

Pasadena teams visit churches to answer members' questions

PASADENA — At Herbert W. Armstrong's request, groups of personnel from Pasadena are being sent to area churches to give brethren an opportunity to "ask anything they want to ask" about the Work and the current legal situation with the state of California, said Kevin Dean, public information officer for the Work.

"Mr. Armstrong wanted to have people's questions answered," Mr. Dean said, "and this really helps. Response has been tremendous. . . The brethren say it's just what is needed."

In the past four weeks, 17 men have traveled to more than 60 churches in the Work's Gulfstream II "to clear the air in an open forum," said Mr. Dean, "the type of thing Mr. [Stanley] Rader uses here." (Mr. Rader often holds forums in the Ambassador Auditorium, transcripts of which appear in the WN).

Roderick Meredith, head of Pastoral Administration, described the trips by these men as a strengthening and unifying exercise for God's Work, and said, "These are all men who are able to explain the real truth regarding the recent legal attacks on God's Church and are able to answer any and all questions from brethren about these matters — in addition to giving a sermon."

Generally, the men leave Pasadena on a Friday and divide into

teams of two when they arrive at their assigned church area. The teams visit one church Sabbath morning and another in the afternoon, one man gives the sermon and the other answers questions before returning to Pasadena on the G-II Saturday evening.

"By Mr. Armstrong allowing us to use the G-II it has saved thousands and thousands of dollars," Mr. Dean said. "And the majority of the men are paying for the motel and meals themselves because of the cash-flow situation."

Richard Ames, a pastor-rank minister and Ambassador College faculty member, has been on three of the four trips so far. Mr. Ames said the maximum number of people are reached by going to larger church areas where brethren from smaller churches can visit. However, the men have also visited some of the smaller churches.

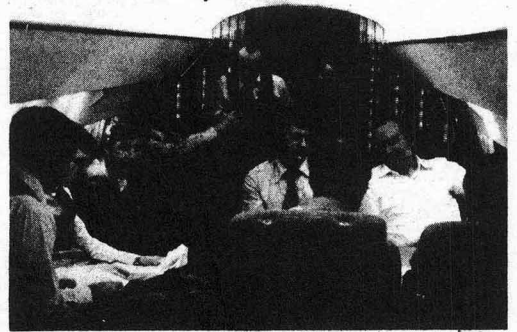
Mr. Ames said, "Unanimously, the people have been very, very appreciative of the visits from headquarters, knowing headquarters cares. . . People are enthusiastic and really appreciate the opportunity to ask questions about any aspect of the Work."

In the *Pastor's Report*, Mr. Meredith wrote, "The vast majority of the brethren have been enthusiastically appreciative of the opportunity to hear directly from Pasadena headquarters. . . and have some of their doubts and questions laid to rest."

Following is a list of men who have already participated in at least one of the trips:

Mr. Ames, Wilbur Berg, Carn Catherwood, Arnold Clauson, Aaron Dean, Kevin Dean, Bob Fahey, Ellis LaRavia, Joe Katora.

Dennis Luker, Sherwin McMichael, Raymond McNair, Leroy Neff, Richard Rice, Frank Schnee, Keith Walden and Robin Webber.



EN ROUTE — Headquarters' personnel aboard the Gulfstream II spend flight time preparing for their visits to area churches. [Photo by Arnold Clauson]

Church fund-raising program involves local member projects

PASADENA — A special fund-raising program that will allow brethren in all church areas to be involved on a voluntary basis was announced by Roderick C. Meredith, director of the ministry worldwide, as a "special emergency crusade" to raise money to help the Work through its financial crisis.

"This is one way the members can directly have a 'piece of the action' in serving God's Work at this time," Mr. Meredith wrote in the March 27 *Pastor's Report*, "and yet it will involve very little of their own personal money — merely time, effort and elbow grease."

Suggested ideas included painting and cleaning houses, washing cars, paper drives, baby-sitting, bake and yard sales, quilting bees, collecting scrap iron, cutting firewood, country fairs and bazaars.

Pastors are asked to get their members together, to organize different groups and get some projects under way quickly so money can "be sent to Tucson [Ariz.] at the earliest possible date" because of "the

very tight financial situation we will be in for the next few months."

Richard Rice, director of the Mail Processing Center and originator of the idea for the project said:

"Our members have demonstrated great capacity and imagination in the past — and raised a good amount of money on their own — just through these types of projects. . ."

Mr. Rice continued: "Through the years, field ministers have found that our members truly enjoy pitching in and becoming actively and personally involved in Church projects to help the Work. . . The present financial crisis in the Work is frustrating to many of our members. They earnestly desire to contribute financially, but just can't give what they would like to."

Mr. Rice explained how God provided a way for the physical Israelites to contribute in the construction of the temple:

"God had given detailed instructions for the tabernacle and its furnishings (Exodus 25 to 30). Craftsmen had even been chosen to do the work

(Exodus 31:1-11). But God had not supplied the materials needed for construction. A definite need for a specific project at a specific time to accomplish a particular goal was established. In Exodus 35, God outlined a two-part plan to fulfill that need.

"1) God asked all who were of a willing heart to make direct contributions (Exodus 35:5-9). Herbert Armstrong has already asked God's people to contribute financially.

"2) God asked the people to donate their time in producing contributions for the particular need (Exodus 35:10-19). They were to use their talents and abilities to produce what was needed for His work at that time. This did not require individuals taking money from their own pockets, but something they produced by working on specific projects.

"By means of Church-directed money-making projects, God's people can do the same thing at this time to help give the Work the positive financial help and boost it needs during this present crisis."

Tour scheduled to reach Malaysian 'PT' readers

BURLEIGH HEADS, Australia — Rod McQueen, pastor of the Brisbane, Australia, East, West and South churches, and Chris Hunting, area coordinator for Asia, will tour East and West Malaysia following the Feast of Unleavened Bread, Mr. Hunting announced April 3.

Mr. McQueen will be in Kuala Lumpur and Kota Bahr, Malaysia, and Singapore for the Feast of Unleavened Bread while Mr. Hunting visits members in Colombo, Sri Lanka, and Bombay, India.

After the Feast they will conduct a tour through major cities in West Malaysia and conduct Bible studies for *Plain Truth* subscribers in Penang, Taiping, Alor Star and Kota Bahr. "Those who wish to discuss baptism may do so," Mr. Hunting said.

"For a couple of years many people in East and West Malaysia have requested counseling for baptism, and because of the lack of manpower it has been quite impossible to conduct tours," Mr. Hunting said.

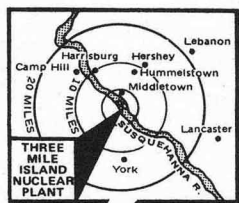
"The East Malaysian tour and other parts of West Malaysia will consist of visiting the scattered members and counseling with those who have requested baptism," he said. They will not hold Bible studies in these areas, but they will visit the cities of Kota Kinabalu, Miri, Sibul and Kuching, according to Mr. Hunting.

In the following months Bible studies for *Plain Truth* subscribers will be held in Honiara, Solomon Is-

lands; Port Moresby and Papua, New Guinea; and Jakarta, Indonesia.

"Possibly one or two Bible studies will be held in each of these cities this year," said Mr. Hunting. "However, if the response is high enough, regular Bible studies on an every-other-month basis will be scheduled."

Members spend week under nuclear threat



HARRISBURG, Pa. — Close to a million people have been living under the threat of nuclear catastrophe since the morning of March 28 when the first of many confusing and conflicting reports began on an accident at the Three Mile Island nuclear power plant about 10 miles from downtown Harrisburg.

About 300 Church members meet regularly 12 miles northwest of the plant at Camp Hill, Pa., for church services every Sabbath. *The Worldwide News* contacted their pastor, James Rosenthal, by telephone March 30 to learn how he and his congregation were affected by the crisis.

AFFECTED AREA — Left: Map shows the location of the Three Mile nuclear power plant and surrounding area most critically affected by the accident March 28. (Artwork by Scott Ashley)

"Fortunately not too many Church families live within the immediate danger area of five miles," Mr. Rosenthal said. "Most people are centered north of there or south toward Lancaster and York. However, downwind we have a line of brethren out through Hummelstown, Hershey, Lebanon, Pa., farther north and east. We're north and east too. That doesn't make us too happy."

Preparing for the worst

At the time Mr. Rosenthal and his family, who live 11 miles from the crippled plant, were preparing for the worst. He canceled church services that weekend and sent his wife Diane and their two sons, ages 11 and 4, to stay with relatives in Rochester, N.Y. He stayed behind at the home of church deacon Charles Gaugler in Selingsgrove, Pa., about 40 miles away.

The accidental emission of the

radiation into the atmosphere surrounding Harrisburg was believed to have resulted from a breakdown, possibly due to human error, in the cooling system that keeps the nuclear reactor from overheating and erupting. The accident was complicated by the development of a giant hydrogen bubble in the reactor building. Nuclear engineers subsequently managed to shrink the bubble that had blocked efforts to cool the reactor core, removing the danger of an explosion.

Mr. Rosenthal reported that a women's club meeting took place in Middletown, Pa., two miles from the power plant site, the evening following the morning of the accident. "Everyone was on their way when the more serious reports began to come out, and it was too late to do anything about it," Mr. Rosenthal learned later that several women did

(See MEMBERS, page 2)

Church must defend its rights

The following are excerpts from comments made by Ralph Helge, head of the Work's Legal Department at services in the Hall of Administration March 14.

There is one thing that I really feel is difficult to convey. I can tell it from the questions that come up. And maybe I can best approach the problem this way. We're talking about rights. What right does a person have? What duty? And it seems to be difficult, because so many times people say: "Well, why don't you just do this? What are you fighting about?"

Before I went to law school, I spent quite a few years in prelegal. Then I spent quite a bit of time in law school. And I practiced for 20, 25 years or so. During all that time, during all my grade school we had courses on civics — operation of government, the Constitution and so on. So we take all of that and put it together, and I confess I never, never fully understood or appreciated the first 10 amendments to the Constitution until this event occurred.

You see, it's like somebody reading the Bible. They read the Bible, and it's only words until they're converted. Then they have a certain depth of understanding. It's like the Jews in Auschwitz. You can read the stories of the horrors they underwent, what they were subject to and so on, but you will never in your lifetime fully appreciate or understand what they went through.

Start with the Constitution. Why did these first 10 amendments come to pass? Because these people had undergone certain experiences, the experiences they were subjected to over in England. They had established churches. They were established, meaning they were owned by the state. The king was the head of the church. He taxed the people. That money, a portion of it, went into the church, paid the minister's salary and supported that church, the building. That church taught what the king wanted it to teach. The people didn't like that. They said: "I hate to give money for that because I don't believe what you're teaching. You're teaching to keep Sunday. Now, I tell you, I have the Bible here, and I read it, and it just tells me I shouldn't do that."

The king said, in effect: "We don't care what you read. You will

pay the tax, you see, and you will come to church, and you will not believe the way you're thinking!" And because of this, these people were oppressed. They were beaten and they were punished.

So they left their homes, places where they grew up and lived and walked down paths daily. Perhaps they left aged parents there. They left their friends.

They came here, and immediately they began to start churches. But do you know what happened? Because of the influence of the men in government, up came more established churches. It wasn't the Church of England, but still they were churches. And all of a sudden that particular colony, or that state, or subdivision of it that began to be honored began to tax the people the same way they did in England. And they said, "This is the way you're going to worship."

It's a natural proclivity in man, no doubt from Satan, to oppress immediately. Give any religion the power of the state, and that's what happens.

So here they are. Now they're under this burden in this country again. So with this experience in mind, these men now have come to the Constitution.

They'd just had this experience about churches and about government ruling over you. So they said: "Let's make certain that it doesn't happen again. If you're going to have a constitution, and we're going to put our backing behind it, you must write out clearly prohibitions on the federal government. We know what happens when they get power, and we want you to add on amendments that prevent them from hurting us." And one of the first ones they put in said: "No federal government establishment of religion. You shall not prohibit the free exercise of religion. You can't come in and say, You can't keep the Sabbath, etc." And they wrote these down. And the courts since then have interpreted these to mean that you can't even do that, which has a chilling effect.

Now do we get this concept? Men lived and died to give us rights. These rights have no meaning to a person in a free country until they're taken from him. Only then do they have meaning. Only when the police grab you, push you around, beat you, take off your clothes to search you, looking for dope or something, do you begin to realize that these laws

have meaning. As long as we have men ruling, I tell you, these rights are precarious.

With that background, the State is coming in, and what are they saying? "We have a theory of law. Our theory of law is that this is a charitable trust. Once we label it 'charitable trust,' you churches are now no longer under the First Amendment." "What everybody died for, what everybody fought for, it's gone! You are now under the State of California. Because all the State has to do is come in and say: "We have heard. And because we have heard, we are coming into your Church. And we're not going to look at the problem. We're not going to say, 'What about jet aircraft? You bring out that file.' No, we're not going to do that. We are going to come in. We are going to confiscate every piece of property you own. And we are going to put a man in there of an alien faith, who believes just the opposite as you believe. And we're going to put him in charge. And he's going to hire and fire across the board as he sees fit, absolutely within his discretion. We're going to wipe out the hierarchy of the Church. We're going to fire all them."

Now at this point you begin to see there's a grave transgression of these fundamental rights. You see, they're being transgressed. Now, we could say: "Go ahead. We'll fold, we'll buckle. We're going to step back. You come in, you take over the entire records from A to Z. Flip through them page by page by page, because the Church is yours."

So the concept is, why do we fight? Why don't we just say: "Come on in [Attorney General George], Deukmejian. Bring your men in." And we all step back. And we say: "Is there anything else you want? Anything else you want of these people's money here?" We promise that we're going to give our tithes right over here to the UCB [United California Bank]. Before we only had an obligation before God. Now we've got a legal obligation. Before we gave it to Mr. Armstrong as the steward of the money. Not any more. Now we give it to the receiver and to the people of the state of California. And they are going to come in, and they are going to judge whether or not this money is being spent in accordance with corporate purposes.

What are corporate purposes? The corporate purposes are to preach the Gospel of Jesus Christ: "this world as a witness. Now we are going to take a man of alien faith, who doesn't even believe in the New Testament, who doesn't even believe in Jesus Christ. That man is going to judge whether or not this money is being spent for that purpose. How can he do it? He doesn't know what the Gospel is!

Remember, this judge called the traveling of Mr. Armstrong, Mr. Rader and their entire staff as travel and entertainment expenses. He didn't call it preaching the Gospel.

Now what are you going to do? Are you going to say: "We are going to take all this history, and we're willing to rip it out of the Constitution, the First Amendment, and let the man come in. We'll abandon every right that our forefathers fought and died for, everything they tried to protect us against, we are going to forfeit and lose."

As far as I'm concerned, I am never going to do that! What you're doing, and I keep trying to get across — you don't wake up one morning and say: "I have no rights anymore. They have me in shackles and manacles and are walking me off to a concentration camp." It doesn't happen overnight. It didn't happen in Germany overnight. It happened step by small, insidious, quiet step.

CO-WORKER/MEMBER LETTERS WANTED

Because of the need for old co-worker and member letters to be used in court hearings and for other urgent needs, we are running short of original copies.

Do you have any of these letters that you no longer need, dating from the early 1950s to the present?

The letters we need must be clean and unmarked. Good, clean copies of *The Plain Truth*, *The Good News*, *Tomorrow's World* and *The Worldwide News* are also needed (especially issues from the 1950s and 1960s).

Before shipping anything please write and let us know what you have available. Write to: Mail Processing Center, Periodicals Section, Box 111, Pasadena, Calif., 91123.

Do you get the concept now? Pretty soon it's religion. Pretty soon it's freedom of speech. Pretty soon it's all the other freedoms. It's the freedom that you have to be told what you're indicted for before they arrest you. These are all rights you have. So if you start to water one down, you water the second, you water the third.

I've changed right now from reading all the right-wing literature. Now I'm reading some of the literature where people rebelled against the State. They had some concepts that were correct.

We have to fear. And that's what the Bible tells us. Remember Saul? He [God] said: "You don't want God to rule over you? You want a man? Let me tell you what's going to happen when you have a man rule over you." And He laid it out. You're going to have wars. You're going to have problems. You're going to have difficulties.

I want God to rule over me. And when man rules over me, as it's been said many, many times, government is a necessary evil. Not God's government, but man's government.

That's where I get confused in my own mind. I say, that's wrong, that's really dissidents speaking. But, no, it's a difference. God's government, yes. But man's government, you'd better maintain your rights. Because the minute you start forfeiting them,

you'll forfeit everything, and you're going to become a slave. And that, to me, is why I counseled that we are going to fight and fight to the last ditch. As long as my counsel is wanted, as long as it's accepted, that's going to be my counsel.

I'm not saying we don't give up some ground sometimes. Yes, we give up some. We'll compromise, but only where it's to our overall benefit. Never out of weakness. Never out of fear. When we compromise out of weakness or out of fear, we're not praying to God. We don't have God's Spirit, because God tells us we don't have to be afraid.

Before I counseled from an academic standpoint about defending First Amendment rights. Now I do it because I've lived through a horror story, and I feel I have a deeper understanding than I've ever had in all my life, and probably a lot more than the vast majority of attorneys in this United States, because of what you've undergone. And you've undergone the same thing, so you understand it more.

So that's a response to the question as to why I feel we have to fight for our rights at this point. Not just ours, for every church and for every individual. Not only for you, but also for your parents, for your husband, for your wife, for your children and for their children.

Members

(Continued from page 1)

hear the warnings in time and did not attend the meeting.

"Of course, it's really fouled up our Holy Day plans. Our plans were for the first day of Unleavened Bread to be observed in Middletown at the fire hall. We are going to move elsewhere for that," Mr. Rosenthal said.

Brethren offer assistance

Mr. Rosenthal believed that all the brethren within a five-mile radius of the reactor had evacuated. "We've had several offers from churches around — especially to the east, Pittsburgh and Belle Vernon — to take people who want to move out," he said.

By the time the *WN* contacted Mr. Rosenthal again April 2, more than half the population in the immediate danger zone had evacuated. "They have been calling for volunteers for the Red Cross and for the county nursing home where one of our members has just been admitted," he said, because so many of the regular personnel had left the area.

"Ironically," he continued, "I heard there were a few individuals walking around in a nearby neighborhood telling people there was an evacuation coming, and when they came to a house where they was no body, they conveniently burgled it." Mr. Rosenthal checked periodically on his own home and belongings and suffered no loss. He said there were only a few reports of looting overall, however.

By April 4, Mr. Rosenthal was back in his home and planned for his

wife and children to return by the weekend. He said thousands of people were returning to their homes and businesses now.

Mr. Rosenthal, after living in the area of what is being described as the worst commercial nuclear accident in history, summed up his report, "I think when we take the Passover and the Night to Be Much Observed next week, we can say with more appreciation than ever before that the death angel has passed over and not come close to our door."

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Thefts follow gas crunch

Sgt. Sidney Lyle is director of crime prevention for the Odessa, Tex., police department. This article is printed in the general interest of our readers.

By Sidney Lyle

ODESSA, Tex. — With all the talk about possible gasoline shortages this summer and the likelihood of gas rationing, we need to remember the lessons of the shortage of a few years ago.

As you may recall, there was a frenzied increase in the theft of gas. It was almost impossible to purchase locking gas caps. The demand for such devices far outstripped the supply.

A dwindling supply of fuel, however, makes it mandatory that vehicle owners protect the gasoline in their cars and trucks from the midnight thief equipped with a five-gallon can in one hand and a short piece of rubber hose in the other.

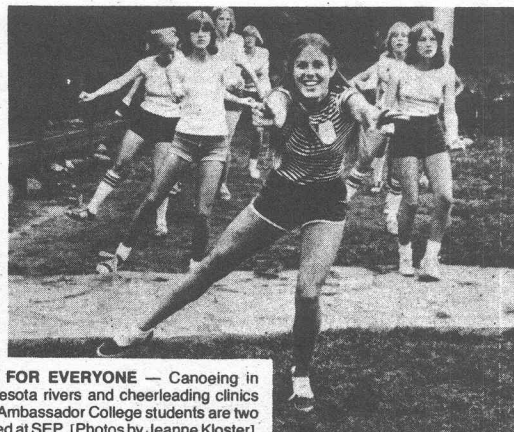
Of course, not all the gasoline theft is from individual vehicles. Many

times each day motorists will gas up at a station, then drive off without paying. This has particularly been the case since self-service stations have cropped up all across the nation.

Whether the thief steals gas from an individual or from a gas station, there is one thing common to both offenses — if and when the offender is apprehended, rarely will the victim prosecute. Yet without prosecution there is no deterrence to stealing.

Don't wait until the shortages are upon us, do it now. It may become necessary to carry a gas can while on a trip, just in case the service stations up ahead are out of fuel. Purchase locking gas caps for all your vehicles. Don't let your gas tank fall below one-fourth full. Plan most of your driving on main highways and during daylight hours. Finally, if you somehow fall victim to a gas thief in spite of all you have done, assist the police in locating the culprit.

Whether you can survive this summer with enough fuel to get you where you are going depends upon how well you plan ahead.



SOMETHING FOR EVERYONE — Canoeing in northern Minnesota rivers and cheerleading clinics conducted by Ambassador College students are two activities offered at SEP. [Photos by Jeanne Kloster]

Camp wants YOU

SEP deadline approaching

PASADENA — The Church's Summer Educational Program, a camp located in northern Minnesota for youths ages 12 to 19, is now accepting applications, announced YOU director Jim Thornhill.

In the following interview Mr. Thornhill outlines the attendance requirements and goals of SEP:

Who can attend SEP?

"Applicants must be no younger than 12 by September, 1979, and must not have yet reached their 20th birthday."

When will SEP be in session this year?

"Applicants may choose one of two sessions. Each session lasts three weeks, with the first beginning June 19, and ending July 9. The second session begins July 12 and ends Aug. 1."

Where is SEP?

"The camp is at Orr, Minn., 40 miles south of the Canadian border. It is 100 miles from Duluth and 40 miles from Hibbing, the nearest air terminal. The area is relatively flat but heavily timbered and very lush in greenery. Lake Pelican, one of Minnesota's 10,000 lakes, borders the camp."

What is the cost?

"The tuition charge for either session is \$300, which includes food, lodging, an accident-insurance policy, the use of equipment and SEP-issued clothing. Tuition is due and payable upon acceptance, and applicants or their parents may use Visa or Master Charge credit cards."

"That's extremely reasonable. You can't find a camp with the quality that we have anywhere else in the country. Transportation to and from Orr is not included in the price and must be arranged by the applicant."

Any chance of attending if one doesn't have the money?

"Yes, we have a scholarship fund that we hope to have again this year. In past years we have had money in that fund from which we were able to accept kids who were not able to pay their own way. This scholarship fund is primarily from Church brethren who see the need for a child going to summer camp. One person I know gave us tuition for two. She didn't care who they were; she just gave us a check and said, 'I want two kids to go.' We feel it is vitally important to get those kids there."

Are you accepting applications from countries other than the United States?

"Sure, anybody around the world, if they can afford to get there. In fact, we're working on possible ways of getting more international kids involved. Even though they have SEPs in their countries, we feel that Orr has certain advantages that they can't get because of their financial conditions

most of the time."

How many applicants will SEP accept this year?

"We have room for 366 per session, 732 all together. We have seven girls' dorms and seven boys' dorms, so we look for an equal ratio. Last year we rejected 200 applicants. Of course those will go on our priority list this year, and we'll try to pick them up first if we possibly can and they reapply."

What activities are offered at SEP?

"Waterskiing, archery, riflery, basketball, volleyball, swimming, canoeing and rock climbing are the major ones. In addition to this we'll be offering educational services dealing with the moral and social aspects of teenage life. Several guest speakers will be coming to Orr on a regular

basis, and several Ambassador College representatives are hoped to make appearances and speak before the campers."

Who administers the camp?

"SEP is sponsored by YOU, the youth organization of the Worldwide Church of God. I serve as director of the camp and am assisted by the YOU staff and a host of Ambassador College faculty and students."

"Our counselors are the very best people that we can pick. They're totally youth oriented. They're totally dedicated to the Church and the college."

"Their experience and abilities to transmit that to the kids we have found is tremendously successful."

What's the weather like in Orr?

"The general temperature for the north area during the summer is 70 to

72 degrees. It doesn't get excessively hot for any length of time. Evenings cool down and are very pleasant. The days are just right. Generally it will never get outside of light Wind-breaker weather. We expect to have our usual amount of rainfall, what with unpredictable Minnesota weather."

What will a camper get out of SEP?

"The learning experiences he gets as a result of being in a dormitory with 23 other kids of every variety of life-style, from every geographical location, the experience that he has, the opportunity to live in that environment with those 23 different personalities, learning to play together, grow together and to live together in that three-week time is invaluable when it comes to learning patience, learning how to have concern for your neighbor."

"It just follows many of the biblical principles right down the line. That's the way it has been tailored, to help develop the character of a

younger person in all aspects of giving, sharing, patience and all aspects of development that are pertinent to living."

How should one apply to SEP?

"Those wishing to attend either session of SEP should complete an application [a form accompanies this article] and mail it, with any questions, to YOU. Applications should be sent in as soon as possible because we make our decision as the applications come in. We want to fill the camp as soon as possible in order to tailor the program to specific needs."

Applications and other correspondence should be mailed to: YOU Summer Educational Program, 300 W. Green St., Pasadena, Calif., 91123. The department's telephone number is (213) 577-5720.

Application forms have also appeared in the YOU newspaper, *Now You Know*, which is sent automatically to YOU members. Church pastors have been supplied with applications as well.

APPLICATION FOR Summer Educational Program

300 W. GREEN ST., PASADENA, CALIFORNIA 91123



APPLICATION INSTRUCTIONS:

- HAVE YOUR PARENT OR GUARDIAN FILL IN THIS FORM COMPLETELY.
- ATTACH A RECENT PHOTOGRAPH OF YOURSELF.
- SEND THE COMPLETED APPLICATION TO THE ADDRESS NOTED ABOVE ALONG WITH A NON-REFUNDABLE FEE OF \$3 FOR PROCESSING.

APPLICANT'S LAST NAME	FIRST	MIDDLE	AGE	BIRTHDATE	SEX
PARENT'S/GUARDIAN'S NAME			PHONE NO.		
ADDRESS		CITY	STATE	ZIP	
CHURCH AREA			MINISTER		

HOW MANY S.E.P. SESSIONS HAS APPLICANT APPLIED FOR?	HOW MANY S.E.P. SESSIONS HAS APPLICANT ACTUALLY ATTENDED?	LAST YEAR ATTENDED
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WHAT GRADE WILL APPLICANT BE IN NEXT SEPTEMBER?	DOES APPLICANT HAVE ANY PHYSICAL OR MENTAL HANDICAP THAT WOULD PREVENT VIGOROUS PHYSICAL ACTIVITY?	YES <input type="checkbox"/> NO <input type="checkbox"/>	IF "YES," PLEASE EXPLAIN
---	--	--	--------------------------

INDICATE HOW TUITION WILL BE PAID:

<input type="checkbox"/> CASH/CHECK/MONEY ORDER	<input type="checkbox"/> CHECK SESSION APPLICANT WANTS TO ATTEND:	<input type="checkbox"/> SESSION I
<input type="checkbox"/> BANKAMERICARD/VISA	<input type="checkbox"/> EITHER SESSION	<input type="checkbox"/> SESSION II
<input type="checkbox"/> MASTER CHARGE		
<input type="checkbox"/> SPONSOR PLAN SOMEONE WHOM I KNOW (ORGANIZATION OR INDIVIDUAL) WILL PAY THE TUITION.		

SPONSOR'S NAME	
SPONSOR'S ADDRESS	CITY STATE ZIP

CHURCH ASSISTANCE PLAN THIS PERSON IS ELIGIBLE FOR CHURCH ASSISTANCE

AMOUNT NEEDED: \$ PASTOR'S SIGNATURE

SIGNATURES OF PARENTS/GUARDIANS

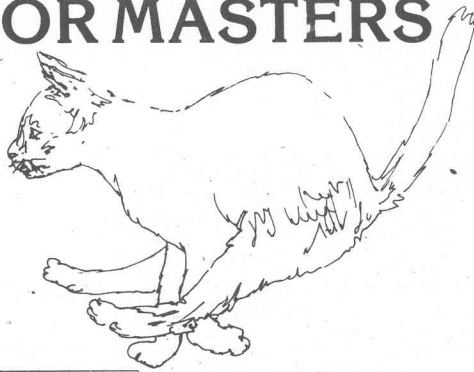
FATHER/GUARDIAN	DATE	MOTHER/GUARDIAN	DATE
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MINISTERIAL APPROVAL: I have reviewed this application and recommend for acceptance.

PASTOR'S SIGNATURE	DATE
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ATTACH A RECENT PHOTO OF APPLICANT HERE.

MAJOR MASTERS PING PONG



STORY FOR YOUNG READERS
By Shirley King Johnson

Spring is a wonderful time of year to visit Grandfather Wilson's farm, and Jim bounded out of the family car the moment his father braked to a stop in the driveway.

Grandmother Wilson came out to greet her loved ones, bestowing hugs and kisses all around.

Leaping out, Major stood beside the car, waving his tail and waiting until Grandmother was ready to notice him.

"And here's our doggie!" Grandmother leaned down and stroked his head with both hands. "How are you, Major?"

"Woorrff!" He smiled and licked the back of her hand.

Mr. and Mrs. Wilson went on into the house with the luggage, but Jim and Susie stayed with Grandmother.

"Where's Grandfather?"

"Where's Grandfather?" Susie asked as she helped her grandmother pet Major.

"You would never guess! He's down near the alfalfa field at the edge of the timber, feeding some baby quail."

"What's he feeding them for?" Susie asked.

"To keep them from starving. They're just newly hatched, and their mother was killed."

"Oh!" Susie's eyes grew very round and worried. "How was she killed?"

"It's one of those things that happens," replied Grandmother, smoothing Susie's hair back from her eyes.

Jim nodded his head wisely. "Was she eaten?"

"No, just killed. Your grandfather found the body. Something had killed it and left it lie there without eating it."

"Was it a coyote?" Jim asked.

"No, darling. We don't have coyotes. Your grandfather thinks it was Brown's big dog Winston. It's part Labrador, and it loves to hunt in and out of season. It kills just for the fun of it, I'm afraid."

Susie stopped patting Major. "I hope Major doesn't learn any bad tricks from him."

"That's been worrying me too. We'd better keep Major in our fenced-in yard while you're here this weekend. Just so he won't wander down and bother the little things."

"But, Grandmother, he won't have any fun," protested Jim, his smile disappearing.

"Now, Jim."

"Yes'um."

"It's only for a while, sweetie. The quail will soon be on their own, able to fly and take cover in the grass and timber. The next time you come, Major can run free again."

Jim brightened. "I'll see that he stays in the yard, don't worry."

"Thank you, dear."

Garden of Eve

"Grandmother, what makes animals eat each other?" Susie asked as they opened the backyard gate and went on up the sidewalk.

"Have you heard your minister explain about Adam and Eve sinning, and God placing a curse on them and all creatures?"

They stopped to talk. Susie nodded her head. "Yes. I remember about the Garden of Eve."

"Eden," corrected Jim quickly.

"Guess what, Grandmother?" Susie sucked in an excited breath. "Our minister asked Daddy to give a sermonette. Did you know that Daddy knows God too?"

"Yes, precious, I know. But let me finish telling you about the animals. When God placed a curse on Adam and Eve, He put one on Satan, who was in the form of a snake. It had to go down on its belly to live. God said the snake was cursed above all animals. That means all the animals were in on the curse. From then on, they all began to have instincts to murder and devour and compete, just like Satan."

"I'm sorry," Susie said. She looked down at Major sadly.

"It's going to be all right," Grandmother added. "In the wonderful world tomorrow all the creatures will get back to normal. They'll live the right way, just as all humans will."

Jim and Susie nodded their heads solemnly. Jim said, "I see."

"Thanks for 'splainin' it," added Susie.

At that moment Major gave a sudden sharp cry. A sleek Siamese cat had come around the corner of the house, and he lunged toward it.

Seeing Major, the cat leaped for an elm tree and scurried up the trunk, its claws scraping the bark as it climbed. It settled on a low limb and sat there, glaring and spitting at Major.

"Whose cat?" asked Jim, surprised to see it.

"The neighbors have two new Siamese cats, and this one likes to wander down here and look around. Its name is Ping Pong. It has a sister named Ping Ling."

Susie gave a little laugh and went over to the tree. "Here, kitty cat. Nice Ping Pong. Come play with me."

The cat scrambled down the tree and shot across the yard. It went under the fence and kept going in the direction of the barn.

"Better leave it alone, Sue," Jim said in his best "big brother" tone. "Okay?" He turned to Major. "That

goes for you too, fella. Leave that cat alone."

Sighing, Major sat down and tried to look harmless. If Jim only knew how much he hated the smell of cats. It would feel so good to give that one a toss and a good scare.

"Come on into the house, lambs," Grandmother said. "I know you're hungry after your trip. And your father and mother are going to help us make plans for the Holy Days. You don't want to miss out on that, do you?"

They went on in, and the back door closed.

Grandfather returns

Major found a comfortable spot in the shade and settled down for a little snooze. Then he heard footsteps.

Raising his head, he saw Grandfather Wilson walking up to the gate, a red plastic pail in one hand.

"Woorrff!" Major rushed to the gate, tail waving.

Grandfather set down the pail, opened the gate, and Major leaped into his arms.

"Hello, there! How's my good, brave Major? Hey, hey, now, stop licking my face! That's enough of that."

He set Major down, still chuckling. Jim came out of the house with a sugar cookie in one hand. "Hi, Grandfather! How are you?"

"Why, Jim! Look at how you've grown!" He hugged Jim to his heart. "Do you want to see something really cute?"

"Baby quail?"

"How'd you know? Did Jennie tell you already?"

"Yes, sir. And I'd like to see them right now."

"Let's go down there. Come on, Major."

"No, he can't go. Grandmother said he can't. He might feel like killing them."

"Not if I tell him not to, he won't," Grandfather said with confidence, and he stroked Major's head.

They walked together down to the barn, crossed the feeding lot and strolled along the edge of the pasture.

The oaks and elms in the timber were soft colors of spring — from pastel greens to deeper shades — and beneath the trees the land lay an inch deep in a velvet carpet of pasture grass.

A meadowlark on a fence post called out a cheery greeting to the trio as they approached. High overhead a crow "caw, cawed" and flew down to the top of an oak where it folded its wings gracefully. The air was sweet and moist with smells of warm earth and sunny meadow.

But Jim saw none of this. He scanned the row of dead grasses that had been

standing last fall along the fence and ditches.

"Where's the nest, Grandfather?"

"We're close. Be very quiet."

A soft breeze brought the scent of chicken feathers to Major's nose, and he knew where the nest was.

But an instant later, his nostrils gave a twitch and a terrible smell of cat made his lip curl. "Grrr-rllll." He saw movement in the grass. The Siamese cat, Ping Pong, was in the ditch by the fence. It was slinking forward, stalking the quail nest.

"Woorrffff!" Major howled as he lunged forward. Could he stop the cat in time?

"Major!" shouted Jim. "No! Leave the quail alone! Stop!"

"Stop it, Major!" shouted Grandfather.

"Oh, he's going to kill all the quail!" moaned Jim in horror.

"Major!"

But Major's flying feet took him to the edge of the weeds just as Ping Pong pounced at the nest. His front paws walloped the cat in midair and flung it sideways against the fence. Scrambling to its feet, the cat arched up both paws as Major charged in.

Major felt a claw scrape his nose. "Woorrffff!" He rolled over on the cat, and it screamed in rage at him, pulled away and went scooting off into the timber.

Major picked himself up and sat quietly panting. He licked at his nose where blood dripped.

Major nets his reward

Jim bent over the quail's nest to admire the 10 little balls of fuzz. But Grandfather came over to Major.

"Thanks, fella. Thanks a lot for scaring off that cat." Drawing out a red bandana from an overall pocket, he wiped Major's nose tenderly. "How could I have doubted you for a minute? You were saving those quail, not harming them. And I mistrusted you."

Jim came over. "Major saved them from Ping Pong."

"He sure did."

"Will the cat come back?"

Grandfather chuckled. "Not after the way it was bounced out of here. That cat will steer clear of this place for a while. And by that time our little birdies will be able to fly out of its reach."

"Major's nose is bleeding."

"Yes, it'll be sore for a while. But he'll be all right. I think I'd better get a beefsteak bone out of the freezer for him. I've been saving one, and this would be a good time to give it to him. It'll take his mind off his troubles. Won't it, fella?"

"Woorrff!" Major smiled.

The State vs. Religious Freedom

An Aide Memoire re State of California vs. Worldwide Church of God

PASADENA — The following report, dated March 31 and entitled "An Aide Memoire re State of California vs. Worldwide Church of God," is prepared under the auspices of the Emergency Committee for the Defense of Religious Freedom, an ad hoc voluntary association of lay members of the Worldwide Church of God in good standing. It is published in *The Worldwide News* as an official record of the events surrounding the Church's confrontation with the State of California.

I INTRODUCTION

On 3 January, 1979, without prior notice or warning of any kind, an armed task force descended on the headquarters complex of the Worldwide Church of God in Pasadena, California. It forcibly assaulted, seized possession and took over control of the Church and its affiliated organizations, Ambassador College and Ambassador International Cultural Foundation. The task force consisted of a Court-appointed Receiver, retired Judge Steven S. Weisman, representatives of the Attorney General of California and private attorneys "deputized" by the Receiver, together with State investigators and law enforcement officers. The property and assets of the Church and its related organizations were summarily taken over; the offices and records were seized and their contents rifled; cartons and files of records were taken and carried off without receipt, inventory or accounting by private attorneys as well as public officials.

The Church's administration was displaced. The Receiver and his deputies were heard by Church employees to observe that the Church's founder and its temporal and pastoral head, Herbert W. Armstrong, "was out" along with his personal adviser and chief deputy, Stanley R. Rader. Mr. Rader's executive secretary was summarily fired and other personnel were insulted, intimidated and formally advised that any resistance or disobedience would result in instant dismissal, if not contempt proceedings or even jail.

Acting pursuant to the supervisory powers contained in an ex parte court order issued *in secret*, without notice or hearing, the Receiver took control of the entire administration of the Church and its affiliated organizations. One of his first acts was to instruct United California Bank, with which the Church had a \$4 million line of credit, on which some \$1.3 million was owed, to stop payment on all outstanding checks.

As a consequence checks totaling approximately \$1 million, issued in payment for items ranging from salaries and welfare benefits to television and advertising media, were refused payment by the bank and returned. The bank also withdrew the Church's line of credit, declared a default on the loan, called it and paid itself by offsetting Church assets on deposit. The Receiver by this single stroke completely destroyed a hitherto impeccable credit rating, which the Church had labored years to build.

Locks were changed on the executive offices of the Church, and Church officials were excluded from their offices. The Church's publishing facilities were seized; contact between the chief pastor and the Church membership was choked off. Communications were screened and impounded to the extent that they contained language of which the Receiver disapproved. Using a confidential list, taken from confiscated records, the Receiver distributed a Mailgram to the ministry around the world, instructing Church

ministers to advise their congregations that they were forbidden to send their tithes or voluntary Church offerings to anyone other than the Church's Court-appointed Receiver in Pasadena!

The foregoing events occurred neither in Hitler's Germany, nor yet in Stalin's Russia, nor even in Europe during the religious wars of the Middle Ages. They occurred in 1979, in the United States of America. How and why did they happen? How, in this country, were such things permitted to happen? To answer those questions, a little background is necessary.

II THE CHURCH (a) Doctrine

The Worldwide Church of God was founded by Herbert W. Armstrong some 46 years ago (originally as the Radio Church of God). It is a Christian church based upon fundamental teachings revealed in both the New and the Old Testament of the Bible. As matters of doctrine, its members believe, for example, in the Virgin Birth of Jesus Christ, that He lived a sinless life; that He was crucified and rose thereafter; and that the sins of those who repent are remitted through His blood; that salvation may be obtained only through His name; that He is the one and only Messiah and that His second return is imminent. Several beliefs stemming from Old Testament teachings give to the Church's doctrine a certain affinity with the Judaic faith, such as keeping of the Saturday Sabbath and observation of Passover and the Day of Atonement as annual Holy Days. The Church's primary mission is "to spread the Gospel of the coming Kingdom of God to all nations of the world as a witness."

Since its founding, the Church has flourished and grown to the point where it now has approximately 100,000 members worldwide (including baptized members and their dependent children). Of these, only about 10 percent reside in California. Herbert W. Armstrong has been the Church's spiritual and temporal leader since its very beginning, and in Church theology is the appointed apostle of Jesus Christ on earth, charged with the responsibility of fulfilling the Church's primary mission of spreading His Gospel throughout the world.

(b) The Church's Work

The Church does not solicit funds from the public. Its members, however, tithe voluntarily and, in addition, make other voluntary contributions from time to time. The Church also receives significant financial support from an even greater number of nonmembers, generally referred to as co-workers (whose numbers are well in excess of 100,000). In the last 20 years, contributions and tithings have risen from \$800,000 to a level exceeding \$70 million annually. These funds, in turn, the Church spends in the furtherance of the Work and the fulfillment of its mission, which include the following:

(1) Worldwide travels by Mr. Armstrong, his personal adviser Stanley Rader and others for the purpose of meeting and conferring with heads of state and other dignitaries, speaking to millions of people through electronic and print media and otherwise carrying out the Church's primary mission of "spreading the Gospel to all nations." This is a key activity. In the last 10 years, for example, Mr. Armstrong and Mr. Rader have averaged more than 200 travel days per year.

(2) The publication and distribution of periodicals such as *Quest* magazine, *The Plain Truth*, *The Worldwide News* and *The Good News*, together with numerous books, many published by the Church-owned Gateway Publishing, Inc.

(3) Extensive television and radio broadcasting for the purpose of spreading the Gospel, for which the Church spends approximately \$5 million annually.

(4) The support and operation of Ambassador College, an institution located at the Church's headquarters complex in Pasadena, which primarily trains students for the work of the ministry of the Church and also educates them in other areas. The college was originally founded as a seminary only, but was later expanded to include a liberal arts curriculum. At the peak of this expansion there was also a branch campus located at Big Sandy, Texas, and one in England. In early 1978 the Church decided to get out of the "college business," which was causing a heavy financial burden. The liberal arts curriculum was phased out and the college reduced to its original scope as a seminary. As a result the two branch locations became surplus.

(5) The production and presentation of concerts, opera, theater and other cultural activities and presentations, funded by the Church and conducted through the vehicle of Ambassador International Cultural Foundation.

(6) Numerous other charitable, educational, scientific and religious projects of which the following are representative, but by no means exhaustive:

(a) Archaeological excavations in Israel (including sites at the temple mount and Jewish quarter in Jerusalem) and in Iraq (at Babylon);

(b) Benefit funds for handicapped children in England and Monaco;

(c) Clinic for the underprivileged in Cairo;

(d) Institute for political research in Tokyo, Japan;

(e) An archaeological exhibit in Jerusalem;

(f) Leopold III Foundation anthropological exhibitions;

(g) Nepal mountain tribe education program;

(h) Society for Near Eastern studies in Tokyo, Japan;

(i) Thailand mountain tribe education program;

(j) University of Brussels, oceanographic research;

(k) University of the Ryukyus, exchange program (Japan);

(l) World Wildlife Association, Switzerland.

While California's Attorney General may not be aware of these humanitarian activities, they have received widespread recognition in the form of commendations and awards to the Church from heads of state and the leaders of governments throughout the world, including Belgium, Sri Lanka, Egypt, India, Israel, Japan, Jordan, Kenya, Kuwait, Lebanon, Monaco, the Netherlands, the Philippines, Thailand, Hong Kong, Iran, Costa Rica, Tanzania, South Africa, Spain, the Bahamas and Jamaica.

From the foregoing, it will be apparent that use of the word "Ambassador" in the name of the college and the cultural foundation is one of key significance, since it symbolizes the method by which the Church seeks to fulfill its Work and its primary mission worldwide.

(c) Organization

The internal organization of the Church is hierarchical in form, rather than congregational. In this respect its polity is comparable to that of the Roman Catholic, Greek Orthodox and Russian Orthodox churches. In other words, authority proceeds from the top down in temporal as well as ecclesiastical matters. Mr. Armstrong appoints the members of the Church's board of directors and is the temporal and pastoral head of its affairs. In this respect, his position and authority

are comparable to those of the pope. The board of directors is the equivalent of the papal curia.

(d) Mr. Rader

Mr. Armstrong's personal adviser, Stanley R. Rader, is a lawyer and certified public accountant who has been involved with the Church for approximately 20 years. Prior to 1975, Mr. Rader was an outside professional consultant and was neither a Church member nor an officer or director of the Church. Mr. Armstrong believes that Mr. Rader has been instrumental in building and securing the Church's strong and stable financial base, thereby enabling it more effectively to carry out its Work.

In 1975 Mr. Rader became a baptized member of the Church and, at the same time, an officer and director. At that time, he resigned his membership and relinquished all interest in his law and accounting firms, as well as other entities in which he had formerly had an interest.

(e) Administration, Finance

The Church and its related organizations have a modern accounting system that would do credit to a major business concern. All of its financial records are on computer tape. Its data processing is one of the most modern of its type on the West Coast, according to the Receiver's auditors, Peat, Marwick & Mitchell. This complex is located in a high-security building on the Pasadena campus about a quarter of a mile from the Administration building. Parenthetically, neither Mr. Armstrong nor Mr. Rader has ever set foot in this building.

The accounting system has both internal and external controls. (The effectiveness of these controls was recently demonstrated when they signaled and identified a major defalcation by one of the Church's officers in 1978. The Church promptly took corrective action: The misappropriation was exposed, and a substantial portion of it recovered. This, in turn, was reported to the membership in the *Pastor's Report* for 19 December, 1978.)

The Church and the college have been audited annually since 1956. The cultural foundation, which was organized about 1975, was first audited for the year 1977. These examinations, through the year 1977, have been conducted by the CPA firm now known as Rader, Cornwall, Kessler & Palazzo and have all been conducted in accordance with professional, generally accepted accounting standards and auditing procedures, consistently applied. As noted, Mr. Rader has had no interest in this firm since he resigned prior to becoming a member and officer of the Church.

The annual audited financial statements have been regularly given appropriate distribution to support the extension of various lines of credit to the Church, including the \$4 million line of credit with United California Bank. In addition, periodic financial statements and expense reports were specially prepared for distribution to the Church's membership.

The cultural foundation, first organized in 1975, annually files a detailed financial report with the Attorney General on a prescribed form. Commencing in 1977, this has been certified by the foundation's auditing firm. The college also files an information return with the Franchise Tax Board annually as does the Church. The information contained in these filings is a matter of public record.

The Church and its related organizations recently retained the national accounting firm of Arthur Andersen & Co. to conduct the audit of all three or-

ganizations for the year 1978. As an integral part of this examination, Arthur Andersen will verify the integrity of the earlier accountings. While it denies that churches are under any obligation to render accountings to the State, the Church has nevertheless formally offered, on a voluntary basis, to make the results of this audit available to the Attorney General.

(f) IRS Audits

The Internal Revenue Service conducted audits at the college for the years 1970, 1971 and 1972. In 1975 it commenced a TCMP (Taxpayers Compliance Measurement Program) examination for the year 1974. This is a very detailed "fine tooth comb" procedure that required, in this instance, 18 months to complete and included an examination of financial records for 1975 and a portion of 1976, extending through the completion of the audit in late summer of that year. In the course of this procedure, the individual returns of Church officers, including Mr. Rader's, were also examined by the IRS. Each of these IRS examinations found no discrepancies and resulted in the issuance of "no change" letters, thus, in effect, certifying the adequacy of the financial and accounting systems and the financial integrity of the organizations as a whole.

These examinations were made on a voluntary basis, with the consent and complete cooperation of Church and college officials. The purpose was to verify the application of funds to proper religious and education purposes (i.e., non-personal uses) consistent with the bases for the granting of tax exemptions.

(g) The Church in Pasadena

The Church, as a rule, believes in putting its money in the Work rather than investing in monuments and edifices. As a consequence, its congregations usually meet in rented or leased halls or buildings, a fact that explains, perhaps, its rather low visibility outside of Pasadena. The notable exception to this rule is the Pasadena complex. In this instance, the Church, in a sort of a private urban renewal program, converted what had become a rather run-down section of the city into a showplace. The 1,250-seat sanctuary, Ambassador Auditorium, is one of the finest (and most beautiful) in the country, and the foundation's musical, ballet, theater and other presentations have made it into a major performing arts center.

Ambassador's concert series presents classical music, jazz, folk music, drama and opera. Highlights for a recent season included Mstislav Rostropovich, Beverly Sills, Lazar Berman, Claudio Arrau, the Virtuosi di Roma and the Rome Piccolo Opera, the Philadelphia Orchestra, the Utah Symphony, the Tokyo Symphony, the Polish National Orchestra and the Prague Chamber Orchestra. The resident orchestra is the famed Los Angeles Chamber Orchestra. A concert by Giuliani and the Vienna Symphony inaugurated the hall; Pavarotti performs annually, the Vladimir Horowitz ended a 30-year exile from the West Coast concert stage at Ambassador Auditorium.

Among other pastoral and educational activities carried on is a large publishing operation, which prepares and distributes the Church's various publications to all parts of the world. The Church/college/foundation complex is Pasadena's second largest employer (after the Ralph M. Parsons Co.) and is also one of its largest taxpayers.

Until the events set in motion by the Attorney General's lawsuit and armed raid, the Church, together with its related (Continued next page)

(Continued from preceding page)
institutions, was a healthy, thriving organization. It was financially sound and growing. It had been a good neighbor to the Pasadena community where it is located and a beacon of faith to its members around the world.

III EVENTS OF THE RECEIVERSHIP (a) The Strike

The Receiver's arrival at the Church's headquarters on 3 January, 1979, had all the earmarks of a military operation complete with storm troopers. Armed officers who accompanied the strike force had been instructed by the Receiver to "use all force necessary."

A Receiver is supposed to be a neutral party appointed by the Court, who, as the Court's representative, does not become involved in the partisan aspects of litigation.

In this case, however, it was impossible to distinguish between the Receiver's representatives, those of the Attorney General and those representing the private interests of the former Church members whose formal complaints initiated the lawsuit (the "relators"). All seemingly had a common purpose and all shared the same partisan, witch-hunting zeal. Indeed, one of the Receiver's first acts was to appoint brothers Hillel and Rafael Chodos and their associate Hugh John Gibson (all of whom were attorneys for the relators) as Deputy Receivers. (When, in the course of a hearing on 5 January, Judge Vernon Foster questioned the propriety of this action, Deputy Attorney General Lawrence Tapper promptly deputized them as Deputy Attorneys General on behalf of the State.)

The Receiver's party had apparently prepared a "hit list" in advance, since major personnel changes were ordered promptly following the Receiver's tumultuous entry into the executive offices. Mr. Rader's personal secretary was summarily terminated. Despite his later denials, several employee-witnesses heard him announce at the same time that Mr. Rader and Mr. Armstrong were also "out." By the Receiver's own admission, all personnel were given one week to declare their loyalty and were curtly advised that anyone who remained loyal to the incumbent administration would be fired. Church employees were insulted and physically intimidated. One pregnant woman was pointedly reminded that an officer, who was demanding her cooperation, had a gun and would use it.

A party headed by C. Wayne Cole was dispatched with the Receiver's blessing to Tucson armed with a prepared press release appointing Cole chief executive officer of the Church. Cole was the Director of Pastoral Administration for the Church. Arriving in Tucson late in the evening of the 3rd, he awakened the elder Armstrong, who was in bed with a temperature and was aware of nothing that had transpired in Pasadena. Cole advised him only that the Attorney General wished to conduct an examination of charges that gross improprieties had been committed by the Church administration and that someone was needed to deal with the Attorney General's representatives, on behalf of the Church. Cole concealed from Mr. Armstrong the fact that a Receiver had been appointed, that he had taken possession and control of the Church's headquarters, that he claimed the power to fire anyone and had purported to exercise this power by deposing Mr. Armstrong himself and Mr. Rader. Not really understanding or appreciating what had occurred, Mr. Armstrong, in response to Cole's urgent importuning, signed the press release, and Cole returned triumphantly to Pasadena.

A few hours later, when Mr. Armstrong was fully apprised of all the facts, he promptly and publicly repudiated the statement, reconfirmed the authority of the incumbent administration, including that of his personal adviser Stanley Rader, and, because of Cole's dissembling, disfellowshipped (i.e., excommunicated) him and replaced him, as Director of Pastoral Administration, with Roderick C. Meredith. One of the Attorney General's informants later stated that Cole had had extensive communications with the complainant group and the Attorney General's office prior to the filing of the complaint.

While the Receiver later denied having attempted to oust Mr. Armstrong, his denial doesn't jibe with his recorded statement, on 4 January, 1979, that regardless of what Mr. Armstrong said or ordered, he, the Receiver, had designated Cole as chief executive officer, and that was that.

The mentality that informed and motivated all this activity was a seeming predisposition to believe the worst, without substantial evidence and even in the

face of contrary facts. For example, with no factual basis, Deputy Attorney General Tapper stated to a gathering of Church and State officials that Ralph Helge, the Church's secretary, its counsel and a director of the Church, had taken a \$125,000 "kickback" from proceeds deposited by the buyer in the Big Sandy sale. This was a completely false statement, and the Receiver's counsel so verified some time later in a formal letter to Helge's law associate.

Church officials reacted to the first onslaught with stunned disbelief and naturally sought advice from their attorneys before taking any action. This conduct was later stigmatized by the Receiver as resistance, obstruction and lack of cooperation and characterized to the Court as being suggestive of evasion or "cover-up."

(b) The Takeover

Entry to the Church's offices having been gained, various records and files, confidential or no, were rifled, gathered up and carried off with neither inventory nor accounting. Many are still missing, and the State has consistently refused to give any accounting as to what was taken, despite repeated requests from the Church. The Receiver dispossessed the Church's administration and asserted sweeping powers over its property, affairs and personnel.

On the morning of 4 January, 1979, Deputy Receiver Rafael Chodos instructed an assembly of Church members and employees from the stage of Ambassador Auditorium that:

"The Receiver owns all the property, assets and records of the Church . . . college and . . . foundation . . . [and] the law gives him the right to do with them as he sees fit."

He advised those present that the order appointing the Receiver was valid and that anybody who defied it or him could be jailed for contempt.

Chodos further told the assembly they had better cooperate, in the following language:

" . . . since we know zero, except the bad part, about this organization, we are going to need the help of all members of the staff . . . Need their cooperation . . . their information. We need it, and we intend to get it." (Emphasis added.) 2

Chodos went on to emphasize the Receiver's power in the following language:

"Judge Weisman, the Receiver . . . is your boss now. He . . . has the power to hire and fire, to dispose of all Church property, I want to emphasize this, as he sees fit in his judgment. Some people have not appreciated the extent of the Receiver's power. He owns everything. It is his property now." 3

In addressing the same audience, from the same podium, somewhat later that same morning, the Receiver himself left

no doubt that he seconded these views:

"Now keep in mind this too. That when the Judge appointed me the Receiver, I am in charge." 4

He went on to indicate that:

"The bank accounts have to be changed, and all checks will go out under my signature." 5

In a heavy attempt at humor, he added:

"You ain't getting a red cent until I sign them." 6

The Receiver advised the same assembly that he had given full authority over the Church to C. Wayne Cole. When asked whether this had Mr. Armstrong's authority, he bluntly responded:

"Well, whether or not Mr. Armstrong had the authority, I have delegated him as the chief executive officer." (Emphasis added.) 7

The State's authority, according to the Attorney General, extended to a reorganization of the Church's structure. From the same podium on the same day, Deputy Attorney General Tapper told the audience that the Church's hierarchical organization was too "autocratic." This, he said, was all going to be changed to a more democratic, or congregational, form through the medium of Court-supervised elections.

If this theory be correct, then the authority of the pope, that of the Archbishop of Canterbury and that of all other hierarchical church leaders are illegally constituted, and subject to change by decision of California's Attorney General.

(c) The Tally

The exercise of the Receiver's summary powers was made manifest in many ways. Following are a few examples:

1. The CPA firm that had audited the Church's financial statements for over 20 years was summarily discharged. Its offices were likewise raided and its records seized under a specific threat of contempt by Mr. Tapper. No evidence of impropriety, unprofessional conduct or wrongdoing was produced or even cited.

2. Employees were intimidated and threatened with immediate dismissal, and a number of actual firings took place.

3. Desecration of Church property and teaching was not only permitted but willfully condoned on a continuing basis as, for example, by working on the Sabbath, smoking on the Church premises and particularly in the sanctuary, and allowing access to Church premises to disfellowshipped (excommunicated) former members (some of whom were even hired and given access to Church records and files).

All of these actions are in direct contravention of specific Church doctrine, and therefore a desecration. The access accorded to those who have been disfellowshipped is particularly grave in the eyes of the Church, this being comparable to ordering that the sacraments be administered to an excommunicated member of the Catholic faith. These matters were brought to the Receiver's attention and were ignored. When the protests persisted, the Receiver sought and obtained

specific Court authority to hire disfellowshipped former members in positions of authority and bring them upon the premises.

4. Among the documents that were taken or carried away were records containing confidential membership lists, ministerial lists, financial and other records pertaining to welfare recipients within the Church, tithing records, communications between members and the clergy, attorney-client communications and the like. No claim of privilege of any kind was countenanced or entertained by either the Receiver or the Court.

5. At various times, Church leaders, employees and officials were barred from their offices, from the publishing and communications centers, the data processing center and other areas.

6. Communications between the Pastor General and the membership were screened and in one remarkable instance intercepted and impounded: A letter by Mr. Armstrong appealing to the membership for contributions to a legal defense fund to be sent to him in Tucson, Arizona, which was processed through the communications center, was stopped at the Pasadena post office upon the order of the Receiver. The Receiver then sent out a Mailgram to the Church's ministers worldwide (whose names and addresses had been obtained from confidential lists), instructing them to advise the Church's membership that they were forbidden to send their tithes to anyone but the Court-appointed Receiver!

(d) The Damage

The effect of the receivership itself, as well as the effect of the Receiver's actions on the Church's stock standing and, consequently, upon its ongoing operations was catastrophic. The Receiver's order to United California Bank resulted in the arbitrary refusal to payment of welfare benefits, checks to widows, to ministers, teachers and employees for salaries, checks issued to various other lenders for leased equipment, installment loans and credit card payments, to electronic and print media for radio and television time, advertising and the like, to artists and artist management firms for performance fees, and so on.

The mere appointment of a receiver constituted an act of default under numerous loan agreements, including that with United California Bank, which promptly withdrew its line of credit, canceled a promised million-dollar loan, called outstanding loans totaling \$1.3 million and offset Church funds on deposit in payment. The Church's self-insured status under the Workmen's Compensation Law was thrown into question and employees were actually urged to sue. The personal credit of employees was instantly impaired, and many of them were denied loans and other routine personal credit.

Church creditors, including major credit card companies, canceled various lines of credit, refused additional credit and demanded cash or certified checks in advance. In addition, of course, the sensational character of the charges and the systematic, well-publicized vilification of

Church officials by the Attorney General's representatives, both in and out of court, produced a chilling effect on the membership and a consequent drop in the Church's normal revenues. Had the Church been located principally in California, it would quickly have been strangled. That it is still functioning — and vigorously resisting the State's attack — is due solely to the fact that 90 percent of its membership lives outside the borders of California and is thus beyond the reach of Court's and the Attorney General's jurisdiction. Its hard-earned credit reputation within the State has been totally destroyed.

The title company refused to issue a policy of title insurance covering the college's Big Sandy campus property, and a pending sale of this property for \$10.6 million (discussed in greater detail below) fell through when the buyer backed out. The Church not only lost the expected sale proceeds, it also lost the substantial income those proceeds would have earned, and it continues to be saddled with the crushing cost (\$150,000 per month) of maintaining this empty and unused property.

(e) The Bust

The drastic and brutal remedy of receivership is injurious in itself. However, the Court added insult to this injury by ordering the Church, in addition, to pay all of the costs of the receivership. This was no penny-ante bill.

Judge Title's order confirming the appointment of the Receiver pending trial empowered the Receiver to employ just about anyone he chose and to pay them and himself out of Church funds. Specifically, he was authorized to employ and retain "lawyers, accountants, appraisers, business consultants, computer experts, security guards, secretarial and clerical help and employees of all sorts . . ." The Receiver took this authority seriously indeed.

During a six-week period running roughly from early January to mid-February (when the original Receiver, former Judge Weisman, announced his wish to resign) the total bill for the Receiver and his assistants totaled a cool quarter of a million dollars. Early in the game, exercising his Court-granted powers, the Receiver transferred \$150,000 in Church funds to his Receiver's account to defray receivership expenses as they accrued. According to his final account, submitted to the Court on 21 February, 1979, an additional \$100,000 was needed.

Some of the highlights of this accounting make interesting reading.

(1) The Receiver claimed to have worked about 313 hours in a six-week period, requested compensation at the rate of \$150 an hour and presented a total bill for \$51,000. This amounts to about \$8,500 a week or an annual rate of \$442,000, which is approximately 10 times what he had earned as a Superior Court Judge. (It may be noted that the Receiver characterized the \$200,000 annual salary paid by the Church to Stanley Rader, formerly a practicing attorney and CPA, as "outrageous.")

(2) The Receiver employed not one but two sets of attorneys (one for "ordinary" matters and one for litigation matters), whose combined bills totaled just under \$60,000. These counsel billed their services at rates comparable to those charged by the Receiver for himself. One of these also billed time for his daughter, also an attorney. This particular attorney (who, incidentally, shares professional offices with Judge Weisman) billed over 200 hours over the six-week period and submitted a bill for \$31,200, approximately \$5,000 a week (or an annual rate of \$250,000 per year).

(3) Guard services billed a total of just under \$60,000, or approximately \$10,000 per week.

(4) Peat, Marwick & Mitchell, the national auditing firm retained by the Receiver, submitted bills totaling \$32,300.

(5) Two "operating officers" retained by the Receiver at varying periods submitted bills for, respectively, \$15,100 and \$19,300. The fees billed by one of these totaled \$12,400, for an 11-day period (during which he claimed to have expended 155 hours, or approximately 14 hours per day), which was "discounted" to \$11,160, or approximately \$1,000 per day (an annual rate of something in excess of \$300,000 per year). This individual also included bills for time put in by a relative. The rate billed by the other was \$640 per diem (or an annual rate of \$160,000 per year).

Both of these operating officers, it should be noted, were for some reason imported to Pasadena from the San Francisco Bay area, and their statements re-

(Continued next page)



TELEVISION INTERVIEW — Stanley Rader, accompanied by Church attorneys Allan Browne and Ralph Helge, is questioned by a Los Angeles, Calif., television station interviewer.

(Continued from preceding page)
flected, in addition to handsome fees, healthy sums for air transportation, cab fares, auto rentals, hotels and meals.

The gravy train was not confined to the Receiver and his entourage. The Attorney General's private attorney "deputies," the Chodos brothers and their associates, who led the initial charge on the Church and carried the laboring oar in the subsequent sustained attack, vigorously urged to the Court that the Church should be ordered to pay them too and presented a bill for fees totaling more than \$100,000. This action moved counsel for the Church, in a brief to the Supreme Court, to refer to the senior Chodos as a "bounty hunter."

Hillel Chodos (who advised the Court that he "refrains" from keeping time records), claimed to have worked over 300 hours on the matter and requested that the Church be ordered to compensate him at the rate of \$200 per hour or a total of \$75,000. This amounts to an annual rate approximating \$450,000!

Mr. Chodos' associates, he urged, should be paid amounts aggregating a further \$26,000.

It will, of course, be borne in mind that all of these individuals were the same parties who were vociferously and piously accusing the Church of overpaying its officials and overspending its accounts.

IV THE ATTORNEY GENERAL'S POSITION

(a) Plenary Powers

In the United States, where the Bill of Rights originated, such concepts as separation of church and state, freedom of religion, due process of law, presumption of innocence, protection from unreasonable searches and seizures and proof beyond a reasonable doubt are almost automatically assumed. Each of these principles was designed to protect individuals and their private institutions against the arbitrary exercise of the State's awesome power. They are basic to our thinking in this country. When we read of decisions that require the extinguishment of a lighted cross in the windows of city hall at Christmas and Easter and forbid voluntary prayer in public schools or State subsidies for books or transportation to parochial schools; for fear of excessive State entanglement in religious matters, it seems inconceivable that medieval or Nazi-like raids on churches could occur in this country, or that any Court in this land would countenance such conduct for one minute.

It is only when we witness events such as those that occurred in Pasadena in January and February of 1979 that we realize the frailty of this protective fabric and its vulnerability to attack, particularly in a time of public and intellectual indifference, and even hostility, fueled by the macabre episode involving the People's Temple in Jonestown.

The sweeping claim of State power asserted by California's Attorney General, a claim that has been accepted and approved by two judges at the trial court level, is grim evidence of just how easily a fatal gash can be torn in that thin protective wall.

The Attorney General asserts (and has been granted) the absolute right to seize, examine, administer and reorganize churches at his discretion. This is based upon the theory that all church property in California is public property, held in trust for the public benefit of all the people, and that all church records are public records. Church leadership has no basis for objection or resistance to any action on the State's part, or even the right to counsel or defend the church in this respect. Neither do a church's members have any right or standing to intervene or question such action against their church by alien or hostile third parties. Further, the Attorney General does not need evidence of wrongdoing or proof beyond a reasonable doubt to justify such seizure and dispossession. Mere suspicion is enough.

These are not the ravings of some lunatic or extremist nightmare. They are propositions that have been seriously and repeatedly asserted, both in and out of Court, by the Attorney General's representatives and that have, to date, been accepted and enforced at the trial-court level. The examples that follow are merely representative. Many others could be quoted.

(b) Churches Are Charitable Trusts

The key to the Attorney General's theory is his concept that all churches are charitable trusts. By invoking this helpful legal fiction, such troublesome impediments as due process of law, First Amendment rights and other constitu-



MEDIA COVERAGE — Representatives of the various media interview Stanley Rader as he waits to gain access to his office in the Church's Hall of Administration in Pasadena.

tional protections are neatly sidestepped, and the whole problem is relegated to the technical niceties of trust law concepts.

(c) Public Property

Redefined as a charitable trust, a church is, *ipso facto*, no longer the owner of its property or the master of its own affairs. Neither do its members own or control it. According to Messrs. Tapper and Chodos a church's assets are public assets and its records are public records. There are no private interests involved and consequently no private rights. A church's property rests in the Court's custody, and its leaders are merely trustees who serve at the State's pleasure and are allowed to manage on a day-to-day basis. In their words:

"Every other party who comes before the Court has some claim to its own property and has some right to resist intervention by the Court. But for 700 years, Your Honor, it has been the law in England and America that charitable funds are public funds. They are perpetually in the custody of the Court. The Court is the ultimate custodian of all church funds." [Chodos] 8

"It's [the Church is] Your Honor's charge. You are the guardian and this Church is your ward." [Chodos] 9

"The institution itself and all of those who run the institution are standing in a position of trust, the property being truly owned, not by the institution or individuals, but rather the people of California . . ." [Tapper] 10

"Under . . . [the laws of the State of California], although the property is held by the charitable organization, it is held for the benefit of the public at large. If you keep in mind that with an \$80 million cash flow to this organization every year, maybe \$20, \$30, \$40 million is being subsidized by the other residents of the state of California and of the United States through tax deductions, there is a very strong public interest in how the money is spent." [Tapper] 11

This concept deftly avoids questions about due process of law, constitutional guarantees or First Amendment rights.

"Normally in a private situation where you grant *ex parte* relief, the Court is put in a position of attempting to interfere with someone's rights, and to stop people from doing things that they would otherwise do with their own property, and maybe create great havoc to private interests that have not had an opportunity to be heard, and that is the power that should be exercised with great skepticism and great reservation." 12

"In this case, however, there are no private transactions . . . there is no one whose interests can be hurt . . ." 13

" . . . their property always and ultimately rests in the Court's custody, and they are always and ultimately subject to the supervision of the Court . . . The Court is not taking something away from somebody or interfering with anyone's private rights." [Chodos] (Emphasis added.) 14

To summarize, all property, all assets of all churches in California are public

property, owned by all the people of the state. All churches are the wards of the Court, and their affairs and conduct are subject to the unlimited scrutiny, supervision and control of the State.

(d) Church Leaders May Be Replaced at Will

Since a church is a charitable trust, its leaders are "trustees" and may, therefore, be removed and replaced at will. According to the Attorney General, they serve at his and the Court's pleasure:

" . . . what we are saying is that there are presently trustees who have been allowed to manage the charitable fund on a day-to-day basis . . . We believe that essentially those trustees serve at the Court's pleasure and may be replaced with a more trustworthy trustee." [Chodos] 15

" . . . It is the Court's funds, and the Court may remove and replace and substitute trustees at its pleasure . . . the trustees of that fund have no standing." [Chodos] 16

(e) Church Restructuring

The Attorney General's authority includes the power to force the restructuring of any church organization of which he disapproves or that he considers to be too "autocratic." In his view, hierarchically organized churches are effectively prohibited in California.

The State complains that the Church in this case is run by one man, its patriarch and leader, Herbert W. Armstrong, and it insists that this be changed.

"It is our understanding that for many years these institutions have been run rather autocratically. California law provides that there should be opportunities for meetings of the members of a nonprofit organization; and that there should in connection with these meetings be opportunities for members to express their will through selecting the people who head the institution. I'm not aware that any of this has occurred in this case . . . And the prayer [legal term for request] . . . [of the complaint] has asked that, at some appropriate time, procedures . . . which will be totally Court supervised . . . [will] put the institution back on more traditional footing . . ." [Tapper] 17

The Court appears to be of the same view:

"With reference to the conduct of the affairs of the Church, the administration of its assets and expenditures over the last several years, and up to the present time, it seems nevertheless to be conceded that for many years this was essentially a one-man operation, with Mr. Armstrong making all the decisions on a completely unilateral basis . . . All of these issues . . . will have to be very carefully scrutinized by the trial court, and they all represent reasons why the Court is concluding here that some restraints have to be placed on the conduct of the Church business . . ." [Judge Title] (Emphasis added.) 18

By the above reasoning, the authority of the pope, any archbishop, the patriarch of the Greek Orthodox Church or the hierarchical head of

any other similarly organized church may be challenged, disapproved and set aside by the State.

(f) The Attorney General May Act Upon Mere Suspicion

The Attorney General does not need proof or evidence against a church; a simple accusation will do.

"If there is the slightest hint or suspicion of wrongdoing, let along proof positive or proof by a preponderance, it is the Court's duty to see to it there is a worthy trustee installed, that an investigation is made, that the facts are exposed." [Chodos] 19

Thus the Attorney General is not obliged to investigate before acting. If someone accuses church leaders, or if he merely suspects them, he may move in. Such things as verification, evidence, facts — these are for later, if at all. First come seizure, dispossession and control.

This theory was evidently accepted and approved by Judge Title. On 12 January, 1979, following a three-day hearing, he confirmed the Receiver's appointment, pending trial, and signed an order giving him the sweeping powers that had been demanded. This order was based not on findings of fact, but rather upon the suspicion of a possibility that something might be amiss:

"As I have already indicated, I believe it is not the duty of this Court to finally determine those issues, but only to determine whether or not there is any reasonable likelihood that perhaps a trier of fact in the future . . . when this action is heard, will determine that there is some possibility of truth to these charges, probability of truth." [Judge Title] (Emphasis added.) 20

(g) "Wrongdoing"

The term "wrongdoing," in most people's minds, is associated with larceny, embezzlement, criminal fraud and similar conduct. The Attorney General's use of the term, however, is a good deal more elastic, since wrongdoing, in his definition, means paying salaries that he thinks are too high, spending more money on travel than he believes ought to be spent, dealing with companies of which he doesn't approve, contracting for sales of property without his permission, and the like.

"There are various types of misuses. We all think of diversion of assets as out-and-out theft. But . . . in trust law there are far higher obligations owed by the people who are in control of properties that they would owe if it was just their own property . . . So you can get into sophisticated diversions through self-dealing, for example. If one were fiduciary of this institution and were engaging his own firms and paying his own money that might be a case of self-dealing . . . There are excesses that can occur in terms of salaries and other financial remunerations . . ." [Tapper] 21

In other words, the State is authorized to intrude into the private affairs of every church and decide for itself how it may spend its money, how it may implement its mission; how much it may pay its ministers; how often those ministers can

travel and to where; what sort of accommodations they may stay in or live in. The Attorney General might legitimately inquire whether Michelangelo had been the low bidder for the ceiling of the Sistine Chapel.

The State will examine the Church's statement of purpose and decide for itself how that purpose should be fulfilled and whether the Church is doing it properly:

"The law provides that assets taken by a charitable corporation are held in trust for the purposes of that organization . . . primarily we look to the Articles of Incorporation to determine the purposes . . . we will be looking to see that the assets . . . are being properly used for the purposes of these institutions." [Tapper] (Emphasis added.) 22

Judge Title obviously agrees:

" . . . There has been an astonishing amount of money expended by Messrs. Armstrong, Rader and others for many purposes, particularly in connection with so-called travel expense, the purchase of expensive gifts and so forth . . . Now certainly some expenditures along that line are completely proper and permissible, and they are certainly within the discretion of those persons who are authorized to determine whether they should be made. Of course the persons have to be authorized and decide what amounts of money should be expended . . . these are questions which are open to, I think, some arguments and will have to be examined very carefully at the time of trial." [Judge Title] (Emphasis added.) 23

The Court is referring to expenses incurred in the course of Mr. Armstrong's overseas travels (and those of other Church officials and delegations) in pursuit of the Church's primary mission of "spreading the Gospel throughout the world." The "gifts" referred to are gifts presented by the Church to foreign heads of state and other dignitaries. Clearly the Court is reserving to itself and the Attorney General the right to dictate just how much of this, if any, is proper and permissible.

(h) Ecclesiastical Matters

The State's power even extends to ecclesiastical matters. The Court's order of 19 January, 1979, gave to the Receiver complete authority over the college and foundation in this respect also, the only limitation pertaining to the Church itself. In this latter respect, the Court reserved to itself the right to determine what was and was not an ecclesiastical matter.

Furthermore, the Court issued a grim warning of how it would deal with any claim that some matters, such as tithing records, welfare payments, ministers' salaries, or similar clerical disbursements, were ecclesiastical in character:

"If . . . I have one or two petitions come into this Court with arguments made that the financial records involve ecclesiastical matters, let me assure you that I will consider that evidence of bad faith . . ." [Judge Title] (Emphasis added.) 24

(i) The Attorney General's Power Is Plenary

The Attorney General's power through the Court is virtually absolute. One has only to examine the text of the Receivership Order signed by Judge Title on 19 January, 1979, which gave the Receiver sweeping power and control over every aspect of Church operations, finances and administration, including the right to hire and fire at pleasure. This latter authority even included the right to discharge or suspend the Church's leader, Mr. Armstrong, and his personal adviser, Mr. Rader, upon application to the Court. In the case of Mr. Rader, such application was actually prepared and filed by the Receiver.

The Receiver himself was under no illusion regarding the extent of his power, as we have seen above.

"The law is that the Receiver owns all the property, assets and records of the Worldwide Church of God, Inc., and Ambassador College, Inc. He is in possession of them. The law gives him the right to do with them as he sees fit . . . Anyone who defies the order is in contempt of court and . . . can be put in jail for his contempt." [Deputy Receiver Chodos] 25

" . . . The Receiver is your boss now, who has the power to hire and fire, to dispose of all Church property, I want to emphasize this, as he sees fit

(Continued next page)

(Continued from preceding page) in his judgment. Some people have not appreciated the extent of the Receiver's power. He owns everything. It is his property now." [Deputy Receiver Chodos] 26

(j) The Church Has No Right to Resist and No Right to Counsel

According to the Attorney General, the Church, being a public trust, has no private rights to be protected and therefore no basis for resisting the "protective" intervention of the Court or the Attorney General. Since its leaders, as "trustees," have no interest either and may, in any event, be removed by the Court as will, they have no standing or basis either for resisting on behalf of the Church or defending its interest. They may even be in violation of their trust if they spend Church funds to obtain counsel; since the Church is not entitled to counsel other than the Court itself or, perhaps, such counsel as might be appointed by a Court-appointed Receiver.

... the charitable fund is the ... subject matter of this proceeding. It isn't a party in the usual sense. It is in Your Honor's safekeeping. It has no interest to protect against the Court. The Church as a charitable trust has no interest to protect here. ... [Chodos] (Emphasis added.) 27

"It is Your Honor's responsibility to do whatever needs to be done to preserve it ... and protect the assets and records, and no one has any basis to resist that intervention." [Chodos] 28

"I am saying if there is any interest of the Church that needs representation before you, the Receiver should select that counsel. That counsel should be briefed to come and raise whatever arguments have to be presented for the Church, and it should be paid out of the Church fund upon approval by the Court after a proper application." [Chodos] 29

"What I'm suggesting is this Church doesn't need a lawyer to help this Court protect its assets." [Chodos] (Emphasis added.) 30

"I don't think the Church has a single interest that needs counsel before Your Honor. In my view, the Church ought to welcome the supervision of the Court." [Chodos] (Emphasis added.) 31

(k) Members Have No Standing

While on the one hand the State contends that the Church's members must, by law, elect the Church's leaders, the State on the other hand insists they are without right or power to say how their contributions shall be spent and have no standing to intervene or otherwise question any action taken by the Attorney General. The charitable trust theory bars them from any interest or rights in or to the subject of the trust, which they have created!

"Under the law once people donate money to a charitable organization, they no longer have standing to direct how it is to be used. It must be used in accordance with the laws of the State of California. And under those laws, although the property is held by the charitable organization, it is held for the benefit of the public at large. If you keep in mind that ... this organization every year is being subsidized ... through tax deductions, there is a very strong public interest in how the money is spent." [Tapper] 32

Judge Title clearly agrees. When counsel for the Church argued that six dissident former members of the Church should not, through the State or otherwise, be permitted to overrule the wishes of the 100,000 faithful members in good standing, the Court admonished him:

"Their wishes are immaterial, counsel." [Title] (13 February, 1979) 33

On 20 February, 1979, Judge Robert Weil, in Department 88 of the Superior Court, heard a motion brought by an organization representing the vast majority of the members of the Church who were seeking leave to intervene in the Attorney General's action in order to assert and vindicate their own interest and their own personal constitutional rights, as well as those of their Church. Such motions, where the intervenor has the slightest direct interest, are usually granted as a matter of routine on an ex parte basis. In this case, however, it was set down for a full dress adversary hearing.

Despite the fact that it was the personal rights of the individual members to worship freely that were being trampled

upon by the State and the manner in which their individual tithes and offerings were being spent that was in issue, Judge Weil adopted the State's charitable trust concept *in toto* and, basing his decision upon its niceties, held that the members had no interest or standing in the controversy concerning the money they had contributed or the Church, which they had built as the selected instrument for their chosen form of worship. The technicalities of trust law were invoked to exclude them from any voice in the matter or opportunity to defend their own substantive rights or those of their Church.

By way of postscript the Judge added that, in any event, since the Church had chosen to organize itself under the California nonprofit corporation law, it had to play by those rules. Ninety percent of California's churches that are so organized will undoubtedly be surprised to learn that their most fundamental substantive rights have, according to Judge Weil, been waived and declared forfeit on a technical question of form.

(l) Corporations Code Section 9505

The Attorney General's assertion of power is based upon a section of the State's nonprofit corporation law, Corporation Code Section 9505, which reads as follows:

"SUPERVISION OF ATTORNEY GENERAL WHERE PROPERTY HELD IN TRUST:

"A nonprofit corporation, which holds property subject to any public or charitable trust, is subject at all times to examination by the Attorney General on behalf of the State, to ascertain the condition of its affairs and to what extent, if at all, it may fail to comply with trusts that it has assumed or may depart from the general purposes for which it is formed. In case of any such failure or departure the Attorney General shall institute in the name of the State, the proceedings necessary to correct the noncompliance or departure."

One or two things are immediately apparent from a reading of this section: The power it confers is virtually unlimited. It does not deal with charitable trusts, but rather nonprofit corporations, which hold property subject to public or charitable trust. It says nothing whatever about churches or religious organizations.

In order, then, for the Attorney General to justify Section 9505's application to an entire church, it is not enough to find that a church may hold some property that is subject to a trust; it is, rather, necessary to redefine the church itself as one entire charitable trust, *ipso facto*. This, as we have seen, is the cornerstone of the theory and the key to the Attorney General's strategy.

While it is not the purpose of this paper to develop the legal arguments on this question, pro and con, it may be pointed out that California's legislature obviously never intended that the charitable trust concept be applied in any such sweeping fashion to churches, since it not only did not mention churches or religious organizations in Section 9505 (undoubtedly assuming that no one would be foolish

enough to import so shocking a concept into this section by implication), but in the comprehensive law it did enact with respect to charitable trusts, namely, the "UNIFORM SUPERVISION OF TRUSTEES FOR CHARITABLE PURPOSES ACT," the legislature expressed itself specifically on the point. This law sets up a regulatory and supervisory scheme for charitable trusts, which makes them liable to periodical examination by the Attorney General and requires them to register and file regular detailed reports. If churches were viewed as charitable trusts by the legislature and were liable to examination or under an obligation to account, it surely would have included them within the embrace of this legislation.

On the contrary, however, the legislature, in Government Code Section 12583, specifically excepted all churches and religious organizations from all of the provisions of the act and, consequently, from any obligation to account or from any liability to examination by the Attorney General or any other State official. Clearly the legislature had in mind the constitutional sanctions and understood quite well that separation of church and state meant just exactly that.

Furthermore, the charitable trust concept, while it has received mention from the Courts in connection with churches, has been applied only in specific and very limited situations, as, for example, an aid to determining the most appropriate distribution of the property of a church that was voluntarily dissolving. It has never before been held or even suggested that the charitable trust doctrine could be invoked to uphold or justify the sweeping invasion of church affairs successfully accomplished by the Attorney General and countenanced by the trial court in this case.

In the words of Dr. J. Gordon Melton, director of the Evanston, Illinois-based Institute for the Study of American Religion:

"The attempt to redefine the Worldwide Church of God as a 'public trust' and its property as 'in a sense public' is the most flagrant attack on the freedom of religion and the independent status of religious institutions in this country in many years ... The effect of the actions of [Deputy Attorney General] Tapper has been to place all churches under State control and put strict limits on how they can spend their money and acquire and dispose of property. The possibility that such precedent-setting efforts will gain some credence is heightened by the public reaction to the tragedy of Guyana. Such backlash effects must not be permitted to take place." 34

Alice: When is a church not a church?

White rabbit: When it is a charitable trust!

Alice: When does a church become a charitable trust?

White Rabbit: When the State says so.

Alice: Things are becoming curiously and curiously.

**V
CHARGES**

At this point, it is appropriate to exam-

ine the charges leveled at the Church and its leaders by the Attorney General; the "evidence" adduced by the Attorney General in support of these charges; and finally the real facts as established either by actual Court holding of defendants' evidence, uncontradicted or irrefutable.

(1) Charge: That the Church has failed and still refuses to make or render adequate or regular accountings.

"Evidence": None. In fact, numerous documents attached to the Attorney General's complaint affirmatively indicated otherwise. These latter consisted of selected excerpts from detailed reports of expenses, including foreign travel, prepared by the Church and circulated to its membership in 1975-76.

"Facts": The Church and the college have been audited annually by an outside CPA firm since 1956. These examinations have been conducted in accordance with generally accepted professional accounting standards and auditing procedures. The effectiveness of these controls was recently demonstrated when they revealed a major discrepancy, which the Church promptly corrected and fully reported to its members. The foundation, which was organized in 1975, was audited for the first time in 1977. The 1978 audit for all three organizations is being performed by Arthur Andersen & Co., one of the "big eight" national accounting firms, which has been specifically retained by the Church for this purpose and for the purpose of verifying the integrity of earlier audits. No evidence has been introduced to show or even suggest that all audits have not been properly and professionally conducted.

In addition, as demonstrated by the documents attached to the Attorney General's complaint, the Church regularly prepared and circulated to its membership detailed expense reports, particularly in respect of foreign travel.

(2) Charge: Messrs. Armstrong, Rader and others were incurring exorbitant travel, gift and entertainment expenses.

"Evidence": The above-mentioned Church expense records and other documents from the period 1975-76 (all examined by the IRS in the course of its lengthy audit), which were disseminated to Church ministers and members. No evidence was introduced that the expenditures were not in furtherance of Church business or that they were unreasonably high.

"Facts": In pursuit of its primary mission to spread the Gospel worldwide and in order to gain goodwill for the Church and obtain access to people in other countries, Church leaders travel widely and confer with foreign government leaders. The Church presents gifts to heads of state and other dignitaries, gives receptions for them and incurs other ordinary entertainment and travel expense. This has resulted in dramatic increases in the Church's membership, in its following and in the contributions, which enable the Church to carry out its work. The charges detailed in the expense reports, as established by the Church's evidence, were not examples of individual "high living" by Church officials but were representative of charges incurred by entire Church delegations traveling on official Church business.

(3) Charge: Messrs. Armstrong and Rader are engaging in self-dealing with Church funds to their personal benefit.

"Evidence": As to Mr. Armstrong: None offered.

"Evidence": As to Mr. Rader:

1. In 1967, a partnership, of which Mr. Rader was a member, purchased an airplane and leased it to the Church. No evidence was offered on his or the partnership's profit, if any, therefrom, or on its value to the Church.

2. In 1971, Mr. Rader purchased a home allegedly paid for by the Church and sold it in 1978, pocketing the proceeds.

3. After the sale of the Beverly Hills residence, Mr. Rader bought another home from the Church, presumably at a knockdown price.

4. Mr. Rader is overpaid.

"Facts":

1. In 1967, Mr. Rader was neither an officer, director nor member of the Church. The Church could not afford to purchase the airplane and could not lease it through normal channels, since lessors are reluctant to lease to churches, feeling that they do not want to be placed in the position of suing a church in the event of default. Mr. Rader formed the partnership and personally executed indemnities to the other partners in order to enable the Church to lease the airplane.

2. In 1971, Mr. Rader was specifically asked by the Church to purchase a house in Beverly Hills that would be suitable for entertaining visiting foreign dignitaries. In order to facilitate financing, the Church initially purchased the house. When the financing was ultimately arranged, Mr. Rader took over the property, paid the Church the \$90,000 it had advanced as a down payment, assumed the loan allocable to the property and gave the Church a second trust deed for the balance of the original purchase price. Because the residence was used to entertain foreign visitors in furtherance of Church work, the Church paid certain maintenance expenses on the property. These payments were reported by Mr. Rader as income on his tax returns, and he paid taxes and tithed on them.

Mr. Rader made all payments on the house until he became a member of the Church in 1975, subsequent to which the Church occasionally made payments on his behalf to the lender, treating the same as compensation to Mr. Rader. Mr. Rader reported all such payments as income and, as with the maintenance payments, paid taxes and tithed on them.

In 1978, Mr. Rader, pursuant to Mr. Armstrong's request, prepared to move to Tucson, Arizona, and, as a consequence, sold his house, realizing a gain by virtue of its appreciation.

3. The second house, in Pasadena, was independently appraised at \$208,000. Mr. Rader purchased it from the Church for \$225,000, cash.

4. Mr. Rader had successful law and accounting practices prior to becoming employed by the Church, and his salary of \$200,000 is commensurate with his earning power. He travels 200 days per year on Church business, and he has made a major contribution to its growth and success. There was no showing that his compensation is excessive, and the allegation that it is may be judged in light of claims by the Receiver and his associates for compensation from the Church at rates more than double that paid to Mr. Rader.

(4) Charge: Messrs. Rader and Armstrong and others have been selling off and liquidating the Church's property on a massive scale at prices well below their market value, including some 50 parcels of property in Southern California and the 1,600-acre campus of Ambassador College in Big Sandy, Texas. It was claimed that this latter property, allegedly worth \$30 to \$50 million, was about to be sold for the knocked-down price of \$10.6 million in a sale due to close on 4 January, 1979.

"Evidence": None as to closing date, except for a conclusory statement in an attorney's declaration that "it appears that the sale will close on 4 January, 1979." None as to value except for an excerpt from a magazine article (pure hearsay) allegedly quoting the prospective purchaser, who was puffing the price for resale.

"Facts": Judge Title of the Superior Court held that no evidence was produced to substantiate the charge of property sales below market value, and the Attorney General conceded his failure in this respect. On the other hand, the Church produced independent professional appraisals to support each property sale, all of which demonstrated that those properties that were sold (and their number

(Continued next page)



AREA MEMBERS — Worldwide Church of God members from many Southern California congregations take a break for lunch at a sit-in conducted in the Church's Hall of Administration in Pasadena.

(Continued from preceding page)

was substantially less than that charged) were sold at prices aggregating several hundred thousand dollars above appraised values. The fair market value of Big Sandy was fixed by a national appraisal firm at \$6.6 million, some \$4 million less than the sale price. Furthermore, these sales were made in consequence of a decision to eliminate the liberal arts curriculum at the college and cut it back to its original scope as a seminary. This rendered a large number of properties surplus, including the Big Sandy campus, which, even though empty, costs \$1.8 million per year just to maintain.

(5) *Charge:* Defendants have threatened to deny access to the Church's books and records and have "demonstrated an intention to remove and destroy such books and records through shredding and other means."

"Evidence": None, according to Judge Title, who held in the course of a hearing on 21 February, 1979, that the State had presented no credible evidence that any documents had been destroyed, shredded or removed.

Facts: The Attorney General had never been denied access, since he had never requested access. Had he made and pursued a request in the same manner as the IRS, he would have been accorded the same privilege of consensual examination. All of the Church's financial records are on its computer, which is located in a full-security building a quarter of a mile away from the administration offices. Neither Mr. Armstrong nor Mr. Rader has ever set foot in the building. Nothing has been destroyed or carried off, since the best evidence to refute wrongdoing are the records themselves, which are wholly exculpatory. The Church has demonstrated that it has nothing to hide. No proof of any concealment has been produced.

(6) *Charge:* Mr. Armstrong and Mr. Rader are "siphoning off the property and assets of the Church and appropriating these to their personal use on a massive scale amounting to several million dollars a year; are pilfering the revenues and assets of the Church to their own personal use and benefit on a massive scale."

"Evidence": None.

Facts: The internal accounting system of the Church has scrupulously accounted for every penny that is received and expended and, as successive audits have proved, no such "siphoning" or "pilfering" could have taken place without its being reflected in the accounting records. As indicated above, a recent case of attempted pilfering was promptly detected and exposed without assistance from the State. The national accounting firm of Arthur Andersen & Co., in the course of its current audit, has been requested specifically to verify the integrity of the internal and external controls in the accounting system and to render an opinion with respect to their adequacy to detect any such misappropriation as well as to indicate their finding in this respect. Neither the Church nor the officials in question have anything to hide. On the contrary, they have a great deal to protect and vindicate. Because their names and hitherto unblemished reputations for integrity have been thoroughly blackened by the State's publicly proclaimed and endlessly repeated charges, they have a distinct interest in establishing their innocence of any wrongdoing.

(7) *Charge:* Mr. Armstrong is a feeble and senile old man.

"Evidence": His age — 86 years.

Facts: Mr. Armstrong still travels worldwide, is constantly writing innumerable articles, is presently working on five books to be published this year (one of which is already in print), conducts numerous meetings with Church ministers and officials, personally oversees all copy in Church publications and speaks and appears frequently in broadcast media and before live audiences. Perhaps the best evidence in this respect is a story appearing in the Los Angeles Times under the by-line of a reporter who attended a recent ministerial convocation in Tucson, over which Mr. Armstrong presided, for the precise purpose of observing Mr. Armstrong's physical condition. In the reporter's mind, his experience led to the myth of Mr. Armstrong's senility, according to the published story.

VI CHRONOLOGY OF COURT PROCEEDINGS

(a) Genesis of the Action

Sometime in late 1978, a small group of dissident former Church members went to see Beverly Hills attorney Hillel Chodos and consulted with him regarding alleged improprieties occurring within the Church. Among this group were:

(1) Alvin and Shirley Timmons, fol-



CHURCH ATTORNEYS — Representatives of the Los Angeles, Calif., Times, New York Times, radio station KFWB and an area television station interview Allan Browne, attorney for the Church, Stanley Rader and Ralph Helge, head of the Church's Legal Department, in the Church's Hall of Administration in Pasadena.

lowers of Garner Ted Armstrong (Garner Ted Armstrong is the son of Church founder Herbert W. Armstrong. A charismatic man with an attractive television personality, he was active in the Church for several years prior to 1978. Many thought of him as his father's most likely successor as the Church's leaders. Theological and philosophical differences with his father and Church leaders, as well as differences regarding his personal conduct, led to his being "disfellowshipped" [i.e., excommunicated] by his father in 1978.

Some press reports concerning the father-son dispute speculated that Garner Ted's removal might have been procured by Mr. Rader in order to clear the way for his own succession. This is unfounded, since Mr. Rader is not a minister and could not succeed Mr. Armstrong. The senior Armstrong took the definitive action after long deliberation, with great reluctance and in deference to the strong urging of the ministry.

Since that time, Garner Ted Armstrong has formed his own Church of God International, based in Tyler, Texas, with the support of former members of the Worldwide Church of God, whose members he has invited to join his new organization. Some have ascribed to him the instigation of the events leading to the filing of the present action. He has denied this. Were the Worldwide Church of God to be discredited, however, he would stand to benefit.)

(2) David Morgan, an electrician and former Church employee;

(3) Benjamin Chapman, the husband of Garner Ted Armstrong's secretary. (This same woman is the widow of Garner Ted's deceased brother.)

Mr. Chodos then went to see Deputy Attorney General Lawrence Tapper and communicated to him the information that had been furnished by his clients. After listening to this, Mr. Tapper authorized the filing of a complaint on behalf of the State, based upon their claims. Little or nothing was apparently done to investigate or verify these accusations before proceeding. This is evidenced by the fact that all but the most petty of them turned out to be groundless. It is certain, at least, that Mr. Tapper directed no inquiry to the Church or request for leave to examine its records; neither did he advise Church officials of the charges nor offer them an opportunity to refute or explain them. He simply made no contact whatever with the Church beforehand, but chose, instead, to proceed by stealth.

(b) The Complaint

The Attorney General's complaint is cast in four sections. The first asks for an accounting; the second asks that the Church's directors be removed and that a new Board of Directors be selected by a vote of the Church's members, through the medium of Court-supervised elections; the third seeks the appointment of a Receiver; and the fourth asks for injunctive relief to insure cooperation.

The form of the complaint is known technically as "ex relatione" or "in the relation of" six individuals, known as relators, who allegedly furnished or "related" the information on the basis of

which the Attorney General acted. These individuals, of course, were the clients of Mr. Chodos. Technically speaking, they have no standing as parties; it is the State of California that is the plaintiff.

The charges contained in the complaint are those that have been discussed earlier. Most of them are alleged in conclusory form and virtually all are based upon "information and belief," as opposed to the actual knowledge of the complainants. The complaint alleges that all of the assets of the Church, college and foundation are held in public trust.

Attached to the complaint were a number of declarations signed by certain relators and attorneys. None of these were in the proper form to constitute competent evidence, and none contained much more than conclusory and hearsay statements (in some instances, double and even triple hearsay). The flavor of some of the "improprieties" charged may be sensed from one or two samplings. For example, one relator complained that a better and more expensive grade of piping (copper) was used in constructing Ambassador Auditorium than necessary; galvanized pipe would have been adequate. A similar complaint was made with respect to the wiring. Another alleged that the chandeliers purchased for the auditorium were too fancy. And so on.

Attached to the complaint were extensive (and highly selective) excerpts from detailed expense reports prepared by the Church administration in 1975 and 1976 and distributed to the membership. Presumably these were intended to document claims of high living and personal extravagance on the part of Church officials. As noted above, the factual explanation for these items totally refuted this claim. What is curious, however, is the rather ludicrous contradiction presented by the attachment of these detailed, publicly distributed expense reports as exhibits to the very complaint that charged that the defendants never accounted or disclosed to the membership any significant financial information!

(c) The Ex Parte Receivership Order

An ex parte order is one that is obtained upon the application of one party only; that is to say, pursuant to a hearing at which only one party is present or represented. In our legal system, orders of any consequence are normally made only following a hearing at which all parties are either represented or have at least been afforded that right.

Having prepared the complaint, the Attorney General's next objective was to obtain the appointment of a Receiver to take over the Church, on an ex parte basis. Ethical considerations aside, this concept was a brilliant one, tactically. Receivership is perhaps the most drastic remedy known to the law. It is virtually never imposed ex parte, and it is normally ordered only following extensive, adversary hearings, in which competent evidence is produced to establish a compelling need. Had such an opportunity to be heard been afforded to the Church before the making of any order in this case, its evidence would have demolished the State's claimed grounds for needing a Re-

ceiver, and no never would have been appointed. The Church, however, was denied this all-important day in court.

The State of California commands enormous power. The fact that it has uttered a charge carries great weight, in and of itself. An order of the Superior Court carries weight of almost equal dignity. If, then, the State could persuade a Court to appoint a Receiver before affording the defendants a chance to be heard, a double presumption would arise in the public's mind that there was a good reason for its issuance, by virtue of the mere granting of the order itself and thus, in effect, throw the burden on the defendants to prove their own innocence.

This is exactly what happened.

Mr. Tapper, Mr. Chodos and his associates, together with their hand-picked candidate for the Receiver's job, ex-Judge Steven Weisman (a close personal friend of Chodos) secured a hearing in the chambers of Judge Jerry Pacht, sitting in Department 85 of the Superior Court, one of the two Writs and Receivers departments, on the afternoon of 2 January, 1979. (The manner in which Judge Pacht came to hear the matter [as opposed to some other judge] is of interest.)

All injunctive and receivership orders in the Los Angeles Court are issued out of the two Writs and Receivers departments, Nos. 85 and 86. Cases are assigned to one department or the other on a mathematical basis, even-numbered cases going to one department, odd-numbered cases to the other. However, a case number is not assigned until the complaint is actually filed. Furthermore, the judges sitting in these departments are specially assigned on an annual basis, commencing the first of each year.

Judge Pacht is a member of California's Commission on Judicial Performance. Hillel Chodos is a fellow member of the same commission. Judge Pacht was assigned to Department 85 commencing 1 January, 1979; concurrently Judge Vernon Foster was assigned to Department 86. Pacht's predecessor in Department 85 was Judge Charles Phillips. The 2nd of January, therefore, was Pacht's first day in office in that department.

Had the action been filed prior to year's end, a different judge would certainly have heard it. Had the action even been filed before ex parte relief was sought, in the manner required by the Court rules, there was only a 50 percent chance that it would be assigned to Department 85. The facts therefore suggest that Mr. Chodos, not wishing to leave anything to chance, engaged in a bit of astute shopping. He deferred acting until 2 January. According to a declaration filed by him, he telephoned Department 85 that morning and was put directly through to Judge Pacht by the clerk. Chodos advised the judge that he intended to seek ex parte relief that afternoon. Pacht suggested he send his proposed complaint in that morning, and Chodos accordingly had it delivered by messenger for the Court's perusal in advance.

By thus approaching the Court before actual filing, he eliminated any chance that the case might, on the luck of the

draw, be assigned to Department 86. It is evident from the facts that Mr. Chodos and the Attorney General were afforded courtesies that are not available to other lawyers.)

This proceeding was most unusual in at least two respects. First, it was held in violation of the Court's so-called "four-hour rule" (Los Angeles Superior Court, Writs and Receivers Manual, S205.2 and 303.5). This is a rule that requires that all counsel intending to make ex parte applications notify the opposing party, or his counsel if known, in advance in order to afford the other side an opportunity at least to be present in chambers and oppose the granting of a requested order. This was not done in this instance, or even mentioned, so far as the record discloses.

Secondly, the hearing was held in advance of the complaint's actual filing. Normally, Courts will hear only applications with respect to cases that have actually been filed, and, in the case of ex parte injunctive relief, Court rule specifically requires that the complaint be filed first (Los Angeles Superior Court Rules 7.1 and 7.2; Writs and Receivers Manual S303.2).

Judge Pacht, according to the transcript (The fact that a reporter was present at the hearing in Judge Pacht's chambers did not become known to the defendants until almost a month later, long after the hearing before Judge Title. Thus neither they nor Judge Title had the benefit, during the three-day hearing before Judge Title, of knowing the precise grounds on which Pacht had been persuaded to act and, particularly, of the critical fact that his order was based on the very claims that Title himself held to be wholly unfounded!), was persuaded to act on the basis of three allegations, which were urged upon him by those present:

(1) That the defendants were assiduously liquidating Church properties on a "massive" scale, had already sold 50 parcels of property in Pasadena at values well below market and would, unless he acted, dispose of even more of them in the same way. 35

(2) That the college's campus in Big Sandy, Texas, allegedly worth in excess of \$30 million, would be sold on 4 January, 1979, for a price of only \$10.6 million unless he acted to stop it. (Judge Pacht specifically referred to this allegation as the "cruncher.") 36

(3) That the defendants were busily shredding, destroying, carrying off or otherwise concealing documents and evidence. 37

(All three of these allegations later proved to be totally false. [One of the State's informants later stated that he met with Rafael Chodos on the morning of 2 January, 1979, and had an extensive conversation with him regarding these and other claims and specifically emphasized to him that the sales in question were sales of surplus property and were more than adequately supported by professional appraisals that demonstrated that these were not being sold below market. In other words, if the informant's statement about the meeting is accurate, the Attorney General had been advised that these charges were false before he went to see Judge Pacht!]) The plaintiffs produced no competent evidence to support their claims and so conceded in the case of Big Sandy. 38

On the other hand, the evidence produced by the defendants entirely disproved the claims and demonstrated that the sales were fully justified and well in excess of appraised market values. In one of his few favorable rulings, Judge Title so held with respect to the alleged "liquidations below value." 39 He also disposed of the document-destruction charge in similar fashion, holding that plaintiffs had simply failed to produce any credible evidence to substantiate this charge. 40 Had the Court enforced its own "four-hour rule," these facts would all have been placed before Judge Pacht!

Nevertheless, Judge Pacht issued the order and authorized the receivership, and the damage was done. The momentum created by that order and the destructive presumptions stemming from it have blackened the Church's reputation and that of its leaders in the minds of virtually everyone whose only contact with the case has been obtained through the sensational public reporting of these events. The presumption of validity attached to a Court order is very strong, so it is not surprising that the press, the public and even the Courts have accorded great significance and deference to the Pacht order, reasoning that there must have been something very wrong to persuade Judge Pacht to issue so drastic an order, on an ex parte basis, without even four hours' notice.

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Judge Pacht's qualms about the propriety of issuing so drastic an order without notice or hearing were quickly allayed by the Attorney General's exposition of his charitable trust theory and his assurances that the Court need not be concerned, since no private rights were involved, the Church's property being public property and its records public records. To this the Court responded, "I don't have any quarrel with that . . ."⁴¹

(d) Confirmation of Receiver's Appointment

Judge Pacht's order merely appointed the Receiver on a temporary basis, until a hearing could be held on whether the Receiver should remain in place pending trial. This hearing was set for 10 January, 1979.

Prior to that date, Church counsel applied to Judge Vernon Foster in Department 86 for an order dissolving the temporary receivership. This Judge Foster declined to do, but he did issue an order sharply restricting the Receiver's powers and reduced his role to that of mere record custodian.

Because the 10 January hearing promised to be lengthy, it was assigned to the regular trial department of Judge Julius Title, sitting in Department 48. Title, as he advised counsel from the bench, is a longtime personal friend of former Judge Steven Weisman, the Receiver. He also has a reputation for conducting hearings on an expedited, no-nonsense basis.

At the close of three days of testimony and argument, he found no evidence of specific wrongdoing. He further specifically held that the plaintiffs had failed to prove their claims regarding alleged liquidation of property or shredding of documents. However, he accepted the Attorney General's charitable trust theory at face value, held that there was enough evidence in the record to create a "suspicion" and therefore issued an order continuing the Receiver in power, pending trial.⁴² The text of this order, actually signed on 19 January, 1979, is breathtaking in its breadth and sweep, as earlier noted.

Judge Title was later challenged for cause by counsel for the Church on the basis of his friendship for Judge Weisman. He refused to disqualify himself, and a specially assigned hearing judge denied the challenge without hearing our opinion.

A number of subsequent hearings before Title, who was specially assigned to hear all matters touching upon the receivership, evidenced increasing intransigence toward any resistance to the Receiver's actions or the Attorney General's examination on whatever ground, even that of constitutional protected rights.

The Receiver retained the national accounting firm of Peat, Marwick & Mitchell to conduct the examination. Their accountants set to work early in January and spent almost six weeks plowing through stacks of Church financial records.

However, the roughshod tactics of the Receiver and his operating officers had stimulated massive resistance on the part of the Church's members who conducted a three-day sit-in at the Church, effectively barring the Receiver from the premises. Judge Title, at the Attorney General's urging, ordered a small army of sheriff's deputies to assault the premises and arrest the passively resisting Church members. However, cooler heads prevailed. The Receiver was persuaded to moderate his actions. He fired his chief operating officer and permitted the Church's administration once again to assume its functions.

(e) Dissolution of the Receivership

Early in February, the Receiver announced to the Court his wish to resign, citing "obstruction and harassment." The Court set 21 February as the date for a hearing on the Receiver's final accounting and petition for discharge, as well as the designation of a successor Receiver. After disposing of preliminary motions and hearing argument on one or two peripheral matters, the Court, surprisingly, announced its intention of dissolving the receivership and permitting the examination to go forward under the protection of a comprehensive injunctive order.

The Court stated that the receivership had, to its observation, accomplished nothing in addition to the examination already conducted by the auditors (who, after six weeks, had failed to discover any evidence of siphoning, pilfering or wrongdoing), and this could go forward, if the Attorney General wished, without the necessity of a Receiver.

If all this were true, of course, then there never had been any need for a re-

ceivership in the first place. The Court, however, did not elaborate upon this evident implication.

On 1 March, 1979, a hearing was held by Title to consider the specific form of the dissolution and injunctive order. Over the vigorous objections of defendants' counsel, the Court adopted, in large part, a form of order drafted by the Attorney General that was, if possible, even more oppressive than the original receivership order. It ordered the Church to give to the Attorney General's auditors the entire computerized data base, laying bare all Church records, whether private, privileged, confidential or otherwise, in a manner that would have prevented the Church from even knowing what information had been taken. For example, the order required the Church to furnish, on an exclusive 24-hour-access basis, two rooms in its security data processing center and to install there two copy machines, together with a computer terminal giving direct on-line access to the entire data base. The Court further ordered the Church to prepare and deliver to the Attorney General a complete tape copy of its entire computerized data base in form suitable for use on the Attorney General's computers!

(f) Reimposition of Receivership

Counsel for the Church promptly appealed from the injunction order signed by Judge Title on 2 March, 1979. A more moderate, protectively phrased form of order proposed by them had been ignored, and their protests at the oppressive nature and the utter lack of the most elementary constitutional and procedural protection in the order adopted were summarily denied. The Church's appeal had the effect of automatically staying the mandatory portions of the injunctive order (i.e., those requiring affirmative action by the defendants, such as the furnishing of computer terminals, copy machines, etc.). This rendered its key provisions ineffectual pending the outcome of the appeal.

On Monday, 12 March, 1979, a number of motions came on for hearing before Title, including the deferred hearing on Judge Weisman's proposed accounting. After having disposed of these matters, the Court, on its own motion, without notice, hearing or opportunity to prepare a defense or otherwise be heard, and on the basis of no new evidence save the notice of appeal itself, ordered the receivership reimposed on the Church and its related organizations. Title appointed one David Ray (whom he had requested ahead of time to be there, and who was present throughout the proceedings), as the new Receiver.

The Court acknowledged that defendants had a right to take an appeal and did not "find that taking the appeal in and of itself . . . [was] *per se* violative of . . . any order made by the Court . . ." but that its practical effect was to frustrate the Court's order permitting the audit.⁴³

This, commented the Court, "has to make a reasonable mind suspicious that perhaps someone out there doesn't want that audit, *for whatever the reason.*"⁴⁴ In other words, even though one con-

scientiously believes that one has a constitutional right not to be audited and resists on that basis, that is enough to make Judge Title suspicious! This one statement, better than anything else, reinforces the implication, which leaps out of the record, that the action taken by the Court was retaliatory in nature and intended to punish the defendants for exercising their right of appeal.

In the course of the same proceeding, Judge Title set \$1 million as the amount of the bond required to stay the new receivership order, should the defendants elect to appeal from that order also. Within a matter of days, Church members by the hundreds had pledged their homes and personal belongings to make up the requisite amount. The aggregate of these pledges ultimately totaled almost \$3½ million! While the Attorney General has excepted to the sufficiency of these personal sureties, the receivership has, for all practical purposes, been suspended for the moment, pending a determination of its validity on appeal.

(g) Appellate Proceedings

Promptly following the imposition of the original receivership, counsel for the Church filed a petition in the District Court of Appeal (the State's intermediate appellate court) for an extraordinary writ directing the Court to dissolve the receivership. This procedure by-passes the slower, more cumbersome regular appeal procedure and is designed to ensure speedy relief in cases that clearly require it. At the same time they requested this Court also to issue an immediate stay of the trial court's receivership order.

The appellate court denied the application for immediate stay, but kept the writ petition under consideration. The defendants then filed with the Supreme Court an application for an immediate stay, and the Supreme Court, in response to this, ordered the District Court of Appeal to send up the record. When this occurred, the District Court of Appeal complied, but then terminated further consideration of the pending petition by denying it, thus passing the entire matter up to the Supreme Court. The defendants then promptly filed a petition for hearing in the Supreme Court (in California, appeal to the Supreme Court is not a matter of right — the Court takes only those cases that it agrees to hear).

While this petition was pending in the Supreme Court, two other parties filed applications with the Court urging it to grant the petition and seeking leave to enter the case as *amicus curiae*: One was the Washington-based "Americans United for Separation of Church and State"; the other was the Emergency Committee for the Defense of Religious Freedom, an ad hoc voluntary association of the Church's membership.

The Supreme Court kept the petition under consideration for almost 60 days, finally denying it on 21 March, 1979 (by a 4 to 3 vote), after Judge Title had approved the sureties on the appeal bond, and it became clear that the effectiveness of the second receivership order was stayed for the pendency of the normal appellate process.

It does seem clear that neither the District Court of Appeal's denial nor that of the Supreme Court constituted a denial of the matter on the merits and that neither of them implied any approval of what had occurred in the trial court. Actually the implication runs the other way, since the Supreme Court acted only when it became clear that the immediate emergency had been at least moderated. Even then, three members out of seven on the Court voted to grant a hearing!

(h) Related Proceedings

On 20 February, 1979, the Emergency Committee, referred to above, moved the Superior Court for leave to intervene in the principal action. Judge Robert Weil, sitting in Department 88, as described above, denied their motion on the technical basis that since the Church was a charitable trust, the members had no standing to intervene. The question of the State's actions and their effect on the members' constitutional rights was not addressed or dealt with by the Court.

On 15 March, 1979, a number of California resident and taxpayer members of the Church filed a "taxpayers' suit" against the Attorney General, seeking to enjoin the use of State funds for the unconstitutional purposes evidenced in the State's action against the Church. A motion for a preliminary injunction forbidding further proceedings by the State is presently set for hearing before Judge Vernon Foster in Department 85 of the Superior Court on Tuesday, 10 April, 1979.

A case filed by the Church and its officials in the Federal Court for the Central District of California under the provisions of the Federal Civil Rights Act and a related application for a preliminary injunction to prevent the State from proceeding with its action against the Church was heard before Federal Judge Robert Firth, who not only denied the application for injunctive relief, but purported to dismiss the action in its entirety upon the basis of the so-called "abstention doctrine," which, according to Judge Firth, required Federal Courts to abstain from interfering in matters of important State policy. Once again, the Court simply declined to address itself to the grave constitutional issues tendered for its consideration.

A motion is currently pending before Judge Firth for a reconsideration of his dismissal order and will shortly be heard and argued.

As of the end of March, 1979, then, the various receivership and injunctive orders are the subject of a pending appeal to the District Court of Appeal. The Church is, for the moment, in charge of its own affairs, but the prohibitory portions of the Court's injunctions are still in effect, the threat of receivership still hangs over it like Damocles' sword, its credit standing has been shattered, at least for the duration of the litigation, and its ability to conduct its affairs seriously crippled.

Any other church, except the strongest and most widely dispersed, would long since have been destroyed or rendered totally bankrupt. The Worldwide Church of God, however, its membership galvanized by the attack on its integrity, has

mobilized its resources and is determined to see matters through to the ultimate and inevitable appellate victory.

VII COMMENTARY (a) Church-State Separation

The first subject dealt with in the Bill of Rights is religious freedom. The first words of the First Amendment of the federal Constitution are: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This priority of placement carries a weighty implication regarding the importance of the concept, as such, as well as its importance in the minds of the founders. The Supreme Court cases that have had occasion to consider and construe this provision have confirmed its importance as one of the foundation stones of civil liberty.

The proscription was originally intended as a limitation on the power of the federal government. It has since been held that the Fourteenth Amendment extended this limitation to the states and made it binding upon them also (*Murdock vs. Pennsylvania*, 319 U.S. 105). We tend to think of the First Amendment guarantees as a protection against the intrusion of government into the private affairs of individuals and their private institutions of faith, but an almost equally important aspect is the reverse side of the coin: keeping religion out of government. Thus the wall between church and state erected by the First Amendment wards off encroachment from both directions (*Everson vs. Board of Education*, 330 U.S. 1).

It is the first aspect, however, the protection against governmental invasion, that is grievously violated in the present case. That it is a violation can hardly be doubted, particularly when one reviews the language of recent Supreme Court decisions that emphasize that government is not only forbidden to intrude into religious organizations, but that it cannot engage in activity that even threatens an entanglement in church affairs or religious matters.

Thus the Court has recently and emphatically struck down a state statute that would extend financial assistance to parochial schools (even though only in respect of instruction on secular subjects), simply because it would give the government "post-audit power to inspect and evaluate a church-related school's financial records and to determine which expenditures are religious and which are secular. . . ." This is impermissible, even though done with the consent, or even the request of the school or church involved (*Lemon vs. Kurtzman*, 403 U.S. 602). A similar statute was reviewed and rejected in *New York vs. Cathedral Academy*, 43 U.S. 125.

In this latter case the Court observed that this sort of detailed inquiry would of itself constitute a significant encroachment on the constitutional protections.

Any other church, except the strongest and most widely dispersed, would long since have been destroyed or rendered totally bankrupt. The Worldwide Church of God, however, its membership galvanized by the attack on its integrity, has

"Rather, we make a narrow inquiry whether the exercise of the Board's jurisdiction presents a significant risk that the First Amendment will be infringed. . . . The resolution of such charges by the Board (of unfair labor practices) in many instances will necessarily involve inquiry into the good faith of the position asserted by the clergy-administrators and its relationship to the schools' religious mission. It is not only the conclusions that may be reached by the Board which may infringe on rights guaranteed by the religion clauses but the very process of inquiry leading to findings and conclusions." (Emphasis added.) *NLRB vs. Catholic Bishop of Chicago*, March 21, 1979, Case No. 77-752, at page 12 of the opinion.

This right is so important that it is protected not only against actual infringement, but against the very risk of infringement.

While this discussion does not purport to treat the subject exhaustively, it may be observed that nothing in the language of any of the Supreme Court cases says that rights so important and so fundamental in character are dependent upon the niceties of form or technical procedure. Nowhere is there the slightest suggestion that a church may be simply characterized as a

(Continued next page)



CHANGING LOCKS — A locksmith changes the lock on a door to the Church's Accounting Department, denying Church employees access while giving the attorney general's office representatives access to financial records.

(Continued from preceding page)
charitable trust and thereafter be invaded, taken over and examined at will, or that First Amendment rights are forfeited if a church or church group chooses to incorporate rather than to operate as a mere voluntary association.

At the working, trial court level, these bedrock principles are sometimes obscured in the press of routine business. That, of course, is why we have appellate courts. And that, too, is why the State's position in this case must ultimately be rejected and overturned. What is regrettable for our system of justice is that such outrage, humiliation, damage and hardship should have been visited upon a religious institution while in the very process of defending and vindicating its rights and its innocence.

(b) Correction of Wrongdoing

Thoughtful individuals who are genuinely concerned about maintaining the integrity of constitutional protections may still be sympathetic to the State's claim that it was necessary to act as it did and to impose a receivership in order to "protect" the Church and to correct wrongdoing. We will comment on the "protection" concept separately below, but we consider at this juncture the various responses to the very legitimate question: What does one do if a high officer in a church is stealing money?

At the threshold, it is well to observe that constitutional guarantees are not without their price. If we were simply to discard any constitutional guarantee that, while protecting the innocent and the worthy, at the same time sheltered wrongdoing and shielded the guilty from justice, we would very quickly be without any guarantees whatever. All we need to do is reflect upon the number of criminals who have "taken the Fifth," or how many defendants, obviously guilty of the most revolting crimes, have been turned loose because some technical infraction of Fourth or Fifth Amendment guarantees invalidated a confession or resulted in the exclusion of competent evidence, because it was obtained in the course of an illegal search or seizure. So the fact that a sexton or minister might occasionally steal or embezzle or defraud is not a justification for tearing up the First Amendment.

On the other hand, the fact that the First Amendment exists does not by any means imply or require that such conduct must be protected or condoned. It should not. Indeed, wrongdoing should be pursued, investigated, prosecuted and, if conviction follows, punished, and nothing in the First Amendment or the cases suggest otherwise. No member of the Worldwide Church of God (those accused not excepted) has suggested that wrongdoing in that Church, or any other church, is clothed by the First Amendment with immunity from prosecution.

It is important, however, to make a very important distinction: Crimes are committed not by institutions (or churches) but by individuals. If individual wrongdoing has been committed, then the individuals responsible should be investigated, and if there is evidence that they have committed crimes, whether embezzlement, fraud, theft or whatever, they should be prosecuted.

Furthermore, the State does not need the powers it claims to have under Section 9505 in order to investigate and pursue wrongdoing. It already possesses the means necessary to deal with such conduct, as well as the tools by which to develop evidence of such wrongdoing if it exists. All the State has to do is to convene a grand jury and subpoena witnesses, records and other competent evidence, under accepted rules of procedure and subject to recognized safeguards accorded in such proceedings with respect to privileged matters and constitutional rights. There is no reason whatever why this could not have been done in the present case, and there has been no justifiable explanation offered as to why it was not done. This suggests that the Attorney General simply did not have any credible evidence of specific wrongdoing and therefore determined to embark upon what is classically known as a fishing expedition.

The enormity of what was done here is perhaps brought into somewhat better focus if one but asks, What if this had been Stanford University, whose principal officer was accused of stealing or pilfering? Or a major bank? Can one imagine that the Attorney General, instead of investigating and prosecuting the individual officer, would attempt to throw the university or the bank into receivership?

A prosecutor would normally seek the cooperation of the employees and officers of the organizations. He would investigate, build a case against the individuals and prosecute them.

Even so, we frequently read of embezzlements that go unpunished simply because the bank or university or other institution, as a matter of policy, does not wish to undergo the notoriety and public embarrassment at having one of its officers prosecuted or to incur the risk of possible being sued for damages at some later date, should the accused be acquitted.

One need only apply these same principles to a church in order to bring the picture back into normal focus and perspective. This perspective is reinforced when we recall that religious institutions, unlike commercial ones, are protected by the First Amendment.

(c) 'What Do You Have to Hide?'

Another line of thought that flows naturally from this situation, in the mind of the detached observer, frequently runs like this: If there has been no wrongdoing, and the Church's finances are in order, why is it fighting so hard to prevent an audit? Does it have something to hide? What is it attempting to cover up?

This is a natural, but insidious line of reasoning and one that the State has actively encouraged in this case. There are several answers to these questions.

First we might observe that there are many things that people do not hesitate to do on a voluntary basis (that is, when it is their option to do it or not to do it), but that they resist when someone applies force, wrongfully and against their will. For example, many people voluntarily contribute to the Community Chest, the Red Cross and other good works. They would undoubtedly, however, refuse or resist if someone attempted to force them to do so at the point of a gun. By the same token, an individual might make available personal financial information, which he was under no obligation to disclose, on a voluntary basis, but resist such disclosure if someone attempted to extract it from him by putting his arm in a hammerlock.

There is a more subtle danger involved in this process also, particularly in the case of individual rights. If one yields and acquiesces in the demand, even though illegal or unconstitutional, he may later be held to have waived his rights and his protection by the very act of cooperating.

So at the outset, the Church and the individuals in this case were presented with a cruel dilemma: They had been publicly accused by the State, in the most gross and intemperate terms, of wholesale theft. These charges were endlessly repeated in the public press and ultimately became imbedded in the public consciousness to the extent that the very mention of the Church or the individuals involved evoked an assumption of their guilt. Yet there was no evidence to support these charges, and the evidence to establish their innocence lay in the impeccable financial records that they had kept and maintained. Nevertheless the State had wrongfully and illegally seized those records and was systematically pouring through them, exposing and extracting information of every kind and description, including matters having nothing to do with financial data and that, by every settled law and standard, were entitled to absolute protection, such as lawyer-client correspondence, priest-penitent communications, membership lists, tithing records and so on.

The Church, which had voluntarily cooperated with the IRS on repeated occasions in the past and had, as a consequence, thoroughly satisfied the federal government that its financial housekeeping was in perfect order and demonstrated that it had no need or wish to conceal, was confronted with an entirely different situation in dealing with the State of California.

The Attorney General, who would have received the same cooperation had he proceeded in the same manner as the IRS, instead chose to assume an adversary stance: He put a gun to the Church's head and forcibly seized its property and records. Having been forced by the State into a litigation posture, the Church had no choice but to play by those rules, since, by failing to do so, it risked the waiver of its own rights and risked having its conduct construed as an admission that the State's action was legitimate, that it had a right to do what it was doing. In other words, the Church was damned if it did and damned if it did not.

The gross unfairness of this situation is demonstrated by the fact that the Church's books were in exemplary shape, its accounting system was exceptionally modern and up to date and its internal and external controls were comprehensive and thoroughly professional. Furthermore the foundation filed detailed financial reports annually with the Attorney General, which are a matter of public record, and the college and Church both filed

annual information documents with the Franchise Tax Board. A substantial amount of information was regularly disclosed, as a matter of course, and of record publicly.

As pointed out above, the Attorney General, if he had honestly wished only to uncover evidence of individual wrongdoing and either to establish its existence to his satisfaction or rule it out, could easily have sought the voluntary cooperation of other Church officials or, failing to obtain this, have convened a grand jury to compel the production of evidence.

So the bottom line answer to the all-important question is: No! Neither the Church nor the individuals had or have anything to hide, nor have they ever attempted to hide it. On the other hand, they do have a great deal of importance to protect: their names, their reputations, their integrity and the integrity of their Church, its very livelihood and well-being, all of which have been maceated by the Attorney General's unwarranted assault.

Americans are known for their sense of sportsmanship and fair play. Thus knowing the facts of this case, fair-minded men can only be deeply offended by the suggestion that the defendants' legal resistance to unprovoked and unwarranted attack is itself evidence that they have something to hide. They must also reflect thoughtfully upon the fact that rights of individual privacy don't mean very much, if public branding is to be the inevitable consequences of their assertion.

It should also be borne in mind that despite the State's tactics, the Church and its officials, without waiving their basic rights, have formally made available to the Attorney General the audited statements for the Church, college and foundation during the years mentioned in the complaint and have, furthermore, formally offered, on a consensual and voluntary basis, to make available to the Attorney General the results of the audited examination currently being carried out by Arthur Andersen & Co., when it is completed.

(d) The Bottom Line

The specific allegations, which the Attorney General urged upon Judge Pacht and which, according to the record, persuaded him to act in the first instance, proved to be untrue. Not only did the Attorney General not have evidence to support them, but one of his informants states that on the morning of the same day one of his deputies was affirmatively advised that the principal allegations were unsupported and untrue.

The dark charges of shredding, destruction and carrying off of records have evaporated for lack of any credible proof and in the further light of testimony by the Receiver's own auditors that the Church's computer operation is "one of the most modern on the West Coast."

No evidence has been produced to demonstrate that Mr. Armstrong or Mr. Rader or Mr. Helge has "siphoned" or "pilfered" anything. In fact the Receiver's counsel found it necessary, specifically and formally, to refute Deputy Attorney General Tapper's gratuitous "kickback" accusation against Ralph Helge.

The highly respected national accounting firm of Peat, Marwick & Mitchell, retained by the Receiver, spent a month and a half auditing the financial records of the Church, the college and the foundation, and, through the date of their withdrawal, were unable to offer any support to the State's charges.

It seems fairly evident by this time that the Attorney General never did have any credible evidence of pilfering or siphoning or wrongdoing on any scale, let alone on the "massive scale" claimed, amounting to "several millions."

It is also apparent that even if evidence of individual wrongdoing had existed, the State's law enforcement agencies possessed ample means to pursue, uncover and prosecute individual wrongdoing, without the necessity for attacking the Church, throwing it into receivership, isolating its members, seizing its property and records, destroying its credit and financial standing and blackening its reputation.

But if none of this was necessary to correct wrongdoing, what then was the Attorney General really seeking to achieve by the spectacular coup d'etat he mounted in order to seize possession of the Worldwide Church of God? The answer is that he, the Attorney General, is attempting to establish the State's right to regulate religion in the state of California. What he really seeks to do is to set "reasonable" limits on what churches shall be allowed to pay their ministers and other officials, to determine which activities are and which are not

reasonably related to the church's stated purposes and which, therefore, may legitimately be made the subject of church expenditure.

Just as the Public Utilities Commission regulates utilities, the Coastal Commission regulates the use of property in the coastal zone, the ICC regulates the transportation industry, the Attorney General seeks to review and determine what property churches may or may not sell and for what prices, what contracts they may and may not enter into and with whom, what properties they may or may not remove from the state of California (according to him, such property belongs to the people of California, even though it may have been contributed by people from all over the world).

This is what emerges from the rather frightening concepts articulated by the State's representatives in this case, consistently and repeatedly, as emanating from the charitable trust concept.

We have here more than a mere "risk" of infringement of First Amendment rights. We have the ultimate abridgment and destruction of them. It is not the "camel's nose" under the tent; it is the camel's total occupation of the tent and the dispossession of its inhabitants.

This is the bottom line; the true significance of Section 9505 and the charitable trust concept.

(e) The Necessity for 'Protection'

"Protection" was the ultimate justification urged by the Attorney General for the appointment of a Receiver — "protection and preservation of the Church's assets." Viewing the devastation wrought by this "protective" invasion, one might be moved to speculate on what additional damage the State's representatives could have done even had they not been so benevolently motivated.

The founders of this Republic were moved to erect the First Amendment's protective barriers simply because their memories were long, and they clearly realized, with a cold chill, what inevitably results from the iron grip of the State's "protective" embrace.

If history teaches anything, it is the bloody lesson that in religious wars and struggles, more death, suffering and persecution is meted out under the claim of "protection" than almost any other guise.

When Tomas Torquemada was applying the thumbscrew and breaking bodies upon the rack in the service of the Spanish Inquisition, he was not wreaking vengeance upon these hapless souls or torturing them because he hated them. He was attempting to protect them from their own error and wickedness and to save them from their ultimate salvation. Bloody Mary, when she brought fire and destruction upon England's Protestants, did so under the same soiled banner of protection as, in like manner, did Oliver Cromwell a hundred years later in his equally bloody suppression of the Catholics in Ireland and England.

To the extent that these lessons of history are lost, it will be necessary, as George Santayana observed, to repeat them. Perhaps the spectacle that has been acted out in California in recent months will serve to jog men's memories and reawaken their vigilance in this respect. If so, then the damage that has been done there may not be altogether in vain.

The "protection" exercised in this case, consistent with historical example, has been wielded with a cynicism bordering on the vengeful, and its net effect has been to damage and destroy. Warren Abbott, a senior assistant Attorney General, was asked by a reporter for the Los Angeles Times whether all of this "protection" didn't come at a rather high price for the Worldwide Church of God, suggesting that by the time the Church had paid the staggering bill for such protection, there might be few if any assets worth protecting. Abbott admitted that this was a possibility. But if that happens, he added, it is the Church's fault for resisting, not ours.

These attitudes and consequences are not exceptional; they are typical. They are the inevitable results that flow when church and state become entangled, as history demonstrates, if we would but heed it.

(f) The Tactical Initiative

One final word with respect to the tactics that were pursued by the State. In retrospect, it may be seen that the grounds urged for the imposition of the receivership were wholly unfounded. This fact tells us something about the importance attached, in the Attorney General's mind, to the tactical advantage of seizure and possession, which, as we know, is "nine tenths of the law."

So it proved in this case. The mere fact that the Church had been placed in receivership upon the application of the State in and of itself spoke volumes to those who were uninformed as to the true facts in the case. Clearly, there must have been something wrong or something fishy, people must have thought, for a Court to take such drastic action, particularly on an ex parte basis, without notice or hearing. Furthermore, they would reason, the Attorney General would never make and publicize such shocking charges unless he had some evidence to back them up. These are the inferences that flow naturally from the mere fact of the Receiver's appointment, standing alone.

The momentum created by that single act has carried this action along implacably, cutting down before it every defense that the Church has attempted to raise on the merits.

Ultimately, of course, the State cannot prevail, but only because this particular Church refused to roll over and play dead. It resisted and will continue to resist, but this is something it can do only because the Church's leadership has the overwhelming support of its members, and the major part of this constituency lies outside the state of California. Were it a small church or one wholly within the state, it would by this time have succumbed to the onslaught, and hardly a ripple would be left to mar the surface and mark the point where the victim went under. This lesson should not be lost in recalling this case.

The State struck in a manner that was calculated to knock out the victim and kill its resistance before it could mount a defense or establish its innocence. Under ordinary circumstances, the victim would never have had the opportunity to do so.

Unless intelligent and reasonable men recall these things and determine to prevent their repetition, they will occur again, for this is the very nature of the State. And this, of course, is why the constitutional protection was originally needed . . . and still is.

SOURCES REFERRED TO IN TEXT

- 1 Transcript of Statement by Rafael Chodos to Church Members and Employees at Ambassador Auditorium on Jan. 4, 1979, p. 1.
- 2 *Id.*, p. 2.
- 3 *Id.*, p. 3.
- 4 Transcript of Statements by Receiver and Deputy Attorney General Tapper to Church Members and Employees at Ambassador Auditorium on Jan. 4, 1979, p. 5.
- 5 *Id.*
- 6 *Id.*
- 7 *Id.*, p. 8.
- 8 Excerpts from Transcript of Proceedings Before Judge Title on Jan. 10, 1979, pp. 7-15 (Chodos), pp. 7-8.
- 9 *Id.*, p. 12.
- 10 Receiver and Tapper Statements, p. 11.
- 11 Deputy Attorney General Tapper's Interview, Channel 4, p. 3.
- 12 Jan. 2, 1979, Reporter's Transcript Before Judge Pacht, pp. 8-9.
- 13 *Id.*, p. 9.
- 14 *Id.*, p. 3.
- 15 Pacht on Jan. 2, pp. 3-4.
- 16 Title on Jan. 10, p. 8.
- 17 Receiver and Tapper Statements, pp. 11-12.
- 18 Title on Jan. 12, p. 289.
- 19 Title on Jan. 10, p. 9.
- 20 Title on Jan. 12, p. 386.
- 21 Receiver and Tapper Statements, p. 11.
- 22 *Id.*, p. 12.
- 23 Title on Jan. 12, pp. 388-389.
- 24 Reporter's Transcript of Proceedings Before Judge Title on Feb. 21, p. 137.
- 25 R. Chodos on Jan. 4, p. 1.
- 26 *Id.*, p. 3.
- 27 Title on Jan. 10, p. 8.
- 28 *Id.*, p. 9.
- 29 *Id.*, p. 11.
- 30 *Id.*, p. 12.
- 31 *Id.*, p. 13.
- 32 Tapper Interview, p. 3.
- 33 Reporter's Transcript of Proceedings Before Judge Title on Feb. 13, 1979, p. 14.
- 34 Release & Statement by J. Gordon Melton, ISAR, p. 1.
- 35 Pacht on Jan. 2, p. 7.
- 36 *Id.*, p. 2.
- 37 *Id.*, p. 6.
- 38 Title, on Jan. 12, p. 400.
- 39 *Id.*, pp. 386-387.
- 40 Title on Feb. 21, pp. 135-136.
- 41 Pacht on Jan. 2, p. 4.
- 42 Title on Jan. 12, p. 386.
- 43 Reporter's Transcript of Proceedings Before Judge Title on March 12, 1979, p. 43.
- 44 *Id.*, p. 44.

The Worldwide Church of God Has Nothing to Hide— But Much to Protect!

ONE OF THE more absurd, false allegations made by the Attorney General in his efforts to destroy the Worldwide Church of God has been the alleged failure of the Church, Ambassador College and the Ambassador International Cultural Foundation to render an accounting.

ALL FINANCIAL TRANSACTIONS REPORTED

This accusation is particularly surprising, in that each corporation has filed with the State of California an annual accounting on forms prescribed by the State and in the detail required by those forms.

Specifically, Ambassador International Cultural Foundation files with the Attorney General's office an annual, detailed report (Form CT-2) listing, among other things: the total compensation of each officer, director, and key employees; every transaction with each officer or director including any extensions of credit or sales of properties; each transaction involving the purchase or sale of a security or investment including the cost, fair market value, and any gain or loss on the transaction; all distributions to other charities or other recipients; and a balance sheet and income statement, as well as other financial disclosures. This report, although not required to be audited, is audited by independent certified public accountants, and their report, together with the Foundation's report, are public documents available for public inspection. Moreover, the Foundation also files an annual statement with the State of California Department of Justice showing each California financial institution (and account number) with which it does business and authorizes disclosure to the Attorney General of any and all financial records pertaining to the Foundation held by such financial institutions.

Ambassador College files a similarly detailed accounting each year with the State of California Franchise Tax Board. Its latest audited report was a 52-page document that required over 250 hours to prepare and which listed each transaction with each officer and director, as well as other pertinent information such as description of each piece of real or personal property sold during the year along with the buyer's name and relationship, the historical cost, fair market value, expense of sale, and gross sales price.

CHURCH FINANCIAL DISCLOSURES PUBLICLY AVAILABLE

Both the Foundation and the College file identical disclosures with the federal government and all of these documents are available for public inspection. The Worldwide Church of God also files an annual information return with the Franchise Tax Board, although the State has chosen to require fewer disclosures of religious institutions.

In each case, the level of detail required to be presented in these accountings is dictated by the State and in every instance we have complied fully with such requests for accountings. These accountings are available to all contributors and potential contributors. They are available to the news media. They are most certainly available to the Attorney General.

CRIMINAL CONSPIRACY EVIDENT

Therefore, it is clearly a malicious abuse of the legal process for the Attorney General to state falsely that no accounting has ever been made or that financial disclosures have been incomplete. Because the Attorney General knew these allegations were false, both before a complaint was filed as well as throughout the court proceedings, we can only conclude that such false charges are further evidence of the criminal conspiracy to deprive us of our rights, under almighty God.

WHY FIGHT?

Thus we have never had anything to

hide. We still have nothing to hide. At no time did the Church, College or Foundation fail directly or indirectly to cooperate with any requests made by the State of California through the Attorney General's office or any other agency of the State Government to examine the activities of the various entities. But, the Attorney General did not ask for the examination! He invaded, threatening to confiscate. And we had no choice but to defend a lawsuit containing outrageous, false and defamatory allegations about the Church and its leadership.

As long as the State of California remains a plaintiff, and a self-appointed and self-designated enemy and adversary of the Worldwide Church of God and its brethren, the Church and its brethren have no reasonable alternative but to defend vigorously, resourcefully and diligently all of its rights, constitutional and statutory.

WHY, THEN, DO WE FIGHT SO HARD?

The answer is clear and simple: We fight because the State's actions strike at the very core of the freedoms guaranteed by the Constitution; indeed, the very freedoms that this country's founders were denied in their homelands and sought to enjoy in the New World.

OUR IMPERILED FREEDOMS

What are these freedoms that the Church is trying so hard to protect, and how do the State's actions imperil them?

(1) The right to worship God and carry out His Work in one's own way, free from governmental interference. This necessarily includes the right of the Church and its leaders to control how God's money—tithes and other offerings—should be used. The State's position, on the other hand, is that it, through a court appointed receiver, should be the final arbiter of how Church funds should be expended.

(2) The right to worship and contribute in freedom and in privacy. The State, however, contrary to longstanding principles of constitutional law, insists that it has the right to learn who

Church members are and how much they contribute.

(3) The right to freely communicate with Church leaders. The State, however, has recalled mailings from the Pastor General of the Church to Church members.

(4) The right to have Church documents dealing with ecclesiastical matters, membership lists, ministry lists, communications between clergymen and Church members, and communications between the Church and its attorneys, remain inviolate. The State, however, demands that it be given all of these documents without any objection or safeguards.

(5) The right to maintain the Church as a hierarchical entity. The State, in essence, has sought to make the Church congregational in governance.

WITCH-HUNT

We are not Don Quixotes fancifully tilting at windmills. The danger is clear and present. The intrusion of the State is massive and ominous. The so-called "accounting" is in fact a witch-hunt. No religious organization is safe; we all, therefore, must work to halt the rising tide which, if left unchecked, will erode the cornerstone of religious freedom.

All Americans must be committed to the preservation of the integrity of our religious institutions and the freedom to exercise our religious rights.

How can you help—what can you as an individual do?

Let everyone know that you as an American will not stand by and allow our freedoms to be so callously subverted. Contact your church pastor, write your congressman, write your senator, contact the media and let your views be known!

For more information on how you can be more involved in your own community complete the coupon below and return to: Worldwide Church of God, Box 111, Pasadena, CA 91123.

Herbert W. Armstrong



Pastor General
Worldwide Church of God

CLIP THIS COUPON AND MAIL TO:
Worldwide Church of God, Box 111, Pasadena, CA 91123

Please send me more information on how I can let my views on religious freedom be known in my community.

Name _____

Address _____

City/State/Zip _____

ANNOUNCEMENTS

BIRTHS

ABERNATHY, Lamar and Pam (Norris), of Rome, Ga., boy, James Michael, Dec. 28, 10:15 p.m., 8 pounds 1 ounce, now 2 boys, 1 girl.

ANDERSON, Victor and Margaret (Romanello), of Bridgeport, Conn., boy, Matthew Mark, March 1, 5:24 a.m., 7 pounds 10 ounces, now 2 boys.

BEVERLY, James and Mary (Van Dyke), of Melbourne, Fla., girl, Mary Elizabeth, Jan. 5, 2:12 a.m., 9 pounds 8 ounces, now 1 boy, 2 girls.

BRAIDIC, Art and Yvonne (Notch), of Torrance, Calif., boy, Michael John, March 4, 12 p.m., 8 pounds 13 ounces, now 2 boys, 1 girl.

BURKE, Guy and Barbara (Conley), of Pasadena, Calif., boy, Gary Franklin, March 5, 9:22 p.m., 9 pounds, now 1 boy, 1 girl.

BURROWS, Michael and June, of Hull, England, girl, Rosalyn Helen, March 2, 7 pounds 2 ounces, now 2 girls.

CAMPER, Dale Jr. and Scherry (Skaggs), of Cincinnati, Ohio, boy, Jared Dale, Feb. 15, 7:56 a.m., 8 pounds 12 ounces, first child.

COLEMAN, Terry and Doltay (Wilson), of Woodbridge, N.J., girl, Chete Ann, Feb. 3, 6:49 p.m., 7 pounds 5 1/2 ounces, first child.

FITZPATRICK, Thomas and Diana (Holmes), of Long Island, N.Y., boy, Timothy Michael, Feb. 28, 11:32 p.m., 9 pounds, now 2 boys.

FRANKS, Graeme and Rhonda (Vanstone), of Devonport, Australia, boy, Travis Lindsay-Dainton, March 7, 2:15 p.m., 8 pounds 2 ounces, first child.

HODKINS, Craig and Janet (Pentlin), of Kansas City, Mo., girl, Jocyns Kelle, Dec. 14, 12:50 p.m., 8 pounds 10 ounces, first child.

HOYLE, John and Dianne, of Barrie, Ont., boy, James Thomas, Feb. 15, 10:23 p.m., 9 pounds 5 1/2 ounces, now 1 boy, 1 girl.

KERSHAW, Bert and Jenny (Newton), of Perth, Australia, boy, John Arthur, Jan. 28, 3:54 p.m., 5 pounds 6 1/2 ounces, first child.

KNIGHT, Earl and Rosemarie (Weed), of Pasadena, Calif., girl, Angela Michelle, March 2, 7:32 p.m., 8 pounds 12 ounces, first child.

MASTERSON, Marc and Carolyn (Lang), of Gainesville, Fla., boy, Jarod Daniel, March 16, 7:42 a.m., 9 pounds, now 1 boy, 1 girl.

MCKENZIE, Charles and Suzanne (Davis), of Cincinnati, Ohio, girl, Genesis Evonne, March 4, 10:33 a.m., 7 pounds 7 ounces, first child.

NOEL, Daniel and Vicky (Metzgar), of Youngstown, Ohio, boy, Daniel Allen, Feb. 15, 2:45 a.m., 7 pounds 8 1/2 ounces, now 1 boy, 1 girl.

PELS, Paul and Lynda (Deneka), of Watford, England, boy, Geoffrey Wayne, March 6, 12:50 p.m., 8 pounds 15 ounces, now 3 boys.

PITTS, John and Carole (Harrison), of Bridgeport, Conn., girl, Donna Renee, March 14, 12:22 p.m., 8 pounds 9 1/2 ounces, first child.

ROYCE, Mark and Barbara (Hoover), of Eugene, Ore., girl, Heather Star, Feb. 20, 1:52 p.m., 7 pounds 7 ounces, now 1 boy, 1 girl.

SHINKLE, Stephen and Dee (Greene), of Davenport, Iowa, girl, Elizabeth Danielle, Jan. 27, 9 pounds 1 ounce, now 1 boy, 1 girl.

STEED, Robert and Anetta (Williams), of Greensboro, N.C., boy, Brandon Nicolas, Dec. 31, 12:31 a.m., 8 pounds 1 1/2 ounces, first child.

SWORDS, Raymond and Terrie (Sager), of Gaylesville, Ala., boy, Matthew Nathaniel, March 3, 9:30 p.m., 8 pounds 15 ounces, now 2 boys.

THOMAS, Benjamin and Danaela (Butler), of Gary, Ind., girl, Benjannette Yvette, March 10, 3:35 a.m., 8 pounds 13 ounces, now 2 boys, 1 girl.

TROUT, Richard and Edith (Metheny), of Kingswood, W.Va., boy, Benjamin Michael, March 13, 1:52 p.m., 8 pounds 6 1/2 ounces, now 1 boy, 3 girls.

WRIGHT, Gordon and Millie (Wiggins), of Kelowna, B.C., girl, Ellen Rosalie, Feb. 26, 8 pounds 7 ounces, now 1 boy, 2 girls.

ENGAGEMENTS

Carl Burquet, an Ambassador College graduate from Mobile, Ala., and Teresa Phillips, an Ambassador College student from San Angelo, Tex., are happy to announce their engagement. Their wedding is scheduled for June.

WEDDINGS

Ann Dickson, daughter of Mr. and Mrs. William Dickson of Big Pool, Md., and Tom Rothrock, son of Mr. and Mrs. Emory Rothrock of New Albany, Ind., were united in marriage in the Wilson Furian Hall of Hagerstown, Md., Feb. 25. Terry Mattson, pastor of the Hagerstown and Washington, D.C., churches, performed the ceremony. The couple now reside in Hagerstown.



MR. AND MRS. C. GUNDERS

Dianne Louise, daughter of Mr. and Mrs. Jim Homer of Southport, Australia, and Christopher Auld Gunderson, son of Mr. and Mrs. Allen Gunderson of Caloundra, Australia, were united in marriage at Southport Feb. 18. Rod Matthews, pastor of the Gold Coast church, performed the ceremony. The couple will live in Caloundra.



MR. AND MRS. RAYMOND HOOKS

Lorraine Claire Rogers and Raymond Hooks were united in marriage at a ceremony performed by James Fiddle, pastor of the San Diego, Calif., church, March 11 in San Diego, Victoria Garner was maid of honor and Leroy Hooks best man. Mrs. Hooks is the daughter of Mr. and Mrs. Thurston Hill of Los Angeles, Calif. The newlyweds reside in San Diego.



MR. AND MRS. L. BURCHFIELD

Mr. and Mrs. Frank Appleton of Long Beach, Calif., and Mr. and Mrs. Lawrence Burchfield of Morris, Okla., announce the marriage of their children, Julie Diane and Larry Lynn, Feb. 25 in a ceremony in the Queen Mary Wedding Chapel, Long Beach. The ceremony was performed by Roland Clark, minister at Long Beach. Maid of honor was Vivian Gonzalez and best man was Kris Morris. The couple will be living in Morris.

ANNIVERSARIES

Happy second anniversary March 27 to our two Kiwis, Joy and Graeme, in Auckland, New Zealand. Lots of love from all at home in Ipswich. Dad, Mum, Lex, Margaret, Kerry, Elaine and Amy.

Happy second anniversary, Lex and Margaret, April 11. Wishing you many happy years together. Lots of love from all the family, Dad, Mum, Kerry, Elaine, Amy, Joy and Graeme.

Obituaries

BROOKLYN, N.Y. — Manuel H. Paz, 51, a member of God's Church since 1963 and a deacon for many years in the New York area churches, died after a long illness March 10.

Mr. Paz is survived by his wife Ragnhild; three daughters, Christine Dean of East Haven, Conn., Karen Kurzawa of Austin, Tex., and Evelyn; three sons, William, Donald and David; and six grandchildren.

DOVER, Ark. — Allen W. New, 75, died March 4. He was a retired timberman. Fred Kellers, pastor of the Little Rock, Ark., church, officiated.

Mr. New is survived by his wife Martha; three sons (one son, Scyrell New, is a member of God's Church); four daughters; three stepsons; two stepdaughters; one brother; one sister; 42 grandchildren; 20 great-grandchildren; and two great-great-grandchildren.

GLADEWATER, Tex. — Matthew Steinke died here in an industrial accident March 7. He graduated from Ambassador College in Big Sandy, Tex., in 1977. He was buried in his hometown in Bridgman, Mich.

Mr. Steinke is survived by his father Manfred Steinke; his mother Ruth; three brothers, Klaus, Ronald and Peter; and two sisters, Deborah and Monica.

PINE BLUFF, Ark. — Ora Belle Carter, a member of God's Church for many years, died March 21. She was the widow of Joseph Carter.

Mrs. Carter is survived by two sons, five daughters, 29 grandchildren, 38 great-grandchildren, and three great-great-grandchildren.

TULSA, Okla. — Bertha Fitzpatrick, 71, a member of God's Church for 26 years, died here Nov. 1 after a heart attack. Before moving to Oklahoma in

BIRTH ANNOUNCEMENT

We'd like to let the readers of *The Worldwide News* know about your new baby as soon as it arrives. Just fill out this coupon and send it to the address given as soon as possible after the baby is born.



Our coupon baby this issue is Tania Noelle Deane, daughter of Kevin and Carol Dean of Pasadena, Calif.

BIRTH ANNOUNCEMENT 'THE WORLDWIDE NEWS' BOX 111 PASADENA, CALIF., 91123, U.S.A.

Last name	Father's first name	Mother's first name
Mother's maiden name*	Church area or city of residence/state/country	
Baby's sex <input type="checkbox"/> Boy <input type="checkbox"/> Girl	Baby's first and middle names	
Month of birth	Day of month	Time of day <input type="checkbox"/> A.M. <input type="checkbox"/> P.M.
Weight	No. of daughters you now have	
No. of sons you now have	No. of daughters you now have	

*Optional

1967, she attended the New York church from its beginning in 1959. She observed her 23rd Feast of Tabernacles last year in Seattle, Wash.

Mrs. Fitzpatrick is survived by her daughter, Margaret Shadrick, a brother in California, four nephews and one niece.

WEST POINT, Ga. — Annie Bell Sims, 74, a member of God's Church since 1971, died of a heart attack Dec. 2. Otto Lochner, pastor of the Warner Robins, Ga., church, officiated.

Mrs. Sims is survived by her husband E.F. Sims, also a member; four children; 17 grandchildren; 27 great-grandchildren; two great-great-grandchildren; and two sisters.

WHEELING, W. Va. — Emma Donley Horstman, 85, died at her home

March 19. A member of God's Church since 1962, she attended the Akron, Ohio, church until the Wheeling church began in 1966. Lyall Johnston, pastor of the church here, officiated.

Mrs. Horstman is survived by nine children, 26 grandchildren, 60 great-grandchildren and four great-great-grandchildren. One daughter, Mary Burley of Wheeling, and two granddaughters, Gladys Mardis of Cleveland, Ohio; and Vickie Kocher of Wheeling, are Church members.

Mail your announcements to: Announcements, *The Worldwide News*, Box 111, Pasadena, Calif., 91123, U.S.A.

Treaty

(Continued from page 16)

gious fervor had begun to sweep Israel's West Bank territories. Word brought through Gaza claims that a holy man in Saudi Arabia has predicted that the day of judgment could come this year. This prediction — no doubt with the half a million men, 5,000-odd tanks and the 2,000 aircraft of the united Arab eastern front in mind — is being taken seriously by Arab villages throughout the West Bank.

Yet as the Middle East approaches another explosion, American influence in the region has never been lower, despite the so-called triumph of the Israel-Egypt treaty. After the recent visit of U.S. Defense Secretary Harold Brown, the Saudis — fanatical anticommunists though they are — delivered an unprecedented snub to their American ally. Saudi Foreign Minister Prince Saud Fayal told the Beirut magazine *Al-Hawadess* in an early March interview that Riyadh (capital of Saudi Arabia) is willing to resume diplomatic relations with the Soviet Union.

Stakes are high

Therefore, while the Middle East powder keg again threatens to explode, American prestige and will to act in the region have never been seen so low. Yet never have the stakes been so high. The next Middle East war will certainly see the collapse of oil supplies from Saudi Arabia and the Gulf States, either from Israeli destruction or internal upheaval following such a war.

Just before this report was dispatched, three further pieces of news confirm the imminent danger. On March 17 the Damascus newspaper *Tishrin*, the official mouthpiece of the Syrian government, announced that

the signing of an Egyptian-Israeli peace treaty would "leave no choice to the confrontation states of the northern front but to go to war." The same day, the Kuwaiti daily *Al-Sayassah* claimed that three Iraqi divisions had moved into Syria within the previous week!

Israeli response to these moves was swift. The same evening military sources quoted by Israel television predicted that the signing of the peace treaty would spark hostilities

on the eastern front with Syria while PLO leader Yasser Arafat told the Paris-based international supplement of the Beirut weekly *Al-Nahar* that "the whole Middle East will explode" once the peace pact is signed. The prophet Jeremiah lamented over Judah: "Ah Lord [Eternal]! Surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul" (Jeremiah 4:10).

FESTIVAL MAGAZINE STAFF SOLICITS IDEAS, CONTRIBUTIONS

Do you have a photograph you think would be just right for *Fall Festival*, the magazine distributed at the Feast of Tabernacles? Is there some place you visited at the Feast last year you would like to see spotlighted in the magazine? Do you have ideas you would like to share on ways of upgrading the magazine in its service to the brethren of God's Church? If so, the editorial staff of *Fall Festival '79* magazine would like your input of ideas for this year's edition.

Once again the Festival Department will pay \$35 for each photograph selected to be used in the publication. The deadline for submission of photos for consideration this year is June 1. If you have any 35-mm. or 2 1/4-inch color slides of points of interest at last year's Feast or of any Festival activities, international sites included, and you would like to go professional just one time, be sure and share your shots with the Feast magazine.

How about that quaint little shop you thought was so nice or that little out-of-the-way restaurant that had such good food? These are the types of places the magazine would like to know about.

The magazine staff is also interested in ideas for any changes in the magazine that might increase its service value, especially feature ideas, helpful hints and information about your Festival area.

All photos, ideas and information or any other correspondence concerning the Festival magazine should be mailed as soon as possible to: Ken Tate, Publications Editor, Worldwide Convention Service, 300 W. Green St., Pasadena, Calif., 91123. If you want photographic contributions returned, please include a self-addressed stamped envelope and appropriate packing materials.

WANT YOUR PHOTOS RETURNED?
If you want your photos from "Local Church News," "Announcements," the baby coupon or feature articles returned, please include a self-addressed stamped envelope with the pictures. Write your name and address on the back of each photo with a felt-tip pen or use a gummed label, as the pressure from writing with a pen or pencil frequently damages the image on the reverse side. We also recommend including a piece of cardboard roughly equal in size to the inside dimensions of the return envelope for protection of your photos in the mail. These steps will greatly reduce expenses and time on our part and insure that your photos are returned undamaged. We thank you in advance for your cooperation.

LOCAL CHURCH NEWS

CHURCH ACTIVITIES

While visiting **BARBADOS** March 9 through 14, Caribbean regional director Stan Bass and Carlos Nieto, pastor of the Bridgetown, Barbados, and Castries, St. Lucia, churches, ordained Marva Lorraine Brown to the office of deaconess. Mrs. Brown was baptized in 1967 in England, where she lived for 10 years. In 1968 she returned to Barbados, her native home. She has two sons, Paul, 18, and Peter, 12.

The Caribbean island of **ST. LUCIA** now has its first deacon. Lucius Joseph, a



STUDENTS OF SPANISH — Stan Bass holds an engraved plaque and his wife a bouquet of roses presented to them by members of the San Juan, Puerto Rico, church Feb. 10 in recognition of their achievement and dedication in learning Spanish, the country's principally spoken language. Mr. Bass has been pastor of the congregation since it was formed five years ago, and now most of the church's services are conducted in Spanish.

member since 1970, was ordained by Mr. Nieto to serve as deacon for the congregation there. Mr. Joseph and his wife Marie are both natives of the island and have six sons and one daughter. *Carlos Nieto.*

The **CALGARY, Alta.**, North congregation rallied around pastor Neil Earle throughout January and February, resulting in a successful public Bible lecture Feb. 16. Newspaper, radio and television ads for the lecture were subsidized by about \$2,000 netted from members' flea markets, bottle drives, paper drives and special work projects. An audience that included 150 nonmembers heard Mr. Earle speak in the Social Room of the Jubilee Auditorium about the "Middle East in Prophecy." Copies of the article by the same name were picked up even before the lecture began, along with 50 copies of "The Key to the Book of Revelation." After the lecture inquisitive listeners inundated the literature table with requests and questions, and Mr. Earle was bombarded (almost literally) by five Arab sympathizers of the Palestine Liberation Organization. Mr. and Mrs. Mel Christianson, longtime members of the Calgary congregation, presented a vocal selection before the main message. *Victor Hornbecker.*

The **ADA, Okla.**, brethren held their second annual potluck dinner, talent show and fun night March 10, with games for the young people and bingo for all ages. The evening featured Steve Kirk as a "streaker" in red flannel underwear, the whistling navel of Pat Haines, a poetry reading by Mary Shipley, a short song attempted by Charlie Rowland and various joke sessions. Masters of ceremonies were Terry Wilson and Les Speaks. *Patsy Pruett.*

About 160 adults and children of the **BETHLEHEM, Pa.**, church remained after the Sabbath service March 10 for a beef-barbecue supper and an entertainment program. Before and after the meal, brethren watched educational movies about African wildlife, beavers and the manufacturing of steel. Music for dancing and listening was provided by the church's band. The Good Times, with Wayne Achey on drums, Paulette Craw-

ford on electric piano, Warland Crawford on electric bass, Jeanne Guleke on guitar, Stuart Knerr on electric guitar and Barry Kroninger on horn. Janice and Donald Kinsell on drums and bass presented an old rock-and-roll favorite, Stuart Bragg sang "Heartbreak Hotel" for his screaming fans, and Diane and John Cressman did their smallest-man-in-the-world act. *Gordon Long.*

The talent of the **LEEDS and HULL, England**, churches joined together the evening of March 10 at Leeds to entertain the combined congregations at the last social of the winter. After a sermon by George Hindis of the Newcastle church, the Leeds ladies laid out a buffet meal. Entertainment commenced with a group of members led by Alan Taylor singing in a barbershop quartet, followed by a selection of songs from the children, songs from Gilbert and Sullivan musicals, and Ken Wallace's comic impersonations of television personalities. A particular favorite was the poetry recital given by Leeds local elder Bernard Dowson. In conclusion everyone joined in singing popular songs to the accompaniment of Ruth Bayliss at the piano. *Rosemary J. Beck.*

More than 100 members and their families of the **MURFREESBORO, Tenn.**, church and some visitors from Nashville enjoyed a social the evening of March 10 at Smyrna City Hall. The social featured a Walt Disney movie. *Everett Corbin.*

Brethren from the length and breadth of Maine gathered at the potluck supper and social held by the **AUGUSTA, Maine**, congregation March 10. With lots to eat, live and recorded music, informal disco dance lessons and some folk dancing, brethren spent an enjoyable time together. *Radd Zedrik.*

"Something for everyone" was the order of the evening as the **PALMER and ANCHORAGE, Alaska**, brethren converged on Settler's Bay for a semiformal dinner-dance March 10. After the Sabbath service on the ground level of the building, the brethren followed their noses to the second level where a large buffet awaited them. A breathtaking view of the snow-covered Chugach Mountains made a perfect setting for the meal. Then the group migrated to the third floor, where people from 3 to 73 did their own versions of the waltz, cha-cha, disco, swing, fox trot, polka and schottische. At one point Dorene Eckman directed everyone in the Israeli folk dance, the hora. *Lavene L. Vorel.*

The **ST. PETERSBURG, Fla.**, brethren, along with those from the **FORT MYERS** church, gathered for a potluck picnic at the Oscar Scherer State Park, south of Sarasota, March 18, enjoying spring temperatures in the 80s. Guests were seven members of the Manatee Convalescent Home, who were uplifted and inspired to be able to enjoy the serene and peaceful setting. Their transportation was provided by the Church members. *Lavene L. Vorel.*

About 200 people attended the formal dinner in honor of the **VANCOUVER and SURREY, B.C.**, churches March 3 in nearby Burnaby. The evening began with a smorgasbord meal provided by the churches' ladies, then the Brick Henderson Orchestra, a local group, provided a variety of dance music to suit every mood and taste. During the evening Vancouver pastor George Lee drew numbers for the door prizes, presenting prizes to 12 people. *Lorna A. Lukinuk.*

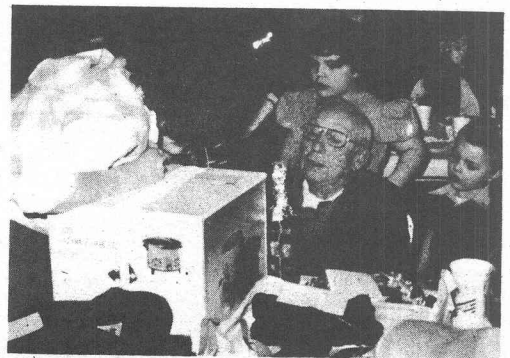
Mr. and Mrs. Vess Townsend were hosts for an old-fashioned hayride and wiener roast for members of the **VISALIA, Calif.**, church March 10. About 100 parents, teens and children attended the event, later enjoying a sing-along together. *Sharyl Justice.*

WOODBIDGE, N.J., brethren attended another of their bimonthly family gym nights March 10. During the winter months they are afforded the heated facilities of the Kawami Junior High School gymnasium to work out the winter doldrums. For the price of \$2 for each family and \$1 for singles, the evening is open to all friends and relatives to enjoy family-style volleyball, basketball, and such games as tag and relay races for the younger children. Mr. and Mrs. Karl Klink, Woodbridge members, annually make the arrangements with the school. *A.L. Legg.*

The unexpected appearance of the Ambassador College Choral surprised members of the **SAN DIEGO, Calif.**, congregation March 3. Director Ray Howard led his 80-voice group in four selections: "Behold, the Star From Jacob Shining," "With the Voice of Singing," "Jesus, Son of Life, My Splendor" and "Ain't-a That Good News." Audience approval was expressed by a prolonged and enthusiastic ovation. *Susan Karoska.*

The **PASADENA** Spanish church enjoyed another of its successful picnic-brunch outings held the first Sunday of each month, this one attended by about 150 brethren at *el parque* Eaton in Pasadena under clear, blue skies and temperatures in the 80s March 4. First arrivals set up camp stoves and coffee pots, and others arrived with a large pot of *menudo* (a Mexican soup), tortillas, *chorizo* (beef), orange juice and other sumptuous ailments. The smell of a Mexican restaurant permeated the area as the food was prepared. The park has ample playground equipment for the children and areas for playing tennis, *fulbol*, basketball, baseball and volleyball for the more energetic brethren. Others opted for tranquil games of cards or checkers or read the Sunday newspaper.

A highlight of the outing was the traditional filling and breaking of the pinata, a stuffed papier-mache animal-shaped doll that is hung from a tree and moved about with ropes by two men. The children are blindfolded, given a stick, turned in circles quickly to create a slight sense of disorientation and then let go to find and hit the pinata. After it is hit and broken, out spill the many surprises that are



OCTOGENARIAN HONORED — Earl Hart, 89, a longtime member of the Parkersburg, W. Va., congregation, looks over the shirt, slippers, winter jacket, slow cooker and bottle of fine wine presented to him by members of the congregation at a potluck dinner Feb. 10. (Photo by Ira Barnett)

snatched up by all the children. *Rene Lopez.*

CLUB MEETINGS

The cookbooks prepared by the **MEMPHIS, Tenn.**, SHE (Southern Homemakers Extension) Club were offered for sale at a church social Feb. 24. The Memphis ladies gathered the recipes from their families and friends, then compiled them and had them printed locally. *Alex Shore.*

Twenty-three ladies of the **KENOSHA, Wis.**, Women's Club heard pastor Mike Hanisko speak on "Leadership in the Feminine Role" at the club meeting March 11 in the home of Sandi Rendall. Hostess Marion Chandler introduced the guest speaker and conducted the business meeting, during which the women discussed plans for a bazaar, a garage sale and a formal dance. Cohostess Donna Baker arranged the club's luncheon. *Conni McClure.*

SENIOR ACTIVITIES

The **SPRINGFIELD, Ill.**, 60-Plus Club resumed regular monthly meetings March 11 after a respite during the winter months. Deaconess Bea Harmon supervised the potluck meal, then club director Jess McClain called the meeting to order. The club members unanimously agreed to meet together for a covered-dish meal on the Night to Be Much Remembered. Mrs. George Meeker, who has organized the church's children's chorale, commented that the children would be asking questions of the senior members and possibly for a picture with one of the 60-Plus members. Then Springfield pastor

George Meeker held an afternoon Bible study, expounding Matthew 5. *Polly Rose.*

SINGLES SCENE

The senior citizens of the **CHATTANOOGA, Tenn.**, congregation were guests of honor at a candlelight dinner sponsored by the church's Young Adults' Club after the Sabbath service March 3. Forty-one people attended the event. After-dinner activities included a white-elephant gift exchange and musical chairs. The two groups hope to make such get-togethers a regular event. *Beverly Bozeman.*

YOUTH ACTIVITIES

Teens of the **ROCHESTER, N.Y.**, YOU chapter invited several patients with multiple sclerosis from a community hospital to dinner at the Glenwood Gardens Recreation Center March 18. The patients eagerly look forward to monthly dinners such as this one, which are arranged for by volunteers. Thirteen patients arrived in a wheelchair van at the recreation center. The teens served them a corned-beef dinner and presented an entertainment program of instrumental solos and several numbers sung by the YOU choir, which was accompanied by Kim Mitchell on the piano. After conversing with the patients and helping them with their needs the teens felt they had a better understanding of the patients' feelings and problems and of their strengths of character and determination. The teens commented that they were more aware of their own blessings as a result of participating in this eye- (See **CHURCH NEWS**, page 15)



TRIREGIONAL CHAMPIONS — Left: The Brooklyn-Queens, N.Y. Stars basketball team, the coaches and the advisers gather for a group shot after capturing the Northeast YOU triregional championship in Hershey, Pa., March 18. Right: The Greensboro, N.C., Blazerettes took top honors in the triregional cheerleading competition. (See "Sports," page 15.) (Photos by Norm Champagne and Stan Daniels.)



CHURCH NEWS

(Continued from page 14)
opening community-service project. *Jake Hannold.*

MEMPHIS, Tenn. YOU members presented a night of entertainment to brethren Feb. 24, beginning with a dinner of chili, hot dogs and beverages. All the preparation and serving of the 185 bowls of chili and 245 hot dogs was done by the



CODED MESSAGE — Kent Ferriss, minister and director of the Grande Prairie, Alta., Spokesman Club, holds a message produced by club president Gerhard Richter at the ladies' night Feb. 17. After none were able to figure out the puzzling script, Mr. Richter provided the translation: "See, Willie, there they go! Thousand buses in a row! No, Joe them's trucks! Some with cows and some with ducks." (Photo by H. Schwanke)

teens. Then an entertainment committee featuring Bill and Celia Wooten, Stan White, the Halmak Garage Bluegrass Band, Ivon Clark and Semted (a rock-and-roll band) presented their acts with great showmanship. Seven cakes placed in three categories in the cake contest. A blue ribbon for best-tasting cake was awarded to Tina Hunt for her cherry-chip cake; Mary Moore's cake placed second and Caldonia Bland's third. First place for prettiest cake went to Amy Wells for her butterfly design, followed by Celia Wooten and Mrs. L.B. Shore. A flowerpot-garden cake baked in a flowerpot by Juanita Hunt was named most original. Then the cakes were auctioned off to the highest bidder. YOU members quickly set up numbers for 18 cakes that were walked off in the cakewalk that followed, the fast activity of the evening. *Alex Shore.*

Blue was every where in the color of the decorations at the CASPER, Wyo., YOU potluck dinner and movie March 10. All of the brethren in the area were invited, and the women brought lots of good, steaming-hot food. During intermission of the Walt Disney movie *Hawmpis*, a cake with the YOU emblem on it, baked and decorated by Heidi Sieloff, was served for dessert. The event was organized under the supervision of Mr. and Mrs. Bob Johnson, YOU coordinators for the Casper area. *Greg Shultz.*

The youth choir of the ANNISTON, Ala., church sang "Onward, Christian Soldiers" for special music at the Sabbath service March 17. Roseanne Erwood directed the choir, and Patty Owens accompanied them at the piano. That evening the teens sold drinks and desserts at a potluck supper for the combined Anniston and Gadsden churches. Square dancing followed, with pastor Bill Wimmer accompanying the band on his mandolin. *Tiny Johnson.*

Youth day was March 3 for the DETROIT West and ANN ARBOR, Mich., YOU chapter, and the Sabbath service was in the hands of the teens. YOU president Leonard Martin gave the sermonette, speaking about his experiences at the International Youth Conference in Pasadena, then Earl Williams, district director of the YOU and pastor of the Detroit East church, gave the sermon, discussing childrearing and teenagers. A youth program followed the service, beginning with the YOU teens singing "Let There Be Peace on Earth." Then speakers discussed the YES program, the children's camp and the YOU. The two cheerleading squads performed, and both of the basketball teams, Dyn-o-mite and Magic, received recognition for their hard work. The program closed with both the teens and the congregation singing "America, the Beautiful." After the pro-

gram all gathered for a potluck dinner and fellowship. *Deanne Martin.*

The drive was long, the weather was cold and conditions were crowded, as the MONTPELIER, Vt., YOU members migrated north to Burlington Saturday evening, Feb. 17. So it was no surprise that most of them were hungry. Nutrition and a balanced diet were no object as they feasted at a handy Burger King. One girl claimed to have found a vitamin in her apple pie, but that didn't stop her from enjoying it. The main attraction of the evening was a roller disco. Having been warned previously by a cassette tape from the YOU conference not to listen too closely to the words in songs, the teens instead concentrated all their efforts on the rhythms. Next morning was the church's snow party. The sun was bright and spirits were high. Jolene Peterson distributed spirits of her own making, a mixture of warm burgundy and whole cloves in orange slices. Church brethren viewed the Walt Disney classic, *Snowball Express*, a week later, Feb. 24. *P. Lagoy and M. Light.*

"Sesame Street" was the theme for the HOUSTON, Tex., North Junior YOU costume party March 3. Each child chose his own costume, and to continue the theme there was a large cake with characters from the *Sesame Street* series. Bingo, balloon relays and musical chairs were among the many activities enjoyed by the more than 50 children, parents and grandparents who attended. *Carl Hakes.*

The VANCOUVER, B.C., YES group drove to nearby Mt. Seymour, which is covered with 8½ feet of snow, and spent a memorable day snowshoe hiking March 11. The 20 children and 10 adults rented snowshoes and started out on the easier cross-country trails. After lunch they headed for frozen and snow-covered Goldie Lake, returning on the more difficult uphill trails. Snowshoes got their name from the snowshoe hare, which has large furry hind feet to support its weight in the deep, soft snow. *Lorria Lukinuk.*

SPORTS

The GREENSBORO, N.C., church played host to the Mid-Atlantic regional



SPANISH OUTING — Left: Brethren of the Pasadena Spanish church enjoy a vigorous game of volleyball March 4 at one of their monthly picnic-brunch outings. Right: Janice Todd attempts the traditional breaking of the pinata, which is filled with treats and surprises for the children. (See "Church Activities," page 14.)



basketball tournament March 3 and 4. In Division II competition, teams from Bluefield, W. Va., Pikeville, Ky., Richmond, Va., and Asheville, N.C., battled it out, with the Bluefield team winning the championship. Lee Croyle was chosen most valuable player. The Greensboro Blazers won the Division I championship, besting the teams from Charleston, W. Va., Washington, D.C., and Charlotte, N.C. Most valuable player was Antoine Luther. Greensboro also took the honors in the cheerleading competition, as the Blazerettes placed first, followed by Charleston and Raleigh, N.C. Also competing were girls from the Knoxville, Tenn., Baltimore, Md., and Washington, D.C., churches. *Tracy Smith.*

The Brooklyn-Queens Stars basketball team from New York City and the Greensboro, N.C., cheerleaders captured top honors in the Northeast YOU triregional tournament held in HERSHEY, Pa., March 17 and 18. Teams from nine YOU chapters representing 20 states and the District of Columbia competed. The Stars overpowered the Greensboro Blazers 65-56 in a closely fought championship game, and the Akron, Ohio, team captured third place, followed by Youngstown, Ohio. The Blazers won the

sportsmanship award. Judges had to work hard to select the winning cheerleading squad. The Delaware Valley Warriors from the Philadelphia-area churches placed second behind the Greensboro girls. Squads from Buffalo, N.Y., Detroit, Mich., Charleston, S.C., and Wheeling, W. Va., also competed. *Stan Danels.*

Men and YOU members of the JACKSONVILLE and GAINESVILLE, Fla., churches got together for a day of basketball March 4 in Jacksonville. The Jacksonville YOU B team started the action with a game against the Gainesville B team, downing them 44-28. High scorer for the winning team was Stephen Pollard. Then the men played a game, this time with Gainesville winning 80-70. Fans and cheerleaders cheered on the four teams. A disco dance brought an end to the day's activities. *Darryl White.*

Members from the BUNDEBERG, Australia, church met at the beachside village of Woodgate for a mixed doubles tennis tournament March 11. After some spirited play in the knockout rounds by minister Bruce Dean and his wife Jeanette and Barry and Sue Kenevan, it was left to local Woodgate members Walker and

Jean Redman and Richard and Chris Dwyer to fight out the final, with the Dwyers eventually taking the prize, a pair of gift towels. During the tournament the children participated in ball games, tug-of-war and sprints. Winners were Kim and Matthew Dwyer, Ray and Ken Manitzky and David Kenevan, who won the cross-country. All were presented cash prizes donated by a local member, Miss L. Dyal. The beachside barbecue was a fitting climax to an enjoyable day. *R. Dwyer.*

The ST. PETERSBURG, Fla., bowling team defeated the neighboring TAMPA church bowling team by 9 pins in a three-game tournament March 10. The St. Petersburg bowlers, who were ahead with 140 pins after the first two games, found themselves hanging onto a tenuous lead as Tampa won the final game with 131 pins. Richard Woodall and Jim Albritton of Tampa were tied for high game at 199 after the three games, then Mr. Woodall won undisputed claim to the high-game trophy by coming out on top in a one-ball roll-off.

The two teams plan to meet every two weeks, alternating home sites. A revolving trophy is also part of the winner's prize. *Lavene L. Vorel.*

CAMPUS NOTES AMBASSADOR COLLEGE ACTIVITIES

PASADENA — The Ambassador College seniors provided special dining arrangements for the college students, gave sermonettes in the three Pasadena churches and sponsored a free movie and a '50s-style sock hop on senior weekend here March 17 and 18.

The seniors served and waited on tables for a Sabbath brunch of sausages, eggs and pastries.

At church services, seniors led songs, read announcements, gave the opening and closing prayers and gave sermonettes. Marvin Plakut, student body president, delivered the sermonette in the Auditorium P.M.

church, Jim Hearst in the Auditorium A.M. and Al Maggio at the Imperial P.M. church.

All brethren were invited that evening to the Imperial gym for a free showing of the film *Jonathan Livingston Seagull*.

Sunday evening the student center was converted into a dance hall filled with swinging and jitterbugging couples in leather jackets and T-shirts, bobby socks and pigtails. There were contests for dancing, blowing the biggest bubble-gum bubble, balloon stomp and other '50s-style games.

Music was provided by the AC band, etc.



BONG SHOW — The second annual student production of "The Bong Show" was presented before an audience of Ambassador College students and brethren from surrounding churches in the Ambassador Auditorium March 24. The judges, ministers Gary Antion, Bob Boyce and John Halford, "bonged" three of the acts and awarded perfect scores to the following three acts. Left: Chuck Fisher performs a stand-up comedy act called "KRUD Radio." Below: An episode from "College Trek." Lower left: The "Four Rifards," a barbershop quartet declared the winner of the competition. The singers are Al Preston, Rob Gordon, Gary Shaeffer and Dave Myers, who was also the student producer-director of the show. Eve McNair, wife of Ambassador College Deputy Chancellor Raymond McNair, was program adviser, working closely with the acts and masters of ceremonies Paul Williams, hostess Dirje Childs and Donna Nirschl, director's assistant.



NEWS OF PEOPLE, PLACES & EVENTS IN THE WORLDWIDE CHURCH OF GOD

UPDATE

PASADENA — The Ministerial Services Department here has announced the following list of men ordained as local elders:

Dave Molnar, Columbus, Ohio; **Larry Freeze**, Cincinnati, Ohio; **Eldon Davis**, Quincy, Wash.; **Neville Fraser**, Auckland, New Zealand; **John F. Lord**, Ipswich, England; **Graham Mitchell**, Northampton, England; **Edward J. Oettel**, Pasco, Wash.; **Wilfredo Saenz**, Lima, Peru; and **Bill Sydney**, New Plymouth, New Zealand.

Charles Dickerson, Las Vegas, Nev.; **Ivan Sell**, Fort Smith, Ark.; and **Elliot Hurwitz**, Providence, R.I., have entered the noncareer ministry.

Herbert Magoon, Twin Falls, Idaho, previously reported as no longer in the ministry, has entered the noncareer ministry and is a member in good standing. **Tom Williams**, Gadsden, Ala., is no longer in the ministry but is a member in good standing.

The following men are no longer in the ministry: **Etienne Bourdin**, Paris, France; **Carl Franklin**, Elkhart, Ind.; **Kenneth Farrow**, Cookeville, Tenn.; **Gary Porter**, Blackfoot, Idaho; **Dennis Roberts**, Garden Grove, Calif.; and **Tom Steinback**, Syracuse, N.Y.

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PASADENA — *The Incredible Human Potential*, **Herbert W. Armstrong's** book that was distributed to most members during last year's Feast of Tabernacles, is "about to hit the commercial book world" with its second printing, according to Publishing Services director **Roger Lippross**.

The book has been retypeset and will feature a royal blue cover in its second printing, Mr. Lippross said, adding that its publication is timed "for the big spring book-buying market."

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PASADENA — The Ministerial Services Department here has released the following list of new churches and their pastors:

Brisbane, Australia, North and West, **David Noller**; **Brisbane**, Australia, South, **Rod McQueen**; **Geraldton**, Australia, **Collin Jackson**; **Merredin**, Australia, **Ken Lewis**; and **Wagin**, Australia, **Lloyd Longley**.

Dunedin and **Invercargill**, New Zealand, **Collin Kelly**; **Nelson**, New Zealand, **Colin Mason-Riseborough**; **Napier**, New Zealand, **Gary Harvey**; **New Plymouth**, New Zealand, **Jack Croucher**; **Isabela**, Philippines, **Pacifico Mirto**; and **Quezon City**, Philippines, **Bienvenido Macarag**.

The Moose Jaw and Swift Current, Sask., churches have combined and are meeting as the Moose Jaw church. The Tyler, Tex., A.M. and P.M. churches have combined and the Tyler P.M. church was canceled. The Winnipeg, Alta., North and South congregations have combined and are meeting as the Winnipeg West church.

☆☆☆

PASADENA — The Ministerial Services Department here has released the following ministerial moves:

John Ogwyn will pastor the Houston, Tex., North church, replacing **Leroy Neff**, recently named as Pasadena area coordinator. **Don Mason** will pastor the Tulsa, Okla., church. Replacing him as pastor of

the Coffeyville, Kan., and Joplin, Mo., churches is **Vince Szymkowiak**, formerly in Pasadena on sabbatical.

Richard Ames, formerly pastor of the Lakeland and Fort Myers, Fla., churches, is now a faculty member at Ambassador College. **Bob Jones** will pastor the Fort Myers and St. Petersburg, Fla., churches and **Gene Bailey** will pastor the Lakeland and Orlando, Fla., churches.

Craig Bachelor will pastor the Gold Coast, Australia, church. Replacing him as pastor of the Moose Jaw, Sask., church is **Doug Johnson**. **Terry Mattson** will pastor the Hagerstown and Cumberland, Md., churches.

Ronald Miller is now pastor of the Grand Junction and Meeker, Colo., churches. **John Moskel** is temporary pastor of the Minneapolis, Minn., North and South congregations. **Stan McNeil**, formerly with the Festival Department, will serve as associate pastor of the Long Beach, Calif., church.

Reg Platt will pastor the Boston, Mass., and Providence, R.I., churches. **Bruce Anderson** will pastor the Springfield, Mass., and Bridgeport and Hartford, Conn., churches.

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PASADENA — **Walt Dickinson**, head of the Spanish Work, and **Robert Flores**, pastor of the Pasadena Spanish church, left April 7 on a 44-day Latin American trip that will take them into Chile, Argentina, Peru, Brazil, Colombia, Puerto Rico and the Dominican Republic for the first time.

Mr. Dickinson said the trip will help Mr. Flores and himself to better understand the Work in those areas and enable them to work more closely with the ministry there in planning for future growth. He said he will have the opportunity on the trip to learn the needs of the Spanish-speaking members and how he can serve them better.

Mr. Dickinson and Mr. Flores will spend the Passover in Chile and the last day of Unleavened Bread in Argentina.

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PASADENA — Ambassador College received an authorization to operate as a private postsecondary educational institution in the state of California, valid from March 20, 1979, to March 20, 1980.

This authorization to operate is issued in accordance with California Education Code Section 94310(c), which allows the college to offer nontheological courses and to issue degrees in California. State law exempts courses and programs that are restricted solely to theological instruction in the principles of the Church, e.g., the Diploma in Biblical Studies and the Certificate of the Ministry programs.

A physical review by a verification team impaneled by the superintendent of Public Instruction took place March 20 at 2 p.m. in the office of Deputy Chancellor **Raymond F. McNair**. The verification team consisted of **Karl Kramer** of the Office of Private Postsecondary Education and **Dr. Don Grant** of Azusa Pacific College.

Other college administrators assisting Mr. McNair in the review process were **Leon Walker**, acting dean of faculty, **Greg Albrecht**, dean of students, and **William Stenger**, registrar and director of admissions.

Ministers take intramural crown

By Jeb Egbert

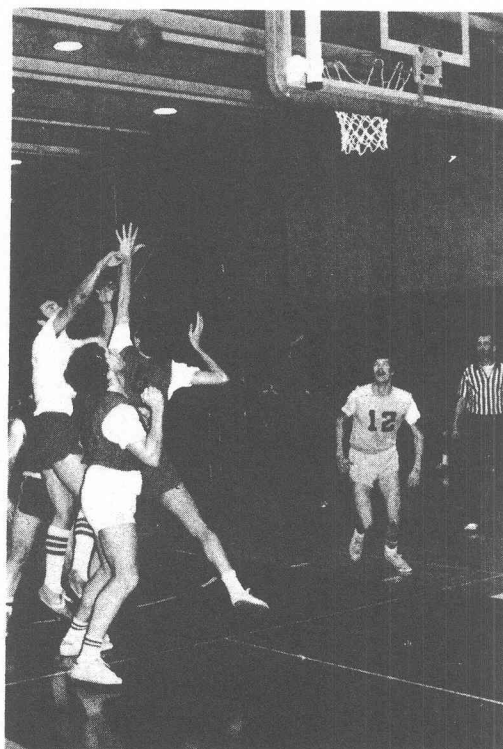
PASADENA — The sabbatical ministers basketball team toppled an Ambassador College men's dorm team, Grove Terrace West, third floor, to win the Ambassador College intramural championship here March 20. Before a sparse crowd, both teams were uncharacteristically cold in their field-goal shooting percentages. However, in the long run, it was the ministers' consistent ability to make their free throws that led to their win over the collegians.

The game opened with Colin Cato sinking two quick field goals to put the ministers out in front. But it didn't take long for the students to come back. Averaging 35.8 points a game, guard Kent Sutton chipped away at the ministers' zone defense. Even with the tenacious sabbatical team defense, led by Lyle Welty and Steve Smith, Sutton connected on six field-goal attempts and sank four free throws for 16 points by halftime. However, the ministers led at intermission by 5, 37-32.

As the second half began, the ministers began to miss their former center, Vince Szymkowiak, reassigned to Coffeyville, Kan., and Joplin, Mo. The Grove Terrace West team, led by their two tall men, Dyle Koch and Randy Redel, began picking off rebounds right and left. Quickly the ministers employed a "boxing" tactic — as the ball would sail towards the hoop, Stan Watts, Bob Mitchell and Cato would "box out," attempting to establish position between their opponents and the basket.

Although the ministers were out-rebounded 43 to 35, the tactic paid off. The lack of total domination in rebounding by the students, along with their inability to hit their foul shots, led to their demise. As a team, the students only converted six of 18 free throws at a dismal 33 percentage rate, while the ministers, following the hot hands of guards Smith and Bob Boyce, sank 14 of 26 for a more respectable 53.8 percent. Smith and Boyce sank 13 of 16 foul shots between them, with Smith sinking nine of 11 and Boyce connecting on four out of five.

As the final seconds ticked off, it was evident, especially with Sutton



CHAMPIONSHIP GAME — Dyle Koch of the Ambassador College Grove Terrace West, third floor, dorm team takes a shot as two members of the sabbatical ministers' team defend. The ministers took the game and the intramural championship March 20. (Photo by Sheila Graham)

sitting on the student bench after five fouls, that the outcome of the game was inevitable. The ministers emerged victorious, 68-60. Sutton, as he had all season, led all scorers with 28 points. Smith, who led the ministers in scoring throughout the year and was second in the league, ended up with 21 points, while Boyce added 18 in a winning effort. Koch and Redel led all rebounders with 12 and 11 rebounds, respectively.

Along with the basketball championship, the sabbatical team won its division last fall in the intramural football league, bowing out because the play-offs occurred during the winter semester break. Now, in Southern California, it's time to get out the bats and balls as the college softball league begins. With the athletically inclined ministers in on sabbatical this year, not many would be surprised to see the men do as well on the softball diamond.

Arab buildup threatens treaty

By Moshe Ben-Simcha

JERUSALEM — Passover, 1979, is building up to be hot and dangerous in the Middle East. The long-awaited Israel-Egypt peace treaty has been signed. But this peace in our time (Jeremiah 6:14) may be over before the ink on the agreements is even dry. Israeli military commanders have been looking with alarm at the developing military buildup of the eastern front Arab states of Syria, Iraq, Jordan and Saudi Arabia, and the Palestine Liberation Organization (PLO).

While the Palestine National Council (PNC) of the PLO met in Damascus Jan. 16, the Iraqi and Syrian ministers of defense, Adnan Khayrallah and Mustafa Taia, paid a joint visit to Syria's Golan Heights front against Israel. Since then, the Kuwait weekly *Al-Nahda*, quoting reliable sources in Damascus, reported Feb. 2 that Iraqi units are now being stationed there alongside Syrian forces.

How serious to Israel's survival would an attack be? I have previously written in *The Worldwide News* of the threat to Israel's breadbasket, the Jezreel valley, and to its national water carrier from the Sea of Galilee, the Kinneret, posed by the Syrian

threat across the Golan Heights.

A grim warning

Startling and vivid support for this grim view comes from a paper presented to the National Committee on American Foreign Policy in Washington last November by one of the world's greatest strategic specialists, former head of U.S. Air Force Intelligence, Maj. Gen. George Keegan.

Analyzing the 1973 Yom Kippur War, Gen. Keegan commented: "If the Syrian tank division commanders going through the Golan Heights had merely coordinated their attack (as helicopters with Soviet advisers over those columns were attempting to do), these tank forces would have been in occupation of Tel Aviv within 24 to 36 hours. I know of no senior Israeli officer today who was directly involved who does not agree with me on that question."

By 1985, Gen. Keegan warned, "the Arab nations will have more troops under military discipline and more modern weapons of war than all of the forces of Western Europe under NATO command." He predicted that: "The Arabs now foresee the need as well as the opportunity to destroy Israel by thrusting Iraqi,

Syrian, Jordanian and Saudi tank divisions, supported by jet fighters, in one giant assault across the Jordan, through the West Bank and to the Mediterranean via Israel's narrow 15-kilometer waist."

Events in Iran bring this vision closer. The collapse of the shah frees seven of Iraq's 10 divisions from guarding their eastern frontier with Iran for use instead against Israel. Ayatollah Ruhollah Khomeini, fiery prophet of Iran's Islamic revolution, is a ferocious anti-Zionist who was warmly supported in his revolution against the shah and Western interests by Yasser Arafat and the PLO.

After his victory, the Ayatollah Khomeini turned over the former Israel legation in Tehran to the PLO. The Ayatollah Khomeini has called for a jihad, a holy war, against Israel — the Jewish foreign body in the Islamic world — and his influence among Shi'ah Moslems (who make up most of the population of Iran and about half that of Iraq) is immense.

Even before the Ayatollah Khomeini's Islamic revolution toppled the shah and electrified the whole Arab world, a wave of reli-

(See TREATY, page 13)