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UCG Q&A airs call for chairman of conference

The writer is publisher of THE JOURNAL. The following article includes opinions of the writer.

By Dixon Cartwright
An elder during a Q&A session with council members of the United Church of God in May wondered if the more than 200 elders of the UCG general conference could be allowed to conduct their own meetings. Such meetings would feature their own chairman apart from direct council-of-elders oversight.



John Elliott

In the same Q&A, several other elders asked questions as well, and one of them wondered if the council of elders could cut back on the number of "executive sessions."

Comments and questions from elders John Elliott of Superstition, Ariz., and Harlan Spieker of Willow Lake, S.D., took up most of the time for the question-and-answer session, which began at 2:15 p.m. Sunday, May 15, 2011, and ran for a little more than an hour.

Mr. Elliott thanked the council members assembled on the stage of a Holiday Inn in Cincinnati, Ohio, for

their part in making decisions for the church since 1995.

May we meet to freely confer?

Then he expressed his disappointment that the general conference as a whole has not been free to confer as a group apart from meetings conducted by the 12-man council of elders. Mr. Elliott expressed his wish that the GCE (general conference of elders) could meet independently in a decision-making process similar to the council's.

"We as the GCE seem to be the only body [in the UCG] for which we cannot kneel [formally as a group to pray] and for which we cannot confer at this time," Mr. Elliott said.

"We have 27 responsibilities [enumerated in the church's founding documents], but we do not have the processes or the mechanisms in place for us to discuss, confer, being led by a chairman, in the discussion of the very important business that is placed before the GCE."

Not asking for an extra Q&A

Mr. Elliott concluded the first part of his questioning by asking:

"Does the council see this as a potential for our future that we will have the opportunity that you do and that the administration does, to, before God, deliberate, confer and then make the decisions that are our responsibility?"

Treasurer Aaron Dean was the first
See QUESTIONER, page 31



Houston conference

MEETING IN TEXAS—Whaid Rose, president of the General Conference of the Church of God (Seventh Day), based in Denver, Colo., makes a Bible-based point during his presentation at a Bible scholars' conference on March 20, 2011, at a hotel in Houston. Mr. Rose and several other speakers participated in a two-day event sponsored by Art Mokarow of Conroe, Texas. THE JOURNAL plans to publish an article and photos about the conference in a future issue. [Photo by Dixon Cartwright]

Journal publisher recovering from heart attack

BIG SANDY, Texas—JOURNAL editor and publisher Dixon Cartwright of Big Sandy is at home recuperating after a heart attack that awakened him at 5:45 a.m. July 11, 2011.

Mr. Cartwright's wife, Linda, drove him to the emergency room of a hospital between Big Sandy and Tyler. A doctor there informed Mr. Cartwright, 64, he was having a heart attack and transferred him by ambulance to East Texas Medical Center in downtown Tyler.

A heart surgeon and assistants at ETMC sucked from a heart artery a large blood clot out through an artery they accessed at the top of the right leg.

Through the same artery they installed two stents in the heart artery, which was 99 percent blocked. Two other heart arteries were partially blocked and are being treated with medications.

See a related article on page 3.

The church from the '50s to '90s: In Transition publisher writes of his RCG/WCG recollections

THE JOURNAL reprints here a historic article that originally ran in two installments in *In Transition*, an independent Church of God newspaper published from 1995 through 1997.

In this article *IN TRANSITION* publisher John Robinson, who died in 2006, writes of the history of the Radio/Worldwide Church of God as he remembers growing up in it.

Mr. Robinson's first installment, originally headlined "How WCG's Top-Down Rule Evolved," appeared in the issue of *In Transition* dated Dec. 16, 1996.

By John Robinson

DECATUR, Ind.—The Worldwide Church of God did not always embrace the stringent pyramid form of church government it practices today. I know from first-hand experience.

I was only 5 when I attended my first service with the Radio Church of God, as it was known until 1968. In 1950 I attended with my parents the Feast of

Tabernacles in Belknap Springs, Ore., east of Eugene. We met in a rustic lodge that overlooked the McKenzie River.

It was a small group; fewer than 100 people attended that year.

Herbert W. Armstrong gave all the sermons and ate meals with all of us in the community dining room.

Mr. Armstrong prayed for me

At that, my first, Feast I distinctly remember Mr. Armstrong praying for me and laying hands on me during the blessing-of-little-children ceremony, if you can call a 5-year-old standing in a chair little! I clearly remember seeing him during the Feast sitting alone eating breakfast shortly before services. I sat down across the table from



John Robinson

him and spoke to him. He was friendly and talkative in response. I watched as he drank three cups of coffee during the short time I sat there with him.

I especially noted the coffee because he had mentioned in a previous sermon the ideal of only one cup a day. I had sneaked a taste of coffee once in my young life and hated it, so the relevance of adults craving coffee was lost on me.

As we chatted, I pointed out to him a huge rock that sometime during the night had crashed down the mountain-side into the river.

I was a proud young boy later that morning when Mr. Armstrong mentioned in his sermon the rock that I had told him about.

Calling ministers by first names

In 1954, four years after my first Feast, Raymond C. Cole, one of the WCG's original evangelists, founded a congregation in South Texas, where I grew up. (Two decades later Mr.

See JOHN ROBINSON, page 4

New church announces its ministerial board of directors

By Dixon Cartwright
BIG SANDY, Texas—The Church of God a Worldwide Association (CGWA), a Florida-based nonprofit corporation, on Aug. 8, 2011, announced the results of balloting for its new ministerial board of directors.

Qualified to cast votes were ordained elders of the CGWA.

The new board members are Jim Franks of Austin, Texas; Doug Horchak of Dallas, Texas; Clyde Kilough of Raleigh, N.C.; Joel Meeker of St. Louis, Mo.; Richard Pinelli of Cincinnati, Ohio; Richard Thompson of Eustis, Fla.; and Leon Walker of Big Sandy, Texas.

All seven were employees of the United Church of God an International Association (UCG) until they left the UCG to form the new church.

(See "UCG's Crisis Is the Latest in a Long Line of Ups and Downs Since the Church's Founding in 1995," THE JOURNAL, issue 140, dated July 31, 2010, and "The Church of God a Worldwide Association's Board Chairman Gives Reasons for the New Group," issue 143, dated January 2011.)

The other seven men

All seven men had also served at various times on the council of elders (the governing board) of the UCG.

The CGWA had announced on July 30, 2011, the names of the 14 men who were nominated for the board and were put forward for the elders to cast their vote.

Besides the seven men who were chosen, the seven other men who were considered by the elders but not selected were David Baker, Arnold Hampton, Mike Hanisko, Les McCullough, Dave Register, Larry Salyer and Lyle Welty.

Replacing original CGWA board

Only one of the five men from the temporary December 2010 board was nominated. Mr. Hanisko, who served as chairman of the church's original board, was one of the 14 men nominated but not chosen for the new board.

The other four men were George Evans, Ken Giese, Greg Sargent and Roger West.

(In an editorial by columnist Dave Havir titled "What's With UCG and COG Worldwide?" in issue No. 143 of THE JOURNAL, dated January 2011, Mr. Havir predicted that one of those original five men might end up on the new board. However, that did not happen.)

Although Mr. Hanisko and the other four men stepped forward to help form the new church, the voting elders did not select them to continue in that function.

See CGWA NAMES, page 31

CGWA selects Jim Franks as first president

By Dixon Cartwright
The Church of God a Worldwide Association (CGWA) selected Jim Franks of Austin, Texas, as the first president of the recently formed COG group.

The ministerial board of directors, which elders voted into office on Aug. 8, 2011, held its inaugural meeting in Orlando, Fla., from Aug. 29 through Sept. 1.

Freedom for officers

The first item of business was the board discussing its relationship with the group's new administrative officers (who at that point were yet to be

selected). In a letter dated Sept. 1, the seven members of the board stated: "The new governance structure was designed to give more responsibility to the president and administration, with the board assuming its legal oversight while leaving the day-to-day administration to the president and his team."



Jim Franks

Since the new church formed when a group of elders left the United Church of God an International Association (UCG) in December 2010, some history of that organization is pertinent as background to the decisions of the new organization.

The relationship between the board (called the council of elders) and the administration (spearheaded by the president) had been a source of friction since the beginning of UCG in 1995. (After the recent split, it appears that the friction between the two entities in the UCG is no longer present.)

When the president sought to
See CGWA WANTS, page 32

Columns and commentary

Heart appreciation: The beat goes on

The writer is the 64-year-old publisher of THE JOURNAL.

By Dixon Cartwright

BIG SANDY, Texas—I don't recall any warning signs, except I seemed especially tired in the days just before I experienced what I've learned that medical people like to call a myocardial infarction.



Dixon Cartwright

Now I know what a heart attack feels like. I woke up at 5:45 on the morning of Monday, July 11, 2011, with portentous pains in my chest, neck and left arm. I knew something was wrong. I wasn't sure what.

I woke Linda up and asked her about the deductible on our insurance policy. I waited a few minutes and noticed the situation was not improving.

I asked her to call a friend to see if he could drive me to a hospital. She tried but, even though the friend was home, he didn't answer his phone. We figured later that maybe she had misdialed.

While I was dressing, I found a bottle of aspirin and took one. I had heard that was a good idea in the event of a heart attack.

On the road

Linda drove me while I sat in the passenger seat leaned all the way back. I noticed that the pain was worse if I sat up or stood.

The hospital was 15 miles away. The staff there did an electrocardiogram. A doctor told me I was having a heart

attack and I needed to go immediately to one of the downtown hospitals. "Which one should it be?" he asked.

Linda told him that because of our insurance policy's requirements we needed to go East Texas Medical Center.

I said Linda could drive me. The doctor said, no, the ambulance would transport me, and it would make haste with sirens and horns blaring and lights blazing.

A lead to the heart

At the second hospital came a few more tests quickly administered, and then I was wheeled atop a gurney into

a room (that I don't remember much about) in which the doctor and his assistants installed a "sheath" inside and at the top of my right leg, near the groin, to access a major artery that leads to the heart.

With X rays and an echocardiogram, Dr. Kyle Smith determined I had a "big old blood clot" (as he described it later) and three blocked heart arteries.

One of them, the main one in the front of the heart, was 99 percent obstructed. Two others nearby were clogged 30 percent and 40 percent.

Technical terminology

First he sucked the clot out through the artery and the small entry incision at the top of my leg.

Then, using the same artery as a passageway, he managed to magically snake a flexible cable within a long, thin conduit to install two stents, which are short springlike metal-mesh tubes that when inserted into a clogged or collapsed blood vessel force it to open up and begin allowing blood to flow to blood-starved regions of the heart.

Although I was conscious during the procedure, I don't remember much about it.

I heard over the next several days from doctors and nurses that most people who have my particular set of symptoms do not survive. One doctor told me the technical term for what I had was a widow maker.

Now I'm taking several medicines I wasn't taking before. In fact, I had hardly ever taken any medicines at all.

With X rays and an echocardiogram, Dr. Kyle Smith determined I had a 'big old blood clot' (as he described it later) and three blocked heart arteries.

At least one of my remedies leaves me lightheaded. It's an alpha and beta blocker to control blood pressure and to lower strain on the heart.

I write these words from inside a fog, yet I'm feeling a little better as each week goes by.

Twinkling of an eye

So what conclusions should I draw from my recent experience?

One is that a life can change in the twinkling of an eye.

Another is that it's nice to have family and friends. Thank you, family and friends, for the well-wishing

E-mails, cards, letters, visits and phone calls and the prayers.

A related conclusion, subjective, is that it wasn't my time to die.

But if I'm privileged to reside several more years on the planet, what are the implications for me? Are there things I need to do I haven't done? Do I need to shift to another gear, either higher or lower?

THE JOURNAL has been my pride and joy in many ways for nearly 15 years, since February 1997. Some of my reasons for publishing THE JOURNAL are the same as they were back then. Some are different.

The similarities and differences in my reasoning in 1997 compared with 2011 have been on my mind since I left the hospital a few weeks ago.

Colorful pronouncements

Some 1997 vs. 2011 similarities:

■ I think it's helpful for members of the Churches of

God to have access to a medium that lets them read about each other because, thanks to our beliefs and traditions,

many COG publications will typically say nothing about the

people in other groups—unless it's to criticize them or even mark somebody as a heretic.

I don't mean to be critical here. I know people, our churches' leaders included, are doing what they believe God wants them to do, even when it can be unpleasant to sit on the receiving end of some of their more colorful pronouncements.

■ I think the Churches of God (and everybody) should have access to a free press: freedom of speech, freedom of expression.

■ I believe in peer review, and I think a free press, including THE

JOURNAL, can help with the ideal of inviting one's peers to examine one's doctrinal ideas. Otherwise we end up with a bunch of what a friend refers to as farmer theologians out there.

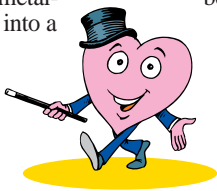
They have creative thoughts and genuinely spiritual impulses but little access to the course corrections that would come if they shared their conclusions in interactive discussions rather than dogmatic pronouncements.

Salvation is durable

Some 1997 vs. 2011 differences:

■ I no longer think efforts such as

See MAYBE, page 31



"I get so confused. I keep getting the Amendments, Statutes and Judgments mixed up with the Commandments!"

About the honest, just, pure, lovely, virtuous: Just think

The writer attends the Church of God Big Sandy. A version of this article was posted at www.churchofgodbigssandy.com.

By Judith Biggs

BIG SANDY, Texas—Have you ever given much thought to what you put into your body and your mind?

God created us with a marvelous body that helps us to prosper physically in this life. He has also created us with a marvelous mind that helps us to prosper emotionally and mentally in this physical life.



Judith Biggs

Fixing to bite or sip

Let's consider our body for a moment. Let's say that you are fixing to take a bite of food or take a sip of a drink.

If that food or drink turned into a creepy-crawly thing, would you eat or drink it? I daresay the answer would be no!

Yet we as people do this all the time and never give it a second thought. Not only do we eat and drink things that make us unhealthy, but we pass along our bad habits to our children. When we give treats to our children, are we aware of what we are giving them?

Creepy-crawly things are excellent at camouflage. They come in every size, shape and color. They come to us as fast food, processed food, prescription drugs, over-the-counter drugs, alcohol, sodas and the like.

Into your mind

Just because something doesn't kill you right away doesn't mean it is not a poison. The world is full of slow poisons.

So let's consider our mind for a

moment. What you put into your mind affects the body. What you put into your body affects the brain.

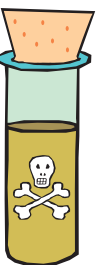
Would you willingly let creepy-crawly things enter your mind? Are you allowing toxic thoughts to disrupt your life?

I recently read a book called *Who Switched Off My Brain?* by Dr. Caroline Leaf. The book is short and to the point.

Dr. Leaf is a scientist whose specialty is how the brain works.

In her book she lists what she calls "The Dirty Dozen," which are areas of our life targeted by toxic thinking. They are:

- Toxic thoughts.
- Toxic emotions.
- Toxic words.
- Toxic choices.
- Toxic dreams.
- Toxic seeds.
- Toxic faith.
- Toxic love.
- Toxic touch.
- Toxic seriousness.
- Toxic health.
- Toxic schedules.



God's wonderful creation

Like many believers, I like to read Christ's instruction in Mark 12:29-31. I am commanded to love God and to love my neighbor as myself.

In reminding people about real self-love, I often say: "Please don't love me as you love yourself."

I think you see what I mean, don't you? Some people have so little self-respect that they can't properly respect other people. They view the world around them with the same distorted lens of seeing themselves.

When God finished His creation in Genesis 1, He called it good. God gave us the blessing of well-designed bodies and minds. Let's remember to keep the creepy-crawly things out of our mouths and out of our minds. Let's strive to avoid slowly polluting God's creation.

And, of course, let's always keep Philippians 4:8 in our thoughts.

How many of the seven gifts do you have?

The writer pastors the Church of God Big Sandy and is a regular columnist for THE JOURNAL.

By Dave Havir

BIG SANDY, Texas—When reading the New Testament, believers find a letter the apostle Paul wrote to the congregation in Rome. In that specific letter he encouraged believers to humbly utilize some of the gifts God had given them (Romans 12:3).

Paul proceeded to list seven specific gifts (verses 6-8):

1. Prophesying.
2. Ministering.
3. Teaching.
4. Exhorting.
5. Giving.
6. Ruling (presiding).
7. Showing mercy.

No rank system

These seven gifts are not ranks of

power. Many religious denominations (including some among the Church of God) make the mistake of setting up a class system based upon the rank system found in the military.

When doing so, these people like to identify four of the above gifts as ranks. The supposed ranks of power are (1) prophet, (2) minister (but "minister" really means "servant"), (3) teacher and (6) ruler.

It is interesting to note that power-hungry people tend to desire to be a (1) prophet, (2) minister (the word really means "servant"), (3) teacher or (6) ruler.

■ How is (4) "exhorting" a rank of power?

■ How is (5) "giving" a rank of power?

■ How is (7) "showing mercy" a rank of power?

These are seven gifts that can edify the entire Body of Christ. These are seven gifts that can edify any specific congregation.

Recommended study

I recommend you go back and study the seven gifts for your own personal edification.

If you are part of a small home fellowship that conducts vibrant interactive Bible studies, I recommend that your group schedule a series of seven studies about these important gifts.

To help you get started on your study, I give you the following list: a scripture for each gift.

1. 1 Corinthians 14:1-6.
2. Matthew 20:25-28.
3. James 3:1.
4. 2 Corinthians 1:3-7.
5. 2 Corinthians 9:5-7.
6. Acts 20:28-35 and 2 Corinthians 1:24.
7. Matthew 9:13 and Matthew 12:7.



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We're right where you'd expect us to be, at www.thejournal.org

Questioner at UCG conference wants fewer executive sessions

Continued from page 1

to respond to Mr. Elliott's comments and questions. It was difficult to understand Mr. Dean because he talked fast and at a barely audible volume.

But Mr. Dean seemed to suggest that, as a solution to Mr. Elliott's concern, perhaps the council could conduct an extra Q&A session before each annual general conference.

Mr. Elliott then clarified that he was not asking for another Q&A.

Rather, he said, he was requesting "the opportunity to confer on our own business of the general conference."

Mr. Dean then said something about logistical concerns with scheduling a meeting of deliberation specifically for the elders to confer among themselves.

Mr. Elliott countered that the schedule for the annual conference could easily be altered. For example, the elders do not need to wait around for the results of the annual voting. They could learn the results after the conference via E-mail.

That one change, he said, would free up time during the conference that might be better spent with the GCE conducting its own meeting.

Let's be fair

But, protested Mr. Dean, allowing the general conference to discuss the qualifications and backgrounds of council-member candidates might not be "fair."

"We want to make it fair when someone's up for election," Mr. Dean said. "That's why no one speaks in services on the Sabbath who's up for election."

Mr. Dean seemed to think that Mr. Elliott was suggesting that elders of the GCE might simply be looking for a way to campaign for their favorite candidates for council seats.

Because discussions that *THE JOURNAL* is aware of have occurred over many years, this newspaper is aware that Mr. Elliott's idea is not a new one.

Indeed, some elders—and other UCG members—talked years ago of the lack of adequate opportunity for the general conference, the vast majority of voting elders—to talk formally but freely among themselves of the issues they're expected to decide by ballot after only a few brief announcements and maybe five minutes of consideration.

What's the big deal?

Council member Robin Webber asked Mr. Elliott if he viewed the 12 council members as members of the general conference as well. If so, he

seemed to imply, then why the fuss? After all, "we've traditionally viewed the chairman of the council [currently Melvin Rhodes] as kind of the titular head of the entire GCE . . ."

"In your mind you're saying there is a difference of function or there needs to be another layer? Am I correct in that supposition?" Mr. Webber asked.

The GCE needs its own chairman

Mr. Elliott acknowledged that, "technically, it's understood that the chairman of the council is also the chairman of the GCE."

But the system as it stands has its problems, Mr. Elliott continued.

"If you look at the GCE meetings we've had, it takes one officer [of the administration, such as the president or treasurer] to put an item on the agenda of the annual meeting. It takes four members of the council to put an item on."

"But it has taken 100 of us [in the GCE] to be able to put an item on."

Further, he said, to his knowledge "no chairman, no council member and certainly no GCE member has ever put forward a single item on the agenda for us to confer on."

Mr. Elliott emphasized and sharpened his point: "I think we need a focused chairman for the GCE who would be able to know what the issues are and focus on those issues."

Although Mr. Dean and Mr. Webber seemed to be taken slightly aback by Mr. Elliott's comments and questions, others on the council were more

sponded positively to Mr. Elliott's concerns, noting that maybe the council, in meetings scheduled a few days after the conference, could "look at this and see if there is a practical way of doing what John wants to see done."

Another council member, Gary Antion, stated that "John is right." Even though the GCE has 27 designated official responsibilities, "the GCE has no direct leadership" in carrying out those responsibilities, he said.

Why does the GCE have no direct leadership?

Mr. Antion explained that it's "because the chairman of the council is also the chairman of the GCE, and sometimes the GCE's concerns are sometimes different from what the council may be choosing to do . . ."

"I think the council chairman is usually more interested in trying to get the council and everything organized and does not generally have the time, in my opinion, to do both."

Mr. Antion recommended the council do a "study" of the matter to determine "how we can facilitate the general conference of elders fulfilling their responsibilities."

Transparency, please

Harlan Spieker, an elder from South Dakota, changed the subject. Mr. Spieker said he had been thinking about executive sessions, the closed meetings the council has convened frequently since the

for good reasons. What are the reasons? Mostly people's names, he said.

A typical executive session might be for the purpose of discussing a "member appeal."

For example, if a church member is suspended or disfellowshipped and appeals his suspension or disfellowshipping, it would not be appropriate to hold such a meeting in the open where other elders could hear who was being discussed.

"It isn't that it's secret," Mr. Kubik said to Mr. Spieker. "It's just that we're talking about names."

Other discussions that are properly private, Mr. Kubik commented, concerning pending ministerial ordinations.

(For *THE JOURNAL*'s coverage of UCG married couple's appeal of their suspension, see "Members' Suspension Appeal Unsettled and Unsettling after Three Years" in the June 30, 2000, issue. For coverage of a UCG elder's appeal of his suspension and disfellowshipping, see "Disfellowshipped Elder Requests Apology From Church," April 30, 2006, issue.)

Much too open

Mr. Kubik then made a fairly startling statement: that the council, over

for the leadership and the lay membership, "I feel that the time is past now where we had executive sessions that went on for hours."

Executive sessions in the Bible

Bob Berendt, 74, council member from Canada, said he sees a precedent in the Bible for executive sessions.

"Jesus Christ had executive sessions . . . many times," he said. "He'd take the apostles aside and talk with them" privately.

Further, he said, it is not appropriate for mothers and fathers to discuss everything with their children.

What it does to us

Jim Hopkins, elder from Columbus, Ohio, who for years has owned and operated printing businesses, commented that he has sat on many corporate boards.

Mr. Hopkins said many corporate executive sessions happen because a board tackles issues that are more properly the domain of the administration. In the case of the church, the administration would include the president and other corporate officers rather than members of the council.

"And so they end up kind of undermining the people that they hire," Mr. Hopkins continued, "because they start doing the work of their executive team . . ."

"To be honest with you, I've served on a lot of boards, and our board [in the UCG] meets in executive session more times in a year than I have been in executive session in 20 years of board work."

Earn our trust or else

After more comments from other elders, the last word on executive sessions came from Mr. Spieker.

"As far as the executive sessions," he said, "I think we've got a good council, I really do. I think we need to trust. We need to have that measure of trust."

The audience applauded enthusiastically.

"And if you break that trust we'll cut your throats."

The audience laughed.

The 12 council members

As reported on page 40 of the May 31, 2011, issue of *THE JOURNAL*, the council of elders beginning in July was to consist of Gary Antion, Scott Ashley, Bob Berendt, Bill Bradford, Bill Eddington, John Elliott, Roy Holladay, Darris McNeely, Melvin Rhodes, Mario Seigle, Don Ward and Robin Webber.

Jim Hopkins, who has served on many boards, commented that the UCG board 'meets in executive session more times in a year than I have been in executive session in 20 years of board work.'

familiar, and even sympathetic, with the idea.

Good idea

Commented council member Roy Holladay: "I could see where maybe there'd be a committee set up out of the GCE that would study some of these issues and come back with recommendations . . ."

"I think it's a good idea in that instead of just saying, well, [your idea is] too broad and we can't do anything with it, it does need to be discussed and some suggestions brought forth."

John is right

Council member Bill Eddington re-

church's founding in 1995.

Mr. Spieker sees a need for "more transparency" in the governing of the church. Perhaps "future disruption and emotional highs and lows can be held down a little bit if the whole body was informed" by minimizing the number of closed meetings of council members, he said.

"I'd like to know your opinion if you think that there's been any abuse of executive session."

Good reasons for secrecy

Council member Victor Kubik said he doesn't think there has been any abuse as a result of the closed meetings, and they're convened in secret

the years, has been much too open in conducting its business.

"This is just my perspective over 15 years here, that we've been far too transparent," he said. "I mean, we're talking about internal business." Some of the topics are not really secret, he declared. They're "just not the type of thing that you share with everybody."

On the other hand, Mr. Kubik foresees the need for fewer executive sessions now that the recent crisis is mostly over: the one that split the UCG and spawned a new church, the Church of God a Worldwide Association (CGWA).

Now that things have settled down

Maybe COG Christianity needs a Reformation

Continued from page 3

publications and radio and TV broadcasts are as important as I once thought. That doesn't mean I don't think *THE JOURNAL* is helpful and that God hasn't blessed its production.

I just mean that no one is remotely in danger of losing his salvation based on whether anyone publishes anything or not.

In other words, I think our calling, our favorable status in God's sight, is much more durable than I believed it was in 1997. I believe God is not nearly as picky as we are about religion.

■ I have a different view of the significance and importance of doctrine compared with my view in 1997. I think doctrine is overrated.

As I've written here a few times, I've noticed the obvious divisions among churches and the brethren that doctrine causes.

A small example: The more detailed, and longer, a group's statement of beliefs, the more exclusivist that group, by definition, is.

The more we spell out and insist on imposing our doctrines, the more people we exclude from our fellowship.

Yet, in my opinion, God does not exclude those people from His fellowship. God accepts them whether we accept them or not.

A sane way to handle the question of doctrine is to let people work out their own salvation, which is a time-honored biblical principle. Yes, there

Maybe 'fear and trembling' is a mistranslation or was inserted by a well-meaning monk laboring under a hard deadline in the Dark Ages.

are trunk-of-the-tree doctrines, but they're fewer than I once believed.

What's the difference?

What are they? I'd say they are implied in the Two Great Commandments of Matthew 22 and the Golden Rule (Leviticus 19; Matthew 7; Luke 6). Christians can draw inferences from those three great overlapping principles, and their handling of those inferences should remain between them and God.

Am I saying anything different from what most of us already believe? Maybe.

The Churches of God—and other expressions of conservative, fundamentalist Christianity—are overwhelmingly exclusivist. Such exclusivism—the belief and teaching that I

am right and everybody else is suspect—is easy to notice when we're talking about the Church of God wars and the internecine battles of other conservative Christians.

But is there a remedy for the sad state of affairs in fundamentalist religion as a whole, including conservative Christianity?

I think the problem boils down to preachers, traditions, mighty edifices and vain babblings usurping God's prerogative to value the content of

people's hearts. That godly principle lies at the heart of worthy scriptures like Philippians 2:12: "Work out your own salvation."

I'm not as fond of the "fear and trembling" part of the verse, because I don't believe God is a tyrant. Maybe "fear and trembling" is a mistranslation or was inserted by a well-meaning monk laboring under a hard deadline in the Dark Ages.

People's intents of the heart are what matters to God. This is not a polemic for grace and against law. God's grace—His love—makes little sense without the existence of eternal right.

Beyond the Two Great Commandments and the Golden Rule, we draw inferences based on our understanding and sense of the eternal.

We work out our salvation. In doing so, we acknowledge the folly of judgmentalism, and we grant everybody else the freedom and responsibility God graciously grants us.

What could change our hearts to enable some of these ideals to gain acceptance? It would probably take another Reformation, at least one within COG Christianity.

CGWA names permanent directors

Continued from page 1

Three men gave up power

Some find it interesting that two of the four elders who recently gave up their seats on the UCG council of elders were not nominated for the new CGWA board.

From the May 2010 UCG council of elders, eight of the 12 council members stayed with the UCG. The other four resigned from the UCG council before joining the CGWA.

One of the men, Mr. Franks, was selected to the CGWA board. One of the men, Mr. Baker, was nominated for the CGWA board but not selected.

However, the other two men, Mike Blackwell of Springfield, Mo., and David Treybig of Tampa, Fla., were not included in the 14 nominees for the CGWA.

(See also "CGWA Selects Jim Franks as First President," beginning on page 1 of this issue of *THE JOURNAL*.)

HWA in '75 acknowledged 1939 article

Continued from page 6
thoughtful, candid response.

He said the New Testament reflected a collegial approach to church government and that what he wrote in 1939 was the ideal. Mr. Courtenay said Mr. Armstrong added that if he had had more faith he would have continued that practice, but he "was afraid of losing control."

I asked Mr. Courtenay if anyone

else heard the conversation. He said his wife, Lisa, had. I talked with her at length on the phone Jan. 28. She said

dained," she recalled. "In fact, Mr. Armstrong ordained Marc. After the ordination we were at a restaurant eating with Mr. Armstrong and some other ministers."

She said she remembers the conversation clearly.

She said there were times when Mr. Armstrong would speak candidly, and that was one of them.

Mr. Armstrong said what he wrote in 1939 was the New Testament ideal. He said if he had had more faith he would have continued the practice.

the conversation was as her husband remembered.

"It was on the day Marc was or-

Record numbers attend Jamaica campaign

The writer is an elder of the Church of God International residing and serving in Jamaica.

By Glenford Smith

KINGSTON, Jamaica—The Kingston Church of God International (CGI) congregation continues to shatter its own evangelistic records, the latest being the 80 visitors who attended its first campaign held on a Sunday for some time.

At this first lecture in the series, titled "Should You Keep the Sabbath?" a total of 217 persons turned up to hear Pastor Ian Boyne on March 6, 2011, at the Portmore Heart Academy auditorium in the parish of St. Catherine.

The final address of the three-part campaign lecture series, titled "Should You Keep the Holy Days?" the following Sunday pulled 156 persons, including 61 visitors.

At the second lecture, a follow-up on the first held the next evening, we estimated that about eight persons might turn up and had the pleasure of hosting 43 new persons and a total attendance of 127.

To put these figures in context, our last Sunday campaign, some years ago, attracted about 10 people.

To the people

Campaigns on the weekly Sabbath also have the advantage of attracting visitors from the Seventh-day Adventist Church, the largest denomination in Jamaica.

Imagine our delight when, with less than the normal promotions, we pulled out 80 and 61 visitors for the Sunday lectures and 43 visitors for Monday.

Glad to learn

"This is remarkable," commented a visitor. "The lectures by Pastor Boyne

were just awesome. The research is astounding. I am so glad I have learned the truth about the Sabbath."

The visitor was a former Pentecostal who had traveled far to hear the first lecture.

A woman who attended Worldwide Church of God Bible studies with her husband in the early years said: "I have been searching for the church all these years but could not find you. I am so glad I heard about this meeting."

One of Pastor Boyne's coworkers in his media work whom he invited said he has only a couple of more questions before he will come to a decision on the Sabbath.

"But I think Mr. Boyne did very well and cleared up almost every question I had about the issue," he said.

The coworker is an evangelical who said he is dissatisfied with the emphasis on emotion and feelings over doctrine and sound teaching in his church.

"I love exegesis and hermeneutics of the Word," he said.

Typical arguments

In the first lecture Mr. Boyne addressed the typical arguments non-Sabbath keepers advance for why the Sabbath is not a Christian requirement.

He explored the genesis of the Sabbath including its original purpose. He emphasized that the Sabbath institution was a creation ordinance. As such,

it existed before Israel, the Levitical system and the Old Covenant.

Consequently, the Sabbath has always had universal relevance, and its continuing validity need not be affected by Christ's atoning death or the inauguration of the New Covenant.

He also addressed Sabbath objections from Galatians 3 before closing his lecture in Hebrews 4, which he

posited as a positive statement of the continuing validity of the seventh-day Sabbath for Christians.

Surgical exegesis

In Monday's second lecture, Mr. Boyne gave a surgical exegesis of Colossians 2:14-16 and Romans 14.

In the third lecture, concerning the feast days, Mr. Boyne kept the audience spellbound for two hours.

Said an amazed member of the audience who attended all three lectures:

"This is like your whole foundation being pulled from under you. It is as if someone is pulling the rug from under your feet. After a while you have to hit the ground. It's very scary."

The man said his only remaining question was whether Pastor Boyne's interpretation of Colossians 2:16 was accurate.

The pastor pointed to scholarly sources to show that Paul was battling gnosticism and asceticism at Colossae, not the Sabbath and feast days or essentially Jewish legalism.

"I pulled one major scholarly source and found that it was completely in agreement with Pastor Boyne," the audience member said.

Be consistent

In the lectures Mr. Boyne challenged SDA members as well as people from the Church of God (Seventh Day) and Seventh Day Baptists to be consistent in their Sabbath advocacy.

"You cannot consistently keep the seventh-day Sabbath while insisting that the annual feast days are abrogated," he said. "The feast days and the Sabbath stand or fall together."

Mr. Boyne proceeded to obliterate the distinctions these groups have established between the Sabbath and the holy days as the basis for keeping the Sabbath but not the annual days.

The pastor addressed the typical arguments non-Sabbath keepers advance for why the Sabbath is not a Christian requirement.



Glenford Smith

CGWA wants to start small head office

Continued from page 1
exert more power than the board was comfortable with, board members attempted to rein him in. When the board sought to overly micromanage the president, the president sought to spread his wings.

After the CGWA's new board completed its discussion of its relationship with the proposed administration, it selected the three officers: Mr. Franks as president, David Johnson as secretary and Jason Lovelady as treasurer.

Selection expected

The choice of Mr. Franks as president of the CGWA had been expected by many because he was a powerful figure in the UCG, serving on its board for many years and as director of the ministry.

THE JOURNAL had published two articles by columnist Dave Havir predicting that Mr. Franks would become the president of the UCG in 2005.

In an article titled "Columnist Predicts Jim Franks Will Be Next President of UCG" (in the May 31, 2004, issue of THE JOURNAL), Mr. Havir guessed that the UCG board would not reaffirm Roy Holladay as the church's president in the spring of 2005 and that it would name Mr. Franks as president.

In February 2005, when the board chose not to reaffirm Mr. Holladay as president, Mr. Havir wrote an article titled "Here Is How Council Will Select Jim Franks as UCG President" (in the Feb. 28, 2005, issue of THE JOURNAL), reaffirming his prophecy about Mr. Franks.

However, the UCG board at that time chose Clyde Kilough as president

of the UCG, and Mr. Kilough chose Mr. Franks as the UCG's director of the ministry.

THE JOURNAL asked Mr. Havir about his previous failed prediction and about the CGWA's selection of Mr. Franks.

"I never thought it would take six years and a different church organization for Jim to become a church president," Mr. Havir said. "Good luck to Jim in his new opportunity."

New headquarters

Another item of business was to consider establishing a small head office for the church. Board members selected a task force of Mr. Kilough (chairman), Mr. Johnson, Dave Evans and Mr. Lovelady to make a location study and report to the president and board before a meeting set for Dec. 5-8, 2011.

Notes and quotes

Jack Elliott dies

GLADEWATER, Texas—Longtime Church of God elder and former WCG employee Jack R. Elliott died July 24, 2011, after an extended illness.



Jack Elliott

Mr. Elliott, a member of the UCG, had worked with Herbert W. Armstrong in developing the California campus of Ambassador College. He was founder of Ambassador and Spokesman clubs and later served as an elder for many years in Texas.

Survivors include Mr. Elliott's wife, Anne.

See the full obituary on page 9 of this issue of THE JOURNAL.

UCG's Winter Family Weekend

MILFORD, Ohio—The United Church of God's Winter Family Weekend is set for Dec. 23-27, 2011. The theme will be "Family, Friends, Fellowship and Fun."

The events will take place at the Great Wolf Lodge, a new rustic resort and conference center in Mason, Ohio, near Cincinnati.

"This facility boasts a 78,000-square-foot indoor water park with 11 water slides, a giant wave pool, six swimming pools, a lazy river and a 30-person hot tub," states a press release from the UCG.

Activities will include seminars for adults, teens and preteens; Sabbath services; an Ambassador College reunion; dances; games; basketball, volleyball and flag football; a family fun night; karaoke and a jam session; and movies.

Gary Antion and Roy Holladay are event coordinators.

See the Winter Family Weekend Web site for more information at <http://wfw.ucg.org>.

The darkness at the crucifixion

SYDNEY, Australia—Friends of the Sabbath Australia is offering a book by the late Anthony Alfieri, *The Darkness at the Crucifixion*, announced Craig White.

"A kind member has scanned the entire book for you to enjoy," Mr. White said. He said the book is "a must-read."

View or download a PDF of *Darkness*, as well as several other files, at tinyurl.com/research777.

Bible quiz reaches 1,000 questions

ARROYO GRANDE, Calif.—Michael Thiel is constantly expanding his online Who Wants to Be a Biblical Millionaire? game. The game now has more than 1,000 questions.

"Think of it as an entertaining way to assist your doctrinal

memory," said his father, Dr. Robert Thiel, who runs the cogwriter.com site.

Michael has other games and quizzes on the site, including:

■ A self-grading Bible quiz of 15 questions and a report card when you finish.

■ The Good Samaritan: not a game but a public-domain clay-mation for young people.

■ A Bible crossword puzzle.

■ The Antichrist Quiz: How much do you know about the Antichrist?

■ Michael's Feasts and Fasts: 15 questions with amusing wrong-answer screens.

■ Bible Hangman: Michael's most interactive Bible game.

Collins book back as E-book

SIOUX FALLS, S.D.—Steven Collins' first book, *The "Lost" Ten Tribes of Israel*, which sold out after four printings but has been out of print for years, is available as a downloadable E-book at www.stevenmcollins.com.

"After noticing that used copies of this book were selling in the secondary market for \$150 to \$250," Mr. Collins told THE JOURNAL, "a major project was undertaken to convert it to an E-book as it had not originally been printed via any electronic media."

The E-book is available for \$12.99, half the price of the original paper version.

"The E-book is the same as the original printed book, but due to its being reformatted for a computer screen, it now contains over 600 pages of well-documented information about the migrations, empires and modern locations of the 10 tribes of Israel after their exile," Mr. Collins said.

Articles, research papers, blogs and speeches of Mr. Collins are available at stevenmcollins.com. Recent interviews have aired on satellite- and shortwave-radio networks, and many of these can be heard at the Web site.

A recent article, "A New Look at the Seven Churches of Revelation," and a new audio message, "How Many Will God Save?," are also available.

Write Mr. Collins at 3901 S. Crescent Dr., Sioux Falls, S.D. 57106, U.S.A., or scollins@sio.midco.net.

Feast and presenter auditions

SEVIERVILLE, Tenn.—The Church of God Worldwide Ministries, home of *The World Tomorrow* on Internet television, will sponsor a Feast of Tabernacles observance Oct. 12-20, 2011, at the church's office building, 1965 Chapman Highway, in Sevierville, announced Bill Hillebrenner.

The CGWM is also auditioning men trained in Spokesman Club (the speech club of the old Worldwide Church of God) as presenters for the telecast.

Write the CGWM at info@cogwwm.org or P.O. Box 6879, Sevierville, Tenn. 37864, U.S.A.

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