

## A REPORT ON SOME ASPECTS OF MY PERIOD OF SERVICE IN THE NEWCASTLE CHURCH.

To assist in the understanding of this report, I begin with a brief chronology:

Arrived Newcastle in June 1979 to replace John Larkin.

The first indication that a problem existed in the Church was the opposition to me by Don Grieves (Deacon) - since disfellowshipped. Grieves was uncooperative. I acceded to his requests for the sake of harmony. Grieves was unable to work with the other deacon even though the latter was most cooperative and amenable.

About two months after arrival a number of members made statements such as "We were expecting the anti-Christ" "You are not as bad as we were lead to believe" "You were set up" etc. I encouraged these to believe they were mistaken about what apparently had been said about me.

Evidence of disunity in the Church emerged. Statements by one member that she hadn't spoken to another member for 2 years, and similar statements induced me to preach a series of sermons on interpersonal relationships. About October Messrs Solowiej and Grieves wrote to Tucson enclosing tithes and making accusation against Dean Wilson. ( I was unaware of this until December)

In December I received a formal accusation by John Solowiej (since disfellowshipped) against another member. I handled this accusation formally and a report on the matter is in the body of the report.

In December I received photo copies of letters sent to Tucson by Messrs Solowiej and Grieves. Grieves was visited with a view to suspending him for disloyalty. This event is reported more fully later.

In January, Mr Wilson visited Newcastle to interview Solowiej and Grieves. Grieves was removed from office of deacon.

These two were also taping my sermons and sending them to a contact in Pasadena. I took no action as I had said nothing heretical or disloyal. Householder card programmes were promoting Church unity and more and more members wanted to be involved.

In July Mr. Armstrong requested fast day.

In July Mr. Fahey rang to say an accusation had been made regarding my handling of Solowiej's accusation but Mr Fahey felt the matter could be cleared up by having another minister come in to question me. I told Mr. Fahey that I was prepared to have any person whatsoever examine me. He suggested Colin Sutcliffe, later that day he phoned to say Mr. Sutcliffe didn't want to be involved. WHY NOT??

Next morning, the postmistress at the telephone exchange rang to say a telegram had arrived calling for my suspension. Some months later my suspension was reviewed by Mr. Fahey.

#### REPORT OF REVIEW OF SUSPENSION.

The primary charge against me by Mr. Fahey was in connection with an accusation by J. Soloweij against J. Matheson.

Enclosed photo copies consist of:

1. Soloweij's letter to me making formal accusation.
2. My agenda used at the hearing of the accusation.
3. My report to Mr. Wilson then directing God's Work in Australia. (notice I suspected some sort of conspiracy was in operation but Soloweij convinced me there wasn't - I now know there was some form of clandestine collusion between Soloweij and others against me, including ministers.) No one has yet said I handled this in a non - biblical manner, nor has anyone shown me why my action warranted suspension and demotion. Soloweij and Grieves' attitudes can be seen in their action of sending letters to America. Photo copies of their letters are herewith. These letters were sent at about the same time, which again aroused suspicion about the possibility of conspiracy.

I visited Don Grieves with the intention of suspending him for disloyalty to Mr. Wilson.

A photo copy of my agenda for the meeting with Grieves is also included.

Note: i 'Elsie' is Mrs. Grieves

ii. para 2, lv - he said No! Evidence is that he lied.

iii para 2 v (I had been told Grieves was receiving tapes from Colin Sutcliffe)

iv In para 3 Soloweij disfellowshipped by Mr. Fahey. and Grieves disfellowshipped by Mr. Fahey for seeing Soloweij. Together they tried to force entry into services. The police had to be called to restrain them. All this suggests some association.

v Para 6 Grieves never approached me at any time to say Mr. Wilson was not loyal etc., but I did approach Grieves and asked why he opposed me. He could not give areason.

vi Para 6, V I tried to be fair to Grieves by allowing Holy Day catering to be done hisway, and I let him read the P.G.R, as he expressed an interest in it. In other words I heldnothing back from him. I was honest and open, yet his attitude was always distrust of me - Why?

Some of my questions to him were to see if anyone had poisoned his mind against me (other members had said they had been preconditioned to distrust me)

I didn't suspend Grievies because he said he had been in touch with Mr. Wilson and everything was all right. I telephoned Mr. Wilson the next day and he decided to visit Newcastle to see Solowej and Grievies as everything was Not alright.

Mr. Wilson subsequently revoked Grievies Reasonship, took him off the speaking list but didn't suspend or disfellowship him. Grievies was subsequently disfellowshipped by Mr. Fahey.

These events show that from the time of my arrival in Newcastle, there was a spirit of opposition to me. It is not surprising then that a few people wrote letters of accusation against me as Grievies was making statements calculated to undermine my ministry.

With regard to the charges against me, I can recall the following.

1. I never read from the P.G.R. This is an interesting charge because (a) it isn't true and (b) the policy at that time, and again now, was that a minister didn't have to read from the P.G.R.

If I had acted within policy, why was this accusation listened to by Mr. Fahey. This accusation could easily be tested for accuracy by enquiring from members - if it was found to be a lie, then the credibility of the accuser would be destroyed why wasn't this done?

If the accuser was a member of the Newcastle Church then his deliberate lie shows an attitude worthy of investigation - why wasn't he confronted? The accuser was not a Newcastle member then the charge was based on lying gossip - yet I am the one judged as being at fault.

11. Another accusation was made by a woman member of the Perth Church. She had been in the Melbourne Church when I was serving there - she was subsequently disfellowshipped for adultery. She was apparently reinstated in Perth. She said that I had told her that it was alright to commit adultery. This is alleged to have been when I went to Perth to attend my mother's funeral. I recall talking to her about her association with a man outside the Church, and distinctly recall telling her to see her minister and I did not give her any advice (a) I didn't trust her because of her background and (b) it was unethical to get involved.

This accusation is interesting as it concerns a sin worthy of death. (turning a person from God's law.)

Deut 17:6 requires 2 or 3 witnesses and definitely one accuser is invalid Also Deut 19:15 shows one witness is insufficient.

This is a false accusation and its treatment is detailed in Deut 19:16  
 No attempt was made to clear my name or to give me the benefit of a hearing  
 which God's word requires be done (John 7:51) Even the Romans gave their  
 citizens a hearing (Acts 25:16)

11. I was considered incompetent for having recognised a former baptism  
 and laid hands on the person concerned. It would be interesting to know who  
 made this accusation as it involves Ministerial policy. I understood that  
 this practice was still valid and at the refreshing programme we were told  
 it is acceptable, the precedent being set by Mr. Armstrong himself.

12. I allowed the son of a member to attend services with his girlfriend.  
 They were not listed as pms. When I learned that they were living together  
 I visited to explain God's law on this point. I was assured they were  
 about to be married having obtained parental permission. I explained they  
 should terminate their fornication until married. I allowed them to attend  
 on assumption they were setting thing in order. At the refresher it was  
 stated that family can attend if they obey the rules whilst at services.  
 I erred here by not following up to see if they had quit sinning.

v. Another charge was that I preached strongly against divorce. (In fact  
 I still do as I share God's hatred of dissolution of marriage.)

14. I was accused of giving bad advice to Mr & Mrs. Schusser.  
 Mrs. Schusser's daughter gave birth to an illegitimate child and the  
 court awarded Mrs Schusser custody of the child. Eventually the daughter  
 matured and was to be married. A representative of the court told  
 Mrs. Schusser that if the natural mother wanted the child back the court  
 would order accordingly, as they felt the child should be with its mother.  
 I advised Mrs. S. that as God's law requires that children should honour their  
 parents and as the child could possibly be returned to its natural mother,  
 Mrs Schusser should develop a relationship with her daughter. This may  
 help her to have access to the child later and it would allow the child to  
 become accustomed to its mother and develop a natural bond so that the child  
 would not be in danger of being handed over to an absolute stranger.

I was told that was bad advice but wasn't told what was wrong with it, and I  
 would still give the same advice today.

Don Grieves was involved in this case. I found out later that he advised the  
 Schussers to prevent any contact between the child and its natural mother.

In my mind his advice contravenes the 5th commandment.

(vii) One of the grossest charges laid against me was that when suspended  
 I organised a Church petition on my own behalf. To me personally this is  
 an abhorrent accusation as it supposes I have no faith in God's ability to

defend me. Had the signatories been questioned, my innocence would have been established. This was not done - why not?

To compound the infamy, 'proof' was given that I organised the petition - 'proof' being, that in 1976 at the Feast at Blackheath my son went to the Festival Elder on behalf of the young people at the Feast to voice a complaint on their behalf. I was proud that my son convinced the young people to go the ministry rather than walk off the Feast site - yet his action is seen as reprehensible. I see his action as being in the spirit of Deut 17:8

LX A question was asked about my handling of the South Sydney Church.

About the middle of the 1970's Dr. Martin's literature was flooding into Australia and many members were exposed to it.

I conducted 3 meetings with those who were affected by it and proved Dr. Martin's literature to be erroneous. They admitted it was not valid material. I then reported to Darleigh Heads that I felt most, if not all, these members would drift out of the Church as their conviction was inadequate. I was transferred out of the area before the conclusion of the matter.

Directives since this time place various prohibitions on dissident literature and I act within these policies. Formerly I had felt it best to dispel doubt ~~by displaying false doctrine~~.

Mr Fahey accused me of being ambitious. Inferring by this a lust for power. This is ironic as one of my problems is a lack of ambition. I have to discipline myself to develop drive. What are the facts?

(a) In 1968 I had been nominated to fill the highest position I could attain in my public health profession. This gave me prestige, power, money, executive privileges and so forth. However I was asked by the Church to be employed as a ministerial assistant to Mr Wimmer and that I would possibly never be other than a M.A. I accepted.

(b) I was ordained L.E. in 1970 but until 1973 worked under other men, being given a pastorate in 1973. Had enquiry been made, the former directors of the Work of God in Australia would assert that I am not ambitious nor do I seek power. However this was not done - why not?

Further Mr Fahey stated that it was not Mr Armstrong's intention that non graduates pastor Churches. Was Mr. Armstrong said this? He infers otherwise in the P.G.R. 15th January 1982. Also non graduated men do pastor churches and hold positions of authority in the Work.

Mr. Laker and Mr. McCullough attempted to upgrade my experience by having me obtain the certificate of the Ministry in 1976-77.

My impression of the hearing conducted by Mr. Fahey is that I had been pre judged, that the hearing was not to elicit fact or determine innocence or guilt but rather was to cement the preconceived opinion of me. I felt a judgment had been made in advance but that it was modified at the end of the meeting.

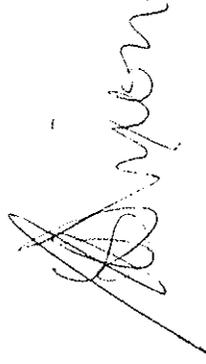
I believe that had biblical procedures been followed, false witnesses would have been exposed and my innocence established.

By 'innocence' I mean that it would be demonstrated that I love God's law and do not preach against it. That I endeavour to operate within the policies set by the Church.

That I look to scripture for guidance in conducting my affairs and those of the Church.

That I am not ambitiously seeking my own interests but rather the desires of God. I allow that I fall short of this high calling, but as God is my witness I strive honestly to please God, serve the Church and support Mr. Armstrong's apostolic leadership.

As this report represent only a part of the facts associated with the deep division in the Australian ministry, I believe a comprehensive report should be prepared and submitted to Mr. Armstrong as it is only at this level of authority that a matter of this magnitude can be adequately addressed. Further the members are able to detect that two different spirits exist in the Ministry here. For their sake too, action is warranted, but only at Apostolic level could it expect to be adequate.



48 Horizon Drive  
MIDDLE PARK 4074.  
24 February 1982.

Mr. Robert Morton,

Dear Sir,

This appeal to you for help is to elicit a response which will assist me to resolve a number of questions which are troubling me.

On 23 July 1980, a lady at the telephone exchange phoned me to say I was to be suspended. This greatly shocked me as the day before Mr. Fahey had phoned and discussed an accusation that had been made against me regarding an affair involving Mr. John Solowiej. Having heard my explanation, Mr. Fahey said he felt quite confident that the matter could be clarified at once. He proposed that Mr. Colin Sutcliffe visit me to make diligent inquisition. I told him that I would welcome an examination from any person whatsoever that Mr. Fahey wanted to appoint. After contacting Mr. Sutcliffe, Mr. Fahey phoned again to say Mr. Sutcliffe refused to assist. I have subsequently asked two questions; firstly why did Colin, who I counted as a friend, refuse to be involved and secondly, what was said to Mr. Fahey to induce him to proceed with a suspension in lieu of his proposed inquiry.

Some months later, my suspension was reviewed and a number of further questions were generated.

The primary charge against me was in connection with an accusation by John Solowiej against John Matheson. Enclosed photo copies consist of:

1. Solowiej's letter to me making a formal denunciation.
2. My agenda used at the hearing I conducted.
3. My report to Mr. Wilson, then directing God's Work in Australia. No one has yet explained to me that I handled this in a non-biblical manner. The agenda shows I relied heavily on scripture. The charge was too serious to ignore yet I was apparently delinquent for having heard it.

A further accusation against me was that I never read from the Pastor's Report. This is a ludicrous charge because (a) It is not true. (b) The policy at that time (and now) was that it was not required that we read from the report. This allegation produces a number of questions. As I had in fact acted within Headquarters policy, why was this listed as a dereliction of duty on my part? Was someone trying to build a case against me? This accusation could easily have been tested for accuracy by enquiring from members but this was not done - why not? On enquiry it would be found to be a lie in which case the credibility of my accuser would be destroyed - again I ask myself why this wasn't done, why was no attempt made to clear me? If the accuser was a member of the Newcastle Church, then this deliberate lie should have been investigated and appropriate action taken against that member. Was such action taken? If the accuser was NOT a member of the Newcastle Church then he based his statement on lying gossip - yet I am the one judged as being at fault.

Another accusation was made by a woman member of the Perth Church. What or who induced her to become involved? She had been in the Melbourne Church when I was serving there - she was subsequently disfellowshipped for adultery. She was apparently reinstated in Perth. She claimed I had told her that it was alright to commit adultery. This is alleged to have been when I went to Perth to attend my mother's funeral. I recall talking to her about her association with a man outside the Church and distinctly recall telling her to see her minister and I did not give her any advice... (a) I didn't trust her because of her background and (b) I thought it unethical to get involved. This accusation is interesting as it concerns a sin worthy of death... turning a person from God's law. Deut 17:6 requires 2 or 3 witnesses and definitely one accuser in invalid. Also Deut 19:15 shows one witness is insufficient. This is a false accusation and its treatment is detailed in Deut 19:16. No attempt was made to clear my name or to give me the benefit of a hearing which God's word requires be done (John 7:51) Even the Romans gave their citizens a hearing (Acts 25:16)

I was considered incompetent for having recognised a former baptism and laid hands on the person concerned. It would be interesting to know who made this accusation, as it involves ministerial policy. I understood that this practice was still valid and at the refreshing programme we were told it is acceptable, the precedent being set by Mr. Armstrong himself.

I allowed the son of a member to attend services with his girl friend. They were not listed as IM's but in fact came to Church following a public enquiry. When I learned that they were living together I visited to explain God's law on this point. I was assured they were soon to be married having obtained parental permission. I explained they should terminate their fornication until married. I allowed them to attend assuming they were setting things in order. At refresher it was stated that family can attend if they obey the rules while at services. I erred here by not following up to see if they had quit sinning.

Another charge against me was that I advise strongly against divorce. In fact, I still do, and encourage members to build rather than dissolve their marriages.

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One of the grossest charges laid against me was that when suspended I organised a Church petition on my own behalf. To me personally this is an abhorrent accusation as it supposes I have no faith in God's ability to

defend me. Had the signatories been questioned, my innocence would have been established. This was not done - why not? To compound the infamy, 'proof' was given that I organised the petition - 'proof' being, that in 1976 at the Feast at Blackheath, my son went to the Festival Elder on behalf of the young people at the Feast to voice a complaint on their behalf. I was proud that my son convinced the young people to go to the ministry rather than walk off the Feast site - yet his action is seen as reprehensible. I see his action as being in the spirit of Deut. 17:8.

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Further Mr. Fahey stated that it was not Mr. Armstrong's intention that non graduates pastor churches. Has Mr. Armstrong said this? He infers otherwise in the P.G.R. of 15th January 1982. Also non graduates do pastor churches and hold positions of authority in the Work. Mr. Luker and Mr. McCullough attempted to upgrade my experience by having me obtain the certificate of the Ministry in 1976-77.

My impression of the hearing conducted by Mr. Fahey is that I had been prejudged, that the hearing was not to elicit fact or determine innocence or guilt but rather was to cement the preconceived opinion of me. I felt a judgment had been made in advance but that it was modified at the end of the meeting.

I believe that had biblical procedures been followed, false witnesses would have been exposed and my innocence established. By 'innocence' I mean that it would be demonstrated that I love God's law and do not preach against it. That I endeavour to operate within the policies set by the Church. That I look to scripture for guidance in conducting my affairs and those of the Church. That I am not ambitiously seeking my own interests but rather the desires of God. I allow I fall short of this high calling, but as God is my witness I strive honestly to please God, serve the Church and support Mr. Armstrong's apostolic leadership.



P E R S O N A L and P R I V A T E

36 Collarena Cres.,  
KAHIBAH,  
N.S.W., 2290.

Mr. Bill Dixon,  
Minister of Worldwide Church of God,  
25 Pillapai Street,  
CHARLESTOWN,  
N.S.W., 2290.

December 1, 1979.

Dear Mr. Dixon :

Yesterday afternoon (30/11/79) at the Cardiff Hotel, four Newcastle Church members were having a drink together after a game of squash. Present were Mr. John Erlich, Mr. John Mathieson, Mr. John Sjostedt, and myself.

The discussion was centred predominately around Church matters, and there was very strong disagreement amongst us. The purpose of this letter is to inform you that Mr. John Mathieson made the following statements :

He said, 'Most of the things that Mr. Herbert W. Armstrong says are not right.' A minute or so later he modified that statement by saying, 'I shouldn't have said that, I was overstating myself -- I should have said -- A lot of things that Herbert Armstrong says are not right.'

He also said that Mr. Stan Rader was immoral in his financial affairs, and that he was using the Work and the Church for his own personal financial advantage.

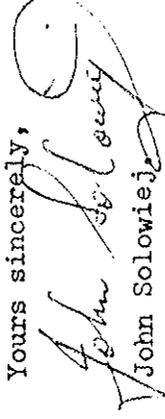
Mr. John Mathieson has a bitter attitude to Mr. Herbert W. Armstrong and towards Church government, and as well as that holds views contrary to the doctrines as laid down by Jesus Christ through Mr. Herbert W. Armstrong. Many of these views and attitudes he has had since 1972 at least.

About 9 months ago, I personally and privately admonished Mr. John Mathieson to at the very least keep these views to himself, lest he spread contrary ideas, and in so doing cause division which would lead to him being marked and disfellowshipped.

As evidenced in the past few months, Mr. John Mathieson has not kept these views to himself, and in fact has gone ahead and done the exact opposite - the discussion yesterday is but one example.

I deem it my duty and responsibility, in accordance with Mr. Herbert W. Armstrong's request in the article 'What you may not know' (GN Aug. 28, 1978), to inform any appropriate level of Church authority as is necessary, in order to stop this from continuing.

Yours sincerely,



John Solowiej

# INTER-OFFICE

AUSTRALIA

To: Mr Dean Wilson

Date: 18 December 1979

Department:

Subject: Mr John Solowiej

From: W Dixon

Hello from Newcastle!!

Firstly, please accept my apologies for letting John Solowiej write to you in such an offensive manner. It is good that people want to write to you but in future I hope they do it with the proper respect and courtesy.

Secondly, a recent event here, involving John Solowiej, is detailed below for your information:-

About 2 weeks ago I received a letter from John Solowiej accusing another member, John Matheson, of (a) having made statements of a derogatory nature concerning Mr Armstrong and Mr Pader, and (b) having doctrinal opinion contrary to Church teaching, and having had these opinions since 1972.

On 10th December I assembled the accuser, the accused, the witnesses (2), and the 2 Church deacons (M Bell and D Grieves), to hear these accusations. The matter was heard after reading the relevant scriptures and admonishing those present regarding their Christian obligation to each other.

The witnesses were not in complete agreement about what was said but both said that they detected no divisive attitude on the part of John Matheson. However Mr Matheson admitted that he had said disrespectful things about Mr Armstrong and Mr Pader but that he realised that he had been in error and had repented; he then apologised to Mr Solowiej for having caused him such concern. Mr Solowiej would not accept the apology even though I read and expounded Luke 17:3-4. He said that he had not been personally injured.

The allegations of Mr Matheson's divisive doctrinal views could not be supported by witnesses or any evidence that since 1972 anyone had left the Church as a result of John Matheson's opinions.

My judgments were:

1. As John Matheson had repented and apologised for his statements then the scriptural injunctions regarding forgiveness were applicable.
2. As no proof of division could be shown, no action was indicated at this time, but I would discuss the matter with both parties in private.

I have since visited Mr Matheson who has speculations concerning some lesser doctrines. He is quite open and frank, and he reiterates his loyalty to Mr Armstrong and his belief in the teachings of the Church. He says that his statements relating to Mr Armstrong and Mr Pader were made merely to counterbalance John Solowiej's extreme adoration of those men. (A question of; at what point does loyalty become idolatry?).

I have also visited Mr Solowiej who reflects an extreme rigidity in his views. Whilst endeavouring to be completely impartial I challenged Mr Solowiej on the following points;

# INTER-OFFICE

AUSTRALIA

To:

Date:

Department:

Subject:

From:

1. Why did he want to write to the Regional Director instead of addressing his questions to me which is the usual procedure. Did this indicate a contempt for me or for my office?
2. Why did he want to tape-record the proceedings of the meeting held on 10th December. Was he collecting evidence against me?
3. Did he have a preconceived idea of me prior to my arrival in Newcastle. Had anyone said anything about me to colour his opinion?
4. Is he alone, or in conjunction with others, conspiring against me or others?

All his answers were without hesitation or signs of guilt.

My conclusion is that :-

1. The problem is local.
2. He is not malicious in the extreme sense.
3. He is inflexible in his thinking and attitude.
4. He maintains his own righteousness.
5. He lacks humility.
6. (I have a lot of work to do with little hope of success).

I have spent nearly 4 hours with John Solowiej on matters regarding true loyalty, Church government, his attitude to me as his Pastor, our collective attitude to you as Director of the Australasian work appointed by Mr Armstrong, and related subjects. I have referred him to relevant scriptures to support my admonition and exhortation. I propose to continue to see him professionally and socially to win his confidence and to hopefully effect a more mature outlook.



Proceedings

Prayer

Statement of purpose: To consider allegations made by a Brother concerning another Brother. NOT a trial.

The allegations: That on 30th November 1979 the following

statements were made:-

1. A lot of things that Herbert Armstrong says are not right.
2. Stan Rader was immoral in his financial affairs.

Also it is alleged that doctrinal error & bitter attitudes have been harboured since 1972 at least.

Preamble:

This is an opportunity to test our Christian maturity to determine if we do indeed have the mind of Christ. Jesus anticipated that such incidents would occur and He made provision for it in the scriptures. We should thank God for this opportunity to grow. Our Brotherhood should be increased after this evening and NOT diminished.

Biblical Authorities:

- Mat 18:15 accusers obligation... Done?
- Mat 18:16 accusers obligation... Done?
- Mat 18:17 Church involvement.
- Mat 18:18 my authority to disfellowship.
- Deut 17:8-12 my authority etc.

Accusers motive: Why was charge made. Explain Deut 19:16-19

Witnesses corroboration: Do witnesses agree with charge? Deut 19:15

- a. First witness
- b. Second witness.

Accused's response: Responds.. Enquire as to motive.

Accused's motive questioned:

- a. Does accuser agree
- b. Does witness agree
- c. Explain variety of opinion if any.

Explain principle of Luk 17:3-4 Repentance/forgiveness

- a. Call on accused to repent
- b. Call on accuser to forgive
- c. Forgive on behalf of church but admonish

Second part of charge: Contary views and bitter attitude since 1972

- a. Evidence and witnesses
- b. How did he know when he wasnt here.

c. Isn't this what Matheson did - statements without proof.

Accused's statement if no evidence: Invite to comment

Judgment on second charge:

- a. If not proved ie word against word, I will proceed individually.
- b. If proved, What is extent of error and apply principle of Luk 17

Invite comments

Summation:

- a. It is proper to rebuke both individually and with subsequent church involvement.
- b. Read Lev 19:17-18 admonish and exhort.
- c. We should reflect on these proceedings for our own edification.
- d. For the church's sake it is vitally important that these men conduct themselves aright as others look to them as leaders and will detect any tension. Our duty before Christ is to strengthen the members and unite the church. If we behave incorrectly or dishonestly smear one another, go behind someone's back instead of being open and going to one another we will divide the church. If we have differences of opinion we should be prepared to have them challenged all with a right attitude, so that God will be glorified and the church made strong.

# WORLDWIDE CHURCH OF GOD

P.O. BOX 202  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

Aim: To hear the accusation against DW, To obtain repentance and forgiveness, and assess attitudes and future actions.

1. Read excerpts from Don's letter (Is Elsie included)
2. On what grounds and with what evidence do you accuse DW of not being 100% loyal to Mr IWA and his policies?
  - i Do you have proof of disloyalty
  - ii Did someone tell you he was disloyal
  - iii Who told you
  - iv are you in touch with other Australian ministers or deacons or members in this matter
  - v What is your association with CDS (IWA tapes)
3. Is there collusion with J Soloweij, discussion, planning, both did same thing at same time.
4. How did you get IWA's address
5. Do you discuss DW in letters or phone calls to America or elsewhere. Have you ever checked up on DW or PW or me.
6. Why wasnt I asked first
  - i Did you have a preconceived idea of me as a 'Liberal'
  - ii Do you believe in the line of authority as detailed by IWA through me.
  - iii DW said you need to talk to me - why didnt you.
  - iv Why not mention the IWA tapes
  - v Didnt I show a gentle approach to from the first
    - a. Bowed to your wishes re lead deacon
    - b. Allowed your Feast arrangements to stand
    - c. Gave you exclusive access to the Pastors Report
7. Why didnt you use the Divinely ordained method detailed in Matt 18:15 - by going to your brother DW.
8. Are you familiar with Mat 10:7-15 if you dont support Christ's ministers you are condemned
9. Read DW's letter and Mat 7:1-5 I agree. You preach Satan a lot Satan has deceived you into a divisive act by casting doubt on the leadership - read DW's letter P 2.  
You can disagree with the hierarchy if done properly and biblically

## Judgment:

- i Gentleness doesnt work - I tried it
- ii I will try authority - you are both suspended from fellowship, you may not attend any church service or function whatsoever (this is not a disfellowshipping) but a mandatory isolation of a temporary nature to give you time to reflect on what it would be like outside; to consider your actions and their effect; and to decide what you intend to do about it.

Appeal: You may appeal against my judgment by petitioning my Area Coordinator GM. If you decide to appeal then let me know and I will inform him that your appeal is forthcoming.  
If he will not satisfy you ask for his permission to appeal to DW.

Telephone:-

(049) 964194

The Cottonwoods

New Line Road,

Clarence Town 2321, N.S.W.

AUSTRALIA.

A611050104256M MA  
MR & MRS DONALD R GRIEVES  
P O BOX 14  
CLARENCE TOWN  
N S W 2321  
AUSTRALIA.

Mr. H. W. Armstrong,

P. O. Box 431,

Tucson, Arizona,

A. D. D. 85702.

Dear Mr. Armstrong,

Please find enclosed bank cheque for \$308<sup>46c</sup> U.S., which are our tithes & offerings to the end of Nov. 1979. As long as we have a choice, we want to ensure that God's tithes are sent to those who are 100% loyal to God's Word & faithful in carrying out His policies that you have laid down.

Our thoughts & prayers are with you daily.

Keep up the good work & may God bless you in every way.

With all our love,

Donald & Elsie Grievess

DR. HERBERT W. ARMSTRONG  
P.O. Box 431,  
TUSCON, ARIZONA,  
U.S.A., 85702

36 COLLARENA CAES  
KAHIBAH,  
NEWCASTLE  
NSW, 2290  
AUSTRALIA.  
4th October 1979

Dear Mr. Armstrong:

RE: TITHES AND OFFERINGS.

Please find enclosed the following:—

1ST TITHES	\$ 306.44	*
OFFERING	\$ 130.14	
	<hr/>	
	\$ 436.58	
3RD TITHES	\$ 306.44	*
	<hr/>	
	\$ 743.02	TOTAL

Sir, you see God's appointed Apostle and  
so please use the enclosed amount in any  
way you see fit. (He sees fit to return them to U.S.)  
I am forwarding these cheques to the  
USA rather than to Australian office, because  
I am not 100% convinced that all is well  
with this part of the Work.

Thank you.

Yours sincerely,  
John Solowiej.  
[JOHN SOLOWIEJ]

ENCLOSURES.

Handwritten note: (John & Solowiej)

WORLDWIDE CHURCH OF GOD

P.O. Box 202,  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

DEAN R. WILSON  
Regional Director

December 10, 1979.

Mr. John Solowiej  
36 Collarena Cres.  
KAHIBAH, N.S.W. 2290

Dear John,

Greetings once again from Burleigh Heads!

A copy of your letter to Mr. Armstrong dated October 4, 1979 just came across my desk.

In your letter you asked Mr. Armstrong to use your tithes and offerings in any way he saw fit. He has seen fit to approve a policy whereby all tithes and offerings should be used in the country of their origin in order to further the Work in that area. Therefore your tithes and offerings will be redirected to the Australian office for use in the Australian and Asian part of God's Work.

I am fully aware, John, you are not 100% convinced that all is well in the Australian Work. Very thankfully Mr. Armstrong is, and after all he is the Apostle and his opinion is actually the one that counts.

Yours in Christ's service,

Dean R. Wilson

P.S. A copy of this letter and your letter to Mr. Armstrong is being forwarded to Mr. Dixon and if you have any further questions please direct them through him, and if he is unable to handle them he will contact me.

WORLDWIDE CHURCH OF GOD

P.O. Box 202,  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

DEAN R. WILSON  
Regional Director

December 10, 1979.

Mr. Don Grieves  
The Cottonwoods  
New Line Rd.  
CLARENCE TOWN, N.S.W. 2321

Dear Don,

Greetings again, Don!

A letter came across my desk today that came as quite a shock. It was a letter to Mr. Armstrong directing him to use those tithes where the administration was 100% loyal to his policies. Of course the direct connotation was that the Australian office, and myself in particular, is not 100% loyal to Mr. Armstrong and his policies.

Mr. Armstrong has okayed a policy where all funds donated in a particular country are to be used for furthering God's Work in that country or area, so therefore your tithes and offerings for November will be redirected to the Australian office.

I was saddened, Don, to realise that a deacon, and a trusted part of the Australian Work and God's Work worldwide, would take such an approach. In reality, Don, you became my judge and accuser, as well as judging and accusing the entire administration in Australia. Don, you are in no position to even be aware of all that goes on in the administration of God's Work in Australia. I hope you do not use your office as a deacon in this manner. Judging and accusing without full authority and knowledge on a subject is not what I would call a strong recommendation for qualifying for the office of a deacon.

I am very thankful that I do have the 100% trust of Mr. Armstrong. If he did not trust me he would remove me from such an important office as Director of the Australian and Asian branch of God's Work under him.

I was really sorry to realise, Don, that you felt Mr. Armstrong was such a poor administrator that he was not aware of what is going on in Australia and not fully aware of

where my loyalties lie.

Don, you need to re-evaluate your position, and attitude about the Australian part of God's Work and how it is being administered, and I assume you have the wisdom and spiritual character to not be promoting your unfounded suspicions among the brethren, as it could be a source of division among the brethren, which would become a very serious matter.

A copy of this letter and your letter is being forwarded to Mr. Dixon. Don, you need to talk this over very carefully with Mr. Dixon so that the two of you can continue to work closely together as part of the team in Newcastle.

Yours in Christ's service,

Dean R. Wilson

## QUESTIONS

- 1 Is it ethical for a minister to send anointed cloths to a member in another area when the resident minister is available to perform the service?
- 2 Is it ethical for a minister to correspond with a member in another area to discuss the resident minister??
3. If a member denigrates a minister in correspondence with a minister in another area; what is that minister's responsibility to his colleague?
4. Is it ethical for a minister, or his wife, who are privy to confidential church information to relay that information to a member with warnings that the member 'not let the word get out'?
- 5 What is Mr Armstrong's opinion of a minister who proposes to a member that should that minister be 'put out' of the church, then members should follow that minister and form their own group?
- 6 Is it in order for ministers or members to 'rise up against' the authority appointed over them??
- 7 Is it in order for a minister to discuss confidential ministerial business with members??
- 8 Are there 'good guys' and 'bad guys' in the Australian ministry??
- 9 Are there liberal ministers in Australia?
- 10 Is it ethical for a minister in one area to 'counsel and direct' brethren in various other church areas, undercover, and is it in order for that minister to interfere in those other areas?
- 11 Is one permitted to 'go to his brother'? When? What is the procedure?
- 12 If one has a complaint should he go to his brother before he does anything else? Is it ever right biblically to complain about your brother without first going to him?
- 13 In hearing complaints are witnesses necessary? Is proof necessary? Is one man's word sufficient to condemn a brother?
- 14 What action is taken when a person fails to observe the biblical formula for making complaints or accusations?
- 15 What constitutes loyalty to Mr Armstrong? Do you have to say his name 3 times in a sermon in order to be loyal?
- 16 What is liberalism?
- 17 May a minister preach about Jesus? or only about the Kingdom?
- 18 Does the expression 'clean out the church' mean we should all be having enemies?

P.T.O.

19 What is Protestantism?

20 If a person makes an accusation against a minister, and that accusation is in fact a lie, what redress does the minister have and what action should be taken against the one who made lying accusations.

21 In Mat 18:16 and in John 8:17 Christ quoted Deut 19:15. Is this verse applicable today?? (2 or more witnesses needed)

48 Horizon Drive  
MIDDLE PARK 4074,  
24th February 1982.

Mr. Robert Morton.

Dear Sir,

Your recent memo calls for a year of getting on with one another which echoes the laudable sentiment expressed in Psalms 133:1. Although I have tried assiduously to be cooperative, friendly and pleasant to my colleagues in the ministry, I find that certain unresolved questions impede my efforts. I can fulfil my christian duty but I can't understand the morality of the actions against me and the attitudes toward me by my colleagues.

Since the events which occurred in Australia in the mid 1980's sufficient time has elapsed to be able to look back with an objective view. I wish to place these facts before you for your consideration so that you can direct me in understanding and answer the many questions generated by the facts.

The cause of the problem I face is bound up in the accusation made against me that I was responsible for the state of the Newcastle Church which I had pastored for 13 months from June 1979 to July 1980. I submit that the following mitigating factors are relevant and that they cast an ominous light on the history of that period.

On arrival in Newcastle, my immediate visits were with the deacons of the Church. One proved amenable and friendly but the other, Don Grieves, displayed a spirit of opposition. I naively imagined this to be wariness but also felt strongly that he may have prejudged me. About two months after my arrival I was surprised to have members tell me that they had been given a grossly negative image of me. To quote them: "we were expecting the anti Christ." "You were set up." "You are not as bad as we were led to believe." I questioned Nery Bell (deacon at that time) about this matter. He felt this impression may have been given by the subject matter of the final sermons given by John Larkin, the retiring pastor.

It is alleged that Mr. Larkin continued to influence members of the Newcastle Church as evidenced by the following excerpts of correspondence between Mr. Larkin and John Solowiej (former member - now disfellowshipped) - See appendix A.

This "undercover" liaison and "interference" is stated as being of 12 months duration, that is one month after my arrival. I propose that these undercover interferences seriously undermined my ministry and put me at a disadvantage. Many similar examples will be given.

Evidence of long standing problems in the Church became evident. One member admitted she hadn't spoken to another member for two years. Even under ideal conditions such serious breakdown in interpersonal relationships was going to take some time to repair but labouring under the effects of clandestine activity against my integrity and good spiritual standing, such tasks become Herculean.

In October 1979, 4 months after my arrival, Messrs Solowiej and Grieves wrote to Mr. Armstrong unbeknown to me and made serious allegations against God's work in Australia. Photo copies of their letters are attached. Copies are also attached of Mr. Wilson's replies to the above, which indicate Mr. Wilson was aware John Solowiej was a disloyal and rebellious member, and that there was a possibility Don Grieves was causing division in the Newcastle Church.

Copies of these letters were sent to me in December 1979 and I determined to suspend these two men but after conferring with Mr. Wilson he assumed control of the problem and visited Newcastle to interview Solowiej and Grievies and take appropriate action. A photo copy of the 'agenda' I used to guide my discussion with Grievies is attached. It is interesting to note that at that time I was aware of some form of conspiracy afoot. Solowiej alleges and evidence exists that there was correspondence and collusion between these two and other Australian ministers. For example:

- (a) In a letter from Colin Sutcliffe to Solowiej mention is made of not regularly communicating "for obvious reasons" being "heavily involved" "getting Dean Wilson", "having "risen up against the local authority", references to "good guys" versus "bad guys". Full text in appendix B.
- (b) Letter from Solowiej to Mr & Mrs Orchard referring to previous contact, denigrating the ministry and judgment of me. Appendix C
- (c) Solowiej to Sutcliffe ridiculing ministry referring to Mr. Larkin's prediction of "more resignations" being imminent, alluding to contact with "Brian and Gillian" to gossip about God's ministry, attesting to "proof of the untrustworthiness of Messrs Tkach and McCullough." Apparently Mr. Sutcliffe didn't rebuke Solowiej as Solowiej wrote again July 25rd in an unabashed tone. Further reference is made to Mr Larkin's judgment of two Evangelists. Appendix D.
- (d) Solowiej to Sutcliffe in which he "understands of course about your not writing in return", comments on "attitude to authority" in which Mr Sutcliffe admits to "having risen up against authority" also he includes Don and Elsie Grievies as being in harmony with them. Appendix E.
- (e) Solowiej to Mr & Mrs Larkin. Evidence is given here of some form of collection of data including what I believe was a condemnation of Alan Dean (Photo of my business card is attached) Appendix F. He reports considerable activity on his part in sending material overseas. He also now has "proof that Mr. Tkach is untrustworthy." Reference is made to Mr. Larkin being "the go-between again". Appendix G.
- Although Solowiej is now disfellowshipped, at the time of these events he and Grievies were best of friends with the parties implicated in his letters. They aided and abetted him in his activities, discussed other ministers, even at Evangelist rank and contributed at least by their silence to his nefarious attitude toward me and others.

But there is more; it is quite startling to read of allegations of a proposal to form a breakaway Church, yet that is what Solowiej attributes to John Larkin in the letter attached. Appendix H.

Mrs. Larkin is also named by Solowiej in his letter to Mr. Armstrong. Appendix I.

Solowiej also refused to give me proper respect by requesting a cloth (and receiving it) from Mr. Orchard.

There is scant evidence here of Mr Orchard's contact with Solowiej, however his attitude toward me was revealed in a sermon given at the Feast of Tabernacles in 1980 whilst I was under suspension together with Alan Dean. His remarks were inflammatory, so much so, that after services people began to avoid us, others expressed their sympathy that we had been put out of the ministry and others made insulting remarks to our children. A dinner was arranged for Mr. Waterhouse at that Feast, to be a ministerial affair - my wife and I were not invited. I understand that Mr. Waterhouse did not approve of our being omitted.

Solowiej and Grieves were also taping my sermons and sending them to a contact at Pasadena. I made no attempt to stop this as I felt no guilt over anything I said.

Although I suspected some collusion between Solowiej and Grieves I didn't realize the depth of their iniquity until, at his disfellowshipment, Solowiej released copies of his private correspondence.

The above is part only of the whole story of what was happening in Newcastle but is sufficient to show that an unusual amount of hostility was shown toward me. Members have since told me of Grieves insidious attempts to undermine me by sarcastic imendo and similar despicable devices.

I labour at present under the heavy spiritual burden of maintaining a proper Christian attitude towards the parties named above. I believe that given normal circumstances I could have pastored the Newcastle Church with a degree of success. I want to obey your injunction to have a year of getting on with others and I am determined to try, as I have since July 1980, but I confess I do not understand where my duty lies towards these men. Perhaps my understanding would be assisted if answers could be given to the appended questions. Appendix J.

To date I have adopted the attitude that the problem is within God's jurisdiction to resolve or allow to remain. But by airing this matter with you in confidence, I might gain some direction, insight or correction as you see fit.

Yours in Christ's service,

*A. V. Bell.*

Copy

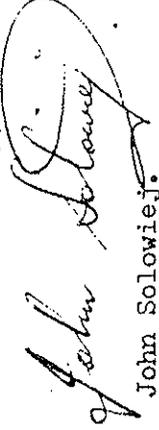
Mr. John Larkin/CONFIDENTIAL/July 14, 1980.

Also, we understand perfectly, as we know you do, that since you left the Newcastle Church, the Newcastle Church is no longer under your personal authority or direction, but rather has been under the jurisdiction of Mr. Bill Dixon for the whole of that time, up to and including right now, whether for good or for bad.

So, Mr. Larkin, in the event that you should ever be accused of directing us here in Newcastle, whilst this letter is marked CONFIDENTIAL, you have my express permission to produce this letter in order to defend your stand, and to refute that charge. As well as that, a copy of this letter will also be included in the next package addressed to Mr. Armstrong himself, so that your position may also be known at the very highest level.

If there is any other way we can help you out of your awkward situation, please let me know. In the meantime, thank you again very much for all your efforts in helping us try to get through to Mr. Armstrong.

Yours faithfully,



John Solowiej.

Approved by

# WORLDWIDE CHURCH OF GOD

P.O. BOX 202  
BURLEIGHHEADS, QLD. 4220  
AUSTRALIA

Colin D. Swcliffe, B.A.  
Minister

P.O. BOX 53  
WAGGA WAGGA, 2650

TELEPHONE:  
WAGGA 25 4125

18th. July, 1980.

Mr. & Mrs. J. Soloweij,  
36, Collarena Crescent,  
KAHIBAH.  
N.S.W. 2280.

Dear John & Nareen,

Many thanks for your letters, especially the last one. Have not wanted to enter into regular communications myself for obvious reasons, but feel I must encourage you and Don with a few points now.

You will have the contents of Mr. HWA's telex. Here it is in case it got garbled:

"July 16th. Changes in Foreign Ministry -- HWA."

"Circumstances in the foreign work have necessitated certain changes in the foreign ministry, to take effect immediately. I am sending Mr. Robert E. Fahey, formerly manager of the Churches and Work in South Africa to take charge of the Work in Australia. I am cancelling all services in all churches in Australia, for this Sabbath, July 19th. as a day of fasting and prayer for peace and harmony in God's Church over the Australian continent. On the following sabbath, July 26th., combined services in all cities where there is more than one local congregation."

"Mr. Gerald Waterhouse is also going along immediately to Australia to preach to, these combined church congregations. He has just completed his tour of speaking to churches throughout Canada and will now travel over Australia. Before Canada, Mr. Waterhouse spoke to every church in the U.S., touring at the rate of six, or seven churches every week."

"Mr. Dibar Apartian had been removed as Director of the French Work and apparently for the soul reason that he was loyal to God's Apostle and Jesus Christ. I have reinstated him and now he is reinstated also over the French-speaking churches in Eastern Canada, as he was before."

"I am sending Mr. Larry Salyer, who has been Pastor of the A.M. Pasadena Church, as second-in-charge over all churches in Canada, except the French-speaking."

"Mr. Dean Wilson is being transferred to be in charge of three churches in Portland, Oregon."

The Work of the living God continues to be set back on the track. Meanwhile in Ambassador College, Mr. Roderick Meredith has returned from his leave of absence and will teach 3rd year

*Handwritten signature*

Church of God doctrine and Epistles of Paul and Introductory Homoletics."

Don't have any details yet about the combined Services. We are now just coming up to the Sabbath and of course the day of fasting and prayer commanded by Mr. HWA. God has certainly inspired that telex and the actions accompanying it and preceding it.

This Sabbath will be a time for all of us to do a little self-examination to help us realize our attitudes have not always been right and that every last individual in God's Church must get cleaned-up before it is too late.

Talking with Mr. Fahey he has declared to Mr. HWA it is his intention to orient all the brethren to being 100% behind the Apostle. I'm sure he does not think it will happen over-night and we need to remember that.

Also he made it very plain to me he does not want any winner/loser syndrome down here now. It is natural for us to feel one or the other if we have been heavily involved. He wants unity through self-examination and reconciliation, without compromise, is obviously implied, when you know Mr. Fahey.

Right now Mr. Larkin is doing for Mr. Fahey what Mr. Tkach is doing for Mr. HWA. Because of normal visa delays, it will be a few weeks before Mr. Fahey can get in here.

I want you to know Mr. Tkach has personally assured me they were putting the material together that came to them and did NOT hold it back from Mr. HWA. He is also furious at the stories being spread down here that he has been returning all the letters and tapes to Mr. Wilson. Though sorry for the delayed action, he wants people to know they were working on the problems to present them to Mr. HWA.

In my mind, the best thing to come out of the delay is that fact that not one of us can now say: "I did it! I got Dean Wilson sorted out!" That is simply not true. None of us could do it. God did it and He did it in His time and not one minute before he was ready. Perhaps I should put that differently. God has now shown through His Apostle He wants His Work handled in a somewhat different manner, so that we do get back on the track.

I note your comment that Mr. Dixon fears certain people looking good on the outside may be "secretly plotting away treacherously in a conspiracy to rebel against the authority in power". I agree 100%! That is precisely what I feel could be happening right now! Of course Mr. Dixon and I may not be speaking about the same people. I'm certainly not thinking of you and Don in this regard. |

There is a major problem confronting all of us who have been fighting the insidious cancer called Liberalism. It is

VERY PROPHETIC

our attitude to authority. We have loudly proclaimed our loyalty to Mr. HWA, but having risen up against what we have seen as mis-direction at lower levels, we are now more likely to be less willing to submit to proper local authority.

We have all been accused of "self-righteousness". The way we react to Mr. Fahey and the new administration (even when something comes up with which we may be inclined to disagree and it will) is going to prove our accusers either wrong, or right!!

As Mr. Rader said: "Once you have rung a bell, you can't unring it". Once we have risen up against the local authority in Australia, it is difficult (if not impossible) to return to the attitude of reluctance to do so, as we had before this all got started.

The chances are now far greater than ever before that we will be hyper-critical and if we don't fight hard against it, it could be our undoing. If Satan can't get us one way, he will get us another. Hence Mr. HWA's commanded fast and its application to the "good guys". After all he did not make any exceptions did he? I'm sure he knew we needed that fast every bit as much as "the bad guys".

Please understand, I'm not taking a running-side-kick at you and Don. I'm taking a slow, thought-out, careful and deliberate place-kick square-in-the-stern at myself and ALL "good-guys". That's precisely how Mr. Fahey communicated it to me. I know we all need it. The fast should have had exactly this effect and we will all need more of them at regular short intervals until we regain our spiritual equilibrium.

I don't expect to see you in Sydney next weekend as I will most likely conduct a short Bible Study format in Wodonga (for those who can't get away) and then rush off to Melbourne for the afternoon Service by Mr. Waterhouse. That is at least my current thinking, because I'm expecting expecting an a.m. Sydney Service and Melbourne p.m.

God is on His throne. We have just had the clearest possible signal He is as much concerned about Australia as any other area of His Work on earth. Mr. Armstrong's telex means God is "laying the axe to the tree" and we will get back on the track, OR ELSE!!! We have had over two years now and I suspect all the pussy-footing is about to come to an end. Of course Prophecy indicates our biggest problems and trials are yet ahead of us. Hopefully we have survived this trial. Let's make sure we don't fall at any of the other fences up ahead of us.

It is reported that one of the notable Melbourne libs has said "Bob (Mr. to him) Fahey has a habit of shooting from the hip". That's not necessarily true, but if we all think that way, it will help us all to keep our heads down!

Sincerely yours, in Christ's service,

*Coln. Sutcliffe*

*H. S. Gittings Esq*

Dear Brian and Gillian,

JULY 15, 1980

COPY

Hello once again to you both from us up here — things seem to have speeded up in this past week since I spoke to you last time. Sorry we didn't make it to North Sydney Sarvic but we had an unexpected visitor drop in on Saturday morning which blew that plan completely.

I suppose that you have heard by now about Mr. Hellam in the South having resigned — Mr. Larkin actually informed me last Tuesday about it although at that time we didn't know whether it was official or not. As I mentioned to him also, that's one less "turned off" minister that they have to be concerned about down there. I feel sorry for him personally in one way because I think maybe he must be the scapegoat at this time. Anyway, suppose we'll see soon enough.

Actually the big news we wanted to let you know about, which you'll be very, very pleased about, is that this past week we actually did succeed in getting all of our written documentation directly into Mr. Armstrong's house, which they accepted and are examining (DD) right at this moment. A few hours later we also managed to get through the official barriers and get into their hands all of the relevant tapes. Since it is still possible, (although that possibility is quite remote), for one of Mr. Theak's aides to siphon off our material even from inside his house, we also set up another different channel for another one off effort in the near future for any additional information. We'll see first what the response is to our info getting there.

Also last Sabbath, Mr. Dixon was quite fiery in his sermon, he was speaking about people being externally very righteous, but underneath they are plotting treacherously in a conspiracy to overthrow the government. It was quite obvious that he was trying to implant into the other members' minds that it was ourselves who was in that position. He doesn't realize that a really converted person never will take part in a rebellious conspiracy, so all he was doing was revealing his own plans and intentions.

July 15, 1980

CE 19

Dear Mr and Mrs Sutcliffe,

Creetings to you both once again from us here in Newcastle. Hope this letter finds you both well. Things sure have speeded up in this past week. I suppose by now you have heard about Mr. Lullum resigning from the Ministry and dropping completely out of the Church as well. What I can't understand is, how come all of them don't make such wise decisions more often, I mean really! But, seriously, apparently more resignations are quite on the cards according to Mr. Lartin, so who knows what's brewing underneath. Actually, as I mentioned to Brian and Gillian, I feel sorry for him personally in one way because I think it's possible that he just might be the scapegoat at this time.

SAT. 12<sup>th</sup> July

Anyway, actually the big news we wanted to let you know about, which you'll be most happy with, is that last week we did actually succeed in getting all our letters and documentation into Mr. Armstrong's house, which they are examining right at this very moment. Included in that lot was also a copy of the Australian Board of Directors of Worldwide Church of God, which you passed onto Mr. Teach and Mr. McCullough also. As you well know, we don't trust either of these two, and in fact, we have documented evidence and proof of the untrustworthiness of both of them. (I hate to shatter your faith in men even further, but that is how it is, after all, God Himself says, trust no man). Anyway, we have left the proof on these two out of our documentation, because at this stage, we're not 100% sure Mr. Cornwall is OK - if he is, his response will certainly show it. When we are totally convinced that he is not on their side, we'll make it available. In the meantime, it looks as though Mr. Wilson and Mr. Thad are nearly in a panic, because as Mr. Lartin said, they can't continue to plug up all the holes indefinitely.

On the Sabbath Mr. Dixon spoke quite strongly about people looking good on the outside, but secretly they are plotting away fearfully in a conspiracy to rebel against the authority in power. It was quite obvious to us that he was trying to implant into the other members minds, that he was referring to us, and I think he was quite successful in doing that alright, except that he doesn't realise

WV

K.M.H.I.H.H., NSW 2290

July 23, 1980

Dear Mr and Mrs Sutcliffe,

Thank you very much for your letter (July 18, 1980) which we received today. I do understand of course about your not writing in return, but I must admit it is very nice to have a letter response occasionally, because after a while it seems to be like sending a letter into a vacuum.

Well, it should be a very exciting weekend with Mr. Waterhouse speaking in Brisbane, Sydney and Melbourne. I wouldn't mind hearing him speak at all 3 churches, but I guess we mustn't be too greedy. I took note of all of your points in your letter, and I'm certainly considering all of them seriously.

There is one point in particular which I felt was very important, and so I mention it to you, hopefully in the right way. You mentioned that a major problem confronting all of us is our attitude to authority. And as you well know, this has been always in the forefront of our thinking and still is right now. We have been and still are, acutely sensitive to anything that even remotely smacks of rebellion, an uprising, a rebellion or conspiracy etc. Now I understand that you may not have meant in your letter quite the way it came across, but a couple of times you mentioned us rising up against the authorities ( "...but having risen up against what we have seen as mis-direction at lower levels...." and "Once we have risen up against the local authority...." ).

In all fairness, I must try to point out that my wife and I do not feel included, or ~~for~~ and Elsie either for that matter I feel sure, in the "we" that you've mentioned. We have never risen up against any church authority in disobedience or in resistance or rebellion. What we have done, in fact, is obey the higher authority of Mr. Herbert Armstrong where he requested members to let him know of the Church problems in our areas. I think you can see the subtle difference that I'm getting at? So really we don't need to "return" to the attitude we had before towards respecting church authority, because we actually never left it. Anyway, I feel sure you know what I mean.

As regards Mr. Faley coming out here, I do look forward to it, and perhaps even to meet with him. Actually, I have written him a letter already, and virtually put my cards on

Section ①

CONFIDENTIAL

36 Callaway Lane

KAHIBAH,  
NSW, 2290

June 24, 1980

Dear Mr. & Mrs Larkin,

COPY

Hello there again from us here in Newcastle - it was good to hear from you last Friday night. It is quite a boost to be able, under the present circumstances, to speak to a minister who really understands these conditions that we are in. Please find enclosed for your info - ① Alan Dean - "small-minded cat" incident ② 2nd letter for Mr. T. Keach (June 17, 1980) ③ Mr. Waterhouse Transcript ④ Mr. Dixon's "Business card" ⑤ Australian Worldwide Church of God Board - S. Director.

The Alan Dean Report is now 1 letter/reports copies on their way to Mr. A. Copies of the complete set of everything that I know that I still do have at least some as regards his forwarding on relevant material that fact is in his favour - although at this dilemma. But unfortunately, I cannot share.

I know you already know that) because completely independent of the recent events even, I now have proof that Mr. Keach is entirely trustworthy. Naturally, I say that in the strictest confidence to you, and of course that information must only go to Mr. HWA via a completely reliable channel. Imagine if that was to get into their hands. At the same time, I would in no way expect you to change your view of Mr. Keach purely on my say so. (Sometimes I wish this was all a bad dream and not true).

Actually, Mr Larkin, I am loathe to ask this of you, or anything even related to these circumstances, especially since you have been under some kind of "bruce" undertaking with Mr. Keach and Mr. Wilson (but then you can only say no, so here goes). Would you be able to suggest someone over here in Pasadena (or preferably Tucson) who would be completely loyal and faithful and would be willing to pass on the material directly to Mr. HWA (I realize that is a tall order) - what would you say of Mr. Tyles in this regard? You wouldn't necessarily have to be the go-between again (although if you were again, then naturally, I would expect you to want to read the material again before putting your own neck on the line). And also I would need to be reassured that this go-between would be 100% OK. If you can't suggest anyone, that's OK too, because I'm not relying on that totally, but of course, the more sources they go through, the more likely one at least will eventually crack the barrier I believe they have set up, and actually get through to Mr. HWA. - if Mr. Wilson

WORLDWIDE CHURCH OF GOD  
HEADQUARTERS: AMBASSADOR DRIVE, BURLEIGH HDS, QLD 4220

BILL DIXON Minister  
25 Pillapai St, Charlestown, NSW 2290

Telephone  
(049) 43 2409

that you mentioned the other night, and yes, I agree with you that what we need is a real high level inquiry — and in relation to Mr. Wilson going over to Tucson "to receive letters from Mr. HWA that were sent to him from Australia", I just can't see what on earth good such an inquiry will end up producing. I would be most suspicious of that actually being a true account of what happened over there, and I'm afraid I would have to be thoroughly convinced that Mr. HWA did in fact hand my letters over to Mr. Wilson, although of course, under certain circumstances, that may be a possibility. Basically, I remain to be convinced.

Regarding your idea or suggestion or whatever, about the situation of a number of loyal ministers were put out of the Church by Mr. Wilson and Co., and then they were followed out by a number of loyal members (all loyal to Mr. HWA naturally), and thereby became a separate group, with ministers and members complete, all being totally loyal and following Mr. HWA independently of the organized (Group) Church of God here in Australia now — after thinking about it (initially it smacked of rebellion and an uprising of some sort) for quite some time. I think the only way that it would work and be right in God's sight, would be, if the main, organized Church of God here in Australia under Mr. Wilson's management, were to break totally away from Mr. HWA and Headquarters in Tucson (we are naturally speaking theoretically here, or academically). If that were to happen, then of course, that "Wilson-Group" (for lack of a better name) would have cut itself off from the real Church (Body of Christ), and would no longer be in line with Mr. HWA — and Mr. Wilson would no longer be the legally appointed representative of Mr. HWA here in Australia. And further, if that were to happen, to quote someone else, "it would be a race between which would be quicker — than kicking me out, or me leaving." But, if Mr. Wilson did not try to break away from Mr. HWA, then I believe it would be wrong for any of us, even though totally loyal to Mr. HWA, to break away from the Church in Australia as it now is. At this time Mr. Wilson is still the legally appointed manager of the "Best Work" Mind you, I do believe that ultimately a break-away from Mr. HWA, or a rebellion, will be the result of this continued situation — its only a matter of time (see Mr. Dixon's business card for a definition of Headquarters).

Well, I better stop rambling on and on — while I think of it, I wonder who Mr. Waterhouse was referring to — that page is most probably all over Australia by now. It's sure interesting that Mr. Wilson still uses the title "Regional Director", isn't it? As you mentioned, we will also be remembering July 11<sup>th</sup> when Mr. Wilson goes to USA, and we certainly will be praying fervently that God's will shall be

CONFIDENTIAL      URGENT      PRIVATE      PERSONAL

MR. HERBERT W. ARMSTRONG,  
300 WEST GREEN STREET,  
PASADENA,  
CALIFORNIA,  
U.S.A., 91123.

36 Collarena Creeb,  
KAHIBAH, NEWCASTLE,  
NEW SOUTH WALES,  
AUSTRALIA, 2290.

JULY 17, 1980.

DEAR MR. ARMSTRONG :    RE :    URGENT    PROBLEMS IN THE AUSTRALIAN CHURCHES.

GREETINGS TO YOU ONCE AGAIN FROM NEWCASTLE, N.S.W., AUSTRALIA.

TIME: 10.00 AM.

THIS MORNING THURSDAY 8.20 AM AUSTRALIAN TIME ON JULY 17, 1980 (TUCSON TIME WEDNESDAY 3.30 PM) A FELLOW MEMBER (NAME AVAILABLE IF REQUIRED), IN THE NEWCASTLE CHURCH RECEIVED A PHONE CALL.  
D.G.

THE PERSON CALLING WAS MRS. FIONA LARKIN, WIFE OF MR. JOHN LARKIN, FORMER MINISTER OF THE NEWCASTLE CHURCH AREA 12 MONTHS AGO, AND CURRENT MINISTER OF THE IPSWICH CHURCH AREA IN QUEENSLAND.

SHE STATED TO THE NEWCASTLE CHURCH MEMBER THAT THERE WAS A BIG BREAK-THROUGH AT 6.30 AM THIS MORNING AUSTRALIAN-TIME, IN THAT HER HUSBAND, MR. JOHN LARKIN WAS APPOINTED THE "ACTING" REGIONAL DIRECTOR IN AUSTRALIA, UNTIL THE ARRIVAL OF THE NEWLY APPOINTED REGIONAL DIRECTOR, MR. ROBERT FAHEY, FORMER REGIONAL DIRECTOR IN SOUTH AFRICA AND WHO IS CURRENTLY PASTORING A CHURCH IN CANADA SOMEWHERE.

MRS. FIONA LARKIN STATED THAT MR. JOHN LARKIN WAS ON HIS WAY TO THE GOLD COAST, TO "HOLD THE FORT", AND SHOULD BE THERE IN 15-30 MINUTES. SHE THEN STATED THAT MR. LARKIN WOULD RING THE MEMBER MENTIONED ABOVE AND/OR MYSELF FROM THE GOLD COAST. SHE STATED THAT WE WERE NOT TO LET THE WORD GET OUT, AND THAT (SPECIFICALLY) (WE WERE NOT TO PHONE ANYBODY IN MELBOURNE ABOUT THIS HAPPENING), OR HEADS WILL ROLL.

SHE STATED THAT WE SHOULD PRAY FOR MR. ROBERT FAHEY'S VISA TO AUSTRALIA TO BE GRANTED, AND THAT THEY EXPECT HIM TO ARRIVE WITHIN THE WEEK. ALSO SHE STATED THAT MR. GERALD WATERHOUSE WAS BEING SENT TO AUSTRALIA BY MR. HERBERT ARMSTRONG. SHE STATED THAT MR. FAHEY WAS A VERY GOOD MAN, AND THAT GOD HAS ANSWERED OUR PRAYERS. SHE STATED THAT ALL OF THIS WILL BE OFFICIAL IN THE NEXT FEW HOURS.

SHE ASKED THAT I, JOHN SOLOWIEJ, COULD BE TOLD BY THE MEMBER TO DELAY SENDING MY NEXT PACKAGE WHICH WAS IN THE PROCESS OF BEING FORWARDED TO MR. ARMSTRONG. THIS

MRS. LARKIN THEN STATED THAT "WE" NOW KNOW FOR SURE THAT LETTERS HAVE BEEN HANDED OVER TO MR. ARMSTRONG BY MR. JOE TKACH. WHEN ASKED BY THE MEMBER WHY MR. TKACH HAD NOT DONE SO EARLIER, MRS. LARKIN REPLIED THAT MR. DEAN WILSON HAD DONE SUCH A GOOD "SNOW JOB" IN DECEIVING MR. ARMSTRONG, THAT REALLY MR. TKACH COULDN'T REALLY DO ANYTHING. WHEN ASKED BY THE MEMBER HOW THIS WOULD AFFECT ALL THE OTHER MINISTERS, MRS. LARKIN REPLIED THAT SHE HOPED "THE OTHER MINISTERS WOULD JUMP IN THE RIGHT DIRECTION."

12.00 MIDDAY

DEAR MR. ARMSTRONG, BEFORE I COULD FINISH THE ABOVE LETTER WHICH I BEGAN AT 10.00 AM THIS MORNING, I RECEIVED A PHONE CALL AT 11.30 FROM MRS. FIONA LARKIN AS WELL. RATHER THAN REWRITE WHAT TRANSPIRED DURING THAT PHONE CALL, I HAVE ENCLOSED AN ACCURATE RECORD OF THE CONVERSATION. (VERY HIGHLY ACCURATE NOTES OF THE CONVERSATION MAY BE MADE AVAILABLE LATER IF REQUIRED).

SUFFICE IT TO SAY HERE THAT THAT PHONE CONVERSATION IS IN COMPLETE HARMONY WITH THE CONTENTS OF THE PHONE CONVERSATION MENTIONED PREVIOUSLY.

8.20 PM

AGAIN BEFORE I COMPLETED PUTTING TOGETHER THE ABOVE LETTER, I RECEIVED ANOTHER PHONE CALL FROM MR. MERV BELL, A RECENTLY ORDAINED LOCAL ELDER IN THE NEWCASTLE CHURCH, AND AGAIN I HAVE ENCLOSED THE CONTENTS OF THAT PHONE CONVERSATION.

IN ORDER TO GIVE YOU A LITTLE MORE BACKGROUND TO THIS VERY CURRENT HOUR-BY-HOUR SITUATION, I HAVE ALSO ENCLOSED COPIES OF 6 OF MY PERSONAL LETTERS TO MR. AND MRS. JOHN LARKIN, SINCE MAY 26, 1980, PLUS ACCURATE RECORDS OF ANOTHER TELEPHONE CONVERSATION BETWEEN MRS. FIONA LARKIN AND MYSELF AT 7.00 PM ON WEDNESDAY JULY 16, 1980 (AUSTRALIAN TIME).

AT THIS VERY MINUTE OF WRITING, MR. ARMSTRONG, THERE ARE VERY MANY QUESTIONS AND UNCERTAINTIES AS TO WHAT IS EXACTLY HAPPENING. WITHOUT PROPER AND FULL UNDERSTANDING OF THE REAL MEANING BEHIND ALL OF THESE EVENTS, I WANTED TO LET YOU KNOW

COPY

I KNOW THAT THIS LETTER WITH ALL OF THE ENCLOSURES WILL GO THROUGH THE MINISTERIAL SERVICES DEPARTMENT, AND THROUGH THE HANDS OF MR. JOE TKACH SNR. AS WELL, AND I HAVE VERY FEW ILLUSIONS AS TO WHETHER OR NOT THIS LETTER IN PARTICULAR WILL ACTUALLY REACH YOU. HOWEVER, SOONER OR LATER, AT LEAST ONE COPY OF THIS LETTER AND ALL OF THE OTHERS WILL GET THROUGH TO YOU -- OF THAT I AM CONVINCED.

I AM ALSO SENDING DETAILS OF THE PRESENT SITUATION TO MR. JOE TKACH PERSONALLY, MR. DEAN WILSON, AND MR. HENRY CORNWALL. ENCLOSED ARE COPIES OF THEIR LETTERS.

I WOULD ALSO LIKE TO STATE CATEGORICALLY TO YOU, SIR, THAT ALWAYS WE WILL FOLLOW THE LINE OF AUTHORITY IN GOD'S GOVERNMENT IN GOD'S CHURCH FROM JESUS CHRIST THROUGH TO YOU SIR, AND DOWN TO WHOEVER IS LEGALLY APPOINTED BY YOU TO BE OVER US. AT THIS PRECISE MOMENT, TO BE VERY FRANK, MR. ARMSTRONG, IT IS NOT COMPLETELY CLEAR WHO YOU HAVE (RE-?) APPOINTED, TO BE OVER THE AUSTRALIAN CHURCHES. ONE THING WE CAN SAY IS THAT UNTIL WE HAVE IRREFUTABLE PROOF FROM YOU TO THE CONTRARY, WE WILL STILL HOLD FAST TO THE FACT THAT MR. DEAN WILSON IS THE RIGHTFUL AND LEGALLY APPOINTED MANAGER OF THE AUSTRALIAN WORK. WE HAVE SET OUR MINDS TO THE FACT THAT UNDER NO CIRCUMSTANCES, WILL WE IN ANY WAY, SHAPE OR FORM, JOIN WITH OR AID AND ABET IN ANY MOVEMENT OR EFFORT AGAINST YOUR APPOINTED MEN IN AUTHORITY, WHOEVER THEY MAY BE.

SO, IN CLOSING, SIR, PLEASE FIND ENCLOSED THE FOLLOWING MATERIAL :-

1. 4 COPIES OF MY PERSONAL LETTERS TO MR. AND MRS. LARKIN DATED MAY 26 1980, JUNE 24 1980, JULY 14, 1980 (2).
2. NOTES OF PHONE CONVERSATION BETWEEN MRS. FIONA LARKIN AND MYSELF, DATED WEDNESDAY 7.00 PM JULY 16, 1980.
3. NOTES OF PHONE CONVERSATION BETWEEN MRS. FIONA LARKIN AND MYSELF, DATED THURSDAY 11.30 AM JULY 17, 1980.
4. NOTES OF PHONE CONVERSATION BETWEEN MR. MERV BELL AND MYSELF, DATED THURSDAY 8.20 PM JULY 17, 1980.
5. COPY OF MY LETTER TO MR. JOE TKACH SNR, DATED THURSDAY JULY 17, 1980.
6. COPY OF MY LETTER TO MR. DEAN WILSON, DATED THURSDAY JULY 17, 1980.
7. COPY OF MY LETTER TO MR. HENRY CORNWALL, DATED THURSDAY JULY 17, 1980.
8. NOTES OF PHONE CONVERSATION BETWEEN MR. JOHN LARKIN AND MYSELF, DATED TUESDAY, 8:45 AM, JULY 8, 1980

Date of  
TELEX --  
As yet not  
Received

SIR, WE KNOW THAT JESUS CHRIST THROUGH YOU, HIS ONE AND ONLY APOSTLE, WILL NOW VERY SPEEDILY MOVE TO THWART THIS LATEST ATTEMPT BY SATAN TO DESTROY GOD'S CHURCH. THANK YOU VERY MUCH FOR YOUR LOYALTY AND FAITHFULNESS TO JESUS CHRIST AND GOD THE FATHER.

KAHIBAH,  
NSW, 2290,  
[ July 29, 1980 ]

Dear Brian and Gillian,

Many thanks for the cloth - we received it today and actually, it was almost completely gone, the migraine that is, by yesterday afternoon. It was quite bad until about 9 pm Sunday night when it started to ease up. We shure needed God's interwaite at the time, we can tell you.

Well, it seems that I can't help myself, I'm forever writing letters - do you think one day there might be "the Epistle of Jehu"? Actually, the contents of the enclosed letter are quite serious in their implications, so I felt I'd better attach a formal letter to you to keep up the appearance of formality.

In all seriousness though, if what Ross said is true, and I have no doubts whatsoever that he was telling the truth, I can tell you in confidence now, that in no way will we be sitting down in a round table conference with Mr. Fahey and Mr. Dixon or others mentioned in our letters in order to discuss the contents, with the outcome already decided. We went through exactly the same farce when we had the meetings regarding John Matheson and then later with Mr Wilson regarding Mr. Dixon.

For all of the hopeful promises and expectations regarding Mr. Fahey coming to Australia as the new manager, its amazing how a few untimely, yet revealing statements can totally demolish them all. Actually, what it did do, was to confirm my original suspicions that this whole thing is not quite on the up and up. How could Mr. Fahey discuss names and contents of letters written to Mr Armstrong in confidence with another member in another church <sup>from</sup> Ross area who is completely uninvolved? And why should he be unhappy and appalled with us already in advance? How is it that Mr Waterhouse referred to them as "complaint letters"? See my point. Really, I just don't feel as though I'm being overly suspicious - there's something going on and I'm going to insist on irrefutable, confirmed proof and evidence for every thing from now on, and I think that's completely fair and reasonable under these circumstances.

As I said in my letter to Ross I'm also sending a

QUESTIONS.

1. Is it ethical for a minister to send anointed cloths to a member in another area when the resident minister is available to perform the service?
2. Is it ethical for a minister to correspond with a member in another area to discuss the resident minister?
3. If a member denigrates a minister in correspondence with a minister in another area; what is that minister's responsibility to his colleague?
4. Is it ethical for a minister, or his wife, who are privy to confidential Church information to relay that information to a member with warnings that the member "not let the word get out"?
5. What is Mr. Armstrong's opinion of a minister who proposes to a member that, should that minister be 'put out' of the Church, then members should follow that minister and form their own group?
6. Is it in order for ministers or members to 'rise up against' the authority over them?
7. Is it in order for a minister to discuss confidential ministerial business with members?
8. Are there 'good guys' and 'bad guys' in the Australian ministry?
9. Are there liberal ministers in Australia?
10. Is it ethical for a minister in one area to 'counsel and direct' brethren in various other church areas, undercover, and is it in order for that minister to interfere in those other areas?

Mr Bob Fahey requested that a copy of the following telex from Mr H.W. Armstrong of July 16 be sent to all members.

This is the telex that was passed on to you via the ministers before the fast day of Saturday, July 19.

Please note the added paragraph sent July 18 from Mr Armstrong.

AMBASCOL PSD  
C/O JOHN LARKIN  
JULY 16 18:00

CHANGES IN FOREIGN MINISTRY  
MR H.W. ARMSTRONG

CIRCUMSTANCES IN THE FOREIGN WORK HAVE NECESSITATED CERTAIN CHANGES IN THE FOREIGN MINISTRY, TO TAKE EFFECT IMMEDIATELY  
I AM SENDING MR ROBERT FAHEY, FORMERLY MANAGER OVER THE CHURCHES AND WORK IN SOUTH AFRICA, TO TAKE CHARGE OF THE WORK IN AUSTRALIA I AM CANCELLING ALL SERRVICES IN ALL CHURCHES IN AUSTRALIA FOR THIS SABBATH, JULY 19, AS A DAY OF FASTING AND PRAYER FOR PEACE AND HARMONY IN GOD'S CHURCH OVER THE AUSTRALIAN CONTINENT, AND ON THE FOLLOWING SABBATH, JULY 26, COMBINED SERVICES IN ALL CITIES WHERE THERE IS MORE THAN ONE LOCAL CONGREGATION

MR GERALD WATERHOUSE ALSO IS GOING IMMEDIATELY TO AUSTRALIA, TO PREACH TO THESE COMBINED CHURCH CONGREGATIONS IN AUSTRALIA HE HAS JUST COMPLETED HIS TOUR SPEAKING TO CHURCHES THROUGHOUT CANADA, AND WILL NOW TRAVEL OVER AUSTRALIA BEFORE CANADA, MR WATERHOUSE SPOKE TO EVERY LOCAL CHURCH IN THE UNITED STATES, TOURING AT THE RATE OF SOME SIX OR SEVEN CHURCHES EVERY WEEK

MR DIBAR APARTIAN HAD BEEN REMOVED AS DIRECTOR OF THE FRENCH WORK, AND APPARENTLY FOR THE SOLE REASON THAT HE WAS LOYAL TO CHRIST'S APOSTLE AND TO JESUS CHRIST I REINSTATED HIM, AND NOW HE IS REINSTATED ALSO OVER THE FRENCH-SPEAKING CHURCHES IN EASTERN CANADA AS HE WAS BEFORE

I AM SENDING MR LARRY SALTER, WHO HAS BEEN PASTOR OF THE A.M. CHURCH AT PASADENA HEADQUARTERS, AS ASSISTANT TO MR MCCULLOUGH, SECOND IN CHARGE OVER ALL CHURCHES IN CANADA (EXCEPT FRENCH-SPEAKING)

MR DEAN WILSON IS BEING TRANSFERRED TO BE IN CHARGE OF THE THREE CHURCHES IN PORTLAND, OREGON

THE WORK OF THE LIVING GOD CONTINUES TO BE SET BACK ON THE TRACK

MEANWHILE, IN AMBASSADOR COLLEGE, MR ROD C. MEREDITH HAS RETURNED FROM HIS LEAVE OF ABSENCE AND WILL TEACH 3RD-YEAR CHURCH OF GOD DOCTRINES, EPISTLES OF PAUL, AND INTRODUCTORY HOMILETICS

AMBASCOL PSD

AMBASCOL PSD

JOHN LARKIN  
JULY 18

MR. ARMSTRONG HAS ADDED THE FOLLOWING PARAGRAPH TO THE END OF HIS MEMO. I REALIZE YOU CAN'T GET IT TO ALL THE BRETHREN AT THE MOMENT, BUT I THOUGHT YOU'D NEED TO HAVE THE CONTENTS:

'THERE HAS BEEN NO OFFICE AS DIRECTOR OF FOREIGN WORK SINCE I ABOLISHED THE OFFICE OF PASTORAL ADMINISTRATION, ALTHOUGH I HAVE APPROVED TWO OR THREE VISITS TO OVER SEAS OFFICES BY MR. LES MCCULLOUGH. SUPERVISION OVER ALL FOREIGN WORK CONTINUES TO REMAIN IN

CL 152= BSQ 16= J26=

GOLDCOST SUB VIA BRISBANE QLD 159/162 9.15A

PERSONAL TFO49432409

MR BILL DIXON

CHARLESTOWN



IT IS WITH REGRET I HAVE TO INFORM YOU THAT  
 MR ARMSTRONG HAS RECEIVED A NUMBER OF LETTERS FROM MEMBERS  
 THAT QUESTION YOUR MINISTRY STOP I KNOW THIS IS  
 AWKWARD FOR YOU AND FOR ALL CONCERNED MR ARMSTRONG HAS ASKED  
 ME TO DISCUSS THESE WITH YOU PERSONALLY STOP UNFORTUNATELY  
 I AM UNABLE TO DO SO AT PRESENT AS MY VISA WILL TAKE FEW  
 WEEKS MORE STOP TO SAVE EVERYONE EMBARRASSMENT AND TO SHOW  
 GOOD WILL ALL ROUND I FEEL THE WISEST COURSE OF ACTION  
 WOULD BE FOR YOU TO VOLUNTARILY STEP DOWN TEMPORARILY FROM  
 YOUR MINISTERIAL RESPONSIBILITIES UNTIL I CAN ADDRESS  
 THESE QUESTIONS WITH YOU AS QUICKLY AS POSSIBLE  
 I WILL FIND A WAY TO SERVE YOUR CHURCH AREA IN THE  
 INTERIM STOP LIKE YOU I AM VERY SORRY THIS HAS COME UP  
 BUT IT HAS COOPERATION BETWEEN US WILL GET THE WHOLE  
 SITUATION BEHIND US AS SPEEDILY AND HONOURABLY AS POSSIBLE  
 THANK YOU

BOB FAHEY

25 Pillipipi St  
CHARLESTOWN

TFO49432409

TELEPHONED
TO T32409
TIME 9.50
BY A.Y.

GRAM

TELEGRAM

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# Interoffice

To Mr R Morton

From W Dixon

Subject Mr C Sutcliffe

DEPT

DEPT

DATE

24 June 1982

Brisbane South Church

This report is a reiteration of the substance of our recent telephone conversation.

In 1975 Mr Sutcliffe was assigned to me as a Ministerial Assistant in the South Sydney Church.

I discussed with the Regional Director the effect on a former College faculty member of having to work under a non-graduate. The Regional Director felt that as Mr Sutcliffe was of similar age to me and as we appeared to relate well to each other, it would be an appropriate arrangement. In addition I gained the impression that he felt that Mr Sutcliffe's performance would be indicative of his attitude and humility.

At the conclusion of his term with me I felt that I was not prepared to recommend Mr Sutcliffe for ordination into the ministry. This decision was based on Mr Sutcliffe's attitude to authority and to government which was rebellious, belligerent and lacking in teachability. One of the situations which helped me form my opinion occurred at the Feast of Tabernacles at Blackheath in 1975:-

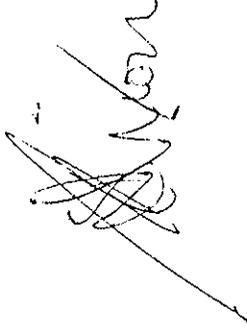
A dance was held and an outside band was employed. The bandleader was unsure of his ability to provide adequate volume to fill the large auditorium so began playing at maximum volume, which proved to be in excess of the limits I had set as Festival Elder. Mr Sutcliffe and his party immediately walked out of the dance, before I had time to have the volume reduced to the acceptable level. No person complained to me about the band or the volume of the sound, at that time or subsequently.

The next day Mr Sutcliffe had a speaking opportunity and without seeking my permission began his address with a lengthy and blistering tirade denigrating the band, and inferring a dereliction of duty on my part. He stated that he left the dance 14.5 seconds after the band struck up and proceeded to harangue about the volume of the opening number and the appearance of the band members. This was an act of blatant insubordination and disregard of authority.

I was tempted to discipline him publicly but decided that for the sake of general harmony I would proceed privately. Several members told me that that they had been outraged by the statements which they believed were entirely uncalled for, unwarranted and were an attack on me personally.

I spent an evening with Mr Sutcliffe trying to explain his responsibility as a junior member of the ministerial team. He proved to be truculent adamant and rigidly opinionated when I attempted to correct him. In response to my statements about the chain of command from Mr Herbert Armstrong through Mr Garner Ted Armstrong, the Regional Director and me, he categorically and heatedly rejected the authority of Mr Ted Armstrong in spite of my remonstrations that he had been appointed by his father and that his office had to be upheld in spite of personal opinion of the man. He was also contemptuous of the College at Pasadena and held to his idea that he knew Mr Armstrong and therefore Mr Armstrong

would support him in his condemnation of Mr Ted Armstrong and the College. He was arrogantly and aggressively disdainful of Headquarters. Mr John McLean has told me that Mr Sutcliffe proudly and frequently referred to the above event on visits with members, at Deacons meetings, at parents' meetings and similar ad nauseam. He would rave about the Blackheath incident at which 'people gnashed their teeth on him'. He also stated that people were out to 'get' him ever since. He contended that on arrival in Australia he found rank liberalism which he fought against out of loyalty to Mr Herbert Armstrong. He said that many ridiculed him by saying 'what's the old man getting steamed up about'. At such times he would become very heated and agitated and accusative, but didnt define 'liberalism' or name persons he felt were involved, non-specific tirade to show he was 'loyal' and 'on the track' whilst all others were wallowing in 'liberalism'. I still hold to my original opinion that Mr Sutcliffe was not a suitable candidate for the ministry.

A handwritten signature in dark ink, appearing to read 'John McLean', written in a cursive style.

# Interoffice

To	Mr. Robert Morton	DEPT	DATE
From:	Bill Dixon	DEPT	
Subject	Questions generated by recent conference.		

TERMS USED. As explained at the conference, the terms used are for convenience and not necessarily descriptive of persons concerned.

A number of statements made at the conference have generated questions in my mind and I am seeking clarification in order to act more effectively in the current situation.

1. You stated that you had "isolated one group from the rest of the ministry." Personally I do not think that you did. The ministry here was already deeply divided when you assumed your position as Regional Director.
2. The statement was made that a "lack of striving for peace is the problem" My understanding is that the problem is one of Church Government. When a former Regional Director arrived in Australia, a minister stated, "We will give him six months and if he doesn't shape up, we'll get rid of him." (or similar) Later similar statements were made and finally, following his recall, it was stated, "we have got rid of him." (or words to that effect.) The problem then and currently is an inability to accept this conduct as being anything other than disloyalty to the person appointed by Mr. Armstrong.
3. It was also said "The main problem is wanting to be proved right and others wrong." I believe that events in 1980 put the seal of approval on rebellion, conspiracy and disregard for Church Government.
4. "In 1980 a lot was said and written" is another statement needing clarification as the "lot said and written" was only by one group to my knowledge.
5. You commented that the 'loyalists' stood up for Mr. Armstrong in 1980. Do you believe I was disloyal to Mr. Armstrong? If so, would you explain to me in what way I was disloyal. My perception is that rebellion and conspiracy were carried out using, by misappropriation, the name of Mr. Armstrong.
6. A comment was made that the 'loyalists' reacted to the scriptures that had been used by Kevin Lulham and to the concept of 'unity in diversity' I wonder why a minister would react adversely to the word of God.
7. John Larkin was told that he had it in his power to dissuade certain elements in the Brisbane South Church from being in opposition to the appointed pastor. Is this a tacit acknowledgment that John Larkin is associated with a group acting 'undercover' as he did when I pastored the Newcastle Church?
8. Your statement "Those suspended needed to be suspended" elicits from me the question - Why is this so? I don't know why others were suspended and I haven't been given valid reasons why I was.

9. Why did you say "If it hadn't happened in 1980, more ministers would be lost? Many of the things being said to prove 'we' were 'liberals' have since been stated at the Refresher Programme, the PGR and Mr. Armstrong's tapes, indicating 'we' were not in fact 'liberal'.
10. You mentioned that "Members need to know you are loyal" I agree, but it is difficult to achieve. Having been denigrated I cannot speak in support of my own loyalty as a credibility gap has been created by political statements made by others...e.g. "There are only 5 loyal ministers in Australia" If I were to state facts to prove my loyalty I would be making political statements, which I cannot, as I believe the pulpit is for preaching only the word of God.
11. We were all asked not to compromise God's law. I am anxious to know if I do this. I most certainly do not want to be guilty of such gross error.
12. "Both sides must be first to change." was an appeal you made to us. What changes do I need to make?
13. You said you need our support. I need clarification on this point in two areas.
1. In what way do you feel I do not support you.
  2. The problem in Australia is directly associated with the perception that the former Regional Director was not supported by a group of his ministers. Those who did support the Regional Director were condemned.
14. You did stress the need for loyalty and again I agree, but what is loyalty? Two years ago 'loyalty' was a dirty word if it so happened one had been loyal to the then Regional Director.
15. You said to not "Demand your rights" You are correct - the bible is quite clear on the point. My understanding has been that I am a bond slave and have no rights - I surrendered any I had at baptism. When I see others making demands I often wonder if my concept is wrong.
- I have tried to be open and frank, but in doing so, I may have given an impression of aggression or hostility - this was not my intention and I do not imply any ill will or disloyalty in what I have written. I am simply seeking clarification of a complex situation. Two years ago I kept silent as my contribution to Church unity and remained silent for 1 1/2 years until your request for reports relative to the Australian issue.



John McLean

Pastor, Brisbane South

2 Jan 1983

William Dixon

Associate Pastor

Division in the Church

Mr Waterhouse has drawn attention to a serious problem existing in the Brisbane South Church.

A transcript of part of Mr Waterhouse's sermon given in Brisbane on Jan 1 1983 is attached and describes the situation as:

- a. Some are continuing to keep alive the idea of a 'Ballarat Group' existing in this Church.
- b. Division is being caused.
- c. The exhortation contained in Mr Waterhouse's and Mr Fahey's sermons is not being adhered to.

As we have been most careful to obviate any discrimination towards any person in the Church, this disclosure is most disappointing.

To resolve this situation I recommend we obtain Mr Waterhouse's direction regarding the following questions:

- a. Does he know who is exacerbating the problem.
- b. As 'division is being caused'; who is causing the division.
- c. Who is referring to others as the 'Ballarat Group'.
- d. Has anyone lodged complaints against the 'Ballarat Group'.
- e. Have the 'Ballarat Group' lodged any complaints against others.



TRANSCRIPT OF PORTION OF MR WATERHOUSE'S SERMON. JAN 1 1983:

Mr Bob Fahey and I talked to this so called Ballarat Group in their home out here for 2 or 3 hours one morning. And we both mentioned that afternoon that we dont want anyone to bring that up again. We dont want anyone to think that. They are members of the Church in Brisbane. And now that has continued to be fanned.

So some people say 'You're a Ballarat person'. Now the Ballarat Group may have their problem; maybe they are feeling a little better. Either way is wrong and either way is causing division. There's got to be a solution. Get everyone together. But not on the low plane I guarantee you, not on a 'mateship' class ship.....  
So what Bob Fahey and I said apparently was not adhered to by too many. Shouldnt everyone? There should have been nothing after those two sermons. Should have been nothing ever indicated that these people are the Ballarat Group, and we are not. We are all members of God's church in the Brisbane area. First of all we are members of God's church worldwide that happen to live in this part of the world that is called Brisbane.