THE BROADWAY TO ARMAGEDDON

By William B. Hinson
former minister of the Worldwide Church of God

FINANCIAL CORRUPTION • DIVORCES • MARRIAGE BREAK-UPS • SEXUAL IMPROPRIETIES • DOCTRINAL CHANGES

ARMSTRONGISM

RIPOFFS • HYPOCRISY • FRAUD • DEATHS • MEDICAL NEGLECT • DRUNKENESS • CHARACTER ASSASINATION • SPYING • 1975 CHRIST'S RETURN • 1972 FLEE TO PETRA (ARMAGEDDON'S KNOCK) • EXTRAVAGANCE • LIES • PESTILENCE • CHILD ABUSE • 1934 "BOOK OF REVELATION REVEALED AT LAST" • SUICIDE • "SEX" • FAMINE • HUNGER • BROKEN HOMES • "1975 IN PROPHECY" • FALSE PROPHECIES • EARTHQUAKES • ADULTERY • DOCTORS ARE OF THE DEVIL • MEDICINE

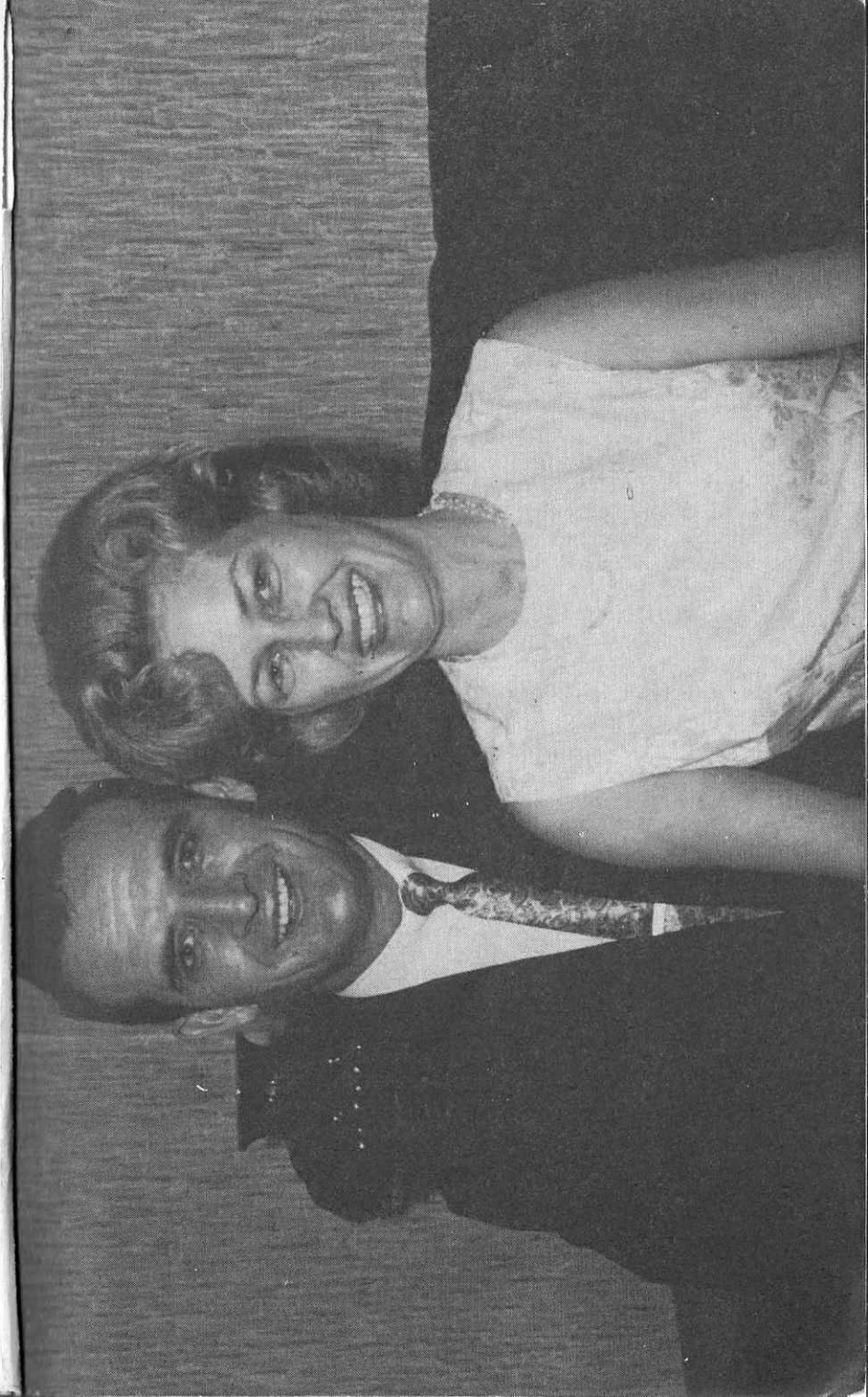
The Broadway to Armageddon

By

William B. Hinson

Published By:
Religion in the News
Suite 330—Stahlman Bldg.
Nashville, Tenn. 37202

Copyright © 1977
William B. Hinson
Nashville, Tennessee
Printed in U.S.A.

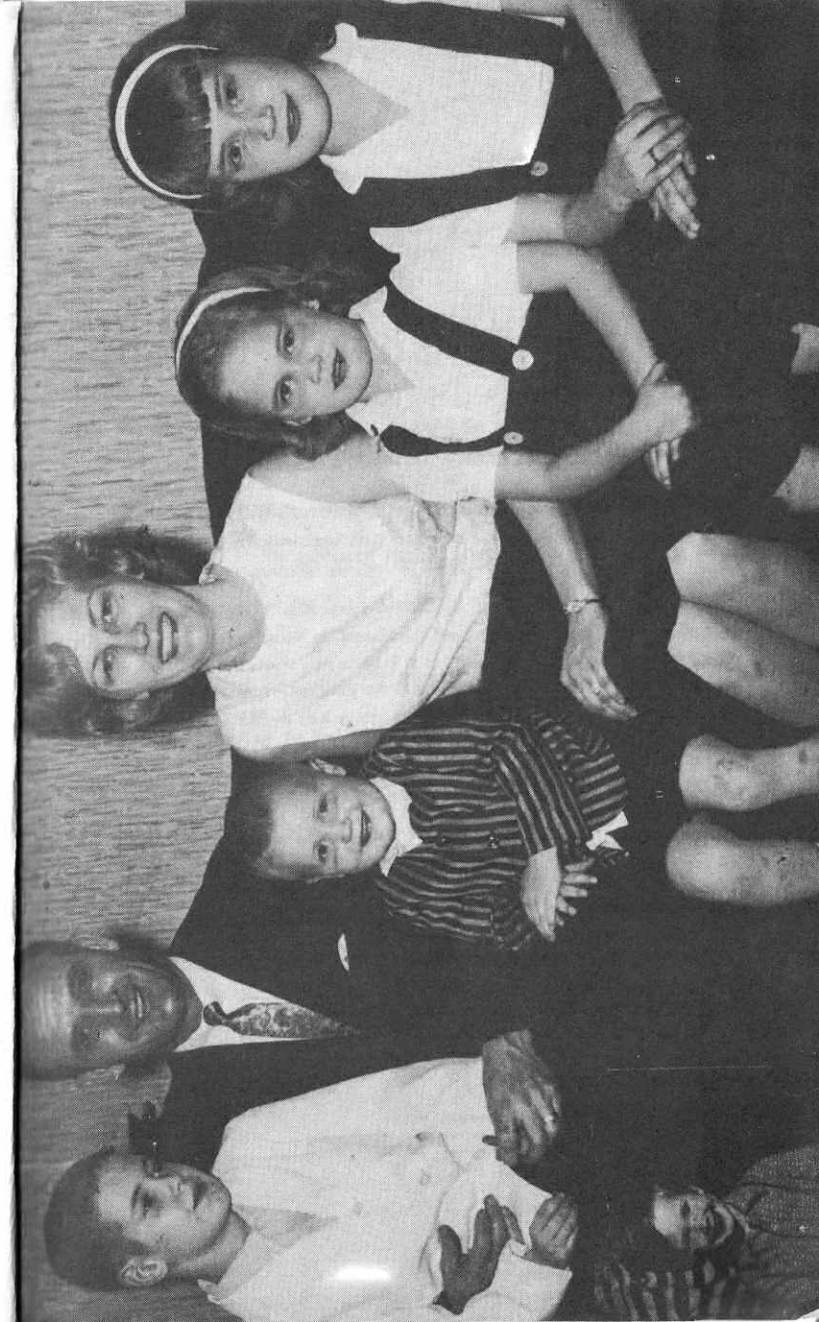


DEDICATION

This book is dedicated first to the Great Loving Creator of All Mankind, God Almighty and to His Son, Jesus Christ, and to His Loving Holy Spirit that comes and makes the tremendous love of The Father as expressed through his son known to undeserving creatures on this Earth.

I also dedicate this book to the most wonderful, patient, the most understanding and lovable person on the face of this Earth, my wife, Margie and to my family, especially to Randy, who died at eighteen, to Sandy who suffered through the agonizing pains of the bondage of this legal system, Armstrongism, to Sherry Lynn, Barry Thomas, and to William Roderick and to all of my brethren in Christ in the Worldwide Church of God, in all Churches in the world and to those that are not in any Church that are scattered throughout the entirety of the universe in love.

Let my people go.



Worldwide Church of God

World Headquarters, Pasadena, California

Certificate of Ordination

Be it known by this official document that

William B. Rinson

has been chosen according to the will of God to become an Elder in the Worldwide Church of God; that he is qualified in character and by consecration, education and experience; that he meets the Scriptural qualifications; and that he has been duly ordained this 26th day of May, 1969, by laying on of hands by the ministers of this Body upon recommendation by a District Superintendent of Ministers of this Body, and approved by the World Headquarters of this Church.

In Testimony Whereof: we solemnly set our hand, and cause to be affixed hereto the seal of this Church.

President and Pastor

Superintendent of Ministers

Ambassador--Spokesman

Certificate of Merit

Willie B. Rinson

has satisfactorily completed the foundational course in speech training and personality development, in actual experience in impromptu, extemporaneous and after-dinner speaking in the atmosphere of an executive dinner club.

He has developed initiative and leadership

in the

Nashville Spokesman Club

being an Extension Course Activity of

Ambassador Colleges

Pasadena, California, Big Sandy, Texas, and Bricket Wood, Herts., England

June 16, 1968
Date

Chancellor

Local Director

I thank my Father in Heaven for the opportunity of experiencing 14 years in the Worldwide Church of God and knowing Herbert W. Armstrong and Garner Ted Armstrong. I am thankful for the opportunity I have had of meeting and sharing experiences with a great number of the ministers of the Worldwide Church of God and with a great many of the almost 100 ministers that have left the organization in the last few years.

I thank my Father in Heaven for calling me by his grace, showering upon me an abundance of these blessings years before I ever heard of Herbert W. Armstrong. I deeply repent and ask God to forgive me for my involvement in this legalistic, Pharisaical system that genders to bondage. I know that God's word says that all things work together for good to them that love God to them who are the called according to his purpose. Thank you, Father, for my calling years ago, even while still in high school, even before I got married. Thank you, deeply. In writing this book, in telling of my experiences and sharing with my Christian friends, I am doing it in love, not in a spirit of bitterness, not in a spirit of hatred, because I hate no man. I do not hate Herbert W. Armstrong. I do not hate Garner Ted Armstrong. My hate is for the system that I know that God in Heaven hates, looking down in absolute disgust, wishing that these men would repent and turn and change to exalting Jesus Christ, who is the Saviour of the world. That is the main purpose of my book. It is not to crucify Garner Ted or Herbert W. Armstrong or anyone else in the Armstrong organization. People need to know that Christ died on the cross, it's faith in the death and burial and the resurrection of Christ and repentance toward the same which is a gift from God that is going to count in the final analysis. So I'm calling on Herbert Armstrong, Garner Ted Armstrong, the Worldwide Church of God, Stan Rader, Robert Kuhn and all of those that have been involved in enslaving the minds, the bodies of the people of God. Repent and turn to Jesus Christ, exalt Him, take the monies that you have been spending on yourselves and spend it in the service of humanity fulfilling the needs of suffering humanity. Stop exploiting the people. Stop deceiving the people. Stop misleading the people. Stop lying to people. The people of God are crying out. Their cries are being heard. Let my people go.

TABLE OF CONTENTS

How I God Involved 10
The Armstrong Cult 27
(The Plain Truth)
The Armstrong Trip 32
(BY A Former Member)
Don't Be Ensnared 49
(Former Members Letters)
Ministers Leave the Armstrongs-Why? 78
Herbert W. Armstrong; Are They Qualified to be Ministers of Jesus Christ? 92
The Bondage of Tithing 116
Armstrong's Belief & Practices on Medicines and Doctors 128
Marriage & Divorce-Armstrong Style 144
We Must Get Back to the Faith Once Delivered 168
What the Armstrongs Believe Now by Robert Kuhn 186
Herbert W. Armstrong The False Prophet 232

Chapter 1

How I Got Involved

The Beginning Of My Fourteen Years Of Bondage Under Armstrongism.

Dear Friend,

Thank you for the opportunity of speaking to you through the words of this book. If you are a member of the Worldwide Church of God, I love you, my heart goes out for you and my prayers will be going up to our God for you that God will miraculously deliver you from this bondage. If you are not a member of the Worldwide Church of God, if you have never been a member of the Worldwide Church of God, I can speak with authority, yet with love and humility. All you need is Jesus Christ. All you need is to know your Saviour and mine, Jesus Christ. God's people all over the world are crying out against the cults. The time is for Christians everywhere to speak up and to be heard.

I was reared in a small town 70 miles Southwest of Nashville-Hohenwald, Tennessee. I didn't realize that I would be writing a book to expose an organization headed by men named Herbert W. Armstrong and his son named Garner Ted Armstrong that actually started the year I was born, but there are thousands of people throughout this world that have been mistreated by the Armstrongs that are crying out. The Armstrongs don't realize this yet, but God is hearing His people, God's people that have been hurt by Armstrongism are crying out to him. Read James 5.

The Armstrongs are in trouble. Herbert W. Armstrong has destroyed more lives than anyone I know in the name of religion in such a short period of time. The Armstrong work is a work of darkness and Christians are called upon to reveal the work of darkness. They have defrauded people and need to be tried in the highest court of this world. I wish I could go back in time to recapture what I have lost (and I know God will help me overcome) but it would have been ten thousand times better if many things had not happened. Man meant it for evil, but God meant it for good.

I know the greatest opportunity for man and woman in this life is to come together as God ordained and love one another and plan for children to have and to love. I thank my loving, kind and just Heavenly Father that he gave me that precious privilege. Marge and I were married March 1, 1952. We attended the same high school, played ball for the same school and enjoyed the good things all children should have the opportunity of enjoying. Thank God our parents taught us the basic principles of respect for God and respect for our neighbors. Little did we know this was great because upon these two principles rests the total structure of building or I might say the spiritual house or foundation we must build upon or build to live in with the foundation being Jesus Christ. I thank God we were too young to be ensnared by someone like Herbert W. Armstrong. I was still in diapers and sitting in my Mother's lap eating cold biscuits with plenty of hog lard between them, but that is all we had. Little did we know that a man named Herbert W. Armstrong with the ego of a giant, the common sense of a gnat, and the poison of an adder was being prepared by the devil himself to emerge from the depths of a depression into a country destined to become great and a state that has contributed in many ways to our great country. This man, Herbert W, Armstrong, about 5'6" tall, with a ton of ego and a mind that could be bent and twisted by the Prince of this world (Ephesians 2:2). This man began to plot, to plan with amazing determination to deceive many and has done a superb job.

Little did I know that I would grow up in a small community enjoying the company of my Dad and Mother, 2 brothers and 7 sisters, grandparents, neighbors and friends, watching people going to different Churches with different beliefs and at the same time practicing the great 2 commandments which results in helping one another while they were living and willing to roll up their sleeves and dig a hole and bury their dead with respect and dignity. Many things happened in 1934. I was born. This was not a great moment in history, probably not even to my parents in the middle of a depression and one of what was to be a family of 10 children, but thank God we made it and the family was not broken until this last New Year's day of 1976, my brother was killed in a car wreck. We are a real close family, we love one another deeply. We don't always agree but we help when we can and when we are needed.

During this same year, 1934, there was a man, Herbert W. Armstrong, beginning a work that would affect many lives. Little did I know this man and his work would have a tremendous effect

on my life in the future. My wife and I got married, as I stated, in March of 1952. After 4 years of marriage, God gave us a son. We named our son Randy. Little did we know we would be privileged to have the opportunity of caring for a child that really needed us. Because of complications at birth, our son was injured, results being a cp child. We accepted this because we knew God would provide for our needs. Randy truly was strength to us, just as I mentioned in the beginning. I am of the opinion the greatest privilege we have as man and woman is to come together in love and reproduce after our kind. God had granted us that priceless privilege. Little did we know that Herbert W. Armstrong and his teachings would so ensnare us that it would not only tear us away from our families and friends, and separate us from our son, but worst of all from Jesus Christ. We were privileged to take care of our son and we knew we needed help. So we turned to God in our way and we know God helped us. We grew together and received the strength we needed to meet the task before us. From 1956 until 1962, we were very happy. God gave us 3 more children. We were doing fine, had a happy home life, financial stability, adhering to the basic laws of God, successfully helping people and progressing.

But something happened. A man who called himself my friend, but now I see (although he didn't intend any wrong) he was my enemy, asked me one day if I had ever heard Herbert W. Armstrong from Pasadena, California, the World Tomorrow broadcast, and proceeded to tell me something about this man and this program and this work. This man purported to have all the answers. If I had only known that this 200 pounds of raw ego had been perpetuating this fraud since 1934, the very year I came from my Mother's womb, I never would have been involved and would have avoided 14 years of hell on Earth in the name of religion.

I got involved when I turned the radio on and heard the voice of the man with all the answers. That will be 40 years in 1977. Forty years from the time when he was put out of the small Church in Oregon in 1937, not 40 years from 1934 but from 1937. In listening to the radio, the subtle way of presenting as it were solutions to all the problems, including financial, sickness and disease, the answer to the mental problems, the answer to all of the questions in theology, what day you should go to Church, why the Doctors are of the devil, and why the world is all evil and all bad.

I ordered my first booklets from Pasadena, California while listening to Herbert W. Armstrong on WLAC, Nashville,

Tennessee - The Proof of the Bible and Does God Exist, Seven Laws of Success, 1975 in Prophecy, The Book of Revelation Unveiled at Last, The True History of the True Church, The United States and British Commonwealth in Prophecy. Then I enrolled in the correspondence course. During this time (and during this study in the latter part of the 50's) I was studying day and night. I was pastoring two churches as an ordained Baptist minister when I began to listen to Herbert W. Armstrong and later Garner Ted Armstrong. But I understood the thing that was most important was Jesus Christ died for my sins, that He was seated at the right hand of God in Heaven interceding in my behalf and that when I stumped my toe and when I fell, he would say "Get up, I love you." But there was a magnetism about the voice, the program, the promises, the carrot dangling out that I began to question my God and my Bible and my ability to read and God's ability to lead and guide and direct and to reveal through study and through his Holy Spirit. I began to take my eyes off Christ and what was accomplished on the cross and the fact that the tomb was empty. I began to look at today, the system, the work, rather than the blood of Jesus Christ that was sufficient to justify me for all my past sins, my present sins, my future sins and presenting me wholly without blemish before the Father in the future in the resurrection. Little did I know that Herbert W. Armstrong deliberately planned and plotted to perpetuate a fraud on the people of God, to make a commodity of religion, to mock and to speak of evil of the ways of God, and the simplicity of the truth, and that Herbert W. Armstrong would walk off in 1937 and leave a group of people, people that were talking to him and said we'll be glad to talk to you and to study with you. Come on and let's reason together. Herbert Armstrong said, "No, unless you will form a corporation and give me 55 per cent of it," which is the controlling interest, "I am going to do my thing."

Herbert W. Armstrong has been doing his thing at the expense of innocent people since that time in 1937 when he moved into what he called his work. During the second world war when my brother was fighting in Berlin when the war was raging, the bombs were falling, the people were dying, Herbert Armstrong again predicted the end of the world. How many people fell by the wayside in the thirties when they were fighting and digging out from under the depression, when my people, my father and my mother, my brothers and sisters and myself stood in line for a piece of bread and

butter. On through the forties, 1953, Herbert Armstrong was presented an idea of one Doctor Hoeh, who said, "Look, this is amazing, a marvelous revelation, this is the end, or the middle, or the beginning, anyway you want to look at it. We can go back, we can go forward. Look, God operated on a 19-year time cycle with Paul in the New Testament time." In some miraculous way according to Herbert W. Armstrong, Radio Luxemburgh was opened up. The gospel is now going to Europe, the first time in 18 and a half centuries or thereabouts. So they backed up 19 years, it went back to 1934. This was the beginning of the in [end?] time work by the only living representative of Jesus Christ on this Earth according to Herbert W. Armstrong. From 1934, supposedly until Christ returns, God would only speak through Herbert W.

Not knowing all of these predictions and promises in the latter part of the fifties, I got involved in the early part of the sixties. I got involved in about 1962 as a member, ordained a Deacon in 1965. My wife was ordained a Deaconess in 1966. We dedicated our lives - we thought - to God, we actually dedicated our lives to the Armstrongs. We sacrificed our son, our daughter and family and friends to the worship of the God [sic] of this world, Satan the Devil, through the satanic system or organization of the Worldwide Church of God, or cult. We were so dedicated according to Herbert W. Armstrong's organization, I was ordained a minister on May 26, 1969, approved by Herbert W. Armstrong. During my years of service, about 14 years in all, to Herbert W. Armstrong and his cult, from 1962 until I left in 1975, I witnessed some of the most horrifying, gut wrenching atrocities in the history of our world, especially in our supposed enlightened age. As a minister, I have personally laid my hands on people asking God to heal knowing that I believed the teaching of Herbert W. Armstrong and the Worldwide Church of God that the doctors were the instruments of Satan and medicine, in many cases, was no more than monkey pulse or horse urine. I have personally seen with my own eyes people die, sit and watch while they die, following orders that is the people were. If they go to the god of this world meaning doctors, the institutions of Satan, the hospitals, they will be excommunicated from the organization or cult, the Worldwide Church of God which to Herbert W. Armstrong is an automatic offense or sin that will keep you out of God's kingdom.

My wife being a deaconess was called on anytime day or night.

for many things, especially to deliver babies. The wives were taught through the ministry and by their husbands that the doctors were wrong and evil. That they should avoid at all cost hospitals and to have natural child birth. In many times without any type of training or educational classes being given to the expecting mothers. And if they could, they should have their babies at home. But around Nashville, it was usually in someone else's home and they tried to use a midwife. No medicine should be used. That would be of the devil. These people did not have any insurance. We were taught that insurance was wrong. Outside of life insurance and a limited amount of that because we didn't have long to go because the year of 1972 was the end of all things. We would be taken to a place of safety in a cave in Petra where someway and somehow Christ would someway somehow return and teach through Herbert W. Armstrong for a 3 ½ year period educating his people, meaning the members of the Worldwide Church of God cult for further training to qualify for the kingdom of God to rule over all the other bad people. So they didn't have any insurance. They were sending all the money in[to] Pasadena, California. Of course, after the people paid 30 to 40 per cent of their income before taxes, they couldn't afford insurance or they couldn't afford to go to the hospital.

My wife was called about 12:00 one Friday night. We went to this young couple's home near Nashville. The mother-to-be was in labor at this time. I stayed awhile and left my wife to help out. I knew I had to go to Bowling Green, Kentucky the next morning to speak. Burk McNair was the minister in the Nashville church at that time. My wife called me because the baby was being born breach. She wanted me to pray about the situation. The baby died in the birth canal. My wife did all she could do but she told me that the baby could have been saved if the mother had been in the hospital with professional help. Burk McNair and myself went by the next morning on our way to Bowling Green, Kentucky. Burk didn't go in. He was more concerned with getting my wife out, since I was a minister, than the death of the child or the condition of the mother. Burk McNair said and I quote, "We need to get your wife out of there. We don't want to get the work into any trouble." We both knew the district attorney or coroner or both were on their way. This is just one example. You can multiply this many thousands of times throughout this country and the world.

In the Worldwide Church of God, we were commanded to save 10 per cent of our income and gross to keep a feast of tabernacles

each year, From the Nashville area, we went to Jekyll Island, Georgia for the first five years of our membership in the Worldwide Church of God. Beginning the very first year I was active in activities and helping to coordinate security and communications at the feast of tabernacles. For about four years out of the first six or out of the six we went to Jekyll Island, I coordinated as the elder or minister in charge of security and communications. I was in the position to personally witness child abuse in many forms. The main way of child abuse was corporal punishment; with a board called by the ministers the board of education. Because this was the weapon that was used to educate or better said to punish severely these helpless children by the parents following the instructions of Garner Ted Armstrong given to them in his booklet The Plain Truth About Child Rearing [a] better title would be The Plain Truth About Child Abuse. We had a minister here in Nashville. The minister, Mr. Bryce Clark, who ordained me a minister in 1969, was a dedicated man to Herbert W, Armstrong and Garner Ted Armstrong. He is no longer a part of the Armstrong cult. Bryce Clark had an unordained assistant that whipped one of his children so hard so many times that his buttocks were as calloused as the feet of a Tennessee clodhopper. This same man whipped his child so hard he either dislocated or broke the child's hip. This type of child abuse came direct from what Garner Ted Armstrong and Herbert W. Armstrong taught the ministry. Especially did the ministers have to keep their children in line and the deacons to be an example to the dumb sheep as Stan Rader the goat would refer to them as the Armstrongs and other ministers have in the past.

The teachings of the Worldwide Church of God have been so damaging to so many people. They have separated husbands and wives, caused children to grow up without one of the parents, which created in the children hatred animosities not only toward religions in general but many cases toward God. I hope and pray that this book can become a tool, or instrument, to help save the lives of many people in the future from becoming involved not only in the Armstrong cult but there are many cults in our land today that need to be shun by the true Christians that believe in Jesus Christ.

I have repented and asked God to forgive me for involving my family and dragging them through the misery, the heartache, and the mental anguish, literally hell on earth of this cult. I am still asking God to forgive me for what I have allowed these false

teachers to do to me and my family.

Bill Swanson, the local minister in the Nashville area under Burk McNair, told me with Burk McNair's full knowledge that I should put my son away as far away as I could and not go to see him. We had been advised by the Worldwide Church of God to take our son off of all medication when we were baptized in the early part of the sixties. He was taking medicine for seizures when we got involved with Armstrong. Randy was taking themobomital diamox and thorozine, to help prevent or to help control seizures The medication was helping him, but after we became a member of the Worldwide Church of God, we took away all of the medicines. Randy didn't even take an aspirin until we made a decision upon the insistence of the ministers, Bill Swanson and Burt McNair, to put him away. Because of this advice in the past and the church's belief about doctors and medicines I knew what would happen to my son if I put him away. I asked Bill Swanson what about the medicine and doctors. Bill Swanson and this was in 1972 and I quote, "If the doctors kill him, it will not be your fault." I could only sit there filled with emotions and cry with much disappointment. Bill Swanson said and I quote, "Mr. Hinson, your problem is you want people to feel sorry for you." Bill Swanson also said and I quote, "God's people should not be around abnormal people." I asked Bill Swanson, "Do you mean Randy shouldn't go to church"? He said, "I didn't say that." (Another Armstrong tactic). He said again God's people shouldn't be around abnormal people. I knew what he was telling me. I said, "Bill Swanson, I don't know what we will do. The only thing I will tell you Randy will not be back to church." But I know that this is not the attitude of Christ because he looks down on all of us as people that need help. This is not the attitude of Christ but it is the attitude of the Worldwide Church of God, Herbert W. Armstrong, Garner Ted Armstrong, Stan Rader, and Robert Kuhn and others. Randy did not go back to church. I only told a very few people that I felt were my very best friends, but I have found out in the past few months they were not. Some of these people included David Duncan, Paul Bell, George Williams, Larry Goodman, and a few others. I made myself believe and live and tell lies to my friends and relatives that I was the one that decided to put my son away. But that was a lie.

The teachings of Herbert W. Armstrong through Bill Swanson did the job. I told Bill Swanson I couldn't afford to pay for my son in a

private home, and I wouldn't place him in a state institution, or some places that I had seen that house the handicapped people. Bill Swanson told me and I quote, "Find a place for him, and the church will help you. We will help pay the bill." We began looking for one and finally found a place in Franklin, Tennessee. The Worldwide Church of God through Bill Swanson signed all the checks, paid the bill which was $250 per month until Randy died one year later.

I could not go see my son after I put him away because I was living a lie. I did not want to place him in any home away from us. So I told my wife when we left him, that he won't live a year, and I can't go back and see him unless I bring him home or bury him. So the next time I saw my son he had suffocated face down from a seizure and we buried him. Thank God we will see him in the resurrection not because of Herbert W. Armstrong but because of Jesus Christ and what he has done for all of us. During all this and financial problems mainly caused by the Worldwide Church of God ministers and the multiple tithing system of the Worldwide Church of God, my family was under extreme pressure. I did not realize what my children were going through, being forced into a mold of a religious cult that is anti-Christ plus all of the major doctrines were being proven wrong, and past predictions made by Herbert W. Armstrong were falling by the wayside. But unfortunately not before it had its devastating effect not only on me but on many others. My children couldn't be normal because of extreme pressure from the outside world as well as from the church inside. The pressure was so great on my oldest daughter, Sandy, not only social pressure such as school, the predictions of Armstrong had frightened her, upset her emotionally and filled her with fear and deep despair. Sandy came to me in 1971 this is one year prior to 1972 the very year that Herbert Armstrong had preached and predicted along with all the other ministers including myself from 1953 that 1972 we would go to a place of safety. In all the writings that place was called Petra, a cave or a group of caves outside of Jordan. A place where the ministers have cried loud and clear that we will need no pa system because the acoustics were designed by God, for the voice of Herbert W. Armstrong. For the final three and half years of testing and proving his church under the leadership of Christ through Herbert W. Armstrong and through the ministry. This place would be a place of safety, physical deliverance and protection for all the Armstrong followers. The children were to be taken if

they would be absolutely obedient to their parents. The parents would be taken to that place of safety if they would be absolutely obedient to Herbert W. Armstrong, Garner Ted Armstrong, the ministers, the deacons, to the committee heads and on down the line. And even the children were told that they had the authority over their dogs and pets and maybe their dogs and pets would make it, if they were obedient. If we were not obedient to the Worldwide Church of God system, we would suffer the tribulation because Germany would be the leader to punish us meaning the United States and Great Britain specifically and a third of the people would be killed at war, a third of the people would die of starvation, and the other third of the people would be taken captive in Europe.

Sandy said, "Daddy I don't understand. I'm afraid. I don't want to be in the kingdom without you and mother." I tried to explain, but couldn't to her satisfaction. As I look back now, I didn't know how to explain things to her. Sandy tried to understand, but the pressure was too much for her. She left home January, 1975, at the age of 17.

Garner Ted Armstrong told all the people at the feasts of tabernacles in 1975, "we are losing 90 percent of our young people. We need to do something." He instructed the ministers to start sabbath schools in their areas. That was a front. How can they, when they don't even have the buildings or the facilities or even a plan, to start this type of educational approach? They meet in rented halls across this country.

After experiencing all these things for all of these years, finally after I put my son away I began to think. I began to study and began to think for myself. And I began to look at all the changes that were being made in the Worldwide Church of God. I talked to Tony Hammer, July 1975, after I had been visiting with Fred Bailey, and he tried to explain to me that the tithing system had been changed. He tried to explain to a new prospective member that they could tithe if they could afford it. I said, "No way, that is not God's way. We have either been right or we have been wrong. If we have been wrong on tithing, we are wrong on other things." So in July 1975, I talked for a number of hours with Tony Hammer at my dining room table. We talked about a number of things, the things that we had been through, the things that I had seen, and the things that I didn't believe. He said it would probably be best that I not come back to church for awhile until I got my thinking straightened out. I said, "That's fine." He said, "How about your wife and your children?" I

said, "Well we came into this thing together and I hope and pray that we go out of it together if that is what we will do." BUT as far as my children they will not be back to church unless I come. "MY wife is an adult, and we have to talk about this she can go back if she wants to, which my wife did several weeks after that." I said, "Tony Hammer, there is one thing about it, if my wife goes back and I hear that you talked with her or council with her without me being present, then I will get you." He took it as if it were a threat: and I didn't mean it that way. I just simply meant that I would talk to him and that I would demand to be present because I had seen the tactics of the Armstrongs, the tactics of the ministers for years, I have read the directories from Pasadena, California from Rod Meredith on counseling with women without their husbands. I have seen the ministers go in and I have heard the minister talk to women whose husbands did not attend the Worldwide Church of God, they were classified as unconverted. The ministers would get involved in a personal way would lead into their personal sex life.

How many times a week do you have sex? What position do you have sex? And giving them instructions which is no more than alienation of affection, getting the woman to where she is looking to the ministry rather than to her husband. I have seen this time and time again. I told Tony Hammer he was not going to begin to drive a wedge between my wife and me. We have been married 25 years coming this next March. I said, "We have been through this hell together, and God will take us out of it together."

My wife went on a few weeks and we began to study together, and to think for the first time for ourselves in fourteen years. Thank God we are out. During this time, I did not have people into my home encouraging them to leave the Worldwide Church of God. I was studying, thinking, and listening. I was still a member not attending the church. I went to Memphis, Tennessee to listen to Dr. Martin because I had sat under Dr. Martin's lecture in Atlanta as a minister of the Worldwide Church of God and I went down there mainly to ask questions. When did Herbert W. Armstrong, the Worldwide Church of God know about the changes that were being made, how many years ago? I found out that it was up to 10 years on some questions and some issues. How long had Herbert W. Armstrong known about Garner Ted Armstrong's adulterous life style? How long did he cover it up from the membership and the people out in the field or in the local congregations? I found out. I came back and made up my mind to resign from the Worldwide

Church of God and I wrote my resignation letter dated September 8, 1975. Tony Hammer called me September 13, Friday night and told me that since I had made up my mind to follow Dr. Martin that he was going to put me and my family out of the Worldwide Church of God. I said, "Tony Hammer, I haven't made up my mind to follow any man." I said, "I have my resignation letter written, resigning from the ministry and the Church of God." He said, "I am announcing your name in the morning. I am going to disfellowship you and your family from the Worldwide Church of God or the local assembly." I said, "Mr. Hammer, that is fine. You can tell me that I cannot attend the local congregation, but you cannot put me out of the Church of God, which is the body of Jesus Christ." The next day he announced before the Nashville congregation and the Dickson congregation that he was putting me out and my family because I had been having people in playing Dr. Martin's tapes and encouraging people to leave the church. And he announced to the churches to that effect.

I didn't know at that time, according to the rules of incorporation, that I had a recourse. That I was to be given a right to speak my peace to the congregation. I didn't find that out until I got out.

Sandy, my daughter, decided to go to church that day against my advice. She went into the congregation and George Williams, a deacon and personal friend of mine who saw his own son die (and I am sure that he knows that he did not give him the help that he should have had, started talking to my daughter after she went up and sat on the front row. He wanted to know if she was there to cause trouble. When Tony Hammer arrived, he immediately went and talked to Tony Hammer and they went up front. One sat on one side of Sandy and the other one sat on the other side. Tony Hammer asked her if she were here to start trouble and she said no. He said, "Well you can't sit up here" and asked her to leave. She said that she wasn't leaving. He said, "I'm going to the back and I'm going to give you two or three minutes to come to the back. If you don't, we are going to remove you bodily." Sandy said, "Mr. Hammer, if you try that you are going to have a scene in this church that you have never seen before." They went back and waited awhile and met with the right arm men (some more of the deacons) then they came back up and they said, "Sandy, you will have to sit in the back." She said, "No, I'm going to sit right here." So they decided to let her sit there while George Williams came up and sat beside of her to keep an eye

on this supposedly vicious girl that was there they said to cause trouble. She sat through the meeting and took notes and heard Tony Hammer, Garner Ted Armstrong's brother-in-law, excommunicate her father and mother from a church that they had spent 14 years in and had virtually had all of the people, (the first 200 members of the church in Nashville probably in our home and the first 100 were probably baptized in our basement.) But before this time on Friday night, our good friend Jack Eubanks, a deacon in the Worldwide Church of God and a guitarist who had played personally for Garner Ted Armstrong. Tony Hammer knew that we were very good friends so he called Jack Eubanks on Friday night and said we were going to put the Hinson's out of the church tomorrow and I will have to ask you that you not have anything to do with them. Jack said that he would have to think about that. So he gave Jack until Saturday morning to let him know.

The next morning either Tony Hammer called Jack or Jack called Tony Hammer (I think Tony Hammer called Jack) and Jack said I have made up my mind to just go ahead and put us out too because I won't do it. I won't agree not to have anything to do with the Hinson's. So Tony Hammer put Jack Eubanks and his family out because they would not say that they would not have anything to do with the Hinson's. He also announced another family, Larry Bowles family, because Larry had allowed his son to play ball on Saturday. Then he told all the people that they were to shun us that they were not to help us, that they were not to have anything to do with us or God be merciful to them if they did.

So now some of the people call secretly, some of them see us on the street and are afraid of us. My daughter, Sandy, and some of the young people had gotten into some trouble and I dealt with Sandy as I felt that I should and it was too severe. Tony Hammer not knowing what I had done, came and talked to me (this is prior to our being put out of the church) and wanted to know if I knew about the problems that Sandy and some of the young people had been involved in. I said yes. I said this is what I have done and went on to explain to him. He said, "I feel Sandy shouldn't be coming back to church." I said, "Mr. Hammer, you are wrong. You are dividing my family." He said, "I'm running this church, Sandy shouldn't come back to church." I said what am I supposed to do with her? So I had to leave her at home. The first week my wife stayed with her and I went to Church. The second or third we both went together. Tony Hammer got up to make some announcements and he looked back and saw someone

that he thought was Sandy. He came back and said, Mr. Hinson I want to talk to you. We went out into the hall at the labor temple and he said I thought I told you that Sandy wasn't supposed to be at church. I said she is not here. Mr. Hinson what are you trying to do? Why are you lying to me? Sandy is in there. I said no Sandy is not here. So he looks in the door and he comes back and he says that It IS another girl and I'm sorry. I said that it is alright Mr. Hammer, the damage has been done.

I stayed outside. We went home and that was before we had made up our minds to leave the Worldwide Church of God. It takes a lot to get people out of a cult. After they have been brainwashed, after they have gone through the school of indoctrination, it takes a miracle from God. So in my resignation letter which I wrote to Herbert W. Armstrong I wrote it just the way that I felt.

September 8, 1975

Mr. Herbert W. Armstrong
Founder- Apostle- Priest- Teacher-Leader
President: Worldwide Church of God
Founder and Chairman of the Board: Ambassador International Cultural Foundation
Founder and Editor in Chief: Plain Truth and Good News Magazines
Pasadena, California 91123

Dear Mr. Armstrong:

Since never having to write a letter of this type, I find it very difficult to reduce to writing what my family and I have experienced after spending fourteen active years in your organization.

We first heard you on WLAC in Nashville, Tennessee. Our hindsight allows us to realize now that what you said in part was true. We did not then realize that in the next fourteen years we would go through times of doubt, frustration and bewilderment. We realize now the changes that have occurred were not made because of just needing changes. The changes were made because you, Mr. Herbert W. Armstrong, were wrong in many areas. Years ago when these wrongs were brought to your attention, you did (very reluctantly) change in some minor areas. The people under

your leadership have lived and are still living and experiencing some of the most horrible times in the name of God and under the banner of Christianity.

Mr. Armstrong, I plan to be in the Kingdom wherever it is, whenever it comes. Therefore, to accomplish this, I can no longer go along with teachings which I have proven wrong in my personal study of God's Word.

This letter is my official resignation from the ministry. In addition to my resignation from the ministry, this letter is my family's (my wife and children) official resignation as Church members of the World Wide Church of God.

Listed below are the areas in our lives in which we have experienced some horrible things in the past fourteen years:

1. FINANCES: We are presently without any financial means of support. In addition we are faced with the following:

... we do not own any property

... we do not have any savings

... we have no education funds for our children

... we are thirty thousand dollars ($30,000.00) in debt.

This situation exists due to your wrong advice as follows:

a. Your advice to sell our home years ago ("didn't need it") as we would be leaving this country going to Petra in 1972.

b. Additionally we were told we had to obey a tithing system which included the first 10 per cent of gross income sent to Pasadena, California, the second 10 per cent of gross to be saved to go keep a feast, and additionally after two (2) years (third year) from our date of baptism we had to save another 10 per cent and send it to Pasadena, California.

At that point I had to sell my home. My family and I have been moving and downgrading our lives ever since. No, Mr. Armstrong, we did not go to Petra and neither did Christ return in 1975. We are still very much alive Mr. Armstrong.

2. OUR MARRIAGE: We have been married for almost twenty-four (24) years. The past fourteen (14) years (especially the last five) have been unreasonably trying years on our marriage. Living three lives (Father-Husband-Minister) without the financial means has proven impossible for us.

OUR CHILDREN: My children have been subjected to pressures that very few adults could endure because of your wrong advice. Our oldest daughter, unable to cope with our problems any

longer, left home at seventeen - and is still gone. We now unfortunately realize we "ran her off". We buried our oldest son, who was handicapped, after personally caring for him seventeen years in our home. The ministry told us that God's people shouldn't be around abnormal people. We were advised to find a place and put him away. We were also advised that if the doctors killed him it wouldn't be our fault. Unfortunately we followed your advice. He died one year later at the age of eighteen (18) years.

4. BUSINESS: I was first advised (after working 12 years at Ford Motor Company, Nashville, Tennessee) not to accept an apprentice program at the Ford Plant. (This would have meant a college education paid for).

Secondly, I was advised to quit my job at Ford Motor Company, Nashville, Tennessee.

After quitting Ford Motor Company, I later started building a program for handicapped persons (Environmental Education Foundation). After spending many hours and over One Thousand ($1,000.00) dollars for my tax exempt privilege, I was advised I shouldn't be involved because I was a minister. This foundation was chartered by the U. S. Government - the same as the Ambassador International Cultural Foundation (Non-profit Corporation). In addition to the above I was wrongly advised in many other business related ventures.

Inasmuch as the Worldwide Church of God has the right to teach, conduct affairs, and direct the lives of others, the Worldwide Church of God also assumes the legal, moral and spiritual obligation to these people. Due to the dogmatic, authoritative way of teaching people, the Worldwide Church of God is responsible for the things we have experienced for the past fourteen (14) years that led to my present financial situation.

Because of the things mentioned above, I feel the Worldwide Church of God is morally and legally obligated to give my family and me some financial assistance. Without this financial assistance now my family and I will suffer severely for many, many years to come.

I am not asking for any money back that I have given under a tithing system that was and is not binding on people today. I feel this has been known by the leaders of the Worldwide Church of God for many years.

Money alone can never compensate for the misery, heartache, mental anguish and torment my family and I have experienced the past fourteen (14) years. However, since no other corrective action

on your part would help my family's and my present situation, I am asking for compensation for damages that have been done to me as a person, my name, my family and my family's name.

I am respectfully requesting an open hearing on the above mentioned within 5 days.

Sincerely,
William B. Hinson

cc: Mr. Garner Ted Armstrong
Mr. C. Wayne Cole
Mr. Burk McNair
Mr. Paul Flatt
Mr. Tony Hammer
Mr. Bill Swanson

"LET MY PEOPLE GO"

Chapter 2

The Armstrong Cult

THE PLAIN TRUTH

It is nothing more than a bizarre cult – just another one of hundreds of way out sects that have convinced themselves that they are both unique and Chosen, except that it is more demanding and obsessive than most. It flies in the face of cultural norms in refusing to accept established holidays and customs, thereby upsetting families and arousing social resentment. Its distinctly anti-female and racial biases are utterly at odds with modern trends on the subject of women and minorities.

It has paranoid overtones and operates on a deeply rooted fear psychology. It attracts people with problems and insecurities who are looking for an absolutist framework on which to anchor themselves.

It presents a distorted view of reality that attempts to fit everything into its own system. If good befalls a member, he credits his affiliation with this church; if hard times befall him, it is because “man is responsible for his own actions” or because the "ways of God are unfathomable." In this way the church takes credit for good fortune and is absolved of responsibility for bad fortune.

It is threatening and vindictive. It keeps dissidents in line by praying on disturbed people's fears of "divine punishment." It covers all criticism by crying "persecution!" and assures non-contamination by defectors by forbidding members all association with them. Critics are invariably declared to be "possessed by demons" or "in the grips of Satan." Its members are true fanatics – aloof, above-it-all, grimly stoic in the face of the suffering they cause in their own homes. A non-believing spouse subjected to its rigid dogma can be driven to physical and emotional collapse, but the church member remains unmoved. He rests

supreme in the knowledge that he is "right" and coldly rationalizes that it is really the resisting party's antagonism toward "God's Truth" that makes him suffer, not the member's own cruel fanaticism and callousness.

It is brutal toward children. Its manual on child rearing contains such barbarisms as instructions on how to strike infants in diapers, how to hit balky eaters, how to train toddlers to obey as if they were dogs. It offers a description of a "model" small child that is a portrait of a repressed, over disciplined, spiritless little puppet.

Its viewpoint is naive and unworkable in the extreme. It offers ridiculously simplistic answers to complex problems. Its meddlesome literature – consisting of hundreds of booklets giving instructions for conducting every facet of life – is often downright laughable. (Sample: a "vigorous daily rubdown" with a bath towel is prescribed in the "Seven Secrets of Success" booklet.) It is outrightly extortionist in its demands for money. It takes up to 35 per cent of families' GROSS income and then offers booklets on how to make do with the pittance that is left. Many families live in near-poverty to support it. (See also point 34.)

It is totally lacking in compassion. Its ministers privately ridicule dissenters and encourage marital partners to "stand fast" as a "test of loyalty" in the face of the anguished opposition of unbelieving spouses.

It actively breaks up homes by declaring second marriages (in the case where the first spouse is alive) invalid, no matter how happy they may be. It has even gone so far as to suggest divorce to the "validly" married when the spouse is sufficiently rebellious to be a threat. It stoops to lies, distortions, evasions, and half-truths, and often outrightly refuses to answer questions when its dogma is challenged. Doubtful members are often threatened with disfellowshipment. It prates of love but practices cruelty by its many rigidities. It debases women, teaching utter subjection to the male no matter what his character.

It kills and maims as a direct result of its faith-healing practices, but is not above allowing medical treatment to its ministerial hierarchy.

It spends tithe money lavishly on programming and propaganda, on private jet planes, and on personal items, clothing, and elaborate residences for the hierarchy. Not one cent goes for good works of any kind. It collects a "third tithe" for "widows and

orphans," but spends the money on other aspects of its operation. Most church widows and orphans go on state welfare when they are impoverished.

It is secretive in the extreme. Its churches and ministers' phone numbers are unlisted, its membership rolls are closely guarded, and guards are posted at the doors during services to be on the lookout for "troublemakers." It has secret publications for baptized members that it keeps out of the hands of others.

It is dishonest. It has issued "ministerial letters" urging misrepresentation of meeting-hall locations and exhorting members to lie to bankers to obtain borrowed funds for its operation. It monitors tithes by computer and upbraids, threatens, and punishes those who dare to default on them.

It is hypocritical. It has allowed remarriage to certain church "pets" while refusing it to others under identical circumstances. It discourages voting, but has urged it in one case where a church member was seeking office. (Mayor Steve Prociw, Big Sandy, Texas, August 1971).

It absolutely suppresses individualism. It justifies its public secretiveness on the grounds of wishing to respect members' privacy, but in practice subjects their lives to totalitarian scrutiny.

It is crafty and underhanded. Its nonmember chief counsel, Stanley Rader, travels everywhere with Herbert W. Armstrong to keep the cult out of legal hot water. Many lawsuits are brought against this cult, and most are settled out of court to avoid publicity.

Although the church publicly professes a turn-the-other-cheek philosophy, its legal battalions have been known to write threatening letters to dissenters.

It poses falsely abroad in an "ambassadorial" capacity, deceiving courteous foreign heads of state who are unaware of its true nature. It makes frequent predictions that fail to come true and then fudges and defers dates when they do not materialize. (See Time magazine, May 15, 1972 regarding their prediction of "the end" on January 7, 1972, for example.)

Its leader, Herbert W. Armstrong, is an imperious demagogue. He is a high school dropout who was variously an aluminum kitchen- ware salesman and an advertising copywriter before he invented this profitable cult. Church literature is rife with his screaming capitals and italics, which church officials try to dismiss as a matter of "personal style." Its "Chosen People" dogma smacks

of master-racism, elitism, and antisemitism, even as its religious practices attempt to cash in on the so-called Biblical "Chosen" status of the Jews by observing certain Jewish holidays and avoiding Christian ones.

Its "definitive" booklet, The U. S. and British Commonwealth in Prophecy is merely a rehash of an old work (Judah's Sceptre and Joseph's Birthright) and is replete with deliberate distortions and misinterpretations that are poorly understood by the uninformed.

It poses falsely as an "educational foundation" in its advertising as a cover for its religious operation. Insisting that it is a "non-proselyting" religion, it nevertheless boasts many radio and TV outlets and an income of roughly $65 million per year. It has tried to expand into Mexico and the British West Indies – and was thrown out of both countries – but is presently making inroads into Switzerland and Japan. It ridicules all other beliefs, is virulently anti-Catholic, and equates "true belief in Jesus Christ" to membership in its own church. (Others are not "really" Christians.)

It justifies the wildly extravagant life-style of its ministry by verbal sleight-of-hand that maintains it must "emulate the world to impress the world" with its message – while the mere membership is expected to live moderately and contribute heavily.

It places itself above all other affiliations – family, friends, community, state, and nation.

It answers all questions and meets all challenges by retreating into its self-ordained position as the sole interpreter of the Word of God. It practices, in sum, what amounts to financial and social exploitation of the gullible. It forces alienation from the mainstream of society by its bizarre practices, leaving association with other members of the cult the only remaining avenue of socialization. Its "feasts" guarantee it huge monetary returns, since they are compulsory and it is difficult to spend the required sum during the feast period. The church pockets the remainder under an Armstrong-invented system of "tithing the tithe." Its strong-arm methods for extracting money ARE a form of extortion (see point 9); they are backed up by threats – emotional rather than physical, but nonetheless real – of "eternal punishment" if members "refuse or reject the one call to the True Church."

It preys upon the suggestible types who are initially attracted to its operation and uses psychological methods to further distort their perception of reality. Members are convinced that they alone live as God wishes. Dissenters' unhappiness is caused only by their

own "resistance to Truth"; attempts to point out the fraudulent nature of the cult is seen as antagonism toward "God's will"; all opposition is "Satanically inspired"; etc., etc., etc. Since their system and their system alone – is "God's Way," it "always works," and overwhelming evidence to the contrary is simply rationalized away. Can you find this church in the New Testament of your Bible?

"LET MY PEOPLE GO"

Chapter 3

The Armstrong Trip

"How did you come into the 'Truth'?" is the favorite opening remark asked of those attending services for the first time of Herbert W. Armstrong's Worldwide Church of God. The conversation will inevitably follow a chronological recounting of all the events that have transpired placing one in this select group. What would seem to be a tale of unique and singular importance is an oft-repeated story that has little if any variation to it. Thus, the beginning is the only proper place to start in retelling the circumstances whereby I became a member of this cult. Even today, I can't think of myself as being "strange" or a "weirdo" with respect to religion, but the facts of the matter are incontrovertible: I was a cultist.

From a state of total ignorance of Herbert W. Armstrong and his Worldwide Church of God to a tithe-paying member is a broad path that leads to misery and frustrations. I began the all too familiar process with casual listening to the World Tomorrow broadcasts followed by (1) a subscription to the Plain Truth and other "free" literature; (2) the Ambassador College Bible Correspondence Course; and (3) the eventual request for a visit and baptism by a college-trained counselor. From the first broadcast to the glorious morning of my first Saturday Sabbath service, a year and a half elapsed. My trip had its beginnings in the fall of 1967. when I began to listen to the World Tomorrow broadcast of Garner Ted Armstrong. Late in the evening, I would casually try to locate distant radio stations before going to sleep. On occasion, I would listen to the World Tomorrow broadcast for a few minutes before turning it off. Gradually, I listened attentively for longer periods, and then listening turned into a half-hour habit weekday evenings.

The radio broadcasts were devoted to popular news topics, and were usually devoid of any religious overtones.

The next programmed step in the series of innocuous developments was a request for the free subscription to the Plain Truth. This magazine format is copied from Time and Newsweek. The main difference is that it contains numerous, but subtle suggestions skillfully woven into the articles to write for additional free literature. Curiosity mixed with a growing interest brought about cascading requests for more literature, including the most astonishing book, The United States and the British Commonwealth in Prophecy and The Wonderful World Tomorrow. The idea is then planted – "These people may know something that the rest of the world doesn't." The biggest possible mistake I made was to send in freewill contributions to help defray the expenses for all this free literature. But, this entitles the contributor to receive a co-worker letter from Herbert W. Armstrong. The psychology of the free literature worked to perfection with me. (If the technique had not been successful, Herbert W. Armstrong would have abandoned it years ago; otherwise the organization would have been bankrupted.) I sent in small offerings, which in my mind's eye would adequately cover the expense of the literature. This was the least I could do and at the time, I was absolutely convinced and sincerely impressed with the great service that Mr. Armstrong was doing for me and for the world: a tiny beacon of light and truth radiating from Pasadena.

The consequence of this largess was to find myself enrolled in the Ambassador College Bible Correspondence Course. The radical doctrines coupled to a long-standing disenchantment with traditional Christianity and an abysmal ignorance of sound doctrine made me a candidate for Armstrong's cult. Again in my defense, I would like to explain that a cult is not related to, nor does it resemble any of the traditional Christian churches. The remarkable thing is the relative personal ease that is required – just a tacit acceptance of several fuzzy doctrines, a couple of serious quirks (the commercialization of Christmas, questions about Easter pageantry, the Sabbath (a full-blown guilt complex), or just a desire to be different are all anyone needs to override sound judgment, careful study and a thorough investigation of the Bible.

By October, 1969, I had written to Pasadena requesting baptism with complete immersion by one of Ambassador College's

representatives, and had received a reply that someone would contact me, but I was to wait and the waiting may be six months or more. Nevertheless, I was to wait. This may be difficult to believe, and writing it makes me appear foolish, however I was still unaware that a formally organized church in the usual sense, i.e., a membership and clergy existed on a national basis. My beliefs at this point were along conventional lines. I thought that Ambassador College like other church-related colleges, was an accredited liberal arts college which had an affiliation with a local church and helped sponsor the World Tomorrow broadcast and publication of the Plain Truth. Intrigued by the little knowledge we gathered about Ambassador College, my wife and I drove to Big Sandy, Texas over the July Fourth holiday in 1969 to examine the Ambassador College campus there. While driving around the deserted grounds in late afternoon, we asked directions of a student worker, and he generously volunteered to assist us in a sight-seeing tour of the area. The campus was beautiful in spite of the dry weather. We were puzzled by the neat rows upon rows of pine trees with parallel asphalt roadways, the small but numerous metal booths just large enough to hold a single bed, and the large auditoriums (the largest of which was only partially constructed at that time). When we asked our student guide direct questions concerning these buildings, he either gave us an evasive answer or changed the subject. Little did we realize that we'd be camping out in the pines and attending services in the larger buildings. The trap was sprung, the hook was set firmly, and my wife and I were on the threshold of two rough, tough years of bondage to a man and his false doctrines.

I eventually contacted a local representative who, at my invitation visited me at my home. After being screened several times by the local minister or his assistant in my home, I was invited to a Wednesday night Bible study in mid-December, 1969 at a rented auditorium. The subsequent Saturday, it was my privilege to attend a morning service in another meeting hall rented from a local labor union. The combination of newness and the contrast to all past religious activities was sufficient motivation to offset the known formal requirements of a tithe and irregular time off during the year for the Holy Days.

The pace of events did not abruptly accelerate, nor situations become intolerable overnight. In fact, the first six months were in some ways pleasant. I was the proud owner and possessor of an infinitely valuable asset, Truth, which had been withheld from all of

civilized mankind for nearly eighteen and a half centuries. We of the Worldwide Church of God were to be the gods who would show sinful man the correct way to live, regardless. All of this is heady wine, and it is reinforced by constant repetition within the membership. We had a big secret and the balance of the world was in utter darkness. In short order, Germany was to invade the United States and take the surviving 70 millions captive to Europe. But we'd be safe and sound in goat caves in Petra during the Great Tribulation that would ravish the world for three and a half years. And, all the saints (we of Armstrong's Worldwide Church of God) who were in the first resurrection would then ascend to meet Christ and descend with Him and each be given an immense palatial estate in Jerusalem. Mr. Armstrong and Garner Ted were the two witnesses spoken of in chapter 11 of Revelation. In the millennium, the New Testament would be rewritten to include Herbert W. Armstrong's letters and would rank with Acts of the Apostles.

The deadline was January 7, 1972. Garner Ted would soon be robed in sack cloth and ashes and denounce President Nixon for the sins of this nation. Perhaps the secrecy of all this was beneficial. If it had been public knowledge, I'm certain men with white coats and butterfly nets would have been chasing me and the others down the streets. ("Alice in Wonderland" seems to be a more appropriate title for Armstrong's Worldwide Church of God.)

Moving from the position of unlimited glory, power and gratification of the senses scheduled to occur shortly, we were, however, still engaged in the mundane activities of the "work" of God to warn the world of the impending disaster soon to befall it. And the way or effective manner of warning the world of unbelievers was through the medium of money. Pasadena never had enough. In early April of 1970 came an urgent appeal from the hierarchy. They were broke - no cash - and this just can't happen! A "Dear Brethren" letter spelled out the details of keeping the Work alive and prospering. We, as the faithful were to send in our personal savings, or borrow from the bank and make repayments over the next year or so. (You could even bear false witness if the bank asked about the purpose of the loan.) A quick day of prayer and fasting was declared. The brethren came through and saved the day with an avalanche of lucre. No absolute dollar figures were ever cited, but it was enough to put a smile on the face of the minister.

Shortly after I became a member of Armstrong's cult, a new minister was assigned to the area and his first order of business was

to organize picnics to foster love and more togetherness. The first picnic, held at the end of March, 1970, was like any picnic I had ever attended. We played softball games, horseshoes, volleyball and had potluck picnic lunch. Those who wished to play played, while those who did not sat and talked. The picnic was a huge success with everyone except the minister. It lacked organization; people formed cliques; not enough participation. In short, the picnics henceforth had to be regimented and set to a split-second timing. The July picnic in 90 degree plus weather had the grim aspects of military maneuvers. Attendance was recorded. A poor picnic performance was grounds for a verbal blast from the lectern for nearly two hours by the minister during the next Saturday morning Sabbath service.

While the financial storm was breaking over Pasadena, preparations were underway to mentally prepare everyone for Passover and the first Holy Days of the year. Passover consisted of a foot washing ceremony followed by the sacraments of bread and wine, and marks the beginning of the Feast of Unleavened Bread. All leavening in the form of soda, yeast and baked goods containing leavening had to be removed from the home, and we were expected to eat unleavened bread through the feast days. The Passover was followed by the Night Much to be Remembered. For clarification, if Passover were held on a Tuesday evening, the Wednesday evening was the Night Much to be Remembered and the first day of the Feast of Unleavened Bread. This occasioned a fairly elaborate dinner in a home with approximately twelve to eighteen other members. The following day was a Holy Day and two hour services (combining two congregations) were held in both morning and afternoon in a rented hall. The noon meal in all cases was another pot luck dinner furnished by the members. There was an interval of five days with concluding services on the last day of unleavened bread. The novelty of all this was quite telling. One can't help but be impressed by the solemnity that surrounds the rites and be conveyed along with the overall impression of fulfilling the law ("getting right with the Lord").

The first shock to my new found joy and contentment came during the course of conversation one Saturday morning before Sabbath service. I was rudely jolted by the disclosure of the second tithe, numerically equal to the first tithe (10 per cent of gross income), but held by the member, usually in a special savings account. The accumulated funds are then employed to finance the

member's expenses associated with the Holy Days, primarily the Feast of Tabernacles held in September or October each year. All of the faithful are expected to make the trip to an assigned festival area for this feast. Pregnant women in their later months and those on their deathbeds are excused. Absence from the Feast of Tabernacles is grounds for disfellowshipping. To finance the camp sites, a tithe of the second lithe was instituted. This meant 10 per cent of the second tithe was to be sent to Pasadena. Alas, to my sorrow we had to make dramatic changes in our budget. To avoid further embarrassment, I began to ask questions about the Feast of Tabernacles and the other Holy Days. Consequently, arrangements were made to have the children out of school for a week, and to take time off from work, etc. It is not rare for a man to lose his job in order to go to this feast. People have to drive over a thousand miles in cars that are held together by chewing gum and baling wire. If a person did not have enough money in his second tithe account, then other members who had excess were permitted to give the excess to him. In some cases involving widows, Pasadena would give or loan sufficient funds to insure their attendance.

Well, the Feast of Tabernacles was at least five months away, and I would be ready by then. This did not cause me to break stride. I was at least alerted to the possibility that other unforeseen costs might be awaiting me. And I was correct. Out of the woodwork crawled the third tithe. Every third year, a baptized member is required to assist the widows and orphans with a third 10 per cent. The arithmetic is quite simple. Every third year, the first and third tithe (20 per cent of gross income) goes to Pasadena, and the second tithe (10 per cent of gross income) is deposited in the member's second tithe savings account. Let me add at this time that to use this second tithe for personal convenience was to steal from God Himself according to the minister. From the original gross income, 70 per cent was left to meet living expenses, taxes, payroll deductions, etc. I never, and I want to emphasize the never, met anyone who looked forward to the third tithe year. The strain, emotional as well as financial, was unbelievable. Frankly, I almost choked, but the glamor of becoming a god and the soon-coming destruction of this country and our flight to Petra made money seem *trivial.*

When I thought the second shoe had fallen, there was still a surprise awaiting me. At the Holy Days, an offering is taken in much the same manner as the offering is collected in the Protestant

churches. The naive idea to give what I could afford or manage within the budget framework was silly. The minister, in a two hour service, familiarized the flock with the guideline that one should match the first tithe with the offerings. Since seven offerings are collected during the year, the sum of the seven offerings should be equal to 10 per cent if my heart was really in the Work. In case I had any spare cash, I could make a contribution to the Building Fund, the Love Fund or the Library Fund. Spiritual growth then was a measure of the member's financial contribution to headquarters at Pasadena. A spiritually mature person could be giving tithes and offerings totaling 40 per cent of his gross income every third year. This made a shambles out of our family budget. Fortunately, we did not have any installment payments to meet and were in excellent financial position to undertake the burden. Some people were on the glib side saying that the third tithe wasn't really all that much trouble and that God would provide a way, even when the person paying the third tithe could not. The truth of the matter was that some borrowed money to live on, sold household possessions, used savings from pre-Armstrong days, etc. to make the payments to headquarters. Anyone caught cheating on tithing was disfellowshipped.

Frankly, I was shocked and distressed at this extensive outlay of cash to keep the Work moving forward. This did not dampen my ardour however, and I faithfully attended the bimonthly Wednesday night Bible study in a rented auditorium and weekly Sabbath services. I still had Sunday free and most of the weekday evenings. But this was to change.

I was invited to join the local Spokesman's Club, a modified version of the Dale Carnegie public speaking course. Everyone who takes part is expected to be active for two years and cover the course of twelve various types of speeches. Meetings began each year the week in which August 15th fell, and were dismissed ten months later during mid-June. All the club meetings followed the same format: an opening prayer, a remark by the Director (who was usually the minister), trite business (treasurer's and secretary's reports), and then Table Topics. The table topics leader, assigned the previous week, asked stimulating questions (in a prescribed routine) in the categories of current world events as they relate to the Bible, and Work and Christian living. After the question and any prefacing remarks made by the topics leader, anyone could

volunteer to make a two minute impromptu speech, or the topics leader could call on anyone he wished. The table topics phase lasted about 20 minutes with a 10 minute evaluation by the Director. After an adjournment for refreshments, the meeting was called back to order and a toastmaster introduced the five members who were required to give their particular speeches, and their evaluators. At the side of the lectern, a timer would flash yellow, red, green and white lights to alert the speakers and evaluators the amount of time remaining. The majority of the speeches were *allotted* six and one-half minutes before the warning buzzer sounded. A "Complete" or "Heart to Heart" speech was given ten minutes or more. A speaker on rare occasion could request longer time. The general aim was to start promptly at 7:30 and be finished by 10:00 pm, The concluding 30 minutes was used by the Director to make awards and to appraise and provide an overall evaluation of the meeting. The members of the Spokesman's Club who were not engaged in speaking or evaluating had to be attentive, clap loudly, and show great enthusiasm. All members were given an evaluation slip they could jot down remarks about the speaker and evaluators. The slips passed to the timer, were tallied and formed the basis of making awards. When the Director felt a speaker did not deserve the particular award, then he was at liberty to change the results of the poll.

What should have been loads of fun and an enjoyable evening out with the boys turned into a terror. Speeches were never quite right – either too ragged or too polished – or perhaps the program deviated from the prescribed route the manual outlined. The discussion of the questions was incomplete, wrong, showed no insight, not adjusted to fit the Work, etc. Even I was fooled for nearly a year and a half. I thought the ostensible purpose of the club was to develop speaking abilities, spontaneous thinking capacities, stimulate interest in world events, etc. Its real goal was to open an opportunity for the cult to keep you occupied with extraneous works, a chance for the hierarchy to belittle and ridicule, and foremost to keep the member's mind off the Bible. In so many words, I was asked to make a war club, then hand it to the director who would then beat me silly. After incurring the verbal assault, I was to show only the deepest appreciation.

My weekday evenings dwindled to two less – one evening to prepare the speech and practice, and a second for the actual club

meeting. The added weight of more good works slowed me somewhat, but I was still determined to make the trip to Petra.

My record was unblemished – faithful attendance to the Wednesday night Bible study, a conscientious participant in the Spokesman's Club and impeccable Sabbath service and Holy Day attendance. Joyfully, I sent my tithe to Pasadena as regular as clockwork. My list of "good works" was growing. To reward my impeccable devotion to the Work, I was put on the Youth Activity Program Committee. Such a glamorous assignment entitles the holder to utilize the few spare moments remaining. I enjoyed playing football and have been an avid fan of the Dallas Cowboys, but a youth outing preempted my enjoyment on Super Bowl day. The Sunday of the Super Bowl game, we went to a commercial trampoline center and bounced up and down and ate a picnic lunch later and came home. The key to any church activity is organization. Nothing could just sort of take place spontaneously. Formal meetings are scheduled, minutes are read, and discussions and discussions and discussions are held. The committee meetings were scheduled typically on a Saturday night in an adjacent city. Thus, I was compelled to drive the better part of 200 miles round trip to attend. Every youth outing has to pass the test of fitting the image of the "church", so this narrowed the range to swimming, water skiing, roller skating and work parties. The sacrifices one has to make are legion. Every Sunday is occupied with something.

A funny incident occurred almost immediately upon being granted the privilege of joining the elite every Saturday morning. A story was given to the flock that the United States postal service was no longer to be trusted. A nest of thieves was pilfering the letters sent to Herbert W. Armstrong that contained the tithes. The envelopes are distinctive and readily identifiable. To offset the possibility of theft, a small black metal box was chained to a table leg by the minister prior to the start of the services. All tithes and offerings were deposited therein. The subsequent Monday, the minister would send the money to Pasadena by means of an insured procedure. They were really upset at the loss of money.

Equipped with hindsight, I can understand and made sense or correlate ministerial actions that were not rational to me when they transpired. As a member, you are at the complete mercy of every whim and fancy of the minister. If he decided that the flock needed a picnic, a picnic it is. There is never a poll or any consideration for the

feelings of the congregation. In conjunction with the strange ideas of going to the goat caves in Petra was the "Great Tribulation" to rack this earth for three and one-half years. Leading up to all this, there would be famines and droughts. Thus, we as members of the Worldwide Church of God were to lay in a stockpile of food, dry and canned. After this died, the flock was accused of not inviting the minister to their homes for counseling. How could any trusted member of Armstrong's cult know he was on the right path if he didn't have the minister over for a meal and counseling! Then we collectively entered the phase where we could show appreciation of his tireless efforts to bring us the truth by giving the minister groceries including "first fruits". Stages, phases and whims were distinct or overlapped, but there was a constant barrage of them. (I may note that the famine did not come, nor did the drought, and the stockpile of food gradually replaced our normal weekly purchases.)

The very name of "Bible Study" is a gross perversion as there never was a serious devoted effort put forth to really study the Bible. They were fond of quoting their pet proof texts, but never once would questions be asked about their interpretation. It was always oriented according to the booklets from Pasadena. Sabbath services were standardized. We sang three Psalms, an opening prayer by a member, a sermonette given by a deacon, another Psalm and then the two-hour sermon, concluding with another Psalm and prayer by a member. For a member to offer prayer in services is a sign that he "has arrived". While listening to the sermonette and sermon, all the members take notes. These notes are to be studied during the week in order to grow spiritually. The minister was breathing fire at a Spokesman's Club meeting when no one acknowledged that he had devoted from 10 to 20 hours that week in concentrated study of the sermon delivered the previous Saturday. Only a scattered few raised their hands when the time was dropped to less than an hour. Note taking was individualized – some took shorthand while others could scarcely write a topic heading or so. Those that were out to build up the positive side of the work's ledger sheet would type their sermon notes.

October arrived and my first Feast of Tabernacles. Reservations had been processed by the Festival Office at the college Campus in Big Sandy; our hotel rooms were confirmed in Tyler, Texas; our tithe of the tithe paid. In multiple sermons, we were warned about a "bad attitude" as it would hinder enjoyment of

the festival. "This was to be the best Feast ever!" was the keynote issued by Pasadena. In all fairness, the buildup for the Feast to a neophyte (novate) takes on the propositions of a modified orgy. Everyone eats steak, drinks the best wines and has supercharged, spiritually uplifting sermons during the two-a-day services. I'd meet and make oodles of new friends.

Well, the drive over to Big Sandy was truly a pleasure. The weather was reasonably cool and this was my first time around. The euphoric mood was rudely upset when we checked in at the hotel to claim our standing reservation of six weeks. Reserved rooms were no longer reserved, but the management (three elderly women) reassured us that rooms would be found. A patient wait of half an hour turned up the much needed accommodations. I didn't feel all that badly about the foul-up – others standing beside me were in the same boat. I eagerly took the keys and made a quick exit to elevator and the rooms. But to my surprise and disappointment, the rooms were being lived in. Another patient wait produced a room by room search with one of the more energetic of the management. We moved in, rested a moment, washed and went to the first mass service that evening in the larger auditorium I had seen partially constructed on my visit to the campus in July, 1969. The neat rows of pine trees were jammed with campers, tents and a bustle of activity. I was reassured by the echo of the minister's words that "God is not the author of confusion, only man."

The capacity to differentiate between days became blurred – I forgot what day of the week it was and had to constantly ask the same question repeatedly. The upset in my schedule brought on a cold which did not help matters, and the public address system hurt my ears when the minister would raise his voice to emphasize a point. (In fact, they only spoke in raised voices.) To add to my good works, I was permitted to collect the song books and straighten the chairs at the conclusion of each service. "The" day finally came when Herbert W. in the flesh made his appearance and honored the faithful. When he strode onto the stage or speaking platform, the audience applauded standing. Herbert W. Armstrong gave a rambling talk alluding to persecution, advances the Work was making and a very sketchy financial report. There was a very strong request not to take any notes of the financial figures given, the reason being "they may fall into the wrong hands and be used against the Work". Tape recorders were verboten. In fact, a rumor was out during the 1971 Feast to be on the alert for a man and

woman who had a recorded taping Garner Ted's speeches. I cruised up and down the aisles the better part of the sermon playing cops and robbers. The mention of a tape recorder makes them as white as a sheet. "Why would a faithful follower of Herbert W. Armstrong's Worldwide Church of God want to tape record a sermon unless he had questionable motives?"

The driving back and forth between Big Sandy and Tyler, attention to everyday elements of living, and the two-a-day services left hardly any free time to relax. The traffic patrols, the captains and parking details really had it rough when I think back over the affair. They started early and quit late. Their good works list was growing faster than the regulars. Added to the turmoils and other dislocations, the hotel service was non-existent. The eight days we were there, the bed sheets were changed once on the seventh day. Urgent appeals to the main desk for towels were answered late on Saturday night by a knock on the door at midnight – a busboy handed us three towels.

A rookie like myself can only hope to break even at his first Feast of Tabernacles. The grizzled veterans have adapted themselves and can endure about anything the hierarchy dreams up. The majority get a good seat or location by going early or having someone reserve them one. All you need to reserve yourself a chair is to put your notebook on it. When the singing is over, the sermonette finished and fireworks ready to go off, the old campaigners settle back in their chairs and go to sleep. In spite of the boring redundancy and apparent pointlessness of the sermons, everyone comes back. The sermons reminded me of a class B movie in which the coach exhorts the team to try harder and win for the old alma mater. And we, the congregation, had gentle prods to be sure and turn in our excess second tithe money promptly and not to steal from God. "Let's make the final Holy Day offering larger than the one before." The thought flashed through my mind that God's throne may be made of money or look like a dollar sign.

The feast came and went, and I survived. I even laughed at myself and the problems we encountered, but chalked them up to the good works side of the ledger. The conclusion of the second 19-year time cycle was approaching in a little more than a year and it would be curtains for the world. I'd be safe and sound tucked in my own personal goat cave in Petra.

Again in retrospect, I sincerely wonder how I managed to keep up the routine and it is this aspect, the routine, that keeps you

moving from one week to the next. The respite from the feast before the Feast of Unleavened Bread provides a person with the opportunity to recharge his batteries, so to speak, before the next cycle starts. I was just plain busy staying out of the way or in the modern vernacular, keeping a low profile. Those who were not measuring up to the minister's expectations would be the never-mentioned-by-name victim of the sermon. Only the densest would not be able to identify the individual(s) being criticized. Loyalty to the Work, putting your heart in the Work, and looking to Headquarters was emphasized continuously. Then, about the spring of my second year, I had a secret wish that my wife would have been antagonistic. Then I'd have a flimsy excuse for not participating in so many good works. Annually, an evangelist from Pasadena would condescend to buoy up our flagging spirits with a glowing prophecy of our wonderful state as a future god dictating to the world the right way to live. I kept on the bandwagon, grinning and bearing the burden.

In spite of the grind, loss of free time, tithes and general harassment, I did find time to make friends. I developed or was gradually accepted by a small clique that would guardedly poke fun at the larger aggravations trying to find that other soul who was suffering equally under the increasing burden. Misery in this case was all the company I had. My first year anniversary arrived and I was still ready to drop everything and beat a hasty retreat to the goat caves in Petra. A major crisis was now upcoming.

The spring, as I said, was quite trying – the Holy Days, services every Saturday, youth meetings, youth outings, Spokesman's Club meetings, counseling, picnics, and good works to raise money for the Work finally all had their telling blow. My wife became ill. Unknown to her or myself, she had had progressively severe cases of ulcerated colitis. Time off, rest and diet had corrected the trouble in the past, but constant diarrhea and bleeding forced her to take sick leave from her job and stay home. Nothing seemed to work-she continued to lose weight and blood. The minister anointed her, but this did not have any favorable results. He recommended diets which were also of no avail. I was torn between being faithful to Herbert W. Armstrong's Worldwide Church of God and my wife. I eventually saw that she was in serious straits and took her to see a physician on a Thursday. He was alarmed and was about to make preparations to have her admitted to the local hospital. But we interrupted and told him the Church did not believe in hospitals,

drugs and the like. When the shock of our announcement had passed, the doctor was up in arms and told us we were idiots and any church that would let a person die without medical treatment is no church at all. He cautioned us that unless my wife had treatment, she may not live more than a couple weeks. I became distraught that Friday evening, and asked the deacon to come over when I began to cry from my grief and frustration at not being able to do anything for my wife. She was bedridden by now. The minister came by the house Saturday and anointed her again. Sunday, she developed terrible stomach pains – the results of the poisons from the ulcerated colon. Monday, the bleeding became severe with what looked to be hemorrhaging from the lower part of the colon. The blood was bright red. She had not eaten for days, was weak from loss of blood, pale as a sheet and I was frightened. As soon as the local deacon came home from his job Monday, I asked that he come over immediately. The issue was laid on the line. He had to say "yea" or "nay" as to whether she lived or died. The only recourse was to go to the hospital for blood transfusions. He agreed, and in a few minutes, she was in the hospital with a needle in her arm. A friend we became close to in the Church helped arrange for a doctor who was a friend of her family, to take the case as a favor in this emergency. That evening in mid-July, 1971, I breathed a sigh of relief. Four pints of whole blood were required immediately to replace that which she had lost the previous weeks.

Fortunately for me and my wife, she consented to take all the prescribed medications with the desire to be healed. Diets, medicines, drugs, blood and the like could not repair the damaged colon. The six weeks of treatment left my wife a skeleton of about 70 pounds, a far cry from her normal 112. A Friday morning conference with the doctor was set up in late August. We knew the only avenue left was the removal of the colon and rectum - an iliostomy inserted through the abdominal wall. The Thursday evening before, at the Spokesman's Club, I approached the minister with the alternatives and asked counsel. He said that if he were in that position, he'd accept the resurrection rather than submit to the surgery. He then walked off, leaving me to draw the natural conclusion.

The four hour operation was a complete success, and my wife came home ten days later; a skeleton, yes, but alive and on her way towards recovery. When she returned to the doctor who performed

the operation for a final check up three months later, he did not recognize her. This had been a trying period for me, the children and my wife. But my wife's rapid recovery and weight gain and the close of the age on January 7, 1972 did not dampen my enthusiasm; however, nagging doubts kept crowding in on me.

My second Feast of Tabernacles arrived. I had planned to camp out in the neat rows of pine trees, but my wife's recovery altered the plans. It was decided our teenage children could camp out while my wife and I stayed in a Longview motel to minimize the strain. The kids had camped out numerous times in Scouts and welcomed the opportunity. With the rookie season behind me, I adapted to the Feast like all the other vets. A welcome change in the format was introduced – there was only one two-hour service in the morning with the double dip only on Holy Days and Saturday (Sabbath). The less superstitious and more savvy of the brethren did not always attend all the services, but found time for recreation. The reruns on the sermons got to be old stuff to them. It about broke my heart to have to discontinue listening to the Texas-OU football game on the car radio and go to the services.

My load of good works was eased with my wife's sickness, nevertheless I had been appointed president of the Spokesman's Club for the next season. Things began moving to a head when the minister began leaning on me. "Had my wife and I been studying the Bible lessons, the pamphlets and booklets and articles from Pasadena?" This was the straw that took the camel down for the count. If it was a Bible study he wanted, then it would be a Bible study he would get!

Rather than merely accepting without question, I began to look at everything critically. I could not understand the 100 years for the Great White Throne Judgment; how Germany would be able to amass a nuclear capability to defeat the United States; the bias of duality of all prophecy; and how could we be certain Herbert W. Armstrong was a prophet and apostle as the ministers declared. The real break came when my wife came into the house with three books about December, 1971. She had been in the library checking for references about Mohammed and his role in history when she spotted Rutherford's "Britain-Israel," and two others. A perusal of these books drove in the opening wedge that was to dislodge me from Herbert W. Armstrong's Worldwide Church of God. The disclosure that United States in reality was Manasseh and that the

British Commonwealth was Ephraim in Armstrong's book, "The United States and the British Commonwealth in Prophecy" was taken from books that had been written many years before Armstrong ever thought of the idea. He was no prophet, but had copied almost verbatim the idea from these men, especially Allen's "Judah's Scepter and Joseph's Birthright." Ralph Woodrow's book on "Great Prophecies" demolished their Matthew 24 theme. The whole fabric of Armstrong and the basis of his Worldwide Church of God was unraveling. I borrowed a number of older Plain Truth magazines and therein, I discovered an unending stream of prophecies that never had come to pass. Armstrong had guessed and guessed badly. January 7, 1972 came and went and no one made a pilgrimage to the goat caves. In fact, a strange silence fell. What started as a little snowball had become gigantic. The doctrines which sounded so plausible before had a hollow ring to them.

Doctrine, prophecy and the Bible were avidly discussed with those in the clique. Books, articles and such were surreptitiously exchanged. High level personnel in the church organization were imported to address the faithful to settle their fears when Garner Ted went sulking in Colorado. Feeble attempts were made to discredit the 19-year time cycles, Petra and Matthew 24. Yet, in the face of their own contradictions and inconsistencies, the membership was to remain faithful and to keep those cards and letters going to Headquarters at Pasadena. An evening in late February, 1972, after an unusually trying Spokesman's Club meeting in which I was openly criticized by the minister, I met with two friends and told them I was leaving the "church." Henceforth, I would trust completely in Jesus Christ rather than Herbert W. Armstrong. Three attempts by way of phone calls were made to arrange a meeting to discuss my problem(s) with the minister, but all the talking that was to be done was over. Not long after that, the others in the cult also left Armstrong's cult.

By this time, anyone taking the time and effort to read this condensed account of a two year stint in a regimented cult should be shaking his head in disbelief and amazement. It was candidly stated that anyone who became a member of any cult has to be sick in the head. As much as it hurts (and it does hurt), nevertheless this fact is true. The monotony, constant repetition, the meaningless harangues by the ministers to be loyal and support the Work were constructed on a foundation of half-truths and falsehoods. I asked myself repeatedly, how could this have happened to me? I drifted,

and was lazy; I let another man help me interpret the Word of God; I took the easy way out. Without realizing it, the escape aspects were pleasing to my vanity. I was going to save my hide and I was different from the other slobs out there in the world. And the picture of unlimited sensual gratification as a god was exploited to the utmost and all so appealing. The grim reality was that I had gone through the wide gate and was on the broad path taking me to destruction, and all the time I was convinced that the mental anguish, busyness and dead works were the straight and narrow path. The excuses and cover-up of earnestly seeking for the true church are a pitiful and tragic attempt to rescue my pride and preserve a hint of an alibi. I was wrong and more than that, dead wrong. And it was only by the grace of God that I was taken out of this cult. I was one of those egotistical individuals who can learn no lesson except through the school of experience. The children of Israel wandered in the Wilderness as a result of their unbelief, and I likewise had my wandering for two years in the Worldwide Church of God of Herbert Armstrong-every bit as much as wilderness.

"LET MY PEOPLE GO"

Chapter 4

DON'T BE ENSNARED!

April 24, 1976

Dear Friend,

The reflections that are written to you are quite dear to my entire being, and to the lives of many of my friends who have experienced similar feelings. All of the things that have happened, that I share, are truly a lesson of development in my life, and now it seems that they can be discussed without shocking or hurting anyone because of the very obvious inequities involved.

Since leaving the church, because we were asked to withdraw our name from membership, we have asked ourselves over and over, "Why, if you can attach yourself by understanding and love of God to Jesus Christ, how can you withdraw your membership or be separated from Him?"

The matter we were asked to leave the church over, is an issue that a man decided, not God, due to the imagined authority invested in him by people who were convinced to do so through manipulation of words in the Bible, and other manipulations of scriptures to seemingly prove it true.

Does a man really have divine authority to see into your heart and judge you and your feelings about Jesus Christ? Does a man have the right to set up rules and then change them at his own inspiration? How many people have followed certain rules about make-up, skirt lengths, birthdays, divorce and remarriage, ostracizing friends in other churches, becoming a conscientious objector, not using doctors, only to find they were set up in the name of God by man and now changed by man also in the name of God. Can this same man explain as easily the deprivation, pain and anguish felt by those involved in a divorce and remarriage case, a jail sentence for being a C. O. the pain of a needless death of a loved one when no medical care was given, when a few years later the rules become different?

When the control is given to a human being to rule another person's life, mistakes will be made and the blame could be made to rest on the individual in authority, but the real responsibility is on the shoulders of the human being who gives himself over to that type of control.

The fault of despotism is a grandiose idea in the heads of many would-be leaders or leaders in power that they have some imagined authority over the minds of their followers. Guilt is a powerful tool in the hands of leaders who can convince their followers that a debt is owed to him or his organization in the name of God.

God, it seems to me, does not require martyrs in his name. Did not God allow that with the death of his Son, and can we in any way compete with him or each other to do the same thing? This was God's gift that we might have life. However, that is what we become–needless martyrs–when we obeyed rules that are now no longer in existence. How can you reconcile these changes? An act of God–certainly not!

The end of the world did not come in 1975. The church organization did not go to a place of safety. These prophecies have not come to pass. What excuse is available for such mistakes? Can God be blamed, or do we find a reason to test the qualifications of a prophet by Old Testament standards by which the church lives? Deuteronomy 19:22 mentions, "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 presumptuously; thou shalt not be afraid of him." (King James) Sometimes, it seems people speak in the name of themselves.

Another scripture that I enjoy that somehow gives hope for solutions to all problems in due time is in I Cor. 13, "Love never fails . . . " and the continuation " . . . as for prophecy it shall fail. . . . " A thought–could it be possible that enough love could really bring about a change in prophecy? Also, could the message be that the intellectually challenging information about who has the correct interpretation of that prophecy is really useless, and that the only real lesson to be learned in this life is how to love. All of I Cor. 13, seems to be saying that our martyrdom, bragging that the church we belong to is the "true church" is totally inconsistent with developing love. The real strength of love comes when we see that rigid rules, when followed, can only give appearances of love, and a deeply felt spiritual love that fits the scripture is in conflict with this concept.

To my friends, those who have shared with me their hurts, and happinesses, in the past, and with whom there was a bond that I thought was a lifetime association in caring for each other, I wonder how that can be changed with such quick judgments. Does past love count at all? When you hear a statement such as, "I did this to help you, because I think I will be blessed for it," from someone who helps you and declares they are your friend, rather than "I did this because I love you" one must wonder where the values are that come from deep inside. The friends that I treasure the most seem to be those whom the organization called "the church" have looked down upon have been labeled "demon possessed" and are people with obvious human faults. They are not putting on a front, and to me they are some of the most open, lovable persons because they are not forcing their brand of "love" upon humanity, by fear and guilt that they in reality are experiencing themselves. They accept the fact that they are human and are making mistakes and are vulnerable.

Why not a church that expects a foundation such as this, "As we grow, we change" and somehow understand that the growing is not always at the same rate and at the same time. If obedience is demanded, and complied with out of fear, and is not felt inside the person, then that being is in a conflict, living a pretense, and has to be lying to himself. If you are lying to yourself, how can you ever understand yourself, and ever learn to love your neighbor as yourself?

All the past "help" we've been given by any authorities on the truth of God, who have set themselves up to be in charge of our lives, that we have followed, will have to understand what they have done, in time, as will we, so I have no need but to make these thoughts known. I have felt the pangs of "reaping what I have sown." Man, I believe, can closely approximate the pains of others by the thought processes, and in sharing pain or happiness with others, we allow ourselves to participate in life with another. The love I've felt from contact with friends in sharing open, unrepressed thoughts about life, love, and God without the sole approval of a "minister's edit or blessing has contributed to much growth and happiness. The liberty of God and the growth of those in the heart of God, is the most beautiful experience of life. No one can say that mistakes are not made in our growth in the perfection of love, but if anyone wishes to be at one with God–it will come to pass, no matter what your organization or status in life. It is a free gift.

My name is not important, but the sentiments are. These are the feelings that are voiced by many others who are afraid to speak but silently are hurting inside because they have the fear someone will inevitably say they are turning their back on God. To me, it does not matter what anyone says. A famous psychoanalyst, Carl Jung, once said, "Where love rules there is no will to power." Physical power or mental power over others seems to keep people organized temporarily, but love between individuals keeps them in tune to the Creator's life line forever. Quick words spoken in judgment usually change if love breaks through. Such judgments of fellow humans can kill the soul of one individual in the eyes of another.

For those who read this and realize that changes need to come, it will certainly be true, that there is no rainbow without first being a storm. How beautiful the courage to stand with God as an individual not needing a group to back you up.

More freedom has come because I am in the process of letting God smash the fake in me, and am understanding that I do not have to prove another wrong in order for me to appear right, nor do I have to prove them weak to make me appear strong, or to prove them stupid to make me wise, or prove another evil to make me kind. The premise of so many churches is based on the above misinformation imparted to their participants. I really believe that once in Christ, there can not be a falling out of Him. We cannot do anything to prove ourselves worthy to Him by practicing certain actions, if they are not felt inside.

Thank you for listening to these innermost thoughts and with this letter comes the hope that my friends will know and believe somehow that acceptance of a person does not always mean there has to be total agreement. I feel that we are all growing.

The following is from a book *Opening* by Bob Samples and Bob Wohlford and expresses many deep sentiments that are in me.

If I have been a prisoner and a slave
If I have been ridiculed and
demeaned and you give me your
presence,
I will fear you.
If I have known guidance
and care . . .
If I have been encouraged
and helped and you give me
your presence
I will love you.

June 24, 1974

Dear friends and brethren,

It may already have come to your attention that I have recently left the Worldwide Church of God. I would like to relate to you personally exactly what I did and why.

On February 23, 1974, after returning from the "Richmond meeting," Mr. Lichtenstein gave a sermon that emphasized the need to *prove all things,* and not to follow any man blindly. This I determined to do.

Many of you know that since that time I have been attending local meetings under the auspices of the Associated Churches of God. I did not initially commit myself to them, but was determined to get the facts from both sides. I did tell Mr. Lichtenstein and Mr. Abels that when I personally determined that those men who had been marked were indeed ministers of Satan, I would "avoid them." Mr. Abels' response to that statement was, "You don't have that prerogative." My only responsibility, according to Mr. Abels, was to obey those over me in the pyramid (which is viewed by the government").

My personal conclusion, reached after considering documented sources, as well as from comparing the testimony of various

ministers involved, includes Messrs. Westby, Sharp, Fowler, Purdy, Kemnitz and Wiedenheft, and lengthy attempted rebuttals by Mr. Lichtenstein, is as I stated to Mr. Lichtenstein on Tuesday, June 18, 1974: I DO NOT REJECT THE WORLDWIDE CHURCH OF GOD AS GOD'S CHURCH. BUT I DO NOT FEEL THAT IT IS ALL THERE IS OF GOD'S CHURCH.

There was no rebellion, no attempt to split the Church, no collusion. But righteous men did stand up for Truth, refused to compromise with the Word of God. For this many were fired, and many resigned.

What did Mr. Herbert Armstrong do, in 1934, when he was faced with either being faithful with God's Word, or keeping a salary? He chose to be faithful with God's Word. How then could ministers who did the same thing in recent months be Satan's ministers?? If what they did was rebellion against the Government of God, why wasn't Mr. Armstrong's act in 1934 also rebellion against the Government of God??

It is the Word of God by which we shall all be judged (Jn 12:48 & Rev. 20:12). It is the Word of God that we must all be faithful, not to any organization, or to any man, even if it is a man of God.

In 1939, Mr. Armstrong rejected hierarchical government over the Churches of God. Listen to what Mr. Armstrong wrote, in the February, 1939, issue of *The GOOD NEWS:*

> It is IMPOSSIBLE to have ORGANIZATION or GOVERNMENT without having a MAN as the actual and real head, even though we SAY Christ in heaven is the Head, and continue to try to believe it that way.
>
> (from page 2)
>
> An apostle does not mean one IN authority, but one UNDER authority–one SENT by the authority of another! The only power and authority Jesus ever gave even His original twelve was to heal the sick, and cast out demons. And He SENT them, not to rule, but to PREACH–not to BEAR authority, but to MINISTER. to serve! Nowhere in the Scripture do we find the slightest hint that the twelve . . . were . . . ever given power to rule, or govern, or decide what doctrines the other disciples must believe.
>
> The Scriptures speak of FALSE apostles, and of "them which *SAY* they are apostles, and are not, but hast found them

LIARS." (II Cor. 11:13; Rev. 2:2). Let us beware being deceived. It is the COMMANDMENT KEEPERS whom the Devil seeks, in these latter days, to deceive!

(from page 4)

Notice, it is Commandment-Keepers that Mr. Armstrong regards as God's people, and the object of Satan's wrath, not just those in his organization, not just his converts. One might ask, who is it that has been deceived???

All authority and power to rule is limited solely to each LOCAL congregation. But there is NO BIBLE AUTHORITY for any super-government, or organization with authority over the local congregations!

(from page 5)

Our fellowship is first with God, and with Christ–then with each other, in LOVE! The saints, so far as they know one another, are not to forsake assembling together for their mutual edification. For this purpose–and that all things may be done decently and in order–the Scriptures give us instructions for ordaining local elders and deacons, in every city–every local congregation, or Church. But there is no super-organization over and above local congregation IN THE NEW TESTAMENT!

Brethren, let us have the kind of co-operative FELLOWSHIP based on LOVE THAT WAS practiced by the early saints, as recorded in the Book of Acts. Let us work together, in unselfish effort to GIVE of the Gospel truth to the world–to GIVE of the "waters of life" to as many precious souls as we can reach–to GIVE out the last warning message with great POWER!

But let us drop all effort to BUILD UP A MOVEMENT or AN ORGANIZATION. Let us quit working FOR organizations, and work FOR THE LORD–and the salvation of souls!

(from page 7)

From “A HEART-to-Heart Talk WITH THE EDITOR" (Feb., 1939, GOOD NEWS page 9):

It's (The GOOD NEWS') mission is to FEED the Church of God with the spiritual manna–to minister to and edify the brethren–to help them to GROW in grace and in knowledge–bringing all of God's Commandment-keeping people closer TOGETHER. Not thru political organization, *but in the true bond of peace and unity*, and THROUGH LOVE! All honest, sincere, surrendered brethren do not always see all points exactly alike. But GOD LOOKS ON THE HEART not on the doctrines you have stored up in your mind! LOVE charity and tolerance for the brother with whom we do not altogether agree, is God's basis for fellowship and for unity.

Compare these statements with the current arguments for "The Pyramid." Demand PROOF of a hierarchical pyramid over all of the local Churches of God. Don't be deceived by scriptures which show that Paul did give instructions to younger ministers (that is only to be expected–but does not PROVE a pyramid over ALL God's churches). Remember, the scriptures don't contradict themselves (see Mark 10:42).

God's Church, the Body of Christ, is an ORGANISM composed of Christians of different ages, separated by time and space. How, then, can it be limited to one organization at this time? The nice, neat succession of God's Church thru the centuries contained in the booklet" A True History of the True Church" cannot be supported or documented historically. That's why it was recalled, and is unavailable today. If the whole subject of "Eras" cannot be proven to be true; if it cannot be demonstrated when a given era began or ended; how can we be so dogmatic about the supposed beginning of "The Philadelphia Era" in 1934? The argument that "God would not allow His Anointed to be wrong" all this time on such an important subject, can easily be seen to be fallacious (observe "D&R"; observe "Pentecost"; observe "Tithing").

But, you might ask, if I do not reject The Worldwide Church of God as God's Church, why then have I left?? The truth of the matter is that I did not leave voluntarily. I was disfellowshipped, and told not to come back. If I were to attend the Church in Pennsauken I would be "opposed" (to quote Mr. Lichtenstein, which I interpret to mean "marked"). I was disfellowshipped for attending the

meetings of the Associated Churches of God, and for failure to agree with the Worldwide Church of God that it only is God's True Church.

If this is heresy, if this is in opposition to the teachings of God's Word, then so be it. But I do not feel that it is. I very much feel that the members of the Worldwide Church of God are my brethren. I still have respect for Mr. Herbert Armstrong, Mr. Garner Ted Armstrong, and Mr. James Lichtenstein. But, I respectfully disagree with some of their conclusions and teachings, and therefore cannot submit to the authority of "The Pyramid."

In view of my being disfellowshipped, please consider the following quotation from the "Constitution and By-Laws of the Radio Church of God," Article III: *Section* 3. *Dismissal of Members:*

> the one guilty of fomenting strife or division, or of continuing in the breaking of any of the Commandments of God, or persisting in a spirit of opposition, competition, dissension, or disloyalty to this Church, its mission and work, or any of its institutions, shall, upon approval of the pastor and two thirds of the members present at any meeting be excluded from membership and disfellowshipped by the congregation, provided, however, that two weeks' notice of said meeting shall have been given the one in question and the congregation in advance, and the one involved shall have had opportunity to appear in his or her own behalf, and provided further that the scriptural steps pointed out in Matthew 5 and 18 shall have been followed in a sincere attempt to reconcile the offending member.

Although these By-Laws were approved October 24,1948, and in the name of the Radio Church of God, they have not been revised, and are still legally binding on the Church. Yet they have not been followed!!!???

Why have I written this letter? Am I trying to stir up division and strife? NO. Do I want you to "leave the Church?" NO.

My purpose is to encourage you to SEE THE TRUTH-TO DEMAND THE TRUTH. The Truth has nothing to hide. The Truth can be defended against any adversary–even the Devil. Loyalty, to be real, needs to be wide-eyed and open. Don't be blindly

loyal. (Be sheep, that's biblical–don't be dumb sheep, not able to handle so-called delicate information, as you are made-out to be by those in the hierarchy of the Worldwide Church of God). Know all there is to know about the Church; only then can you discern and defend truth from rumor; and based on that knowledge BE LOYAL (if that is your conclusion, based on what you learn).

I have not, nor have others in the Associated Churches of God, rejected God, His Word, or Salvation. If you hear rumors about heresies, confusion, or disunity in the Associated Churches 0f God, GET THE FACTS. Don't believe in rumors (no, not even the rumors about G. T: A., or any of the alleged problems in the Worldwide church of God either). PROVE ALL THINGS. BE AN EDUCATED PEOPLE OF GOD.

I wish you all the best as you strive to serve The Eternal God, our Father. We can all love God, serve God, and preach the Gospel (as we feel is biblically or functionally best) in different organizations. Within the one Body of Christ there are different administrations, different operations (I Cor. 12:4-6).

God bless all of you,
your brother in Christ,
Richard C. Condon

April 29, 1974
38 Slater St.
Amsterdam, NY 12010

Dear Friends,

Many of you have recently received a letter from me and my family. You are probably having many doubts about our recent leaving of the WCOG. Many have written to us requesting more information about the Associated Churches of God. Many are confused about what the main issues of this split in the Church of God is all about. I know what you brethren are going thru, wanting to know but afraid to look into it for fear of being disfellowshipped and marked. But remember the words of Jesus in Mat. 10:28 "And fear not them which kill the body, but are not able to kill the soul; But rather fear him which is able to destroy both soul and body in hell." You know these words are true. You, I know, want to know the truth of this question and must for the sake of your spiritual life look into it and then decide if the WCOG or the ACOG is the church which is really trying to follow God and obey Him. Remember the

words of Jesus in Mk. 8:38 "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he comes in the glory of his Father with the holy angels. "I know what GTA has told you about this crisis and he has spoon fed you half truth. SO WHAT ARE THE MAIN ISSUES;

1. Church *Gov't-Who's in charge* of the Church.

IF that issue could just be looked into and resolved then the thousands of members who have left could then return. But in the World-wide News, March 18, 1974 on the front page under the article "Meeting proves eye-opening for troubled pastors" Mr. GTA said "He assured the men that doctrines would be gone into and questions answered candidly, *BUT THE QUESTION OF* WHO'S IN CHARGE *WILL NOT* BE *GONE INTO_"* WHY will they not look into the main reason of everyone leaving the *WCOG??* Instead they would rather treat the effect and not the cause of the problems. It can be proven biblically that the church government which now is in the WCOG is contrary to New Testament teaching. PROVE IT TO YOURSELF.

2. GTA-Qualifications of a leader.

Should a man of such corrupt morals be in the leadership of the Church of God?? In the church yes, but not in the leadership. Should a man who commits adultery for 19 years off and on be permitted to have 18 months to repent and then be restored to power? This is a insult to God Almighty and should not be. (See I Tim. 3:5 for the qualifications of a leader). But friends I would not want to go into all the details of what this man has done and the shame he has brought to the Church of God.

Last week during the Holy Days we had over 80 people in attendance in Enfield, Conn. really enjoying God's way. Then yesterday we received the *GOOD NEWS* of the resignation of Dick Wiedenheft in Mt. Pocono after GTA spoke. He KNOWS the TRUTH and you need to also. All requests for information will be held in *strict confidence.*

In Christian Love,
AUGUST & SANDY GIRARD

December 30, 1973
1312 E. University Ave.
Oxford, Miss. 38655

Dear

I am listening to your exposure of the hodgepodge of heresies, which is called the Worldwide Church of God. I find it extremely interesting because I was deceived by that hoax and remained a member for about seven years. What they fed me on the air and in their expensively printed literature sounded impressive to me because I was a Biblical illiterate. I thought I was a Christian; but I had never studied the Bible seriously.

A terrible sorrow staggered me. The Church with which we were affiliated gave me no consolation and no answers. I refused to believe that my little boy's agonizing death from the worst disease known to medical science was "God's will."

Therefore, I began searching for something and in my blind stupor was caught up in a combination of all the heresies ever perpetrated. They fed me their doctrine bit by bit until they hooked me, my husband, and our university student son. They were more interested in him than in us, persuading our son to leave his school only six hours short of his degree and enter one of Armstrong's colleges.

And there he remains in the slavery of superstition and an idolatrous worship of the man Armstrong who is a virtual god to his followers. He is poorly paid and as completely cut off from anybody except other members of this cult as any cloistered monk who ever lived. His family are deprived of all medical care because Armstrong teaches his followers that doctors are sorcerers and if they see a doctor, they sin and will die an eternal death in Gehenna.

As the web closed in over us, we began to question their doctrine and their actions. We became suspects and were combatted with admonitions that to question or disagree with the ministers or the Armstrongs was to disagree with God. One local preacher said, "Our name is actually 'Elohim,' the name for the God family in the first chapter of Genesis."

They teach that teetotalism is unscriptural, They drink alcohol as an article of faith. If one refuses to drink, he is self-righteous.

One of their men made the flat statement at a Bible study that we are commanded to drink, because Jesus Christ drank beer, whiskey, wine, vodka–anything he could get his hands on. I was

offended and expressed my displeasure. A teenage informer peddled the report to the preacher, who was the immediate superior to the man who made that statement.

Down the two came to chastise me for criticizing "Elohim," whereupon the second man flatly denied making such a statement at the Bible study.

From that day forward, we knew that we had been drawn into. But still we hung in there and argued with them. Our son was totally deceived, and we knew if we left the cult, we would be branded as demon-possessed apostates, not to be even spoken to by remaining faithful. We had heard other branded-marked around the world, as they explained with their doomsday voices.

We attended their old covenant annual feasts and heard them brag, about how much whiskey members had purchased from the local supermarkets–women's whiskey most of that was, too, they approvingly added. We heard Armstrong's chief researcher turn the Song of Solomon into a two and one half hour pornographic tirade which was as inciting as any X-rated movie. Of the 15,000 people who were subjected to this infamous insult to the Holy Scriptures, many were impressionable teenagers. After being fed a steady diet of alcohol and pornography why should Armstrong be surprised that, as he has said at Pasadena, their chief problems in the church are sex and drinking? His order should be reversed and there would be the explanation of those problems.

At one of these feasts a poor deluded woman stood up, walked down an aisle at the Olympic arena in Squaw Valley, and placing her hand on the head of a woman, shouted, "I command you in the name of Jesus Christ, rise up and walk!" The bouncers hustled her out and Armstrong spoke of this incident as an example of "rank demon-possession" among members. Armstrong and his followers practice "faith healing" and exorcism, claiming that they have the miraculous power to heal the sick, make the blind see, the deaf to hear, the lame to walk and the power to cast out demons just as did the apostles of Christ. Armstrong's followers claim he is an end time apostle. Therefore, he claims he can give his ministers those miraculous powers by the laying on of his hands. He even claims he can give healing power to a piece of cloth he touches just as Paul was endowed miraculously before the gifts ceased. So why was a follower who had heard all their false contentions and been deluded accused of being possessed of a demon? She had probably been in

their "healing" tents at those feasts and witnessed their witchcraft. She had been anointed with oil and prayed over by her local preachers if she had even been ill in all probability, because that is the command given to members (in our defense let me state that we never obeyed them about the drinking, neither did I exchange medical science for their fake healing. If we had become addicted to alcohol, we might still be ensnared.).

Herbert Armstrong masquerades as an educator chancellor of three colleges, unaccredited they remain according to his desire. As he flits around the world in his private jet (the organization has another large jet, and maybe two) "witnessing before kings," he enters into "digs" in Jerusalem with the Hebrew University and now with Japan, according to his report in the PLAIN TRUTH. He claims he is now "witnessing" to the Arab world. He incited one young Australian to such a pitch with his prophesying that he was clearing away the debris to make way for a new temple that had to be built before Christ returned that this deluded fellow burned down the mosque that stood on the site of Solomon's temple. This was hastening the second coming. Garner Ted Armstrong took to the air waves disclaiming the disciple in impressive terms. But they shuddered with fear of exposure and flatly denied that they had ever said a temple had to be built. For the Australian was thrown into jail in Jerusalem; and photographers snapped him reading a PLAIN TRUTH magazine. They said in their churches that Armstrong used his influence with the Israeli government to silence the incident. But a Jew-Aram conflagration was narrowly averted. I daresay nobody has heard about the temple although that building with the "restoration of the daily sacrifice therein" was his main theme for years; and all members had articles to prove his prophecy. Still most of the deluded members were afraid to call him the false prophet he had proved himself to be. I don't understand how any man who claims to be chosen by the direct intervention of the Holy Spirit (and they claim they all are) could so blatantly speak lies.

A boy was allowed to die in Mississippi, very near to Memphis, because he had a ruptured appendix and was given no medical aid. Relatives were angered by this heartless sacrifice of the life of a child who might have been saved by proper medical care. The preacher who caused the parents to let their child die screamed religious persecution (as they always do) and avoided the prosecution he deserved according to the law, along with the

parents, by obtaining a favorable report from the coroner. I don't know how he escaped; but this same preacher bragged to the congregation that they have attorneys retained in every city to protect them against legal suits. They also have as their chief legal counsel at Pasadena a shrewd eloquent attorney, Stanley Rader, a member of the Los Angeles law firm of [1]Helge & Rader. Rader rides the jet with the elder Armstrong everywhere the old man goes, makes speeches of eulogy about Armstrong, the church and the faith, although he has never become a member of the Worldwide Church of God.[2] Armstrong, shrewd advertising man he is, had already answered the question he knew would be asked. Rader's father is Jewish. God has not called him because it is not the Jews' day of salvation yet, the shrewd old man piously explains.

I think well-paid attorneys hushed up the threat of prosecution, just as the "best lawyer in Arkansas" was reported to have done a few years ago when a baby was allowed to die of meningitis near Jonesboro. The preacher said that case cost them $2500.00. The local preacher at the present time was the man who forbade medical care for the Mississippi youth. He made the flat statement that God killed the boy because he had no plan for the dead child. "His father will receive a reward such as very few of you will have a chance to receive. If this happens to any of the rest of you you are not to question!" Thus spoke the self-styled "Elohim."" God heals and God kills!" he quoted ominously from the Old Testament in a typical Armstrong deception. They should shut their minds and their mouths in blind obedience to the voice of the hierarchy forever. And most of them will. A few years ago one of the mouthpieces warned the congregation that they were not to read anything anybody else wrote; neither were they to listen to anybody else. He could, to find out what the worldly carnal ministers of Satan were saying. But members had already made their decision once and for all when they came into the "church." What hope is there for most of the poor slaves held in the bonds of such slavery? Armstrong's empire would never be threatened if the truth could never penetrate his iron curtain. This warning may never be heard by those already perishing; but maybe some poor soul can be snatched from the fire or turned back from the dark slavery of fear and idolatry before they have reached the point of return in this alcohol cult.

It may interest you to know that Armstrong has headed off

[[1] Rader, Helge & Gerson [2] Rader later joined WCG]

criticism of the lavish living and heavy drinking of the "high ups" in his hierarchy by teaching his sheep that Jesus Christ was wealthy and had a fine house and a well-stocked wine cellar in Capernaum. He gives scriptural sanction to his hierarchy with its "authority from the top down" by claiming falsely that James and Jude were brothers of Jesus Christ. "God 'calls' whole families," he explains offering no scriptural proof for any of his teaching-only distortions and diametric misapplications.

Of course, Armstrong and his inner sanctum know that his whole scheme is a deception. They know they don't have miraculous gifts. If they did have any of those apostolic gifts, they would have them all. Have any of them claimed to raise the dead?

I heard that the local preacher reported on one occasion to his members that when Herbert W. Armstrong's son, Dick, was killed in a senseless wreck (he was riding with another preacher who went down a one-way highway from the wrong direction and hit a car head on), the father fell down on the ground at the grave and prayed for his son to be resurrected, fully expecting his prayer to be answered. I have heard from another source that the poor old man told his followers that he expects Dick to be resurrected at one of their Old Testament feasts because his son had the "power of healing." "Satan killed his son to strike at the church," explained the man. Then later he blamed himself for allowing him to be taken to the UCLA Medical Center. "Those drugs the doctors shot in his veins killed Richard," he accused. "If I hadn't committed the sin of allowing them to touch him, God would have healed him." KNOWING THEIR DRINKING PRACTICES IN THE "church," I'd be prone to believe that the demon who murdered him was the demon RUM. They refuse to admit that alcohol is a habit forming drug, insisting the findings of the alcohol researchers are lies and distortions.

Alcohol is fed to young children and teenagers. My 2½ year old grandson asked me for wine and was amazed that I did not have any for him. An ex-member who insists he became an alcoholic after five years of their tutelage, says he will challenge any of the preachers he had known (save one) to deny that he and each one of them have drunk a pint and one-half of whiskey at a sitting many times. He states that his drinking associates give their four-year-olds whiskey, beer, and wine any time they ask for it. At their socials whole families drink alcohol. "If you want your children to drink

beer at this social, bring it for them so they won't be drinking off other people," instructed the local preacher just before this man came to himself and left Armstrongism.

We heard the elder Armstrong stoutly deny that Garner Ted had bolted the church when he spent "40 days and 40 nights" in the bonds of Satan in the mountains of Colorado in a rented frame house nearly three years ago. He even sent out a long letter before G. T.'s departure was made known to members, screaming, "Shame on you for starting a false rumor against a servant of God!!" and then the bonds of Satan story enclosing what Herbert W. purported to be a letter of penitence from his son claiming Satan had him in his bonds. G. T. came back to Pasadena from his exile and did something else father deemed a "spiritual" sin and was sent back again. His constant companion was an ex-ski instructor, who drives for him and goes everywhere with him. His wife was supposed to be with him also. All of these goings on led people to wonder if the younger Armstrong had become disgusted with the heretical hoax or if the alcohol they push so religiously had done Garner Ted in.

They snatched G. T.'s tapes of "THE WORLD TOMORROW" radio programs and substituted the old man's tapes made years ago. I had heard everyone of them back 10 or 15 years before that time and recognized them. The local preacher and the old man himself claimed that they were new broadcasts. The young fellow in this area had the audacity to claim God had reactivated "Mr. Herbert W.″ and given him the voice of a young man.

The next ting that happened was interesting indeed. A letter was sent out saying that a jet load of the "high ups," along with the papa, had boarded the jet and gone to toll the voice of "THE WORLD TOMORROW" radio and TV program back. This time he came; and never another word was said about how they broke the "bonds of Satan." The next move was Garner Ted's appearances in halls and theaters across the country along with a uniformed band and Dan Trubitte, an ex-Hollywood song and dance young man (he had played a minor role in "THE SOUND OF MUSIC"). Herbert W. Armstrong had lured him into the Worldwide Church of God and had made him head of all entertainment of Ambassador College, in Pasadena.

You might also be interested in knowing that Armstrong and his men also practice exorcism. About three years ago something

took place in Tupelo with the teen-age daughter of a woman member that horrified us and revealed to us just what a diabolical cult this outfit, operating as a Christian church, really is. Of course those three colleges are fronts to help Armstrong get his foot in the door of important people as an educator. The "PLAIN TRUTH" is to lure members and contributors (called "co-workers" 0, but it also serves as a front to get them into the presence of important people as newsmen). Name-dropping is a weapon. So are those photographs of Herbert W. Armstrong with various dignitaries in Japan, Jordan, India, Israel or anywhere else he can crash in. And now for the story of the modern sons of Sceva. You may find this account hard to believe because it sounds like something that might have taken place in medieval Europe or old Salem. The mother of the teen-age girl in this story has been a member of the Armstrong movement for years, I was told. Her husband despises everything about it. Since everybody not in this church is looked down on as "carnal" and those old "worldly people," there is alienation between members and non-members. It seems that the girl, as well as the other children, has suffered from the tension that necessarily exists in the divided home. Also I heard she had a head injury as a child and as a consequence suffers black-out spells accompanied with irrational speech and pathetic tension. On this occasion she was spirited out of the Tupelo hospital without her father's knowledge (the family lives in a little town between Oxford and Tupelo) and taken to the home of one of the faithful. Here three of these Armstrongite preachers badgered that poor girl for five hours, taking time out only to grab a sandwich. They were trying to call a demon out of her, they claimed. The next Saturday the women were buzzing about what had happened, and one old lady with a long tongue and more money than most of the members explained that the preachers said that the girl had refused to "give up her demon." The ignorant mother was crying and asking for prayers from members. One vicious woman explained that going to these "worldly schools" caused demons to get into our children. An ex-member said one of the illiterate deacons drawled in a Hee-Haw voice, "Oh, she's got a demon all right, Something talked to us that wasn't her."

Herbert W. Armstrong, flying around the work in a private jet, calling on King Leopold of the Belgians and other notables on the money bled from poor ignorant people like these, will be reluctant

to let the world know that he is a "fake healer" and an exorcist-he and all his henchmen. With such foul deception he has built an empire. His men had begun to brag that he was a millionaire before we left in horror.

And by the way, I hear that the preacher explained that be had to "disfellowship" us and mark us because we didn't believe in the Old Testament. He could not afford to let them know we had walked out. Since they were forbidden to talk to us I suppose they'll never know he lied. If he should read this letter, he would deny every accusation I have made if he follows the Armstrong pattern. But every word I have spoken is the truth. I was there seven years, and I know. Every member knows what goes on after a few years unless they believe and love the lies so much that God has given them up to strong delusion. A steady diet of alcohol and vulgar conversation has destroyed the reason of many of the faithful slaves of this master con-man with his amazing charisma.

If the local preacher were confronted, I wonder if he would deny that he came back from a ministerial meeting at Nashville bearing a tale supposedly supplied by some woman in the church in Washington, D. C. who had charge of furnishings in the White House. He said that this vague woman had told that Mrs. Kennedy stole furniture out of the White House and President Nixon had to find it and bring it back. He also spun a lurid tale about how this female had revealed that President Kennedy took prostitutes into the White House and took them into his bed, where little John found his father with a woman. These prostitutes came and went through the front door, he blatantly fed the filth-loving ears of his members. And they all believed those foul lies. He said President Truman was a drunkard who had to be dried out at Walter Reed Hospital every so often. One of his predecessors claimed Senator Stennis was a pervert. This fellow read lies from "gutter books" and called them such, adding that he hoped he didn't forget and use the words in the book. He read from right wing books which defamed our Founding fathers and condoned the slavery of Negroes as a scriptural practice. It is time this movement is exposed for what it is.

Herbert Armstrong taught that babies are born criminal until three or four years ago. Some members treated them as criminals. A local preacher's wife whipped her two-months-old baby girl in the rest room at church until the infant could cry no longer. The preacher ordered us to keep our eyes away from the door or he

would send some women in there with his belt. His little one was rebelling. Such practices were routine. My own tiny granddaughter was severely whipped for everything "to keep the demons out of her." I heard a woman in Long Beach, California, at a feast beat her little girl brutally in a toilet, shrieking at her all the while, "I told you not to move when Mr. Garner Ted Armstrong was speaking." The sobbing child was begging, "Oh, mommy, please don't beat me!" And when that beautiful little four-year-old girl was led out by that maniac her little hands were both completely bound in gauze. The wild-eyed woman carrying a piece of lumber I would not have used on a horse. My daughter-in-law witnessed this, too, and begged me to please say nothing to the woman. So I suppose she was accustomed to such treatment of children. I heard one black woman out in California killed her child trying to "conquer" him, after she read Garner Ted Armstrong's "PLAIN TRUTH ABOUT CHILD REARING." Finally the law started breathing down their necks so hard that the old Armstrong discovered, "Suffer the little children to come unto me, for such is the kingdom of God." And did he make a big thing out of saying he was wrong. "Nobody else in any other church could afford to admit they had made a mistake," he tearfully explained. And his followers worshiped him for his "humility" and "honesty."

Would you believe that Garner Ted Armstrong stood before a huge congregation at a feast of tabernacles in Big Sandy, Texas, and dramatically attempted to invoke the wrath of God against "a dirty thief" who stole a woman's hand bag. He labeled his ritual the performing of a "curse" against the thief. But you won't be surprised perhaps if I tell you that one of their preachers told a local congregation that Mr. Herbert W. Armstrong stands in the place of God, the Father, and Mr. Garner Ted stands in the place of Jesus Christ. He added that Jesus Christ did not know as much as God because Christ was in the grave three days and three nights. And they claim to be a Christian church!

A writer in the "PLAIN TRUTH" in an article pushing the drug alcohol, one William Dankenbring, said that children of teetotalers become the worst drunkards of all. Of course, he denied all statistics.

Did you know they teach that a steeple is a sex symbol, and the symbol of the healing arts is the serpent Satan of Genesis. I did not know until I began to read the Bible from Genesis to Revelation that

the symbol is the brazen serpent of Moses, The book of Numbers gives the account of the healing of all who looked upon the brazen serpent after having been bitten by poisonous snakes. Just another distortion of the truth to build one of the greatest hoaxes of all time!

Of course, tape recordings of sermons in this Worldwide Church of God are not allowed. They don't want the public to know what they promulgate. They explain that the outside world, being carnal, could not understand what God has shown them by revelation. So the world would "persecute" them. Of course, any attempt to expose their error is persecution. They use the scripture, "If you are not persecuted, you are no Christian" as an armor against all criticism and exposure. That arouses the defense of the faithful followers for their "persecuted idols." It is the old demagogic cry of martyrdom in use again. But I earnestly desire that you might hear a sermon on family relations delivered by a local preacher a few years ago (he has been elevated to a higher position), That was lurid that this impish little bigot, in the midst of his disgusting sex instructions, stopped and diabolically chided the congregation. "Why, are you embarrassed! I wish you could see your faces!" How pleased he was that he could shock somebody. And what a bundle of sex misinformation he was peddling. Nobody would believe the racy things that "preacher" said before children, teenagers, and adults, One decent teenage girl on the way home said that he lost her. Her step-mother was horrified. That was her first and last attendance. Let the man deny the sermon! He even took it to Little Rock later.

Do you know that Armstrong teaches that it is a sin to "dispute" the Bible–that is, to debate the word of God, He and his men avoid all confrontations by taking this stand. So they never have their false doctrines presented face to face to them. If they did, they would be forced to defend them, and they know they cannot back them up with the scriptures. They can pick scriptures out of context and successfully substantiate their heresies to the Biblical illiterates who have been brainwashed by their eloquent lying tongues, their phenomenal growth, like the mustard seed (it had to be the will of God), and by their jet planes, fine homes and buildings, and big well-planned feasts. "God wants his people to have the best and we give it to you," they deceptively sing to them, And the simple people are happy to starve to pay for this empire with their life's blood through exacted tithes and "offerings" more brutal than

slavery in the history of religious hierarchies. But Armstrong is a false prophet and he knows it. His mouthpieces are "minor false prophets." None of them could stand up before a gospel preacher. You could put them to shame; and they will never accept your challenge to them to defend their doctrines. They will continue to hide behind their wall of lies. Paul debated the word all over the civilized world so vehemently that he was finally martyred. But that church is without the teaching of the apostle Paul. When I quoted Galatians to my son to prove that we are no longer under the Old Covenant Law but the New Covenant Law of Christ, he accused me of defying Paul, He was taught such heresy at Ambassador College. He thinks no thoughts except what Armstrong poured into his mind. We cannot touch him in his brainwashed state. His deception apparently is complete, but why not? He is under the spell of a heretic who dares to contend that Jesus Christ failed to complete the plan of salvation when he gave his life as the ultimate and final sacrifice on the cross. He preaches another day of salvation. He also defies the gospel by binding on his disciples the Old Testament Covenant with the old weekly sabbath and annual feast days. He even binds them with the Jewish clean and unclean meat ritual. And I did not know until I fled that they allow their boy babies to be circumcised only on the eighth day. That is a secretive practice as are all their actions. Our son tried to evade our questioning on circumcision: but he finally admitted they did it on the eighth day because of Abraham. They all, including my son, then are without salvation according to the gospel. That is why I am obsessed with a zeal to expose this hoax and snatch him and the other 75,000 deceived souls from the fire. That is why I am writing to thank you for your fine prosecution of the false doctrines of Herbert W. Armstrong. The next child who is allowed to "die in faith" to secure a great reward for his simple parents may be one of my grandchildren! My son finally came back one summer and got his degree in biology. He is without excuse when he refuses to defy Armstrong and allow his children to be immunized to contagious diseases. He is bound to know these men lie when they ask the congregation if they want a doctor to put pus from a rhesus monkey in their veins! He knows God does not kill them. I can find no scripture to substantiate any such doctrine. How can they evade the law that states that a child cannot be denied reasonable medical care? I want them and all the other "Fake healers" exposed and prosecuted to the full extent of the law.

God bless you, brother Highers, you and all the other gospel preachers who have helped me with my search for truth! I got my son into this error when I invited one of those Armstrong mouthpieces into our home. And know his blood is on my head if I cannot help to expose this highly secretive con-game and bring him back to himself. Maybe the seven years of slavery in the Armstrong camp will not have been in vain if I have been able to penetrate this whited sepulchre with its thirty-four years' accumulation of bones.

The truth of God is so simple and easily understood if one does not have an Armstrong looking over his shoulder as he reads the Bible explaining his interpretation which is not original with him all but borrowed from all the other heretics who have ever expounded their false doctrines. You will find it interesting to learn that Armstrong's followers are forbidden to gather and discuss the Bible unless one of his preachers is present.

They claim their cult has a world of knowledge, even a "treatment for everything from cancer to pin-worms," And they prescribe according to their ignorance of all true medical science (which they label the sorcery of ancient Egypt), And then they brag a bout how they out-fox the medical profession to avoid prosecution without a license. They have a 1962 Tulane Medical School graduate out of Pasadena, who claims he left New Orleans because he could not practice there on the account of his refusal to use medicinal drugs. The Louisiana Medical Board knew nothing about this contention; but they understood he was practicing medicine at Ambassador College, in Pasadena, where he went in 1966. The local preacher said the fellow was employed out there for legal purposes only. His salary for protecting Armstrong and his cult from the law must be impressive if he could afford to give up the fine practice he claimed he had in New Orleans (he claimed he was the best baby specialist there, but the medical board reported nothing to that effect). Maybe the medical profession is well rid of him. It might be interesting to find out what his problem is out there in that sea of "scriptural alcoholism,"

This letter is becoming a book on "Why I Left Armstrongism," but I must tell you about one of their annual feasts a few years ago, which they call the "love feast" or the night to be remembered, They set up a bar in the meeting place, and guzzled on into the night. We were disgusted and left early, but not too early to see the young "second man" bleary-eyed with whiskey and one fellow so drunk he

could hardly keep his feet as he paced the floor. The next day at another annual "convocation" the preacher defiantly made the drunkard a deacon. Later another preacher came to try to cut down the drinking which had threatened to embarrass the church. He threw the fellow out. When he left, he was reinstated as a member, but when he finally drank himself out of his business, they dropped him. I don't know what his status is now. They don't drop them as long as they can pay tithes and stay out of jail. One fellow told an ex-member that he now spends *$75.00* weekly on booze, although he has a big family and is in financial straits. He says he can't do without alcohol; but he is still a member in good standing. He is so dazed, he will never leave the cult. He explained that he never reads the Bible, just believes what they tell him (this is the whole story of that organization's continuance); but he is "afraid" to leave. Armstrong and his men continually drum the theme into their ears that if a member leaves, he cannot go back into the "churches of this world" because they now know too much. If they leave after having known Armstrong's saving power, it is Gehenna fire for them. They cannot be "renewed unto repentance." There is "no more sacrifice for them." He misinterprets this passage from Paul's letter to the Hebrews who were trying to re-enter the slavery of the Old Covenant with its wiped out sacrifices. Christ had become the last sacrifice, he was warning the Hebrews; no other would be offered. Armstrong frightens his scripturally ignorant followers by making them believe if they leave him there will be no more forgiveness for them. And with him there won't be. But thankfully he is not God.

The forbidden days of Col. 2:16 don't mean Jewish old covenant holy days, says H. W. They mean Christmas and Easter. They are also forbidden to mention birthdays. Armstrong says the only mention of birthdays in the Bible were accompanied by evil, such as the murder of John the Baptist. He surmises that Job's children were killed by the whirlwind because they were having a birthday party (I thought the Bible said God allowed Satan to test Job by bringing all these calamities on the righteous Job).

As I have stated, we hung in with the evil organization for five years after we began to see their fruits because we still had not begun to read the Bible for ourselves. We knew that we would lose our son and our grandchildren. Any member who departs is black-marked as being demon-possessed, an apostate enemy of God and "his Holy Spirit-drawn" people. According to them we are

wandering among the tombs, gnashing our teeth, preparing to attack all who come near us. Our close family ties have been severed. When we saw our son and his family a year ago last summer they were like cold strangers. Our gentle, loving son looked at us with disdain, even hatred in his eyes. He avoided being alone with the father he had loved so dearly. It broke my heart to see him so possessed of an evil heresy that he would allow a foul human being, a virtual guru to make him dishonor the father who had loved him and worked so hard for him all his life. Many times he had expressed his love and appreciation for his parents for our efforts to give him a good life, despite adversities, and for an understanding relationship. But his love for us has ended; he has no love for anybody anymore, just a blind enslavement to Herbert W. Armstrong and his system. It is almost as if he and his family are dead. I never would have believed that anything would alienate our children from us. I should not be surprised because the apostle Paul warned in II Cor. 11:10 that false apostles and deceitful workers would transform themselves into the apostles of Christ. Our son has succumbed to an arch false apostle who may be the "man of sin" himself with his claim of standing in the place of Cod and the lying wonders he claims he can perform.

After a lifetime of lack of understanding of the Bible and seven years of the darkest superstition and the blackest of heresies, I cannot go back into one of the "churches of this world," as Herbert W. labels them. But there is a place for us in the body of Jesus Christ. The anguish that deception has brought to us and to our children will be a warning to us forever to do as the Bereans do, listen, then search the scriptures daily to see if what we hear is true. From now on, we shall put our trust in Jesus Christ and no other unless he speaks according to the word. After a deep study of the Bible with nobody attempting to control our minds, we believe we have found a church that is the true body of Christ.

Thank you and the other gospel preachers who have helped to bring us out of the darkness into the light.

With sincere appreciation,

Evelyn Duval Williams

(Mrs. Ralph Williams)

EDW/dtj

P.S. This letter has already become ponderous. But my husband, three years ago last October at one of Armstrong's feasts

of tabernacles in Squaw Valley, California, witnessed an exhibition he insists must be exposed. He was with our son, who, having gone to school with the young preachers who had been sent out into "the field," stopped to socialize with his fellow idolaters. He asked them what they had been doing, and to my husband's horror, those hypocrites went through all the motions of voodoo doctor ritual and sarcastically explained that they had been working in the "anointing room." My husband then knew that those men knew they were charlatans and deceivers of poor ignorant sick people. And he was ready to leave right then and there. Our son defended their cruel sport by explaining that they knew that they could not heal anybody, God did the healing. But Armstrong had always told his followers that some of them had the gift of healing, just as Christ and the apostles did. That is the reason he sent out orders in a few months for the people to burn his article on "healing" with no explanation except his local head man said the thing had the appearance of a cheap tract anyway. The law was probably on his trail and he feared prosecution or exposure.

Armstrong holds absolute sway over his followers. He becomes wild-eyed when he talks about cosmetics. Of course, no woman dares to use lipstick and eye make-up. That can be detected by the scrutinizing eyes of Armstrong's dedicated informers. But they pile on the pancake make-up.

When short dresses were fashionable, Herbert W. ordered all women to wear their skirts below the knees. When skirts started downward, Armstrong sent out a decree allowing the members to raise their skirts one and one-half inches above the knees. Those poor things were so happy most of them raise[d] their skirts to the limit and there they remained so far as I know. That was the situation when I escaped. The guru also directs male dress. The preachers set their standards, even as to hair styles. Can you doubt they are a cult?

If Armstrong follows his usual pattern of defense, he will deny all of my allegations about his defamation of medical science, explaining that they depend on doctors to set their bones (if they depend on their "gift of healing," the world could see the results of their false claims). He will also tell you that the late Dr. Merritt, whom he employed at Ambassador College when he started the instrument of indoctrination (falsely labeled an educational institution for the benefit of the public and the members), helped

him compile his book on sex, "GOD SPEAKS OUT ON THE NEW MORALITY." He will also in eloquent terms defend his stand by relating how he employed Dr. Kuhn, holder of a string of degrees from Ivy League Universities he has said, to write a series of articles on "THE HUMAN BRAIN" with eye-catching illustrations and captions in the very expensively produced "PLAIN TRUTH" magazine–financed by exacted money from poor members. I say "poor members" because most of them are poor. Anybody who attends one of their feasts would observe that fact, even though they have saved a tenth (the second tithe, Armstrong has labeled it) of everything they have made before taxes were deducted–to spend at this eating and drinking orgy. If they don't spend all of it, what is left is turned in by order of the hierarchy. Not one of the faithful members would disobey that order from the Leader for fear of damnation,

The Kuhn story was a master advertising gimmick and a smokescreen to hide his cheap "faith healing" practice. Members have been told to keep that to themselves, as well as his other doctrines, to avoid "persecution" from the evil people of the world. But sometimes when a child is allowed to "die in faith"; or some member allows a simple skin cancer which could have been easily and inexpensively removed in its early stages by medical science, to consume most of her nose–as did one old woman in this area, the awful truth of what Armstrongism really is leaks out. This old member was put on a grape diet for the treatment of her cancer, which repeated anointings had failed to cure. Of course, she grew rapidly worse at this late stage; and her children forced her to enter a New Orleans hospital. The cancer specialist operated on her and saved her life. She claimed she was unconscious when they took her to the hospital. She feared excommunication. Later she had plastic surgery with no objection from the preacher. "It is your skin," he flippantly answered her when she asked for his permission. He did not want the public to see the gruesome evidence of their "healing." The old woman hypocritically explained that the outside world did not understand how she had survived; but she piously explained that those carnal people did not understand "what a good doctor she had," God had miraculously healed her. Those doctors had done nothing. In every case if a member disobeyed and consults a doctor or some member of the family forces them to consult a physician or enter a hospital, they say that the doctors said they were going to

die; they had given them; they usually deny that the doctors even treated them. God did it all by a divine miracle.

When I think of the duplicity and dangerous deceit of this false prophet and his henchmen, I want to cry out the truth to the whole world. Let them deny Roderick Meredith, at that time head of all the preachers around the world, had an operation to repair a detached retina. Why did he not go blind "in faith" when their oiling did not give him a repaired eye? It was explained to the few members who knew about the operation by a statement that shut them up, "Mr. Meredith did not think the operation was a sin; so it was not." But the poor sheep that they patronize, bleed, and really despise, are allowed to suffer even to the point of death. My mind agonizes when I think of my little granddaughter who will carry scars on her lungs all her life, because she was allowed to contract whooping cough when she was a baby out there in that pest hole of epidemic diseases and parasites. Her father was immunized to every possible disease; but he had been deceived into believing that there was not yet an immunization for whooping cough. He was successfully immunized almost thirty years ago. Our little grandson lay very ill with an infection in one of his ears. That Tulane "doctor," not believing in medical science any longer, advised them to do nothing for him not even prick the abscess. As a consequence, he has it damaged eardrum for life, Both children were violently ill from this awful viral infection with no medical care according to the standards of medical science. You can see why I am so afraid for their lives!

Armstrong depends on the underprivileged for the mass of his money. Therefore, he preaches the Biblical truth that all men are one blood; all men are brothers. But his practices are something else. His organization accepts minority groups blacks and what he calls Latins (mostly Mexican-Americans). But until about three years ago, they sat in segregated sections at their feast[s], even the one in Big Sandy, Texas–which is privately owned and without excuse. The whites, blacks, and Latins have separate socials at those feasts. I heard the elder Armstrong craftily explain how he pulled the wool over the eyes of the authorities in Pasadena to create the illusion that his school is integrated. He allows a few married couples of the black race or maybe of some other race such as the yellow or red or brown to come there. If the question arises, he can point to the token integration. That is exactly what he said, a

typical case of his deception. Even more disgusting than that example is a case of his deception related by a one time local preacher here. In his words, "a fine young black member" wanted to enter Ambassador in the fall term (that was in the summer); but he did not tell the young man they did not accept unmarried negroes. The fellow was going to be disappointed. They accept their money. That money helps support those colleges and the whole rotten hierarchy. But they cannot attend them. They even have a few negro preachers to preach to all–black congregations, although they claim that they are not "respecters of persons." I questioned a case of Mormon discriminatory doctrine reported in the newspaper. This same deceptive preacher in a low and confidential voice stated that the Mormons spoke the truth. He explained that he did not mention it when negroes were in the congregation. He always prophesied that the blacks would be attacking white people in Memphis with long knives in another "two or three years"–another unfulfilled prophecy. But this should not be surprising, neither should their racists doctrines. Armstrong has explained that the statement in Genesis that Moses only was pure in his generation meant that he was the only man who was not of a mixed breed–the opening shot of his thirty-four years campaign correctly labeled "grace by race" by Roger Chambers in his fine book "THE PLAIN TRUTH ABOUT ARMSTRONGISM."

"LET MY PEOPLE GO"

Chapter 5

Ministers Leave the Armstrongs – Why?

February 25, 1974

An open letter to my Brethren:

I'm writing this letter with a profound concern. I want to set the record straight by telling you why I left the Worldwide Church of God. I love all of you very much and I feel a responsibility to inform you of certain facts. I am burdened with knowledge of behind the scenes activities in the work that affect your lives which you know nothing about–AND YOU HAVE A GOD GIVEN RIGHT TO KNOW! You owe it to yourself and family to read every word of this letter.

For years I have been a dedicated minister of the Worldwide Church of God. I have believed in Church Government and practiced it even *to a fault.* I felt that Mr. Herbert Armstrong was God's Apostle and the physical head of God's true church. I was totally committed to the authority over me.

My favorite comment that I repeatedly made was, "If Mr. Armstrong told me to go to China and dig a hole, I would go without question-and, if upon my return, he said to go back and cover it up, I would go WITHOUT QUESTION!" I really meant it. I was totally committed! Why?

Please bear with me and I will tell you the whole story. I feel a little personal background is necessary before you will understand what led to my resignation.

In the mid-1950's I began listening to Mr. Armstrong on the World Tomorrow Broadcast. I was attracted by two statements Mr. Armstrong consistently made. One was "Don't believe me, believe your Bible." The other statement which was most attractive to me was, "If I am wrong, I will admit it and change."

I found Mr. Armstrong to be shockingly correct on subjects and concepts which were near and dear to me. I proved him correct on several basic points. I felt they were all inspired of God. I considered Mr. Armstrong to be in authority over all the Church, directly under Jesus Christ. I believed Christ would guide and inspire him in everything, and I felt Christ would not allow him to make a major mistake that would "hurt the Work." I was convinced God would not allow him to be wrong on major points of doctrine. When I was a member of the "Doctrinal Committee" I heard other members of the committee say repeatedly that God would not allow Mr. Herbert Armstrong to be wrong on a major doctrine for over forty years.

For years I had been one of the strongest believers and supporters of that concept. I dedicated my whole life to it. It began in the mid-fifties when I became convinced that the Worldwide Church of God was the one and only true Church of God on earth.

I was baptized in 1956 and became a member of the local Church of God in San Diego. I was ordained as a deacon, and later, in 1961, was asked by Albert J. Portune to attend Ambassador College. I sold my plumbing contracting business and came to Pasadena to attend college to prepare for the ministry.

I worked hard as a student and ministerial trainee. I was originally ordained as a local elder, later a preaching elder, and still later, I was ordained as a pastor rank minister by Herbert W. Armstrong.

I became the Director of the Counseling and Guidance Office in Pasadena, District Superintendent of the Headquarters District, Regional Director over the western half of the United States ministry and churches, and at the same time, held jobs as Director of the Housing Office, Director of the Crown City Commissary, and one or two minor jobs. I say this not to flatter myself, only to explain that I worked night and day. I was totally committed.

WHAT HAPPENED?

Why would such a dedicated minister leave the Worldwide Church of God after 18 years of membership and over a decade in

the ministry?

It didn't happen all at once. I first became a bit disillusioned in 1965 when I learned of a major problem involving one of the leading ministers. However, I was able to take it in stride and continue on; but in 1967, I learned that the problem had continued. It came to me from a local Pasadena Church member who himself was deeply affected. I was very disturbed at the time, but after talking to Mr. Ted Armstrong during the Feast of Tabernacles in Squaw Valley, I was convinced I should not make an issue of it.

In July or August of 1971, one of the Headquarters evangelists told me something had come up that could destroy the Work. Something was terribly wrong! The end result is that Ted was put out of the ministry and disfellowshipped on January 30, 1972.

At this time it was confirmed that the problem had continued over a nineteen year period. It was shocking! I began, for the first time, to become disillusioned with the leadership in the Church.

I heard exaggerations, discolorations, half-truths, technical truths, and other mind-boggling statements. I simply could not believe what was happening!

I then began to get comments from Church members everywhere. I was concerned! I offered to write a report. After the report was complete, three evangelists and I went to Mr. Armstrong's office and gave it to him. He read every word of it in our presence.

The report covered many questions the people were asking.

After reading the section headed "Credibility" Mr. Armstrong looked me right in the eye and said, "Someone is stirring up these people." I was convinced that writing the report was the MOST LOYAL ACT I COULD PERFORM. I felt Mr. Armstrong needed to know what was happening since he was the one person on earth who could help the situation.

I gave a follow-up sermon the next Sabbath in the Imperial Church at Headquarters. I explained I felt something would be done about the frustrations of the people. I told them that Mr. Armstrong was now informed and some kind of action would be taken. I got many thank you letters from the people. They seemed to appreciate my efforts. I was encouraged. Things were looking up, but then something happened that proved to be the beginning of the end of my tenure with the Worldwide Church of God.

I began to get reports, papers, etc. from lay members on DOCTRINAL QUESTIONS! The subject of Divorce and

Remarriage was brought to my attention via a paper written by a member of the local Pasadena church. When I first saw his paper I ignored it. I dismissed it as coming from a man with an ax to grind. However, I went back later and read it with an open mind. It was good, not 100 but it made good sense.

I later got a book entitled *Divorce and Remarriage* by Guy Duty and it too was quite revealing. I talked to others, held Bible Studies with other ministers in my office, and began to research it thoroughly.

I pushed to get a Doctrinal Committee established so we could look into many of these doctrines which were being questioned. The committee was established and the first subject we went into was the "Names of God." Mr. Armstrong was very pleased with the work done by the committee on this subject. Many of you saw the results of that research in a special issue of the *Good News* magazine.

The next subject we went into was Divorce and Remarriage. I was instrumental in suggesting this subject because it was becoming more and more of a problem in the Pasadena area. About 300 "D & R's," as we called them, lived here. I was being convicted because of what I was learning.

This doctrine affected the lives of some of our people most profoundly. I had no idea how profoundly until my doorbell rang one night. I opened the door and standing before me was an ashen faced, obviously distraught individual. I recognized him as the empty, hollow shell of a man I knew. He said, "I have to talk to you." He told me how he had recently visited his estranged wife and children. He had to separate from them when he came into the Church several years earlier (he was told he was living in adultery).

He told me he had said goodbye to them for the last time. He said it was more than he could bear. He calmly and dramatically said, I'm going to the office tomorrow and quit my job, then I'm going to KILL MYSELF."

I became alarmed and spent the next two hours trying to talk him out of it. I gave him some material to read on the subject hoping to present a ray of hope to his tortured mind. When he left I went in to my study, knelt down to pray for him, but I couldn't do anything but cry. Since then I've heard that two people in a "D & R" situation felt living alone was an agony worse than death. For them that agony ended when they slipped over the brink of sanity and took their own lives, in a depressed state of traumatic passion. Apparently there was no one around to talk them out of committing suicide.

I was glad when the subject of Divorce and Remarriage came to the doctrinal committee. We began to work as a team. Papers were written, comments were made, sides began to develop. It became apparent the committee was divided. Eight or more men on the side of reform or revision, three or four were adamant hardliners. We all agreed that no one would prematurely reveal our findings. The committee was to go to the authorities as a unit. We knew this was important because we knew the subject was a hot issue. One of the committee members broke the trust. The Divorce and Remarriage subject became a hotter than ever issue. *The Doctrinal Committee was canceled*; the top officials took charge. The result was the new booklet entitled *"Marriage and Divorce."* The booklet is in error. It will not stand the test of scripture and PLAIN COMMON SENSE.

After the Doctrinal Committee was canceled, I began to pray about all these problems. With intensified fasting, prayer, and supplication to God I began to analyze the Work from every possible point of view. I prayed that God would "anoint my eyes with eye salve" that I might see. For two long years I was in turmoil. I looked for the answers and they gradually came. I waited patiently until I knew what God's will was.

During this time I began to question the sincerity of many who were involved. I became totally disillusioned. To me it was like a man thinking he had the perfect marriage and then learning, after 18 long years, his wife had been committing adultery all the time.

I felt terrible! I began to LOOK AT THE FRUITS as we've been admonished to do. I began to look with an OBJECTIVITY that I never had before. When I visited people in their homes I began to focus in on their living conditions. I began to look at the tithing system as taught by the Church. I questioned if God really required people to sacrifice to such an extent. I wondered if God intended that the brethren should pay first, second, and third tithe, plus offerings, Holy Day offerings, building fund offerings, emergency and love fund offerings, special sacrificial offerings which required the brethren to borrow money for the Work. All this was to be in addition to tithe of the tithe, loans to the work which were later to be turned into gifts if possible, donations of properties, and finally wills that named the Church and/or the college as heirs.

I saw people living in poverty in the shadow of elaborate multi-million dollar buildings multi-thousand dollar homes, all filled with expensive paintings, decorations, furnishing, and frills.

I began to see politicking, intrigue, and nepotism. I felt deeply wounded. I decried all that I saw but THAT IS NOT THE REASON I RESIGNED.

I resigned because I CANNOT COMPROMISE WITH THE WORD OF GOD! The doctrinal question regarding the QUALIFICATIONS FOR THE MINISTRY was discussed among the top ministers here at Pasadena. A memo was written to Mr. Armstrong about the question. It concluded that once a man is no longer above reproach he cannot continue in the ministry. That had been the policy of the Church for many years and it was strictly enforced! However, there began to be exceptions and compromise. There seemed to be some in a category all by themselves-but this concept didn't square with God's word.

I remember sitting in many meetings with the evangelists where we discussed this very doctrine. Everyone seemingly agreed that a disqualified minister should not come back into the ministry until he had brought forth a history of good works over a period of many years.

I couldn't believe what was happening. I began to put forth effort to effect a change from within. Somehow I thought something could be done. Every effort I put forth ended up being an exercise in futility. I simply didn't have the voltage.

I became more and more disturbed over some of the major doctrinal issues such as Divorce and Remarriage, qualifications for the ministry, tithing, the Commission, Church Eras, and many more. However, the doctrinal error that disturbed me the most was Divorce and Remarriage. With tears in my eyes I told some of the leading ministers at Headquarters I would never again sit across the living room from a young couple and tell them they had to separate because one of them had been married for a two week period some time in the past. I said I would never again interrogate people about their past sex lives, intentions, vows, and overall marriage relationships. I feel that is a private matter and no one has the prerogative to get so personally involved in the lives of people unless the people themselves request it. Some of the top ministers at Pasadena agreed with me on the subject, but no one seemed willing to take a stand.

When the booklet entitled *"Marriage and Divorce"* was published, I read it in shocking disbelief. I realized then I couldn't continue any longer. All hope for a change on the subject ended with the booklet

which was supposed to be the official Church doctrine and final word. It was publicly announced "D & R" was now a closed issue and anyone who disagreed should "get out." I HAD NO CHOICE! On November 13, 1973, I resigned as a minister of the Worldwide Church of God and Faculty Member of Ambassador College. I was told I had good reason to resign; it was too bad but I *WOULDN'T BE* MISSED.

It was shortly thereafter, to my surprise, that Mr. John Mitchell in Shreveport, La., learned about many of these problems extant in the Work. I recently learned that he was so disturbed by what he had learned that he preached a sermon to his congregation in which he discussed many of these problems in light of what the Word of God says. John recently told me that he fully intended to resign but later felt he needed to stand by his people. In his sermon, he told them he would stay there and be their minister if they wanted him. However, he was subsequently fired. The same night that John was fired, Mr. Bill Sutton, Associate Pastor of the Shreveport, La., Church resigned.

Since that time several other ministers have independently resigned including Mr. Tom Fish, Mr. Barry Chase, Mr. Bob Jenness. All of these men feel very strongly about what is written in this letter.

All of us ministers who have taken a stand against the doctrinal errors and other serious problems in the Work have been "disfellowshipped."

It was a matter of conscience and doctrine with each of us. We felt we should take a public stand. We are convinced it is our duty to reveal the truth. After seeing the damage being done in the lives of God's people we felt it was wrong to be a part in bringing people into an organization filled with doctrinal error and compromise.

The conditions that have existed within the Church in the past two or three years have caused many brethren to become completely turned off with the Church and the overall organization. In some cases it hasn't stopped there. Some people have actually become turned off with religion, the Bible, and God Himself. WHAT A SHAME!

I personally feel that unless there are sincere and lasting changes made by Church officials, many of you brethren will suffer untold agony. I mean real and profound changes that are meaningful have to be made. There must be changes that will

relieve the burdens too grievous to be borne that have been laid on men's shoulders. I am talking about doctrinal changes in the area of tithing, Divorce and Remarriage, Church Government, and frightening prophetic utterances.

The Pentecost issue is only the tip of the iceberg. I know that a change in this area has been made but only after the proverbial tail wagging the dog situation became so alarmingly serious. Something should have been done thirteen years ago when the truth about Pentecost was presented to the Church. What is needed now is a wholesale, genuine repentance plus a spiritual and moral house cleaning.

Brethren, I love all of you very much. I have had a part in bringing hundreds of you to repentance and conversion. I hate to see even one of you hurt. I know there will be those among you who will think I am bitter or in some way want to strike back at the Worldwide Church of God. Nothing could be further from the truth. My only desire has been and still is to serve, help, and love God's people. I am convinced it is my duty to inform you of the facts. However, from now on I am going to forget those things that are behind and reach forth to those things which are before and begin to press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 2:13-14). I do not intend to viciously and continually attack the Worldwide Church of God. There are so many positive teachings, programs, plans, purposes, and objectives that I want to be involved with, that I don't have the time to waste on anything negative. I simply want you to know the facts. What you do with them is up to you. *Many* ministers of God who have the courage will soon begin a united effort to teach the SIMPLE truths of the Bible.

If you have any questions or if we can be of any service to you, please call or write at any time.

Sincerely, with deepest Christian love and concern, your servant in Jesus Christ,

Al Carrozzo

Also signed by Mr. John Mitchell, Mr. Bill Sutton, Mr. Barry Chase, Mr. Robert C. Jenness, and Mr. Tom Fish.

The following is a transcript of actual taped statements indicating why Al Portune and David Antion resigned as ministers of Armstrong's World Wide Church of God.

Richmond Virginia Conference- Excerpts

February 20, 1974

Tape 1, Side 2- Al Portune: "I begun playing Russian roulette at the bank. I learned how to do that because that was what had been being done by Vern Mattson and Gene Michel. Day after day: which was to go down to the Mailing Department and get every last nickel, every last dime, every last dollar, wrap it up in a deposit bag go to the bank and hope that when you went to the teller's window at the bank that you had enough money in your bag to cover the checks that were clearing your bank that day. Do you know that's illegal? You know that'[s] working on the bank? That's working on float. That's totally illegal. And we had a float out of probably, oh I could estimate $600,000 float, meaning that we had already written checks out to pay bills when there was no money in the bank hoping by the time that check went to the vendor, by the time he wrote out his deposit slip and it came back to our bank, we'd get enough income on that one day to cover the check. That's totally illegal."

Tape 1, Side 2- Al Portune: "Total disregard for financial management. Where purchases would be made in the acknowledgment that there were no funds, but that somehow or other it would work out."

Tape 1, Side 2-Al Portune: "From that time on I have been on the inside in so many things in the Work. I've been a party to many, many things that I just frankly couldn't and can't bring myself to tell you about. I'd like to say this and well maybe it'll go back to Mr. Armstrong and maybe my saying it here will be one of the exacerbations that blows me out of the Work. I can't help it. I have to say it. But about six months ago I resigned as Business Manager. I didn't get charged up, I did get charged up about doing the job of Personal Appearances. But the main and basic reason was that I could no longer go along with what I considered to be irresponsible, dishonest and unconscionable financial management. That's the reason I am not Vice President of Finances. I just flat resigned.

Tape 1, Side 2–Al Portune: "Recently the phone calls have been coming into Ted Armstrong's area. I'll call it an area because it's a little room there of the television studio. I think some of you have probably been in that room. Just a little, dinky room with a conference table. A little tiny office about 4 x 6 or 5 x 6 and a little bathroom. That's were he hangs out most of the time. There's one super hotline going into there that very few people know the number of. And there are two other reasonable hotlines, and then there are about three warm lines. Jim Thornhill sits in there, Dr. Kuhn sits in there all day long from morning to sometimes late at night and they are fielding the phone calls. As Dave was saying yesterday, we were talking, here is a multimillion dollar corporation with far-flung activities and offices all around the world. It's being run from that room in the most helter-skelter, hodgepodge management by crisis, management by panic situation that you can possibly imagine. I see it every day and I spend a good number of my hours over there every day."

Tape 2, Side I–David Antion: "We had a meeting yesterday morning, it was on tithing in Pasadena and we got into some pretty good things before we left. But during the meeting something came up when Brian Knowles started to tell here's what the opposition says about our tithing and here's why they say it and they say all the misuse of funds, corporate power, misspending, and so on about the jets and everything. And then GTA interrupted and said 'Did we ever spend money from Third Tithe for the jets and all that and so on and I don't think we did, did we?' Al comments and says 'well, yea we did.' GTA said 'Al, weren't you the one that suggested we use Third Tithe for jets?' So Portune said 'look I'll set the record straight. At the time personally I was against buying a jet.' He said 'you were against it. You know Stan and you and I talked about it; we were doing to go to your dad and say we were against buying the jet: Your dad said 'well can you get the finances for it?' and he said at the time there were no finances. We had this pile of money in Third Tithe that was piling up at that time. Al said 'the only thing I was going to do is say there are no funds Mr. Armstrong, hoping in that way Mr. Armstrong would say well ghastly you can't take the widows' money and use it for the plane. Mr. Armstrong said "well let's use Third Tithe. It's for the Levite and we'll use it. The words to me were "well I don't see anything wrong with that. I think we can

use it for that. I don't have any problem with that." So that's when they started using Third Tithe. That was back in '66 - '67. They continued about a year specifically using Third Tithe. At about that time Al [has] a conscience problem and he just went to Mr. Armstrong and said "do we have to use Third Tithe? That doesn't look good, it's bad, it's not right to use Third Tithe to fly these jets and pay for all the fuel." So then from that point they stopped using Third Tithe specifically and from that point on every year approximately they have taken $1,000,000 out of CAD and throw it with the rest of it. So it's just all figures you know, it's all accounts and you just put it on a book and throw it out.

Tape 2, Side–Al Portune in response to a question about Stan Rader: He is the second highest paid man in the Work. He gets more money than GTA. He gets certain tax benefits by way of the airplane purchases. Now that's a long complex explanation but we as a Corporation don't have to pay income taxes. Therefore through a lease purchase arrangement the holding company that actually owns the airplane and leases it to us is not the Grumman Corporation or the . . . . . .Company in France, but a holding company.
And knowledgeably to Mr. Armstrong and to me, he put together these holding companies in which he participates as a member of the Board ... and they buy the airplane and then they lease the airplane to us. Therefore, the depreciation factor of the airplane: He is able to get a tax write-off on his own personal income tax. So that's one of the benefits he gets.
He also gets other benefits in terms of his house. Now he is paying a substantial rental payment for the house over in Beverly Hills that he lives in. For a time there was an arrangement whereby the College bought the house, put it in his name and allowing him to retire the indebtedness to the College by way of a sort of a three cornered thing through the Worldwide Advertising Agency which was one of the things that I flatly absolutely rebelled against, confronted Stan with it and forced him to change it and to put the house back in the College's name and he has to pay a bonafide rent for the house. That's one of the things that I just insisted on. I just couldn't conscience just before I quit. But he gets that benefit, plus he has unlimited subsidy as far as the house in concerned, maintenance of the pool, maintenance of the yard, paying for the

servants that are there. The Work pays for the servants who are there and various things like that which make it possible for him to live net. You know and have all those benefits. Plus the fact that on all the trips and so on as far as any expense to him, there's just absolutely none. I can't say that in expense that he does get in terms of cash expense money that he doesn't buy personal things out of that, I can't tell. There's no accounting for it. If he draws $18,OOO Stanley R. Rader and it's all totaled up at the end of the year "x amount expenses Stanley R. Rader." And that's the way it is. So he enjoys monumental benefits.

Al Portune: He (Herbert Armstrong) has commissioned to the College most of the work of the Church and therefore, also, in order to put our best financial foot forward, all of the assets, the majority of the assets of the College, the majority of all of the good things that are in the college, the majority of the bad things that are in the Church. We never put out a Church financial statement. These are some of the things to which I just could not go on. Stan Radar implies that it's pretty much a Church doctrine, just like the Catholic Church, that we just do not issue a Church financial statement because we don't want people to know what's in the Church. Now by that he likes to give the impression that it's monumental. But actually it's just the reverse.

For example, when we had this huge loan program, which I just fought for with what few little strands of hair I had left. When we were asking people to send in the loans, you know, all of the liability of the owing of those loans was placed in the Church. But all of the money that came from the loans was treated as income in the College. It's this kind of tactic, this kind of whole financial dishonesty, if you want to call it that, that I just couldn't own up to.

Now in addition to that, while I'm talking about that, we were talking awhile ago about Third Tithe. We also have Second Tithe, excess Second Tithe that is sent in, Tithe of the Tithe and so on. We have the Emergency Fund monies. There were several times during the year 1973 when all the money that we had in the Bank was Third Tithe, Second Tithe, and Emergency Fund. There wasn't anything else. And we have shown those funds on our books as assets of the Corporation as if those funds in cash were available to

pay bills, were available to preach the gospel, or whatever, when actually they're not. That's total misrepresentation. Whereas if you were to take those funds out, this is what I call "co-mingling of funds." If you tell the bank "Well look we've got cash balances of 16,000,000," then they think "Oh yes, well Ambassador College has 16,000,000 in cash balances, so therefore they're financially solvent because they have current liabilities of 15,OOO,OOO and they have current cash or assets of 16,000,000. They're solvent." But actually if we told the bank "Well look we can't really, if it came right down to it, we couldn't take this money and spend it. That's already committed to this liability and this liability over here of the Church" then we would actually have been financially insolvent.

And, of course, I have screamed and ranted and raved to "let's keep those funds isolated and so on and use them and not co-mingle them and let's build up reserves over here that are genuine bonafide reserves." But we never do.

Question: I would like to hear, since this subject of finances is coming up the present situation with the (Buck Taylor) lawsuit. Just how serious of an issue is it? Ted Armstrong has made it sound like it wasn't too serious. What would the implications be if this is a substantial case as far as the Work is concerned?

AI Portune: They would never get anywhere near the amount that we are being sued for, which is $10,000,000.

Question: Would they get 2 or 3?

Al Fortune: Well, it's doubtful. Because this kind of suit, from what I know about it, is usually settled out of court.

Question: Would they offer $50,000 to settle out of court?

AI Portune: Yeah but then I don't think we would do that because a settlement out of court would be picked up by the newspapers. They're watching that. That would be an admission of guilt. It'll go to court. But probably it'll go to court like some of our other cases have gone to court with continuances and court docket calendar so far out in the future, the postponement. The stay, and all of that until finally the guy's just run out of gas. And that would probably be Stan Rader's credit.

EXECUTIVE EXODUS

Since 1973 dozens of the leading men and women of Ambassador College and the Worldwide Church of God have left their positions because of the frustration, matters of conscience, and disgust over doctrinal and organizational problems. The following list enumerates many of those who no longer actively support Ambassador College or the Worldwide Church of God.

WORLDWIDE CHURCH OF GOD MINISTRY

EVANGELISTS

Raymond Cole
David Jon Hill
Charles Hunting
Marion McNair
Albert Portune Sr.

REGIONAL DIRECTORS

George Kemnitz
Walter Sharp
Ken Westby

PASTORS

Gary Arvidson
Cecil Battles
Fred Brogaard
Al Carrozzo
Bryce Clark
Arthur Craig
Dale Hampton
Dr. Ernest Martin
Bill McDowell
Elmer McElroy
Richard Plache
Don Prunkard
Paul Royer
Paul Zapf

PREACHING ELDERS

Larry Bathhurst
Oliver Batte
Barry Chase
John Cheetham
Howard Clark
James Doak
Tom Fish
Carl Fowler
Dale Haynes
Keith Hoyt
Robert Jenness
Richard Kilbury
James Malone
roger Malone
Bob McKibben
John Mitchell
Wayne Phillips
Albert Portune, Jr.
Jon Portune
Glenn Purdy
Wayne Shitlet
Don Smith
Mike Weber
Sebrian Wesley
Dick Wiedenheft
Milo Wilcox
Ernest Williams
Tom Williams

LOCAL ELDERS

Cliff Ackerson
Terry Anderson
Randell Bryson
Tom Carrozzo
Carl Fowler
James Duke
John Campbell
Bud Garland
Sam Gillespie
Rodney Gowan
Trevor Higgins
William Hinson
Hilbert Maasch
Sylvester Mayhill
Carl Miller
Ben Morrison
Bruce Nedrow
Gary Pavlo
Daryl Reedy
Artie Satterfield
Don Schwaab
Frank Simpkins
Jack Smock
Eldon Stewart
Bill Sutton
Gordon Upshaw
Ron Upshaw
Dan White
Wade Whitmer
Arthur Williams
Carl Wilmer

EMPLOYEES OF THE AMBASSADOR COLLEGE CORPORATION

FACULTY

Frank Cerallo (Imperial)
Howard Colby (Imperial)
Richard Elfers
Dr. Marion Grady
Ron Long
Dr. James Naples
Larry Peterson
Gary Prather
Dr. John Price
James Ribb
Arlen Shelton
Dr. Robert Stevens
Dr. James Tabor
Dan Truhitte
Dr. Phil Knight
Sir Anthony Buzzard
Berlin Guillory

TELEVISION

Mike Allard
Joseph Bauer
Peter Baumer
Nancy Colton
Steven Gray
Jim Jensen
Mike Marlan
Ron Mills
Don Perriguey
Doug Taylor
Jay Vorel

EDITORIAL

Gary Alexander
Amy Bowman
Cindy Carter
Neil Colton
Larry D. Iton
Beth Dalton
Harry Eisenberg
Don Faast
Dick Gagel
Werner Gerlach
Robert Gentet
Orlin Grabbe
Dieter Heimke
Mat Janssen
George Johnson
John Kilburn
Paul Kroll
Betty lau
Don Lorton
Cliff Morrison
Robert Neitsch
Barbara Nestor
David Ord
Jim Rector
Gail Roberts
Jack Susco
Mack Taylor
charles Vinson
Bill Whikehart
Charles Wilkinson

OTHER PERSONNEL

Karan and Dwight Armstrong
Clyde Brown, Supervisor of Ambassador College Press Bindery
Allen Dexter, Assistant Manager, Personal Correspondence Department
Rober Duskus, Church Attorney
Ken Fischer, Manager, Mail Processing Terminal Section
Mike Ghourdjian, Assistant Manager, Data Processing Computer Operations
Mike Holman, Manager, Data Processing Computer Operations
Keith Hunter, Director, Data Processing
Roy Hunter, Supervisor, Mail Processing Quality Control
Bill Laver, Manager, Letter Answering Department, Bricket Wood
Mrs. Raymond McNair
Morgan Olsen, Benefits Manager, Personnel Department
Hod Pomeroy, Investment Consultant, Business Office
Gary Reid, Manager, Data Processing Systems Development
Van Robinson, Payroll Manager, Business Office
Mrs. Enrique Ruiz
Dr. Virgil Riley, College Physician, Pasadena
Robert Seltzer, Manager, Personnel Department
Kenneth Storey, Manager, Space Planning, Business Office
John Walker, Manager, Personnel Department

Chapter 6

Are They Qualified?

Herbert W. Armstrong claims to be the end time apostle proclaiming the end time message to a dying world. What are the qualifications of an apostle? You be the judge on whether or not Herbert W. Armstrong meets the qualifications as they are laid down in the Bible. Also, whether or not Garner T. Armstrong meets the qualifications as stated in the Bible.

First, Herbert W. Armstrong has predicted on numerous occasions the end of the world and certain predictions and prophecies that would come to pass in a certain time period in history. They have all fallen by the wayside. The life style of Herbert W. Armstrong and Garner Ted Armstrong is not the life style of an apostle or a minister of Jesus Christ.

When we read in the New Testament, quoting from the Living Bible, Paul tells Timothy in I Timothy 3:1-7, "It is a true saying if a man wants to be a pastor he has a good ambition. For a pastor must be a good man whose life cannot be spoken against. He must have only one wife, and he must be hard working and thoughtful, orderly, and full of good deeds. He must enjoy having guests in his home, and must be a good Bible teacher. He must not be a drinker or quarrelsome, but he must be gentle and kind, and not be one who loves money. He must have a well-behaved family, with children who obey quickly and quietly. For if a man can't make his own little family behave, how can he help the whole church? The pastor must not be a new Christian, because he might be proud of being chosen so soon, and pride comes before a fall. (Satan's downfall is an example.) Also, he must be well spoken of by people outside the

church–those who aren't Christians–so that Satan can't trap him with many accusations, and leave him without freedom to lead his flock." Paul was an apostle of Jesus Christ. He met these qualifications so he had the authority to tell Timothy these things.

The question is, "Do Herbert W. Armstrong and Garner Ted Armstrong fulfill these qualifications?" The answer is absolutely not! Now for Herbert W. Armstrong to qualify as an apostle of Jesus Christ, there are three prerequisites that he would have to meet in order to be an apostle. You be the judge.

1. For Herbert Armstrong to be an apostle, he must have been a witness to Christ's resurrection, (Acts 1:22). He wasn't there.
2. Herbert Armstrong must have seen Christ personally as did the apostle, Paul, (I Corinthians 9:1). He hasn't seen Christ. This verse will help you understand why all cult leaders have to have some divine revelation, something over and beyond the scriptures. They have to because they recognize this principle and because they worship and serve the god of this world–Satan the devil.
3. Herbert Armstrong must have the signs of an apostle which are miracles, wonders, and mighty deeds, (II Corinthians 12:12). Not only does Herbert Armstrong not have mighty deeds, but he has corrupt deeds. He has hurt many people. He has laid claim to supernatural powers as being an apostle and has enslaved people and actually caused people to die because of his false assumption that he has been appointed the end time apostle of God's Church.

Herbert Armstrong has made a number of predictions and prophecies beginning all the way back in 1934. The question still is, "How long can a man predict and prophecy things to come to pass and they not happen and still retain any creditability whatsoever in the eyes of anyone, not mentioning world leaders and the leaders of our traditional fundamental Christian Churches? The Bible teaches that if a prophet prophecies things to come to pass and they do not come to pass, then he has spoken it presumptuously. God has not spoken it, and you don't have to be afraid of him.

It is time that the truth be spoken so the world can know that

Herbert W. Armstrong and Garner Ted Armstrong are no more than Charlatans. They are evil men corrupt in their thinking, lovers of pleasure, covetous, boastful, and are completely unqualified as ministers of Jesus Christ. They should be denounced and marked by Christians throughout the entirety of this world. Wherever they go, whatever they do, they should be known by their works. The Bible teaches us as Christians that you shall know a tree by its fruits. The fruits of the tree of the work of Herbert W. Armstrong, after 40 years, is corrupt.

We are to be free in Christ. Christians are to be set free. When Christ returns, the question is not what day; how long he was in the tomb; what day we meet on: where we are going to go, whether to heaven or on that day our feet will stand on the Mount of Olives, which is hard to understand how it could take place since a mountain is going to be split in half. Those aren't the questions. The apostle Paul never intended for people to believe that he was setting dates, that Christ was coming in his time. Throughout all his teachings, he was telling people to be prepared within themselves, to be right with God, and to know what it meant to be accepted into Jesus Christ, and to be nothing no more or no less than a Christian. Even better stated, to know that you are a child of God striving to overcome the pulls of human nature and through the power of God's Holy Spirit becoming more like Jesus Christ daily, or becoming a Christian.

AL CARROZZO ANSWERS QUESTIONS AND PROVES NEITHER H. W. ARMSTRONG NOR G. T. ARMSTRONG ARE QUALIFIED TO BE A MINISTER OF GOD

1. Yes it is true that Herbert W. Armstrong forced Ted and Shirley to get married. The fact that Shirley was pregnant was a source of great embarrassment for Herbert. Rod Meredith relates the profound embarrassment he experienced when Herbert Armstrong tried to explain how Shirley gave birth to a premature eight pound baby boy. It is a matter of record substantiated by scores of people who were there.

2. Herbert Armstrong had known about Ted's sexual shenanigans from the very beginning. By the beginning I mean

1952 and before. The majority of the Evangelists *did not know* years in advance of Ted's exile in 1972.

3. Absolutely yes, Ted admitted to having affairs with over 200 different women in the presence of several Evangelists. He said, "by conservative estimate" there were 200 women. This was on January 30, 1972 in his home in Pasadena.

4. Yes Herbert Armstrong received a letter from a Massage Parlor operator in Hawaii. The letter contained a profound protest because Ted had patronized the Massage Parlor during his supposed exile in the State. Apparently the girl with whom Ted was matched had been watching him on television in Honolulu. As a result of watching the telecast, the girl was coming to "repentance." Ted's presence in the Massage Parlor was a horrendous experience for her. It so shattered her that the Madam of the Massage Parlor wrote Herbert Armstrong a personal letter of protest. The letter was quickly confiscated and all who knew about it were ordered to keep it quiet. My diary is not handy or I would give you the exact date of this occasion.

5. Yes I do have a list of former students and ministers' wives who have had sexual affairs with Garner Ted Armstrong. I don't know if Ken Westby has any signed affidavits on the matter.

6. I do not believe it can be proved that Gotoh has been involved in drug smuggling. It is true that the G-2 was impounded in the Orient and elsewhere. I was contacted by a Customs Officer named Wayne Yamashita. He confided in me that they had the goods on the Armstrongs. He said bluntly arrests would be made. However, I recently learned from Jim Nash of Playboy Magazine that the Customs Department has been called off by higher ups. Apparently Rader, Armstrong and Company have real clout with Government Officials.

7. Most of the Evangelists who are close to Herbert W. and Garner Ted Armstrong know there are serious problems with the teachings of the church. Some of them have privately admitted to me that they know they are wrong. For example, Robert Kuhn who has risen to a very high position in the organization does not believe in keeping the Sabbath.

8. I can't say dogmatically why David Antion suddenly pulled in his horns and continued to be a part of the organization. I believe it had a great deal to do with his wife, Molly. There were other financial considerations etc.

9. Herman L. Hoeh and Rod C. Meredith are not naive. I think that answers your question number nine.

10. Yes it is true that Herbert Armstrong got a girl pregnant. She was sent to Arizona in a type of exile. This is the woman Herbert Armstrong was going to marry.

11. I don't know if Herbert Armstrong was reprimanded by Government Officials, whom he was visiting, because of drunkenness. I do know that he gets drunk almost every night. As Ted put it, "they have to pour my dad into bed every night." This is not hearsay. I have seen him drunk on many occasions myself. After all, I did travel with him in the Middle East one time. Also I have been a guest in his home many evenings for Hearts Games.

12. Yes there is a great deal of proof regarding misallocation of funds, third tithe, building fund, festival fund, etc. The man who really has the goods on them in this area is Al Portune, but he will not talk.

13. I am convinced that Ted is continuing his extramarital affairs now; in fact I am convinced he never stopped for very long. Just recently, last Sunday night, he was observed in Harrah's Club at Lake Tahoe playing Black-Jack. His life style is very conducive to sexual promiscuity. His life style has not changed!

14. The proof that Ted Armstrong gambled with the works money in Las Vegas is his own admission. He admitted it and I believe I have his admission on tape. I don't know the amount he lost but it was into the thousands of dollars.

15. I have no first hand knowledge that Herbert Armstrong has knowingly provided overnight female companions for VIPs who have visited the campus.

16. It is true Ted has a very strange persuasiveness in his relationship with other people. I have found this to be true on many occasions. I have walked away from him many times thinking black was white and wrong was right. In fact, in 1967 in Squaw Valley when I confronted him about his adulterous practices I found myself apologizing to him for bringing it up. That's how persuasive he is.

17. The two corporations are set up in such a way that the board of directors (that is the Armstrong family) will have complete control and possession of all assets if ever liquidated. It is true that the Worldwide Church of God is primarily a "paper corporation" and all assets belong to Ambassador College.

18. Gunar Freibergs, Lester Grabbe, Charles Dorothy and Lawson Briggs are not naive. They are aware of corruption and horrendous doctrinal errors within the organization. As to why they stay, I cannot say, but I can quote a typical answer from Charles Dorothy. "I have five kids to feed."

19. There is no way for me to know the exact percentage of people at Headquarters who no longer really believe in most of the doctrines of the church. I would estimate somewhere between 30 and 50 percent.

GARNER TED ARMSTRONG
PROPHET -PRIEST-OR PLAYBOY?

It is my profound conviction that Garner Ted Armstrong is permanently and irrevocably *disqualified* to be a minister of the Gospel, of Jesus Christ, or of God almighty.

Herbert W. Armstrong is even less qualified to be a minister, in my opinion.

These are powerful statements but they are true and can be proved. The booklet, "Who Is Qualified To Be Your Minister?", gives the Biblical qualifications for the ministry. This memo will give the personal reasons why Herbert W. Armstrong and Garner Ted Armstrong are NOT ministers of Jesus Christ.

Herbert W. Armstrong has shown, by his fruits over a period of 40 plus years, that he is greedy of filthy lucre. He has squandered multiple millions of dollars on personal appetites such as jet airplanes, oil paintings, silver and gold brick-a-brac, jewelry, Steuben crystal, New Guinea expeditions for "King Leopold," aid to foreign countries and a perpetual trip around the world to commit spiritual fornication with kings of this earth.

Herbert Armstrong has practiced and continues to practice nepotism. He is a profound respecter of persons which the Bible condemns.

Herbert Armstrong is guilty of a profound "cover-up" regarding Ted's problems. This "cover-up" has been properly called the Watergate of religion. The parallels are profound.

Herbert Armstrong has lied repeatedly over the years about his ministry, his association with the Church of God (Seventh Day), and about his conduct as a minister. He claims to be an apostle,

Elijah, John the Baptist, Zerrubbabel, one of the two witnesses, and other titles he would like to take to himself and he knows better.

Herbert Armstrong has fostered false doctrines by the dozens some of which he knows are false but refuses to change for personal and financial reasons.

Herbert Armstrong's prophecy failures are so numerous they cannot be mentioned in this short memo. I recommend Marion McNair's book which numbers and proves these prophecy failures. As soon as the book is published, I will let you know. Let it be said at this time that Herbert W. Armstrong's prophecy failures at the end of the World War II were so profound he was forced to move to Pasadena in humiliation only to repeat his errors by setting new dates.

Add to this fact that Herbert Armstrong is a virtual alcoholic and you can see he is certainly not qualified to be a minister of God!

Whether Ted has had sex relations with 200 plus women or "only" 20 women is irrelevant. The fact is he is no longer above reproach and cannot be a minister.

Any man whose life style is so loose that he is repeatedly observed in gambling establishments at the black-jack table, roulette wheel, or dice table is disqualified from the ministry. Just recently my sister-in-law saw Ted at Harrah's Club in Tahoe at the black-jack table.

Ted's frequent visits to massage parlors all over this earth certainly doesn't exemplify the life style of a minister. His jet set crowd of Country and Western entertainers, his appearance on Hee Haw, his cavorting around the country in the church sponsored jet airplane are all a part of his life style which does not measure up to the biblical qualifications for the ministry.

As you read the booklet, which I wrote back in 1974, please understand that I do not have a personal vendetta against Herbert W. Armstrong or Garner Ted Armstrong. I'm not against anyone! However, I am for truth, integrity, and honesty. I am concerned about the true ministry of God. I could not remain in the same ministry with men who are not qualified to be second rate deacons. That is why I resigned the ministry of the Worldwide Church of God in 1973 despite Ted Armstrong's attractive offer to convince me to stay and keep my "mouth shut."

Let me tell you and the world my mouth will not be shut as long as I am able to breathe in and out. As long as there is life in my body I

will stand in the pathway of charlatans, frauds, and despots who come in the name of Jesus Christ, who claim to be ministers of God but in works deny him being reprobate.

There are so many men who could expose the false ministers who are not the least bit qualified to be called ministers but are not willing. If more men would be willing to fearlessly tell it like it is there would be fewer people taken in by false ministers and false doctrines.

My prayer is that God will inspire men of integrity and honesty to stand up and be counted; to tell it like it is with authority and conviction! Please pray this prayer with me.

PERSONAL AND CONFIDENTIAL

March 29, 1974
P.O. Box 266
Kihei, HA 96753

Mr. Garner Ted Armstrong
300 W. Green Street
Pasadena, California 91105

Dear Ted:

I've wanted to have a heart-to-heart talk with you for quite some time now. So why, you might ask, haven't I? As I analyze it *mostly fear.*

Fear? Fear of what? Of whom?

I mentioned to you one time at lunch that a lot of people feared you. You said, "Why should anyone fear a blankety-blank like me?" But some do and I'm one of them.

But why? I've tried to understand it myself. *Perhaps it is that you make a person feel inferior.* I guess it is natural to compare and when one compares himself with you he comes off feeling the worse.

I just know this: that ordinarily I can tell a pretty funny joke, talk without too much stuttering, and make some sense in conversation. That is, until you come into the room. When I have to talk with you I stutter, grope for words, lose my train of thought and generally feel like a blithering idiot.

I can remember once when I was in the same room with you and your brother Dick. Before you came in he was telling jokes, playing cards and winning, being the life of the party. Then you came into the room. (I was just a student at the time but I remember it well.) Dick seemed to retire. He started losing at cards. His personality suddenly took on a much more reticent nature. While at the same time you entered the card game and began to win–you then became the life of the party.

I was shocked at the transformation that took place. Maybe it was because I could see myself in it.

You can ask Bob Kuhn. We talk and I tell him a joke which really goes over big with him. He says, "Ted would really like that one. Tell it to Ted when he comes in." I try. But it just doesn't come out right.

Somehow I tighten up.

Why? Best I can figure it is that I want to impress you. I guess that I want you to think I'm talented too–that I can do something. But it usually ends up that I do impress you all right-but in all the wrong ways.

It's been that way with me for years–going back to my college class days when I first met you.

Why ramble on like this? What's this have to do with the present situation?

I remember when you first came back. You said that you were a very complex person. You said, "I guess it's too much to ask that someone UNDERSTAND me."

You had a need to be understood. You still have it and so do I. I think everyone does.

I would like to express my *impressions* of the things that have happened–things that did have their effect on me. This is not an excuse for any of my wrong actions or attitudes–but just an effort to be *understood.*

You were right when you said it just about killed me to find out about the things that happened in '71-'72. I didn't want to know. I knew nothing up until that time. I didn't go searching or asking.

In August of 1971 Shirl told Molly about the *situation with Gail* and the troubles between you and Shirl. Molly didn't want to tell me but after I had seen you (met you at the airport upon your return from SEP–first time we'd seen each other all summer) at the airport I felt that you were upset with me. Actually, now I know you were upset in general and I took it personally at the time against me. I came home discouraged. I told Molly that I thought you were upset with me for some reason. I didn't quite know what it was except that perhaps you were angry that I had been out of town most of the summer. But I still couldn't figure it out because you asked us to go to Europe with the Fordigs that summer.

Feeling sorry for my plight–having already talked with Shirl–Molly told me that she was sure you were not upset with me. I asked how she knew. She said that you and Shirl were having problems. I continued to probe with questions until she was forced to tell me. When I heard what was happening I went straight to the study–fell on my knees and bawled like a baby.

I knew nothing else at the time. Not until November or December of 1971 did I find out about anything more than Gail. It was Jon Hill who first told me that there were other girls. He seemed quite surprised that I didn't know this. In fact, he was quite shocked that I should be shocked.

Then it was Rod Meredith who implied to me about others and seemed to be hinting at Molly being one of them.

I went home and in conversation with Molly asked her if you had ever made passes at her. It was shattering. But it was in the past–before Molly and I were engaged–and had been repented of.

During those months there was the usual witch hunt of those who kept bringing up more and more names and incidents. I know it hurt Norman Smith too for I saw him break down and cry when he heard.

Then in February or March–perhaps April–of 1972, when everything seemed to be over; Jackie and Guy Carnes came to California for a visit. Shirl was with you in Colorado. The Carnes were staying with Rod and Vickie in their new apartment.

One night when I came home from work Molly started telling me about what Jackie had told her. Jackie told how she thought you were in love with her. She told about the passes you made at her and said she felt she was in love with you also. In fact, it was Jackie who first spotted and became suspicious of your relationship with Gail at

SEP. Jackie went into quite a bit of detail with Molly and from what I gather seemed to enjoy doing so.

Jackie (Hammer) Carnes. (Shirl and Molly's sister).

Jackie had asked Molly to tell me about it. Jackie wanted to discuss it with me but wanted Molly to introduce the subject to me first. I told Molly that I didn't want to discuss it with Jackie. Molly also told me that Jackie was going to take it to Les McCullough but that Molly was able to talk her out of it.

I told Molly to tell Jackie that she should repent of it and forget it and put it away.

Then Molly told me that Jackie uncannily asked Molly point blank. "Has Ted ever made a pass at you?"

Jackie was thinking recently. Molly told her about what happened in the past during Molly's college days. Jackie was surprised at that. Then Molly shattered Jackie who was thinking you were in love with her. Molly told her that you did not love her any more than you loved the others. This according to Molly, really seemed to infuriate Jackie who seemed to want to believe that she was special.

At the first opportunity after that Jackie told Shirl that Molly had told her about you and Molly. Shirl became quite hurt and angry with Molly. While at the same time Molly became upset with Jackie who it appeared to us, deliberately tried to hurt Shirl and destroy the good relationship that Molly and Shirl had up to that time.

From that time on, Shirl's whole attitude (and it seemed to me, yours too) changed toward us. This especially hurt Molly very deeply because she loved and respected Shirl so much and still does. Naturally Shirley couldn't understand. All she knew was that Jackie told her that Molly had revealed personal things to Jackie. But we did not want to hurt Shirley who was just getting over some of the most difficult times any person could endure. We knew it could destroy her relationship with you were she to find out. We also resented very much that Jackie would put that kind of pressure on Shirl at such a time.

But for the next year and a half Molly had to take the brunt of the blame while still keeping Jackie's story confidential. It hasn't been easy to live with!

Meanwhile Shirl wanted Jackie and Molly to be close and blamed Molly for the problem. It hurt Shirley. It hurt Molly. And it hurt our relationship in general.

Another complicating factor was this: from the time you were put out there were predictions that you would be back and that when you came back you would be out to "get" (whatever that means) some people. Rod Meredith told me that you would come back and "get" him. Then you would "get" me. Then AJP.

In June 1972 I was appointed superintendent of the U.S. Field Ministry. This was proof to Rod that you "got" him. Immediately he told me that you would be out to "get" me. Raymond Cold kept telling me the same thing. And I've heard it from several other sources. In fact, right before Raymond left for his leave of absence he told me that I was the real target not him. He SAID that he would stay if he could have taken the pressure to keep the pressure off me.

I mention these things only so that you will understand what pressure could get to me–and what suspicions could grow out of such an atmosphere as this.

As Superintendent of Ministers I felt very much like I had your confidence. You did indeed give me, to a great degree, a free hand. After being in the job for about five months we looked at the situation and decided to consider the idea of regions and Regional Directors.

Actually the Regional idea was conceived under the RCM regime. The span of control made it difficult to delegate much responsibility–thus making it mandatory that a huge staff department be built up at H.Q. to make all the decisions for the field, and take care of the files, etc. Most of what the District Superintendents did was duplicated at H.Q. Not much was or could be delegated. It was the system that led to the decision of the St. Louis Church area fiasco.

Also it was at the time of the R.D. change that we were all big on the idea of delegation. Actually the Regional structure began to take place while AJP was still the Executive V . P.

At the time, I counseled with many. They included: Mr. HWA, AJP, RLD, DJH, etc. All were enthusiastic and made many approving comments.

I counseled with AJP about using Dr. Stark's help in the planning. He agreed and thought it was a good idea.

At the same time, I knew that you would be appointed Executive V. P. again in a year or so. AJP knew it too and advised me to be sure that things would be designed to work under you as well as under him.

So I did try to listen to your words–your thoughts and ideas about the future for God's work, etc. I tried to catch the spirit of what you were saying and apply it. Essentially I agreed with it.

Many, if you recall, thought you to be ultra-liberal. I was accused by many "old timers"–including R.C. Cole and some other names you'd be surprised to hear–of being in the GTA liberal camp. It was taken that I was "for GTA" and "against HWA."

Nevertheless, I did want to select men that would respond to change. I had heard you say you wanted to change away from the old authoritarian ways. There were going to be doctrinal changes–broader applications rather than narrower restrictions in the minor, inconsequential areas. So I wanted to find men who could respond to those changes. Still I wanted to use mostly present District Superintendents where possible. As it turned out only two Regional Directors were not former District Superintendents–Dennis Pyle and George Kemnitz.

There were tests given to see how men would respond to problem solving. Mainly it was to find out if they would use authority or look for solutions. One of the former District Superintendents said, in response to a question on how he would handle a certain problem, "If I had enough authority I could handle any problem."

This is not what I felt you wanted–and certainly not what I wanted.

We were, however, hurried into the Regional Director System much sooner than we expected to be. This was because of a new accounting procedure being introduced into the Work by the Business office. The idea was to budget every area of the Work to its smallest unit. In CAD that would mean each church had to be budgeted for–and each District Superintendent (or Regional Director) would receive a computer printout for his budget area. This system was designed by the business office to force more delegation.

We knew we had to have men to manage the budgets in those areas. To put that extra weight on the D.S. system without upgrading it seemed to us at the time to be disastrous.

So while we felt the Regional system to be helpful–we did not want to go into it as fast or as soon as we did. As it was we barely got the R.D.'s chosen (February 1973) and immediately had to redo our entire CAD budget as our first priority of new business.

I saw the potential for good in the new system. But also saw the potential for problems. We worked hard at trying to establish a system of controls over the RDs while at the same time trying to get away from the old authoritarian system of the past. We had many staff meetings with our present staff trying to get the proper control to coordinate things with the RDs. We sweated over it much. But it seemed that other things kept coming up constantly preventing us from getting everything worked out as we wanted it to be.

As far as the relationship between you and me things seemed to go hot and cold up and down, better and worse. Rumors came back to both of us about the other. I was told that you were disappointed with my being in the office of Supt. of Ministers. One comment quoting you was, "I labored long and hard to get RCM out of that job and now I feel like I've gone from the frying pan into the fire with Dave there."

Yet every comment I heard from you personally was, "You're the best man for the job." On one occasion you told me, "Dave, God has called you and chosen you for this job."

Again, I say these things to let you understand and see things from my point of view–not to justify myself but to put things in their proper setting.

In the fall of 1973 I made up my mind to work positively for you–to communicate more often, send more memos, etc. I also wanted to go over and discuss many more things about the field with you.

But sometime in the latter half of 1973 Norman Smith sent a memo to all Division and Dept. Heads stating that you were being interrupted constantly from your work in TV. He emphasized that this was the most important phase of the Work. Also that there would be certain times when you would be free–that Dept. Heads and Division Heads should contact you during that time. Further, the memo said, that any Division Head or Dept. Head interrupting the TV scheduling by bringing other matters to your attention would be back charged for the make up time in TV.

This information–plus my naturally uncomfortable feelings and the other things–gave me the excuse not to have the contact with you as much as I should.

But still I had determined to get my mind off all the negative things and to concentrate on really good, solid programs for the

ministry and Church. It wasn't easy to be positive with all the garbage that floats around H.Q.

During our fall R.D. meeting we discussed many positive programs for God's ministry and Work. I invited you over to our home for dinner and cards afterwards with the RDs. We all seemed to have a good time. I believe that was in September 1973. Things went well at the R.D. meetings. It was at that time time that you decided to cancel PCD and the field ministry picked up that responsibility.

We all felt good and positive about things. One negative thing was a comment from Virgil Williams made to Shirl. It was a comment about the "black box" which came from John Mitchell to Rod Carnes to Virgil to Shirl. But someone in Ken Westby's region was supposed to have made a lustful comment about the black box. It was just enough of an incident to destroy much of the rapport built up in our contacts during that time.

Still I felt more positive. Also I was excited about my first campaign in Tulsa – November 1973.

I was very positive during the time of the campaign. I called you from Tulsa and we talked quite a while and seemed to really have a good rapport. I was feeling good about everything–putting the negative things out of my mind.

After the Tulsa campaign and after the first night follow-up Bible Study, we went to Big Sandy for Thanksgiving weekend. It was our first Thanksgiving in Big Sandy since Papa Hammer's death. Again all was positive. I felt good about things. Ron Dart and I had some good talks during that time.

I was asked to give the sermon. I was very positive and gave the students a lot of encouragement about things and about being hired in the ministry. Ron Dart seemed quite happy with it.

But then–after Sabbath services–we got the news about Shreveport! It was incredible! Horrifying! Unimaginable!

I was asked to go to Shreveport and check into the situation–talk to the Church there, etc.

Ron Dart and I talked it over. I asked him if he wanted to handle it but he said it's one of "your men" and in "your division."

Perhaps I'm too sensitive–or take my responsibilities too seriously. But I began to feel like I was being held responsible for the situation. Tho, God knows, I had absolutely nothing to do with it.

But the Shreveport situation became a turning point–a

downward, disintegrating point in our relationship.

As you know I went to Shreveport the next day (Sunday) to talk with the Church there. I talked to you on the phone several times about it.

Walt Sharp, Leroy Neff and I went over. When we got there Walt and I talked to John Mitchell who had just finished talking to you. He said he was somewhat satisfied with his talk with you but had major questions. Especially in the area of your explanation of the "qualifications of the ministry." When I heard those words I was astounded. Immediately I asked John where he ever heard those words before. He said he had come up with them on his own. I asked him specifically if anyone had ever mentioned to him about a memo on that subject. He said no.

I told John that he absolutely did the wrong and dishonorable thing by blasting out in church services and hurting God's people. He was feeling bad anyhow by this time because you had mentioned to him that he didn't have the courage to come to your face and say the things he did. So he did admit to us that he was wrong. I asked him if he would introduce me to the Church and if he would begin by apologizing to the people for having done the wrong thing and also for having presented distorted and some completely erroneous statements. He said he would.

At the study, as I have mentioned before, we were greeted (if that is the proper word) by a group of men who immediately came to the driver's side of the car where John Mitchell was. They were asking for orders it appeared to me. And John was nodding (I couldn't hear him) as though things were all right. But still there was a feeling of suspicion on their part toward us– a cold feeling. And it grew colder as we entered the room where the church was assembled.

After everyone was seated John opened in prayer and did apologize for having done the wrong thing and for having said some wrong things and giving misinformation. However, he did add one thing that we had not anticipated and that was that not everything he said was wrong and that he did talk with you and told the people that he would represent them and their interests to see to it that they knew what was going on–getting the straight story.

With that he introduced me. He asked the people to please listen to what I had to say. He told them that he had been suspicious of me at one time but that I had shown him that he did the wrong thing and he was grateful for it.

I mounted the stage–which seemed awfully lonesome. I stumbled in my words but managed to start a lecture on the power of words to hurt people–to convey truth and error–good and evil.

I got about five minutes into speaking when hands starting going up over the room. There were probably 6-10 hands up when I finally realized that people were going to get up and walk out wholesale. So I called on the person with the friendliest looking face.

The gentlemen said, "Mr. Antion, you're givin' us a nice lecture and all but we've just heard some things that have shocked us and shaken us up pretty bad. We need some pretty straight answers to our questions."

At this the assembled room broke out in applause. From that point on it became a question and answer session with me on the hot seat. I found myself in the oft held position lately–"damned if you do and damned if you don't."

After the evening was over people left with mixed emotions. Most were determined to stay with God's Church–Worldwide Church of God. Even some who are now with John Mitchell said to me that night, "Well, Mr. Antion, we've been pretty badly hurt by all this but we're staying with this Church."

Yet from comments that came back to me afterward, some thought I gave them a lot of double talk. Some of those people thought I was covering up for the organization. They felt I wouldn't "come clean." Others felt I avoided direct answers to their questions.

That was one side of it. On the other side were those who felt, "Dave should never have opened it up to questions." That "Dave was too willing to give out information."

Then, after I came back to Pasadena, you left for Shreveport yourself. It seemed obvious to me at the time that something was wrong between us right then. For you took Jon Hill, AJP, Less McCullough, etc., but not a word was said to me.

The worst of it came when you returned to Pasadena after your visit to Shreveport. You called me on the phone late one afternoon–I believe it was on a Thursday–and were obviously displeased with me. You were most upset by a statement made by some woman to the effect that I had told her you were put out for adultery. I explained that I did not say that. But the situation was traumatic for you emotionally and I felt that you were lashing out and I was the one most convenient to catch it.

Nevertheless, it did hurt. I was hurt because I was catching it for what happened in Shreveport–at least it seemed that way to me. I was hurt because I was being corrected for not "handling things" exactly right. Yet to me there was no way to handle it exactly right. It was a bad situation. 1 honestly did the best I could to help the people, to protect you, to protect the Church, to defend the organization and to tell the truth at all times.

The most ironic thing about it was that I didn't want to handle the situation in Shreveport in the first place. I knew before I went that it was going to be extremely difficult. If the church fell apart or left–I would be to blame. If I said too much or too little I could be criticized. There was no way of handling it on my part that was really going to be satisfactory to you since it involved you personally. I knew this. And therefore, did urge you on the phone to come down to Texas and handle the situation personally yourself.

You were reluctant to do so. I don't blame you. But how many times I have wished that you had come down to take the first meeting since you did come down later anyway.

You returned from Shreveport, were in Pasadena one day and then left for the Bakersfield Campaign. That weekend we were devastated to hear about Tom Fish doing essentially the same thing.

Evidently he had been in touch with John Mitchell. So Tom thought he would call and let H.Q. know ahead of time. He called me Sabbath morning before services–five minutes before as a matter of fact. I talked to him. I told him that he was doing a dishonorable thing and that no matter what his reasons it was wrong and that he could never justify himself before God for his actions. Two wrongs do not make a right. I was finally able to convince him. He promised me that he would not do this thing to the church.

Since it was settled I decided I would not burden you during your campaign with it–but would talk to you when you arrived back in Pasadena. But on Sunday morning I got a call from Dennis Pyle (with whom I did discuss Tom Fish's situation). Dennis told me that there was a special meeting called by Tom Fish–it was to be a secret meeting.

I tried frantically to get Bob Bertuzzi-he was attending a pro-football game. I tried to get Frank McCrady–he was taking a flying lesson. I called there and asked to speak to Tom Fish. When he came to the phone he had just finished reading his resignation.

I rebuked him–told him that he had lied to me. But he said he now had unburdened his conscience.

I called you immediately. From there you sent Ron Dart, Bill McDowell and Dale Scharter. This was fine with me–but did convey that I already felt–a lack of trust and a lack of rapport with me. It was as though I was to blame for what Torn Fish and John Mitchell had done.

That same week on Thursday you called for a meeting with the regional Directors. I asked each of the RDs to analyze the situation–especially Walt and Dennis–to come up with the causes of why men in the ministry would do what John and Tom did and why a man who has been in the Church for twenty years like Bill Sutton would also leave.

Just prior to this and very similar in nature was the situation with Ray Cole and Paul Meek in the Glendale Church. So it seemed that there was indeed a force working to disrupt God's ministry. Personally I took it extremely hard. I tried not to show it but these things deeply perplexed me.

As you know the meeting with the RDs was not pleasant–but very stressful for all (and I know especially for you.) However, at the conclusion we seemed to be closer again.

It was at the same time (but before the RD meeting) that I brought to your attention about Al Carrozo's contacting Tom Fish and John Mitchell. You asked me and Al Portune and Jon Hill to put him out of the Church. We couldn’t get a hold of Jon so Al Portune and I disfellowshipped Al.

In spite of the emotional trauma at the RD meeting I felt we did talk about some very positive things–in doctrine, communications, etc.

All in all it seemed that there were many circumstances and events that arose almost as though planned (now we know by a real mastermind called the Devil) that tended to alienate us. Without reciting them all they ranged from the Shreveport situation, resignations, RD meeting, etc., etc.

It would seem that every time we got on a better rapport something would come up–there would be emotion, miscommunication, or lack of it–enough to cause suspicion, hurt, etc.

I'm sure that I could have done more to have remedied the situation. But that is all in the past now. And one thing about the

past is that it is the past!

I've learned a lot of lessons–and I'm sure I'm going to learn a lot more.

But I want to go on record as saying that I did try to build CAD in such a way as to respond to you–to back you in the new thrust of God's Work. I did try to pick RDs who also could respond best to that new thrust–away from the do's and don'ts of the old line authoritarian system that ran people's lives.

It was in my heart to do the best job I could for God's Church and for His Ministry in spite of what anyone says or thinks.

Ted, you don't know how hard I have tried for nor how much I have wanted a compliment from you on my work in CAD–or publishing or teaching, etc. You might feel surprised at that statement. But I did want to draw a compliment for good work done. I desperately wanted to know if you were impressed or liked what we were doing.

Why would I want a compliment from Garner Ted Armstrong? Why would his compliment mean so much to me? Perhaps it is because–just because–he means so much to me!

But without unraveling all the events that have led to the final climax of this recent trauma–each and every event which tended to estrange us, I'm sorry to say: I would like to say this:

I recognize my faults and my mistakes. I made them administratively, personally, and spiritually. I accept the full weight of what was my responsibility. I have talked it over with God our Father and have asked forgiveness for my part from Him through our Lord and Savior Jesus Christ.

I know that God forgives and forgets. But can we?

Ted, I want to be on the team. Is it possible for us to work together? Is it possible for me to be on your team? Is our relationship beyond repair?

I don't want to be off the team. Nor just sitting on the bench all the time. I would so much desire to have a part in seeing the Work go forward in power and have a part (even a small part) in bringing about needed changes and innovations. That's what I want.

You will probably ask: Can Dave work for me again? Can he forget my problems? Can he respect me?

Ted, I have always felt that you were growing into the man God wanted you to be. I have said, "It is a mistake to copy GTA so much that you become exactly like he is today. For he will grow and change and you will be where he used to be. It is best to see where

GTA is going and try to develop along so as to be there." I still feel that way. Here is a poem that I think describes you and me too.

"I am not what I ought to be, not what I want to be, not what I am going to be,

But thankful that I am not what I used to be."

I feel that way about myself and I think you feel that way about yourself too. That's the only thing that I can say in my behalf now–"thankful I am not what I used to be."

Yes, Ted, I would like to work for you again. As far as the problems are concerned I would like to see them buried–forgotten–never mentioned.

I am very happy that you and Shirl are together and united–even if it is united against me. I am happy for your marriage and will continue to be. That in itself is a major factor in earning the respect of all and I know of me.

I hope that we can be together on the same team–not fighting each other–but fighting the Devil, fighting to send God's Word to all the World!

I hope there's room for me on the team somewhere.

But Ted, I know we both want to live in peace. I want peace and I want you to have peace too.

Therefore, I ask that you really level with me. That you ask me any questions you may have that are bothering you about me. That you get off your chest all your hang-ups about me.

Also, I ask you to be very candid and frank about my working in Pasadena. Is it possible? Will you be uncomfortable with us across the street? It is very necessary that Molly and Shirley establish a right relationship–for theirs will also tend to affect ours.

If you think it is impossible please don't hesitate to say so. After being away from H.Q. for three weeks now–just with our family–I know we can be happy pastoring a local church somewhere. If that is better for the Work–for you–for us all–that's what I would rather do. For as the proverb says: "Better is a dinner of herbs where love is (and peace too), than a stalled ox and hatred therewith." Also, *"Better* is an handful with quietness, than both hands full with travail and vexation of spirit."

I want to live in peace. I want to be a Christian in the fullest sense of the word. And I want to help others to be one too.

Of course you know that I do enjoy teaching–Family

Relations, Pastoral Administration, or any of the Bible Classes. I would be glad to help or be used in any way I can make a positive contribution. I don't need titles or great executive privileges. I do need love, peace, confidence–and of course, I intend to work for a compliment from GTA for good work done.

I know I'll always be your brother-in-law (as long as we're married to sisters) but I want more to always be your brother in Christ.

I'll be sending you some other material as you asked me to do on the phone the other day–just suggestions–to be used or discarded.

I know this has been a long and, in some places, uncomfortable letter. Thank you for being patient enough to read it–especially my writing which is rather dull and lifeless–lacking the colorful adjectives and descriptions that make for enjoyable reading. But then, I was never really good at word games, was I?

Our love to Shirley and the boys.

Sincerely, in love,
David L. Antion (Dave)

Letter from Ken Westby to Garner Ted Armstrong in the early part of 1974. (Transcribed from cassette tape.)

Dear Ted,

Ivan said here that you and your men have been continually and actively spreading lies, gossip, and rumor about those, including myself, who have separated from the Worldwide Church of God. It appears you want to deal with the "dirt" issues instead of the doctrinal issues. Your representative Robert Kuhn asked that we stick to the doctrinal material and leave off personalities and dirt. In this we were in total concord. We agreed to do just that and feel we've upheld our part.

Since you apparently want to deal with dirt, and it has spread throughout much of the ministry and Church around the world, originating with you and Robert, I suggest the matters all be presented before the entire Church. You present what you want and we'll present what we have. Then we can let the membership decide which pile of dirt is bigger and stinks the most. I would hope this process would not be necessary.

We also have many signed statements concerning a variety of sins involving a great many of the top leadership, to say nothing of the ministry at large. With little efforts, but with great distaste, we could add many more signed statements attesting to the leadership and corruption and sin. Affidavits are easy to come by and we could come up with hundreds in a short period of time.

We have been approached continually by many including headquarters insiders, people personally close to HWA, former leaders, and groups of members suggesting individual and large scale class action lawsuits against the Armstrongs, the Church, and the College. At our advice they have taken no action so far.

Your actions, and the actions of those in your employ, indicate you are taking advantage of our desire not to be vindictive. We cannot let the lies, gossip, and rumor continue unanswered.

If it is dirt you want to deal with, the brethren need to know the truth. A letter will be sent, if necessary, to the Worldwide ministry, the student bodies in all campuses, to as many as we have addresses for in the United States which would cover most, Canada, and the rest of the world including every member in England, (and) informed (?) personalities in states (?) that Stan Rader had contact with in the media.

The media will contain the names of those with whom you have reportedly committed adultery. The list names many ministers' wives, including Les McCullough's wife. We haven't even gone asking yet and we have over 20 names. The testimony of the cab driver who took you to a massage parlor during your '73 Richmond campaign. The testimony of two evangelists who talked with a whore in a massage parlor in Hawaii you had hired during your time of repentance. Testimony from a man who observed you propositioning a young fellow on the street in southern California. The full details of your long affair with Gail, the stewardess, with quotes from your taped conference in Pasadena about your plans to divorce your wife, and quotes from taped conversations regarding the poor state of your marriage, suicide attempts, etc. The facts and figures concerning your reported financial corruption, your misuse of tithes, gambling, etc. Recent quotes showing blatant lies in your statements, examples of your jet-set life style. Examples of recent lies by HWA by testimony and actual quotes from letters, etc. Facts and eye-witness accounts of HWA's repeated drunkenness. His recall of his widely advertised loan to the Work during the financial

crisis. Ninethly [sic] will be his financial corruption by ---? use of tithe money, payoffs, bribes, etc.

A list of names of prominent ministers and HQ personnel and Big Sandy personnel who have committed adultery and various sexual sins recently and in the past. The list includes John Hill, Dean Blackwell, Gerald Waterhouse, Les McCullough, Bill McDowell, Dale Hampton, Art Craig, Stan Rader, Jim Thornhill, Buck Hammer, Guy Carnes, Lynn Torrence, Dale Henson, Ralph Helge, Bob Hammer, Ron Kelley, 0samu Gotoh, and several others, including field personnel. In many cases names of women participants can be added and with Guy Carnes several names.

A long and shocking list prepared by former HQ insiders and some presently in HQ employ of reported financial corruption, double standards, lies, hypocrisy of the WWCG leadership.

There is no shortage of information that can be presented with full documentation in many cases. Please do not consider this lightly. We will not be intimidated.

Should you continue to deal with dirt issues I will take that as notice to air the whole situation before the whole Church and those others interested in the Church. I am prepared to publicly answer any charges against me and I'm sure my associates will for their part. You in the Worldwide leadership had better be prepared to do the same. Perhaps, once the air has been cleared, we can go back to doctrine and the Bible. I hope the above process will not be necessary, but if you continue, and your helpers continue to privately or publicly spread dirt about those sincere men who have left, I may be forced to take it all to the Church. Can we avoid the misery and trauma that we know these actions will bring upon many lives? Have we not had enough?

Need we be enemies? Let's all be mature and Christians and be able to disagree, still treating each other with love, keeping the future open. Letters from you to your ministry stopping their mouths in these matters must be sent, because each week the dribble continues from their pulpits and their private counsels. Please respond stating which approach you plan to continue, your position to determine my actions.

Sincerely yours,
Kenneth Westby

Copies to Herbert Armstrong, Robert Kuhn, and Ralph Helge.

Chapter 7

The Bondage of Tithing

When I was counsel for baptism in the early part of the sixties, two ministers counseled me for baptism. The place was in the home of Mr. and Mrs. Paul Bell in Nashville, Tennessee. At that time they had group counseling. There were other people there for the counseling.

As I have mentioned before, I read a number of booklets and at least in my mind had proven a number of things; things that I thought to be correct at the time. I hadn't read anything about tithing. I hadn't proven anything about tithing as far as the way the Worldwide Church of God, at that time the Radio Church of God, believed it.

In the counseling session, which was conducted by Frank McCrady and Mr. Aimes, we went through a number of questions not like the example in Acts where Philip entered the chariot to answer some questions for the Eunuch who had been to Jerusalem for worship. The Eunuch was reading in the prophet Isaiah. The prophet Isaiah was talking about Christ's birth and how he would be crucified, but the Eunuch didn't understand. The Eunuch asked the question, "Who is this man talking about, himself or some other man?" This meaning, Who is Isaiah talking about? So the spirit directed Philip, he entered into his chariot and began at the same scripture and preached unto him Jesus. After the discourse, the Eunuch said, "Why here is water; what hinderest me to be baptized?" The spirit inspired Philip to say, "If you believe, you may." The Eunuch said he believed so they went down into the water and Philip baptized the Eunuch.

In a counseling with one of Herbert W. Armstrong's representatives, it is not that way. After they had established that I had proven, at least in my mind at the time, that this was the very

work of God on earth and to admit that, then they ask me about tithing. They explained to me that I had to send ten percent of my gross income, not net, to Pasadena, California. For example, if I made $200 a week before taxes, I would have to send $20 to Pasadena. That I agreed. Then I had to save another $20, which was called a second tithe, to keep in the bank. That was ear marked supposedly from the scriptures to keep the feast of tabernacles or wherever God would place His name, meaning wherever Herbert Armstrong would tell us to go. Every third year, that is the third year after you were baptized and become a member of the Worldwide Church of God, you had to save another ten percent of your gross income. At that time we were to keep the third tithe in the local area because the whole tithing system was based upon the Levitical priesthood, and the Levites in their time kept the third tithe within their gates. But as Herbert Armstrong's minister explained, the ministers were fulfilling the responsibilities of the ancient Levites in a spiritual way. Therefore, they were responsible for, or had to receive, the tithes of the people. So the people believed that the third tithes were actually being kept locally, which they were at the time. They also explained the love offerings, building fund, and that over the beyond the multiple tithing system. All of these things I agreed to.

Now during my stay in the Worldwide Church of God, then the Radio Church of God, I have seen people including myself pay first tithe, second tithe, third tithe, give offerings, and borrow money then send it into Pasadena, California, until they are hurt financially, believing that this is what God commanded them to do. When I started paying tithes in 1962 or 1963 whenever I became a member, I do know very well what people went through because I lived it and went through it. .

I just built a new house in Nashville, and I was able to pay my first tithe and save my second tithe by working some extra jobs. Then came my third tithe year. As I mentioned in my resignation letter, I had to sell my home. This meant I had to pay 30 percent of my gross income, and there was no way I could make a house payment. So I counseled with the minister, which at that time was Mr. Bryce Clark. I talked to him about my obligations under the tithing system and about my house payments. He advised me to sell the house because we didn't have much time left anyway, at the very most ten years reaching to 1972. So I sold my home because I

couldn't afford to make the payment and pay my tithes both. I have been moving and downgrading my life ever since.

I moved into some rental property at about $70 a month, which I could barely meet. I've seen people live in substandard living quarters and send their money to Pasadena, California. I've seen people go out and borrow money, give their life savings, and even sign over their inheritance to the Worldwide Church of God.

Back at this time, which was even prior to the computer age, they had ways of finding out if you paid your tithes or not. If you failed to pay your tithes, you could be excommunicated from the church, meaning to the Worldwide Church of God that you were actually being disloyal to God, you were robbing God, and you wouldn't be in the kingdom. The scriptures that they use to support the tithing system are Exodus 19:5, Leviticus 27:1-2 and verse 30, and the most favorite one, Malachi 3:8, which says: "Will a man rob God?" The Armstrongs use Deuteronomy 12:1-6 to prove more than one tithe. They call it the second tithe. They also use Numbers 18:21-26. The third tithe was proved from Deuteronomy 14:28 and Deuteronomy 28:1 and verse 12.

Now if people failed to pay their tithes, regardless of their financial condition or the financial condition of their family, we had directories from Pasadena, California on how to handle their situation. In Exodus 22:1-4 and 7-9, if a man is run down or in other words if he doesn't confess it and we just find out that he hasn't paid his tithes, then we would handle it that way. In Numbers 5:6-8 if he confesses, then it would be different. If he did it in ignorance, not understanding it, we handled it according to Leviticus 5:15-16. In Numbers 15:30 if he did it presumptuously or knowingly, then he was cut off or disfellowshipped from the Worldwide Church of God. As a minister, I have seen and known of cases and even been in counseling with people and other ministers where they were disfellowshipped until they could afford to tithe.

Of course, the Worldwide Church of God is changing their teaching on tithing. I will be taking you through the different stages as they have evolved. As Garner Ted Armstrong said in a recent interview, "Evolved from a cult to a denomination."

Peter has some strong words in II Peter. Quoting from the Living Bible in II Peter 2:1-4, Peter says, "But there were false prophets, too, in those days, just as there will be false teachers among you. They will cleverly tell their lies about God, turning

against even their Master who bought them; but theirs will be a swift and terrible end. Many will follow their evil teaching that there is nothing wrong with sexual sin. And because of them Christ and His way will be scoffed at. These teachers in their greed will tell you anything to get hold of your money. But God condemned them long ago and their destruction is on the way. For God did not spare even the angels who sinned, but threw them into hell, chained in gloomy caves and darkness until the Judgment Day."

"False teachers never speak disrespectfully against these evil Mighty Ones. But teachers are fools–no better than animals. They do whatever they feel like; born only to be caught and killed, they laugh at the terrifying powers of the underworld which they know so little about; they will be destroyed along with all the demons and powers of hell. That is the pay these teachers will have for their sin. For they live in evil pleasures day after day. They are a disgrace and a stain among you, deceiving you by living in foul sin on the side while they join your love feasts as though they were honest men. No woman can escape their sinful stare, and of adultery they never have enough. They make a game of luring unstable women. They train themselves to be greedy; and are doomed and cursed. They have gone off the road and become lost like Balaam, the son of Beor, who fell in love with the money he could make by doing wrong: but Balaam was stopped from his mad course when his donkey spoke to him with a human voice, scolding and rebuking him. These men are as useless as dried-up springs of water, promising much and delivering nothing; they are as unstable as clouds driven by the storm winds. They are doomed to the eternal pits of darkness. They proudly boast about their sins and conquests, and, using lust as their bait, they lure back into sin those who have just escaped from such wicked living." Quoted from the Living Bible in II Peter 2:11-18. Garner Ted Armstrong said, and I quote "My sins are my business." Garner Ted Armstrong boasts about his way of life.

I was ordained a Deacon in the Nashville Church in 1965. My wife was ordained a Deaconess in 1966. I was assigned the responsibility of collecting the third tithe or the people were instructed to give their third tithe to me. As I stated, it was to be kept within the gate and as it was interpreted by Herbert W. Armstrong that the local ministry was to keep it in the local area for the widows and orphans. We did that for awhile. I opened up the account with the local bank. I was authorized from headquarters

through the local minister to sign the check. I still have all those records. What the people didn't know was that when the bank account got past $500, say to $1000 or $1500, then I was authorized to write a check and bring it back down to $500 and send it in to Pasadena, California. I have all those records, also. I have the names of all the people who paid their tithe, including myself. I have the amount of money that was paid for widows and orphans. I also have the amount of money that was paid for furniture, for ministers, hall rental, expenses, and supplies. I have them down on the local level but not on the scale in Pasadena, California.

I kept the records until 1967. Then headquarters sent out an announcement to all the churches in the United States:

> Now in order to provide you with an accurate annual receipt each year we are asking your cooperation. All third tithes are to be mailed directly to head quarters and will no longer be collected by your local deacon in the local church.

Excess second tithe would be anything or any part of the second ten percent that you were commanded, according to the Armstrongs, to save to keep the feast of tabernacles. From the time that you started saving it from one feast to the other, this organization in their greed would devise plans to get as much of that as possible although you have saved it from your operating budget and denied your family needed necessities in every day life.

For a long time we were not allowed to give donations from second tithe. It had to be from our income over and beyond our second tithe. But that was later changed because people couldn't afford to give large donations. So they said, "Well you can give it out of your second tithes." In this announcement they say, "Now in order to provide you with an accurate annual receipt each year, we are asking your cooperation to help us properly record your

donations." Of course, that was part of the reason that we were also advised that you can't claim third tithes, that is when you are paying 30 percent of your income you can't claim that much on your income tax. It also said, "You can do this by carefully listing and labeling the amount of each donation. This is very important. The best way to do this is to write the amounts and label them right on your check or money order. For instance, list your tithes, offerings, your building fund contribution, and if you send in third tithe please designate it clearly also, so that we can record each amount properly."

Now when this announcement was made, people were told specifically what to do. I have sample checks of my own where if I made $200 and it would be my first tithe year, I would mark $20 1st or first tithe. Then if it was $20 and my third tithe year, I would mark $20 3t, which meant third tithe. If I sent five percent of my income, which was recommended by the ministry, to the building fund then I would put 5 or $10 bf or building fund. If I sent one or two percent, then I would mark that poor fund or love offering. My checks are so marked.

This is why Al Portune resigned as Manager of Financial Affairs, drawing reportedly at $43,000 a year. This is why we are printing his resignation letter. This is why we are printing excerpts from the *Richmond Conference* and why we are calling names so that people can get the truth and where the guilty can be pronounced guilty. So you see, after that all the money went into Pasadena, California. The people believed that they were giving third tithe for widows and orphans because this is what God said it was to be used for, according to the Armstrongs.

According to Al Portune, David Antion, and many of the other ministers, there was a tremendous misuse of the money that had been earmarked third tithe for widows and orphans. As I stated, I personally bought furniture for the local church home which is in violation of the principle of what the third tithe was to be used for. However, I was authorized to do so by the local minister and okay-ed from headquarters because he did not do anything unless he got approval.

There was absolutely no accountability of the money that was sent into Pasadena, California from the local area. I would write a check for $1500, $1200, or $1000 bringing the account back down to $500 and there wasn't any accountability to the people. But they

accumulated several million dollars in Pasadena in the third tithe for widows and orphans. This is the fund that Herbert Armstrong said, "Let's buy the jets."Then Al Portune, "We don't have the money for jets," he said. "The only money we have is three or four million dollars in the third tithe account for widows and orphans." Herbert Armstrong said, "We will buy the jet out of the third tithe account." Al Portune protested. It went against his conscience and led up to his resignation.

Not only did they use the third tithe money to operate the jets but to transfer third tithe money to the tune of seven million dollars from 1967 until 1973, still taking the third tithe money from people for widows and orphans. For years and years and years up until just recently, widows were required to pay third tithe when supposedly they were the ones to receive the third tithe that was paid by the people. For example, I know a widow that lives near Nashville. Burk McNair and myself visited with her. We sat around the pot belly
stove and went in her kitchen with the hydrant running in the kitchen. Sure, she had running water, but she didn't have the modern conveniences that especially the ministry has drawing anywhere from $20,000, $25,000, or $30,000 a year. Even $40,000 and $43,000 a year with a new car and an expense account.

This particular widow in God's church had a retarded daughter in the back room. We didn't have the time to go back and speak to her because at that time I didn't know the attitude of the Worldwide Church of God and especially Burk McNair's attitude to retarded and handicapped children. But anyway in visiting this widow I found out what her needs were. She was drawing some welfare and supplemented with third tithe. Later on I found that her welfare was increased a little and then the minister, Bill Miller, decreased her third tithe.

In talking with her, because of my experience of my son, I could relate to her. So in going to the feast of tabernacles I didn't tell her not to get any third assistance. I told her because she had to find a home for her daughter. I asked her how much it would cost. She said $132. I said, "Do you have to pay that yourself out of welfare and third tithe allotment?" She said, "Yes, I do." I said, "Don't worry about it. I will contribute and I will see if some of the others will contribute, and we will take care of that and you won't have to pay that when you get back out of your third tithe and welfare allotments."

So in a counsel with Tony Hammer, he misunderstood. He told me to forget about it. I wasn't allowed to raise her any money. I don't know what she did. She probably went ahead and paid for the keeping of her daughter out of third tithe and welfare allotments after she returned from the feast of tabernacles. All this time they can buy jets, they can increase ministers' salaries, and they can buy fuel for the jets.

The people believed that the third tithe was being spent on widows and orphans. This is why Al Portune had to resign because he saw that it was all going into what could be termed a slush fund, to be used any way the Armstrongs saw fit; keeping up on their own lusts. So in James 5, God says that His people are crying out and they are going to be heard. Their prayers are going to be heard. God is going to bring down this organization because the principle is that he that exalts himself shall be abased. He that humbleth himself shall be exalted. Herbert W. Armstrong doesn't understand the word, humility. It is not even in his vocabulary.

"LET MY PEOPLE GO"

The following are quotes from study papers issued by the Worldwide Church of God, Pasadena, California, at the time they were considering changing the method of tithing:

MOSAIC LAW WAS FOR A THEOCRACY – God instituted a theocratic government in the time of Moses to run both the spiritual and civil affairs of the nation. This government, consisting of the tribe of Levi (some of whom were priests), was financed by the tithing system.

This tithe was used for both civil and religious purposes. The majority of the 22,000 Levites were not, at any one time, involved in service in the tabernacle. They were the nation's teachers (not just on spiritual matters), the nation's police force and the "officers" or civil service in general. What proportion of the tithe was used for secular duties is of course impossible to determine but we do know that ten percent of the Levites' tithe was given to the priesthood for purely religious purposes (i.e. 1% of the original increase).

The first tithe, then, was given to the Levites who were both the *church and state* authorities. Ten per cent sufficed for both those functions. Today, the church has not been prepared to say that a maximum of 10% total in 1st tithe is all that is required.

We must, obviously, look to a modified system if over 10% is already going to the State, but can we justify an additional full 10% to support the Church function?

We live in a completely different society today. Simply superimposing the Levitical church-state tithing system onto our national taxation systems seems a little unfair–especially since our governments are recognized by God (Rom. 13:1) who expects them to fulfill many of the functions the Levites formerly fulfilled (and of course, to a large extent, they do).

The Worldwide Church of God is not a State and neither should it be. Scripturally, does it have a right to that portion of the 10% used for civil, non-religious functions?

Church and State are now split, yet each independently raises 10% revenues (in the case of the Australian National Government, it is usually more than 10%)–making a total of 20%! This seems unfair to the tax-tithe-payer.

God doesn't change. His way of doing things doesn't change. But when circumstances changed God's actions changed. Today circumstances *are* changed. Wouldn't God expect His church to modify its position?

. . . It is difficult to see how the Church can even justify its claim of following "the letter of the law" in the Old Testament. It has gone well beyond that in legislating 10% of gross income.

THE CHURCH'S AUTHORITY TO LEGISLATE–Christ gave this Church's leadership the power to make binding decisions which all church members are obligated to obey. If Mr. Armstrong rules that we should pay three tithes every year (perhaps because of special circumstances), we must all obey.

Let us understand however, that our administration of tithing as currently practiced, is not binding because the Scriptures command it, but because the Church commands it. We should tell members and prospective members this, instead of insisting that it is a Scriptural command.

The Church has the power and right to modify its stand on tithing. As we have seen, it has already made several changes to Old Testament practice–requiring tithes on non-agricultural products and requiring a full 10% for the Church function. We have also given special dispensation to some who are in extremely high tax brackets to tithe on net income (a necessity for a member in third tithe year and paying 70 tax).

God has always given His authorities power to legislate when circumstances change. After the return from Babylon, there were 97 laymen for every (non-priestly) Levite. On the other hand, there were a disproportionately large number of priests. Ezra ruled that the tithe should go directly to the priests and Levites–not the Levites giving a tenth of the tithe to the priests as was the Mosaic practice. The Talmud, Josephus and Heb. 7:5 confirm this.

The Church has the right to legislate what system God's people should use to financially support the Work. We feel that a modified, more equitable system can be devised.

. . . We have attempted to follow the letter of the law, although it appears we aren't doing that perfectly anyway. Third tithe wasn't equal to first tithe i.e. it was a "vegetable" tithe and the scriptures only specifically command tithing on agricultural produce, not wages.

THIRD TITHE – ADMINISTRATIVELY – Third tithe was God's way of providing for the poor and needy. In God's Church we have recognized this and extended the administration to allow people to be giving 3rd tithe in different years and having it centrally administered. These are practical judgments.

However, we have also made third tithe equal to first tithe. This would not appear to be entirely scriptural, nor necessary. Figures for third tithe received and actually spent on widows and the needy in Australia are as follows:

Year	Received	Expended	%
1971	$121.885	$34,258	28%
1972	$130,510	$38,302	29%
1973	$123.229	$41,935	34%

The *intent* of the third tithe law is to provide for the needy. The scriptures appear to indicate third tithe was not equal to a full tithe of all agricultural products and yet we find the full 10% of gross income today far exceeds our needs. Shouldn't we modify our position?

Where has our legalism led us? We have embarrassing surplus amounts of third tithe which we look for a way to spend. "Ah, the Levites–Deut. 14:29–a way out!" (Needy Levites? Today? A separate section deals with this.)

COMMENT: Ministers' salaries, jets, gas, Stan Radar, booze, etc.

If there are not enough needy widows or poor people in the church on which to spend the excess third tithe, should we give it to the "stranger" i.e. widows and needy outside the Church? If this, for some reason, is not acceptable, we should change the method of raising funds so that the amount raised roughly equals that given to poor and needy–those for whom God designed the system.

Ironically we have relatively poor people paying third tithe who consequently become even poorer than the recipients. We have seen several Australian documented cases and visited many people in England in this position.

Our legalism has also caused us to paint ourselves into yet another embarrassing corner. In Australia the situation has now become ludicrous, yet sad. Ministers are virtually compelled (unwillingly) to "play God." Hardship cases have been exempted from third tithe since Mr. Dart approved it at the 1973 Conference (hardly possible if it is indeed an irrevocable command from God), Semi-hardship cases, however, may or may not be exempted depending on:

a) how loud they squeak, since "the squeaky wheel gets the oil."

b) whether the minister sees fit to recommend family "A" to pay third tithe (and presumably eating meat twice a week), and recommending family "B", which is on $5 per week less gross pay than family" A", not to pay it (and therefore eating meat seven days a week?).

Something had to be done. And something was done. When one tries to apply letter-of-the-law interpretations from a past,

largely irrelevant situation, major inequities result.

Have we missed the intent of the law–that the poor should be cared for? Remember that third tithe legislation was given to a theocracy, a civil government. Today's civil governments in the Western world most often take care of the majority of these cases and all people, including God's people, contribute via taxes. This is the new administration God has allowed (Rom. 13:1), Why duplicate it?

Nowhere in the Bible does God say He gave third tithe as a test for our faith as some ministers explain to new prospective members.

(The 1973 "third tithe received" figure is artificially low and the "percentage spent" artificially high since many members were exempted from paying third tithe to avoid their becoming nearly destitute.)

THIRD TITHE–PROPOSALS–It would be relatively easy to establish an enlarged Emergency Fund to give additional benefits where the State falls short. God's people would certainly respond in generous fashion and not be left with such suspicions as "Where do they use all this third tithe?"

God's people would still be fulfilling the intent of God's law since members are forced to give generously via direct and indirect taxes to support government welfare programs, which do help members as well as non-members.

LET MY PEOPLE GO FROM THIS BONDAGE.

Chapter 8

Armstrong on Medicines

This chapter has been written with the blood of suffering of a group of ex-Armstrongites and others who have suffered at the hands of this merciless cult and is dedicated to those helpless children and adults who have died as a direct result of the teachings of one Herbert W. Armstrong.

As a victim and minister of this cult that has been physically and spiritually raped by the cult, I have personally seen deaths. I have been taught and I have taught what you will read in this chapter.

HOW THE WORLD WIDE
CHURCH OF GOD
ESCAPES PROSECUTION
WHEN THEY LET ONE OF
THEIR MEMBERS DIE
FROM MEDICAL NEGLECT

Learn how the multi-million dollar religious cult of ex-advertising man Herbert W. Armstrong teaches and practices medical neglect of its members, and how this practice has resulted in the untimely death of countless victims-including innocent children, and how this practice is aided and abetted by two highly paid California attorneys. Do they really practice human sacrifices? Read and then decide for yourself! How did Dick and Loma Armstrong die? From the writings of Armstrong's own cult!

Now for the first time! From their own literature and ministerial letters—what the Worldwide Church of God really teaches and practices in regard to medical aid, doctors, and the medical profession.

Carefully hidden within this cult for many years and often only passed by word of mouth in order to avoid legal prosecution—this practice has been responsible for many deaths and cases of medical neglect of children as well as adults who have fallen victim to this ex-advertising man turned religionist.

Due to recent exposes from the news media and a considerable number of Armstrongs own ministers quitting, many such doctrines and practices have gone "Underground" in an effort to protect their already tarnished reputation and to help the inflow of contributions to continue at a steady flow—but basically the practice and teaching remains the same.

The articles and excerpts are self explanatory. Despite their system of trick answers when confronted with questions about their practices the whole root and core of Armstrongism revolves around this teaching and it is an unremovable [sic] part of the whole Armstrong doctrine and at very best Armstrong can only hide and deny his teachings. However, to remove this doctrine would mean renouncing his own teaching,—how to walk the thin line between legality and criminality, to ensnare more victims with his doctrine—yet avoid running afoul of the law.

Basically Armstrong teaches that there is only one true church of God—seemingly a very innocent, and not at all uncommon teaching. However—in true advertising man (or ex-advertising man) style he then adds his own flavor to this perfectly innocent sounding assertion. If there is only one true church then it only stands to reason that every other established institution must be a false system or Satan inspired institution. Herbert claims to be God's own representative on earth and head man over God's true church on earth—still not too offensive yet—since a number of other religions have somewhat similar teachings in their own doctrines. According to Herbert W. Armstrong—every other religion is Satan's religion and is to be strictly left alone by Armstrong converts. The modern educational system is inspired by Satan—hence the founding of his Ambassador Colleges and imperial grade schools, where he claims to teach "God's ways" and to recapture the true values. He claims every form of government

(except his theoretical World Tomorrow government) is 'Satan's government and is ruled by the devil. His converts are even forbidden to vote,* serve in the military,* or to take part in government in any form—except where it will directly benefit his religious cult (usually financially).* Modern farming methods are even contrary to Armstrong's teachings as well as almost every other aspect of life, in every aspect Armstrong claims to have the answer—which brings us to the subject of medicine and medical aid and to doctors.

*Has been changed on paper, but they still believe the same.)

According to the Armstrong teaching the practice of medicine originated in ancient Egypt under the inspiration of Satan himself. Since God is the healer then turning to any other source except divine healing when one is sick constitutes idolatry and makes one eligible for "the lake of fire." Armstrong teaches that all sickness is the result of sin. Spiritual sin produces spiritual penalties and physical sin produces physical penalties.

If a person asks forgiveness for spiritual sins he should also rely entirely upon divine healing for his physical sins (sickness) also. He sites the symbol of medicine—the snake coiled around the staff—often displayed on hospitals—as proof positive that medicine was and is the devil's religion.

Instead of putting oneself in the hands of Satan's servants (doctors) one should put himself in God's hands (be anointed with oil and prayed over by an Armstrong minister) and await healing—even if he dies in the process—which countless victims have. For example the case of five year old Rita Martin who died at home, of rheumatic fever—without the aid of an attending physician. Her father later remarked that she believed she was going to be healed—right up to the time she died! If one "dies in faith" while awaiting healing he is assured a place in "God's Kingdom"—or so says Herb.

It only stands to reason that such a practice would eventually come to the attention of the authorities, which it did. This is exactly what prompted "headquarters" to issue the ministerial letter outlining how to avoid legal prosecution if anyone died due to medical neglect.

Armstrongites are schooled in the art of the trick answer in such cases. During a meeting of "The Spokesmans Club," a training

and indoctrination club for men in the Armstrong cult, the question came up as to what one should reply when an outsider asked about the Armstrong teaching. One member replied that he used the following trick answer, "I go to a doctor when I need one." Of course the trick was that he didn't consider he ever needed one. Ironically this very man allowed his five year old daughter to die from lack of medical care some time later.

Armstrongism is built around the teaching that everything else is of the devil except what is taught through the "church." To renounce this doctrine in even one point would destroy the very root and core of Armstrongism—since that would invalidate Armstrong's "true church" teaching.

It has been proved more than once just how strongly Herbert will cling to this teaching and with how much fanatic zeal he will pursue this practice. Herbert W. Armstrong has already lost his wife, Loma Armstrong, and his son, Richard Armstrong, because of his teaching. When Loma Armstrong developed an intestinal obstruction she was allowed to lay and die after suffering for many agonizing weeks and slowly as her abdomen swelled from the ailment. Since Herbert has ironclad control over his empire—all he would have had to do was to change his doctrine and she could probably been helped—or at least made more comfortable.

When Herbert's son "Dick" Armstrong was injured in an auto accident in San Luis Obispo, California, he also fell victim to Herbert's teaching and died. All it would have taken is a new ruling or doctrinal change from Herbert and two members of Herbert's own family might possibly have been saved.

Much later when Herb and his cult came under fire by the news media because of this and other inhumane practices Herbert lost no time in at least giving the appearance of having changed this doctrine. This was done primarily because of bad publicity and a decrease in income that was sure to follow. He was willing to let his wife and son die because of his teaching but not too willing to let the church income die because of it.

Some of the Armstrong books such as *Does God Heal Today?* AND VARIOUS ARTICLES SUCH AS *When should you be anointed? The truth about drugs and vaccines, Faith in the face of death,* and the *Origin of medical science* were no longer distributed. No one ever said that they were wrong, and the doctrines and teachings were not really withdrawn,—they simply went underground in this teaching for

fear of legal prosecution. Less than a year ago a child was awarded to her non-member father in Wisconsin because of the medical neglect she received from her worldwide church of God mother. This teaching is still in practice but for obvious reasons it is being hidden.

The latest Armstrong trick answer is to say, "We leave it up to the individual whether to seek medical aid or not." In reality what this means is that the Armstrong church teaches that medicine is of the devil and to go to a doctor is idolatry—therefore it is up to the individual as to whether they want to sin or not. Occasionally such grotesque cases come to light—like the elderly man who was so steeped in this belief that he let his cancerous hand rot off over a long, painful period of time, or like the case of Loma Armstrong being allowed to slowly die. But all in all Herbert is doing one heck of a white wash job in an attempt to maintain a good public image and therefore recruit new paying members and more contributions.

Herbert is faced with two choices—each one worse than the other. If one accepts Herbert's "cover up" about medical aid the way he would like the public to do—then in reality he is admitting that for some 40 years he has been preaching, teaching, enforcing and practicing an error, and as a result of that error countless numbers of people (including innocent children) have suffered and died as a result of Herbert's error. Such a gross error, especially resulting in deaths could possibly be grounds for legal action—or at the very least he is candidly admitting that "God's Apostle" has taught error for 40 years and "God" permitted this error to continue this long and the people who "died in faith" died for a human error and for no useful purpose and many might still be alive today (possibly even Dick and Loma). If it takes this long to find such a gross error then how long (if ever) will it take to find other errors? Also this will candidly be admitted that doctors and medical science didn't really originate from Satan and that Armstrongites can be anointed and ask divine healing and still go to doctors. This would also be tacitly admitting that other systems are right and Armstrong's church doesn't have the truth and can't tell its members the way to true health and happiness.

On the other hand if Herb still holds to his anti-medical teaching he is admitting that this practice is still going on and that these modern day "human sacrifices" still take place from time to time.—A rather bad choice—no matter which way he moves. It makes one wonder if Herbert himself really knows what he believes

or if he merely changes his beliefs whenever it is necessary in order to keep the money flowing in and to avoid exposure.

The Armstrong ministry has a way of getting the member into a medical jam and conveniently stepping out and leaving the member holding the bag. Several other sects believe in divine healing but they don't hide it when confronted about their belief. At least they have the courage to admit what they believe. Not so with this coward of the cloth.

As one of their ministerial letters puts it—If our true position becomes known we will be taken off the air.

COMMENT: This may just happen.

HOW TO DEAL WITH HEALTH AND MEDICAL PROBLEMS—Caution must always be exercised in advising on a persons health problem, lest you be found to be practicing medicine. ***Don't*** put people on diets and fasts! What constitutes the practice of medicine is much broader than one would ordinarily think. Some of the general definitions given by the courts are as follows:

The practice of medicine as contemplated and defined by law, is not restricted to treatment of diseases and disorders of the human body by use of drugs and surgery.

The practice of medicine may be said to consist of three things; first, in judging the nature, character, and symptoms of the disease; second, in determining the proper remedy for the disease; and third, in giving or prescribing the application of the remedy of the disease.

It is not limited to attempts to treat by medicine or surgery, but includes those who practice neither medicine nor surgery, in any of its departments but who ***profess to cure,*** and who treat or ***attempt to treat*** the sick by means other than medicine or surgery.

Some cases of practicing medicine even touch upon the realm of divine healing and anointing with oil. In New York, it was stated, "A Christian Science healer who ***holds himself as able to heal*** diseases by prayers to God and ***accepts compensation*** for his services is engaged in the practice of medicine."

But merely ***praying*** for the sick ***is*** permissible. "Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God and the fixed determination to look on the bright side of

life, does not constitute the practice of medicine in the popular sense."

"Faith healer, treating patients by laying on of hands ***without*** diagnosis or promise of cure, held not engaged in the practice of medicine and surgery."

What is the penalty for practicing medicine? Is it a matter of a few dollars fine? No, it is much more than that. If a person practices medicine without a license, and the patient should die, the wrongdoer could be prosecuted for manslaughter or murder!

Now you can see why ***extreme caution*** must be exercised in advising brethren in God's church concerning their health problems.

You can and should teach them to study and live by the ***seven laws of radiant health.*** You can teach them the ***truth of the Bible*** concerning faith and healing. But, don't put them on diets or fasts. Let them decide that.

You could recommend they go to a good doctor or specialist for a physical checkup if they want detailed advice on their physical health problem. Sometimes this is ***advisable and helpful.***

COMMENT: I have seen people put out of Armstrong's cult—because they were told not to go to doctors and went anyway.

Never ***tell*** a member not to go to a doctor or hospital. Don't tell them not to take their sick children. And also don't tell them to stop taking medicine they might be relying upon. It is ***their decision*** to make. **(COMMENT: I was told my son shouldn't take medicine.)**

You can anoint (if you are an elder) and pray for them. You can try to strengthen their faith and encourage them to trust God. But don't tell them what to do. You could be held legally responsible and prosecuted if they die.

HOW PROSECUTION BEGINS IN CASE OF DEATH—In order to act wisely in a case where a person dies, it is helpful to know ***how*** such cases ***come to be prosecuted.*** How does the District Attorney's office even become acquainted with information? Such information can come to them through a complaint by anyone that knew a doctor was not called or medical aid refused, such as a neighbor who was previously told about the parent's religious beliefs, a relative who happened to be visiting or from any other similar source. It may also come through more official channels, such as facts gleaned by police or fire officials called in as members of a respiratory squad.

Also, if no doctor signs the death certificate, generally speaking the Coroner's Department will hold an inquest to determine the cause of death. This will most likely bring out the fact that no doctor was called. Such a fact would be a red "light" to the District Attorney.

Generally speaking, when these cases come before the District Attorney, he has the discretion as to whether or not he will prosecute. As this type of case is not too well known as the obvious type of crime such as murder or robbery, there is always the possibility that he might choose not to prosecute. This is the type of circumstance where a "contact" is invaluable. The Prosecutor might easily be persuaded by a friend to drop the matter so long as the newspapers have not made major news of it.

The fear along this line is that the case will fall into the hands of a newly-appointed Assistant District Attorney. Such men are customarily extremely zealous. They want to make a "name" for themselves.

SUGGESTIONS FOR AVOIDING PROSECUTION—The following suggestions, although by no means, a guarantee, will definitely aid in avoiding prosecutions and notoriety in the event a death should ensue from other than natural means.

1. DON'T SAY ANYTHING!

This is the first and foremost rule in every criminal case. The importance of this one rule cannot be over emphasized.

Avoid telling anyone ***how long*** the person was sick. Avoid telling anyone that you ***knew*** the person was ***seriously ill.*** Avoid telling anyone when the illness ***first became serious.*** Don't mention divine healing.

This general rule of not saying anything, like all others, has its qualifications. If a person would absolutely refuse to answer every casual question of inquiry, it ***could*** result in a full-blown investigation. But is this so bad? Even if an investigation is held, if it can turn up no detrimental facts, there is no problem. **(COMMENT: If you can lie enough and cover up things will be okay.)**

On the other hand, if the person does speak, ***and does give the right*** answer, you can perhaps ward off an investigation. But if you do speak and say the wrong thing, then your statements could be the ***very basis*** of a ***successful prosecution.***

Remember there is absolutely nothing that a State Official is going to be asking about that is going to be to your benefit. The only

information he is going to be seeking, is not information to free you, but information to prosecute you. Always keep in mind that everything you say that is detrimental will be ***fed right back to you in*** court. **(COMMENT: I always thought as Christians we were to obey laws for our good respect and pray for leaders.)**

In the initial investigation of the case, a little tact **(COMMENT:** Lie) in refusing to answer these questions would be highly beneficial. To state, "I'm not going to answer any questions; I don't have to; I know my constitutional rights," would obviously only serve to clash with the carnal mind. Some practical reasons should be thought of such as the parent merely saying, "Please, sir, I'm just in no mood to talk to anyone or answer any questions. Please just leave my wife and me alone." If you are just a ***witness,*** there is no better way out than the old timeworn cliche, "Look, I just don't want to get involved."

Remember, if circumstances become pressing and time is needed, never forget the famous statement, "I'm sorry, but my attorney has instructed me never to say anything under circumstances like this until I've had a chance to talk with him first."

IF LEGAL CIRCUMSTANCES OR WISDOM DEMANDS THAT YOU ANSWER, THEN BE SUCCINCT AND DISCREET.

Keep in mind that the Official[s] don't know everything you know, and the little they do know, they really don't fully comprehend. **(COMMENT: Doesn't know you are covering up the truth.)** Too often an investigator will just strike out blindly, acting as though he has all the facts, and the victim will just, "spill the beans."

If the investigator should know something about anointing with oil, there is no need to assume he knows that the practice of medicine is held in disrepute. It might be good to draw an analogy through the Catholic Church, and the fact that, "We, as they, anoint with oil." **(COMMENT: This is Satan's way—put the blame on someone else.)**

When one minister at the scene of a death was abruptly asked by an investigating officer, "Who are you?" he simply replied, "A friend." **(COMMENT: Cover up.)** No further questions were asked.

If you are known to be a minister, and asked why you are there, a general answer that might suffice would be: "I just came to perform my general ministerial duties of offering spiritual encouragement and as a family friend." **(COMMENT: lie—he had anointed the child or person, and saw the person die. As a minister I have been there.)**

Do not mention faith* healing under any circumstances. It cannot be introduced during the trial as a defense. It will only serve to raise antagonisms at the time of inquiry and make the whole case newspaper worthy. It can be brought up later if it's to the person's advantage. (*COMMENT: Are they ashamed of God's power or admitting they know they are wrong?)

Deny all knowledge that the ailment was serious. Or if this cannot be done, then: (a) Place the time when the seriousness first became apparent as close to the time of death as possible. (b) Take the shortest period of time possible of the length of the illness. (c) If the question of a doctor should arise, it might be met with, "If I had any idea that she was that sick and that a doctor could have healed her, I certainly would have called immediately." **(COMMENT: Lie, lie, lie, lie.)**

BEFRIEND A DOCTOR WITH AT LEAST AN AFFINITY FOR OUR RELIGIOUS BELIEFS.

The calling of a doctor, during the last stages of a very serious illness, could work for good or for evil from the legal point of view. On the one hand, if he were called in soon enough to ascertain the cause of death, and was of a friendly attitude, he might sign the death certificate and thereby avoid any Coroner's inquest. **(COMMENT: The work must be protected at all cost!)**

On the other hand, a doctor might recommend some course of medical treatment that he feels would absolutely save the person's life, but which we would consider absolutely inimical to God's laws. If the person died, then the doctor would be a powerful witness for the prosecution not only to prove gross neglect but proximate cause as well.

Also, unless the doctor held an affinity for our religious beliefs, he could contact the District Attorney if the patient was a minor and request that a court appointed guardian be named. The court could then take custody of the child, and the guardian consent to such a course of medical treatment.

The worthwhile physical knowledge that a doctor does have to offer should be taken into consideration and, depending upon the circumstances, weigh heavily in favor of consulting or calling one in.

WHEN REJECTING MEDICAL SERVICE ON DRUGS PREDICATE THE REFUSAL ON THE GROUNDS OF RISK OR POTENTIAL ADVERSE RESULTS.

One of the most practical and valuable ways of rejecting certain medical services or drugs is to base the objection on the grounds of risk.

A procedure might be to ask a doctor: "What are the chances of the operation being a failure? What are the chances of it being useless? What are the chances of it being harmful? What are the chances the drug will have an adverse reaction?" etc.

If the doctor should remark that the odds are 70 to 30 in favor of success or lack of any adverse reaction, the patient or parent can meditatively contemplate the answer. He could then state, "I just don't feel I should take the chance."

From "The Truth About Drugs and Vaccines," an Armstrong Publication:

. . . we are to rely not on man, but on God for our healing . . . .

When we put our faith in men and their drugs and vaccines, rather than in God who has all power, we are actually putting man and his ingenuity before the creator God. If we are to rely on God's healing power, it is impossible to rely also on medicines and vaccines developed by men . . . Those in the church of God . . . rely on God's healing power through prayer for the healing of sickness and disease . . . true Christians cannot put their faith in the methods of men by submitting themselves to drugs and vaccines . . . . Your faith is either in Almighty God, the only true healer and protector, or in the god of medicine . . . drugs and vaccines . . . . . drugs have not lowered the death rate caused by disease . . . Drugs Cause Disease. Salk Vaccine Failed! Vaccine May Kill Millions. Good Diet Prevents Polio.

From "Faith In The Face Of Death," Armstrong Publication:

Does God always heal? If the faithful are anointed, are they assured of healing? What if death follows? Can you reconcile an anointing in faith and a subsequent death? How can you have faith in healing if you might die?

. . . It may be needful for our faith to be tried for a time .... Yet we are apt to have great difficulty in being faithful if the waiting runs off into the time of death .... Each one of us has to be willing to enter death in faith knowing that our healing is assured .... And a Christian may have to die to prove his faith in that!

From "When Should You Be Anointed?" Armstrong Publication:

. . . You can go to doctors for your healing if you want to—the Church of God advises you that this is not the way to be healed.

From "The Origin of Medical Science," Armstrong Publication:

. . . Physicians who were the representatives of Baalzebub, the god of medicine . . . . Baalzebub, the god of medicine, was the god of dung or the god of filth. Ancient physicians guided by their god Baalzebub used filth to try to prevent or cure disease, just as today doctors inject people with polio vaccine made from monkey pus.

. . . a rod . . . about which are twined two serpents . . . this is the emblem of Mercury, the Greek god of commerce and thieves and is the emblem of modern medical science . . . . Yes, Satan the Devil is the founder and perpetrator of modern medical science.

. . . drugs are poison. They do harm to the body. This is why pharmacy in the original Greek language from which the word comes signified the use of any kind of drug . . . and hence also poison and witchcraft. . . . God says that pharmacy translated witchcraft in Galatians 5:20 is one of Satan's deceptions, trusting in chemicals instead of God to get rid of disease or pain. . . . The word witchcraft in this verse is a mistranslation in the King James version. The original Greek is Pharmakeia and means medication or pharmacy. It is carnality to trust in medication to remove disease or pain. . . . God is the only real physician. Trusting in anything else to remove our disease is idolatry!

The use of drugs, pain killers, tranquilizers, surgery and all the rest of mans attempts to heal prevent the sacrifice Jesus Christ made for us from being applied to suffering humanity.

Using medicines is Witchcraft. Those who don't repent of trusting in the false god of medical science—falsely so called are going to suffer the excruciating agonies of the seven last plaques. . .the Greek word Pharmakeia, this time as sorceries—this word means the use or administering of drugs. . . those who still want repent. . . . will have no part in the eternal kingdom of God. . . Druggist and Pharmacist or a poisoner. . . . drugs are poisons and every poisoner is going to end up in the lake of fire unless he repents. The choice is ours. Which will you choose. **(COMMENT: Did you notice, this is the choice that is given when the church says**

that doctors and medical aid are left up to the individual.) *From "Does God Heal Today?" Armstrong Publication:*

Scripture labels other modes of healing idolatry. . . . . thou shalt have no other gods before me—no other healers. . . . . .The pagan origin of medicine. . . . We take the broken bread unworthily if, and when, we take it at communion services and then put our trust in doctors and medicines. . . . God does not say call your family physician .... He does not say, call the doctor ... don't pay any attention to how you feel, or what you see, after you have called upon God for healing. Just know you are to have it-and that's that!

The following is a list of magazine and newspaper articles on Armstrongism. The writers have investigated and researched this cult.

Harpers Magazine, July 1973: "The Plain Truth About The Armstrongs." This article tells of cases of medical neglect of both children and adults. When a former member was asked what members do when they become seriously ill, her answer was, "they die."

The article also mentions how Armstrong's son might have escaped death after an auto accident had Armstrong not refused to allow blood transfusions and other medical measures deemed necessary.

COMMENT: Update: From New York Magazine, Aug. 2, 1976, *and the San Antonio Light, July* 28, 1976.

True Magazine, July, 1974, *"Hanky-Panky and Revolt in the Worldwide Church of God."*

In this article there is an account of a 5 year old boy who had spinal meningitis and his parents didn't dare to call a doctor because of the banning of medical aid. This is one of the most informative articles so far about this cult.

Fort Worth Press, page 24A, Jan. 13, 1974, *"World Wide Church of God."*

This article Tells about the death of Richard Armstrong after the elder Armstrong refused to allow transfusions and other medical treatment after an auto accident. Also of medical neglect of children and adults. Some of these died of ailments that if treated

need not have been fatal.

Time Magazine, May 15, 1972, *"Garner Ted Armstrong, Where Are You?"*

This article mentions medical neglect and child abuse.

Dallas Times Herald, section A-35, March 10, 1974, *Worldwide Church of Gad Controversies Boiling."*

In this article there is an account of the practices of this cult in one of their communities near Armstrong's College in Texas. "A retired nurse wished they would either change their beliefs about medicine or move out. I was working for a doctor here and they would bring children in who were injured and wouldn't let us give any kind of anesthetic when we made sutures or set bones. They brought in a horribly burned baby once. A hot iron had fallen in its crib. They wouldn't let us give the baby anything to ease pain. We could only apply vaseline gauzes. At times the doctor would get so upset I had to stand between him and the people. Families on campus have called us and we were stopped at every gate and ushered in like criminals. All we could do was lab work."

What kind of an inhuman monster would abuse and medically neglect children? Or teach and instigate such practices? Let his own son and wife die? Refuse pain killer to a burned baby?

This cult in their writings have condemned the ancient religions because they offered human sacrifices—yet aren't such vile deeds by Herbert W. Armstrong's World Wide Church of God human sacrifices in the truest sense of the word? How many human lives have been sacrificed all because of the doctrine invented by Herbert W. Armstrong?—the man who claims to be God's own representative on earth—who rules over the people who claim to be God's own elect. Without quoting one scripture one can be sure by the very results produced by this obscene practice that there is nothing God-like at all motivating this cult and its leaders—on the contrary, quite the opposite.

With his threats of divine wrath Herbert W. Armstrong and a few of his henchmen bear iron clad rule over their fear ruled victims. If it were not for these few men in power there is a good chance that these thousands of innocent victims and potential victims would be free once again to live a normal life and the printed page and the air waves would be rid of a malignancy that feeds on

money and human misery. How long are these key men going to be allowed to continue?

God's people are crying out
LET MY PEOPLE GO FROM THIS BONDAGE

From a ministerial letter written by Roderick C. Meredith (one of Armstrong's top ministers) to the ministers in the local church areas:

"On another matter, it recently came to my attention that in at least one Church area, an official "Church nurse" had been appointed. This should never be done! While it is fine for deaconesses and other Church ladies to help out from time to time when individuals in a local church are sick, we do not want to appoint an official Church nurse or even intimate that the Church provides any kind of medical assistance or advice. In matters of healing and medicine, our only responsibility is to inform our members what the Bible says with regard to faith and healing. It is strictly up to them then, before God, what they do about their physical infirmities or sicknesses, and it is strictly up to them to seek medical counselor advice if they so choose. Mr. Herbert Armstrong has recently made it clear that this is an area in which we must be very careful in order to avoid problems that could affect the entire Work.

"Although we continue to receive reports of many healings and miracles which God is performing, I would like to remind you in closing to pray fervently for a number of our brethren who appear to be dying of cancer and other maladies. Mrs. Curtis Cowan, Sr. appeared to be healed of one ailment, yet now we find that she has cancer of the colon and liver. She is in very bad shape and suffering considerable pain from time to time.

Also, Mrs. Dennis Luker's parents, Mr. and Mrs. Livengood, are both suffering from cancer. Unless God intervenes, she could lose both her parents a few weeks or a few months apart. "in addition, Mrs. Jack Francis—the wife of our fire marshal here at the College—is in extremely critical condition with cancer through much of her body. She has suffered considerable pain and those in attendance thought more than once that she was dying over a period of a few weeks now.

"Many, many others have serious cases of cancer or are afflicted with other serious ailments. And, as I mentioned recently,

this seems to be a growing trend in the Church. Although the booklet on healing in its present form has been canceled, we should continue to preach this doctrine to the converted members of God's Church with earnestness and fervency! Remember to tell them what God says—not giving personal advice as to what they "have to do" in any particular case. **(COMMENT: Perfect cover up-these snakes haven't changed.)**

"But we must remember that Jesus' commission was to: 1) Preach the gospel; 2) Heal the sick, and 3) Cast out demons. See Matthew 4:23-24, Matthew 10:7-8 and Mark 3:14-15, etc. More of us need to study and meditate on these examples—and to pray fervently that God will restore the fullness of the gifts of healing to His Church.

"LET MY PEOPLE GO"

Chapter 9

Marriage & Divorce

As a minister in the Worldwide Church of God, the Armstrong cult, I have seen homes broken up, husbands and wives that have been married for years with children told many times that they could not live together because they were living in adultery according to the Armstrong belief on marriage and divorce.

One example is a family that lived in Evansville, Indiana. This was a very fine, dedicated family with three children. These people believed, as we all did as brainwashed as we were, that Herbert Armstrong was teaching the truth. So they were counseled about their marriage. The man had been married before. The decision was that this marriage was not binding in God's sight. Therefore, they were living in adultery according to Armstrong. Although they had been married for a number of years and children involved, these people were told to separate and then separate geographically. This they did. The lady was informed that she was free to remarry. Fortunately, she never did. So for the next 12 to 14 years, these people lived in this type of not married condition.

It is hard to imagine that this type of thing could even take place in an enlightened age such as ours, especially in the name of religion. These people continued to be dedicated to Herbert W. Armstrong even though they had to live separated geographically. The father moved to Nashville, and occasionally he would go back. They were waiting for 1972 as Herbert Armstrong had predicted that we would be going to a place of safety, and then Christ would return in 1975. All during this time, living alone, the lady continued her dedication to service to Armstrong. At one point she almost died. But with the faith of Daniel, refusing medical attention as we were taught by Herbert Armstrong, this lady got well. Then supposedly through divine revelation, again from God, Herbert W. Armstrong changes his mind on marriage and divorce. The ministry had to go back and tell these people that God had shown them that they had been wrong on marriage and divorce. It would have been

okay if that had been the approach. Well, I can't say it would have been okay because the damage had been done, but let's say that it would have been better. The approach was God has shown us new revelation on marriage and divorce. People were told that they could live together as man and wife after 12 to 14 years. This is just one example of thousands and thousands and thousands, throughout the entirety of this world, of lives that have been wrecked by this cult or by this organization.

I was responsible in counseling with a lot of people with marriage and divorce problems. I have sat in counseling with people where we would go into their past and dig out all of the skeletons and where a woman would have to bare her very being. Things that she would have like to have forgotten about and sins that she trusted the blood of Jesus Christ to cover over had to come out. They had to surface and be told to the ministry like a confessional. Then a decision would be made as to whether or not they were free to remarry or if they would have to separate from the mate that they were presently living with. In essence, Herbert W . Armstrong and the Worldwide Church of God believed they had the power to bind and to loose. In fact when we left the Worldwide Church of God, the local minister here, which was Tony Hammer, let the people know that we were sealing our doom and told the people that they were not to have anything to do with us. He told another member, a widow that had given her life, "I want you to know that you are sealing your doom. Whatsoever we bind on earth is bound in heaven and whatsoever we loose on earth is loosed in heaven."

Yet the Armstrongs can continue to wreck, to ruin, to deceive, to plan, to plot, to change, and to cover up all of their evil atrocities that they have inflicted on innocent people in the name of God. The question is how long will they be allowed to continue? God's people are crying out LET MY PEOPLE GO.

A man that paid dearly in his own personal life and family worded the little form, BLUEPRINT FOR WRECKING A HOME IN TEN EASY STEPS. It was outlined by Roderick C. Meredith, who was superintendent of ministers in Pasadena, California.

As a minister in the Worldwide Church of God organization, I have been with and also counseled with men and mostly women whose mates were not members of the Worldwide Church of God organization. The teachings of the Worldwide Church of God and the role that the ministers play, as they set themselves up as little

gods, follow the dictates of Herbert W. Armstrong. Herbert has all the answers and then passes them down to the ministry. Many times these men and mostly women would seek counseling from the ministry. The counseling would be around deep personal problems and most of the time the minister would back it into basically a sex problem. Now if the husband was unconverted, then in the minds and eyes of the minister he was giving the converted mate problems. This is especially true if there was a previous marriage and the mate, that is the one that was listening to Herbert Armstrong, was being counseled by the ministers. If she desired to be a part of the Worldwide Church of God, she had to do certain things. They had to find out or get certain information from the person.

I have seen not only where there was a previous marriage to where we followed the guidelines from headquarters to determine whether or not they were bound but used what was put in the directory. We would try every means to induce the unconverted mate to talk freely and give the necessary information about any previous marriages. If the converted or interested wife (it is amazing that they had to use wife here) does see fit to separate or threatens to separate sexually until a decision is reached, then this is often a powerful means to induce the man to cooperate and be willing to sit down and discuss the case. Here they are using sex to force a nonmember to cooperate with the church. This same tactic is used against nonmembers whether or not there has been a previous marriage.

As I stated, the doctrines of the Worldwide Church of God, the position and authority the minister holds, and the way people are taught and brainwashed to look to the minister as a go between or as a little god, then alienation sets in between the wife and the nonmember husband. When the wife begins to go and talk to the ministry, then immediately you have a communication breakdown in the home. The husband is not aware of what is going on. She can find a number of reasons for not having sex. She can find many reasons and justify them in the name of religion because this is what God is telling her to do through the ministry.

I have personally sat in on counseling. Some ministers are worse than others. In counseling with the wife of a nonmember husband, the ministers would even get to the point of how many times they have sex per week and how they have sex. I have

personally talked and counseled with people in these critical areas of their lives.

Now in 1976 since the Worldwide Church of God cult has changed completely on divorce and remarriage, from this day forward the poisonous venom that will go out from this organization will rip apart more homes and more marriages than ever before because now a woman that is a believer for almost any reason can leave her non-believing husband and marry someone in the Worldwide Church of God. This is shocking because this will encourage divorce. It will encourage people who have been happily married to let up and not work toward keeping their marriage in the right direction. Therefore, children will be affected and many lives will be affected. This is a new approach for Herbert Armstrong and Garner Ted Armstrong to wreck thousands of lives.

The Bible says that the truth will make us free. It is for this reason that I talked with Tony Hammer in July of 1975 at my home. We talked about a number of doctrinal changes and a number of questions that I had in my own mind. I knew after I found out one major change, in this particular case it was tithing, that it would be a matter of stacking up the dominoes and pushing the first one. So Tony Hammer advised me that it would be better for me not to come back to church until I got my thinking straight or until I was willing to submit and to continue to be beaten down under the false system and teaching of Herbert W. Armstrong. That I agreed.

My wife and I had not talked about going to church or not going to church. We had talked about things since the death of our son. We had gone to Memphis to hear Dr. Martin lecture but mainly to ask him questions. How long had they known at headquarters about certain doctrinal changes without telling the people about it? This is one question that we got our answer to. We got our questions answered.

Tony Hammer asked me and I quote: "What are you going to do about your family?" I said, "We have not talked about going to church" because at that point I hadn't planned on not going to church. I was thinking, but when he requested or advised me not to go back, that was alright with me.

I told Tony Hammer, "We came in this together and hopefully we will go out of it together, but I have not talked to my wife." I did say that she was an adult and that she would have to make up her own mind. I said, "As far as my children, they will not be going unless I go." They did not go back.

My wife went back several weeks after that. I told Tony Hammer, Fred Bailey was present, I said, "My wife can go back. She is an adult. But if you talk to her without me being present anytime, then I will get you." Tony Hammer wanted to know if that was a threat. I didn't mean it as a threat. I was merely stating a fact because I had witnessed in the past counseling and knew what the changes were. I knew the counseling she would get. I told Tony Hammer, "If you try to drive a wedge between me and my wife and try to break our marriage, then you will answer to me." I said, "We have suffered enough in this organization."

That was in July of 1975. I did not go back. My wife was still going. Then Tony Hammer announced our name before the congregation. He announced my name, my family's name with my daughter being present and announced the names of some good friends of ours because they would not refuse to have anything to do with us.

This organization is trying desperately to change all of the evil practices, to cover up all the dirt, the lies, the hypocrisy, the filth, the deaths, and to take on a new image. This organization is being directed by two unconverted people, Stan Rader and Robert Kuhn. They are two Jews that have never admitted in public or to my knowledge in private and I challenge them to say, "I believe in Jesus Christ as my personal Saviour, my Lord, and that my sins have been covered through the blood of Jesus Christ." Of course, I haven't been with them always. But I challenge them to say that and then see if they can fly that jet into Jerusalem and be received by many of the leaders of this world.

When Paul went before Agrippa, he was so powerful and so persuasive that he didn't take a gift of anything. He was telling them about the gift that God gave for all of mankind, Jesus Christ and His way of life. Agrippa said, "Almost you persuadest me to be a Christian." How many leaders have you ever read about in the *Plain Truth*, the *Good News,* or newspapers or seen on TV that Herbert W. Armstrong has ever been before that have said to him, "Almost you persuadest me to be a Christian"? How many times did you hear Haile Selassie before he died in ignominy after enslaving all of his people for years in the name of God? How many times did he say, "Mr. Armstrong, almost you persuadest me to be a Christian"? How many times have you heard the Emperor of Japan say, "Almost you persuadest me to be a Christian"? How many times have you heard

King Hussein say to Herbert W. Armstrong or to Garner Ted Armstrong, "Almost you persuadest me to be a Christian"? *Not one single time* because they are not being called on by Herbert W. Armstrong to be a Christian. Herbert W. Armstrong is not a Christian. He is a self-appointed, egotistical, false apostle.

In this in time Stan Rader and Robert Kuhn are fulfilling Acts 8. The only reason Simon couldn't buy the power of the apostles was that he was dealing with true apostles of God. But Stan Rader and Robert Kuhn have been able to infiltrate this organization and to continue to perpetuate the fraud that was designed and that was perpetuated by Herbert W. Armstrong all of these years on innocent, deceived, brainwashed, totally controlled human beings. They need to be freed from the tentacles of this organization and they need to be told about Jesus Christ and that all they need to be is just simply Christians.

God is saying to Herbert W. Armstrong, Garner Ted Armstrong, Robert Kuhn, Stan Rader, and all the others: LET MY PEOPLE GO!

John 13:55: "By this shall all men know you are my disciples, If you have LOVE one for another.

BLUEPRINT FOR WRECKING A HOME IN 10 EASY STEPS

Who ever heard of a blue print or set of instructions for wrecking a home? There is such a set of instructions in the form of a ministerial letter sent from headquarters of the World Wide Church of God—a 50 million dollar a year religious cult founded by ex-advertising man Herbert W. Armstrong and now assisted by his son and heir apparent to the Armstrong empire Garner Ted.

While these home wrecking instructions usually apply to people who have been divorced and remarried the fact that this cult regularly breaks up marriages acts as a strong inducement to non-member spouses to cooperate with the church when only one spouse is a member. According to recent and fairly regular court cases and news items divorce and remarriage is not the only grounds for church tampering in the lives of its members and their families and non-member spouses.

The following is a letter from the office of Roderick C. Meredith—one of the leading ministers in the Armstrong empire instructing the ministers in the local churches how to break up such marriages. This brochure was prepared with the help and cooperation of a group of people who are either ex-members of this cult or were in one way or another victimized by it.

WORLDWIDE CHURCH OF GOD
World Headquarters
Pasadena, California
Herbert W_ Armstrong
President and Pastor
Office of
Roderick C. *Meredith Second Vice-President*

July 18, 1969

Special Instructions: SAVE!

Dear Fellow Ministers:

This is a special letter of instruction regarding the handling of divorce and remarriage cases, I hope all of you will read it very carefully and *follow* these instructions in handling these cases.

Appeal to them to be open-minded and candid about *any* pertinent information or intimate details of their past marriages. Let them know that you have gone into intimate details of *dozens* of cases and that you are not going to be shocked at all. They should not hold back anything about any pertinent romantic or sex relationships before marriage. Tell them—if these factors apply—that you are God's minister and are married, have children and know about sex. Also, that you are bound as God's minister not to divulge any of it to anyone, and that, in fact, you forget most details anyway as you go through more and more cases.

COMMENT: More prying into personal life, get details, or idle curiosity?

There are ten basic questions that you should ask and write up for review by your District Superintendent in regard to the previous marriages. Go through each question in detail, and be sure your write-up is thorough. Get *specific* answers, not general ones. Use the *first names* of the people involved throughout the write-up to

avoid confusion, and be sure to go through each case *chronologically.* Keep in mind that the ministry is *not* a detective agency. It is the responsibility of the *people* to get the facts, not the ministry. We can only base our decision on the facts that they present. The basic questions to ask are as follows:

1. Has either party been married before? How many times? If so, go through each marriage in *chronological order* covering the following points to finally determine their present status. Remember to ask about any "common-law" situations or "arrangements" while the man was overseas in the service, etc.

2. When did the original couple become acquainted? (Approximate date and their ages.) Ask the family background, religion, etc., of their parents.

3. How long and what type of courtship did they have? Did they have formal dates? Was petting involved? Fornication?

4. Did they discuss home, family, children?

5. What were the ages when both parties married? Were their ages legal?

6. Did the parents grant permission for the marriage? If not, did they try to annul it? Did they *follow through* on annulment or acquiesce?

7. What kind of wedding was it? (Justice of the Peace or church?) What were the circumstances of the wedding— elopement, shotgun wedding, church, etc.

8. What were the attitudes of each party involved before and at the marriage? *Did they really intend to be husband and wife?* If not, why did they marry? Ask and pull it out of them. This is a *key* factor. You may need to keep going back asking about their intentions in marriage over and over throughout the entire discussion. Ask about it in different ways, but get this point thoroughly established if possible!

9. What fruits of point #4 above were evident? Did they buy furniture and dishes, rent an apartment, set up housekeeping, or live with her parents, etc.? Did he properly support her or at least try to be a husband in this regard? Did they make a home and perform the duties of a husband and wife? Did he provide for the home? Did she cook, sew and keep house? Did they have normal sex relations?

10. Was there previous fornication with anyone else or fraud of any kind involved?

We must judge the *spirit* of fraud as well—lesbian or homosexual, absolute alcoholic, dope addict, demonism, etc. These are matters affecting the character and being of the individual, The question is, "Did *God* bind the marriage, or is either party the victim of a fraud?" Once the fraud is discovered, they must separate or else God will then *bind* the marriage if they continue to live together *with the knowledge of the fraud.* If the couple has lived together for a number of years and fraud is discovered later, and if the man then puts her away *for that reason,* the marriage is not binding. If he forgives her or "tolerates" the fraud and continues to live with her, God then *binds* the marriage.

Tell the people that what *they told* us is the basis of our decision. If they have not told us the truth, then *they* are sternly accountable to God Himself as were Ananias and Sapphira!

COMMENT: More threats and scare tactics.

When all the facts bearing upon the case have been written up, do *NOT* inform the individuals of your decision based upon those facts unless the former marriage was clearly binding and *you are SURE the case* is *cut and dried.* In this instance, they may make their decision to separate sexually (though *you* should *not* "tell" or command them to do anything!) *But do not advise one or the other to move out until the decision has been confirmed by your District Superintendent,* In cases where the former marriage does not appear to be binding, or where there is some doubt in you mind as to whether or not it was binding, do not give them the decision until it has the final approval of your District Superintendent. Give them the benefit of the doubt until the decision is final.

So that everyone will now have a complete, thorough and uniform approach to divorce and remarriage cases, I will give you vital guidelines that all of you should now be following. We here on the Headquarters' "team" have spent *dozens* of hours working out and reviewing these guidelines. So *SAVE* this *special letter* and *use* it regularly in handling *D& R* cases!

First of all, before you tell people they are bound to a previous mate according to God's Word, you had better be *sure* that they are. You can be sure, of course, only after the *whole case* has been written up in detail and submitted, first of all, to your District Superintendent for approval of the decision. The *minister* in charge should be handling these cases and making the decisions, *not Local* Elders.

Do NOT tell the people before the decision is made that you think their present marriage is "probably" valid or "probably" not valid in God's sight! Just tell them that you *cannot advise them* on their situation until you have the *full details* about the previous marriages and also check with your District Superintendent. Giving people false hopes can make an eventual separation even more difficult than it would be normally, or make the individuals involved bitter against God's Church and you personally if the case doesn't come out the way you indicated that it would.

Don't go into the case unless you have time to go into it *thoroughly.* Begin by asking them whether they have counseled with anyone else—a Catholic priest, etc., or one of our ministers—in regard to the validity of their marriage. Then ask if they have read our booklet on Divorce and Remarriage. If they haven't, you *may* advise them to write for it and postpone further discussion until they have read and studied the booklet. If they *have* read the booklet, ask them if they agree with the *Bible teaching* on divorce and remarriage. Find out if they are willing to go along with the decision reached and separate, if necessary, in order to obey God. If they won't, there is *no need to pursue the case further.*

Explain that we don't tell people to separate, but if they *come to us* wanting to become a member of God's Church, we merely tell them what God requires of them before He will put them in His Church. It is just a matter of whether they are willing to obey God, and if they are, God will put them in His Church.

COMMENT: Obey God (Armstrong) or burn in the lake of fire. The typical church threat.

If one of the mates is not interested in the Church, just explain to him or her that just as any club has its own membership rules, God has set down certain requirements that must be met before a person can become a member of the Church of God. It is our responsibility as His ministers to explain these requirements, but what the individual does about it is his own private and personal business.

COMMENT: Interfering in a marriage. Instructions for doing so even though one party isn't even interested. forcing Armstrongism on a non-member.

Try every means to induce the unconverted mate to talk freely and give the necessary information about any previous marriages. If the converted or interested wife does see fit to separate or

threatens to separate sexually until a decision is reached, this is often a *powerful* means to induce the man to co-operate and be willing to sit down and discuss the case.

COMMENT: Using sex to force a non-member to "cooperate" with the church. Exploiting sex to control a person. Subverting a wife against her husband.

If an antagonistic mate simply will *not* divulge information on previous marriages, try to find out the *basic details* from the converted mate—or other relatives or friends—and you may be able to be sure from that. We *cannot assume* that the present marriage is not bound without adequate facts. It is up to them. If the unconverted mate is not willing to discuss it, what the other does is *up to the individual.* We will tell *neither* what to do—though if the weight of the evidence indicates, the converted mate probably should separate until the decision is made.

COMMENT: Prying into the personal life of a non-member. Invasion of privacy. "Separate until decision is made"—more pressure and interference.

If they are willing to abide by the decision reached and if they want a decision made based on God's Word, let them know that this is a very serious issue and may be a turning point in their lives which could affect their *eternal salvation.* Warn them that they may be *tempted* to twist the facts, gloss over certain facts and even *lie* about certain aspects of their previous marriages. Remind them of what happened to Ananias and Sapphira in Acts 5 in explaining God's attitude toward those who *lie* to His ministers. Ask them if they have already made up their minds about whether their past marriages were binding. If they have, there is no point in pursuing the matter further.

COMMENT: "Eternal Salvation." More threats and scare tactics. Ananias and Sapphira—Terror and threats to get information—Gestapo and Storm Trooper tactics.

Do *NOT send the information you have written up directly to Headquarters!* Send the information—along with the decision you reached *if* you were able to reach one—to your *District Superintendent,* and be sure to keep a *copy* for your local files. He will then either *approve* or *disagree* with the decision. Or on those which you were not able to decide, he will, if possible, *make the decision* and forward the case write-up and the decision to Headquarters for our records. The District Superintendent need NOT keep a giant file on all case write-

ups—just those for the churches he personally pastors.

COMMENT: Decide whether to break up a family!—usually involving children!

We will make the decision *only* on those that the District Superintendents refer to us to decide. In these cases, we will then send *both* the local minister and the District Superintendent a copy of our decision.

If the final decision was that they are not bound to their present mate, tell them *verbally, in person,* that according to CHRIST'S TEACHINGS THEY ARE NOT BOUND AND THAT NOW *THEY* NEED TO DECIDE WHAT TO DO IF THEY WISH TO OBEY God. But once a case like this has been fully gone into and decided, the people must NOT be allowed to attend if they insist on living in adultery!

COMMENT: Ostracism, pressure, and threats to force the wrecking and break up of a family.

Do not, under ANY circumstance, put the *decision* in writing! It could be used against us in court, as occurred in one case that all of you are familiar with.

COMMENT: Why? Are they ashamed of what they do in secret? They know they are wrong legally, morally and religiously.

When one of the mates is not being called, emphasize again that we are *not* telling them to separate, but that we are only telling them what *God's Word* says, and be especially discreet when the mate is antagonistic. If a woman decides to separate against the wishes of her unconverted "husband," we cannot help her to make the separation in any way. *After* she has made the decision to obey God and has *separated,* we will then help her in whatever way we can—again, using discretion, of course.

COMMENT: Only telling them what God's (Herb's) word says," the woman under the influence of the church "decides to separate against the wishes of her unconverted husband ... " "After she has made the decision to obey God and has separated" —notice they drag God down to their level and imply that God like them is also a home-wrecker.

If they both agree to the separation, we should offer help and advice in carrying out *their* decision. They should separate *geographically—at least a state away* in most instances, and in every case should be in *different* Church areas.

COMMENT: Husband and wife at least a state away. What

about the poor innocent children involved in this victimized family?

Only in *very rare* circumstances—perhaps when one or both are senile and when one or the other is *crippled* or *severely disabled-might* a brother-sister relationship be approved. In *no case,* however, should you hold out this hope until this arrangement has been approved by Headquarters! We have found that brother-sister relationships just *do not* work—even though they *might,* and I say *might,* be able to remain *sexually* separate. They are still living in a husband-wife relationship in their *minds.* Only in very unusual and *extreme* circumstances would this arrangement be approved. *We have learned some hard lessons on this through the years!*

We have enclosed a list of the ten questions with this letter on a separate piece of paper so that you can carry it with you on D&R counselings. This will help you include all the important information in writing up the cases. You can just write the number of each question and take notes on each answer in order to write it up in complete, thorough form later. You should then go over the completed write-up with the individuals involved to get last-minute clarifications and to verify that the information is accurate since the decision may hinge on certain vital facts, and their accuracy is very important.

Take time to do a *thorough* job on these, fellows, and be sure your write-ups are easily legible (preferably typed) and *in order* according to the ten points we are giving you. We all know how these decisions affect people's lives, so let's all prayerfully do our best as God's representatives.

COMMENT: You bet these decisions affect people's lives!

Your brother in Christ,
Roderick C. Meredith

P. S. We will later send you a couple of sample copies of different types of cases because of the importance of writing these up correctly.

P. P. S. *Remember!* From now on send your D & A write-ups ONLY to your District Superintendent. *He* will confirm or reject your decision, decide those in question, and *he* will forward the case write-ups to us. Also, he will ask *Headquarters* to decide those crucial cases even he is not sure of-hopefully, *very few!*

So *study, keep* and USE this letter as a basic "manual" on handling D & R cases from now on!

COMMENT: There you have it, the picture is complete. Once again this obscene, diabolical cult has wrecked another home and has enslaved one or more victims.

A "Basic Manual" on how to wreck a home–How long will this type of thing be allowed to be inflicted on people in the name of religion? Only an informed public can determine this. The World Tomorrow program is presented on hundreds of radio and television stations daily and usually the stations themselves don't even know about this and other equally inhuman doctrines and practices inflicted on sincere but mis-informed victims. The reader would do well to put a copy of this book in the hands of the local radio or TV station carrying the program.

TEN YEARS IN THE RELIGION Of HERBERT W. ARMSTRONG

By PAUL HAECKER

How the Religious Organization of Herbert W. Armstrong and Garner Ted Armstrong broke my marriage.
(This group is also known as the Radio Church of God and a newer title—The World Wide Church of God.) They have *no* connection with any religious denominations of similar names.

AN EXPOSE ON ONE OF THE MOST FEAR RULED DICTATORIAL RELIGIOUS ORGANIZATIONS IN THE UNITED STATES.

Houston man, father of three, member of World Wide Church of God commits suicide.

Religious cult allows 5 year old Deer Park, Texas girl to die at home of rheumatic fever without the aid of doctor or medical help.

Church offers to pay wife to leave non-member husband.

Church trains own team of men to
check up on members in regard to
church loyalty and personal affairs.

Members required to pay
up to and exceeding
35 percent of their
income.

Throughout history, many methods have been used to enslave mankind. In this enlightened day and age: the methods have changed but the practice continues.

One of the most notorious organizations enslaving people in the "free" world today is the religio-political empire of ex-advertising man—Herbert W. Armstrong.

Utilizing and commercializing on the pressures of everyday life, today's political unrest, natural disasters, biblical "prophecy," fears and superstitions of the public, this multi-million dollar operation calling itself a church and college may well prove to be the greatest hoax of the century.

Like the Roman Empire that Armstrong so so strongly condemns, this combine moves ruthlessly forward consuming and destroying all in its path—whether it be money, the minds of people, homes and families, impressionable children, human lives and even the members in his own family.

Armstrong sees sex worship in everything but his own religion. He sees sex symbols in church steeples, Christmas ornaments, Easter eggs, Valentine decorations, arched doorways of other churches, candles, Christmas wreaths, bells, crosses and almost every other object that isn't an Armstrong invention—or perhaps I should say "borrowed by Armstrong" since Herbert invents very little of anything—he simply borrows from the multitude of other religions he has been associated with during his life and then incorporates them into his conglomerate cult.

If Herbert is looking for sex worship he need look no farther than his own cult. It isn't commonly known but Armstrong is the author of a sex book. Scarcely a service goes by that the subject of sex isn't brought up in a sermon. During the week long Feast of Tabernacles there is a regular night patrol that makes the rounds of

the camping area to guard against promiscuity among the people attending this "Holy-Day."

Obsessed with the idea of establishing some new type of religiously ruled social order during his lifetime with him as the highest mortal in authority, he is willing to stop at nothing to achieve his goal despite advancing age.

A good example of Armstrong's ruthlessness was the recent expulsion of his son Garner Ted Armstrong due to a doctrinal disagreement. **(COMMENT: And gross sexual sins that had been covered up for years.)**

Ted, who became known as the voice of the world tomorrow broadcast was also executive editor of the *Plain Truth* magazine, one of the Armstrong's highest ranking evangelists and heir-apparent to the Armstrong empire.

Armstrong followers as well as the public were astounded to learn that Herbert ousted his own son and stripped him of all his titles and positions in the organization and pronounced him, "in the bonds of Satan." Armstrong and the upper echelon of ministers would never tell the news media exactly what the offense or dispute was about, but the differences were resolved as soon as the income began to dwindle as a result of his antics.

Herb kicked the main attraction out of the church, the magnetic Ted, the personality who drew so many new members and so many new dollars into "the work."

Whatever the "bonds of Stan" were, Herbert certainly got him out of them and back on the air as soon as the income was affected.

Now stripped of his titles, a mere figurehead, Ted continues to attract the gullible, uninformed public.

Another tragic incident some years earlier involved the death of Armstrong's other son Richard Armstrong. "Dick" died as a result of an auto accident. The car in which Dick was riding was driven by another Armstrong minister and collided with an oncoming car. Due to injuries, and complicated by Herbert's doctrine teaching against medical aid, Dick died. The public as well as Armstrongites will probably never know all the details about the accident.

Each year countless thousands of dollars are spent by Armstrongs church members on alcoholic beverages. Armstrong teaches and encourages the use of alcohol as one of his "truths." The average Armstrongite spends much more on alcohol during the

Armstrong "feast days" than the average person does during the Christmas holidays, yet drinking during the Christmas season is one of the main things Ted so strongly condemned on the broadcast.

Another tragedy that occurred was the death of Armstrong's wife, Loma, who died of an intestinal obstruction after a very long and painful period of suffering. Armstrong's doctrine teaches against surgical help and medical aid in general.

While "Loma" was living, Armstrong as well as his ministers taught strongly against short skirts and Armstrong himself stated that the only reason women in "God's church" wore skirts above the knees was to entice lust in "Cod's ministers," Evidently the women succeeded, because after Lomas' death and Armstrong became a widower, the church ruling changed and women were allowed to wear their skirts above the knee.

Armstrong has stated on numerous occasions that he doesn't reply to attacks or complaints and doesn't fight back—but on the other hand with so many skeletons in the church closets who would?

My story is just one more true account among countless others who have fallen victim to this religious soldier of fortune.

It is written in the hope that the public will be spared some of the tragedy that many of Armstrong's victims have suffered.

I first came in contact with this religious organization through a radio broadcast. The speakers—Herbert W. Armstrong and his son, Garner Ted Armstrong, spoke on a variety of subjects and invited the listeners to write in for free literature; including their magazine, "The Plain Truth."

I later learned through their literature as well as their local ministers, that this "church" taught that they were the only true church, and that all other churches were churches of the Devil. They also taught that the medical profession was originated by the Devil and they didn't use medical help even to the point of death.

Later, I also learned that the members were required to pay up to, and exceeding 35 percent of their income to the "church." These and other rather odd beliefs were taught along with what seemed to be worthwhile religious principles however, so eventually I became a member.

Armstrong—an ex-advertising man who went broke during the depression, split off from another religious group and started

his own religion. The church members are kept subservient and in submission by a doctrine of fear and "divine punishment" backed up by numerous "scare sermons." The main theme is that soon this country is going to be conquered by a revived Nazi Germany, and the people are going to be horribly tortured. Only the "true believers" (Armstrong followers) will be spared.

During one of the scare sermons concerning concentration camps and torture, I personally saw a young boy faint from fear and shock. A number of the young people personally told me that they were very disturbed from these scare sermons.

According to Armstrong, the world was supposed to come to an end in 1972. People were admonished to sell their possessions and give the money to the church; also to borrow as much as they could, and give this too. At the last moment, the church postponed the end of the world to about 1985. Those members who had borrowed and sold to give to the church then found themselves in a serious financial predicament.

Armstrong also wrote a book entitled "1975 in Prophecy" but since the end of the world was postponed, this book is now the book that no one talks about.

Members are encouraged to remember the church in their wills and insurance policies and at the same time forbidden to seek medical aid when they are sick.

The following is a breakdown of some of the funds the members are required and pressured to give to:

10 percent to "the Work."

An additional 10 percent to attend the yearly church convention or holiday.

An additional 10 percent for the widows, orphans, etc.

An additional "freewill" offering.

A contribution to the property fund.

An additional "Holy Day" offering collected at each of the church's seven yearly religious holidays.

A library fund.

A local "poor Fund."

A contribution to the colleges Armstrong operates.

At the yearly religious festival or holiday, the church sells camping space, meals, camping equipment, and in order to rent a motel in the area where the festival is being held, a member has to

go through the church. He can't negotiate directly with the motel or hotel.

COMMENT: Church gets a kick-back.

Armstrong claims to be the very Apostle of God Almighty with the biblical power to loose and bind in regard to church and personal decisions and claims that God in heaven will back up his decisions.

The ministers all drive leased, executive automobiles, and the church and college grounds in Big Sandy, Texas has its own private air strip and planes. The upper echelon of ministers also has its own jet plane costing in the neighborhood of eight hundred thousand dollars! Many of the church members live in near poverty.

COMMENT: Jet planes cost millions—from the widows' money.

This organization has a yearly income in excess of 60 million dollars. They recruit new followers by their radio broadcasts. The stations number in the hundreds. Other mediums of advertising are television and national magazines of various types.

The broadcast is able to get on radio stations that don't accept religious programs by using the name Ambassador College, and claiming to be an educational foundation and not religious. This organization has used this trick to get into Mexico. Later they were forced by the authorities to leave.

I was a member of this group for ten years. During this time I have seen a large number of people suffer, and quite a few die from lack of, or no medical help. For example; the case of little Rita Martin of Deer Park, Texas. The child died at home of rheumatic fever without the aid of an attending physician.

When I discovered that my youngest son, Timothy, had cancer of the spinal column, I had him operated on in order to save his life. During the operation, the ministry came to the hospital and tried to talk me out of having him treated. I was then told not to come to church. Shortly thereafter, the ministry told my wife to leave me. She left the state with the children—one still under treatment for cancer. The minister in the New Mexico area (where she went) made her the offer that if she would leave me permanently, the church would pay her a check every month—in effect, they were willing to pay my wife to stay from me in order to make an example of me before the rest of the church members; to discourage anyone else from disobeying Armstrong.

After an attempt to gain custody of my two children, I lost custody of them.

The church of Herbert W. Armstrong broke up my marriage because I wouldn't let my son die of cancer!

If you ever become involved in the religion of Herbert W. Armstrong, The Worldwide Church of God (formerly the Radio Church of God) or Ambassador College, you will be required to do the following:

Give up to 35 percent and more of every dollar you earn. Not seek medical aid—even to the point of death or letting your children die.

Make your home and personal life open to inspection from the ministry at any time they choose and be required by "church authority" to submit to almost storm trooper tactics used by the "church" visiting teams in regard to how much money you contribute, how late you sleep, what you eat, your sex life, the kind of clothes you wear, and every imaginable subject.

On one particular occasion I remember two of the ministers visiting my home. One was a Paul Flatt. The other was his assistant. The conversation went like this. "Mr. Haecker, I am charging you before Almighty God to tell me the truth. Remember the case in the Bible where Ananias and Sapphira were struck dead for lying to the Apostles. That just might happen to you if you lie to us! Your wife tells us that you sleep till 10 or 11 o'clock on the sabbath; Is that true?" (At the time I was working part time in the evening and had to sleep late.) They then went into some of my other faults and personal business that they had frightened my wife into revealing. This was all done behind my back when I was at work!

If a member objects to this tight control over himself or the other members, he is threatened with hell-fire, the great tribulation, being struck dead like the biblical account of Ananias and Sapphira. He is also threatened with having his name called out before the congregation and having his personal faults told before the congregation during church services.

Some time ago a man living in Houston was a long-standing member—Mr. Wayne Karels found a way out of this religious enslavement-he simply blew his brains out with a gun. Now, three little girls don't have a father and a wife is now a widow. Yet the "work of God" goes on ruining more lives.

A favorite practice of the Armstrong church and a test of

church loyalty is to break up engagements among the single members of the church. I am not referring to young minors, but mature people—even middle age people. In addition to my own experience, I know of many other cases like this—people whom I knew personally.

Twice I was engaged to be married before I finally married my wife. Twice the local minister (Mr. Richard Prince) broke up my engagement—even when it had already been announced. In one case my fiancé had come from out of state and he simply sent her back home again against her will and without my consent. Something very similar happened again later. Both these women left the church very disillusioned. As Herbert says: "The work of God moves on, and lives are being changed as a result of the work."

A couple in my own neighborhood who were in their middle thirties, employed and self supporting, baptized members and eligible to marry were put out of the church for marrying. This couple, whom I'll call John and Lyn are now happily married. Although the ministers predicted that the marriage would last less than six months, they have been married for a number of years.

The son of a former deacon who was working at the Ambassador College in Pasadena, California met and married a young woman who was attending college there. These were two baptized members, yet they were disfellowshipped (kicked out) for marrying against the order of the ministry. One of the church big-wigs, David Jon Hill, even considered it necessary to call the young man's father in Houston and ask him to try to stop the marriage or at least have it annulled. They are now happily married.

These things, as well as the other multitude of indignities that are forced upon the members are intended to humiliate and break the spirit of the members. If they will let their own children die and give up mate or fiancé, they usually won't hold back on their money either.

Armstrong claims to be the direct representative of Jesus Christ on earth, and the Head Apostle of the church that Christ founded. He also claims to have the biblical power to make binding decisions that will be backed up by God Almighty in Heaven.

Son Ted also claims special powers. On one occasion in Big Sandy, Texas at the annual religious festival, someone lost their money and it was feared it was stolen. "Brother Ted" got up before the congregation and actually put a *curse* on the unknown thief. In

those same words, he said: "I am placing a curse on the person who took the money." He went on to elaborate by asking God to break the bones of the person, etc. Ironically, the woman had simply left her money in the rest room at the camping grounds and when she returned, she found it still there.

On another occasion, "Brother Ted" preached a "could be" sermon, picturing himself as the modern day Moses leading modern day Israel out of this country to a place of safety before the great tribulation fell. This was accompanied by great miracles such as the statue of liberty crashing into New York harbor as the ship carrying "Brother Ted" and God's people was leaving the United States. The congregation was awe struck and almost terrified by this very graphic "could be" sermon.

"The Plain Truth," the magazine that Armstrong claims to have originated, is little more than a copy of the magazine published by the church he once belonged to. I have a copy of this magazine which was published long before "The Plain Truth," and the two publications are almost identical in style and design. Also the seal, or emblem of Ambassador College isn't an original design either. While on vacation in Iowa, I saw this same seal (a bronze shield with a child, a lion and a lamb) on an old historic church over 100 years old. Iowa was where Armstrong spent his earlier years!

This organization takes in over 60 million dollars each year, and claims to be the only true work of God on earth. Members are strictly forbidden to read any other religious literature. In their Bible study they are told what the scriptures mean and they don't dare to disagree. During one particular church service the minister, Charles V. Dorothy, was speaking about the exact day a church festival was supposed to fall. He admonished the congregation, "Don't question this and make me have to put you out of the church." If the Bible doesn't agree with Armstrong, he simply finds another translation of the Bible or "researches" into the original Greek and Hebrew texts and Lo and Behold, he finds that the King James version of the Bible was translated wrong and the original scripture does agree with him after all. Many of the Armstrong doctrines are based solely upon this type of thing.

Another teaching the church uses to keep its members in subjection is the sermons and teachings about evil spirits, demons, and people becoming demon possessed. More than one child has been frightened by these scare sermons. Ted Armstrong Claims he

was physically choked by a demon until he uttered the magic words, "God rebuke you," and then he was released. Charles V. Dorothy, another minister in Armstrong's church, told during a sermon about talking to a demon-possessed ex-church member and the demon came over the phone from the person to him and tried to attack him. This is obviously a trick to discourage members from talking to ex-members. Also in regard to "spirits" I also drank my first beer, wine and whiskey in Armstrong's church—they use it very freely.

When the church of Armstrong broke up my marriage, I told them I was going to fight them in every way I could. I promptly received several threatening letters from their lawyers as well as a letter from "Brother Ted." One of the attorneys even offered to come all the way from California to South Houston to talk to me. If my claims were false and unprovable, this wouldn't be necessary. I have the facts, and I can prove what I say by their own literature, such as their carefully guarded underground magazine for members only—"The Good News" as well as by public records and the testimony of former members.

Ted and Herbert are continually saying that this is the true work of God and that you can't fight God Almighty. He also says not to put your trust in man—especially doctors—yet his lawyers have written me several threatening letters. Brother Ted also wrote me one. If Ted's claims were true, all he would have to do would be to put a curse on me, or command fire and brimstone to destroy me, yet he chooses to put his trust in man (lawyers) instead. The Armstrong "doctrine" also strongly teaches not to return evil for evil. Turn the other cheek, etc., and that when Christ was mistreated, he "threatened not." Yet every letter I received from the Armstrong religio—business empire in regard to this matter has been threatening. In fact, everything that comes from the Armstrong ministry is threatening in one way or another. This is the most threatening and dictatorial religious organization in existence.

It is plain to see that "papa Herb" puts his trust in man and not in any divine being—except in the case of doctors, since doctors have to charge money and it also takes money to run "the church." Also medically neglected people die and sometimes leave wills and insurance benefits.

Dear Reader-I'm not asking for your financial support, but as a husband and father I resent having a religious body such as the dictatorial, domineering church of Herbert W. Armstrong completely wreck my home simply because I wouldn't agree to let my child die of cancer without even the aid of a doctor. As such, I am honor bound and duty bound to fight this organization as long as I am able, despite their threats of legal action and "divine" punishment. I'm no more afraid to suffer for my convictions than they claim to be.

A potential member isn't told the whole truth until he is so deeply involved in this cult that he is actually afraid to leave—no matter what type of atrocities are imposed on him. This church is also unique in another way. A member or prospective member can't even obtain a copy of the complete constitution and by-laws of the world wide church of God from the ministry. Even a member can't get the complete information in black and white to learn exactly what the cult believes and practices—only bits and pieces as the minister decides necessary. As far as outsiders getting this information—this is one of the most carefully guarded secrets. Even though they offer literature "explaining" what they believe, this is no more than a carefully worded cover up to hide the fact that they actually do hide their practices from the public.

Whoever heard of a church being ashamed or afraid to let the public know exactly what they believe and practice?-unless they have something so terrible they didn't want the public to know.

Perhaps by my effort I can spare a few people from ruining their lives like I did—until I finally saw this religious con-game for what it actually was and got out.

"LET MY PEOPLE GO"

Chapter 10

Back to the Faith

Why we must go back to the FAITH once delivered to the New Testament Church, before Herbert W. Armstrong came on the scene persecuting the truth. We must repent of following men and follow Jesus Christ. I rejoice in salvation by God's free grace.

The Bible teaches that some would not endure sound doctrine:

II Timothy 4:1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Armstrongs have no love for the Truth: II. Thess. 2:10:" And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Romans 1:18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"

Armstrongs corrupt the Word of God: II Cor. 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." II Cor. 4:1-4:

"Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of god deceitfully; but by manifestation of the truth commending

ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Armstrongs preach another Christ—Law: II Cor. 11:3-4: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."

Armstrong will not heed this: I Timothy 1:3-4: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

Armstrong perverts the truth: Romans 1:25, 28-32: "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. And even as they did not like to retain God in their knowledge, (God gave them over to a reprobate mind) to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." II Thess. 2:1-2, 10: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." I Tim. 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared

with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Titus 1:14, 16: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." II Peter 2:1-2, 18-21: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Jude 4-5, 19: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

We must follow Christ, not Armstrong: I Cor. 11:1-2: "Be ye followers of me, even as I also am of Christ. Now I Praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

We must trust in Christ, not Armstrong: Ephesians 1:13-14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

We must be established in the faith: Ephesians 4:14: "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We must hold fast to our faith in Christ, not in Armstrong: Philippians 1:27-29: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Colossians 2:4-6: "And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him." I Thessalonians 3:8: "For now we live, if ye stand fast in the Lord." II Thessalonians 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." I Timothy 4:16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." II Timothy 1:13-14: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." II Timothy 3:14: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Titus 1:9: "Holding fast the faithful word as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers." Hebrews 4:14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 10:22-23: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" II John 4-11: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee,

lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds."

Armstrongs have pleasure in unrighteousness: II Thessalonians 2:11-12; "And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Armstrongs are mockers of truth: Jude 3; "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

TIME? Verse 18: "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Armstrongs are beasts: Jude 10-16: "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon

all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

Armstrongs do not know the father: John 16:1-3: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." II Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Note Verse 18: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the Simple." II Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; an d I will be their God, and they shall be my people. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." I Timothy 6:3-5: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." II Timothy 3:1-8: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,

disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." II John 10-11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." III John 9-10: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

We must obey truth and denounce Armstrongism: Romans 2:7-13: "To them who be patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; For not the hearers of the law are just before god, but the doers of the law shall be justified." I John 2:24-27: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Heb. 13:7-9: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith hollow,

considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever. Be not carried about with diverse and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

Let God be true—Will prove Armstrongism false: Romans 3:1-4: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Romans 10:16-21: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Isaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." II Timothy 2:13: "If we believe not, yet he abideth faithful: he cannot deny himself."

God will judge the Armstrong false system: I Corinthians 4:5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Acts 17:31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

We must not add to or take from: Matt. 4:4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."Deuteronomy 8:1-3, 16,19-20: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee

these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." Deuteronomy 4:24-30: "For the Lord thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call to heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice." Verse 31: "(For the Lord they God is a merciful Cod.) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." Deuteronomy 31:29: "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands." Deuteronomy 32:5, 7-9, 15, 18-22, 29: "They have corrupted themselves, their spot is not the spot of his children: they are a

perverse and crooked generation. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. But Jeshurun waxed fat, and kicked: thou are waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation. Of the Rock that begat thee thou art mindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. O that they were wise, that they understood this, that they would consider their latter end!" Deuteronomy 4:2: ″Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deuteronomy 12:32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,"

God calls us to truth, not Armstrongism: Galatians 1:15-16: "But when it pleased God, who separated me from my mother's womb, and called me by his grace. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood," John 10:3-4: "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and

leadeth them out. And when he putteth forth his own sheep he goeth before them, and he sheep follow him: for they know his voice." Romans *10:12-15:* "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Acts 13:2: "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." Philippians 4:9: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Colossians 4:17: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." I Thessalonians 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." I Timothy 1:11-12: "According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

We should thank God for our calling: I Thessalonians 2:13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Hebrews 1:1-2: "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir. [vv. 10-12] And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Hebrews 2:1-3: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall

we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" Hebrews 3:6-14: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;" Hebrews 4:1-3, 6; "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into my [sic] rest: Although the works were finished from the foundation of the world. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." James 3:13-18: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, lie not against truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

We are to submit to God, not Armstrong: James 4:7-8: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 1:2-8: "My brethren, count it all joy when ye fall into diverse temptations; Knowing this, that the trying of your faith worketh

patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways."

We are to denounce H. W. Armstrong-the End Time False Apostle: I Peter 1:5-7: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Corinthians 11:19: "For there must be also heresies among you, that they which are approved may be made manifest among you." Deuteronomy 8:2-3: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 13:1-5: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee." I

[I] John 4:1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Matthew 24:4-5, 10-11, 24: "And Jesus answered and said unto them, 'Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.'"

We are to follow our Father, not Armstrong: John 5:39-47: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me: And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? Luke 16:29-31: "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Matthew 23:30: "And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Was Christ, as the Son of God, accepted? See: John 1.

We are not to be afraid of HWA and GTA, Stan Rader and Robert Kuhn: II Timothy 3:9: "But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." Matthew 10:26: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."

We are to repent and turn from these workers of iniquity: Matthew 24:51: "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Luke 13:23-30: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall he begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you; I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

Christ died for His Church, not the Armstrong cult: Revelation 12:1-6: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his trail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." John 1:1-3, 11-14: "In the beginning was the Word, and the Word was with God and the Word was God, The same was in the beginning with God. All things were made by him and without him was not any thing made that was made. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born,

not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Matthew 23:2-3,5-6,13-14,25-33: "Saying, the scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. 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. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. 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. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, 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. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

When you see a snake, you must kill it: Matthew 3:7-10: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." John 8:31-42: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage

to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We are not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and come from God; neither came I of myself, but He sent me." Romans 9:1-8: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

We need love—LOVE OF GOD: Jude 21-24: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Father, forgive me for being involved, and I know your people are crying out . . . LET MY PEOPLE GO!

Chapter 11

What the Armstrongs Believe Now

from the Worldwide Church of God, Ministerial Conference, May, 1976.)

[The documents in this chapter are not true copies. They are approximate reproductions]

INTEROFFICE

ALL MINISTERS Date: May 16, 1976

Systematic Theology Project From: Robert L. Kuhn

As you know, Mr. Ted Armstrong has for years wanted an official handbook of the doctrinal teachings of the Worldwide Church of God--for the standardization of our teachings; for the edification of the ministry; for the instruction of the brethren--for the entire world to know.

Mr. Ted Armstrong has asked me to coordinate the project for him. (It is, of course, an absolute pleasure--as the subject of true doctrine is particularly important and interesting to me. I've never enjoyed a better assignment!). Working directly on the project with us are Dr. Lester L. Grabbe and Dr. Charles V. Dorothy of Ambassador College's Department of Theology; Mr. John R. Schroeder, Assistant Managing Editor of the Good News and Mr. Richard Sedliacik, Managing Editor of the Correspondence Course and the Bulletin. We will also be working very closely with Mr. Ronald Dart, Mr. C. Wayne Cole, Dr. Herman Hoeh, Mr. Brian Knowles, Mr. George Geis and Mr. Leon Walker.

The following preliminary outline of the doctrines of the World-wide Church of God is a first step toward the realization of Mr. Ted Armstrong's goal. It is designed to both give you an immediate framework for doctrinal sermons and teaching, as well as for the present planning of the Systematic Theology Project. Our next objective is to produce a substantial number of doctrinal papers by the time of the Feast of Tabernacles. Some subjects have already been assigned--but many are still open. If you desire to contribute material on any of the subjects listed in the outline—and we hope that many of you do because our degree of success both in time and in quality depends on it! --we would most appreciate it. Please contact my assistant, Miss Anita Dennis, at 577-5147 or 577-5176 and give her the topics of your choice.

This assignment is not a PT or GN article. It is simple statement of doctrine, not an argumentative proof for doctrine. The statement should be thorough yet concise, descriptive yet precise. The style should be "Biblical Encyclopedia"--not evangelistic PT/GN. Use the most important scriptural references but don't feel constrained to marshal all the various arguments or peripheral speculations which might have place in a sermon or magazine article. What we want is a clear but brief statement of the major beliefs of God's Church--the beliefs upon which it was founded. Hardly any topic should take more than 10 double-

spaced pages and none more than 15 or 20.

With respect to the outline itself, suffice it to say that there would be many ways to organize it. Our objective has been and will be, simple: to produce a practical product that is the most useful to those of you at the front-line in God's Work--you who daily must teach and preach these doctrines to the Church membership, to prospective members and to the world.

Since we would like to provide you with as many papers as quickly as possible, we recognize that these will just be first drafts. In fact, the Systematic Theology Project will never be fully Completed. We should be constantly revising each paper so that we can approach the best possible explanation and presentation of God's Truth.

In this regard your participation will be invaluable.

Considering both the vastness and the importance of this project, it is absolutely essential to get the collective input, counsel, and understanding of the entire ministry of the Church regarding all aspects of doctrinal organization, explanation and presentation.

To be ultimately successful, we need all of you (who are constantly teaching and preaching God's true doctrine) to assist us in the project. You have the experience to know what makes sense and what does not. Whether by suggestions, critiques or by actually writing (the most helpful), your active involvement is requested.

One recommended approach is to take your two or three best doctrinal sermons, sharpen them up with additional Bible study, preach them to your congregation, and then write them up and forward them to us. Don't worry about the technical quality of the writing--we'll be editing everything many times here anyway. What we need now is the raw material—well thought-out by the experienced ministry of God's Church.

We are convinced we can develop an outline--and eventually a massive series of well organized documents--that we all can be enormously proud of. It will solidify the teachings and emphasis of the ministry. It will unify the ministry--Mr. Ted Armstrong has again reemphasized what he has said for years: that such a comprehensive series of doctrinal papers will give confidence to the Church. The "questions" that a few have had in the past will seem laughable beside the awesome testimony of the beliefs of God's Church. And

it also happens to be fun to do!

As you begin to participate in the project (in any way), feel free to contact Dr. Dorothy, Dr. Grabbe, Mr. John R. Schroeder, or myself for any specific help we may be. Mr. Schroeder will be of particular value to those who would like to write. He can provide you with lists of articles published in the GOOD NEWS, TOMORROW'S WORLD, or The PLAIN TRUTH, of particular relevance to your choice of Subjects. He can even xerox the articles and forward them to you if you so desire.

The timing and the importance of producing a comprehensive statement of Worldwide Church of God doctrine is particularly important considering the strong efforts we are now making to promulgate our message via radio, television and periodic publications. For as the church gets more and more well known through its own activities, through AICF and even through the articles written "against us"--a greater amount of attention will begin to focus on our doctrinal beliefs.

We can even foresee a time when a hard-cover book on the doctrines of the Worldwide Church of God would be available in bookstores and libraries throughout the world--and this book would come under the closest scrutiny of educated persons, as well as the great interest of the masses. (Mr. Ted Armstrong just speculated that the attached outline might be fairly close to a Table of Contents for such a book!). What better way to follow up the work of Mr. Herbert W. Armstrong and Mr. Garner Ted Armstrong in fulfilling the great commission to preach the gospel of the kingdom in all the world for a witness than by producing this comprehensive yet comprehendible statement of the true doctrines of God's True Church!

"LET MY PEOPLE GO"

WORLDWIDE CHURCH OF GOD

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON SABBATH OBSERVANCE

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

The question to be addressed here is not whether to observe the Sabbath day--but how. In recent months, a number of questions have been raised by the field ministry concerning business and recreational activities on the Sabbath day.

It is essential, at this point, that we realize that it is not the responsibility of the Church to create a Talmud of do's and don'ts for Sabbath observance. The Church teaches the broad principles and the members apply them in situations as they arise. The Church cannot "pontificate" on every last situation that may be encountered. Each member must be educated and encouraged to make personal value judgments according to his own character and conscience within the general guidelines provided by the Church.

It is the duty of the ministry to teach the profound spiritual meaning of the seventh day from a biblical perspective. We must teach both what the letter of the law says and what the spirit of the Sabbath law is.

The Meaning of the Sabbath Day

It should be emphasized at the beginning that "the Sabbath was made for man, not man for the Sabbath" (cf. Mark 2: 27). God created the Sabbath day to serve man--not vice versa. Man was not intended to be enslaved to a period of time. Sabbath observance should not be allowed to become an end in itself. Rather, the day is to serve and help those who observe it. The Sabbath was created, as Christ pointed out, for the service of mankind.

In the beginning, the Sabbath was rendered "holy time" by God at creation.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (Gen. 2:1-3, RSV).

That period of time defined broadly as "evening and morning" was blessed and hallowed. To hallow or sanctify is to make holy or set apart for holy use. When originally defined, the days of re-creation week are defined only in the

broad terms of "evening and morning," not specifically from the moment of sunset to sunset. It *is* the individual's responsibility, whatever the local geographic configuration or latitude, to determine as best he is able the meaning of "evening" which begins a day. Scandinavians certainly have more need of a broad meaning of "evening" than do people who live in the tropics.

It was a day upon which God "rested"--that is, ceased from His labors of creation--"and was refreshed" (Ex. 31:17).

The example is clear. God rested. Man should rest from his weekly labors also. When man observes the Sabbath day, he is imitating his Creator and commemorating the creation itself.

The Israelites were instructed to cease from their usual food-gathering labors on the seventh day as God Himself had set the example (Ex. 16:28,30). The day was to be a time of "solemn rest," a "holy sabbath" (verse 23).

In the giving of the Decalogue at Sinai the command concerning the Sabbath became the "fourth commandment." The Israelites were instructed to keep the seventh day holy: "Remember the Sabbath day, to keep it holy, Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it" (EX. 20:8-11, RSV).

The theocracy of Israel was primarily an agrarian society. "Work" most often meant farm labor of one kind or another. That is why the commandment includes cattle or oxen. In context it is clear that labor which involves planting, plowing and harvesting is what was being forbidden on the seventh day.

There is a parallel between this kind of labor and the work of God at creation--thus, the discussion of creation in verse 11.

As the community of Israel developed sophistication within the context of a national theocracy, the implications of the fourth commandment extended into other areas. In the special "sabbath covenant" section (Ex. 31:12-17) the command to rest applied to "any work" (verse 14).

In short, the Sabbath is a day when God's people cease from their usual-work-day labors as did God. The fact that we are imitating God's example when we do so shows our special relationship with God--it shows that we are "His people!

Isaiah 58 sheds more light on the meaning of the Sabbath day in Israel. "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath day a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then shall you take delight in the Lord . . . " (Isa. 58: 13-14, RSV).

In short, the Sabbath is God's day. It is a day devoted to God and to godly activities. It is holy. It is hallowed. It is a day to be honored. It is a time to "delight in the Lord" as opposed to one's own mundane business affairs.

Note: It should be carefully noted that the term "seeking your own pleasure" does not, in the Hebrew, have reference to personal enjoyment. The word "pleasure" is khephets in Hebrew. In the Jewish translation it is rendered "thine own business."

The New English Bible makes the meaning clearer than either The King James version or the Revised Standard Version:

> "If you cease to tread the sabbath underfoot, and keep my holy day free from your own affairs, if you call the sabbath a day of joy. . . if you honor it by not plying your trade, not seeking your own affairs. . ."

This translation shows the true intention of the words "thine own pleasure!" The Hebrew term rendered "pleasure" is often translated "desire" or "purpose" in other passages (cf. Eccl. 3:1, 17 I Kings 5:8, 9, 10, etc.). The Jewish translation speaks of "pursuing thy business" and "thy wonted ways." The Hebrew khephets is not addressing the question of pleasurable activities that are illegal on the seventh day! If pleasure were not present, how could the day possibly be a delight?!

This passage of scripture has been erroneously applied to such activities as television viewing, swimming, listening to music, marital relations, and even reading the weekly comics in the newspaper! Of course, any of these activities could violate the spirit of the Sabbath day if they are abused or overdone. They are not, of and by themselves, wrong. Any activity which interferes with or detracts from the joy,

rest and spiritual intention of the day could be wrong. If an activity works against the spirit of the Sabbath, it is wrong, no matter what it is.

The main concern of most scriptures pertaining to the Sabbath is that one should not pursue his usual business or work activities on that day. One should have more of God and less of himself in his thoughts on the Sabbath. It is a day to honor God, to remember His creation, and to rest.

Obviously then, it should not be a day of violent physical activity of any kind--work or play: It is a day of restfulness. It's a time to unwind and draw close to God.

One's own thoughts of business, money-making, buying and selling, or one's job, should be minimized. The cares of the week are left behind. It's a day to "take it easy" and worship God. This is the spirit of the day.

This background should help put things in perspective. Jesus provided additional insight into the intention of the weekly Sabbath when He said, " ... it is lawful to do good on the Sabbath" (Matt.12:12).

He was speaking of such things as healing, or pulling a stranded animal out of a ditch and similar activities.

Jesus was expounding the spirit of the day in these examples. By the "ox in the ditch" example, He showed that it is not that all physical activity is wrong--only that kind of labor which is involved in earning a living or doing business. Pulling an ox out of a ditch could involve considerable expenditure of physical effort! Yet it was not wrong because it was "doing good."

It's a matter of catching the spirit of the law and ordering one's priorities aright. If we can do good for a domestic animal--how much more a human being who is of infinitely more value? (cf: Matt.12:19-14).

The sect of the Pharisees had missed the point of the Sabbath law. They thought that virtually all physical effort, except for a very limited amount, was wrong- Christ showed that it is not the effort, but the kind and direction of the effort that is important.

Doing good--serving people who are in dire need--is not wrong on the Sabbath day. Serving one's own business interests is wrong.

With these basic guidelines in mind it should be evident that the individual must evaluate each situation that confronts him as it arises. He (or she) must ask several basic questions: Will this activity violate the spirit and intent of the Sabbath day? Is it clearly wrong? Can I do it in faith?

If there is doubt in the person's mind, he should not do it (Rom. 14:23). If it is questionable, it is probably best to avoid it. If it would offend his conscience--or that of others in the Church--he should avoid the activity. Paul said, "I will eat no meat while the world stands if it cause my brother to offend."

This type of conditioning provides the members of the Church with the basis for personal decision-making. It is not the duty of the ministry to spell out and "rule" on every last kind of activity in the human realm! It is our job to teach the law, and the spirit of the law. It is the individual's responsibility to interpret that teaching in the light of his or her own situation.

By way of clarification, the following examples may be taught:

It is obviously out of step with the spirit of the Sabbath day to participate in violent physical sports activities. Can one "keep the sabbath holy" while charging down a football field or basketball court? In competitive sports one must go "all out" to the point of exhaustion to win. The Sabbath is a day of rest.

The Sabbath would not be a day to dig up the garden or plow, or harvest in a major way. But there is nothing wrong with pulling a few carrots or stalks of celery for a fresh salad.

One should not do the entire week's shopping on Saturday. But, if the baby needs milk, and you're out of it, there is nothing wrong with picking up a quart or two. There's a principle here.

As a rule, Christians should avoid getting into situations where Sabbath observance becomes difficult. As we have always said, it is best to remain far from the edge of the cliff. Why get into borderline situations in which there is a hairline between keeping the Sabbath and violating it? This is especially true concerning business matters. Partnerships with non-Church members can be difficult in this respect.

Motel operation presents many problems. Business involving emergency services can be awkward. (For example, suppose you operate a towing service?)

Members should be advised to use vision and foresight in planning business ventures that could present problems in the future. They should be encouraged to avoid awkward and difficult situations.

We should remember that Israel was a self-contained, controllable, theocratic community. In today's world, Christians cannot control the circumstances of their environments except to a very limited extent. We are sent, into the world (John 17:18). We must co-exist with a world that does not generally obey God. Our situation is quite different from that of ancient Israel!

Often, we are presented with difficult choices. In the developing nations, for example, certain activities are compulsory by law. Those failing to comply can be shot or imprisoned!

In certain parts of Europe, it is possible to lose custody of one's children if one does not send them to school on the Sabbath. If this were to happen, parents would have no control over their children whatsoever. They would still end up going to school! It is better to allow them to attend school that half-day than to lose them altogether! Of course, it is not ideal--but it *is* the best thing to do under the circumstances.

If a man is to be imprisoned and taken from his family who rely upon him to provide for and support them, it is better that he perform a public service without pay (e.g., garbage disposal), if the law requires it, than to allow this to happen. God places heavy emphasis on a man's responsibility to provide for his own family in the New Testament. Those who fail to do so are considered "worse than infidels!" (I Tim. 5: 8).

Let's remember--THE SABBATH HAS MADE FOR MAN--NOT MAN FOR THE SABBATH!

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON

FAITH AND FINANCIAL RESPONSIBILITY

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON

FAITH AND FINANCIAL RESPONSIBILITY

This Work is God's Work. It has always been, and always will be, a work of faith--a work totally relying on God for support and sustenance as well as for guidance and leadership.

We, collectively, have all been given an enormous responsibility--to preach God's witness and warning message to all nations and to baptize into Jesus Christ those whom God calls. Indeed it is the "Great Commission"--and we are all part of it, responsible to finance it with our tithes and offerings to the limit of our abilities as God blesses us.

Overall Financial Concept

Herbert W. Armstrong has long emphasized that one of the primary reasons why individuals are called today rather than in the future is to do the Work of God. Consequently, it is incumbent upon everyone in God's Church to do his or her utmost to support the Work in every way possible, including financially.

This has been, and is, well appreciated by God's people, who have continuously, faithfully, generously and cheerfully given of their resources so that the Work of God could be done.

As Garner Ted Armstrong has said, "Giving is commanded" by God. It is essential that every person to whom God has given His Spirit do everything in his power to enable God's message to reach and help others, just as others have made it possible for God's message to reach and help him. God's Work is a giving Work—a work of love--a Work desperately needed to bring hope and salvation to a world devoid of the former and ignorant of the latter.

It must be in this context--of God's people having been called to do the most important work on earth--that these guidelines regarding the administration of tithing are presented.

Background and Basic Situation

For years the Church has given the basic guideline: tithe on the adjusted gross income (though sometimes the term "gross income" was mistakenly used). That is, the businessman would take off his legitimate business expenses first

before determining the tithe--while the wage-earner who had no such expenses would tithe on the adjusted gross figure which did not deduct business expenses. In all areas of the world, all would always tithe on their incomes before taxes, and anything else, in any situation, was judged errant.

Since this basic guideline was given back in the late thirties, tremendous changes have occurred throughout the world, especially in the area of governmental tax structures. As a result, we have faced the immediate (and understandable) tendency to have the Church issue new guidelines taking into consideration the many varied national tax structures. However, we soon came to recognize that this approach is subject to pitfalls, not the least of which is hopelessly embroiling ourselves even further in the myriad complexities of man's tortuous tax systems.

There is also the need to clarify the principles on which expenditures may be legitimately deducted by the wage-earner and businessman alike, such as costs of uniforms, tools, union dues, etc" required for the job; depreciation, capital gains, interest on business loans, etc, for the businessman; as well as income taxes, whether collected on the national or local level, for both the wage-earner and the businessman.

Should the Church involve itself in answering the multitudinous specific questions which must inevitably come up?

Decision on Tithing Administration

The Church policy on tithing administration is that the individual must make his own decisions in all these matters, before his God, on the basis of general principles set forth by the Bible and administered by the Church, rather than have the Church detail specifics.

The Worldwide Church of God reconfirms and re-emphasizes its adherence to the basic principle of tithing as established and exemplified in God's Word. And in this context, each individual, as led by God's Spirit and as motivated by a deep desire to serve God and support His Work, must conscientiously determine in his own personal situation his true "increase" upon which to calculate his tithe.

Should a carpenter deduct his tools? A factory worker his uniform? A commuter his travel expenses? Should an Australian businessman or office employee deduct his taxes? What about their American counterparts?

The Church's policy enunciated below puts the weight of responsibility in answering such questions where it rightfully belongs--on the individual--and at the same time achieves worldwide consistency in approach for the Church and maintains God's law as it relates to tithing. It is the duty of each begotten Son of God to examine biblical examples and determine appropriate guidelines which, with prayer and deep personal reflection, express God's mind in the matter of their personal incomes.

In practical fact, our brethren should be giving offerings sufficiently above and beyond so that the strict differentiation of where the tithe ends and the offering begins becomes virtually meaningless. Actually, it has always been the practice of those who wished to "insure" they were giving generously to God to give sufficiently beyond the 10 percent figure so as to automatically avoid any possible error through honest misunderstandings which may have caused them to give less than an actual tithe.

Before or After Taxes?--The General Principle

It is not the tithe that has become a burden, but skyrocketing tax rates. The "tithe" is always a tenth, and never a burden. But taxation rates vary widely and are subject to constant adjustments. Here are some background facts that will enable the ministry to clarify the general principle of relating one's increase to the many divergent tax structures extant.

A fundamental fact generally overlooked is that in ancient Israel each individual head of household was responsible for making his own decisions, before his God, as to what constituted" "increase." Nowhere in all the Bible are specific details or regulations given. God's law provided for each head of household an area of land on which he did not have to pay property tax--much less rent or purchase price (Numbers 32:1-5, 33-42; 27:11; Joshua 13:19, especially 13:14). This was the acme of financial security.

Furthermore, when God gave instructions about tithing cattle, He did not require the first animal that came down the chute--even though He could have. He asked for the tenth. If no tenth animal came through, or passed under the rod, God didn't take anything. He simply did not claim the first tenth, only a tenth (Lev. 27:]2-33). The conclusion is that the Israelites did tithe on the bulk of their income, but not on a strict absolute gross income. God allowed offerings to take care of that. We would be best advised to follow the

same practices today, and not generate a whole legal code governing the interpretation of "increase."

In Israel, under Saul, 10 percent was exacted of the people for human government in addition to the tithing system God had instituted when He set up the nation as His own. Many other burdens were imposed by Saul besides the 10 percent tax (I Sam. 8:10-18). The imposition of taxes in Saul's reign has an important bearing on the question of tithing before or after taxes today. Did Samuel make a ruling that Saul's tax was now deductible from one's increase prior to determining God's tithe? No such ruling is anywhere recorded in Scripture. The Church today has no precedent for deciding that all taxes withheld from salaries are deductible prior to figuring the tithe. On the other hand, the governments of this world seldom limit themselves to a 10 percent tax structure. Many are collecting 25 percent, 30 percent, 40 percent, or more in income taxes--and that without any consideration, in most cases, of donations to charitable organizations.

Most nations do not recognize as tax deductible tithes and offerings to religious institutions or donations to any nonprofit institution. In effect, this suggests that governments exercise the right to a prior claim--even before that of God's--to one's earned income.

Let us look for a moment at the great changes that have taken place in the last 40 years in the tax structure. In 1934 when this Work began, the per capita income in the U.S. averaged $424.00. The per capita federal tax was $21.13--only 4.98 percent of income. But by 1971, for example, per capita income was $4,156--the per capita federal tax was $927.02, or 22.3 percent.** Today, direct U.S. federal tax is estimated over 25 percent. State and local income taxes would increase the portion to a direct total tax of approximately one-third of the average U.S. Citizen's income.

In Britain, Scandinavia, Australia, and other countries, the tax load is even greater. In fact, years ago the Church found that in Britain and Scandinavia a special tithe ruling had to be made in particular instances because certain individuals were paying 80 percent to 90 percent of their income in taxes. For individuals in this category to pay tithes requires over 100 percent of income, a logical absurdity that demanded a Church ruling. The Church does have the power to bind and loose and has exercised that authority in individual cases where the present tax rate has become prohibitive.

**While income has risen 9.8 fold in this period, taxes have risen 44 fold. Taxation has increased five times faster than income.

A precedent that has also been weighed in the present decision involves splitting tithable income to preserve a marriage with an unconverted mate. In a situation where a converted husband has an adamantly antagonistic mate opposed to tithing, the Church has allowed the man to consider his wife entitled to half the income. This means that the man pays tithes and offerings only on one-half of his actual income ("Tithes and Offerings," March 14, 1973, p. 6). In such cases the decision is that, in a sense, God holds the unconverted mate responsible for tithing on 50 percent of the income. Further, the Church has judged that a wife whose antagonistic mate prevents her tithing is free of the obligation and he is held responsible by God for her entire income.

The implication of these judgments has been carefully weighed. It is proper for the individual whose tax burdens are significant to seek relief from that tax burden by modifying his increase or tithable base. But the individual, not the Church, must make the decision. Whether in a general situation or on any specific question, the individual himself is responsible before his God. This is crucial.

It is the Church's and the ministry's responsibility to teach the general principle and to provide biblical examples as guidelines. With every nation having its own tax laws, and constantly changing its laws at that, there is no possible way for the Church to make a definitive and equitable decision applicable to everyone in the matter of tithing before or after taxes. The same principle holds true for any other potential deduction used to determine one's real increase. It should be a very personal, private matter between the individual and his God. As private a matter as prayer or fasting. Any private and individual questions of conscience should be more than resolved through giving generous offerings. God is calling us to be co-workers in His Work today and preparing us to be His Sons in His Family tomorrow. Our financial responsibilities to Him are a significant aspect of our stewardship.

Third Tithe/Assistance Fund

How are we to apply Deuteronomy 14:28-29 and 26:12-15--now that state, federal and provincial governments have, through taxation, assumed much of the responsibility for the care of the poor and destitute?

A basic judgment pertaining to the Assistance Fund (supported through the third or poor tithe and special offerings) was rendered by Garner Ted Armstrong in the May 1974 Conference. Christians, of necessity, must care for those in need.

This declaration of responsibility recognized the poor tithe as originally instituted was *for* the poor and destitute, not from them. It was, in fact, a restatement of the original Church policy which had basically left up to the individual person to implement the poor tithe or to make his personal needs known.

A new factor has entered the picture because of the rapid increase in welfare programs. Each year, depending on the country one lives in, as high as 25 percent of annual income is taken by the government to support welfare programs. These government services are sometimes inadequately and unequally administered. Moreover, this government funding is far above what would have been expected if social welfare were left to the individual to administer.

Christians are to care for those in need who are ineligible for government welfare--or who cannot subsist on welfare alone. We must all, as much as possible, go above and beyond the taxes we pay for welfare in taking care of the needy and handicapped. In fact, biblical law teaches we must do more than fulfill the poor tithe (Deut. 15:7-11). The strict payment of a 10 percent poor tithe did not relieve the Old Testament Israelites--and certainly does not relieve Christians--of their continuing responsibility to be concerned for the poor. The intent of the law is further magnified in I Timothy 5:16. Here Paul places responsibility of family members to care for needy widows so the Church won't be burdened with this duty any more than necessary.

God's Church today has an ongoing need to provide for the widow, the fatherless, and all those unable to support themselves. As ministers we owe it to the brethren, for their spiritual good, to encourage them to continue providing for the welfare of the needy among us. We should stress that the need is ever-present and involves a true Christian's effort and concern, as well as financial sacrifice.

Our traditional practice of paying a third or poor tithe every third year is definitely a God-given guideline--and it should be so taught. But it is certainly within the spirit of the law for any individual, should he choose and as he is able, to allocate a smaller percentage of his income for the poor every year. Being deeply concerned about, and directly helping, the poor is commanded. Exactly how the Christian, no small part of whose taxes already goes for government welfare programs, should go about supporting the needy today is left to his discretion. People who can should be encouraged to vigorously give of their time, energy and goods if their

monetary resources are limited. And those who can should be further encouraged to take up the financial gap.

The manner of saving or setting aside money for the indigent, widows, etc. is explained by a biblical example of aid for the poor: the Church expects family members to care for their relatives (I Tim. 5:16). Such individuals would not be saving only in the third year, but continually as the need exists. Therefore, it would be equally acceptable for Church members in general to budget sums for the poor annually (month by month) rather than the traditional one year in three.

This clarification of the poor tithe is administrative, and does not represent doctrinal change. Giving a smaller percentage for the poor each year, in addition to paying taxes for government welfare programs, is a viable alternative but does not preclude the saving of a tenth the third year for those who wish and can so budget their income. Nor would it preclude generosity beyond the tenth, such as Zaccheus who gave half his goods to the poor (Luke 19:8).

It is evident that in the Old Testament any deserving indigent person could receive the poor tithe. He did not have to fall into the specific categories of widow, orphan, or newcomer. Men as well as women were eligible. Thus any distinction between third tithe and emergency fund appear an artificial one. Members should be admonished to give to the one fund--and to give generously, as is their duty.

The following recommendations on the Church Assistance Fund, entirely consistent with biblical instruction, represent a right application of the Word of God for our time:

1) It is a God-enjoined responsibility to take care of the poor and the needy.

2) Members should be taught to fulfill their Christian duty under the guidelines given by the Apostle Paul in II Corinthians 9:7';'8: " ... He which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."

3) A percentage of giving need not be required--though the biblical injunction of a tithe every third year for the needy is certainly a fine example to follow. If a person could only contribute "two mites" (and give more than anyone

else!), or be a "Zaccheus" and give half one's goods to feed the poor, he can do so before God in true worship and service. Even those who might be considered poor could still have the satisfaction and gain the dignity of giving as they are able to relieve others.

4) Sermons should be given by God's ministers to motivate the membership to provide for the needs of the poor within their own congregation, as well as to contribute generously to the Assistance Fund so that needy people in other Church areas may be cared for.

5) Previously College and Church personnel were exempted from payment of third tithe. From this time on College and Church personnel (including the ministry) should consider it their responsibility to contribute to the support of the poor--as some indeed have already been doing.

Clarification of Second Tithe or Festival Fund

The second or festival tithe is not a tithe independent of the festivals. It is, in fact, a part of the law of the feast rather than some adjunct of the tithe that is God's.

The festival tithe law presumes that there would be those unable to save an adequate festival tithe. Their needs were to be met by those with larger than average incomes (Deut. 16:11-12, 14). That is, those who could were expected to save the festival tithe even though it be more than they needed in order to take care of those without adequate funding.

The basis for calculating the festival tithe is not a blanket 10 percent of income as in the first tithe. Deuteronomy 14:22-23 explains: "Thou shalt truly tithe all the increase of thy seed, that the field brings forth year by year. And thou shall eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks ..."

A festival tithe was saved from year to year "on all the increase of thy seed," which included the tithe of grain, wine and oil; but uniquely it did not include a tithe of cattle or flocks, but firstlings instead (v. 23); more often than not firstlings were fewer than 10 percent of a flock or herd. This is not to teach us that grain farmers must pay a strict tenth

while others have more flexibility. Rather the lesson is that the percentage of one's income for the festivals is at least somewhat variable and should approach a full tenth for as many as God has indeed blessed.

Once again, the principle is that each individual Christian, in personal relationship to his God, fulfill the dual responsibilities of observing God's festivals fully as God requires and being as generous as possible in helping those who are unable to do likewise.

For a further statement of Church policy on the festival tithe, See the letter from Garner Ted Armstrong to the membership dated February 8, 1976.

Summary and Overview

God has designed His Work so that approximately three-fourths of His income is derived from the tithe-paying membership of the Church. While some of these funds are offerings of one type or another, tithes themselves constitute a significant proportion of the funds available to do God's Work.

We must encourage as many brethren as are able to maintain or even extend their financial commitments to God's Work in order to take up the slack which will be created by the few who may be forced to make reductions in their contributions.

In a very real sense, these guidelines for tithing put more responsibility, not less, on the individual, and give everyone the added opportunity to privately express his own personal relationship with his Creator.

It is incumbent upon the ministry of Jesus Christ to encourage those who are able to go above and beyond in giving to God out of the abundance of the blessings He has bestowed upon them. Also to encourage those who are new to begin to tithe.

Tithing must be conveyed as a very personal matter between the individual and his God. It must never become a case of some being more "righteous" than others in determining their tithable base. The offerings of everyone should be sufficiently above and beyond that any doubts about having tithed fully and properly before God are obviated.

Each minister should be careful in giving individuals specific advice in matters of tithing. How you determine your increase is a personal matter between you and God.

The most important point to remember is simply that tithing, like prayer, is the very essence of one's own personal dedication to God, to His Saviour, Jesus Christ, and the very Work of which He is living Head. We cannot enter into God's Kingdom by deception, either in our private prayer lives or in our private tithing lives. We must beware of the "leaven" of the doctrines of either extreme: of the Pharisees, who tithed with rigorous, minute, painstaking effort--or the opposite extreme of being careless with one's income, thinking selfishly and not being in a true spirit of giving. Christ commands us to "GIVE, and it shall be given unto you ..." Giving is COMMANDED. But God allows us to decide whether we shall obey.

NEVER should a minister attempt to "check up" on a member concerning faithfulness in tithing. We all should recognize that if a person is being unfaithful in tithing, he will also, of natural consequence, be slacking up in other equally personal aspects of private Christian life. The attitude and the intent of the heart is the WHOLE thing. Logically, when you find a deteriorating spiritual attitude, you can almost always be assured there will be a problem with tithing too. It is not Church policy to disfellowship for not tithing. When obviously serious spiritual problems emerge and tithing is one of several other deeply personal matters which comes to the surface, disfellowship may have to occur. But neither the primary nor the covert reason for such disfellowship should be the amount of one's contributions.

Far more important than an individual member's wisdom in HOW he determines his increase is his ATTITUDE. A truly converted Christian IS IN A SPIRIT OF GIVING--and is not filled with greed, covetousness, selfishness, or resentment for having to GIVE to God's Work! The HEART is where God looks, not the pocketbook. It is where Christ's true ministry must also look--on the heart!

That is what each minister must stress. The Pharisees tithed with great care--not to see how generous they could be. It took a widow with two mites to illustrate generosity of heart--she gave her all.

Financial admonition is replete throughout the Bible--e.g. Paul in II Corinthians 9:5: "Therefore I thought it necessary to exhort the brethren..." II Corinthians 9:6-9 fully exemplifies God's attitude:

> Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully. Each person should give as he has decided for

> himself; there should be no compulsion; God loves a cheerful giver. And it is in God's power to provide you richly with every good gift; thus you will have ample means in yourselves to meet each and every situation, with enough and to spare for every good cause. Scripture says of such a man: 'He has lavished his gifts on the needy, his benevolence stands fast for ever' (New English Bible).

As man's time grows short, as his unbearable problems mount, we in God's Church must make every effort to get His Work accomplished, to care for the needy and to faithfully attend the festivals for our collective spiritual growth. What a great privilege to be called by God to help get that job done!

"LET MY PEOPLE GO"

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON HEALING

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON HEALING

Physical life is only temporary and was so intended from the time of Adam. Whether it is 969 years, seven decades, three months, or one day, each physical life will eventually come to an end. The human body was designed to die. It may come by accident; it may be by disease; or perhaps the body just wears out. But the statistics for it have never dropped below 100 percent.

God could of course preserve physical existence to eternity, but He has not chosen to do so. We know of no case where He has maintained physical life indefinitely, even for such notables as Enoch and Elijah. Yet God has many times chosen to extend physical life temporarily by healing a disease or repairing an injury.

God has healed, He does heal, He will continue to heal so long as there is physical life extant. But the reasons for doing so are always short term--to show mercy, to encourage the spiritually weak, as a witness of the gospel, etc.

Once this physical life ends, healing ceases to be a concern, since the body of the resurrection will be a spiritual one. Healing therefore pertains to this life alone and is a temporary concern along with eating, sleeping, etc.

From that point of view healing is not a test of spirituality--since even the most spiritual eventually die of something physical. Healing is simply an example of God's mercy, a product of God's wisdom. When He chooses to intervene and heal, we should be grateful. When He does not, we should not necessarily assume lack of faith or insufficient spirituality. And when we die, "Blessed are the dead who die in the Lord."

Yet even though physical life is not the primary object of our concern, it is important, and God expects us to take care of our bodies. Consistent with this is making use of all knowledge available about the human body, its functions and processes. In addition to showing how to maintain good health, specialists can aid the body in time of injury or bad health. This human aid in no way hinders God if he decides to intervene miraculously and do what physical means cannot.

Therefore, we may summarize the present Church position on the question of healing:

1) God can and does heal miraculously. However, any intervention by God is only of temporary benefit since all physical life will eventually end. One's ultimate reward is not determined by physical healing in this life.

2) Neither healing nor the lack of it are an indication of one's level of faith or spirituality. God sometimes heals the new convert and the spiritually immature while he may withhold it from the mature Christian. And we will all, no matter how spiritual, eventually die of a physical state which God does not correct and heal.

3) If one seeks help and advice from trained physicians, this is not at all inconsistent with God's concern for physical life. Neither does this show a lack of faith nor prevent God from performing a miracle.

(Note: When one seeks professional medical help, he should select the most competent within his means. There are different specialties and different degrees of competency among individual practitioners just as in any other profession. One is not more "righteous" than another, but one might be more skilled than another.)

4) Anointing for sickness is a solemn ceremony analogous to footwashing and baptism. It is an expression of the faith of Jesus Christ and an affirmation of our faith in Him--the recognition of God's sovereignty over our life and well-being. It is a very personal thing between the individual and God, similar to prayer, though the minister is an essential part of the process. Therefore, any reasonable request for anointing should be honored, regardless of the nature of the illness or affliction and regardless of whether the person is consulting a physician or what treatment he may be undergoing.

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON BIRTHDAYS

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON BIRTHDAYS

The Worldwide Church of God has no specific declaration of "doctrine" concerning the common 20th century custom of the celebration or the observance of birthdays.

It must be remembered that the Worldwide Church of God has never taken any official stand against the celebration or the observance of various and sundry "days" during the course of each calendar year, whether they be national or personal. The majority of its members celebrate Thanksgiving Day, the Fourth of July, Labor Day, Memorial, Day, Columbus Day, Washington's Birthday and the like. Other personal "days" have long been observed by Worldwide Church of God members, such as Mother's Day, Father's Day, and wedding anniversaries. These are commonly "noted" or "observed" either through the exchanging of gifts (as in Mother's and Father's Days), the celebration over a family meal (as in Thanksgiving), or merely abstaining from work or going on an outing (such as Labor Day, the Fourth of July, etc.).

Therefore, to "strain at a gnat and swallow a camel" in attempting to legislate strict avoidance of any "celebration" in connection with the noting of the annual anniversary of one's birth would be ridiculous.

The Bible itself keeps careful track of the ages of the patriarchs and of the kings of Israel and Judah (especially at the beginning of their reigns). Levites worked in the service of the tabernacle of the congregation from thirty to fifty years old (Num. 4:23)

Our society requires that we are continually listing the date of our birth in identification documents. official statements. passports, social security registration, drivers' licenses, and everything from job applications to census taking.

In the past, based almost entirely upon the two examples of pagan rulers who were celebrating their birthdays, and the martyrdom of an individual in each instance (Pharaoh's baker and John the Baptist), unnecessarily heavy weight was placed upon an argument from omission, meaning that since the only celebration of birthdays per se, spoken of in the Bible, revolved around "pagan" kings, .(and which kings weren't pagan save a precious few over Judah or Israel--including the majority of the lineage of Israel's and Judah's own kings?) and also that since Jesus Christ's date of birth was carefully concealed, that birthdays ought not to be observed. Thus,

Genesis 40, Matthew 16, and a further example found in Job 1:5 formed the basis of rather widespread condemnation of the practice of the celebration of birthdays in the past, including the giving of parties, presence of a birthday cake, and the giving of gifts.

However, it must be remembered that an evil event occurring in connection with the celebration of an alleged "pagan" king on his birthday no more constitutes biblical proof that Christians should reject the celebration of such an event than would the argument that since Jesus Himself was martyred on the Passover, and that the Passover was later abused by New Testament Christians (I Cor. 11, the Passover should be avoided.

Many years ago, it was assumed that the statement found in Ecclesiastes 7:1 "The day of death is better than the day of one's birth" constituted biblical proof for the prohibition of birthday celebrations. However, only two verses later the Bible also says that sorrow is better than laughter. A sound and balanced view of that scripture in the light of what Jesus said about "life more abundantly," Paul's admonition that Christians should be making "hymns and spiritual songs, singing with grace in your hearts to the Lord" and to "rejoice" in tribulation, plus the fact that the second attribute of the Holy Spirit is "JOY," would prove to anyone that the statement in Ecclesiastes 7:3 should be taken contextually to mean that though sorrow is, in the context of a "good name" called "better" than laughter, the Bible is not necessarily inferring that laughter is evil or should be avoided!

If we were to follow false logic we would infer from verse 1 that Christians are commanded to spend the entirety of their lives in moribund anticipation of the day of their death, rather than the casual, normal and natural practice of noting the passing of another year (no matter how painful that may be as the years wear on).

In our society, there is not a one of us who does not MANY TIMES in the course of each single year, know that he "is" a certain age! It is one of the first questions we ask of others when we come to be acquainted. It is common knowledge kept in our minds concerning each other, acquaintances, friends, and people in the public view. Almost continually, in newspaper stories concerning any individuals, their ages are given. The Bible also follows this practice, including listing the ages of noteworthy men and women, and even goes so far as to infer a certain amount of pride and accomplishment in connection with reaching a point in life when an individual was said to be "old and full of years!"

Almighty God dwells in the "ages unto the ages" and is "from ancient time," and inhabits eternity! The living of human life is marked by the constant milestones of the passage of birthdays. This is not an argument for the celebration of birthdays by various allegedly "pagan" accoutrements such as a cake with a certain number of candles or the exchanging of gifts, but neither, on the other hand, can the Worldwide Church of God blindly condemn the practice as it is commonly followed in society today of the noting of the passage of one's day of birth as being inherently pagan and therefore to be avoided.

Simply stated, the Church has no doctrine on the subject one way or the other.

The Bible says, "One man esteemeth one day above another: Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Rom. 14:5, 6).

To some families, the passage of the birthday of a child at age 6 is quite an important occasion with congratulatory hugs and kisses, and sending of a proud little boy to his first day in grade school. Perhaps, in other families, the event is comparatively unimportant, and there is no special note taken of the passage of any particular year. In all of our memories, it is safe to say that some birthday observances or celebrations, or particular plateaus of life at which certain achievement or accomplishment may have been on the horizon, especially entering into teenage, reaching the age of legal responsibility (formerly 21), and certain plateaus of wisdom and knowledge along the way since, have been important to us.

It is the opinion of the leadership of the Worldwide Church of God that the condemnation of birthday celebration would be ludicrous in the extreme, would be a serious departure from the commission and calling of the Church of god for this age, is not the responsibility of Christ's ministers on this earth, and would be nothing more than another step in the direction of the condemnation of everything from paisley print to the Gothic arch.

From that point on, we could enter into exhaustive studies about what constitutes "God's type of music," God's form of art," "God's approved architecture," and whether there is something Satanic in the shape of bridgework, wedding rings, or french bread.

WORLDWIDE CHURCH OF GOD

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON DIVORCE AND REMARRIAGE

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON DIVORCE AND REMARRIAGE

A fundamental teaching of the Worldwide Church of God is that marriage 1S a Divine institution ordained by God. Marriage symbolizes both the God-plane relationship of the Family of God and the relationship between Christ and the Church. The sanctity and seriousness of marriage must continuously be stressed.

Changes made in the Church's administration of divorce and remarriage over the past two years should serve to prevent the breakup of all current marriages. The following points succinctly summarize the present Church teaching on divorce and remarriage.

1) The Church accepts new converts in whatever marital state they enter the Church--I Corinthians 7:20-24. Acts of adultery and-other sins which may have dissolved a prior marriage are forgiven (along with all other past sins) at baptism--Acts 2:38; 3:19; Romans 3:25. A previously divorced person who has entered fellowship is free to remarry within the Church (I Cor. 7:27, 28, 39).
2) So far as the Church is concerned, there are only three scriptural reasons why Church members may divorce each other--with subsequent rights of remarriage.
   a) Fraud: This amounts to an annulment, though divorce is usually required to terminate the marriage. The marriage covenant was made under false pretense. One party later finds that he or she has been defrauded and decides to take action. (Deut. 22:13-21--The spirit of this scripture may be applied to other acts of fraud besides the pretext of virginity.)
   b) Porneia: This is the well-known "exception clause" stated by Christ. The term includes all illicit sexual activity (before or after marriage) including fornication, adultery, harlotry, homosexuality, etc. The offending party becomes "defiled" in the eyes of the offended party (Deut. 24:4; Matt. 5:31-32; 19:9, etc.)

c) Desertion: If one member of a marriage is-- or becomes--an "unbeliever," and deserts his or her mate--not being "pleased to dwell with her/him"--the offended party is freed from obligation. He or she may formalize the separation and any subsequent divorce I cor. 7:15).

3) While the Church allows its members to divorce and remarry under the above biblical conditions, it does not generally recommend it. God says He hates divorce (Mal. 2:16). Rather than encouraging divorce the Church insists that every possible effort be made to reconcile the offended parties. Forgiveness is an intrinsic part of the Christian character (Matt. 6:14-15) The Church lends its counseling services to aid in achieving such reconciliations. If reconciliation is impossible, and separation follows, the Church suggests two possible courses of action;

a) If no adequate scriptural grounds for divorce are present (see points of #2), the Church strongly recommends that the couple not divorce though they may choose to remain separate. Reconciliation should be achieved at the soonest possible time. If this is not possible, they should remain single.

b) If adequate biblical grounds for divorce are present, the couple may divorce if they have first exhausted all other attempts to resolve their differences. Remarriage may take place, but only within the Church (I Cor. 7:10-11).

4) In the event that one party concocts "evidence" of fraud, or deliberately commits adultery (porneia), or becomes an "unbeliever" (i.e. reverts to the unconverted state) and deserts his or her mate in order to "qualify" for divorce or annulment--he or she automatically becomes disfellowshipped. Such a person will be readmitted to fellowship--free of guilt--upon genuine repentance. (If such a person deliberately orchestrates such a situation from start to finish, let the Eternal God be his or her Judge.)

It is the responsibility of the God-ordained ministry of the Church of God to give sober and considered advice--based on biblical teachings, principles and examples; seeking God's discernment and understanding--to those brethren who seek counsel on matters of marriage, divorce and remarriage.

This paper is intended to be the guideline for such advice--but the specific application to the myriad of complex situations must be left to each individual minister who prayerfully must seek God's inspired wisdom to help the brethren God has entrusted to him.

"LET MY PEOPLE GO"

WORLDWIDE CHURCH OF GOD

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON MARRIAGES

BETWEEN BELIEVERS AND NON BELIEVERS

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON

MARRIAGES BETWEEN BELIEVERS AND NONBELIEVERS

Are all marriages between members of the Worldwide Church of God and nonmembers absolutely forbidden? Is it a sin ever to marry outside the faith?

The question of marriage between believers and nonbelievers has recently been highlighted in black Africa, where God is calling many young black men and few, if any, young black women. Is it a sin, in situations such as this, to marry outside the faith? The question, of course, is faced in many areas of the world, including our own college campuses. What if a young couple planning to marry, who suddenly find one beginning to understand the Bible and the other remaining disinterested? And what about students who date on campus--where baptized members freely date nonmembers and occasionally discover they want to spend the rest of their natural lives with each other?

Two verses have generally been cited in counseling instances such as these. II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers ... " and I Corinthians 7:39, last phrase, "...she is at liberty to be married to whom she will; only in the Lord." Are marriages with unbelievers sin?

It has been a recognized practice that marriages are valid when they have occurred before one of the members of the union is converted. Paul, in writing the Corinthians, recognized the validity of such marriages (I. Cor. 7: 12-16). They therefore are not sin. But this, in itself, does not fully answer the question for those who contemplate such marriages after conversion. Is it an absolute wrong for such marriages to take place after conversion? First, note two situations from Deuteronomy. In chapter 7, verses 3 and 4 marriages with the Canaanite inhabitants of the land are expressly and absolutely forbidden. Yet in Deuteronomy 21:10-14 a case is given of possible marriages with individuals of an enemy nation. The presumption is that the beliefs of the enemy nation are not those of Israel. Yet marriages with captive women in the event of war is permitted. So the rule against marrying outside the faith is not an absolute rule in all instances.

But what of the warning of Paul in II Corinthians 6:

"Be ye not unequally yoked together with unbelievers"? That this is a general principle is clear. The contrast is between the righteous and unrighteous in their fellowship. Between

Christ and Belial. Between a believer and an infidel. The temple of God and idols. These are all extreme instances and in every case refer to spiritual fellowship and concourse. Paul's statement is not specifically addressed to business relationship or to marriages. That the principle is advisable in business and marriage relationships is certainly true. But it must be remembered that business and marriage relationships even between members of the Church are not necessarily equal. II Corinthians 6:14 should be deeply considered when evaluating any relationship with one of another faith. But it is not given as an absolute rule regulating marriage--which is not even mentioned as an illustration of the principle.

Of primary concern is I Corinthians 7:39--"...only in the Lord." This verse, it must be noted, is addressed to widows. It is not cited anywhere else in this chapter when addressing young men and women, who have never been married, or when addressing men contemplating marriage. It is a cardinal rule of law in the Bible that the male is addressed when referring to both men and women. The tenth commandment is an illustration. The fact that Paul nowhere else set this strict limit--"only in the Lord"--except when counseling widows is important. It is more difficult for them than others, especially if their husbands left them with money, or if there are sexual temptations. They often are more easily taken advantage of.

This is not to say that others should freely consider marrying unbelievers. But it does indicate that there is less stringency in arriving at decisions for marriage than has been thought. In black Africa it is considered that women take the religion of their husbands. For young men in the Church in such a culture, marriage with nonbelievers is not as serious a problem as for widows in the society which Paul addressed. Further, Paul admonished that "it is better to marry than to burn" (1 Cor. 7:9). More problems of a far graver nature can arise by denying marriage than by marrying nonbelieving women who are expecting to submit to their husband's religion. And even on college campuses there is far greater likelihood of knowing the nonbaptized person thoroughly as a human being than there is of knowing some members in social situations at annual festivals or in other congregations where one does not regularly attend.

In each instance, marriage should be understood as one of the most serious decisions of life and not hastily entered into.

WORLDWIDE CHURCH OF GOD

MINISTERIAL CONFERENCE MAY 1976

STATEMENT ON RACE

AND ETHNIC RELATIONS IN THE CHURCH

The following statement of the Worldwide Church of God supersedes all material heretofore published on this subject

STATEMENT ON

RACE AND ETHNIC RELATIONS IN THE CHURCH

The teaching of the Church of God has been and will always remain: "You shall love your neighbor as yourself" (Matt. 19:19; Lev. 19:18). This second of the two great commandments is the perfect standard for each member's interpersonal relationships, including those with another racial or ethnic group.

God Is No Respecter of Persons

God is no respecter of persons; He shows no partiality (Acts 10:34-35; Jas. 2:2). He deals justly with all men. There is no double standard with the Almighty. "There shall be one law for the native and for the stranger who sojourns among you" (Ex. 12:49; cf. Num. 15:15, 16).

How to deal justly and how to love one's neighbor is set forth plainly by Paul in Philippians 2:2-4, "Complete my joy, by being of the same mind, having the same love, being in full accord, and of one mind. Do nothing from selfishness or conceit; but in humility count others better than yourselves, Let each of you look not only to his own interests, but also to the interests of others."

The giving of esteem one to another is a two-way street. To love one's neighbor is to be concerned for the spiritual and physical welfare of the other. To love one's neighbor means to respect one another, to admire the accomplishments of others, to esteem fellow Christians better than oneself, because one knows his own weaknesses in contrast to his brother's accomplishments. It is this attitude of love and concern which is imperative if we are to have proper individual and group relationships.

In additions, we must learn to understand each other. Misunderstandings have often arisen from incorrectly interpreting another's thoughts or motives. When the topic of race relations is brought up, many in the white community tend to think immediately of the question of racial intermarriage. The black and other minority communities, by contrast, are more concerned about having the same opportunities for education, work, advancement, and economic reward that the average citizen has, than about interracial marriage or ethnic assimilation.

The very essence of Christianity is love, an outgoing concern for the welfare of all one's fellow human beings, not just his own group. Surely no baptized member of the World-wide Church of God can read such scriptures as Luke 10:25-37 and Galatians 3:28-29 and not realize the pain and sorrow and suffering caused by ethnic or racial discrimination! Degrading or malicious ethnic jokes, pejorative epithets, condescending attitudes, prejudice, discrimination, or feelings of superiority are contrary to Christian love.

Social and Spiritual Fellowship

Ethnic integration of the races is as much a factor of modern Western society as was integration of various ethnic groups in the Roman society of the first century. The examples of the early history of the New Testament Church was to show no partiality between Jew, Greek, or any other ethnic group.

"Truly I perceive," said the Apostle Peter, "that God shows no partiality, but in every nation everyone who fears him and does what is right is acceptable to him" (Acts 10:34-35). And again: God has "made no distinction between us and them" (Acts 15:9). See also Galatians 2:11-16.

While the political situation in some few areas of the world may require a limitation of social integration, this is not a doctrine or overall policy of the Church. In matters of Church fellowship and office, there is no discrimination because of ethnic background. Different ethnic groups are free, of course, to preserve their own culture and identity, including having such Church-sponsored ethnic socials as a Latin dance or a German evening. But the Church does not teach or practice a regular segregation of different ethnic groups in its services. Members are encouraged to get to know the members of groups other than their own. Only then can they appreciate the qualities of others and practice that love of one another which is the central message of the Bible.

In matters of Church fellowship and office, there is no discrimination because of ethnic background. The criteria for baptism are repentance and belief. Ordination to the ministry--at whatever level--is based on those spiritual criteria indicated in the Bible, such as conversion and calling. Ethnic origin is no factor. This is the present belief and practice of the Church, and it holds this to be in accord with the Bible and the mind of God.

Meaning of Integration

Over the years both inside and outside the church the term "integration" has been tarnished with the corrosive taint of emotionally loaded epithets.

Therefore, the ministry must take into account, when addressing the membership on the matter of the right kind of integration within the church, the need to repair these sentiments of mind. Webster's New World Dictionary defines "integrate" in the primary sense to mean: "to make whole or complete by adding or bringing together parts ... (secondarily) unity ... "

God has integrated his church--brought together different parts (people), if you please--to teach us His culture. It is this cultural unity--Christian unity--the Christian experience and the mind of Christ, rather than the rigid ideas and entrenched biases of men which unites rather than separates us and which will determine how "integrated" or fitly framed together we (the Church of God) really are (see I Corinthians 12:12-27).

Minority people perceive their struggle for justice, fair play, and racial equality to be life-and-death attempts to stay afloat in a competitive society while shooting the rapids of racial prejudice and injustice. Human cultures have their inherent weaknesses. So long as this present evil world stands, there will always be unjust weights and measures--something God Almighty hates. But the Kingdom of God will be a Christian Culture, not distinctly Anglo, Black, Latin or Oriental. The integrated Church of God is the herald of that Kingdom and New Culture.

Church history reveals that the attitude of contemporary society has, to one degree or another, always been reflected in religion. But we in the Church of God cannot allow society to determine our mores and standards, nor to set the pace for us. Our conduct is to be exemplary of the principles set forth in the pages of the Bible. Our unity cannot be artificial but a clear expression of Christian love.

Race relations in the church can be termed human relations---the attitude, respect, appreciation and brotherhood that should be expressed among all races. We are admonished by the Word of God that we should be willing to lay down our lives for our brethren. Read I -John 4--that we should not love in word or speech, but in deed and in truth. And who is our brother? Christ clearly answers this for us: "For

whoever [regardless of race] does the will of my Father in heaven is my brother, and sister, and mother" (Matt. 12:46-50). God does not see as man sees, nor does He look on the outward appearance.

There is no limit to what the Holy Spirit can do through the individual that submits himself to God, regardless of racial stock. Let us break the bonds of prejudice by putting on the "new man which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision ... bond nor free: but Christ is all, and in all" (Co I. 3:9-10 and following verses).

The Church believes that Almighty God is the Creator of the different races of man. And we should always remember that He puts no spiritual distinction between these races (Acts 15:9; Gal. 3:28, etc.). In the Kingdom of God there will be no racial stigma of any kind. The Church of God should reflect the coming Kingdom of God in its attitudes toward race at the present time.

Marriage

One of the major teachings of the Church is that the marriage relationship pictures the plan of God.

In view of the grave importance of marriage--for what it symbolizes, for the stability of society and for the happiness of the individual--the Worldwide Church of God strongly urges that dating and marriage emphasize similar racial, ethnic, and cultural backgrounds. The reason 'for this is to insure the greater likelihood of mutual compatibility between marriage partners and the predictability of patterns of appearance, talent and temperament in their children, and that their children may fit in with society more easily.

Wise marriages are those which match people suited for each other. Compatibility may be determined by consideration of the many different traits of personality, cultural background, intellect, character, and even physical features. A marriage in which neither partner properly understands the other's language is not likely to be the most fulfilling! The same general considerations come into question when people of two obviously diverse racial or ethnic backgrounds consider marriage. Two people could, hypothetically, be compatible though of diverse racial backgrounds. In actual practice, such differences usually imply other important differences which will compete with rather than complement each other.

Marriage is for adults. Marriage is for people with their eyes wide open. If two people decide to marry in the absence of--or contrary to--wise counsel, they have to bear the responsibility of that decision, as we all must ultimately bear responsibility for all our decisions.

The Church must also exercise its responsibilities in teaching prospective marital partners to adhere to the soundest scriptural principles. Two of the Ten Commandments are especially important in the area of marriage planning:

1) "Honor your father and mother." Parental advice and counsel should be sought as is very obvious from the Fifth Commandment and other biblical examples. One hardly honors parents by refusing to consult them for their opinion or deliberately opposing their honest and legitimate objections to the choice of a mate.

2) "You shall not covet." Any marriage contracted through lust--no matter what the ethnic origin of the partners--involves a violation of God's law. Unions based on such a shaky foundation are not very likely to be successful.

The Church cannot and does not forbid people of the same race or ethnic background to marry even when obviously unsuited for one another. And they are not put out of the Church when no direct violation of God's law is involved. Consequently, we cannot and do not forbid people of different racial or ethnic backgrounds to marry even though such marriages may not be wise, And no stigma must ever be attached to children that may result from such a union--though in the world they may well face social strains and heartaches.

A marriage contracted without consideration for the future lives of children is primarily selfish, lustful, and not based upon those Christian principles God's word commands. If children will almost certainly be faced with a deeply disturbing identity crisis, become the object of ridicule or persecution (from both racial groups), or be forced to bear the shame of the usual epithets heaped upon them by a society which is primarily non-Christian, and heavily racist in attitude, then such marriage is based upon purely selfish considerations without regard for the future ,lives of as yet unborn children.

Even as the Apostle Paul urged Christians to consider remaining single because of the "present distress," meaning

arrest of Church leaders, persecution and martyrdom of its leaders and members, so it must be understood that racial violence even now rocks the world, that racism and ethnic hatreds form the basis for much of the turmoil in Asia, the Mideast, Africa, and in many internal struggles in many nations, that racial violence will most certainly play an important part in the coming tribulation. Even as Jesus Christ warned that Christians were to pray that the tribulation did not come upon them while in advanced pregnancy, or prior to the weaning of children, and as He shows religious martyrdom is yet ahead of us in this age, so it is obvious to thinking persons that those who marry across racial lines are taking upon themselves an almost automatic handicap and future burden which may ultimately prove unbearable.

The Responsibility of Each

The preceding discussion can be summarized as follows:

1) It is the responsibility of each Church member to repent of past wrong attitudes toward those of other race or ethnic groups. We are all one in Christ and must have that Christian love for all which only God's Spirit makes possible.

2) It is the responsibility of young people when dating and contemplating marriage to consider the serious concerns involved in entering a lifetime partnership with another. The physical and romantic attractions of the moment should not blind their eyes to consideration of the many different aspects of compatibility. Any union entered into simply as a protest, against parents, authority symbols, or society in general, is almost certainly doomed to failure. So is a marriage contracted purely on the basis of physical attraction. Differences of intellect, emotion, culture, background, and physical appearance, which might seem insignificant through romantically-colored glasses, may assume a much more important role later on when it is too late to do much about them.

3) It is the responsibility of each minister to teach these truths for the good of each Church member. It is not his responsibility to force his own individual opinions or tastes on others. Nor is it his responsibility to assume the role of policeman or the duty of parents. If young people contract unwise marriages which are not otherwise contrary to the clear teachings of God's Word, the minister should not attempt to persecute them or treat them as second-class Christians. After all, the fruits of such unions will have to be borne by the couple.

Many of the problems of the past are plainly the result of misunderstanding the concerns, needs, desires and intents of other ethnic groups. This myopic and selfish tendency of seeing a question only from one's own point of view is condemned by the mere mention of it. The natural and cultivated biases and prejudices of human nature have played a large part in creating those former situations which produce suspicions, wrong attitudes, and even deep hurts in some. It is now time that each individual--regardless of his ethnic origin--accept his responsibility in promoting peace and harmony within the Body of Christ.

It is the teaching of the Worldwide Church of God that each should love his neighbor as himself. The whole of God's Word is directed toward this principle of love. The policies and teachings in this paper are aimed at implementing the practice of love in the important area of relations between different racial and ethnic groups.

CULTS

LET MY PEOPLE GO!