his surveillance. And quite soon, his subject left the area. He wondered what he should do. I said if he would drive over to the police station I would report the incident. He did not know where the station was, but finally, we found the station downtown, and we went inside and I reported what we saw. The desk clerk said the police would check it out, and I gave our names and reported I was from out of town. I have no idea what happened after that.

I still think it would have been much simpler to have gone back and asked that man what his interest was in the car. It might have been quite simple.

It is interesting how many people there are who think they are unprejudiced, but who really think other races are dangerous. They show an unhealthy fear of those people they do not understand.

Raymond was with Rod Meredith in his office the next morning

when I went in, and from that day on, I have not seen him. I continued to hear of his involvement with matters in Pasadena along the same lines as in the past. He continues to be something of an enigma, attempting to swim in waters where the cross currents run strong. And those who had thought of him as physically courageous and doctrinally strong have been disappointed on both counts.

Chapter XVIII

GERALD WATERHOUSE – THE LONG-WINDED PROPHET OF PETRA

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

-Deuteronomy 18:22

Herbert Armstrong has said recently that the office or rank of prophet is vacant in the church. Herman Hoeh said to the congregation in Pasadena in 1970 that there was only one prophet in the church at that time — Jesus Christ. Herbert Armstrong seemed less than pleased with that statement at the time. He himself has uttered many major prophecies during the last thirty years. But his batting average for fulfilled prophecy is unacceptably low. According to those who knew him even earlier, he has never done very well at predicting the future.

But there is another man in the church who has set himself up in this department. While he does not quite call himself a prophet, his every sermon leaves his listeners in no doubt that he thinks he is one. He certainly speaks dogmatically continually and authoritatively about the future and in areas where the Bible does not.

That man is Gerald Waterhouse.

Gerald is a thoroughly monkish person. In the spring of 1979,

he told a "Bible study" in Tulsa that he had never kissed a woman in his life, except his mother. Those who sat in the audience knowing he had been married once were shocked. But the shock moderated after but a moment's reflection. Many found it hard to imagine Gerald Waterhouse in a woman's company. They could only wonder at what set of circumstances produced a marriage for Gerald in the first place.

Those in the hierarchy widely noted Gerald's singular lack of enthusiasm back in 1974 when the divorce and remarriage policy of the church was drastically altered to allow most of those to remarry who had previously been barred from doing so. When Gerald was asked whether he had any plans for a family, his response was less than enthusiastic. Obviously, he preferred the single state.

When Gerald Waterhouse speaks of the relative unimportance of doctrine and the total importance of "loyalty," conventional church theologians become deeply concerned, especially when reports suggest personal problems that conflict with established church doctrine.

He comes from the west Texas town of San Angelo, where several members of his family still live. Those who know him better and golf with him report that he can be amiable and pleasant when off the subject of religion. But when on his favorite subject, he becomes a different person. In any event, he is somewhat strange.

No one gives Gerald very high marks on his educational level or for his logic. Even Gerald himself speaks approvingly of his lack of education. Quoting from a tape of his sermon, delivered in Abilene, Texas, on November 11, 1978:

". . . you've been called to Christ, to his Work, to his headquarters, to his Apostle, to the gospel of the commission. He says hold fast to that ... So if someone else comes along, like Dr. Martin, or Ken Westby, or Raymond Cole, or Garner Ted Armstrong and says, Turn loose of whatcha got and follow me, , you've already been commanded by God Almighty, hold fast to what you have. That means you can never turn loose to follow someone else or you're violating the command to the Philadelphians. That's so simple a second grader could understand it (chortle, chortle). But when you get real intellectual, like

some are, hope none of you are intellectual, you are dumb, dumb enough to stay in God's church for your own good. I mean that in the right sense. Don't be an intellectual, because intellectuality reasons around God's government. I've preached on God's plan probably more than anyone else on the face of the earth by jar. I wrote up 120 pages of what I covered back in 1967, in which I went into a lot of things about Laodiceans. I explained way back there and had it codified in that material. I said here is what's going to promote the Laodicean era."

Gerald speaks on what he calls the "government of God." His concept of the government of God is far different from that held by many others who *do* seem better educated in the Bible than he. For example, quoting from the same tape:

"As I told the people in Montgomery, Alabama, last Sabbath, Mr. Armstrong could be 95% wrong, and, and, and Ted could be 95% right and it is still a matter of government. God still backs up Mr. Armstrong. I don't care if he's 99% wrong on a point."

That is quite a remarkable revelation into Gerald's concept of things. And here he is unleashed on the people of the church. When the scriptural precept of "Follow me as I follow Christ" (I Cor. 11: 1) is raised, those in Waterhouse's corner scream, "foul!" And, when the gross immorality of the "apostle" is mentioned, they say, "unethical." Gerald, in such matters, just will not listen to any such "rumors." He can't admit such information into his delicate mind.

Gerald Waterhouse was "in charge" of the church in Australia for a period of time. Now, when Gerald is "in charge," the phrase takes on real meaning. He becomes the total dictator. Those who worked for him have reported Gerald as a hard taskmaster. Not having a wife himself, he found it hard to understand the needs of a family. Normal considerations were lacking. Gerald himself was the total focal point of everything. The joy of living diminished.

Gerald served at different times in South Africa and England during the early and middle sixties. Then he was brought back to this country. He gives the date of 1967 as when he submitted his l20-page paper on the government of God as he saw it. From

about that time, he went on tour. That tour lasted for some years. During that time, he made the rounds of all the churches in the United States. His sermons were noted for being very long, with talks of three to four hours being commonplace. Sometimes he really waxed long. And always it was the same sermon. He seemed proud of not using notes. Small wonder, as there was very little variation in his presentation. He uses the Bible very little, and when he refers to scriptures, he has his own slant to them. Many people who hear him are startled at some of his interpretations of prophecies of the Bible. He is very loose with some of his predictions.

His voice is not unlike Lyndon Johnson's, though his delivery is much more rapid. There is a definite twang to his voice. Perhaps this is because his geographical beginnings are not too far from Johnson's. In some ways, his appearance is also like Johnson's. He loves to preach, and one gets the distinct impression that preaching is his passion, his love — perhaps a substitute for a wife. Preaching seems more important than Christian living in his life.

Gerald realizes, apparently, that his own power comes from the glorification of Herbert Armstrong. The more he builds up his boss, the greater is his own power. He is not lax in so doing. He glorifies Herbert Armstrong as if he were already God. Sometimes one gets the impression that Gerald thinks Herbert Armstrong is already *stronger* than God himself. There is a definite lack of respect for the Almighty, as Gerald assigns God's department heads right and left. If God is so weak as to need Gerald to do this for him, then he isn't very strong. Gerald has assigned to Herbert Armstrong the job of being in charge of all education in the kingdom of God. Gerald's inference is clear. If you aren't careful and pay attention to him, you might not have a place assigned to you at all!

Christ was asked by the mother of James and John to assign a place to her two sons, one on his right hand and the other on his left, in his kingdom. He replied that such power was not his, but belonged to God. That doesn't phase Gerald a bit. He just plows right on.

Some years back, he definitely assigned the job of the two witnesses of Revelation 11 to Herbert and Garner Ted Armstrong. That was when he was preaching that 1972 would bring the end of this country, and the two witnesses would start their work in

January of that year. (Herbert Armstrong had written a booklet entitled, *1975 in Prophecy*. That was the year that Christ was to return. That was five years ago.)

While Gerald has been most reluctant to change the identity of the two witnesses, Herbert Armstrong has attacked his son in such strong terms and so regularly since his ouster in 1978 that Gerald finally had to go underground. He says the same thing, but uses different words. (He believes strongly that Revelation 2 and 3 describe seven church eras. He feels he can identify the eras with no trouble at all — precisely. He knows who is Sardis, who is Philadelphia, and who is Laodicea.) Gerald's faith is very strong in Herbert Armstrong, but his faith in himself is even stronger. (One can but wonder how many men have assigned themselves the job of the two witnesses since Revelation was written by John nearly 2,000 years ago.)

One of the big topics in Gerald's presentation nine or ten years ago was the question of how women would look in the kingdom of God. Gerald *thought* there would be women in the kingdom, if they were very careful and followed his formula, but he announced they would have long hair and become perpetual assistants to their husbands. For example, he assigned Lorna Armstrong the perpetual post of assisting Herbert Armstrong forever. I am not sure, at this point, of a couple of things: (1) That Herbert Armstrong will be there. That is God's prerogative. Indications are that Herbert Armstrong first has some powerful repenting to do and (2) I am not sure Lorna Armstrong would welcome such an assignment, compliments of Gerald Waterhouse.

But Gerald can be very dogmatic. He insists on having his way and is not timid in such matters. He prizes dogmatism over truth. Or, another way of putting it, Gerald has great respect for what he hears himself saying.

Almost a decade ago now, some of the church pastors, many of whom are still in the Worldwide Church, developed a habit of turning up sick when Gerald came to their church on his circuit. One of those whom I know well promised that when Gerald came to his area he was going to rise and leave right before all when the normal time for services was up (2 hours).

During the spring of 1970, Gerald was in Pasadena for a time, working on his presentation before departing on another tour. Rod Meredith had us over for dinner one evening, and Gerald

Waterhouse was there. I could sense the tension in the air immediately. I had no way of knowing what the problem was, but there could be no doubt that there was a problem. We had dinner, and following that, the men withdrew to the den in what was one of the most expensive houses then allotted to the Ambassador faculty. We played hearts. (That was the game Herbert Armstrong loved to play, and of course, Rod followed suit.) During the whole of the game, there was tension, but it did diminish some. Years later, I was told by Rod that he had never been able to control Gerald Waterhouse during the time he had been director of Pastoral Administration. Gerald was virtually ungovernable.

In other words, Gerald, who taught church government or the government of God more than any other by his own admission, was, himself, ungovernable! All of those who served as director of Pastoral Administration found the same thing. They could not control Gerald Waterhouse. Herbert Armstrong even wondered about Gerald's value to the church about 1972, as he had become a source of considerable embarrassment. He was preaching things that others of the hierarchy found hard or even quite impossible to support.

Following the debacle of 1972, all of the ministers except Gerald became silent on that subject and on the subject of Petra. But this part was of such vital importance to Gerald's liturgy that he could not give it up, as that would require a major revision in his presentation. Gerald may not have been able to make the adjustment. Giving up the idea of Petra would blow his mind — actually destroy his faith! He couldn't do it. As one person said, “His mind was Petra-fied.”

Following the big ministerial conference of May, 1974, Gerald was sidelined. He was an embarrassment to the whole hierarchy. For a time he rattled around at Pasadena. The hierarchy tried to get him to teach at the college, but he would not do it. He felt God had called him to go on tour. He insisted on his very long sermons. While those who were his superiors tried to cut his speaking time back, he resisted. Gerald himself reported to an audience in Big Sandy that Ted Armstrong finally told him if he continued to go overtime, he would be fired. Gerald's tone in reporting this was one of disagreement. It was like a little boy being told he could have but one big dish of ice cream. He wanted more. And, to Gerald, preaching was ice cream.

Late in the year 1978, I called Rod Meredith on the phone. That was before he participated in the "palace revolution" or coup in January of 1979. I asked about Gerald and what he was preaching. I asked Rod if he believed we were going to Petra as a "place of final training." He said he did not. I told him Gerald was doing untold damage in the church by what he was teaching. He was unsettling the simple of mind. Rod agreed and suggested that he and Wayne Cole call in Gerald to correct this heresy. Wayne was director of Pastoral Administration at the time. I told Rod that somebody should do this, but I did not know his relationship with Wayne and could not recommend anything there. But if there was anything he could do, I would appreciate it. I felt we must preach truth and guard against error. And Gerald was raging away in error — even gross error that the church would have to answer for. Rod agreed. He said he had never been able to control Gerald when he had been in charge of the ministers before. I asked him if Gerald's recalcitrance did not seem an anomaly in view of his teaching church government. He chuckled, saying that Gerald was Gerald.

Gerald himself spoke publicly of his lack of respect for his superior, Ron Dart, when he was director of Pastoral Administration. Not one of Gerald's superiors that I have talked to has ever given him high marks in following directions. (Christ has quite a lot to say of those who say and do not.) Gerald's former superiors credit him with a colossal ego — one that has to be fed continually. And it feeds on an illusion — an idol. Nothing more or less.

There was a period of time when HWA found the services of Gerald useful. This was for some years following the death of his wife, Lorna. Gerald taught exactly how things were going to be from 1972 onward — in considerable detail. And HWA was deified powerfully in the minds of the church members. The package seemed very plausible to the membership. However, when 1972 came and went without the events that Gerald and Herbert Armstrong had prophesied coming to pass, Gerald was sidelined.

Soon afterward, at the time when HW A wanted a nonreligious image abroad, Gerald Waterhouse became a huge embarrassment. That was when they sent him to west Texas, where the total number of members under his control was just a little over a hundred. He had been shanghaied, along with Rod Meredith,

Raymond McNair, and some others. (And, of course, the "apostle" never even knew it?) It was during his sojourn in San Angelo that Gerald was made senior pastor. This designation, however, carried no line authority.

At the time Gerald was positioned in west Texas, Sherwin McMichael was the area coordinator for the Big Sandy area. As such, he was Gerald's superior. Gerald's near neighbor was the pastor of the Midland church, Chuck Dickerson. Gerald and Chuck were opposite types. I think you can see by this time that this was not necessarily bad — except in Gerald's eyes.

Now Sherwin McMichael was not an area coordinator who liked to visit his subordinate pastors. He thought most of them were "turkeys" and he just failed to find the time for this unpleasant duty. He was much more interested in trips to Pasadena, where there was plenty of opportunity for boot licking and wherever else the Feast department job would take him. He definitely viewed his ministerial job as secondary and relatively unimportant. When friction began to develop between Gerald, the senior pastor,.and Chuck, who had a larger church, Sherwin, instinctively, took Gerald's side. He wanted to remove Chuck from the ministry entirely. So, he asked me to go out to Midland, meet Gerald there, and proceed to do to Chuck what it "took two ministers to do."

I had gone on quite a number of assignments for Sherwin during the time he had been in Big Sandy and didn't mind. I didn't know what I would find on this one. It is about six to seven hours out to Midland by car. On that trip I drove the college executive Buick, a 1975 Buick Electra 225. I met Gerald in what was then the Roadway Inn (later it became the Best Western Motel). We drove on out to Chuck's house in my car, as Gerald told me all that was wrong with Chuck. He never once mentioned anything good about him. Now I knew Chuck, and I knew him to be an objective person, while I also knew Gerald to be extremely subjective. That is not meant as criticism, but as a statement of fact. Gerald has neither the breadth nor the perception to judge. And judges need both of those qualities.

Sherwin had given me copies of the letters Gerald had written Sherwin on Chuck's case, and I was disturbed by them, as they were totally negative. Gerald could not say any good thing about Chuck on the way out of the house.

When we arrived, Chuck met us in the driveway. He wanted to

know why I was there. I replied that Sherwin had asked me to come. We sat at the dining table while Chuck and Gerald butted heads. Chuck's wife, Terri, was in and out during the talks. Watching Chuck and Gerald was like watching two bulls butt heads. They were saying the same things to each other they had said before.

Chuck wanted to know which of the wild rumors coming from Pasadena were true. Gerald denied knowing anything about rumors. He said he never listened to any such stories. And he didn't believe them. Chuck wanted to know how he didn't believe them if he had not heard them? He wanted to know what kind of men he was serving and thought God would expect that of him.

I felt that Gerald, as the spokesman for the hierarchy, should be much more objective and reassure this man in the areas in which he was troubled. Threatenings and categorical denials were not the answer in my book.

I finally intervened, with an attempt to balance out the act. We left, driving back to the motel where Gerald's car was. He was thoroughly frustrated. He had wanted blood.

I pressed him about the rumors, and he told me he could not afford to listen to any. If anything negative was said about either Herbert or Ted Armstrong, he would deny it. He said he had heard a rumor once and had decided to never listen to one again. If he thought Herbert Armstrong or Ted Armstrong did anything wrong, it would destroy his faith. He just could not afford to even think any such thing. I told him I hoped my faith was much more broadly based than that. I told him the Bible said we must look to God and not to men so much. He disagreed and left.

I think this provides an insight into Gerald's makeup and explains him as well as anything can. Since that time, the more evidence that appears and calls HWA into question, the more Gerald deifies him. It is as if his idol is in danger and he, instinctively, must protect that idol.

While I had heard several of Gerald's administrative shortcomings described by those who served him abroad, from this time on, I knew firsthand that Gerald was inadequate where government or administration was concerned. He just did not have the skills for such a task. He must manufacture a dream world and make himself useful to his idol. That was his response to a bad situation. Gerald had participated unwillingly in that brief conversation. But that brief episode revealed the real

Gerald Waterhouse.

He remained in west Texas for some time more and then was moved to Florida. Not all that long afterward Ted Armstrong was expelled and excommunicated, and Gerald Waterhouse was unleashed on the churches once again. His period of eclipse was temporarily over.

When those in power in Pasadena discovered, almost by accident, that there was a large residue of people in the local churches who still believed in going to Petra as a place of safety and were waiting for that day, they began to realize the need to capitalize on that market. The leaders were eager to mine this unexpected rich strike. And what better man to mine this vein than Waterhouse. His earlier disgrace in their eyes was forgotten for the moment.

Once again church pastors, in large numbers, cringed. When reports began to come in from around the country, informed men knew exactly what was happening. The gospel of Herbert Armstrong was being preached. HW A was the modern-day Elijah, Zerubbabel, Moses, the watchman of Ezekiel, and the principal witness of Revelation 11 — all rolled into one.

Petra — a Place of Safety?

I don't remember the first time I heard about going to a place of safety with the body of faithful believers just before the great tribulation. It must have been during the middle 1950s. As I recall Myra Cole, the wife of Raymond Cole, told us about it. I don't recall Herbert Armstrong preaching the doctrine that much during that time. He had preached it, but I don't think we heard it. Myra explained the place we were going to was Petra, an old, abandoned city carved out of the cliffs in an arid and barren valley southeast of Jerusalem in what is now Jordan. Then gradually as the new time frame of prophecy developed, which centered around 1972, the spin-off doctrine of going to Petra was developed and preached powerfully, especially during the annual fall festivals. Gerald Waterhouse probably coined the phrase

"place of final training." Gerald always believed firmly in regimentation and training. When he finished describing his own vision of those years, one got the vivid picture of a German camp of Hitlerian proportions. One could easily picture the marching cadres between parade grounds.

All of the top ministers taught Petra. Some, who understood how nations function, had HW A and King Hussein of Jordan becoming fast friends long before 1972. HW A himself wrote of this beginning to happen in 1967, shortly before the Arab-Jew war of that year. Many thought the arrangements were already far advanced. Ambassador College News Bureau articles also had the Jews in an advanced stage of preparation and planning for the rebuilding of the temple in Jerusalem. That those rumors proved false should have alerted us to problems in HWA's prophecies for the years 1972 through 1975.

I remember asking Raymond Cole, "Why Petra? Where is the Bible evidence of the church fleeing to Petra?" The answer was that many of the psalms included the word "Sela," which meant "rock." And Petra also meant "rock." So that must be the place. Get id Anyway, Mr. Armstrong said that was it.

Gerald Waterhouse recently, in response to that question, replied, "I think it is Petra. You might say why? Because uh, uh, the Bible indicates Petra. There is no other indication from any other area. So, if you don't have Petra, you don't have any basis for any other place. But, it, uh, I'd, uh, say, next to that, the reason I feel God will choose it and has chosen it is because it's the worst place on the face of the earth. That's a good place to start." (In the same sermon, Gerald strongly condemned "reasoning.")

Ted Armstrong used to tell the story of his mother reading *National Geographic* magazine some years ago. In that particular issue there appeared an article on "Petra, The Rose Red City." She suggested to her husband that was probably the place of safety. So that was what it became in church doctrine.

The Bible was searched thoroughly for supporting evidence. Isaiah 16:1-5 was used. Once the location was established, then this scripture would seem plausible. But the location had to first be established.

Revelation 12:14-17 was used to prove there was a "place of safety for the church" during the terrible times lying ahead. Revelation 3:10 was used as supporting proof, very important proof. But first the doctrine of church eras had to be established.

Then, it had to be established that this church age was the Philadelphian era. Doing that raised some major questions. Those questions have as yet remained unanswered.

I served as festival coordinator for seven years in a row. From personal experience I can say it has become quite difficult to maintain law and order in those meetings during recent years. I mean right in this country where there is no language barrier and where the cultural differences are minimal. Once you inject the United Nations factor into a situation such as would be encountered in Petra, even if the government of Jordan were cooperative, there would be very much internal overcoming to do. And, because those who are obedient to the "government of God" have been promised that their children would also go to the "place of safety," there would be many problems of huge proportions, such as our high schools have experienced in recent years. Of course, if God himself watched daily from a cloud by day and a pillar of fire by night, he could regulate affairs. He certainly had many problems with the children of Israel when he brought them through the wilderness. And they all spoke the same language. But all things are possible with God.

Gerald Waterhouse looks to Herbert Armstrong to accomplish all of this, with God off in the background. But when all is said and done, the whole concept of Petra as a place of safety for the church during the tribulation rests on the authority of Herbert Armstrong. It rests on his "apostleship" and on his "connections" with Christ. If those are bona fide, then Gerald Waterhouse might be right. But with his track record on prophecies, it would be quite foolish to hang one's hopes for protection on such a man.

Unfortunately, so much has been preached in such detail for years on this subject, especially by Gerald Waterhouse, that many of the uneducated members have latched onto the whole concept. They think now that they only have to hold onto a man, Herbert Armstrong, and their problems will be solved. They now face the morning's newspapers with confidence they will not have to cope with national and world conditions. They will all be in Petra with Gerald Waterhouse and Herbert Armstrong.

Apparently, no one has asked the question whether the Israelis have been consulted on this matter. Gerald implies HW A is on the best of terms with them as he has found great favor in their eyes. Whether God will overpower them or whether HW A will charm

them has yet to be explained, however.

Many Worldwide Church ministers have the gravest reservations on these matters, but in the present distress, they are in no position to come out of the closet and complain. During recent years Herbert Armstrong has toned down his own pronouncements on the subject. As a matter of fact, for a decade he brushed the subject under the rug until the present need developed to give people something to hold on to.

Almost singlehandedly, Gerald has brought this teaching to the fore again. By proclaiming Herbert Armstrong so forcefully, he has thousands again preparing to go to Petra, even so short a time after the tragedy of Jonestown.

People seem to have a deep desire to escape this world's troubles. Escapism is the key to the teaching on Petra. Members have a deep dread of the tribulation as it has been taught and fear martyrdom. It doesn't matter that Christ and his apostles were martyred or that many thousands of Christians down through the centuries have been killed for their faith. Many of our time look to HWA to deliver them from such a fate. But can he deliver? Gerald has convinced many that he can and will.

In fact, Gerald seems now to have *all* the details worked out. People must sell their homes and contribute the money to the "Petra fund" so Stan Rader can make the necessary purchases of planes and supporting equipment. The operation will be very expensive to fund. People must exercise their faith in both Herbert Armstrong and his purchasing agent, Stan Rader, who will later be the business manager for the whole world during the millennium. Those who refuse to contribute to the "Petra fund" will go into the Laodicean church group and be consigned to the great tribulation.

Gerald Waterhouse has spoken of Stan Rader purchasing many DC-lO planes with the lO-inch cracks that God will cover with ll-inch angels (I don't know if God yet knows about that, but Gerald Waterhouse sure does). These DC-lOs are supposed to transport church members from all over the world to Jerusalem. They will be taken to Tekoa, a suburb of Jerusalem that Gerald has picked out, because the name of the village means "the pitching of tents." Then they will build a highway down to Petra. The place is Petra, because it is the worst place possible.

According to Gerald, the European countries will think HWA has come down with an army to take over the Middle Eastern oil

fields and will send down armies to capture them. (The number of members at that time will be about 300,000.) God will destroy the European armies. The earth will swallow them up and the church will march triumphantly down to their nest in Petra. HW A and his assistant will continue as the two witnesses. The assistant will have virtually no power, but will accompany HW A. Gerald does not say if the other witness will be Stan. But one wonders who else would "advise" HWA during this time!

HWA will be based in Jerusalem. He will bring down his Rolls Royce from England and drive it back and forth between Jerusalem and Petra. (Earlier, the commuting was to be in helicopters.) HW A will commute, as he has dual responsibility. He must govern the church at Petra, as Gerald allows, and also witness to the whole world (by satellite TV) from Jerusalem with great power. The return of Christ will not be far off. So claims Gerald Waterhouse.

When Gerald came through Tulsa in the spring of 1979, he reminded me afresh of a Nazi in Hitler's Germany. While he roared that "loyalty is more important than doctrine," I cringed. How does one separate the two? I am not sure that Gerald believes in the law of God. If he did, he would be more mindful of its observance. He is guilty of watering down much that the church has held sacred in the area of doctrine. And he does it in the name of government. Had he been in Germany in the thirties, he surely would have supported the Fuehrer energetically. No rhyme or reason was necessary then, just blind loyalty — loyalty to an idol.

No doubt Lucifer, when he began to plot his rebellion so long ago, planned how to hold his angels in his camp. He taught loyalty — loyalty to himself — not loyalty to God or his law but to Lucifer. That was when he became the Devil, the Adversary. And, apparently, all of his angels followed him, thus becoming demons.

Many feel Gerald Waterhouse intends to be the "Camp Captain" in Petra for the "period of final training." After all, if he can appoint God's department heads for him, why can't he be "in charge" at Petra? Who would be better fitted for such a post? After all, he has spoken to all of the churches in the whole world — that is, all of the congregations of the Worldwide Church of God. Who has taught government like Gerald Waterhouse? He states he has done so more than any man on the face of the earth.

Who knows government better than Gerald? If he has appointed others to the government of God during the millennium, why then can't he appoint himself for that short period? Again, who would be a more appropriate choice?

When informed ministers contemplate such an eventuality, they cringe. Will Gerald do away with marriage entirely during that period? Will he decree total celibacy? Will all be marched in cadres to breakfast each morning? Will he set up firing squads? Will he outlaw education above the sixth grade? Will he require ignorance tests for- prospective teachers?

But an even bigger question is: Will there be enough room in Petra for *both* Herbert Armstrong and Gerald Waterhouse?

Chapter XIX

FACE TO FACE WITH HERBERT ARMSTRONG

I told Rod Meredith and Raymond McNair late in May the time had probably come for me to talk personally to HW A. While they had not seemed enthusiastic about that prospect, they had not necessarily discouraged it either. When Rod failed to follow through after our discussions, I felt I should make the effort to talk to HWA in Tucson. Most of those with whom I talked thought it would be a good idea. However, all recognized the risk involved in appealing to a man who had been fed slanted information. Some described the move as being like rolling the dice at Vegas. Who knows how they will come up? I had always wanted, in case things came to a head, to be able to say I had made the effort — had gone the last mile. So I resolved to go if I could make an appointment.

I was at Big Sandy on a visit at the time, and there I decided to drive out. Monday, July 2, I drove to Arlington and spent the night with our son, John. The gasoline shortage was at its height, with long lines everywhere. Because the availability of gasoline was so uncertain, I decided to fly out at my own expense. I called HWA's home on Tuesday. Rona Martin, his black cook, answered the phone. She reported HW A in conference and suggested I call in about two hours, which would be 4 p.m., Tucson time. This I did. HWA talked a few minutes and thought I should fly out the next day, Wednesday, July 4. He first thought

he might be busy watching a TV special, but then decided we had better go ahead and talk. I said if Thursday would be more convenient, that would be fine with me. Again, he thought the very next day would be better. He wanted to know when I would arrive, as he would have Mel drive out to the airport and pick me up. I said I had not yet made a reservation, but thought I could be there by mid-afternoon.

I departed Dallas/Ft. Worth the next morning on an American flight that arrived in Tucson at 10:50 a.m. That was considerably earlier than I had indicated on the phone the day before. Flight schedules in and out of Tucson are such that one cannot be all that selective, and one must take what is available. I was prepared to wait at the airport well into the afternoon if necessary. On arrival, I called the Armstrong house, and Rona Martin put me on the phone with Ramona Armstrong, HWA's wife. She was anything but friendly on the phone. Talking to her was like talking to an iceberg. Her tone was ominous as she informed me her husband would be unable to see me for about 2½ hours. I said I would wait at the airport.

I bought a paperback to keep me occupied for what was to be a long wait. There is always certain entertainment value in time spent at a busy airport. People coming and going are interesting to observe. By using one's imagination, one can furnish backgrounds, destinations, relationships, and business connections for people seen during a layover. At Tucson, one can see those who might easily have syndicate connections. There were those passing through that day who could well have played such a part in a Hollywood movie.

A little after 1 p.m., I was paged for a message at the information booth. I was to meet Mel at the Hughes Air West section on the upper level at 1:50 p.m.

Mel was exactly on time. Arriving in HWA's 1977 dark blue Cadillac limousine, he sprang out, came around, and opened the rear door for me to get in, like a real pro.

I said, “Mel, you know I am an old transportation department man myself, and if you don't mind, I would prefer to ride up front where it would be easier for us to talk.” He said the choice was mine. We did have a very good conversation on the way out. The front seat in that limousine is very cramped to make room for spaciousness in the back area. Otherwise, it was very nice. During the 30 minute drive, Mel spoke of Mafia interests in the city and

said that sometimes people looked at him in that large dark car as if he were a Mafia driver. He said there were a number of white Cadillac limousines in town, but very few dark ones.

Mel said he was currently reading right-wing political literature given him by some church members who had such leanings. He had just finished reading *None Dare Call It Conspiracy* and was very concerned about Henry Kissinger's loyalty. He was sure Kissinger was a double agent.

We drove through miles of adobe houses with flat roofs.

Mexican influence is very evident in the local architecture. Mel said the population of Tucson was now approximately half a million and growing rapidly. He explained the water runoff for the area, the water systems for the cities of Arizona, and plans for the future in regard to water. Of course in Arizona water is a very important subject. Mel seemed very knowledgeable in this field.

We arrived at HWA's house, which has a short circular drive right up close to the front door. The house has a flat roof and is of adobe, much like the surrounding houses in that area. It didn't seem all that pretentious, at least from the outside.

Mel rang the doorbell, and Henry Cornwall opened the door. I had not seen him since November of the preceding year and was a little surprised. to see his short full beard. I couldn't help but wonder if he uses something to darken it, as Henry is old enough to show a lot more gray in his beard.

As we walked into the living room, I caught a fleeting glimpse of HWA's medic, Patterson, as he slipped out of the room. He, Patterson, is a very low-profile person in the Armstrong household. One can but wonder at the incongruity of having a medic in constant attendance on the person of “the only apostle of the twentieth century,” who teaches divine healing for others and who teaches that medicine is a great evil. Anyway, Patterson scurried out.

Henry invited me to sit down, and he and I engaged in interesting conversation during the fifteen minutes or so before HW A came out. (I had heard HWA on the phone as we approached the front door. His voice carries very well as you know and came right through the window of his bedroom.)

The front door opened right into the living room, which had two levels. There was a grand piano to the right on the lower level. Then, directly across the room from the front door was a very large picture window looking out on the garden. In the living

room was a couch, facing toward the piano, with an armchair at either end of the couch. Henry sat in the armchair with his back to the picture window, and I sat in the other. We talked about Houston and Tulsa and their relative standings in the oil business. Henry seemed more knowledgeable about Houston than about Tulsa. We talked in generalities about banking and the oil business.

For those who might not know who Henry Cornwall is, perhaps I should give just a little background. My information is he is not a church member and never has been. He is a CPA and has been closely associated with Stan Rader for many years. He was the editor of the "Media File," a short-lived publication published during the closing months of 1977. Stan Rader was later quoted in "Forum" of *The Worldwide News* as saying it took Henry Cornwall only a short time to knock out Ron Dart through the "Media File." Remember, Ron Dart was director of Pastoral Administration in the church, and Henry was not even a member. Henry had been involved in various budgetary activities in corporations connected with the church, actually occupying an inside position enjoyed by no baptized member during much of that time. He was always close to the money and has had custody, I understand, of the highly secret executive payroll. The first time I had seen Henry was when he came to Big Sandy to work on the departmental budgets about five years ago.

Stan has, on more than one occasion, reported Henry as having killed Germans with his bare hands in France during the last war. I don't know about that. He really doesn't *look* that ferocious. Nevertheless he does have a very slight accent and some background in France.

I had been hearing for some time Henry was *always* in on all interviews with HW A. Reports had it he was there to represent Stan, with whom he is *very* close. This was quite a remarkable procedure, considering the nature of the talks, the relationship of those in the church and even the ministry and especially considering that Henry didn't even pretend to be a member. I could see he intended to stay for the talk, just as reports indicated he would.

These thoughts coursed through my mind as we waited for HWA, who then came into the room. I rose, stepped up to the higher level of the room by the door, spoke, and shook hands. He sat on the couch, while I sat in the same chair, with my back to the

front door. Henry sat in the same chair he had occupied earlier, with his back to the picture window. The couch HW A occupied was to my left and to Henry's right.

After just a very few preliminary sentences, HW A said he had a list of 17 charges against me he wanted to read. But before he began, he said, "I am putting you out of the church." And, he said, "Mr. Meredith knows that 1 am, and he approves."

I said, "Fine, Mr. Armstrong. Who has compiled this list?

Don't you think whoever compiled the list should be here also? I have the right, Mr. Armstrong, to have them present right here."

He said this paper had just come over the wire from Pasadena. He then spoke of the marvelous age in which we live where such technology was possible. This paper — it appeared to be two sheets — was handwritten and had been sent by wire as a picture. When he said it had just arrived from Pasadena and after he mentioned Rod Meredith's name, I assumed Rod had prepared the paper. I later came to think this was not so — that perhaps another man had been responsible.

I told him I was most anxious to hear the charges, but insisted on facing my accuser, or at least having him or them named. He hesitated and I thought he was going to say who wrote the paper. At that point I began to suspect it might not be Rod, but I wasn't sure. He did say I might just get a chance to face the person who wrote it. I said nothing would please me more.

I said I would tell him whether the charges against me were true or not as he read them. He began:

1. **I had said Mr. Armstrong had an illegitimate child.** I had to deny that charge, as I had said no such thing. I *have* heard that charge made by others — more than one — and have read what Al Carrozzo wrote in *Ambassador Report*. Also, Raymond and Burk McNair's brother Marion wrote a book, *Armstrongism: Religion or Ripoff?* He mentions illegitimacy in the book. Where there is so much smoke there could be some fire. I just don't know. In light of other things I *do* know, I wouldn't say it is *not* so. I understand GT A doesn't think his dad has a woods colt out in the pasture, at least from that period of time, but he isn't sure.

2. **I had said Mr. Armstrong had committed adultery.** I had not really said that, either. Again, I have heard this said by many who have been close to him. And I have said that I have heard it. I have heard those who have been close to him quote him as saying so himself, of even boasting of this thing. And, members of his

immediate family say this is so, or was so while he was married to his first wife — a relationship of the very most awful kind imaginable. Again, as he himself is fond of saying, "Where there is so much smoke there has to be some fire."

3. **I had said Mr. Armstrong had committed fornication.** I took this to mean an improper relationship with a woman *after* his wife Loma died. Again, I was not an eyewitness to any such conduct and have not said that he did. I have heard so much from others on this subject — people close to the family who say the G-II is referred to abroad as "The Flying Whorehouse." I do know from Mr. Armstrong's own lips that sex has been uppermost on his mind and that he has been a thorough student of Masters and Johnson literature and techniques. I know firsthand that he has been deeply concerned about his potency and that he has made no secret of that concern, as he has talked with disgusting candor to groups of graduating seniors at both Pasadena and Big Sandy in recent years, to the great embarrassment of many. Given that mental attitude and concern, I fail to see what would stop him, unless it were impotency. After all, it was Christ himself who said, "But I say unto you, that whosoever looks on a woman to lust after her has committed adultery with her already in his heart" (Matt. 5:28). When one's conversation continually is on that subject, I have a hard time believing his thoughts are pure — even if his business *is* religion. But, I have not made the statement that he *has* committed fornication, that is, not after his wife died. He has reported to me personally that he did *prior* to his marriage, no matter what he has written in his autobiography.

4. **I had said Mr. Armstrong was senile.** I admitted I had said that. He wanted to know if I really thought he was senile. He said while he couldn't see quite as well as he used to and couldn't run the hundred-yard dash, he otherwise was as good as ever. I said that I *had* said he was senile. He wanted to know if I were at the conference in Tucson, and I replied that I had been. Did you think I was senile there? "No," I replied. "Well, do you think I am senile now?" he asked. "No" was again my response. But senility is hard to define. It comes in varying shades and coloring. I have said and do now that claiming senility is about the only way Mr. Armstrong can escape responsibility for all of the division, the heartbreak, and the agony that his actions have brought on the church and the crisis of conscience the ministry has had to face. It

is hard to look a man in the eye — an old and egocentric prima donna — and say to him he is senile. Semantics take on powerful meaning in this matter. The fact is that he is not as he was. The alternative to senility is far worse.

Mr. Armstrong then went back to talk about geisha girls in Japan. Apparently someone had said I accused him of committing sex acts with a geisha girl. I had not even heard that one before. So many of the accusations were things I had heard others say — others who are still in the employ of Herbert Armstrong — and not things I had said myself, but this one was different. I hadn't even *heard* it before. He proceeded to give me a lecture about geisha girls. Well, I have never been in Japan and have no firsthand experience with them. But he seems to be thoroughly familiar with the subject. He wanted to know if I was aware that geisha girls didn't provide sex with their services. I attempted to reply I had heard this was true, but he was so engrossed with the subject I felt sure he never heard my response. However, I do suspect, without firsthand experience, that geisha girls aren't really all that different from other girls. Anyway, I wondered what business a minister of Christ would have with geisha girls. And what about Paul's admonition that we "avoid all appearance of evil"?

5. **I had said Stan Rader and Henry Cornwall were homosexual partners.** He emphasized that Henry was sitting right there, as if that should frighten me clear out of Pima county. Well, I knew Henry was right there, of course. But Henry didn't seem all that perturbed, for some reason. I had not said such a thing, because I didn't now. But Sherwin McMichael had told me that repeatedly in Big Sandy, together with many others, and I have heard those of Mr. Armstrong's own family claim that for some years he himself has privately said this was the case. Since July 4, I have heard this stated in great detail. I do know I had spoken admiringly of Anita Bryant's stand against homosexuality and asked that the Church of God push hard on this front in conversations with Stan Rader, but, as you can see, this has not been done, as of this date. While Stan said he knew Anita personally, he did not admire her position on homosexuality, mild as it really is. He just doesn't seem to think such aberrant behavior is all that bad.

A number of times during his reading of the charges, HWA said, "*They* said you would deny that." Now, I am not really sure

who they are, but I have a very good idea. And if I am right, "they" are the ones who said these things themselves.

6. **I had said I hated Stan Rader and said he ran the Work.** And he shook his finger at me at this point. This was the only time I recall his raising his voice to me. I had resolved beforehand I would not be intimidated by his usual tactics, but he quickly subsided.

I replied I did *not* hate Stan, but had a great deal of admiration for him in many areas. And I mentioned several of those areas. I had not talked of recruiting a group of ministers to jerk his dark glasses off and cast the demon out of him as had Sherwin McMichael. I have not said he has a demon as Mr. Armstrong himself has been quoted as saying to a group of church evangelists, according to several of them.

But I had said and still *do* say one only has to read "Forum" in *The Worldwide News* to find Stan making statements that certainly indicate he has very strong control of many areas of the church. Also, one only has to listen to the tape played in part on "60 Minutes" to hear Mr. Armstrong, in his own voice, express the very same feeling.

Mr. Armstrong at this point emphasized he was the sole apostle, and God had resurrected him from the dead. He asked if I believed that. I said I had always known he was the boss. He said, "Do you, really?"

I think, now even more strongly, God holds Mr. Armstrong *totally* responsible for problems in the church that have resulted from mismanagement all these years. When he says repeatedly and emphatically that he is *totally* in charge, then the mistakes and problems, *all* of them, are his. Stan is not primarily responsible.

I told Mr. Armstrong I just did not want to follow Stan's lead in a number of areas — for example, the demonstrations. He seemed to have a hard time hearing at that point. Henry then repeated, "The demonstrations, Mr. Armstrong." "Well, if you don't back those, you don't back me, because I ordered them," HWA growled.

I explained we had always taught against such tactics, and I could not see why we should follow Stan in this matter. He said Stan is not in charge of the work.

I then turned to Mr. Armstrong and asked, "Why, then, Mr. Armstrong, is Mr. Cornwall sitting here? We are having a

discussion that is very important to me, at least, and it is about a very serious *church* matter, and here sits Henry Cornwall. Why?" He paused for quite some time, then looked out the picture window, and finally began to talk. His first several sentences really made no sense at all, as they were totally irrelevant. He still looked out the window as I watched him intently. Henry sat quietly, looking straight ahead. Finally, Mr. Armstrong said Henry was there to count the money coming into Tucson. "Most of the money is coming in here now," he said. I submit to you that was no explanation at all.

I continued, saying I just could not look on Stan as a church leader. Mr. Armstrong said there was never any intention of Stan running the church, as he didn't have the ability to run it for 15 minutes. I said Stan didn't know that because at Big Sandy during the Feast last fall, he had really liked the newspaper articles that called him "Heir Apparent" and "Crown Prince."

Mr. Armstrong spoke very emphatically, saying Stan operated in only two areas of the church — accounting and the Legal Department — and that he had nothing to do with any other phase of the work. I sat there, taking such a statement as a very great insult to even average intelligence. Even uneducated powers of observation would contradict such a statement. In my discussions with Stan the year before, there was never any indication he was so limited. As a matter of fact, the exact opposite was the case.

While sitting in his living room under such circumstances and observing the conduct of this man who calls himself God's only apostle, I now knew positively God had somewhere along the line removed something very vital. Mr. Armstrong's mind had somehow jumped the track of reality.

7. **I had said I had in my possession pictures of Mr. Armstrong in the nude having aberrant sexual relations with young boys.** While one becomes almost "shock proof" in the church environment we have been in during recent years, this was the grossest charge of all. I have said no such thing. I *have heard* that such pictures exist and had heard so just recently in Pasadena from men who are still with the church. I don't know how I would have come into possession of such pictures and told both Mr. Armstrong and Henry so. They both were *very* demanding to know who told me that. I would not say. Henry *pushed* and *pushed* on the matter. It is not a new story and always revolves

around Sam Gotoh. Sherwin has told that one for years, but I have not heard it from him since Ted was kicked out. Henry, as I was leaving later on, pressed me again about the pictures as we stood outside the front door. *Interestingly enough*, neither Henry nor HWA denied that such pictures existed, nor did they deny any of the other charges (except the senility charge)!

I took no notes and to the best of my memory, this was the order of the accusations against me. It was at this point that Mr. Armstrong broke off and would read no further. I asked twice that he continue, so that I might know all of the accusations against me. Again, I said I would tell him which were true. But he abruptly stopped, after glancing down at the paper in his hands. He again said he was putting me out of the church to stop such talk. He said I was destroying him. I said that was not the case, but I was interested in truth. His only concern seemed to be for himself, and he seemed to have no remorse about his own sins, which had cost the church so dearly, and now they were costing me dearly, too. Then he replied, "Where there is so much smoke, there must be some fire."

One of my greatest regrets later was not asking him at this point if that statement applied to himself and Stan. There has certainly been a lot of smoke coming from the back trail of those two. And as Sherwin McMichael had so descriptively stated a couple of years back when he still expected Ted to inherit everything, "Mr. Armstrong's back trail is littered with the debris of human wreckage all the way back. It is simply frightening how many men he has ruined." Then Sherwin would tell about his experiences in England and begin to name all of the men who had suffered at HWA's hand and because of his character failings.

Mr. Armstrong at this point began to quote I John, chapter 1, about how fellowship worked, with which scripture I am also familiar. He then quoted I John further, "He that says he has no sin is a liar and the truth is not in him." I told him I could not agree more. He did not elaborate further. I could only wonder if he meant himself and that I was judging him harshly and from a self-righteous attitude. If so, he was very wrong. However, I, together with all Christians, do expect a certain minimal set of standards from a minister and that the human head of the church make an honest attempt to keep the law of God, which he preaches!

He then said he had cooperated with the "Sardis" people until

1945. This was quite an admission in light of what his autobiography and many other of his writings and speeches had stated — but this admission did demonstrate one of the many departures from truth in his autobiography. His autobiography is a mixture of fiction and fact, not only on the subject of sex, but also on his relationship with others in the church he was working with. He said the Oregon people were good-hearted but very uneducated. They had wanted to have him as their leader because his education was *so far superior* to their own. He then said, with emphasis, that *not one member from Sardis had come with him!* I personally know of several families that take great exception to that statement. But truth is the first casualty in warfare.

He said just as his own education was superior to that of the people in Oregon, so Stan's was superior to his, and Stan had abilities he needed to use. So he had formed a relationship with Stan. He then quoted the words of Christ (Luke 16:8): "And the Lord commended the unjust steward, because he had done wisely: for the children of *this world* are in their generation wiser than the children of light." It seems to me there is a problem with the application of this scripture to Stan Rader, especially after his ordination.

He then continued, saying he planned his trip to China this summer, but wanted to double-check to be sure he could get the G-II out of China once he got into that country. He said there were so many hundreds of millions of people in the world, such as in China, who needed to hear what *only he* could give them. "It is all right here in my head," he said as he tapped his head with his right index finger. "That is *the most important thing on earth now.* " He watched me intently as he said these things.

Many in the church disagree with his assessment of priorities as they feel the need for Christian teaching is very great in this country still. They do not feel HWA is going to do a great work in communist China. However, many do recognize the biblical injunction to turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest all human life be destroyed. And I believe before HW A has any part in that work at this time, he is going to have to *reconcile his own family, which he has not done!* Talk is cheap. It is going to require action — not words!

Mr. Armstrong then said he had only that morning listened to the 700 Club on television, and once again he had been impressed

with how shallow this world's religion is. He was the apostle of the twentieth century to do the work. The people of this church were called for the primary reason of supporting *him*, he emphasized. Salvation would result, but only if people would support him. I have heard that said for years and have never really believed he was correct on that point. I have felt he is as far off on this matter as he has been on prophecy, which is very far indeed.

He said he is the head of the church — the physical head — and he then said he would not take away from Christ's being the spiritual head. (Often in recent months he has mentioned Christ as if he had no real power, except what he, Herbert Armstrong, gave him.)

He talked a couple of times about Belknap Springs (a Feast site 30 years ago), having great difficulty remembering the name, and about meeting me there for the first time. I reminded him that was not where we had first met nearly thirty years ago, but that it had been in Pasadena.

Then he again said I was destroying him by the things I said. I again replied the problem was his giving trust and power into the hands of men such as Stan who were not ministers. He again denied he had done any such thing.

I then said the last time we had talked privately and at any length had been at the Poconos in 1976. He said he had not been there that year, as excessive snow had collapsed the building. I replied he had been there that year and that he and I had conversed at great length. He said he didn't remember any such thing. (This was amazing, as he had been reminded of our conversation on more than one occasion, according to several people close to the situation.) I intended to discuss with him the matter of the little black book, but apparently he had no intention of engaging in any such discussion. (The “little black book” has a code name among field ministers. It's “Flog Log.”)

I then told him that was the year Sherwin McMichael had wanted me to write up a report on him, mentioning among other things, slurring of speech, which Sherwin said he had done at the other Feast sites. Sherwin mentioned in particular the Ozarks, where HW A had come across as if he was heavily under the influence of wine or having a stroke.

Mr. Armstrong didn't seem to understand, and Henry repeated in a loud voice, “Slurring your speech, Mr. Armstrong!” I then said I had told Sherwin he had not slurred his speech at the

Poconos.

HWA said he found it hard to believe Sherwin would say that, as Sherwin was just about his most loyal minister.

I told him I had heard more against himself, the G-II, Stan, Gotoh, etc. from Sherwin than from any other source. (Of course, that was while Ted was still the heir apparent and before it became clear his father would sacrifice his son rather than clean up the corruption surrounding the business office and his own foreign travels.)

I said to Mr. Armstrong I had sat by the hour in Sherwin's office and heard all the stories, including a showing with commentary of the demon art in the expensive, church-funded magazine *Quest*. I had heard many of the higher-ranking ministers in the church say how bad things were surrounding "the apostle," and here I found myself accused, with my neck on the block, while many of them were now proclaiming their "loyalty." I found this set of circumstances highly incongruous. I was attempting to cope with gross irregularities as best I could. He, himself, had recently written, claiming all of the troubles in the church had sprung from ambitions of men on the fourth floor of the Hall of Administration. I reminded him of this. He was silent. I suppose that series of statements of his had served their purpose, and this approach was now to be abandoned. Certainly, this concept didn't support his case while he was talking to me.

He then told the story of a church member in Oregon, a "Sardis" member, who had him out to his house many years ago. While HW A was there, this man slaughtered a lamb for their meal. He had held the lamb in his arms, petted it, stroked it, and then stunned it with a rock to the head. He then cut its throat, and it bled to death. He had painlessly slaughtered the lamb. I sat a minute, perceiving this story had something to do with me. I then asked if the lamb tasted good.

I told HWA I had been in Rod Meredith's office the day following Memorial Day. At that time, Rod had asked me if I thought Ted's group could be "*a* church of God." Mr. Armstrong quickly interrupted to ask what I had said.

I said I had asked Rod what *he* thought. Rod had said he didn't know. He thought it was possible. He didn't think God would use a "whoremonger" to raise up a church, but he might let Ted's name and remarkable charisma be used and then have him killed in a plane crash. This would be a means of gathering all of the

lukewarm people together.

Mr. Armstrong then interrupted to say Rod had no right to bring up those charges against Ted. He would have to speak to him about that. He then asked if I knew why he had put Ted out of the church. I just sat and looked interested. He repeated the question, demanding a response. I was quite sure I knew the reason why, that reason being Ted tried to correct some of the almost unbelievable abuses of the church's resources. I still think Ted was coming to maturity and really hated the terrible practices of his father's party. So, not wanting to get into that, I replied, "Because of Ted's insubordination to you."

"Oh, no," he replied. "Not that. And it wasn't because of the problems of 1974. It was because Ted believes *nothing* that his father does. That is the reason I disfellowshipped him."

He asked if I knew many of the ministers who left in 1974 did so because they learned of Ted's conduct. I said I had known that. I did not go ahead and say, as I should have, that the damage done to the church was so much greater when the church learned of his *own gross misconduct.*

I then brought the conversation back to Rod Meredith. I had asked Rod and Raymond McNair, who was also present that day, about Laodicea. "If, as we say, we are Philadelphia, and again, as we say, time is very short, where, then, is Laodicea?" Raymond and Rod then had a discussion between themselves about how Ted might be the catalyst for that lukewarm church and later be removed from the scene so the last church age could form.

I then asked, "If this be the Laodicean church forming, would it be a church of God?" They both said it would. Then, I asked, "Should this group, if there is a good chance they be of God, be attacked by another group of the church of God?"

They said, "No, but we aren't sure Mr. Armstrong thinks that way."

Back to Tucson. I then told Mr. Armstrong both my wife and I had been deeply distressed when he had reinstated Ted so quickly back in 1972, considering all of the charges brought against him at that time. Why had he done that, knowing the agony it brought on the church? Ted had deeply hurt so many people. He made no response to that.

He asked where our son John was at this time. I said, "Fort Worth." He seemed surprised, saying he had not kept up with

him after he had left Pasadena because of Ted's firing. I said he had not left Pasadena because of Ted's firing, but because of his *own* firing. I said he had been dismissed by phone and had been denied a face-to-face hearing by men whom he, HWA, had recently given power, both of whom had since been removed. He said he had always appreciated the work done by John on *The Worldwide News* and had been sorry to see him go. This statement was not in keeping with earlier statements about that matter. I had a letter in my possession from Stan Rader that totally contradicts HWA's statement on the subject. But then, gross contradictions have become commonplace.

I asked HWA whether the church was operating under the "government of God" when he had Ted in office as executive vice-president. So much hinges on this. He never gave a direct answer, but said Ted had usurped power that he had never given him while there. Of course, we've all heard and read so much of that. But the real answers have yet to come out. If Ted could have usurped power for so long, how do we know Rod Meredith didn't usurp power? And if God will allow such a thing to occur at his headquarters church, how do we know Mr. Armstrong isn't usurping power and office right now?

I told him Rod Meredith had conspired to take over power for years. He had tried to recruit me in June of 1977 over lunch at the Velvet Turtle restaurant in Pasadena. His recruiting efforts were talked about church-wide. I have read a very lengthy memo to him from Robert Kuhn, enumerating those charges in great detail. They are all so very well-known. What about them? Mr. Armstrong all through those years, again and again, had given Ted total support, at least publicly. How are we to know who has HWA's support if his word isn't any good? His approval of Ted certainly was given often enough, both written and spoken, on every formal occasion.

I told him about Sherwin's projection of events just a couple of years back. Sherwin thought Stan would be elected senator from California and then President of the United States and become the great enemy of the Church of God, because of the church's necessary cleansing of itself that would leave Stan out in the cold. His vengeful nature would then do its damage.

Henry roared with laughter, saying that was the first time he had heard the story. He had heard so many, but never that one.

However, HWA seemed not to be so amused.

HWA came on strong several times during the conversation, always emphasizing his apostleship. There always seemed a strangeness about it. If he had that kind of power, why was not it demonstrated? Certainly, he is the boss of the corporation, or he and Stan together are. That he would continually lay claim to such an office for himself seems to me unwise and sad. If he really believed he held the office, it seems to me he would not feel the need to reassure himself so frequently in both speaking and writing. Corporate power is one thing, and apostleship is quite another.

I said I recognized him as boss. I then told him when Rod had fired me from the Tulsa pastorate in January, I put up resistance until Rod had said he (HW A) had ordered it. He then denied he had, saying he remembered no such thing.

Getting back to Ted, he asked if I understood about forgiveness. Did I understand that Ted had been forgiven for his conduct of some years ago? I replied I did and thoroughly agreed. He emphasized that Ted had rejected all he himself believed and was destroying the church. I did not agree with that statement. I told him I thought Ted was still very much a part of his life. He replied that was not the case, as Ted was fading into the background of his life. I said one could not tell that, judging by the literature critical of Ted coming out of WCG headquarters.

He then said I had denied all of the charges he had read, just as "they" had said I would. I replied I had not denied them all, but had admitted saying he was senile. I did have to deny the others, but again asked that he finish reading the rest of the charges, and again, I would tell him which were true.

He said he was going to get to the bottom of it all and might even come to Tulsa and bring Rod with him. I said I thought that would be the thing to do, and would he please talk to the men I was supposed to have told about himself. Would he do it personally? He thought he might do that and said he didn't think he would want to come on a Sabbath. I told him I wished he had come to Tulsa a long time ago and that I had tried to get Rod to come and others of some power in the church, but to no avail. I asked again if he would talk to the church leadership and find exactly what had actually occurred.

He said he would be fair in his judgment of me. I said he would find what I myself had already told him, that I was deeply distressed by his 180 degree turn in January. We were taking a

position against the state that was directly contrary to what he had always taught. This turn had cast the church into a very hurtful mold.

He asked why it was that trouble always came from the ministry. Then, he said not just the ministry, but the employees. Was it not because they all had a getting attitude rather than a giving one? People began to give trouble when they *got* on salary.

I said for two thirds of the thirty years I had supported him I had not been on salary. Of course, I was deeply sorry for such a shallow observation on his part. My salary had never been very much, but was always substandard. To say I had been "getting" on such a salary was hard for me to reconcile with reality.

For HWA to talk of the "getting" attitude in others was and is a travesty. Who has a more getting attitude than he? It seems to be quite true, as he has always said: those who accuse others are guilty themselves! But I didn't mention those things to him then, nor did I say that all those who had been close to him were gone. He had lost the closeness of all the members of his own immediate family — both those close by blood ties and those who had been close from among the ministers through the years. *Why?*

The ministry has been cast in a "double bind," as phrased by Ron Dart, who himself has had to face a "crisis of conscience." Is it possible HWA cannot understand the squeeze the ministry finds itself in, as they are forced to choose between their understanding of the duties levied by Christ and those demanded by the "apostle" ?

He began to signal that the time was up. I said I knew he was tired, and time had come for me to go. He denied being tired, but said he had a lot of writing to do. (I have lost track of how many books he has written this year.)

We rose, and he opened the door for me. He said he wouldn't keep me waiting long for his final decision. Then, just as I was going through the door, and with Henry some distance away, he said the worst thing that had been said was about Lorna. I didn't really know what he meant, and the thing that came to mind was Ted's graphic description of what his dad had said the night his mother had died and before her body was cold. So, I replied, "You must mean what Ted said." He then said he had thought Ted had loved his mother. So, I just don't know what he really meant.

Henry stepped on out, as he had called for the car, and I

signaled I would like to talk to him. I told him there was nothing personal meant back in the room, which was the truth. After some slight hesitation, he seemed to appreciate that. I said there was nothing personal against Stan either, but there were things being done by Stan I could not in good conscience just sit back and support, and I could not indicate approval for those things.

He said he had heard Stan say many good things about me, especially after my visit to Pasadena in November, and had not heard him say anything against me since. This is what he said, for whatever it is worth.

I said HWA had indicated he didn't remember what had happened in the Poconos in 1976, but that he had unloaded on me heavily there and that I had related those things to Sherwin, who in turn had told Robert Kuhn. At the time, it seemed in Garner Ted's interest and the interest of those who were hoping to advance themselves in his name to have the information proliferate. Now, HW A claimed he couldn't remember the incident at all.

Henry complimented me on the way I had handled myself during the talks under very difficult circumstances. I don't know how much that compliment was worth, but for the moment, I appreciated it. Henry also complimented himself, saying he was an intelligent man, which is true, I am sure.

I told him Rod Meredith was absolutely destroying the conservative cause in the church by his methods, and, moreover, he was the worst conspirator in the whole of the church.

Henry suggested I should write a letter to HW A explaining everything. He thought that would do wonders and perhaps solve my present problems. Of course, I never did. I was sure I wanted no part of backing off of my principles and knew I must live by what I had been taught. I could not deny truth, nor could I deny, even to myself, the sorry state of things at the top.

The car had arrived. Mel was standing there with the door open. So I told Henry I had better go.

Mel and I chatted on the way back to the airport. He began to talk about the early days in that part of Arizona. He had read quite a bit of the white man's experiences when he first came to Arizona. He said they had a hard time surviving with water so hard to find. He spoke of the Indian's survival methods compared to those of the white man. He said the Indians had often survived on mesquite beans for long periods of time. I could not help but

wonder, during this discussion, about survival for myself. Getting back into the world of business at my age had its own problems. This discussion had its own special relevancy.

He let me out at the airport, just before 5 p.m. My talk with Mr. Armstrong had lasted exactly an hour. On the way back to Tulsa I thought about my meeting with HWA. In my mind's eye I could see HWA as he sat on the couch, with dandruff on his right shoulder and lapel, talking about his death and resurrection. He said the doctors and nurses would not call it that, but he would. He had actually been resurrected.

A lot of people would be more impressed in this matter if artificial respiration had not been administered, if more time had passed during his "death," and if, for example, his body had grown cold, or if four days had passed before he revived, as in the case of Lazarus. Christ waited until the body stank before raising Lazarus from the dead. That would be worth talking about. What HWA talks about is a quite widely accepted *medical* practice. And remember, he has a medic in constant attendance!

I was now under an injunction from HWA to contact no one in the church, nor was I to attend services, until he "cleared up this matter."

On July 14, a Sabbath, HWA came to Tulsa and spoke to the church. While I was not at the meeting, I received immediate detailed reports of it. He delivered a disjointed and stumbling sermon. A lot of people were bored. At one point he could not remember Satan's or Lucifer's name for an embarrassingly long time — an amazing lapse of memory for a veteran preacher who claims all the power of youth. But one thing he *did* say was, "When you hear instructions from headquarters — from Pasadena — you are not to question them in any way. This is the way. Walk ye in it!"

For those who for decades have been taught to check things out in the Bible, this is a hard saying. Many thinking people feel the need for a higher loyalty and find loyalty to a man difficult when there is an obvious conflict. But in Tulsa, he dared people to go around him to the Bible itself! He was heard to remark as he was helped off the stage that he had given the worst sermon of his life. Undoubtedly, there was a lack of confidence and conviction, as he surely knew he was violating many of the principles he had taught for so long. Redundancy was a huge problem in his speaking that day.

Ramona, her sister Mary Ellen, Joe Tkach, Henry Cornwall, and HWA's medic (Patterson) all came to Tulsa with him. He arrived from the airport in a rented, chauffeur-driven Cadillac limousine, which was equipped with oxygen bottles. Would you believe there was a small group of women present who expected him to lead them to Petra? I am sure he would be horrified to seriously consider such a thing.

But perhaps most lost the real significance of what had happened. Here was the world's only advocate of the "give vs. get" philosophy — one who so effectively delivers this much needed message to the leaders of great nations of the world — coming to Tulsa in his Grumman Gulfstream II, the ultimate in luxury jet aircraft, and driving from the airport in a Cadillac limousine to address one of his churches of several hundred members, which is twenty years old. This church, which has a total net worth of less than a thousand dollars, meets in a RENTED SCHOOL BUILDING!! Fuel costs alone for the G-II trip to Tulsa ran many times the net worth of the Tulsa congregation's church assets. These church people give and give and give. Mr. Armstrong gets and gets and gets! Stan Rader, Henry Cornwall, and others in this small group get and get and get! Events of that day dramatically demonstrated the give and get philosophy as practiced by "the only apostle of the twentieth century." It is, of course, a matter of who gives and who gets.

Not at all surprising was the fact that HWA, who was supposedly in town to check out how I had poisoned the leading men of the church, talked to *not one* of those men! He was helped back into his limousine after speaking and was seen rolling up the windows and locking the doors of the car when some church members approached to speak to him. (He was having to wait in the car while the female members of his party were inside the building visiting with the members.) As usual, HWA seemed to want no contact with the church members — at least no personal contact. It is a trait that HWA consistently demonstrates. He shows no interest in others. His interests are only for himself. Ted is an extension of himself. He has never, when I have been present, inquired about relatives, friends or one's own personal welfare, unless such person directly affects him.

Most people ask about your health, family members, and how you are doing. Not HWA. It is as if you didn't exist as a person. I honestly believe if he were talking to a condemned man the night

before his execution, the subject of conversation would be HWA and how great he is and what could be done to advance his position. I have known several old people who were self-centered, but I have never known one more so than the spokesman of the "give vs. get" principle. He just does not care *one bit* about others. They are property in his mind. The value of that *property* is based on a sliding scale of current value to himself in promoting himself.

At this stage, he demonstrates none of the characteristics normally expected of a Christian minister — compassion, mercy, interest in the other fellow, and empathy. There is no desire to serve or help. The Pastor General of the Worldwide Church of God has no interest in pastoring as defined in the New Testament.

After my meeting with him in Tucson, HW A never once called me or communicated with me. He did, following my mailgram of inquiry, respond with a mailgram of excommunication. But he was quite a bit too late. Rod Meredith had already gotten his shot off first. I have to assume Mr. Armstrong's was invalid, because, as I understand this matter, after Rod had done it, there was no possible way anyone else could disfellowship me again — that is, without a reinstatement. If that had happened, I had not been informed. I don't know which man's zeal to excommunicate got the better of his judgment. Oh, well. Thirty years of heavy support for the church and now I was in trouble for standing up for the very principles I had been taught for so long.

I am afraid the greatest casualty of the present church troubles is truth itself. It seems few are interested in that anymore, least of all the one who for so long has spoken of "the plain truth." How sad it is to see a strong man come to nothing in his old age. Deterioration of mind and character in what could only be his last years is a sad thing to behold. But how much sadder it is when such a man insists on exercising great power to the hurt of so many.

Solomon, in his last years, departed from his God and swung over to the pagan gods of the nations round about. He followed his foreign wives, who turned his heart away from God. He was no longer comfortable in the company of his own people, but sought out foreigners with their strange religions. There seems to be a parallel in our time.

HWA has come to the point where he turns minister against minister, church member against church member, and has absolutely wrecked his own family. He seems bent on destroying

the very organization he worked so hard to build for so many years. He has created in the church a climate of cannibalism, so that some are willing to totally destroy others — even longtime friends — if such action will contribute to their own survival for just a little longer. No matter what this might do to others, it is every man for himself. Ministers are prepared to expel former friends without batting an eye. This example has been set at "the top."

The very men who jump out on command to cut the throats of former friends — men who often are more principled, than themselves — are looked on with contempt by their superiors. HWA is himself often quoted by his close associates as speaking with contempt for many of these men. But he uses them for the moment.

These men have trouble sleeping at night. They can only wonder when they will get theirs. They hope against hope, but they know it is coming. It is only a matter of when. Deep within themselves, they know full well that "AS YOU SOW, SO SHALL YOU REAP." This is a law that none can alter. They have knowingly sold out their God and have contracted for the moment. And that is what they are getting for their reward — the moment!

Chapter XX

INCEST!

How serious is the sin of incest, such as when a father uses his authority to force himself on his own daughter, his own flesh? All generations of the human family have viewed this conduct as an unnatural act. The apostle Paul referred to a somewhat similar relationship in the Corinthian church: ". . . such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (I Cor. 5:1). Incest was disgusting beyond measure to Paul, who was led to record his revulsion for posterity in the inspired Bible.

Even during this time of "sexual freedom" the American nation was recently shocked to witness a television program, "The Phil Donahue Show," on which victims of incest discussed their emotional suffering that resulted from such parental abuse. The psychological penalty for such sin continues for generations.

Sometimes perpetrators of such crimes try to justify themselves by citing the case of Lot, the nephew of Abraham, in the book of Genesis. Does the biblical account of the conduct of Lot in any way justify a man taking his own daughter? Let's look at this matter:

(1) Lot was without a wife, as she had been killed on the trip from Sodom.

(2) Lot was not the initiator, his daughters were. They plied him with wine, in preparation for what they wanted, children. They thought all mankind had been destroyed,

and they wanted to preserve the race.

(3) Lot performed his part while drunk and *never repeated that reprehensible conduct.*

Not that there is ever any justification for such acts, but the sin of Lot, bad as it was, is not to be compared with that of a married man who, on a continuing basis, engages in sex with his own daughter!

Many American states legislated the death penalty in such cases in the earlier years of this country. I knew personally of such a case in Texas back in the 1950s. That father was executed in Huntsville for such an act. He was convicted in Live Oak County, Texas. He had seduced his thirteen-year-old daughter and had continued the affair with her until relatives discovered the crime. It was his own people who demanded the death penalty and the State of Texas accommodated them. I don't know for sure, but I suspect the laws of Oregon and California were not all that different during the thirties and forties.

Incest is a terrible and unnatural crime, an extreme perversity.

That is why I was shocked beyond measure to hear that Herbert Armstrong was, himself, guilty of this vile sin. I learned of this in the summer of 1979 from members of his own family. The story, sordid beyond imagination, was told in awful detail.

One family source was Garner Ted Armstrong. Last summer, as HWA attacked his own son in such savage fury, his son was in the depths of despair. His emotional mix included anger and deep hurt. In such a state he told family secrets that otherwise would have been locked within him forever. He said he had learned in 1971 of his father's incredible conduct during the '30s and '40s. The story came directly to him in lurid detail, but he kept it sealed in his own consciousness for all those years. But, in the spring of 1978 while in his father's house for the last time, his father had threatened to “destroy him.” Ted, in response, replied, “Dad, I will destroy you. I know about you and -----.” (He was speaking of the younger of his two sisters.)

His father had been on a high-handed autocratic binge. But at that comment he sat down quietly and responded, “Well, Ted, there have been times when I have been very far away from God.” (Admittedly, this was a strange turn of events in the relationship of the two whom HWA had likened to God the Father and Jesus Christ!)

Ted has told many people that there was a look in his father's

eyes he had never seen before. Ted knew his father was now determined to totally destroy any credibility he might have. It was either him or his son. Self-preservation now demanded such action. It was a matter of give or get, and HW A meant to get!

None who have objectively heard the incest story in its awful detail doubt it. *This* is a vital chapter left out of HWA's autobiography. This sin occurred over a long span of years, a decade after his ordination to the ministry, according to his own family members. No wonder he was not receptive to David Antion's "qualifications for the ministry" paper back in 1974.

Many of us have wondered why HWA was so forceful in covering up Ted's sins for so many years. Ted then seemed to be an extension of himself in his own mind and was not even a separate entity. It was like covering for himself. But when finally he knew he must cut his son off, he had to go all the way. It was either destroy or be destroyed. And there were still some things he wanted to "get" out of life even if he were nearly ninety.

Such matters should not normally be mentioned, but this is by no means a normal case. The welfare of thousands is at stake, and thousands who look to HW A, idolizing him as if he were God himself, must come to understand how dangerous such a view is. Thousands around the world have been hurt by blindly following this man. Now people must be given enough information to make an intelligent decision on whether this is the man who is going to lead them to safety during the "crisis at the close," or whether he is just going to continue taking their money and calling them "dumb sheep"!

Some may feel I should just cover up this whole sordid affair and forget it. But I find that impossible to do, because the welfare of too many people hinges on the truth about his personality.

Paul wrote to Christians of his day: "Take no part in the unfruitful works of darkness, but instead *expose* them. For it is a shame even to speak of the things that they do in secret" (Eph. 5:11-12, RSV). Earlier in the same chapter, Paul had written:

"But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints" (Eph. 5:3, RSV).

"But," some say, "you shouldn't judge God's apostle." The Bible says otherwise! Jesus Christ himself *commended* the Ephesian church for trying and testing those who claimed to be apostles. Notice Jesus' words: "Thou hast tried them which

say they are apostles, and are not, and has found them liars" (Rev. 2:2).

Can someone preach truth for many years and fail in his own spiritual life? *Of course!* Lucifer did, Solomon did, and so have many others down through the years. That is why Christ asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Christ also said that out of the abundance of the heart the mouth speaks (Luke 6:45). The way a man talks in private is the way he is. His public utterances alone aren't enough to judge a man's character — his trustworthiness. It is especially necessary to know what kind of man you follow when he promises to lead you into the kingdom of God.

In Matthew 7:21-23, we read this warning from Jesus himself:

> *"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."*

In the 59th chapter of Isaiah, that prophet warns of those who conceive mischief, lie, and bring forth iniquity. Their feet run to do evil. *The way of peace they know not.* They make themselves crooked paths, and they *weave spiders' webs.* But Isaiah promises in the name of God that those webs shall not be a covering for their sins in the end!

Herbert Armstrong has become tangled in his own web of lies. And the time has come for him to be revealed for what he really is. May God help his followers to see.

The End.