

AMBASSADOR COLLEGE

PASADENA, CALIFORNIA 91123

HERBERT W. ARMSTRONG, *Chairman*

July 20, 1976

GARNER TED ARMSTRONG
President

Mr. Peter E. Holmes
Director of Office of Civil Rights
Department of Health, Education and Welfare
Office of the Secretary
Washington, D. C. 20201

Krasy
8/16

In re: 20 USC 1681 and 45 CFR 86

Dear Mr. Holmes:

This letter will introduce myself as President of Ambassador College.

By and with the advice of our general counsel, I wish to advise that Ambassador College is an educational institution which is controlled by the Worldwide Church of God, a religious organization, within the meaning of 45 CFR 86.12(a).

Upon giving the above-mentioned act and regulation full consideration, the Board of Directors of the College, after full consultation with the Director of Pastoral Administration of the Church and Co-Chairman of the Church Doctrinal Committee, has concluded that the principle of the entire legislation, when taken as a whole, as well as the individual parts thereof, are repugnant to and in conflict with the religious tenets of the Church. A copy of this ruling is attached.

However, due to the religious tenets of the Church to honor and respect those in secular positions of authority, and to abide by all lawful civil regulations, it is the intent of the College to abide by whatever requirements of Title IX and the regulations that are not, in their black letter, in violation of any specific tenet of the Church. The attached copy of the Church's ruling contains a delineation of such provisions.

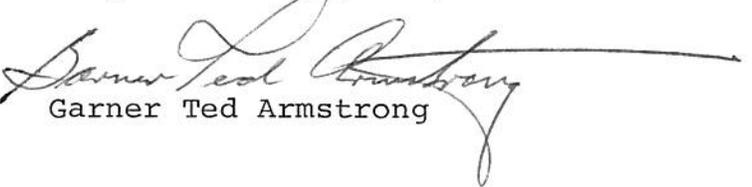
Ambassador College therefore claims exemption from the obligations of Title IX and the regulations promulgated thereunder, which are in conflict with the religious tenets of the Worldwide Church of God that control it, in accordance with said ruling.

Title IX
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I have been further advised by general counsel that the validity of the Act and regulations are subject to serious legal questions on constitutional grounds. I am further advised that although the College intends to rely upon such legal objections should it be required to do so, it is not needed to set forth such objections in this letter.

We sincerely appreciate the self-determination of the government officials that permit the exemption for religious objections herein contained, and for permitting the same in the face of vocal and antagonistic groups. Please rest assured of the College's full cooperation in compliance with all phases of the law wherever the same does not conflict with the higher biblical authority.

Very sincerely yours,


Garner Ted Armstrong

GTA:lb
Attachment

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA 91123

HERBERT W. ARMSTRONG
President and Pastor

July 20, 1976

RONALD L. DART
Vice President, Pastoral Administration

Mr. Garner Ted Armstrong
President
Ambassador College
300 West Green Street
Pasadena, California 91123

Dear Mr. Armstrong:

Pursuant to the request of Ambassador College, I, as Director of Pastoral Administration, have been asked to furnish a ruling by the Church as to which regulations promulgated under Title IX, if any, are in conflict with the tenets of the Church. As Co-Chairman of the Church's Doctrinal Committee, which is the final authority on all matters of administration, scriptural interpretation, faith and doctrine, I hereby submit the following as the Church's ruling on this question.

Inasmuch as God did create both man and woman to fill different spiritual offices with different responsibilities within different realms of jurisdiction, and inasmuch as the law attempts to negate these differences and in doing so attempts to abrogate the spiritual differences that God created between the sexes, in effect the spirit and purpose of the entire Act is in conflict with the tenets of the Church.

Inasmuch, however, as it is the spiritual injunction that God has placed upon his people to obey those in a higher authority that God has placed there (Romans 13:1; I Peter 2:13-15) and to honor those in authority that God has placed there (Romans 13:7; I Peter 2:17), we feel that we can and would adopt certain of the black letter requirements of the regulation regardless of the law. Therefore, we deem it compatible with Church tenets to set forth the specific regulations in conflict with the Church's tenets, thereby more effectively complying with this Biblical principle.

In approaching this matter we have attempted to be as liberal as possible in our interpretation of Scripture and the regulations so as to comply with the law to the fullest extent God's Word would permit. Therefore, we have only objected to those regulations that in the main were clearly in violation of the Church's tenets, and did not object to those

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where it appeared, under our understanding of the regulation, that it might not be in violation.

Due to the complexity of the regulations, their breadth, the overlapping provisions and their many ambiguities, it was impossible for us to be absolutely definitive in delineating exactly wherein certain portions of a regulation might be acceptable, from that portion that might be objectionable. Hence, in these instances, we felt we had no alternative but to object, knowing full well that College administrators will, under a specific factual situation, discern that which is unobjectionable and adopt the course that will insure a nondiscriminatory result.

I would digress for a moment, so there will be no misunderstanding, to state that it was not our intention to cast any aspersions upon the draftors of the regulations by the foregoing comment, for we realize and appreciate the enormous task that they have undertaken in drafting the same so as to further explain our approach to the task at hand.

There were certain regulations objected to which, under certain surmisable factual situations might not be objectionable. Conversely, there were certain other regulations not objected to, which we could not reasonably surmise a factual situation which would be objectionable. Therefore, should a factual circumstance arise, or should a certain interpretation be made of these regulations which was not foreseen or appreciated by us at this time, we would hereby reserve the right to object to the same upon the objectionable circumstances being made known to us.

The applicable tenets of the church to the extent that we can bring to mind at this time, are as follows:

Genesis 1:27-28

"So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it . . .'"

In the process of creating man and woman, God created them different in far more ways than their reproductive function. They were two distinctly different types of human beings with different needs, different abilities, different talents and different purposes. It is our conviction that, in the educa-

tional process, while not maliciously discriminating against one sex or the other, we must recognize, accommodate, encourage, and maintain the God-ordained roles for each sex.

Genesis 2:18-24

"And the LORD God said, 'It is not good that the man should be alone; I will make him an help meet for him. . . . And the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. . . . Therefore shall a man leave his father and his mother, and they shall be one flesh."

It is significant that, in God's consideration, man needed a help--that he was incomplete alone. It was His intent that man and woman complement one another. While it is not required that a man or woman marry, marriage is a part of God's design for human beings and was designed as a way in which a balanced and complete family unit could be created. It involves the recognition that both man and woman have a unique contribution to make to the home and to the family and that each is incomplete without the other.

It then goes without saying that there must be some accommodation in the educational approach to allow for differences in sex.

Genesis 3:16

"Unto the woman He said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

It is clear that in any family unit, one person must provide the leadership and the direction. It is here stated that it is God's intent that the man be the head of the family and that the woman will find her greatest fulfillment in working cooperatively with and for the man she loves.

Deuteronomy 22:5

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the LORD thy God."

In acknowledging the difference between the sexes, it is clear that God intended that one be able to distinguish between men and women in their appearance. Therefore, dress and appearance codes at the college requiring that a clear delineation between the sexes be maintained in appearance is entirely compatible with the Bible and the teachings of the Church. This is further delineated by the following scripture.

I Corinthians 11:3-15

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. . . . For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. . . . Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Therefore, regulations requiring a young man to maintain close-cropped hair while no such regulation is applied to girls is a continuation of God's principle of maintaining a distinction in the sex roles of man and woman, even in their outward appearance.

Exodus 20:13-14

"Thou shalt not kill. Thou shalt not commit adultery."

Since the formation of a fetus in a woman's body is a beginning of a new life, it is the conviction of the Church that the taking of that life may well be in contradiction of the commandment "Thou shalt not kill." While the Church would not consider it necessary to take action against a student or employee who terminated a pregnancy to save a life, the moral issue could not be ignored. If, indeed, the pregnancy were premarital, then the College must reserve the right to take action based upon the moral actions of the student or employee. Abortion, as such, may or may not be the determining factor in such an action, but moral turpitude certainly would.

I Timothy 2:11-12

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

I Corinthians 14:34-35

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

While a woman may serve in the office of deaconess in the Church (I Timothy 3:8-11), she may not serve in any office in the Church which involves preaching, teaching or holding authority over men. Therefore, those classes in college aimed at such responsibilities, such as homiletics, will not be open to women. This may also, impact certain job responsibilities. Since a woman will not be able to serve in the pastorate of a church, classes in pastoral administration would not be open to a woman. Further, ministerial scholarships aimed at assisting men into the full-time ministry eventually would also not be applicable to women.

Ephesians 5:22-33

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the saviour of the body. . . . Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. . . . Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Here, the relationship of man and woman is further delineated showing quite different responsibilities for the husband than for the wife. It is the desire of the Church that the College, in appropriate classes, clubs and activities, allow for these differences and even encourage them. For example, there is a clear need for separate women's clubs more for the sake of women than for men.

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Titus 2:4-5

"That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

Since the woman is to be a keeper at home and the guide of the house, it is incumbent upon the College to recognize her role and to assist her in every way in preparing for it.

I Timothy 5:17

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine."

The word "honor" in this context refers to remuneration, and since the eldership of the Church is confined to the man, it shows that certain privileges that are conveyed to the ministry will not be available to the women in the Church. It certainly is within the spirit of the law that the Church provide ministerial scholarships while not necessarily matching those scholarships for women.

I Timothy 2:14

"And Adam was not deceived, but the woman being deceived was in the transgression."

The spiritual instruction that we draw from this scripture is that Satan first tempted Eve because he knew that God had made her the weaker vessel and that she was more subject to Satan's influence. Therefore, we draw a basic psychological difference between man and woman.

I Peter 3:7

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

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The spiritual implication that we draw from this scripture is that the woman is and was made weaker than man. The scripture could mean biologically, psychologically, emotionally, morally and/or spiritually.

Exodus 20:14

"Thou shalt not commit adultery."

Hebrews 13:4

"Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

God condemns premarital sex as sin. He further states that once you have broken one of his laws you have broken them all. This, of course, shows a distinction between single couples having sex and married couples having sex, the latter being proper in God's sight. In fact, in the latter case, he encourages it. (I Corinthians 7:3-5) Therefore, the question of premarital sex or premarital pregnancy cannot be looked upon as a mere physical disability.

Deuteronomy 3:18-19

"And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;"

Numbers 1:2-3

"Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies."

This scripture further shows that God did draw a distinction between men and women in that he only called the men to go to war. The women along with the children were not so called. Therefore, the spiritual as well as literal

interpretation is that God does make a distinction in qualifications for certain jobs based upon sex.

Leviticus 20:10

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."

John 8:3-5 *** 10-11

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?"

* * *

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Here the spiritual intent of the law is manifested in that with a proper attitude of repentance a person could be forgiven for his or her sexual sin, (or any other sin for that part) in which case the sin was totally covered by the blood of Christ. In such a case the penalty that would otherwise be imposed was not invoked. Therefore, there must also be room for distinguishing any action by either sex upon the personal attitude of the offender.

The application of the foregoing Scriptural principles when specifically applied to the regulations promulgated under Title IX, require exemption from the following regulations pursuant to Section 86.12:

ALL CITATIONS ARE TO SECTIONS IN TITLE 45

OF THE CODE OF FEDERAL REGULATIONS

- (1) - 86.4 - Objection to this section is limited to the extent that such assurance would include provisions of the regulations from which the college is exempted.

- (2) - 86.6(c)
- (3) - 86.7
- (4) - 86.9 - Objection to this section is limited to the extent that the law permits exemption from the regulations for the College.
- (5) - 86.15(c)
- (6) - Subpart C - The undergraduate division of the College is exempted from the application of this subpart both by the black letter wording of the act and the regulations. Exemption is claimed under section 86.12 from subpart C insofar as the same would apply to the College's graduate ministerial program.
- (7) - 86.31(a); (b) (1) (2) (3) (4) (5) (7) (8); (c); (d)
- (8) - 86.32(a) - Objection is made to this entire section, except to that portion pertaining to the imposition of different fees.
- (9) - 86.32(b); (c)
- (10) - 86.33
- (11) - 86.34 - Objection to this section is limited to the first paragraph, which is undesignated, and to subpart (d).
- (12) - 86.36
- (13) - 86.37 - Exemption from this section is not claimed insofar as any disbursement of federal financial assistance is concerned.
- (14) - 86.38
- (15) - 86.40(a); (b) (1) (3) (4) (5).
- (16) - 86.41
- (17) - 86.51(a) (1) (2) (3); (b) (1) (2) (4) (5) (6) (8) (9) (10)
- (18) - 86.52

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- (19) - 86.53
- (20) - 86.55
- (21) - 86.57
- (22) - 86.59
- (23) - 86.60
- (24) - 86.61

We would make it abundantly clear, that it is not the intention of the Church or the College to "discriminate" between the sexes in the sense that the word carries a connotation of wrong. The religious tenets of the Church, put simply, are that God made an undeniable difference and distinction between the sexes at creation in their spiritual office and responsibilities with certain inevitable consequences in the physical, emotional and psychological make up. That according to the scripture, reason, history and physical fact, these differences and distinctions still exist.

The law attempts to abrogate that difference and distinction by equating the sexes legally and in physical regards. This, the tenets of the Church and the Word of God will not permit.

It is the intent of the Church not to conform to the world's changing political patterns which are attempting to merge the distinction between male and female into a unisex.

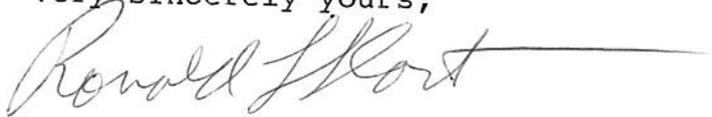
Therefore, the College must because of their tenets maintain the physical and spiritual distinctions, and the natural consequences that follow from these distinctions.

It is the Church's desire, as we also know it to be that of the administrators and faculty of the College, to have the College offer an education of the highest quality so as to enable the student not only to compete with others of like education on the labor market, in the fields of science and in the arts, but to excel as well. But we feel, and we know the administrators and the faculty of the College are of like mind, that this can best be achieved by first being certain that the educational and administrative processes are not in violation of God's Word. Armed with this principle of conformity with God's Word, the entire College community--

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administrators, faculty and students alike, can then confine their best efforts, without reservation, to strive for that pinnacle of educational excellence.

Very sincerely yours,

A handwritten signature in cursive script that reads "Ronald L. Dart". The signature is written in dark ink and is followed by a long horizontal line extending to the right.

Ronald L. Dart

RLD:cc