

# Weimar Bulletin

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Vol. 8 No. 1

Weimar Institute

Box A, Weimar, CA 95736

January 1984

## Students Rate Social Philosophy

There's no doubt about it: Weimar College's philosophy on dating and courtship is a marked departure from conventional practice. It's no surprise, then, that many people looking on have wondered how the students relate to a setting which seems to discourage one of young America's favorite activities.

According to a recent survey, 98% of the responding students give it high marks. With 42% of the student body responding, they rated their attitudes as follows:

0%-Very Negative: "I don't enjoy it, and wish it were different."

2%-Somewhat Negative: "I guess I can live with it, though I'm not sold on the idea."

34%-Somewhat Positive: "It seems a pretty good idea, with some positive benefits."

63%-Very Positive: "It's the best way to relate, and I'm enthused about its results in my life and for the campus."

To be more precise, Weimar College does not discourage dating. Rather, it encourages a primary focus on maturity, with serious relationships postponed until a time of suitable readiness. One student summarized it this way: "The first step, even before thinking about 'who,' is to determine our own individual readiness. Once that is determined, then one is safe to consider 'who' or 'wait a while.'"

Meanwhile, students are not proscribed to opposite sides of the campus. As one young lady described it, "I am best off getting to know a wide variety of men in group settings." Another commented, "Group association is a much less pressured and more comfortable way to get to know one another."

Interested onlookers have often suspected that it would take some very heavy pressure from "authorities" on campus to put such disciplined reserve into the dating scene. One question on the survey addressed the manner of implementation, as perceived by the students:

0%—"The faculty don't let us date and we'd get in trouble if we did."

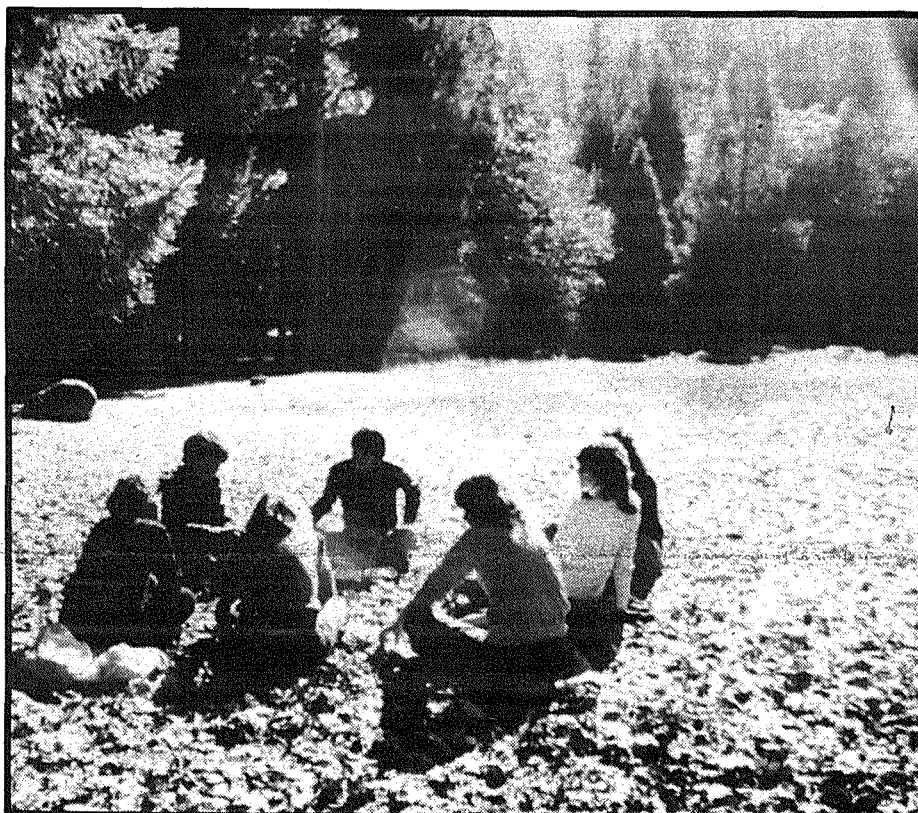
16%—"Though dating is tacitly allowed, there are tremendous peer and faculty pressure not to."

16%—"The atmosphere is generally free for one to choose, but I'm apprehensive about making a wrong choice."

68%—"I've seen the wisdom of this approach, and choose to follow it in an atmosphere of freedom and support."

In identifying the factors which helped to shape their current philosophy, 46% listed the required Marriage and Family Class as the most influential. The students' personal study rated second, with family and parental values ranking a close third.

The survey, taken during the final week of Fall Quarter, generated other items of



Students get to know and appreciate each other through group association.

### "Most Wonderful Love"

Everyone longs to give themselves completely to someone — to have a deep soul relationship with another — to be loved thoroughly, and exclusively. But God, to a Christian says; "No, not until you are satisfied, fulfilled and content with being loved by me alone — with giving yourself totally and unreservedly to me — to having an intensely personal and unique relationship that I have planned for you. You will never be united with another until you are united with me — exclusive of anyone or anything else — exclusive of any desires or longings.

"I want you to stop planning, stop wishing and allow Me to give you the most thrilling plan existing — one you cannot imagine. I want you to have the best. Please allow me to bring it to you. You just keep watching me, expecting the greatest things. Keep experiencing the satisfaction that I am. Keep listening and learning the things I tell you. Just wait — That's all.

"Don't be anxious. Don't worry. Don't look around at the things others have gotten or that I've given them. Don't look at the things that you think you want. Just keep looking off and away — up to me, or you'll miss what I want to show you.

"And then, when you're ready, I'll surprise you with a love far more wonderful than any you would dream of. You see, until you are ready, and until the one I have for you is ready (I am working even this moment to have the both of you ready at the same time), until you are both satisfied exclusively with Me and the life that I have prepared for you, you won't be able to experience the love that exemplifies your relationship with me, and is, thus, perfect

interest:

45% said that their attitudes toward dating had changed "a significant amount" while at Weimar. Another 19% said the amount of change was "very large."

When asked how well they felt they understood the philosophy of courtship as advocated on campus, 50% said "rather clearly," and 40% said "very thoroughly and deeply."

The attitudes of the students towards the social philosophy appear to become more positive the longer they live with it. While 52% of the freshman and sophomores marked their attitude "very positive," 78% of the juniors and seniors gave it that highest ranking.

"God has a better way for one to find a life partner," concluded one student, "than by hurting hearts by getting emotionally and physically attached and then breaking up."

To a very large degree, these students have found that better way!

Editors Note: If you would like a nine-page summary of Weimar's social philosophy, and a readiness self-evaluation, send \$1.00 to cover costs, postage, and handling to Weimar Bulletin, Box A, Weimar, CA 95736. Be sure to include your name and address.

love.

"And dear one, I want you to have this most wonderful love. I want you to see in the flesh a picture of your relationship with one, and to enjoy materially and concretely the everlasting union of beauty, perfection and love that I offer you with Myself. Know that I love you utterly. Believe it and be satisfied."—

—"Unknown"

### New Flag, New Format

The BULLETIN has a new look this month. Journalists refer to the title design which identifies the name of the publication as the "flag." The style of the new flag symbolizes the philosophical orientation of Weimar Institute - Simplicity and freedom in God's way of life, using a dignified contemporary approach to the communication of God's long-standing principles of health and education.

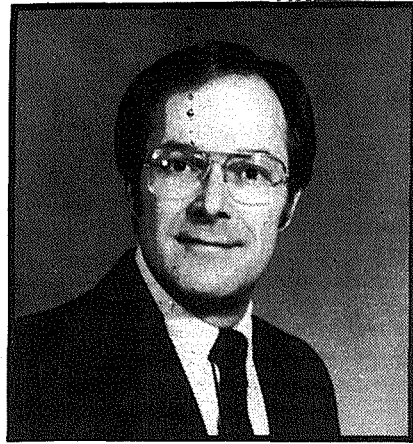
The paper's format has moved from five columns to four columns per page, providing greater ease of reading, simplicity in appearance and efficiency in composition.

We hope you will enjoy the changes we have made, and that the paper will continue to provide you with informative, interesting and inspirational messages which generate an ever-increasing respect for our loving God.

# From our President

## My God Is Like This

First in a series



Robert L. Fillman

Have you ever stopped to consider that the kind of person you understand God to be goes a long way in determining the kind of person you are? 2 Cor. 3:18 expresses the principle that by beholding we become changed. If this is true, it is of utmost importance that we see God as He really is. What if our picture is distorted?

When you read the first commandment—"You shall have no other gods before me"—what do you think of? Do you think of the gods of wood and stone that are prevalent in some cultures? Maybe you

think of the automobile, the clothing, the home, the RV or TV—the things that often seem to take on primary importance in our culture. Is it possible that holding an in-

## Discipline

By Stephen Hawkins

In our universe certain undefiable laws govern its orderly workings. In these laws can be seen the truth of reality, the existence of an all-supreme God, and the unending love of an omnipotent Creator. It is thus, in accordance with these laws, that nature runs its perpetual, systematic course throughout the ages of eternity.

Man was first created in harmony with these laws and through the means of true education taught the infallibility of their underlying principles, the reasonableness of their establishment, and the inevitable result of their safekeeping. Thus through communion with God these principles were exemplified in man's character, perfectly reflecting his Creator.

Unfortunately, one—Satan by name—not willing to accept the indisputability of these precepts, rebelled against their claims. Turning from the Source of truth, he reaped the results of disobedience and

quickly found himself unable to repair the unavoidable damages. Not satisfied with his own discontent, he introduced this spirit into God's new creation, and by choice, man, too, disregarded the unevadable axioms, destroying the perfection within his own soul, acquiring the consequences Satan had enjoined upon himself, and replacing the peace in his own mind with confusion.

But, God, in heartfelt love for His lost children introduced a process by which they could be lifted up from the degradation of their corrupted existence. Guiding them again to choose obedience to the principles of truth, He gave them the opportunity to reap the blessed results of harmonious, voluntary submission to His precepts and again have communion with their Creator. This process became the plan of salvation and was immediately put into action after man's fall. Through Christ, man was to be educated and disciplined to rediscover these infallible laws of the universe and again choose their universal claims.

For six thousand years God has been patiently working with His children. Never using force, He has guarded and encouraged; cooperated with them in their

valid understanding of God's character is the most dangerous "other god" of all?

A careful reading of Romans 1 reveals just how far it is possible to fall when people "exchanged the truth about God for a lie" (vs. 25, RSV). One doesn't need to study very far into history to discover that some of the most horrible atrocities in all eras have been performed by those who were "doing God's will." The Jews who were looking for the Messiah did not recognize Him when He came. Even Christ's own disciples could not seem to understand that "My kingdom is not of this world."

During this new year I want to learn to know God more intimately—more accurately. I want to behold Him as He really is because, "It is a law both of the intellec-

tual and the spiritual nature, that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence." (Great Controversy p. 555).

From time to time this year, I plan to use this column to take little glimpses of our great God. Even though the Bible is full of experiences which record God's dealings with people, the most accurate, the most vivid, the most complete picture comes through the life of Jesus who said, "If you have seen Me, you have seen the Father." As we focus on various facets of His beautiful character, I pray that we will increase in the understanding of our God, whom to know is life eternal (John 17:3).

### STAFF POSITIONS OPEN

The Personnel Office is accepting applications from dedicated, qualified Seventh-day Adventist Christians to fill the following needs at Weimar Institute.

Female Physician  
Accountant  
Cashier-Bookkeeper  
College English Teacher  
(M.A. or Ph.D.)

Write to Personnel Director  
Weimar Institute  
P.O. Box A  
Weimar, CA 95736  
or call (916) 637-4111

learning and supported them in their efforts. He has sought to reveal to them a better way, a higher plane of existence. He has been reasonable in all His dealings, always appealing to their logic and intellectual cognitive abilities.

At each stage of development the Lord has used the method most appropriate for that situation and level of understanding. At each step He allows man the greatest amount of freedom possible to choose between willing obedience or willful rebellion. He gives each person unconditional trust to test the principles He has "decreed" that they might establish their own personal reflection of His character.

Never condemning their failures nor pouring out His "wrath" upon them for their mistakes, God has sought to teach His children lessons from logical consequences, until eventually man would inevitably begin to realize the reasonableness of His "decrees", the love reflected in His creation, and the joy and happiness of perfect obedience—and in this way choosing right as a natural inclination within one's own mind.

In His lovingkindness and wise providence, God has entrusted parents with the privilege of cooperating in this process of training and disciplining their own children, that BOTH the parents and their offspring might better understand the relationship with their Heavenly Father.

Through the means of wise discipline, parents are to use the same procedure by which God deals with us, His children. By teaching, training and guiding their own children toward the ultimate goal of self-government, the parents are to reveal the true character of God and the inevitable peace and joy that comes from the unity in the observance of the principles of righteousness.

Thus, from childhood to adulthood, God—first through the parents and later through His Word—uplifts man from his sin-burdened state; then reveals to him the true nature of His character, through His person and finally permits him to choose willingly and voluntarily the restoration of body, mind and soul.

## Weimar Bulletin

Weimar Institute is a multi-phased ministry whose keynote is SERVICE. Working in harmony with the basic tenets of the Seventh-day Adventist Church, the Institute is comprised of physicians, educators and other laymen. Our primary goal is to uplift God's character as the One who restores His image in His people on earth. Weimar Institute ministers to the physical, the mental and the spiritual aspects of humanity. We desire that the free gift of God's righteousness, as revealed in the person of His son Jesus Christ—our only source of salvation—shall become more believable to others because of this service to which we have been called.

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Dick Winn.....Secretary  
Bob Puelz.....Business Administrator  
Paul Hawks.....Public Relations/Personnel

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Lester McSherry.....Director of Work Education  
Preston Wallace.....Director of Community Services

### NEUWSTART HEALTH CENTER

Milton Crane, MD.....Medical Director

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Paul Hawks.....Executive Editor  
Steve Thulon.....Managing Editor

Weimar Institute is a non-profit organization operating under section 501 (c) (3) of the Internal Revenue Code. Tax deductible receipts will be issued for cash donations and in acknowledgement of material gifts. The Institute may be named to receive a bequest by will. The appropriate designation should be: Weimar Institute, Weimar, California 95736. Deferred gifts by will or trusts will be gratefully received.

### OFFICE HOURS

Monday through Thursday: 8:00 A.M.-5:00 P.M.  
Friday: 8:00 A.M.-4:00 P.M.  
Sabbath and Sunday Closed  
Telephone: Business line (916) 637-4111 or 878-7222

### ADDRESS CHANGE

Please send all change of addresses to BULLETIN Circulation Department, Weimar Institute, Box A, Weimar, CA 95736. Please allow at least 6 weeks for a change-of-address. Include your old address as well as new—enclosing if possible an address label from a recent issue.



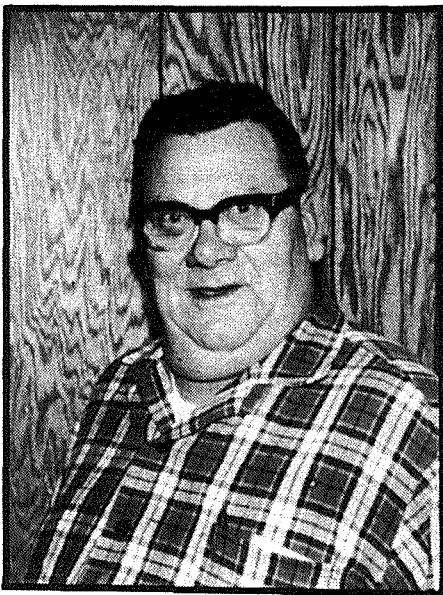
## In Loving Memory

A MEMORIAL GIFT TO WEIMAR INSTITUTE HAS BEEN MADE :

In Memory of: Dr. Elmer Gilbert  
from: Mrs. Harold & June Rydman  
Mr. & Mrs. E.L. Delker  
Ronald & Edna Dann  
John & Madelyn Keck  
(Dr) Jack & Helga King  
Mr. & Mrs. J. Wilbur Larson

In Memory of: Larry Ludington  
from: Mrs. Earl C. Ward

In Memory of: Joane Wallace Maize  
from Mr. & Mrs. Ward Russo



Virgil Logie

## “I’ve Never Been Treated so Wonderfully in all my Life.”

by Virgil Logie  
November NEWSTART  
Session (Oct. 30 - Nov. 23)  
as told to Erik Nielsen

I heard about Weimar five years ago when I came up for a stress test prescribed by my doctor. I had some literature on the program which I read, and I talked to others who had been through the 25-day course; yet I made no specific plans.

A number of years later the opportunity arose for my wife and me to attend the

NEWSTART session, and since we had only been Seventh-day Adventists for a short time, we put it before the Lord, asking Him to show us His will. And He indicated to us very clearly that we were to go.

When we arrived at Weimar, my wife drove to the front door and I got out with my small oxygen tank in hand, and went straight to bed. I was 292 pounds and very confined. I was unable to walk more than 50 feet in distance and had to be on an oxygen tank for 18 out of 24 hours every day.

The NEWSTART program has been so much of a benefit to me! Each day has seen new strength returning to me. Now, 22 days after the first day, I have lost 20 pounds and I'm walking 2-½ miles per day. I used to go through 1-½ litres of oxygen per minute and now I'm down to less than half a litre per minute, and am using it only during the night.

I appreciate so much our Adventist hospitals and programs like this. Where else can we go and have our doctor sit down to talk and pray with us? It's encouraging to hear someone who has had no intimate contact with God in years, say "I'd like a prayer." And it happens!

One thing about Weimar is, you don't have to be obese or fat. If you have problems, then come here and they'll help you work those problems out. They may not cure them; they don't pretend to be a "cure-all". Only One can cure you, and that's God. He does the healing; Weimar just does the helping.

I will miss this place very much. I've never been treated so wonderfully in all my life. The contact with the young people here is so uplifting, but the time has come for me to go and share what I have learned, because other people need to know the opportunities available to them for a better life!



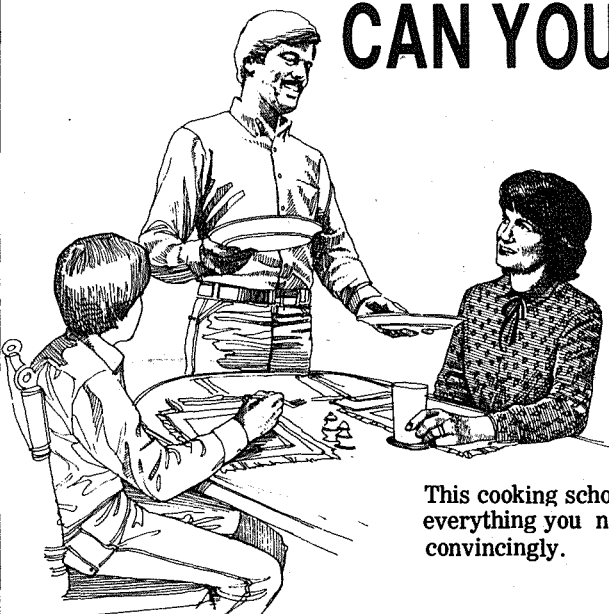
**1984 NEWSTART Schedule**  
Following are the dates for  
Weimar's NEWSTART Health  
Center Programs:

**FEBRUARY 26-MARCH 8**  
Minister's 10 Day NEWSTART

**MARCH 18-APRIL 12**  
**APRIL 15-MAY 10**  
**MAY 13-JUNE 7**

For further information contact: The Medical Director,  
Weimar Institute, P.O. Box A,  
Weimar, CA 95736. (916) 637-  
4111 ext. 401.

## CAN YOU PICTURE...



your living room full of friends & neighbors who are all anxious to learn a new way of cooking?

Weimar Institute has developed an innovative way to help your friends — a home cooking school.

This cooking school is a kit that provides you with everything you need to present it attractively and convincingly.

Just think how convenient it would be if...  
...the printed handouts and recipes were all prepared.  
...Newstart physicians gave the health lectures.  
...someone else shopped for the hard-to-get demonstration items.  
...the classes were held in a comfortable home setting.

The Newstart Homestyle kit does all this and more for you!

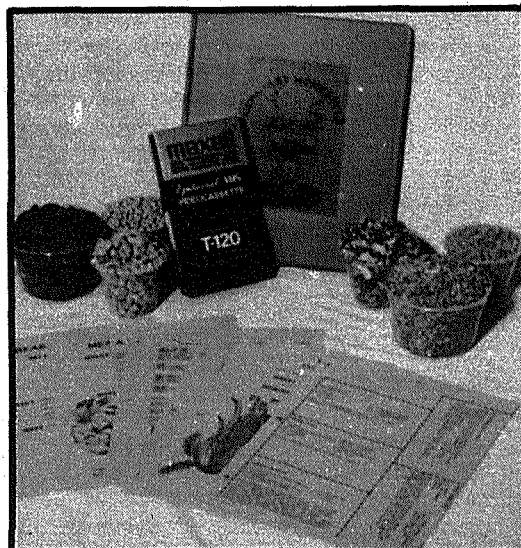
Each kit includes:

- \*Four video-taped nutrition lectures
- \*Ten attractive participants' control books complete with recipes and nutritional information
- \*An instructor's manual for you with thorough, step-by-step instructions
- \*Hard-to-get health foods you will need for demonstrations

The price of the kit is designed so that by charging a small fee, you can cover your expenses with two classes of ten each.

For more information, send a self-addressed, stamped envelope to:

NEWSTART HOMESTYLE  
BOX A4  
Weimar, CA 95736



You are invited to:

**WEIMAR INSTITUTE'S**  
**Fourth Annual**  
**MINISTER'S HEALTH RETREAT**  
**FEBRUARY 26-MAR. 8, 1984**

### COURSE DESCRIPTION:

A 10-day program patterned after Weimar Institute's 25-day NEWSTART program. The purpose of the course is to give the minister and his wife a full health evaluation and physical exam; to teach principles of healthful living; and to give special attention to ways of teaching health principles to the congregation and to the community.

### COURSE CONTENTS:

Scientific medical lectures by NEWSTART medical staff dealing with cancer, hypertension, heart disease, allergies, nutrition, diabetes, natural methods of treatment.

Natural foods cooking classes. Learn how to cook nutritious meals without using refined foods or dairy products.

Hydrotherapy class. Emphasis on how to do simple treatments in a home or church setting.

Spiritual food especially for ministers with daily devotions and a special weekend speaker.

### PHYSICAL BENEFITS:

Complete physical exam and cardiovascular risk factor evaluation including Treadmill, EKG and blood work.

Delicious natural food meals

Hydrotherapy

Guided exercise

Rest, relaxation and fellowship.

Comfortable modern rooms with all linens, etc. provided.

**LIMIT:** 40 guests **FEE:** \$750. per minister; \$1000 per couple

**LOCATION:** Weimar Institute is located in the Sierra Foothills 45 miles east of Sacramento on Interstate 80.

**FOR RESERVATIONS:** Please call (916) 637-4111 extension 401 or write to Weimar Institute, Medical Secretary, P.O. Box A, Weimar, California 95736.



# A NEWSTART fo



## NUTRITION



We want to share God's blessing with every person in the whole world. We dedicate ourselves to be Christ's hands and feet, His voice and smile to you.

God wants more younger people learning His ways of living. You may be a person in the age range of 20 to 40 years old who is possibly a family member, friend, working partner, or business associate. Do they need to come to the NEWSTART health program?

They should learn as soon as possible how to live an active, useful outdoor life. Their bodies need the best of our natural plant foods prepared in various ways all year long. A routine of water-drinking, regular hours for sleep, and deep breathing habits will give them such an advantage.

Why should young people be concerned? Are they not indestructible in their thirties and twenties? Hardly. Medical evidence indicates that cholesterol begins to build up in the arteries in the teens or even earlier on the usual American diet. Adv

## EXERCISE



Garden Therapy



NEWSTART Picnic

## WATER

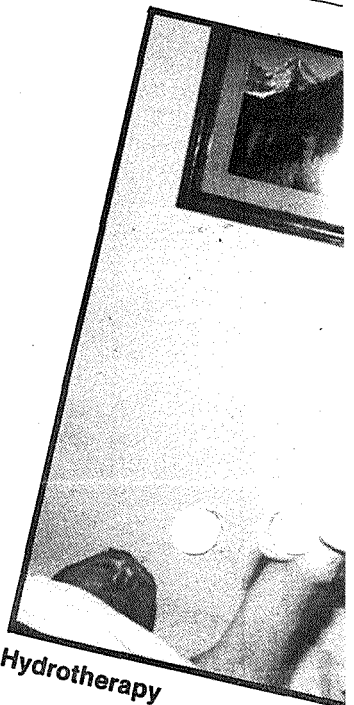
## SUNSHINE

## TEMPERANCE

## AIR



NEWSTART Staff



Hydrotherapy

# for a New Year!

are God's blessings  
 he whole world! We  
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 teens or even earlier  
 can diet.<sup>1</sup> Adventist

youth are not excepted because of our diet  
 of milk, eggs, ice cream, margarine, and  
 sweets. All of the right coronary (heart)  
 artery and partial closure of a main  
 branch on the left coronary artery is  
 usually plugged before you know of it by  
 angina pain or a heart attack. This plug-  
 ging comes on silently and gradually. We  
 know how to prevent these problems and  
 now to remove the cholesterol.<sup>2</sup>

Today, God wants to help us know, trust,  
 love, and work with Him. NEWSTART is  
 for eternity. It is His plan, His way for our  
 living.

We want to be part of your family for-  
 ever. Come, learn, live!

<sup>1</sup>Wissler, R. W., Principles of the Pathoge-  
 nesis of atherosclerosis in Braunwald, E.  
 et. al. Heart Diseases. Vol. 2 Philadelphia.  
 W. B. Saunders, Co. 1980, p. 1221.

<sup>2</sup>Armstrong, M.L., Regression of coronary  
 atheromatosis in rhesus monkeys. Circ.  
 Res. 27:59, 1970



Bread Making

## TRUST IN GOD

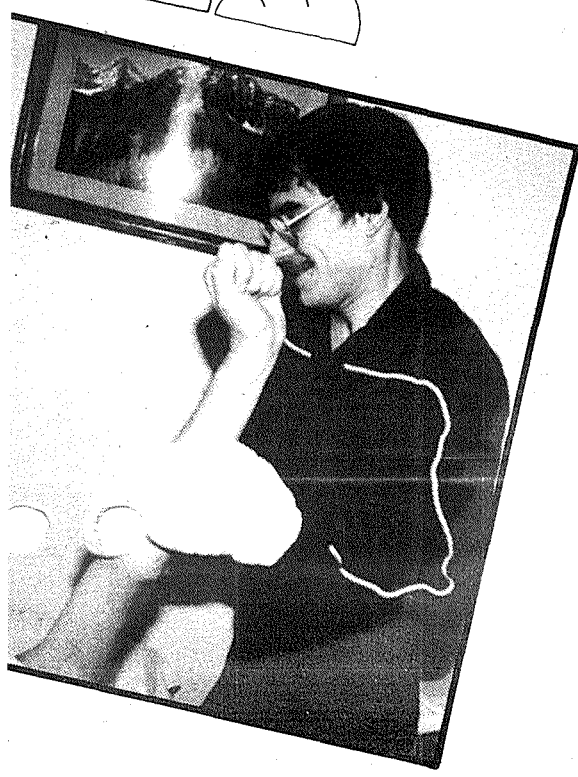


NEWSTART Banquet



## IR

## REST



Calisthenics





## Freedom's Blessed Boundaries

By Steve Thulon

Anyone who has gone through those agonizing (yet rewarding) teenage years of discovering independence knows that it's a necessary struggle in the search for this thing called freedom. God gave us minds with free wills — a God-valued quality to be carefully developed, nurtured, guided, and preserved.

Yet at times we, as mis-informed people, get the idea that because freedom is so important it must be some sort of goal. And when reached it has to be strictly, even religiously guarded at all cost! — even at the expense of valued relationships. In the

**“...freedom... can become merely an obsession that ultimately destroys the joy it seeks to guard.”**

past we have seen “freedom movements” of all shapes and colors cast their destructive influence on the side of rebellion and destruction. In much the same way we can observe the side effects of Christians demanding what they call “freedom in Christ”. But freedom, in this way, can become merely an obsession that ultimately destroys the joy that it seeks to guard.

One could come to at least two conclusions about freedom if it destroys life's blessedness and causes undue strife and pain to others (not to mention to one-self):

1. Either freedom isn't as important (essential) as many think, or
2. Freedom has been significantly misunderstood and, as a result, expressed in a very insensitive, distorted, and disharmonious fashion.

Regarding the first option, the apostle Paul makes very clear the importance of liberty, commanding, “Stand fast...in the

liberty wherewith Christ has made you free.”<sup>1</sup> To paraphrase him would be to say, Be firm when it comes to appraising freedom, for it is a necessary privilege.

So we're left with option number two and Paul doesn't leave this concept of freedom as if it were complete. He goes on, surely at the risk of being accused of minimizing the freedom that he has just stamped “extremely valuable”, to bring out what is probably as essential to us as freedom itself. He speaks of responsibility when he says, “...ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”<sup>2</sup> We not only have a responsibility to our own selves, but also to those around us. Paul is using the appeal and the importance of liberty as a stepping stone to bring out the importance of community values (which can vary SOMEWHAT from merely independent values) — serving one another in love.

What do you think Paul meant when he said, “ALL things are lawful for me, BUT all things are not expedient: ALL things are lawful for me, BUT all things edify not”<sup>3</sup>? This dichotomy could be rather perplexing if only one of these values was embraced and viewed from an either/or perspective. On the one hand, one could become as stubborn and rebellious as the Devil himself — seeking a mere freedom and independence, with self being the primary reference point. (I guess Satan will have to deal with his “blissful” concept of Independence during the millenium.) But on the other hand, one could become as “wishy-washy” as a load of laundry in the washing machine — seeking for oneself peace, comfort, security, and approval from others through a blind, chronic submission. This, too, can be rather perplexing when there is a real difference in the demands upon you from perhaps several of those whom you respect and admire.

The apostle Paul at least realized that both of these are important values — freedom and responsibility. With deliberate appeal for responsibility, Paul beckons, “Take heed lest by any means this liberty of yours become a stumbling block to them that are weak.”<sup>4</sup>

It could appear at this point that people are the primary deterrent to embracing a life of uninhibited freedom. Well, in a way that's true. A life of uninhibited freedom might be nice if God hadn't made us the way He did. But since God did make us the way He did, this brand of freedom becomes entirely out of context to the values and joys of relational living. Living has much more to offer than just freely existing. God made us in such a way as to encounter others and to be stimulated in growth and mutual responsibility, and to be fulfilled and complete in it. If seen in this light, these “personified boundaries” to our valued freedom are rediscovered to be what bring real joy in living. And we're free to choose to value it.

Yes, it almost sounds appealing at times — the thought of just being left alone. It's very human to get “fed up” with people and the fact of accountability. But without this “other-people” phase of human existence, mankind would be seriously incomplete.

If the unavoidableness of other people creates serious drawbacks to a life of unin-

hibited freedom in Christ, think of the alternative. Loneliness has never been a favorite pastime with anybody I have known. And I seriously doubt that there would ever be such a one as long as we retain the wholeness that God bestows (re-

**“Living has much more to offer than just freely existing.”**

stores) mutually in all His intelligent, free-willed creatures. God, without a doubt, calls us to the experience of enjoying freedom — a dynamic, responsible freedom that has all the sensitivity of a person motivated by the winning love of our lovely Jesus.

I don't know about you, but I don't think I'd choose a freedom that has a price tag of “eternal solitude” on it. But more significant yet, God doesn't ask us to.

<sup>1</sup>Gal. 5:1

<sup>2</sup>Ibid vs. 13

<sup>3</sup>1 Cor. 10:23

<sup>4</sup>1 Cor. 8:9

### I WANT TO HELP!

Here is my gift of \$ \_\_\_\_\_

- to help cancel Weimar's mortgage debt.
- toward Weimar's monthly operational expenses.
- to be placed in Weimar College's Worthy Student Fund.
- other \_\_\_\_\_

### PLEASE SIGN ME UP FOR...

- the Weimar Institute Bulletin
- I am already receiving the Bulletin
- recipe book: FROM THE WEIMAR KITCHEN (\$6<sup>99</sup>) Californians add 6% tax (plus \$1.50 for shipping and handling)

### PLEASE SEND ME...

- information regarding Weimar's NEWSTART Health Center.
- Weimar College Catalog and Student Application Packet.
- other \_\_\_\_\_

NAME .....  
 ADDRESS .....  
 CITY ..... STATE ..... ZIP .....

Please Print Clearly

SEND TO: Weimar Institute • P.O. Box A • Weimar, CA 95736

## BAKERY ORDER FORM

90¢	Corn Bread
90¢	Five Grain
90¢	Lumberjack
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# When Ego Trips

By Bob Puelz

I believe it is imperative at this time to question our position relative to finishing the Lord's work. Are we living and working where the Lord would have us? Are our particular talents being used self-sacrificially and with self-abnegation? Or are they self-centered?

May I share something special with you? I have found that our youth can understand some things with a perception not frequently shown by the older generation.

**I MUST DECREASE SO THAT HE MAY INCREASE — OR — KNOWING WHEN TO STEP ASIDE.**

We are not all John-the-Baptists, but we are to use our talents just as John did, and recognize when someone wiser should take over.

Jesus taught all to look upon themselves as gifted with precious talents, which rightly employed could secure for them eternal joy. His purpose was to weed all

vanity from man's life with His perfect example. By His own life He taught that every moment of time is fraught with eternal results; that it is to be cherished as a treasure, and to be employed for holy purposes.

John the Baptist, dedicated to God as a Nazarite from his birth, lived a life of full consecration to God. His dress was that of the ancient prophets, a garment of camel's hair confined by a leather girdle. He ate the "locusts and wild honey" found in the wilderness, and drank pure water from the hills.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men and he was always an interested observer of what was happening in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he

might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him. Although in the wilderness, he was not exempt from temptation. So far as possible, he closed every avenue by which Satan could enter, yet he was still assailed by the tempter. But his spiritual perceptions were clear; he had developed strength and decision of character, and through the aid of the Holy Spirit he was able to detect Satan's approaches, and resist them.

John did not fully understand the nature of the Messiah's kingdom, yet his preaching was a direct announcement of the Messiah's coming.<sup>1</sup>

May I draw a parallel between you and John the Baptist? Not that you will preach the coming of the Messiah the first time, because John did that. The point I wish to make is knowing when to step aside for someone wiser than you in the Lord's great scheme of things.

It does not matter what road of responsibility you accept in your Christian life, there will be a time when lack of knowing will warrant a quick decision — should I bluff my way through, or allow another to carry on for the clarity and strength needed at the time: You must not falter at these crossroads. You must work and live in a unified spirit of love and accept the knowledge that there is always someone wiser, more capable and with more ability than you. Unless you understand and accept this concept, this could be very hurtful to your ego and self-esteem.

Let me give you a couple of examples. You are on the verge of worldwide fame if

you can only figure out the last equation needed in your formula for the cure of cancer. But you're stumped. Your assistant happens along and questions your puzzlement. You explain. He lets you know he has the information needed. He can finish the last equation and complete the formula so desperately needed. Do you step aside, knowing your assistant may very well be given credit for what you have worked so many years for? Do you step aside or not? I sincerely pray you would.

You are a pastor chairing an important church board meeting, and wanting to sound as though you have expertise in "every" area of discussion. Yet you know the doctor, lawyer and accountant on your board are much wiser in their respective fields than you. Do you bluff your way through for the sake of your ego — or step aside for the wiser and more qualified man? Do you live for that wonderful feeling of hearing yourself verbalize while others are attentive to you, thinking you know what you are talking about? Or do you step aside for the person present who you know is more knowledgeable on the subject?

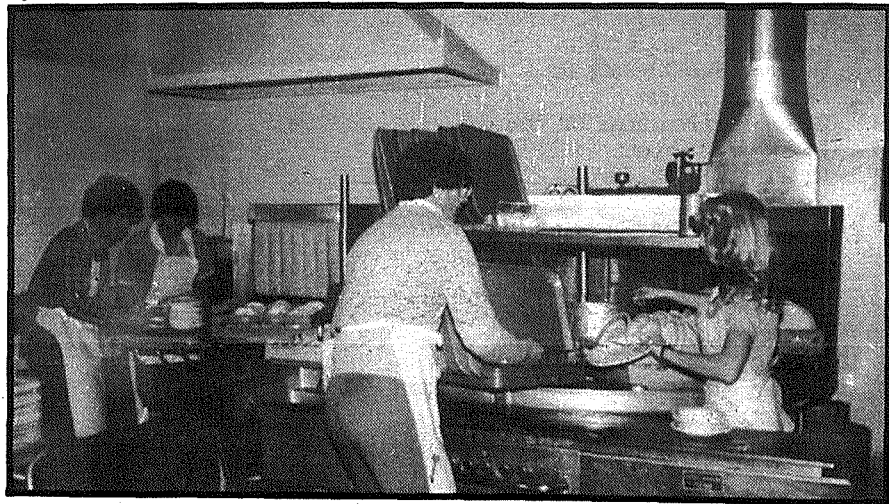
In essence, self and ego must be put out of the picture entirely. If we are working in an area of the Lord's work, and we recognize that there is someone present who could do a much better job, then we should step aside and let him do it. This way the Lord's work can be advanced much more quickly and efficiently.

May the Lord direct you and richly bless you as you strive to do your part for the cause of God.

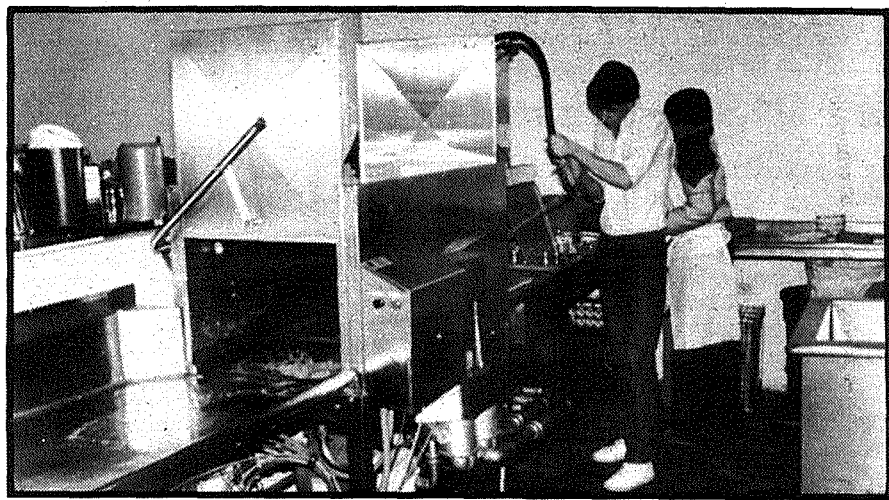
<sup>1</sup> Desire of Ages paraphrase

## Weimar Cafeteria gets "Face Lift"

by Ken Glantz, Director of Plant Services



The Old



The New

The Weimar Cafeteria underwent "major surgery" during Christmas vacation when it was decided to switch to an energy-efficient dishwashing machine.

As utility expenses are extreme and PG&E offered considerable rebate, a new Rycoff JS-2(D) machine was installed by the maintenance team; and a three-compartment pot-scrub sink with drainboards was placed in operation.

The original bid for the sinks, drainboards and welding work, exclusive of the dishwasher, was \$10,555.00. But through the Lord's leading we were able to find used equipment and State surplus. Therefore, the entire installation was done for under \$2,000.00.

Clyde Sample, Food Service Director, believes savings of around \$3,000.00 per

year should be possible with the new equipment. This also reduces personnel requirements in the future.

The washroom and water heater rooms were repainted and floor covering installed so that the new operation could start with clean and sanitary surroundings—fitting for one of God's training centers.

We are planning to relocate kitchen work tables, increase the boiler capacity to add additional steam equipment, and complete a new office area for the Food Service personnel.

We are grateful to the Lord for His abundant ways to His children. We invite your continued prayers and support as we serve our God.

### recipes



#### EARLY MORNING PANCAKES

- 5-7 Potatoes (May use leftovers)
- 1/3 - 1/2 Cup Soy Milk (See Recipe)
- 1 tsp. Salt
- 1 tsp. Onion Powder
- 3-4 sprigs of Freshly Chopped Parsley (or dried)

Steam potatoes until tender. Mash until smooth with potato water or soy milk, parsley, salt, and onion powder. Should be moist to form into patties. Place on well-sprayed baking sheet. Bake at 400° for 20-40 minutes, turning once. Pancakes should form a brown crust. Serve with fresh parsley and tomatoes. A complement to tofu. Yield: 1 dozen.

#### GARBANZO GRAVY

- 2 C cooked Garbanzos
- 1 3/4 C water
- 2 t. Chicken-like Seasoning
- 1 C. Cooked Brown Rice
- 1 C Water

BLEND garbanzos and rice with water until smooth. ADD Chicken Seasoning, HEAT and serve.

(Taken from the Weimar Kitchen.)

# From our Chaplain

## Is God Disappointed With Us?

By Dick Winn

Please walk carefully with me through some subtleties in one of Jesus' most far-reaching comments. If you misunderstand where I am going with these intricate understandings, you will think I've grown soft on sin. On the other hand, if the concepts speak clearly to you, you might find yourself being drawn even more invitingly toward the Savior than before.

Here's His comment — brief, but full: "Love your enemies; do good, and lend,

*"To lend, then, or to give, or to do any other form of kindness, expecting nothing in return, means that I must settle in my mind that I do not wish to control another by my actions."*

expecting nothing in return...for he is kind to the ungrateful and the selfish." Luke 6:35, RSV. Let your mind savor those four words, "expecting nothing in return." Have you ever done something for someone, expecting nothing in return? Ab-

olutely NOTHING? Not even the awareness that they noticed the act? Being honest, we admit that such emotional neutrality is rare.

To expect something for a gracious act done, to expect a returned favor, a loving response, is to be disappointed if nothing is returned. I give away some second-hand clothes to a down-and-outer from the poor part of town, and I get not so much as a nod as he walks away. And I am disappointed. With my "well-deserved" disappointment sitting prominently on my sleeve, I now have two choices. Since he is so ungrateful, he gets no more used clothing. That's one option.

The other option cuts closer to home: I can use my disappointment to get him to be grateful. I can let him know how hurt I am that he didn't respond to my kindness as I wished he would. My kindness was done to induce his gratefulness, and it didn't work. And I am upset. Jesus properly labels such motives: "If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again." (Verse 34).

To lend, then, or to give, or to do any other form of kindness, expecting nothing in return, means that I must settle in my mind that I do not wish to control another by my actions. I will do the kindness simply as an expression of my love. Period. To feel disappointment, much less to reveal it to another, is to expose my desire to control the other.

But now a transitional question: Does God ask us to live at a level that exceeds His own? Is not all His admonition to us but an expression of Himself? Of His own attitudes and values? Does God use His goodness as a means of manipulating us?

Imagine God saying, "I've been good to you; NOW, what are you going to do for me?"

Imagine God shaming us with a look of divine disappointment if we were not to respond as He had wished us to. And then turning around and telling US to give, expecting nothing in return. God gives, not as a means of control, but as a natural expression of His very nature. He IS a giver.

Now it is indeed true that, because he loves us so dearly, God wants for us to experience the very best. And when we make stupid, self-limiting choices, inflicting pain on ourselves and those around, God hurts. He is disappointed. But He is disappointed FOR us, not disappointed WITH us. And what a subtle difference!

To be disappointed FOR us means that He stands next to us, letting us feel the warmth of His tears, suffering with us in our agony, letting us know that our foolishness, our rebellion, has not dimmed His devotion to us.

To be disappointed WITH us means that He stands far above us, letting us feel the scolding, the shame, the rebuke, for our

choices. It means that, unless we respond differently, the kindnesses will cease. We see a look on His face of heavy "oughtness," of expectations far beyond ourselves. And the greater His kindnesses to

*"To be disappointed FOR us means that He stands next to us, letting us feel the warmth of His tears..."*

us, the greater our duty and obligation to "give something in return." To see the Cross in its fullness is to stagger under the sheer weight of obligation which we owe.

Which of these two feelings is — in the end — the most healing, the most productive of good, the most redemptive?

And don't you think that God knows that, too?

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