

Indianapolis Conference

May 1 - 2, 1995

Videotape transcripts

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Videotape 1

May 1, 1995 -- both morning sessions
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Victor Kubik:

There are two announcements here I need to make before we begin: First of all, in our letter that we sent out, we had mentioned that donations would be appreciated and we covered the expenses, and we were able to get this fine facility and to pay for a meal. That is basically how it is done. \$12.00 per person per day, and that takes care of our expenses for the ability to meet here. Some of you have asked how can we contribute? We have Mr. Jim Servidio from Minneapolis who we have designated as Treasurer and - you think maybe you could raise your hand - maybe you can stand up. That is Mr. Jim Servidio who read our statement of beliefs yesterday, and he will be ready to accept donations from some who have said they would like to help out to **defray the costs**. So that's all that I have.

We are very pleased to have for our first speaker this morning - they will all be listed as equals now, because nobody has titles. (Laughter) Just one nobody after another. This individual is one that we are well acquainted with. We were fellow classmates at Ambassador College in Bricket Wood, and a person I have had great admiration for over the years. A person with great wisdom and a person I have always felt I could consult in areas that required diplomacy, tact and solution orientation. So now for the first message this morning we will be hearing from Mr. David Hulme. (Applause)

David Hulme:

Good morning. It is kind of unusual to speak to a friendly audience. (Laughter) So as from one nobody to another, I would like to pose a couple of questions. They are really questions to myself. The first one is, **why am I here**, or why am I here? The second one is, why am I speaking as one of the first? A week ago exactly, I asked the same questions before the conference planning group. I said then that I had, in the matter of a few days, been reduced to very little. No corporate title to speak of, no position of power or authority (not that I really thought I had much of that anyway). But from the human perspective I said I was pretty much flattened. Then I said, I get the same feeling from most of you. I still get that feeling. But I think it's getting better. I expect we've all felt the same emotions. I feel as if I have been battered quite a lot. The week before I came out here, I felt as if I had been torn in pieces. I felt like Satan was battering me. And probably that was what was going on. I know that in the few days between resignation and starting to come here, I went up and down, kind of like a yo-yo, up and down on a roller coaster. Toward the end of that week, I asked our 17 year old daughter, did she think I should come to this conference? And in the way that teenagers often seem to

have, she reduced it to a very simple statement. She said, If you don't go, you won't know. (Laughter) In other words, You've nothing to lose by going, Dad.

Well of course I was still trapped in - well, I've just resigned, and what will I do and what's next? And what have you got to lose now? Nothing to lose by going. A day later, I was talking to our oldest son, and this was a Sabbath. We were sitting at home, feeling kind of destitute. I said, You know, Mark, all I really want to do right now is be with a small group of people who believe as I do. I just want to be with a group of people and keep the Sabbath. I guess I was saying, I need to go home. I need the familiarity of my foundations. So that's one of the reasons I am here. I am looking for my home.

For the last three or four years, I have been studying in a program at the University of Southern California, and one of the things I came upon during those years was something called identification theory. Maybe you already know about it, but it comes down to this sort of simple statement: When you take a person's identity away, they will seek to reassert it, as soon as possible, in order to find out who they are again. And there are a lot of other ideas that go along with the thought, the theory, but that's one that struck me that's important to us. What are we doing here? We are trying to reassert our identity, because it's essentially been taken away.

Why else am I here? I am here because I want to know if God has something else for me to do, within a reorganized group of believers. A week ago, I said I wasn't sure if Indianapolis would reveal that group. After all, I came to find out. But I came to find out and I am happy to say that the events of the week have given me much encouragement. I believe the next couple of days will really tell the story. And what will be paramount to me will be the spirit and attitude of us all.

I was thrilled, yesterday, to see what happened in that room, you know we had been sitting here—those of us who had been here a week—wondering what on earth you'd be like. (Laughter) Well, we kind of knew, but did we?

Let me go to my second question? Why am I speaking as one of the first? Well, its simple, Victor asked me to. (Laughter) Let me assure you though, that I feel very inadequate to this task, I think that, I actually need all of you more than you need me. Victor said some kind words to begin with, but I honestly don't feel that way. I know we all need the help of our Father and His Son more than anything else. I am not here as a corporate officer from HQ. You probably realize that I don't have any position (Laughter) and I don't represent it. No, I feel more like Paul, when he wrote about his coming to Corinth. He said, I was with you in weakness, and in fear and in much trembling.

I hope too though, that my words will not be the persuasive words of human wisdom, as he said, but something said in demonstration of the Spirit at work, and of God's power.

I wrote down a **few reasons for our meeting**. I wrote down six.

First I thought, we came here because there has been a **rejection of the request for an amicable separation**. That request has been made by different people, and not just one group. And it seemed to me that there was a desire on the part of this group, or the people we represent, to find a peaceful solution.

Number 2: we are here because we need to **seek God's will in a turbulent time**.

Number 3: we are here to **restate our fundamental beliefs**. And I include in that (but don't exclude other things), I include the Ten Commandments and what they mean to Christians, the need to keep the Sabbath and the Holy Days.

Number 4: there is the need to **care for upset and scattering brethren**.

Number 5: we need to **restore faith, hope and love**. I have the feeling that they have been, to some degree, deconstructed.

Number 6: we need to **discuss the work of the Church** in the world.

In talking about these things I thought it would be helpful to relate a couple of experiences. In September of 1985 I was talking with **Mr. Armstrong** in his office about my wife's rather serious illness at the time.

After we concluded that part of the conversation he began to talk about the development of the Church around the world. He said, "People tell me: What a wonderful thing you've done, offices and churches all over the world, a worldwide work." But then he said, "I didn't do it, Jesus Christ has done it. He has given me the staff, the people needed to run these things." Then he sat back in his chair rather reflectively, and he said, "**If I have done anything at all, I have taken God at His word.**" Then he added, "**Not many people do that.**" That was the end of that conversation.

I think this is a key concept. It emphasizes the essential truth of the word of God: that God's word is to be trusted. "If I've done anything, I have taken God at His word, and not many people do that." Many in the academic world, theological or otherwise, have tried, I believe, to find ways around the simple statements of truth contained in God's word. They have sought reasons not to believe, as Mr. Armstrong did, and not to take God at His word. Whenever we move in a direction that is destructive of the simple trust in God implicit in the concept of taking God at His word, I believe we begin to fail. It's a concept that speaks volumes about the exercise of faith in everyday life, and the development of an active and close relationship with our Father and Jesus Christ.

About ten years previous to this conversation, Mr. Armstrong was speaking to a congregation in Johannesburg, and my wife and I were living there at the time. In that sermon, he emphasized that this is **not just another "church."** He was concerned that some just didn't "get it." He was, of course, under attack in the seventies, in various

ways and he restated fundamental beliefs, beginning in the early eighties. The identity of the Church and its purpose in the world, was another key concept.

These two statements, separated by a decade or so, should give us pause for thought, I think. We need to learn from our history. We need to follow prudent paths, we need to know what God has done and will do for us.

Now a part of our history, of course, is contained in the **Autobiography**. I'd like to read from some sections of Volume 1, pages 29 and 30. As I do this, I want you to pay attention to the issues rather than the personalities here. The first one is the story of the famous **Mr. Belshaw**: (Laughter)

“He interrupted my sermon.” he says,
‘Mr. Armstrong,’ he called out, ‘May I ask you a question?’
‘Yes Sir, Mr. Belshaw,’ I replied, ‘you may.’
‘Have you been saved yet?’

Instantly, I knew what his trap was. He expected me to say that I had been, of course. Then he would have asked me if I didn't know what Jesus said in Matthew 24:13. So I immediately quoted the scripture to him.

‘Jesus said, in Matthew 24:13, that he that shall endure unto the end, the *same shall be saved*. And in the very next verse, Jesus also said that His gospel of the KINGDOM—which is the RULE of God—the keeping of His commandments—shall be preached in all the world as a witness. That is what I am doing here tonight. Why do you not OBEY the Commandments as Jesus said, Mr. Belshaw?’

I knew that Mr. Belshaw argued against the Ten Commandments.

‘I would, if I could see any LOVE in them,’ he replied.

‘Then you must be spiritually blind,’ I said. ‘The Ten Commandments are merely the ten *points* of the great law of LOVE. The first four tell you *how* to love God; the last six *how* to love {your} [thy] neighbor. The Bible says LOVE is the fulfilling of the Law. The Commandments came from God, and God *is Love*. He gave the Commandments. Do you think God ever did anything that was not done in LOVE?’

Mr. Belshaw had no answer.” [Autobiography of Herbert W. Armstrong, 1986 hardcover edition, Vol. 1, p.510-511]

Then a section of the account talks about the final Sunday evening, beginning the last week of the meetings: He says a young minister, who also fought against God's law, came as a visitor:

“It was the custom to ask visiting ministers to lead in prayer—a custom from which I have long since learned to depart. (Laughter) {and} I asked him to lead in prayer.

My sermon topic had been announced. He knew I was going to speak on the subject of God's Sabbath. In his prayer this young preacher did his best to belittle me, {and} discredit everything he thought I could say in my sermon, and give the impression I was not preaching the gospel...

'I thank thee, O Lord,' he prayed in {his} [a] strong voice, 'that we have a CHRIST to worship, and not a *day*! Help us, O Lord, to preach CHRIST, and Him crucified—{and} not about days and laws. Help us to be like the Apostle Paul, who said, "I am determined to know nothing among you save Jesus Christ, and Him crucified."' '

As he prayed, I realized he was trying to knock my sermon into some kind of a cocked hat before I could start preaching it—and that unless I had the right answer his prayer would cause many to be prejudiced, and to reject everything I would say. As he prayed, I *prayed desperately*, asking God to put the right answer in my mind. God did! Instantly I knew what to say...

"I am glad to know that Mr... (I don't remember his name) says he is determined to know nothing but Jesus Christ, and Him crucified, [for] I, too, am of the same determination. I am going to PREACH Jesus Christ and Him crucified tonight! But to do that, one must know first know WHY Jesus Christ had to be crucified.'" (Laughter) [p. 511-512]

He then inserts a small section about his son, Richard David, and he comes back:

"'And I wonder,' I continued, 'if people realize that SIN is the transgression of God's LAW—and that Jesus Christ was CRUCIFIED *because you people have been transgressing his holy Sabbath!* (Laughter). DON'T YOU PROFANE WHAT IS HOLY TO GOD ANY MORE! And now I propose to preach Christ CRUCIFIED tonight—and WHY He was crucified!'" [p. 512-513]

Now all of this comes under the title, the heading of the chapter, "The Real Beginning of the Present Work." I'll read a final section from this chapter:

"The elderly Mr. Belshaw tried twice more, during those meetings, to entrap me with the Scriptures. But each time, God through His Spirit put the correct answer in my mind, and the right scriptures with which to reply.

Much later, after the meetings had closed, and we were holding meetings three times a week at the next schoolhouse, 4 miles farther west—at the Jeans school—he made one final attempt. He staked everything on this, his last stand.

He waited until after the close of my sermon. He accosted me in the rear of the schoolroom just as people were starting to leave.

'Mr. Armstrong,' he said in a loud voice, 'May I ask you a question?'

This acted like an electric shock in everyone present. Mr. Belshaw's question had stirred much excitement. The two or three who had already gone out the door rushed back in. (Laughter) All circled around Mr. Belshaw and me.

'Yes sir, Mr. Belshaw—you {may} [most] certainly [may] try once again,' I responded, (Laughter) and by this time with a confident smile.

'Well, Mr. Armstrong, have I not heard you mention the scriptures stating that the Apostle Paul told the Gentile converts that he had not shunned to declare unto them the *whole gospel*—and that he had not held anything back that was profitable to them?'

'That is correct,' I smiled.

'And have you not also said that *no nation* ever kept the Sabbath, except the Israelites—that is, that these Gentiles had not been Sabbath keepers *before* Paul taught them?'

'That is also correct!'

'All right,' pursued Mr. Belshaw confidently. He was sure he had the best of me this time. 'If the Sabbath law is binding on us today, then it was binding on those Gentiles as soon as they became Christians. They were never Sabbath keepers *prior* to conversion. IF it is binding on us, then it was necessary for Paul to teach them to keep it. Now can you show me any scripture where the Apostle Paul ever taught or commanded the Gentiles to keep the Sabbath?' He felt that he had delivered a telling blow—unanswerable, that would finally discredit me and what I preached once and for all! He was shocked at my answer.

'Yes sir, Mr. Belshaw!' I answered without any hesitation. 'I certainly can! But before I do, I will now ask *you* a question: If I do show you where the Apostle Paul commanded the Gentile converts to keep the Sabbath, then that is irrefutable proof that YOU are commanded to keep it today. Now before I show you this command{ment}, I demand to know this: IF I show you where Paul commanded the Gentiles to keep the Sabbath, WILL YOU NOW GIVE UP YOUR REBELLION, AND SURRENDER TO KEEP IT ALSO?'

He looked at me completely dumbfounded. (Laughter) He had been sure that there was no command in the New Testament from Paul to the Gentiles to keep the Sabbath. My answer caused him to back up, so startled he almost fell over backward. It literally staggered him. Now he was not so sure of himself. I appeared very confident. He wasn't sure whether I was bluffing. {But} He was afraid to take the chance. (Laughter)

'NO I WON'T!' he snapped, and angrily stomped out of the schoolhouse.

I do hasten to add, however, that aside from these four skirmishes where Mr. Belshaw, as was his custom with all preachers coming to the neighborhood, tried to trap me, he was most friendly toward me. He respected me. He refused to agree, but he did respect me. We had many

friendly visits together. Mr. Fisher and I called on him three or four times, but, as much as he liked to argue Scripture, he usually avoided the subject when we came around.

After he left I did show the rest of the people present where Paul did command the gentiles [sic] to keep the Sabbath. My challenge to Mr. Belshaw was not a bluff.” [p.513-515]

The next chapter is entitled “The World Tomorrow Broadcast Begins,” and there are just a couple of short sections I want to read from that. These sections all tell of the kind of approach - they speak of trust and faith, they speak to ethics.

This chapter, “The World Tomorrow Broadcast Begins,” begins with this paragraph:

“The idea of a literal, yet invisible devil {with} [of] supernatural powers is looked upon askance by the ‘liberal’ clergy, and by most of the so-called ‘educated’ of today. But you can PROVE that the HOLY BIBLE is in [actual] fact the inspired very WORD of the Eternal God and Creator. And the Bible reveals that there is an existent devil! It reveals {also} that he is, in these last days, exceedingly angry and stirred to action against the true servants of God, who keep God’s commandments and have the faith of Jesus Christ. (Rev. 12:12, 17.” [p.516]

A few pages over he begins to tell the story of when he refused to be paid, by the Seventh Day Church of God. He talks about it as: “the turning point of my whole life—far more crucial than I realized at the time.” [ibid, p.525] He says,

“... *this* crisis was the *turning point* when my wife and I actually, in practice, began RELYING SOLELY ON GOD—no longer on either self or MEN!

Until those two milestones had been hurdled, God could not OPEN THE BIG DOORS! The DIFFERENCE between *THIS* Work of God and others is *just that*—this is the Work of *GOD*, not of MEN. It started, and continued to rely on God, not on MAN.

I had been changed; I had seven years of intensive Bible study and growth in Biblical KNOWLEDGE behind me. I had five years of experience in preaching. I had become quite experienced in **relying on God, instead of on self or on humans**. Yet, notwithstanding, as long as I was EMPLOYED by men who were over me, and who had proved to be susceptible of being influenced and swayed by false ministers, into acting *contrary* to God’s word, I was not yet free to RELY ON GOD ALONE, and to be completely FAITHFUL to His Word!

The living Christ simply *could not* start *opening the doors* for His Work, until I was free to RELY SOLELY ON HIM!

I was now FREE! This final crucial test {to prove} [had proved] that I would be FAITHFUL to God and His Word, even at the cost of giving up *everything!*

I know of evangelists who probably are sincere in supposing they are serving God—and would *like* to be free to proclaim many truths and now hold back. They reason something like this: ‘If I go farther and preach those things, I’ll lose my support. I’d be cut off from the ministry all together. Then I could preach NOTHING. Better serve God by preaching *as much* of the biblical truth as possible, than to be prevented from preaching anything.’

They are relying on the financial support of MEN, or organizations of men. Anyone in that predicament is the SERVANT OF MEN, and NOT OF GOD, whether he realizes it or not.” [p.527-528]

In all that we do we have to be above reproach. Now I don’t think we’ll do it perfectly. I haven’t done it perfectly. And I don’t think many of you have done it perfectly, even in the last few weeks. But let’s try very hard not to give any reason for accusation.

Paul said something to Felix, when he met with him, he came before Felix. This is apropos. It’s in Acts 24:15. He is talking about the accusation that had been brought against him and he says, “I have hope in God, which they themselves also accept that there will be a resurrection of the dead, both of the just and the unjust.” So he puts this next statement in the context of judgment. He says, “This being so, I myself always strive to have a conscience without offense toward God and men.”

I think it is very important that we do the same, that we try our hardest to have a right conscience toward God and men—all men. So we should learn from Paul. We should learn from our own history—near and distant. So to reiterate: We need to take God at His word. We need to recognize that, as Mr. Armstrong said, we are not “just another church.” That is to say, we need living faith in God and in the calling that is given to only a few.

This leads to some **mission statements** which I think are being prepared. I don’t think they are quite here yet. You will be given them during the day. The mission statements are familiar to you. There is nothing terribly new about them. There is a short term mission and a long term mission. And there is a vision statement. The short term mission speaks to insuring the continuity of the Church as we have known it. The long term mission speaks to preaching the gospel to the world, and taking care of people who come along because of that, the ones God calls. The vision statement speaks to explaining to people and encouraging people to ultimately participate, all of humanity, in the Kingdom of God.

These statements in themselves, of course, lead to a number of other questions: **What is the gospel message?** How broad is it? What issues does it contain or deal with? Where does prophecies fit?

Secondly, we might say that it deals with questions about **how that gospel can be conveyed** in the late 20th century, and on into the 21st century? We are living in an entirely different world than 1934. There are technologies available that we have not

even begun to use. There are ways of preaching the gospel, of getting information out, that we have not even thought about really. How do we achieve the preaching of the gospel locally, nationally, internationally?

With regard to the churches, many organizational questions arise. I hope some of those will be answered today for you, as well as evangelistic questions. All of these issues, I hope, are going to be pursued and developed in the coming transitional months. After all, if the Church today, speaking to the **local church, is not to become inwardly focused**, taking care of itself alone, then work in the world must become a priority. There was a time, after all, when the Church “turned the world upside down” (Acts 17:6). When it did that, it was a time of dynamic activity, when the body of Christ worked as He had when He was on earth. It was a time when the Church sought first the Kingdom of God and His righteousness.

In concluding what I've got to say this morning, I thought I would read some anchoring scriptures for today's activities, and for the days and months ahead. I started in Micah 6:8 in putting together these thoughts: “He has shown you, O man, what is good; and what does the Lord require of you but to do justly, and to love mercy, and to walk humbly with your God?”

I began to think about the subject of **humility**, and I would say if I have noted anything in the last week or so, it has been a spirit of great yieldedness, one to another. I have really, not really had much to do with the Regional Pastors, as they were called. I mean, I have known them. I know them all individually, but as a working group, I have not really interfaced with them. I had heard they got along well. And I was delighted to see the way they do work together.

Philippians 2:1, Victor read this yesterday. This is a slightly different translation:
“Therefore if there is any consolation in Christ, if any comforts of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than {themselves} [himself]. Let each of you look out not only for his own interests, but also for the interests of others.” [Philippians 2:1-4]

Chapter 4, verse 5:

“Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” [Philippians 4:5-7]

Ephesians 3, verse 14:

“For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you,

according to the riches of His glory, to be strengthened with might through His Spirit in the inner man that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge {like the peace}; that you may be filled with all the fullness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”
[Ephesians 3:14-21]

I appreciate being with you and I look forward to...the end of today. (Laughter & applause)

I have the pleasure to introduce to you now, to make some comments and observations:
Mr. Burk McNair. (Applause)

Burk McNair:

Good morning, everyone, it is certainly good to be here and be able to smile again. My wife and I are both extremely happy with the results of what we have been seeing here. We came here a week ago and were here at the beginning of these discussions, and as far as we are concerned we realize that God certainly has shown that He is with what is going on, in the way things have been going.

I would like to say in the beginning that I realize that **you have all gone through different degrees of pressure and troubles in what has happened. But we need to not forget that there are thousands of members out there who have gone through the same thing**, in some cases in a worse way because they didn't have maybe quite the same opportunity to contact others to talk to, as we ministers tend to talk to each other, so they are out there, in many cases not having too many people to talk to. And so we do not want to forget those people.

Brethren, I would like not to say too much about myself, but I would like to mention that my first encounter with Bible study regarding the Holy Days, Sabbath and all these things began 50 years ago, when I was a teenager. I began studying these things and learned them, not sitting in a church somewhere, but sitting alone at home, reading my Bible and listening to an occasional broadcast, because they didn't come on regularly at that time. **So, my foundations were not laid sitting in a church building, they were laid as a result of God's word, through Mr. Armstrong's teachings, and my Bible study**, my brothers and I at home. I found it very difficult after 50 years of research, study, to in three or four years, give up all I had ever believed and stood for, based on God's word.

So what I am going to talk about today, is **building on a rock**. One week ago, as our deliberations here began, we all realized that “unless the Lord builds the house, the weary builders toil in vain.” We are all familiar with Psalm 127:1-2, and we all still feel

that same way, only more strongly as this week has progressed. We believe that that is the foundational principle, from which and upon which, we must work. We must be fastened to the foundation, if we are going to be able to stand, and withstand the storms that are going to face us in the future.

My father-in-law had a home, down in a little town in South Texas and the house was not bolted to the foundation because back then they would put them up on stilts or whatever, sometimes, so when a storm came, it washed it off the foundation. It fortunately didn't ruin it, just moved it off its foundation. All of us need to realize that that is exactly what can happen to us, unless we are bolted, or **fastened securely to the foundation, the Rock, which is Christ.**

We were all called, being without a sure foundation. We were placed upon that sure foundation by Jesus Christ. That foundation was, and is, and always will be, unshakable and unmovable, and we must never forget that. As long as we have that as our fundamental foundation, Jesus Christ, and everything we do is built upon that, then our efforts here will succeed and be unshakable. That foundation that we are upon cannot be moved. That foundation will never move. It is a sure and secure and a strong foundation.

We are all familiar with 1 Corinthians, chapter 10, and I won't turn to that because I want to keep this short. It talks about our fathers drinking of that same spiritual drink, and they drank of that Rock which was Christ. We must never forget that. The Old Testament church also drank of that spiritual Rock. "Let him who thinks he stands," it says in that chapter, verse 12, of 1 Corinthians 10, "take heed lest he fall."

I would like to encourage all of us to beware, and to beware very seriously that **it is only too easy for us to think of ourselves as strong, because we are holding on to the truth.** It is very easy for us to think we are strong and others are weak, because they are not here, holding on to the truth. We all must remember the truth did not come to us by our own power or by our righteousness. It did not emanate from our great intelligence. **The truth and the strength that we have, came from and emanated from God through the Holy Spirit,** through His Son - that we have been able to do the things that we do and to know what we know and understand what we understand. And we all must believe that that truth is a gift from our great God, Jesus Christ who is our Rock. It was by His power that these truths and the understanding of His way of life and His laws were revealed. We must all know that it was God and Christ who willed that we have that as His gift to us. It was Christ who revealed it and gave us the grasp, the understanding that we have.

In Psalm 125, verse 1 says:

"Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever. As the mountains surround Jerusalem so the Lord surrounds His people from this time forth and forever". [Psalm 125:1-2]

So long as we look to that Rock, and follow Him, and stay with that foundation, nothing will move our efforts out of place. **God is our Rock and our fortress**, as David said, who protects us and upon which we are built. We go to Him as our fortress in our time of need, for protection, and we stay upon that foundation for strength.

As a young man in high school, I learned a little bit about **building with stones**. I helped my father and a couple of other men in the community, who were neighbors, cut stone and lay the stone to build on our home. I remember that the most critical points to consider were: Number 1—selecting the right stone which was strong, stone that would not shatter easily, but had strength. The foundation stone had to be stronger than the stones placed upon it. Great care had to be taken in dealing with the lesser stones that were placed upon the foundation, because it was easy to cause them to shatter if you cut them in the wrong direction. You had to keep the cleavages in consideration when you were cutting stones.

So we have Christ as our stone upon which we are built. And we, all of us, are the lesser stones. And we have to work together with each other and realize that sometimes we are very delicate. Sometimes the members of the Church, and ministers, are very delicate. And it is easy, by improperly dealing with people, to cause them to be shattered, because we do not consider that God does not make all stone exactly alike. When you are cutting stone, you never know from one stone to the next, if there is going to be a problem, because each stone has its own uniqueness, and I believe that is the way God's Church is. Each member has its own uniqueness. But always the foundation stone is by far the most important and the most critical. And so, all else considered, we must keep our minds on that foundation stone.

We are built, as Matthew 7:24 says we should be built, upon that Rock. He gives the analogy there of being built upon the sand, versus, Jesus Christ does, upon being built upon the rock. We are all very familiar with that, and we all need to remember, that if we remember where we are and who our Rock is, and where our strength comes from, then this effort we have here, will succeed. And if we ever fail to remember that, then this effort will not succeed. We must never forget that what we are doing is designed only to continue to build upon the foundation stone which has already been put in place.

David said: The Lord is my rock and my fortress, I mentioned that earlier, and we must stand upon that sure Rock, and we must seek our security in Him and never ever in our own power, our own abilities—never on our own planning, without God being included. He works in us, and in Him alone we can have our strength.

In 1 Corinthians 3:9 we have the scripture that tells us that this is God's building. We have to be careful to build on His building very cautiously. We need to build, as it says in that passage, gold and silver and precious stones, rather than wood and hay and stubble.

My wife and I came to this conference to see if it would produce viable fruit. I think I felt the same way, I know my wife did, we talked about it. I would wake up at one in

the morning, two in the morning, three in the morning, and wouldn't go back to sleep—and would sometimes get up and go in my study, and study and think and pray, because I did not know what I should do. It's amazing how God has worked things out in so many ways for many who have had this problem. But we feel that God, not only allowed us, but brought us through circumstances to the point where we knew that something had to be done to help God's people.

As most of you know, I had a quintuple bypass two years ago. The easiest thing in the world would have been for me to stay home. The easiest thing in the world for my wife and I, because she has chronic bronchitis, was to avoid the situation here. But, since I came here, my heart has been more regular than it was when I was at home. (Laughter and applause) I haven't asked her how she feels, well I have too, but I haven't specifically asked her how her bronchitis was doing, but I do know that stress is a terrible thing upon health.

So we came here to this conference to see if there would be fruit produced that would be viable. We wanted to contribute to this effort if it were of God, and have a part in restoring God's people and His Church to their former dignity and freedom of worship. And I can say that neither my wife or I have been disappointed. We see the overall results and efforts thus far have been very positive and we trust it will continue to be so.

It is my opinion that God has led us here, all of us, to make provision to preserve as many of His flock as possible. We believe He has brought us here to help preserve the commandment-keeping heritage given to His Church under Christ and His true Church, and to do our part in doing God's work. **We as a group have a massive job to do.** We have the job of continuing to build upon that true and tested and tried foundation, that tried stone, which is Jesus Christ. And so brethren, we need to prayerfully take heed how we build upon that. Let us be sure to build with gold, and with silver and precious stones that will always endure. Let us always look to our Rock, Jesus Christ, so our building will not be in vain. Let us have Psalm 127:2 as one of our many banner scriptures; that unless the Lord builds the house we all labor in vain, or the builder labors in vain. This is probably the greatest assemblage of unemployed ministers (Laughter) in the history of the United States, in one place. Let's don't dwell on the fact that we are unemployed. Let's don't worry about the fact that we are unemployed. This is the first time in 41 years I've been unemployed. This is the first time in 41 years that I have ever had the problem that I know of and been accused or in any way affected by others regarding my integrity. But I didn't come up here to enhance my reputation.

I came up here, my wife and I together agreed that what was more important than either our physical security, our health, or any of those things, was to see that God's Church is put back on the track. We are not here because we are the only ones who believe like this. And you are going to see, I believe, that after this is over here and if things go as well as I believe they will, that there will be many more people, who also (that are not even presently having the same stand that you do) will be joining you. So let's stay on that Rock and never forget that unless God is the builder, **unless the Lord builds the house, we all, the builders, labor in vain.** (Applause)

Guy Swenson: Thank you, Mr. Hulme and Mr. McNair. We have scheduled a half hour break. We are going to have some coffee right here. There's also have some coffee and soft drinks out in the lobby area. There is no way that if you go there and stay, anybody else can get in behind you, so if you would like, as you go out, if you could pick up something, use the restrooms, whatever, and then circulate around - maybe some of you could open the doors that are in back here, if you could just circulate around, use the hall back here and bring things back here. Enjoy yourselves, fellowship and we'd like to get back together promptly. Thank you.

[MID-MORNING BREAK]

Robert Dick:

...proposal for financing the Church of God. As I said in the beginning, I would like to say again, **we would like to thank**, in chronological order, the **United Church of God, Alabama; Worldwide Church of God, Texas; and United Church of God, California** for their pioneering work on issues of both governance and finance. This past week has been spent in large part hearing presentations on all three models, and considerably more time on searching for an acceptable blending of the components from each. I think the presentations were the easier part. The attempt to find a middle ground to accommodate all interests and to serve as best we could—a model that would mirror the model of scripture—was one of the great challenges of this last week. The proposal we are placing before you is the product of that effort.

Before we examine the governance chart, which will be passed out when we reach that particular place, I would like to emphasize one significant point: there are, I am sure you all know, because at the point in time where severance from the Worldwide Church of God takes place and we in that limbo-land begin to ask ourselves, Where do we go from here? In that time period, there are probably many thoughts, and I would say many studies on the question of **what is the New Testament model of governance**. I would say there are many opinions on what the New Testament model of governance might be.

But regardless of opinion there is one **clear message in the pages of the New Testament: There is a deep and a natural regard for the Spirit-led wisdom of the larger group**. That is evidenced in the pages of Acts and the epistles. A defining moment in New Testament history, I think would illustrate this point well, and serve as a marker as we begin the technical discussion on the governance of the Church of God. I am referring—when I say a defining moment—to the account in Acts chapter one, a unique event in New Testament history, the replacement of one of the original twelve apostles. A short description in Acts 1 of that event, I think sustains the attitude and the spirit that should prevail in this convention.

In Acts chapter 1 and verse 15 the apostle Peter, standing as the spokesperson, said these things (the account begins this way, and I am reading from the New King James):

“And in those days Peter stood up in the midst of the disciples (altogether the number [of names] was about a hundred and twenty), and said, Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry.” [Acts 1:15-17 New King James Open Bible, Thomas Nelson, copyright 1983]

So as Peter set the stage before the convention of 120 he acknowledged the fact that a man who had served as one of them now needed replacement. We have over the years, had a singular method of dealing with such matters. And as I said, at this particular point, we are searching and asking the question, how would God guide us?

Peter gave them scriptural comments, verses 20, or in verse 20:

“For it is written in the book of Psalms: ‘Let his habitation be desolate, and let no one live in it’; and, ‘Let another take his office.’”

The next three verses speak eloquently for the spirit and the attitude in the area of governance:

“‘Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to the day when He was taken up from us, one of these must become a witness with us of His resurrection.’ And they, speaking of the 120, proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias.” [verses 21-23]

As I said, I think this was a defining moment, because it was the first moment in New Testament history, and it was a moment that was duplicated many other times throughout the history of the New Testament. We are **here today to propose a plan to build upon that same respect**. The same respect for the consensus of the body.

I would like now to take you step by step through the proposal, and it is appropriate at this time if those sheets could be passed out so we could all look at the same model. I will wait just a minute, I see that we have staff who will be passing out the proposed transitional plan. [Pause] Since they are circulating table by table, if there are tables they have not reached, you might raise your hand so they may identify tables where they have not yet come. [Pause] There is one right behind over here. All right, have we missed anyone? Looks like we have covered everyone.

We have labeled this the “**Proposed Transitional Plan**.” It should be noted that the Board, in the middle of the plan is literally transitional, with its duties expiring January 1, 1996. The remainder of the plan, though labeled “Proposed Transitional Plan,” will hopefully serve as a model that is acceptable to the group. In other words, the intent is, that the plan being put before you, will meet with your acceptance. The Board will serve only until January 1, 1996, when it will be totally replaced, by a convention and by a vote of the convention, on a new Board. So I did need to make that clear so it was not fuzzy

in anyone's mind that **the plan is a proposal that hopefully will become permanent if it pleases the General Conference of Elders.** And though that is not a term that we are used to, you are it. As Mr. Burk McNair was saying, and I know as all of us not only hope, but I am convinced that in the beginning of the month of December which would be the next convening of the Council, so that they would have time for paperwork before **the actual transition would take place on the first of January.** It is not only my hope, but it is my firm expectation that the General Conference of Elders will look significantly different than this one, because of the addition of additional elders being present. These next seven months of transition, from now until the beginning of December, when the next convening will take place, will give the entire assembly and those who will be coming into this assembly during that time period, the opportunity to study, to observe, to offer amendment and to pray for God's guidance in the matter of governance and financing.

Let's look now at the Proposed Transitional Plan. I don't think, in terms of going through the chart itself, that it is that necessary to go into great explanation. Following Mr. Luker's presentation there is time for question and answer. So I will go through it, making you aware of the fact that there are any portions of it that are not clear, that we are more than happy to give answer on those.

As you can see, **the General Conference of Elders consists of all the elders of the Church of God.** We would have used the term, in and out of the employ of the Church, but right now there is only one category. (Laughter) But we will use the term as a way of making it clear to you that the General Conference of Elders is all of the elders of the Church. So you can use whatever categories or labels you want, but it does mean every man ordained to the office of elder within the Church of God. The function of the entire conference is to elect directors to the Board, both transitionally and permanently.

To **review annual financial audits:** I don't think in this case, again, we need to go through all the details on an annual audit. It will be an imperative part of the structure of the Church, a financial accounting to the general membership and to the eldership. It will be the General Conference's responsibility to review the annual financial audit.

To **ratify all bylaws**, and to **ratify all doctrinal changes:** It is the intent, or it is the hope - and when I use the term intent, hope, I hope you will bear with me with whatever adjective is used, that the adjectives are not the important part, that the important part is that it is placed before you, as a conference, and it is your ratification that makes these things a fact.

Norm Myers [?]: Mr. Dick, a simple majority, or do you have a percentage of the elders that would ratify the changes?

Bob Dick: Can you hold that question until the Q & A, if that is acceptable? Thank you.

Norm Myers [?]: As long as it's answered. (Laughter)

Bob Dick: Thank you. The ratification of bylaws is included within the scope of the General Conference of Elders, because of a natural “catch 22” that exists in the coming into existence of a body of this sort. For any special interest group - and I have no illusions, or no false illusions that those of us who have served as Regional Pastors, cannot be viewed as a special interest group - for any special interest group to create the bylaws for the entire body, derails the process that we are standing before you and advocating. Therefore, bylaws must by necessity, follow the process, rather than precede the process. I wish it were not that way, I don’t know of anyone who would not like to have the program up and running and fully formed from the start, but to do so then negates the whole process and we are back where we began, with a problem of our own creation.

One of the first orders of literal business, will be a **Transitional Board of Directors**, consisting of nine elected members. I hope you will realize - or I will say at this particular time, that the number nine has no special significance except that it allows for a division that would make it easy to form a two-thirds majority. So a number was picked that made a two-thirds majority vote natural and easy. Also for those who have given counsel and input on the matter, there is the issue of unwieldiness, as boards become larger and larger. The larger a board, the more unwieldy it becomes. So the number is simply the number that was selected under those circumstances—obviously not carved in stone, but it was necessary to explain to you why such a number was selected. This body, of course, serves at the pleasure of the General Conference. They will, both as a Transitional Board and also later on, if approved as a permanent board, hold regular meetings.

So that board members do not leave all at one time, and to provide for continuity, a three year term of office will be held and they will be staggered terms. Obviously that cannot be the case with the Transitional Board, those who serve on the Transitional Board will all find the expiration of their term being January 1, 1996. From that time forward, if this is ratified by the Conference, the permanent board will then serve three year staggered terms.

The Board will approve all long term contracts, will approve Operational Managers. The Operational Managers are those who would head the three divisions at the bottom of the page: Ministerial Services, Media Publishing, and Business Office. They [the Board] would **approve the yearly budgets, establish doctrinal study groups, propose bylaws and changes**, and of course, **elect from among themselves a chairman** for the board.

The Chairman, as the Board members, would also serve a three year term. It would be within his scope and sphere of responsibility, to **direct the day to day operations** of the corporation, and it would also be within his sphere of responsibility to **nominate the Operational Managers**.

I don’t think it is necessary to do anything more than to acknowledge, as we have already done, that there are **three areas of operation**, natural to the Church; very established

areas of service, **Ministerial Services, Media Publishing, Business Office**. The responsibilities that fall in each of these boxes, again are not carved in stone, are simply there, because they have traditionally fallen into those areas when the areas have been limited to three, and are always open for review and amendment.

This particular chart, as I said, is the product of the amalgamation and the consolidation of those plans that were put forward and had been organized, put together by the groups previously named, and hope they meet with your approval.

The financing of the Church is a separate and distinct area and to discuss the financial affairs and the financing of the Church of God, that portion will be presented by Mr. Dennis Luker. (Applause)

Dennis Luker:

Does that mean its approved? (Laughter) That's great! That was quick! Good morning to all of you. How can I express how exciting it is to be here?!

Before I actually launch into the reading of this statement on finances which I will do and stick to the script - since this is my first opportunity to say good morning, I didn't want to just stand up and read the proposal without saying hello to all of you and what a joy it is to see you here. All of us have been in the trenches together, fighting spiritual warfare, spiritual battle. I am a pastor, many of you here are pastors and elders. A pastor's heart, that is my passion and that is my love, and that is what we have all been doing together, every single one of us.

The men, and the women, by the way, have been through just as much, maybe more than we have, because of their tenderness. My wife is certainly much more sensitive than I am, because God made her that way, although with God's help and my wife's help, I have become much more of a feeling, caring person. I thank God for her. So you women, we love you, we appreciate you. We are so glad to have you here today.

We are all unique individuals. I believe this is an historic and unique event. I thank God that He made me a part of it. We are all here individually, we made individual decisions, at different times, we were moved by God's Holy Spirit. We each made these decisions, under difficult circumstances, with prayer and fasting, and that is what is unifying us.

I am here to be your servant in any way I can. I hope that all of you do understand that those of us who are here, who have come here to organize some things, to present some things - we do not consider ourselves to be better than any of you. I hope you believe that. It is true. We do feel inadequate to the task, but we are willing. We want to serve, we want to be humble and yielded to God. We want you to feel that and know that. You

are all that way, you are the servants of God and the people of God and we are together in this. I too, as Mr. McNair expressed, have seen the unity that we have had in our meetings, prior to all of us coming together. I have seen God's Spirit working in a unique way, because we are all strong people and we all have strong feelings and opinions. It was **like an Acts 15 experience** seeing God working with us because when we would be discussing and disputing, as Acts 15 says, sometimes we would have to **stop and pray**, and sometimes go to our rooms and pray, and then come back and continue the meetings. So thank you for your prayers, and all the fasting you put into this.

We are all working together and the spirit is fantastic here. What a joy and a pleasure to be together with all of you. I want to honor all of you and I shouldn't mention names, so I will avoid names, because there are so many incredible wonderful people who have been in the trenches with us together, serving God, working together, I want to acknowledge the help of some very faithful men and women in Garden Grove, I shall not mention their names, because there are so many others, like them. Without the group of elders and leaders and other men who are here, we could not be doing what we are doing - so many of you. And I want those men from my area, you might say the delegation from our area, of faithful people, who are here, to know how much I deeply love them. I couldn't have survived without their support and help and encouragement during the times of intense pressure and intense discouragement that I went through. So thanks to all of you. We are God's people and we are here together. (Applause)

So let's get on to the business at hand. You heard from Mr. Dick, now I would like to present our recommendation of **how tithes and offerings can be handled during this transitional period** until our next General Conference in December. It will be approximately the first week in December (you will have that date before this conference is over) and at that time this proposal can be reevaluated.

A doctrinal statement will need to be developed on tithing, but I think **all agree that tithing is biblical**. It is God's way of financing His work, and so **we recommend**:

1. That **tithes and offerings be collected locally**, at each congregation. This does not mean literally at the service, but sent to a local church bank account, that has been opened for this purpose. Mr. Ray Wooten will be explaining the details on this tomorrow morning in his talk. How this can be done, how this can be accomplished. And it does work.

2. We recommend that **all local church expenses be made from these tithes and offerings, and that the rest be sent to the Home Office**, and I have just given you the name of our -- headquarters? It is going to be called the Home Office. Home Office, how about that? (Applause) Is that a warm friendly term? We like that, Home. My tendency is to start mentioning names in a friendly way, so I will try to - I already mentioned Mr. Wooten, so he is here.

Mr. Wooten will also cover in detail, what these local church expenses are (in his talk to you in the morning) so that you understand the expenses we are talking about, which can

and should be deducted for the local area before these tithes and offerings are sent to the Home Office. So I think your questions will be answered tomorrow morning. After his talk there also will be a question and answer period. So, you won't have all the details right now, but this will set the stage for them. And remember that this transitional plan, that is what it is, a transitional plan, and percentages for the local church and the Home Office can be developed later. This is going to give us some months to work with this and then at our conference in December, together, we can develop and have ratified, some percentages.

3. Individual **members who prefer to send their tithes and offerings to the Home Office may do so**. It may be a matter of preference or conscience or desire and they should be given that option.

Now what I would like to address is why we are recommending this approach, of collecting the tithes and offerings locally, paying the local church expenses there and then sending the rest to the Home Office.

First of all - and why we are recommending this approach, especially at this time during this transitional period? First reason is, this is the most efficient and practical way of doing it. I think we will discover that as we do it.

Number 2: It is putting trust in the local pastor, the local leadership and the entire congregation. It is trusting that they are converted and motivated by God's Holy Spirit. Safeguards though, checks and balances, can be put in place to protect everyone. And that also can be discussed in the morning, by Mr. Wooten, in his lecture—what are those safeguards, what are those protections—but trust is an important factor.

Point 3: This approach will empower and motivate the congregation to do more of the work locally. In other words, local evangelism. I think that is exciting.

Point 4: This approach will eliminate the need for time and energy-consuming local fundraising projects. Like selling candy and fruit, etc. (Applause and cheering)
Should have put that point first. (Laughter) I see you have all been involved in local fundraising projects.

Point 5: This approach is putting faith in God that He will motivate His people to be faithful in supporting a Home Office so that a national and international work can be done. Putting our faith in God that His Spirit is in His people.

Now there are certain other important items that I would like to mention. Three other important items:

1. We recommend that **ministers salaries and benefits be paid from the Home Office** so that standardization and fairness can be achieved for all ministers. (Applause)

2. **To help get the Home Office up and going**, we recommend that local **congregations begin sending tithes and offerings to the Home Office as soon as possible** after this conference, for those that are able to. And you will be given more information on that as well. They would send the surplus after all local church expenses have been deducted and that will be explained more in detail as well. You can ask questions during the question and answer session coming up soon. So you will be given these guidelines tomorrow morning in Mr. Wooten's presentation.

3. We recommend that **the entire Pentecost offering from all the congregations be sent to the Home Office to give it a kickstart**, and Pentecost is on June 4, about one month away. We hope that will meet with your approval.

I am closing this so we can get to questions and answers. We have the questions, we hope we have the answers. (Laughter) In closing, let's remember what Christ said about money, in Luke chapter 16, verses 10 and 11. He said:

“He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”

So my brethren, let us all determine together to be good stewards of the money that God provides to His people to do His work. O.K. (Applause)

Here we are, on the spot. Any **questions**, going back to Mr. Dick's presentation, I know we couldn't answer every question, I will let him answer the ones that he presented and I will do my best to answer the ones in mine. Yes:

Alma Regan: I have questions about the period of term that the directors would serve? I have served as chairman of a board of nine with three year terms and found that the learning curve with turnover, was a burden on the board and wonder if it would be helpful to the actions of the board, so it didn't get bogged down in this continuous learning curves, if we are legally able to have **longer terms for the directors**, if that mightn't help us to be stronger and a more active force?

Bob Dick: At this particular point in time, the only answer I can give you on the term for board and for the chairman, as I have mentioned from the beginning, we have worked from the models as they were presented; and the Worldwide Church of God, Texas was in a position where they were legally bound, by law to a three year term, though that would not necessarily be the point, elsewhere. It was considered to be a reasonable and practical number to work with, so that particular number was put forward.

As we have stated, everything that has been put before the group, is both proposal and transitional. If there is a good cause, by consensus, to alter that, it certainly is alterable.

Would it help to stand so that everyone can hear you when you? (Yes) Would that help everyone? Would you mind when you give your questions, to stand up? Bill? yes, sometimes we will just point.

Bill Jacobs: **How big does the Home Office intend to get?** (Laughter)

Dennis Luker: How big does the Home Office intend to get? Let me say that, tithes and offerings are being collected locally. (Laughter) I know we all want balance, and that is what we will be striving for. We do want balance. We all want a Home Office and we need a Home Office in order to coordinate the efforts of a national and international work. But we definitely want to avoid a bureaucracy, top heavy type of thing. And remember that every year, at the general council [conference], you will be able to change things. Yes:

Bernie Monsalvo: Thank you very much, I am Bernie Monsalvo from the Big Sandy congregation. I have a question, not so much procedurally, but I think that people will have this question. It is that in the New Covenant, you have the ministry of Melchizedek, which is entitled to pick up tithes and offerings from the people. I said, how do you present yourselves, in relationship to the ministry of Melchizedek? **Are you claiming that the ministry of Melchizedek has moved from Pasadena to this new board of elders?** Can you clarify that from Hebrews 7, how that has happened? Because you have got to explain that to the people; that this is the ministry of Melchizedek?

Dennis Luker: Well, I won't try to give you the answers off the top of my head, but if we are the ministers of Jesus Christ, then we are the ministers of Melchizedek and they don't have to be in any one location, do they? It's wherever they would be and wherever the people are. So we do recognize that we definitely are correct. We'll need to address that issue. And we can do so, whatever Board of Directors is elected. We know that those things will need to - but remember the Board of Directors is not in charge. Right? Remember the chart, the organizational chart, remember the annual conference of all the elders? Also remember that this is transitional. But that issue will be addressed in more detail, when we can have many of us together to discuss it, to make sure we give a proper and accurate answer.

Boy, its going to be hard to get to everybody. O.K. we will move to this table and this couple over here, try to get to all of you.

Ron Hall: Ron Hall from Spokane, Washington. Just a clarification, **can board members be reelected for additional terms?** Is that possible or is there a limit to the number of terms?

Bob Dick: There were discussions on the issue of term limitations. There were no definite answers that were proposed. Term limitation may very well be a part of the bylaw structure. The bylaw structure, as I stated when we began, was not created in advance, as I explained, a "catch 22" side of things. If that had all been created in advance then we would simply have been putting before you a package which we had

created, which was not our intent. I would expect term limitation to be a bylaw issue and as a result, the creation of this body, brought before the group on December, the first week. Mr. Zimmerman:

Chuck Zimmerman: Thank you. Chuck Zimmerman. I have three questions. It says the **meetings to be held by the Board are regular. What is regular?**

Bob Dick: You have an excellent question and I don't have an answer. (Laughter)

Chuck Zimmerman: O.K. I pulled a fast one on him. (Laughter) **Is the Board strictly administrative?**

Bob Dick: Explain the question please.

Chuck Zimmerman: Is it ministrative or administrative? Does it involve the ministry and serving the congregation as well as administration purpose? When a person is in the board position, are they serving in an administrative function or no longer in a ministrative, serving in a congregational, pastoral function?

Bob Dick: O.K. good, I wasn't sure where the question was coming from. The presumption is that all Board members, with the possible exception of the chairman, will hold regular duties and regular responsibilities and will convene only for regular board meetings. So **the men who are on the board will serve in whatever pastoral or administrative capacities they will have** and will simply assemble for the board meetings. **The Chairman of the Board**, by the nature of the description of the job, **will probably have to be an individual whose full time is committed to that responsibility.**

Chuck Zimmerman: Question 3: Will you have more than one office of President or Chairman of the Board, **would there be vice-chairman and presidents of the Board** as well?

Bob Dick: At this particular stage, the only officers of definition within the Board, appear to be the Chairman of the Board and the Treasurer of the Board. All other Board members would serve without title. O.K. Go ahead. Over here in the back?

Jim Hopkins: **How transparent will the minutes of the meetings be**, and would you **allow guests to attend Board meetings?**

Bob Dick: The question was, How transparent will the minutes of the meetings be (Board meetings)? And are guests allowed to attend the Board meetings? Only a friend would ask questions of that sort. (Laughter) I ordained Mr. Hopkins, and sometimes I regret it. (Laughter) Since we are good enough friends, I can say that to him.

I hope you will bear - even in the question and answer session - I hope you will bear with the fact that you are dealing with ministers who have been stuck in situations that they

have never been in before, and in some areas, a good intent and thorough definition do not necessarily go hand in hand. In this particular case, as the presenter of the material, I do not know to what degree I am authorized to speak with any authority other than presenting the material. **I would hope**, because I have the same passions and feelings as the rest of you, **that there would be a high level of transparency** because I haven't experienced any transparency before (Laughter & applause), and I don't know that title affects feelings a whole lot. In other words, by title, we have Local Church Elders, Associate Pastors, Pastors, Regional Pastors, and headquarters personnel all in those former positions, but I don't know emotionally that we feel a whole lot different no matter what the label was that we wore. So if you will allow me to speak in a very unofficial capacity, I hope there is a high level of transparency **and I would hope that the Board would be open enough to also allow visual inspection of the sort that you mentioned**. I realize that these were "blue sky" answers and I hope you will bear with it.

Dennis Luker: It may be some comments on that from some of you who have served on boards. There may be rules and laws that we are not aware of exactly on that. I see Wayne Dunlap with his hand up, Carl Dailey over here, Art,

Wayne Dunlap: Thank you, Denny. The California models of justice have to be...the minutes and the actions of the board be reported on a quarterly basis to all ministers so they can tell what's been going on. That would be a simple way to handle it and two boards I have served on before, did that by quarterly reports.

Dennis Luker: All right, thank you, that is an example. Lets see, Carl here:

Carl Dailey: I have a question.

Dennis Luker: Any more comments on that? On that one issue, and we will close that one.

Alma Regan: I'm serving on the board of our homeowner's association and as a church we are getting some of these same issues. **There are certain parts of board meetings that can not be open**, if there is negotiating, something like that that's title sensitive, perhaps you are discussing a situation, some action, disciplinary action or some negotiation that must be kept confidential, until the results are manifest.

Dennis Luker: Very good, I would think so myself. Any more comments on that, or is that adequate on that one?

Dave Treybig: I would just say, that is called "going into executive session."

Denny Luker: Going into executive session, O.K. We have got a lot to learn. (Laughter)
Carl:

Carl Dailey: The question I had about the composition of this **board of directors: Who would be eligible?** Male, female, ordained elder, deacon, Church member. Was any discussion given to that?

Bob Dick: At the current time, especially we are considering right now, the Transitional Board. The Transitional Board, is concerned primarily and fundamentally with continuity. And the continuity at this extremely difficult time where all of us have been thrown into a situation foreign to all of us, requires that the Board for the sake of continuity, be a board comprised of elders. The Board, transitionally, will come from the body that is sitting right here. Beyond that point I cannot answer that question, but the Transitional Board which will terminate on January 1, will be a board made up of individuals that are within these walls. The knowl ...

(blank area on the tape)

Bob Dick: ...comes from you, of you, if that makes sense. Randy Stiver, on this side..

Randal Stiver: Yes, I have two “where” questions. Number 1: I really like the term **Home Office**. It has a nice British feel. I think the English brethren will love it when they hear it, but I wonder, **where is it?** (Laughter)

And I might as well add the other one and I will listen to the radio for the answer. The other one is, **on the charts, where will the legal counsel fit in?** We have always had a legal council, you know, within the work, and we need one in this litigious society, where will that fit in on the charts?

Bob Dick: Thank you Mr. Stiver, let me answer the last question first, and any of these questions, again, in sessions trying to put together a skeletal proposal for the group. There may be members of the group that created the proposal that may have better answers than I do and in any of those cases, I would defer to any them. I cannot tell you where legal counsel fits within the boxes that are on the sheet, although it is understood clearly that as you said, in this litigious society that it is imperative that legal counsel be a fundamental part of the structure.

The Home Office, for the near term, is determined by man-power and talent. And that will necessitate the Home Office, in the beginning, will be in Southern California. The reason being to take individuals who have been trained, who have spent many years of their life in positions, that are the positions described in this, and to require them to sell properties, relocate, and move to another part of the United States, during a transitional period would not make sense. So, near term, Home Office will have to be as close to the talented pool of personnel, that have worked within the Worldwide Church of God and are now free to work within this structure, without any more financial distress and disturbance as [than] is necessary. Yes sir, here, second, yes:

Braden Veller: Brady Veller (inaudible). I ask these questions, neutrally, but maybe do it later, but as far as funding for different things, maybe **local assistance for widows and**

people like that, is that administrated locally or is there some idea to do something like that? **Do people tithe on their gross**, their net, **is there a third tithe fund** any more, maybe that is down the road, but what considerations have you all thought on those lines?

Dennis Luker: Yes, that did come up and during this transition period it can be reconsidered. That will be administered locally, as well. So it will be necessary to “pick up” some of the assistance to certain widows, or other needy ones, who have been receiving it from Pasadena. So it will be administered locally. That help? What was the other question again? Oh, the net and the gross, O.K., that will have to be discussed. I guess I could give you again, unofficial, personal, thoughts on it, on net. But it would be wrong for me to make that decision, so it will be finally decided by, say a doctrinal team and then the Board of Directors.

Bob Dick: As an additional comment on your question, the United Church of God, Alabama, is already up and functioning in terms of supporting its third tithe widows and under have this financial model that has been presented, have already created a package whereby they are caring for their third tithe needy in the local area. And there is a later presentation on the local church startup that will be presented by a gentleman very familiar with the nuts and bolts details of that. So I am sure that there will be more details on that, but that gives you a model that is at least already functioning. As I said some of the groups that were pioneering in this had to face that question very, very early, and United Church of God, Alabama, factored that in and are already giving the assistance to those who were third tithe recipients who are no longer in the fellowship of the Worldwide Church of God.

Denny Luker: Let’s move over here, and we will come back here.

Bill Pack: Thank you, I am Bill Pack, from Bluefield, West Virginia. I’d like to make one statement that might help the moderators. I think a lot of the questions that are being asked, maybe the answers to their questions would be, the local board will answer those questions, not the national board. Kind of ease your burdens a little bit, because I as well as many of you are probably delegates, already answerable to the local board. And with great anticipation occurring back home as to what is going to take place. We will ratify certain things here that will have to then be ratified on the local level as well. I would just like to make a couple of comments concerning percentages to be presented later, as far as locally and Home Office, and **salaries and benefits** to ministers, that those **be recommendations, within a range, to the local congregations**, which would then tame us a little bit so we wouldn’t be too low or too high but also not completely reign us in, with what we wish to do for our local pastors and with what we would want to do locally. Some are going to want to **construct buildings** right away and we would be very constrained by a specific percentage early on, and then we would be constrained later on when we would want to give a lot more, once the building is up and running. I would just ask for recommendations rather than hard figures.

Dennis Luker: O.K. We will be having some round table discussions, we have got that scheduled in, so you will all be sitting around discussing these very issues together, and

then have one from each table or group to present what they have come up with. So there is going to be a lot of time for discussion and interaction on these subjects.

O.K. one that hasn't been - Wayne, did you have a comment - United Church of God, California, on one of the issues that we had discussed before?

Wayne Dunlap: I had one, I have another question.

Dennis Luker: O.K. go ahead, and then we will move over here.

Wayne Dunlap: Yes, thank you, I have a question: You mentioned manpower in the Home Office. **Is it your consideration that all the Board members need to be in that same location at the Home Office** or that the Board members may be from the field? Because under the headquarters concept we feel, most of us, that there was a lost connection between the field and the needs of the field and the consideration of the sheep. And perhaps if some of the Board members were spread out it would have a "hands on" feel and their meeting would be then more pertinent to the needs of the congregations.

Dennis Luker: You will be proposing and balloting for who they are. And I suspect very strongly there will be many on the Board, who will be field men. I think that is the way it is going to work out, obviously, and they will not live at the Home Office. They will be wherever they are, serving and pastoring.

Now lets see, let's try to get to some that have not commented. Yes, over here:

Lon Lacy: Lon Lacy, Albuquerque. Has some thought been given [to] **areas** where there are people are leaving, going to the faith, and **don't have ministers, and other areas where you have maybe a surplus of ministers**, and about rearranging the pools. etc.?

Dennis Luker: Yes, very important, good question. We will also be meeting by regions. One of the sessions we have planned is to meet regionally. In other words people who live together in a certain area of the United States we'll be having you all meet together—ministers, elders and wives—and working that out, beginning to work together to serve some of these smaller areas and smaller groups and developing teamwork among each other. So that is planned. Very good question. Lets go ahead, another comment here:

Bob Dick: Let me additionally comment on that since Mr. Luker and I probably serve two of the three most scattered regions right now, Mr. Doug Horchak has the Rocky Mountains, I have the Northwest and Mr. Luker has the Southwest. There are pockets of people who are fours, and fives and sixes in some areas—no pastor, no congregation. There are elders who are here who represent, at this particular time, virtually themselves only. So there is a great deal of strategic planning necessary to find out first of all how to serve people who have no pastor—how to amalgamate where it is possible to do so, and how, practically speaking to move manpower. By the time this conference is over, I think it is also part of the agenda to find out what your feelings are as elders, and your

degree of flexibility, your needs. This answers both the question just asked and Mr. Pack's comments and questions also. There is a lot of gathering of information necessary so that we can both serve you, and also find out how you can serve the body as a whole. Mr. Larry Grieder:

Larry Greider: Thanks Bob. I had a question about the **receiving of tithes**. I know because of both the Home Office and the local areas, I am sure that is a major concern among the congregations.

Dennis Luker: Yes, yes it is, and by obtaining separate **federal tax ID number**, you may go ahead and legally get tithes and offerings, or get the receipts locally. That has been checked properly and Mr. Wooten will be explaining that a little more thoroughly, tomorrow morning. That was a very good question because that would be a very great concern, wouldn't it? O.K. here, and then we will be right back to you, O.K.

Alma Regan: Just a quick question, **does California law allow you not to designate the secretary on the board of directors?**

Dennis Luker: I do not know - that question. Wayne Dunlap would know that, because he has already (inaudible)

Wayne Dunlap: You must have a secretary or you cannot have a corporation, according to the papers, but that is easy to do. The secretary does not have to be a member of the board, nor an officer, per se, in the configuration of the daily business. But you have to have a secretary who is there to report all the things the board does, so that is required.

Dennis Luker: All right, very good, thank you, Wayne. O.K. yes, back there, she has been waving her hand, then we will come forward.

Pam Bosserman: Pam Bosserman from Sacramento, California. I have a question that has to do with the **collecting of the tithes**, in that some of the congregations at this point are so small that they may not even locally have enough to have their church up and running as far as renting a building and so forth. I know in Northern California, we have a couple of congregations that are collecting the tithes together in one central point at this time and they put their congregation on their check or whatever, when they send it in. And I was wondering whether this would be an acceptable means of collecting the tithes when you have a number of small congregations in an area.

Dennis Luker: Certainly, we are during - in emergency mode here and a transitional period and we need to be very flexible. So there is nothing wrong with that, also some of the larger areas can help some of the smaller areas. We certainly want to do that and plan to do that, we have discussed it, so that was an excellent question. O.K. up here:

Norm Myers: Norm Myers, Milwaukee and exactly my question to Mr. Dick is: **What percentage of the Council of Elders to ratify doctrine, change doctrine?**

Bob Dick: Yes sir, thank you Mr. Myers. The feeling at this particular time - I did mention that with the Board of Directors, a two thirds vote was necessary for ratification. It was felt that the hammering out of issues would take place primarily at the Board level and a two thirds majority would be necessary there. At the ratification stage of the General Council [Conference] a simple majority, so that it didn't bog down the process and make it unnecessarily difficult to ratify issues of bylaws and doctrines.

The gentleman - Oh, Mike Regan, didn't recognize you with your glasses.

Mike Regan: To follow up on the same question, I don't know how conferences would be organized, but the follow up to that question would be: **Would it be a majority of the entire body of elders or a majority of those who actually are able to attend the meeting?**

Bob Dick: I think that when we come to the issue of everybody being able to attend, we realize that this is a unique situation. The cost to many of you to be here has been extremely high and it speaks to your desire to be here. The normal and the natural method of ratification by proxy, by write-in will be necessary to be able to truly represent the body. I don't think we have any illusions that everybody is able to come to each of these meetings, and yet their input is just as valid, present or not. Mr. Howard Davis, over here on the far table:

Howard Davis: I am wondering, when it comes to the **fundamental statement of beliefs, are there going to be the same kind of majority vote** at the Board level and the General Conference level for changing doctrinal position on the fundamental statements? I would personally not like to see that. Those are why we are here, why we are the Church of God, so, I think that that might be something that you might want to be careful of.

Bob Dick: It certainly is an issue, I know with your experience can be brought forward for review. Again, the issue is to try to create a system that has the best possible combination of checks and balances, and what serves as a check and a balance on one type of issue, may serve as a deterrent on the other. And I know that we all are concerned that once we move from the smaller body of beliefs that were stated earlier, that the consensus on doctrine is one that moves as smoothly as possible and represents the largest body of people here.

Dennis Luker: Just one thought and then we will call on you here, is that maybe, just a thought, those fundamental doctrines—Mr. McNair and I were discussing it—that are not up for discussion, could be written into the bylaws, and that stated that the things we are here for are not up for reevaluation as to whether or not they are to be kept or observed. That would be a very important point. I think we would all feel strongly about that. Dean:

Dean Wilson: Thank you. I am Dean Wilson, Portland. I have a question about the vehicle. **Do we have a vehicle in motion whereby laymen** in the Church and the **elders**

and the council, where you can have a vehicle where they **can introduce ideas** concepts and changes they would like to have? Where it wouldn't be just thrown on a shelf somewhere and say, 'Oh, that's a good idea,' but just can't have it done. Is there a vehicle going to be in motion whereby we have access to suggestions that we see that we might want to see changed or have a question?

Bob Dick: Thank you very much, Mr. Wilson. It is the hope - we will deal with it in two directions. In the doctrinal area: We have on this chart (if I can find the - if my eye would fall upon it. All right) - "Establish Doctrinal Studies Groups" is one of the boxes under the Board of Directors. I know that there have been many brilliant presentations by lay members over the years, on doctrinal issues, that have probably never found their way past the opening of the letter and the view of the documents. Hopefully the establishment of the doctrinal studies group would allow the ability for material to flow from whatever direction into that particular group, dealing strictly with doctrinal issues.

On other issues: I think it is important to understand that the proposal before you right now is **a representative form of government, not a democracy** in the sense that you as the elders, do represent your people, if you truly are a shepherd. And the **local church elder is a literal lifeline**. Pastors have come and gone and a congregation's local elders, in many cases, have been there for the duration of the congregation and, in many cases, they are the pillars. It is the hope, because this is a general conference of all elders, that local elders will serve in a de facto sense as a house of representatives, that you truly do represent the pulse and the feeling and sentiments, the fears and worries, and the aspirations of the lay membership in your congregation.

So I needed to address that from two different directions. One that you - serving as a representative council for matters other than doctrine and the hope that there be an open conduit, so that whether they be elder or lay member, the people who are aware that doctrinal issues are being discussed may present papers. I think all of us have experienced one thing in this period of trauma that we have been going through is that we have shared brilliant treatises and apologies on our beliefs that have been written from people of all strata within the Church of God. And the file that I have, many of them nameless, I hold in high regard. There have been some very fine literary works defending our positions, and it speaks to the wisdom of the body of the Church, regardless of station.

We have time only for two or three more questions before we have reached the dismissal point on this, so if there are people who have not commented so far, Mr. Don Hornsby, your hand just went up.

Donald Hornsby: Thank you Mr. Dick. Don Hornsby, from Bethlehem, Pennsylvania. As far as discussing the powers of **the Chairman of the Board, will he be able to veto whatever the Board of Directors would come up with** as far as doctrinal or other considerations, and if so, what checks and balances will there be on this position?

Bob Dick: Thank you Mr. Hornsby. The Chairman of the Board carries one vote. So he has simply one vote on the Board and all issues must carry by two thirds so he in that sense has no special powers within the Board. He chairs the body, as a function. Here is a gentleman who's hand has not been up:

Jeff Ledy: Thank you Mr. Dick. Jeff Ledy from Lansing, Michigan. It was said, in jest earlier, that we could be called the "credit card" Church of God. Yet we all want to identify with something. I have heard United Church of God, California, Worldwide Church of God, Texas, United Church of God, Alabama. **Who are we**, what are we? Because that is something, as I go back, people want to identify, and it would be nice. How many more adjectives are left? (Laughter)

Dennis Luker: Let me say again, that will be something that all of you will be deciding. **You will be deciding what we are called.** We will be presenting to you three proposals of names and you will have time to think about it, I think even overnight, after we present it to you. You will have time to talk about it, think about it, pray about it, before you cast a ballot on our new name. O.K. That's coming, it would be nice to know it right now, wouldn't it? (Laughter) But, maybe we ought to wrap this up, and I would like to - O.K. Dave, go ahead, and Tony, maybe.

David Myers: Dave Myers, Houston, Texas. Two questions, **will the Chairman have to be ratified by the General Conference of Elders or simply by the Board?** And a follow-up question, since the Chairman is nominating the **Operational Managers, will they be nominated from the Board and serve on the Board or how will that work?**

Bob Dick: First question, Mr. Myers, I think the Chairman is ratified by the Board rather than the General Council [Conference]. And your second question was regarding whether or not the Operational Managers serve on the Board? They do not serve, how do I say this, inherently. In other words, their functions are not automatically Board positions. The three Operations Managers. If the Chairman of the Board finds that the most suited person to handle one of those three areas happens to be someone that you have also selected for the Board, then you will find an Operations Manager also serving as a Board member, but it would be solely because those you placed on the Board also include some who are the obvious choice of the Chairman of the Board as the natural individual to be department head of some of these departments. There is a question over - Mr. LaRavia:

Ellis La Ravia: Ellis La Ravia. This is perhaps a minor thing and only has to do with what a designation denotes, for instance, Chairman of the Board. Now we know that there are statutory offices that are required by law for any in corporation. Chairman of the Board, though, I think in most peoples minds, usually is ...

[Continues on Videotape 2]

Indianapolis Conference

Videotape 2

May 1, 1995 -- end of late morning session thru early afternoon session

Ellis La Ravia: (contd.)

... statutory offices that are required by law for any incorporation. "Chairman of the Board" though, I think in most people's minds, usually is over a president, at least in business, and has a kind of a super designation. I just wondered if it wouldn't be better if we considered that it would be "residing officer" rather than "chairman of the board." It would seem to make a little bit more sense with respect to what we're building. The job here indicates rather than "chairman of the board."

Bob Dick: Thank you, Mr. La Ravia. I don't know if there is any difficulty with doing as you suggested. This is one of those things driven by reaction. We knew the titles that didn't belong there. (Applause and laughter) It is like the gentleman saying, "How many adjectives are left (Laughter) to attach to the front of Church of God?" We found the list was rather small when we eliminated the titles that were not going to be titles.

Denny Luker: We came up with "Intergalactic Church of God." (Laughter) You'd be surprised what we came up with.

Bob Dick: I think there's time for one more question before we dismiss. Mr. Steve Shepherd, I saw your hand come up:

Steve Shepherd: I think many of us really appreciate all the work that you've done. I think we were all a little skittish; worried about if we would come here and find maybe a rubber stamp of other administrations, or maybe a "Pasadena Lite." Maybe something like that. (Laughter). One of the questions that I was looking at was the Board of Directors - as far as, you know, the entire Board. I really don't see anything as far as a learning curve there. Because you've got, you know, the approved contracts, approved managers, approved budgets, the status doctrinal group. I see it perhaps a learning curve down in the business office or media, or something like that. But I know the people that I represent coming here - By the way they wanted me to be sure to tell all the ministers, Thank you. They saw your name on the internet. (Laughter) It made them realize they weren't the only ones that felt the way that they did. So they said, Do not come back without telling all the ministers thank you very much. Thank you, from the people in Elkhart. But I know that they would feel a lot more comfortable, I feel, if we knew that the men on the Board, you know, they were in three years. You know, as we look down through here is something that you're not going to have to be there for a long time to learn these things.

And the **next question I have was on the doctrines**. What about, you know - they are going through the doctrines and the study groups - what if they decide, let's say in February, you know - will the doctrines take place, will we get a videotape and then we'll get the doctrines, or will it be...? (Laughter and applause).

Bob Dick: "Video Tape Church of God" was not one of the titles (Laughter). Again, now I'll start from the back and work forward. Again, this is an area where we would be working literally from reaction also, we know what has been done and we know that we don't want it duplicated. The decency to first of all give the elders the opportunity to review something sufficiently so they know what it is before it flies past them to the membership, is a critical stage. We recognize the need, that if elders are teachers, then elders need a start up time. Beyond that point whether it is most comfortable for the General Conference of Elders to have the material disseminated directly through a mailing list to members after they have had the opportunity to assimilate it or whether they would find it easier to do it in another fashion, I think it is totally up for discussion. Primary focus is of course that it go through the steps outlined here, which automatically means doctrinal changes by the checks and balances here cannot take place rapidly and they do take considerable review as they go through the processes, if for no other reason than it requires the ratification by the General Conference, and it isn't meeting every two weeks, or month or so on. But, then as I said, it becomes a matter of making sure, first of all, from our experiences that the ministry understand and know what our position is before it is generally disseminated. Which I know has provided many of us frustration.

I'll have to say in the institutional stage of things regarding Board membership and experience that your point is very well made and very well taken point. I guess the assurances or reassurances regardless of who the Board members are come in the fact that the networking and interconnectivity within the structure of the organization is just a little short of phenomenal. Meaning this, we have seen by termination from the Worldwide Church of God a labor pool that is absolutely fantastic. People who have been the heart and the core and the network of this work for fifteen, twenty years. I just received into my congregation a lady who says I have been twenty three years in accounting for the Worldwide Church of God and I am now in your congregation. These are the exceptions. The majority of them are still locally in that area. They are a pool to work from. I don't think there's any misgivings that we as an eldership have our expertise in the business, managerial and finance side of this. In fact, it's in many cases ridiculous to assume. It isn't the case--we are pastors, we are ministers. That's the body here. We do have both skilled and brilliant people who, believe you, will be leaned on and leaned on very heavily during the institutional stage. We have, we have reached 11:27 and we'd like to terminate at 11:30 so any closing comments by Mr. Luker then we should turn it back to the chair.

Dennis Luker: There will be time, what I want to do is make sure that I express, as has already been expressed and that we all express our **gratitude to George Crow and the Worldwide Church of God Texas, Ray Wooten and United Church of God Alabama, and Wayne Dunlap**. They are all here or they are represented here. They

paved the way for us and saved us a lot of time, a lot of work. And we do appreciate that deeply and we want them to know that and to recognize that. (Applause)

One final comment. We all want unity! Right! Unity! (Applause)

[LUNCH BREAK]

Richard Pinelli: We have a very tight schedule to run and I did want to tell you that we had a little small glitch that occurred. Our ballots are having to be printed for this afternoon and we had a printer problem. And so they are now out at Kinkos being printed and it will be about a half hour, So what we're going to do is flip-flop a little bit of our program here, instead of having the board selection ballot, that is our second ballot now to finalize the Board, the Transitional Board. What we're going to do instead, we're going to have some of our senior men. We're going to hear from three of our senior evangelists from the work. We will here from them on the subject of perspectives and I'd like to let you know who they are in just a moment. But before I do I like to ask if everyone will rise and I'll ask Mr. Don Billingsley to lead us in this afternoon's prayer.

Don Billingsley:

Oh, most gracious, wonderful, good God in heaven above. It is truly a wonderful blessing to be here and now there are the circumstances and the fact of our having your Spirit, being the people that we are, all seeking the same thing, and wanting to continue our lives serving you, following your will, doing what you want in all things. And Father it is such a wonderful blessing to be able to look out here and see people that I personally have known since back in 1953. And people I've known and loved and see them here faithful and true to you, as well as others that I've known through the years and many I've had opportunity to work with. And Father thank you for your wonderful Spirit in each and every one of your people here. The blessing we have to be here and to follow your guidance and your direction which we continually pray for. And we do too want to remember all of our brothers and sisters and our families and others back home and scattered around the face of the earth. We know that they are looking here to see what is happening. And this is certainly going to have an impact on their lives. And so Father we truly look to you in every way and know that you will be with us. We ask your inspiration here this afternoon and over the casting of lots or balloting, whatever it might be called, that again your holy righteous will be done. Father we love you, we love you, and certainly we love you our wonderful savior Jesus Christ and thank you for the blessing of having your Spirit and being used by you to continue to move forward linking arms and serve your wonderful people. We look to you, we praise you, we thank you and ask all these things in the name of our precious savior Jesus Christ. Amen. (Amen)

Richard Pinelli: This afternoon we will hear from three of our senior men. First of all we will hear from Mr. Dean Wilson, then we will hear from Mr. Ellis La Ravia and then we

will hear from Mr. Gerald Waterhouse. So, at this time I'd like to call upon Mr. Dean Wilson. (Applause)

Dean Wilson:

Well, good afternoon to all of you. This is an auspicious occasion quite frankly as far as I'm concerned. And people have been expressing their feelings to me and I've tried to express my feelings to them about this occasion. If you had told me four weeks ago that Marolyn and I would be here today at Indianapolis, and I would have said what for? (Laughter) And yet, I'll just say this, that our whole heart is in it, as you'll find out before I finish talking. My personal, just to start out with, my personal feeling is it is a matter of liberty and freedom. You know it talks about the perfect law of liberty. In my heart it's a sense of relief. Now I can go back to my congregation and I can say all of the things that I want to say, the way that I want to say them, instead of having to be guarded to make sure that I wasn't going to offend somebody, and that sort of thing. Because we'll be starting churches there in Portland and Hood River and I just can't wait to get up there and harass them and give them a hard time. (Laughter) It's going to be another special weekend, next weekend. We'll go back to those happy, joyous people who are waiting with bated breathes to find out what's happened here. And all I can say is I'm sorry that everybody couldn't be here, because you're a wonderful group of people--hard to speak to, probably rebellious and stubborn. (Laughter)

You appear to me to be a very fine harvest of God's crop. And it is a privilege to speak before a group of individuals like this. August group that you are, and even Mr. Pinelli. (Laughter) I have to deal with him personally and I can't help but do it because I've been doing it for over twenty years. Old habits die hard. (Laughter) So it's always fun to hassle him. But it is really tremendous to be here.

I know that I have talked to many of you and many of you have talked to me, expressing **why we are here in Indianapolis today**. So I want to talk about that a little while. It started, as I'll get a little later on, it started a long time ago. When this information first came to us three or four weeks ago, I was in retirement. Marolyn and I have talked about retirement, we talked about all these things that had gone on in our lives and I told the two pastors, two of the pastors there in the Portland area, that I didn't want to speak any more. I was speaking only occasionally anyway because I was retired. I told them I didn't want to be on the speaking schedule any longer. Because I just felt I couldn't have a sense of freedom, that my wife was scared to death every time I stood up. (Laughter) I have a tendency to say it, (Laughter) for those of you that know me, I have a tendency to say what's on my mind. Now when I go back, I can go back there and my wife can just sit and listen because no matter what I say, I'm OK. (Laughter) My wife and I have a way of discussing situations and when the information came about this particular conference, frankly enough, it didn't take us ten seconds to decide between the two of us what we were going to do about it. Because to me it was something that had come and to me appeared to be the answer to what we had been looking for over three years. And maybe even longer than that.

Marolyn and I have a way of talking things out and we always agree. We do always agree, on scriptural things. (Laughter) On other areas, well. (Laughter) And we always have a habit, as I think most of you that know me, that when Marolyn and I decide something, and decide through, we do a lot of praying and Bible study about it, we're not ignorant. It's one of the things that's rather felt insulting when somebody comes along and tells me if you read this long enough and study this enough you'll see it. (Laughter) I've been reading and studying this kind of stuff for forty years and I still can't see it. (Laughter) At any rate, at any rate we knew where we were going to go and we knew it was the answer. For some reason there was not a question in our heart and our mind that this was the answer that we had been looking for. It's strange to me, because it seemed that everything, everything came together all at once. The Portland churches were having a terrible time. The brethren would come to us. They would want counseling, they would want to have secret Bible studies. I said, No I can't do that.

It seemed like everybody in the Church was having a problem. And a good share of them had already made plans to leave at Passover time. And it's amazing that the ministry stood up at Passover time. If that isn't a **miracle to get all God's ministers together and all the brethren together at the same standing up** and wanting the same thing. To me that was a good enough sign to me that it was time. Then the information came and I was more than glad to see it. And was happy for it. I guess though that, Marolyn and I's road to Indiana or Indy, I'll call it the Indy 250, I like that (Laughter). Our road to Indy 250 began about fortysome years ago. And we don't feel that this was a dead end when I retired. When this came up I just thought it was another gas station along the road trip that we had been going on for forty years. So you can call this a gas station if you want to I suppose. But, that's what this conference is doing. It's filling our tank to the full. And we'll be able to go a long ways on that gas tank.

There is a thing that motivated Marolyn and I. I think in many ways I'm a more quiet type of individual unless you put me behind the pulpit (Laughter). But down deeper, about **three things have motivated us** over the years. The first one is **commitment**. Once we committed ourselves to something, we didn't back off. We're not quitters. I'll just say that part. **Dedication**. We're dedicated to God's Church and to God's work. As we always have been. Now we look forward even in our older years when we're supposed to be on retirement of starting all over again. I told her, though, this time it's minus three babies (Laughter). At this stage now we have a little more sense of freedom. That commitment and that dedication was **based on one thing, the truth**. I don't like to deal with people who lie. I do not appreciate people who lie. I don't care whether it's in the Church or whether its outside the Church. You can not trust a liar. And when I came into the Church, and Marolyn and I came into the Church, we found the truth. Somebody (inaudible) straight, said it the way it was and had a source and a proof for it. And we came in because of that truth.

Just a couple of scriptures. Romans 12:1 and 2: "I beseech you brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." I thought that all the promises that God had given to us, and any promises He had kept to us over the years, whether it's now or in the future, were

worth - and I always could understand that it was acceptable for God to expect something of us. This business of going into the kingdom of God is not a free ride. It's not meant to be a free ride. The gift of entry into that kingdom and the gift of eternal life are gifts from God. But the Bible does lay down a lifestyle, a way of life, and He asks us and He doesn't think it is unreasonable to ask you pay attention to Him and to believe Him and to obey Him and to keep His commandments. I don't think that's unreasonable at all. We loved it as far as our lifestyle is concerned. Because we had a lot of problems in our marriage and in other ways before we came into God's Church. We truly have liberty. We truly have a life that if I had to do over again, all I can say is I would do it all over again. I might change the style of the military service and the staff sergeant in the Air Force. I would like to have changed that because it wasn't too easy for, you know, couple or three years, trying to convince the Air Force that I wanted to keep the Sabbath. I might have changed that. But otherwise, and I think that had its value too. But otherwise it was because of the truth.

Otherwise it's been a tremendous ride. And I'm glad I'm at the end of the road. I'm glad we're still at the Indy 500. I'm glad it's time for a pit stop and to be refueled. That's exactly what's happening in our lives as far as I'm concerned. I think all of us have our war stories and we're all tempted to talk about them. And I was tempted to pick one of my favorite war stories except that the people that know me probably have already of heard it. So I decided not to.

Then just as things that are important to me, that I'd like to share with you here, first one is in Hebrews the 10th chapter. The speakers before me stole all the good scriptures (Laughter). That's life. But over in Hebrews the tenth chapter, beginning in verse thirty two: "But call to remembrance the former days," it's good for us to remember the former days. It's good for us to remember the problems and the issues that we have gone through life with and settled and resolved and come out on the other end feeling good, comfortable and at peace with ourselves. We need to remember those hardships, those difficulties not in a mourning way, not in a, you know, in a somber way, but in learning the lessons from them. Realize the lessons you probably didn't realize you were learning at the time. But now you look back on them and you can see the value of it. And we need to call to remembrance the former days in which we were illuminated or given the information. When you first began to learn, the mistakes you made, you're counselors now, you can advise and encourage other people. And the things you had to put up with, in-laws, out-laws, and all the rest of the family. And your work, your job and all the things that you had to go through. You endured a great fight of afflictions. You know it's kind of like going through a battle or through a fight in the boxing ring and doing real well for the first eleven rounds and then quitting.

We need to remember we are in a great fight of affliction. We're promised that it's going to be that way. And we're going to have difficulties and trials for the situation that we're building right now. But so what! I don't know about you, but it seems to me as though we've been fighting the fight ever since 1971. Since that particular time. It says, "Partly while you remain a gazing stock both by reproaches and affliction, and partly while you became companions of them that were so used" [verse 33]. We all fit into that category.

We've all gone through those things and we've come out on the other end faithful, dedicated, committed to God and to His truth. It's horrible to sit in a session and have somebody spend four or five hours telling you a lie. I don't like that. I can play poor golf. I'd rather be out playing poor golf. (Laughter)

Marolyn and I are just not ignorant of the scriptures. When somebody tells me that the Bible says, well it had better be there. But in a lot of occasions it hasn't been there, that it was a figment of a man's mind or imagination, or something of that sort. That's why I call this a sense of liberty. I really do, I'm all for, I just can't wait until I get back to my congregation and begin to teach them the things that I want to teach them.

Going on in verse thirty five: "Cast not away therefore your confidence, which hath great recompense of reward. For you have need of patience" [verses 35-36]. Those of you in this room have borne patience. And it paid off, it really has paid off for you, if you look and listen and you realize what is being done here, your patience has not been in vain. What if you had jumped and gone astray and gone somewhere two months ago? A month ago? But you didn't. I'm not condemning or criticizing, or being judgmental of anyone. I'm just saying it takes patience to stay and wait until God shows Himself and reveals what He's doing and that it's the right thing to do.

As far as I'm concerned I've seen enough miracles at this conference and what's going on here that I don't have any doubt that this is the right place to be and this is the right time to be here. We need to remember and we need to not cast away our confidence, "which has great recompense of reward. For you have need of patience, that, after ye have done the will of God, ye might receive His promise. For yet a little while, and He that shall come will come, and I will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul" [verses 36-39] eternal life. We've had the patience and we've endured. Now we have the freedom and the liberty. And I think we should use it in a way that's going to be helpful. And all of us in this room who've been called into the ministry, including our wives.

And over in Ephesians the eighth chapter, I notice all the men graciously, supposedly for my benefit left this one section they haven't touched. (Laughter) With bated breath I was sure they were going to use it and I knew they could do a better job of it than I would do. I wanted to use it anyhow. I don't know about you, but I never assumed I would be a minister when I came into God's Church. I never assumed that, I never wanted it, but now I have people that told me when I was being retired, they said now you can do what you want to do. And I reflected on that statement. All I can say was, the last thirty-five years that's exactly what I have been doing. Exactly what I want. I was a minister in God's Church, I was pastoring a flock, I was dealing with people, and helping them, encouraging them, and helping them along to salvation. And there could be no greater calling as far as I know, or no greater profession as far as I know in the entirety of the human race.

And I know here he talks about here in Ephesians four, he says in verse eight: “Wherefore he saith, ‘When he ascended up on high, he led captivity captive, and gave gifts unto men.’” Why? In verse eleven: “And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;” Why? What’s our purpose? What are we here for? What is the bottom line of this whole thing, in so far as the brethren are concerned? “For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ” [verse 12]. The body of Christ is debilitated. It’s having difficulties. Our mission should partially be for the building up of that body. Wherever that body may be, at whatever time it may be. “Till we all come in the unity of the faith” [verse 13]. It says till. I don’t anticipate as a result of this conference what’s going to happen in the next six months, for all of us to be absolutely unified 100% on every doctrine. That isn’t what this scripture says. Till, that till is when Jesus Christ comes back. We’re going to have to fight our human nature, our own human desires, our own human appetites to have position, to have the front seat, to be the authority, to make decisions. We’re going to have to learn to work together as one, as much as we can. We’re going to have to put that down out of our lives. We need to strive together, in unity for the perfecting of the saints, “till we all come in the unity of the faith and of the knowledge of the Son of God.” I’ve often thought, you know, in talking to people and sitting and talking to fellow ministers how many times in the conversation did you just have to kind of bite your lip because your brother sitting across the dinner table from you may have said something that you disagreed with, in the meaning of a scripture or something of that sort. Really we’ve all had those occasions when we disagreed. I hope we weren’t disagreeable. But we do have disagreements. We all have our minds and our own thought processes and we all have things that maybe we even put on the shelf. If we’re going to make a stab I feel through this situation, we’re going to make a stab to work on that, at working together in unity and striving to understand the scripture, trying to understand God’s will and to come to that unity that He’s talking about, in preparation for the coming of Christ, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.”

You aren’t perfect, I’m not perfect. The administration, and that’s a bad term I know, that we come out with as a result of this conference, as a result of this conference, we have hope that we’re going to be working toward that to a “perfect man unto the measure of the stature and fullness of Christ.” I really think we are. I think we’re taking a giant step forward. “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth,” one of the fundamental things, “speaking the truth in love,” when love is of God and not of man, “speaking the truth in love that we may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” [verses 13-16].

That’s our commission, that’s our responsibilities. All of us in this room have carried that responsibility. And that’s what we’re endeavoring to start here, with the liberty, the freedom to abide by these conclusions and to get back to that faith that was once

delivered and to strive and carry on from there toward the perfecting of the saints, in our knowledge and our understanding and to build in love and edifying and building up one another.

Finally, over in I John 2, I John 2, it's hard for us ministers to cut down in short time. I John 2 beginning in verse 12. Well we'll pick it up in verse 15. He says: "Love not the world, neither the things that are in the world. If any man loves the world, the love of the {world} [Father] is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We need to remember verse seventeen. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" [verses 15-17]. So that's my two bits. It's time now for Mr. Ellis La Ravia to give you a talk (Applause).

Richard Pinelli: My name is Ellis La Ravia (Laughter). I've got a secret, that's not my name (Laughter). We decided to break in here because we have a situation that we want to get the material to the bank for notarization for this afternoon's balloting. So I would like to do then is, I would like to have the gentleman that is with us from the CPA, from the accounting firm, Mr. Jim Macmillan, to read to us the names of those that we have nominated. So what we're going to do first of all, is we're going to have, you'll be receiving this list in a moment. You'll receive two pieces of paper. You will receive first of all a sheet that says: "**Final Ballot for Selections of Board Members, 1995 General Conference of Elders, Indianapolis, Indiana**". Select nine from the slate and you'll be handed this particular slate. So these are the things you must remember we're going to (inaudible)

Now there is one small problem which I need to discuss with you before I have Mr. Macmillan come up and read the names. This is what has happened. **Due to a six-way tie in fourteenth place**, (Laughter) I never had this happen before. Our accounting firm has recommended that those six people be included among the final nominees. This recommendation was made to all those organizing the conference. It is their unanimous consensus that our slate of **nominees be increased to twenty-four** to allow for maximum input. Are there any objections? Great! OK. Thank you. Then at this particular time before we have the prayer, I will ask Mr. Macmillan to go through. These are the names he has worked with and has come to, and I'd like to have him read them one at a time to you and you'll be receiving copies at the same time as he is reading them. Mr. Macmillan:

Jim Macmillan:

Please pardon me if I mispronounce a name. Starting at the top in alphabetical order. There are twenty-four names on this list:

Bob Dick
Wayne Dunlop[Dunlap]
Roger Foster
Jim Franks

Bill Jacobs
Clyde Kilough
Victor Kubik
Ellis La Ravia

Jim Servidio
Randall Stiver
Guy Swenson
Richard Thompson

**David Havir
Roy Holladay
Doug Horchak
David Hulme**

**Denny Luker
Burk McNair
Dave Myers
Richard Pinelli**

**Gerald Waterhouse
Lyle Welty
Dean Wilson
Ray Wooten.**

Richard Pinelli: Thank you very much, sir. Have you all received your two copies yet? I'll wait till you have two copies in front of you. Just let you receive them. If you will hold your hands up at the tables where you have not received them, so we can know. OK. ...everybody holds their hands up while we're waiting until the kingdom comes. Make sure that we do know before we go into our final.

OK, make sure you keep your hands up so that we can begin our, OK I don't want everybody to have to hold them up too long, I'm sorry about that. Again remember this will be one ballot for each elder. We want you to, after we ask the prayer, to fill it out and then turn it in face down at your table, as we have done the ones in the morning.

There was a question that came up. Should anybody who's on this list, that we have given you, not vote. And the answer is that they are allowed to vote. There's no problem, even though you're on the listing. Obviously, as long as you don't vote for yourself, I guess. Yes, the person should be involved in the processes. We have more people with their hands up. Just a question that came up so I wanted to be sure we clarified that. I'm sorry.

Question(?): Can you fill in less than nine...?

Question(?): I thought you said there was an ...?

Richard Pinelli: They're on there. They're on there. OK, has everybody got them. Can I see your hands if you don't have them. OK, you have the slate, you have the nine. I would like to do as we have done before. I'd like to ask everyone to rise and we want to ask God's involvement.

Our Father in heaven, Almighty God we thank you so very much that we can come to you as our father and Jesus Christ as our elder brother. This is an historic time and we realize that in this Church and we are grateful for the opportunity to be a part of it. We ask you to guide us by your Holy Spirit. We ask you to help us understand and see and perceive what you, and you alone perceive and see in the hearts of men. Father we are only human beings and we need your guidance and your direction. Father may the Holy Spirit say to us separate these men according to the work that you have for them. Thank you so much. We commit ourselves to you and ask this blessing in the name of Jesus Christ. Amen.
(Amen)

Please take your time. When you are finished turn them upside down on your table and the CPA and his wife will come by and pick them up, when that is finished. Thank you very much.

Question(?): A point of clarification. Where it says on the handout we had earlier, ministerial services, media, publishing and all. People that end up there, will they be exempt from being on the (inaudible)

Richard Pinelli: No, they are not exempt.

Make sure that we give those that are not finished enough time, so we should be as quiet as we can be. I'd appreciate it for a couple of more minutes. We still have a number of people still writing. Thank you. I appreciate that. Just a few more minutes before we (inaudible) Thank you.

Ladies and gentlemen.

Can we see the hands of those who are still working, please. Can we see the hands of those who are still working. Hold them up for a second, one, lets see the other hands, how many, two, three, four, that's fine. We're not in any hurry. There's no hurry, we'll be here till midnight (inaudible)

OK, may I see the hands now of those who are not, who are not finished? Can I see the hands of those who are not finished? Those of you that have papers on your table. Can we see your hands (inaudible) on your table.

Can we see any hands or papers yet that are out? Any papers out now? Our CPA's are looking for them. Show us. I don't see any more.

OK, we'd like to continue with our perspectives before we take our break. We're going to have two more speakers, but before we do I'd like to say how much I appreciate the way you've handled that. Very well done, everybody. I thank you so very much for a beautiful job and we appreciate all of the work and questions and everything that you've done. So this time now we will have our second speaker among our senior men. I'd like to call upon the real Ellis La Ravia. (Applause)

Ellis La Ravia:

Thank you. I appreciate that very much. I'm just glad I was asked to speak before Gerald Waterhouse (Laughter). Mr. Pinelli had mentioned about being up here until midnight. You will! (Laughter). Well, I wore a different outfit this morning and I went home at noon to pick up my wife and I changed. So, otherwise I would be looking like all of you (Laughter). But, I think Mr. Armstrong would be proud, because he always wanted us to wear a white shirt and a suit. He didn't want you to take the coat off when

you were speaking to an august group such as this. I suppose he would be proud. It was not the law though, it was tradition (Laughter).

Well, I was going to say welcome to the first annual conference of veterans of star wars. (Laughter) But I'm not going to say that. (Laughter) The last time I was in Indianapolis was about 1981. And we were here, Mr. Armstrong and Aaron Dean and I came. There was an interest in Quest Magazine. Corey Servas, who bought Saturday Evening Post and began publishing it, was interested. So we came to see her. I think she was the wife of the mayor here at that time. Maybe some of you would know.

Voice from audience: One of the civic leaders

Ellis La Ravia: Oh a civic leader, OK. But she wanted it all right, but she wanted it for about one dollar. So we didn't dispose of it.

I was just counting this morning, probably how many years of experience we have here. And I came up with a total of about nine thousand years. (Laughter) That's a lot longer than man has been in existence. I feel very privileged to have worked along side and with so many of you, as I know so many of you and we have known you through the years.

You know we all know that we are called out of this present evil world. Of course some of you grew up in the Church. You've never known anything else. But, **God has prepared all of us**, regardless of where we came from. He's prepared all of us and He's prepared us **for this time**. We may not think so, because I think that we've had a difficulty in experiencing and going through this time. Because there has been paralysis, there's been depression, there's been distress, there's been frustration and many things that we've all experienced. But, I truly believe that God has prepared us for this time.

Now we just went through this balloting this morning and we went through balloting again this afternoon. And I think all of us would have preferred that God somehow would have written up here on the wall, you know, who those would be. Now hopefully He did that in our minds and it will come out the way He wanted. Or maybe we would have rather that He had spoken to us, but we probably would have been like ancient Israel if He had. Or maybe just send an angel whom maybe we could hear. Or some form of audible communication, or visible communication, I think we would have preferred. I think we probably all made errors in judgment during this time. I think that's probably another growth process, isn't it. Because we've never experienced anything like this in our lifetimes. It's not that the Church hasn't experienced things like this. It has. We know it has, in reading III John, in reading Jude, in reading the second book of Peter, some of Paul's writings. Really this has been going on for about six thousand years, hasn't it? It really happened first in the Garden of Eden. So it's been going on about six thousand years. The struggle has been ongoing? You know even the separation that's going on in the Church is not just by reason and truth.

If you just put it on a blackboard or you can put on a piece of paper and you say this is what we always believed and now here's what we believed. And you can just reason through it. Oh, well I can see the problem with that. That separation is not the way it's happening in the Church, is it? It just isn't. It would seem to make sense that way. But that isn't the way it has occurred. Because why?

Deception is a vital ingredient. You know, deception is a vital ingredient. You know I hope all of us can see very clearly that this is not a fleshly battle. We're all human warriors, but it is not a fleshly battle. **It's a very real spiritual battle.** But, I do believe God has prepared all of us for it. And I think it will only be by clear Godly thinking, which is what we're seeing here, thankfully. We're seeing clear Godly thinking. People who call upon the Spirit of God, the mind of God in all these matters. That we shall be victors by Jesus Christ, through all of this. I think that's what we all look for. And to have the focus (inaudible) that God wants, you know, not depending on, not based on our own personal distress or desires, but what God would have us to do.

Now we know there have been many serious battles in the Church, Mr. Wilson mentioned beginning in 1971. It was mentioned yesterday, I think, by Mr. Dick. That there was a conference in Tucson in 1979, when the state of California vs. the Church had come in on January 3rd. My wife and I had to remain in Pasadena while you were having all the fun in Tucson. We were there holding down the fort.

I remember though, I shall never forget I suppose, **the receivership** had occurred in Pasadena, California, the distress that was wrought upon the entirety of the Church. You remember the receiver Judge Weisman, or ex-judge Weisman, his assistant, I do not remember his name. Maybe some of you do. I think I had chosen to forget it. (Laughter) We had quit a number of experiences during that time. He told me one day, he said, "You know I'm a modern day Jeremiah," he said. "God has sent me, you know, to root out, and pull down, and to destroy, and to throw down; and then to build up, and to plant a Church that God wants." And I told him, "How do you know how to do that?" "Oh," he said, "God will show me how to do it, cause God has called me to this job." Now they sought to wrest, of course, the control of the church and the monetary funds from, you know, the control of Mr. Armstrong and of course the board of directors.

They sought to control that and they wanted me to be a party to it. I remember one day the receiver and his assistant came into my office, I was on the fourth floor there, on the opposite end from Mr. Armstrong over looking the auditorium. They came into my office and said, "We want you to call all the department heads here on campus and have them assemble for a meeting this afternoon." I said, "Well, they don't all work for me." I said, "They probably wouldn't pay any attention if I called them." And they said, "Oh, yes we know they would. So you call them." So I said, "OK, I'll call." Well I did. I called each one of them in turn, but as I told them the instructions that the receiver had told me to give them, I said "Also, this is from me, Don't do it." (Laughter) So nobody showed up at the 2 PM meeting.

Well you might say that they were a little bit upset, (Laughter) they were a little angry. So they came in the next morning into my office and said, "OK, we want you to call the department heads, we don't know what you did, but something wasn't right." They said we want you to come into my office and make the calls. So I went in, down at the other end, that was Stan Rader's office at that time, later became Leroy Neff's and currently Mike Feazell. So I went down there in this little ante-room there where Jim used to sit. And so I started calling. They stood over my shoulder, watching me for a while. They were assured I was doing all right. But what they didn't know before I had left my office, I told my secretary, I said, "Look call all the department heads, tell them I'm going to call them, but tell them don't pay any attention at all." (Laughter) Well, the next morning I was escorted out of my office and I was fired. When I got home Mr. Armstrong either was on the phone or he called right away and he said, "Well you're rehired" (Laughter).

Mr. Armstrong warned that late 1985 that Satan's next attack would be against the church. Now I don't think he knew fully what that meant. Somehow, he knew there was going to be a problem, but I think God placed it in his mind that there would be a problem. There was a warning that he sent to the Church. But I don't think he knew what the problem would be. But he did warn the Church. I didn't know. You know, maybe the Council of Elders failed. I apologize for that. Maybe in this current distress, the old Council of Elders failed.

The admonition to the Pastor General at that time was to prepare the Church for the return of Christ. And yet we knew that on the horizon there were going to be problems. Though I don't think anyone suspected the degree to which those would come about and to the degree which we see them now. Because it seems the warfare is always different, but there's always warfare. There are times of relative peace, but there is always warfare isn't it? At least it's been ever since I've been in the Church and been a part of it. You know, and of course, when we look in the past, you know, the Church has always survived, sometimes by a thin thread, but it's always survived, and so has the truth survived, but it all but disappeared at times. Hasn't it?

I remember going through a survival training course in Fort Benning Georgia, in 1952. We learned to survive off the land with the fruits that were available in the area, the various trees and things that you could eat, leaves even that you could eat. Of course immediately when I got back to my junior year in college, when I got back to Louisiana State University, I changed over to the Air Force (Laughter). I didn't want any more of that Army stuff (Laughter). But, I don't have anywhere to transfer this time. Nowhere else to transfer, no where else to go. No, this is the body of Christ. And we're ministers here for whatever condition we may find ourselves in, beaten up, no position, or whatever. But it reminds me of the treasures, you know that we have, because I know in some of the travels, one in China, when my wife and I were setting up for the visit from Mr. Armstrong with Deng Xiao-ping. For 1.2 billion people, there are many stories I can tell you, but we went through the Forbidden City. And there are unlimited treasures there. Forbidden City, maybe some of you have been there, probably some of you have, but it's about half a mile in depth and about a quarter mile wide and of course besides the palaces inside, there's housing all the way around the perimeter. And inside of all those

perimeter houses are treasures just sitting there deteriorating, rotting, corrupting, endless numbers of treasures. But it just reminded me that **the treasures we have are far, far greater**. Far, far greater and of much greater worth, that have to be protected and preserved and perpetuated. You know, not just for ourselves, but for all human beings, for all women, and children, and men around this earth.

I know, just before we came, I sent a six page letter to our five children. Four of whom are baptized and in the body of Christ, and of course six grandchildren. And I related to them a lot of the things that I see that are going on and the perspective that I have, had at the time and encouraging them to be faithful and to press on, and to be understanding of what's going on and to go to God, and seek to understand everything themselves as fully as they could. As I wrote that I thought this isn't just for them, but it's for the whole world. Because, **what we're doing here really has ramifications for the entirety of the world**, for the whole world. And it's important what we do. I know there were two occasions with Christ, we know as He prepared to select the disciples that He would work with for three and a half years, there in Luke 6:12, I won't turn there, but, we find that He prayed all night long before He selected those twelve. All night long! Now again based on some people's theology, and based on what some people think, you know, why did He have to do that? You know, **God could have just spoken who those twelve would be**. Why didn't He just give Him more of His Spirit. Why didn't He just fill Him up, why didn't He write it on the wall? Or whatever? Because I don't think **Christ** went through that exercise all night long in vain. Not at all! Because He was going to choose those twelve the next day. And so He had to go through this exercise to choose that twelve. Perhaps He had known already who they might be, or maybe He was finalizing it in His mind who they would be, whom His Father had chosen. But He knew He was going to select them and He **showed us the experience of praying all night long before He made that choice**.

Was that just a metaphor, or poetic, or futile exercise, or why would Christ have to do that? Well, He did it! Obviously it was an example, but He did it for a purpose. I don't see God doing anything that wasn't for a purpose. Maybe it had to do with intensity, or just looking to God for answers that He needed to have. Because we know that the way He lived, that even the way He survived, and the way He was able to go through the experience of death was through the eternal Spirit as we know from Hebrews 9:13.

Another example there in Mat 26:39, when He knew He was going to die, there wasn't any question, now He had known that, but He knew He was going to die, and He knew the time had come. And we all know what He said. He said, you know, "Oh my Father, if it be possible let this cup pass from me: but not as I will, but as you will." And He prayed earnestly, and we know He sweat blood. But in His greatest distress, I think the thing that I see that He experienced and the thing that was so profound about it, His mind wasn't on Himself. It was not on Himself, but it was on His disciples. Because as He taught them, as He went through the experience of giving them new symbols at Passover, as He washed their feet, as He taught them, instructed them. Beginning in John 14:1, He was trying to uplift them, and encourage them, uplift their spirits. That's a profound thing to me, knowing, you know, what He was going to experience.

Now, you know, we didn't know all the experiences we were going to go through in this life. Did we? Or with God's calling. We didn't know all the experiences we were going to go through during this latest experience that has occurred. We had to experience it and then we have to decide what to do. Then we have to decide what action. He knew what was going to happen. And He decided a course of action and He chose to uplift His disciples, to encourage them. In His yet greatest distress, what did He say: "Let not your heart be troubled:" you know, "neither be afraid, ye believe in God, believe also in me." Because, "In my Father's house are many positions." They has quarreled about this fairly recently, hadn't they, about who would be the greatest. Yet, He was comforting them. He said, "if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Verses 1-3]. Can we do that? I think that's what we're called upon to do. Because that's what Christ did in the greatest trial of His life. And I think that's what God's Spirit in us would call upon us to do. Because it isn't easy. We must be about comforting and helping others and encouraging others, even though we have been greatly distressed.

About December 29th or December 30th 1985, this was two weeks before Mr. Armstrong's death, and back in August, when he had first contracted the illness that he never fully recovered from, my family and I were going up to Lake Tahoe for just a few days, for a few days' rest. And so I called him and I told him that we were going to be gone and where we would be. And so he said, "Well come by and anoint me before you go," he said. "I've just got this illness that just continues to plague me and I'd like for you to anoint me." And so I did. And of course I was kind of waxing eloquent with it, going on far too long, I'm sure, and so he said, "Ellis, Ellis, just get to it would you!" (Laughter). It's amazing how you can get corrected in so many ways (Laughter). When your intent is to do so much good. (Laughter) Anyway about two weeks before his death, I was talking to him on the phone and he admonished me, He said, "**Don't let anyone destroy the work that God has done and built through me.**" Well, that's a pretty heavy admonition, I thought at the time. Now, you know, here's two people, Herbert Armstrong and Loma Armstrong, that God built a work from nothing. And he's saying that to me. And of course in 1967, when Loma Armstrong was sick and ultimately died, what was she thinking about? Well, the men gathered there together in the room, she said, "**Don't worry about me, I'll be all right, you men go out and do the work.**" That was her outlook. And Mr. Armstrong didn't want anyone to destroy what God had built through him.

Well, I failed miserably at that. You know, I've kicked myself a thousand times. And I thought well how could I have kept, you know, what was happening from happening? But I've come up with a solution. All of you! All of you are the solution. All the members out there, who are still faithful, that's the solution. That's how the work that God has built will not be destroyed. And that's what's important. And I can only see through the faithful ministry and the faithful membership that this shall occur.

We know, and it's been covered even earlier, about the job that you have to do. No, we don't know what that is, I don't think, you know, if we ask each one here in this room, I

don't think anyone knows what God has yet to do. Oh, we know generally, don't we? We know from scripture. You know, we know Mat 24:14, we know Mat 10:23, we know Mat 28:19-20, we know John 21, we're to feed the flock. But, we don't know everything. We don't know every detail, do we? We don't know everything that's yet going to occur. And yet, we know God will lead us through it. You know the door is open to us for Christ to lead. And this is greater than each and every one of us, and all of us combined. Yet, **we know God can do it through us**. And we just need to be equal to the task, to be willing to do it. So now for the rest of the evening we'll have Mr. Gerald Waterhouse (laughter and applause).

Gerald Waterhouse:

[Holding up a clock] (Laughter) It's 2:41, switch this to California time (Laughter).

I want to introduce what I'm going to cover this afternoon by a statement I made to Mr. Armstrong back in early 1985, having breakfast with him. I said, "Mr. Armstrong, you baptized nineteen of us in the Big Sandy lake in 1953, just before the Passover service." He said, "I remember that, Gerald." I said, "Then you lined us up in front of a small group to take the Passover, there must not have been more than twenty or twenty-five there, and laid hands on us. And we sat down and took the Passover with them. I said, **"The next seven days, Mr. Armstrong, were the most inspiring, illuminating, interesting, stimulating days of my life, because you covered the plan of God everyday.** You covered," in that day we had a service everyday and twice, sometimes three a day (Laughter) for the seven days of Unleavened Bread. If it were Friday we'd have one in the morning, afternoon and then evening, cause the evening was the Sabbath and you have to have a service (Laughter). And someone may not realize the example I had set for long sermons. They were all long. Services were at least three hours almost every time, or more. Sermonettes were forty-five minutes a lot of times. (Laughter) But I said, "Mr. Armstrong," - covered now all seven of the annual festivals, plus the seven day week, seven day week to tie to the seven thousand year plan, six to mankind, and the Sabbath to the millennium. Then he would cover each one of the annual days, but he'd always put it in the overall picture. So everyday you got the overall picture. But he was emphasizing that one particular festival. And I said, "Mr. Armstrong, that did so much good for me, and when I came out to college, I noticed there were others there with me at the time in Big Sandy, but they didn't seem to get it like I did." Later on I could understand why. And I said, "I came to Ambassador and I saw some of those brethren in Big Sandy didn't seem to have been so thrilled and motivated by that. I began preaching on the plan of God while I was in college." Every time I got a chance, because that did so much for me, that I knew it would help others. And that's why I've always pretty well had that frame in mind. That's why it's so internalized, forty-two years.

Now when you have something internalized for forty-two years, it's not very easy to see it smashed, ripped out, destroyed - or you're criticized for covering the plan of God. I don't think people can realize that I've been involved in it - and another thing, I fully believe in a Home Office, but it's going to be difficult for me to call it home-itis (Laughter). Or send this home, when you've been accused, you know, for years, and

rightly so, I had headquarters-itis. It was easy to say send it to headquarters, now you say send it to home (Laughter). Which home? (Laughter) Yours? But, I'm all for a central control, if I (inaudible) home it's fine with me, it just means I'm going to take another forty-two years to learn how to say it. (Laughter) But, I probably am **as sold on the need of a headquarters as anyone on the face of the earth, because I saw the need in England, Australia, the Philippines, South Africa and touring the churches for twenty-five years.** It was always turning people first and foremost to God. Cause that's the way you bring God into the picture, that's the plan of God. And then Christ educating that and so has always kept the people's minds above me. And that I'll get into that a little of bit later. Now I want to go back and realize, let you realize why the holy days made such impact on it. I know God had a lot to do with it. But, I mean, just me personally.

Now, I started playing **golf** when I was nine years old. And a professional cut off some hickory shaft clubs, that's a long time ago, there weren't steel shafts around basically just, and I was nine years old, so I was a little squirt. And he cut the shafts off, gave me a set of clubs, let me play on the course free. And back then we had caddie day on Monday at the country club, so we could go out and play golf free on Mondays. So I just happened to have a natural talent for it. In fact, until the war broke out, I was fifteen years old, I was on the golf course when December 7th came along and the war broke out. I never will forget that. It pretty well interrupted my career in golf for quite a while (Laughter). I went and sold extras, left the golf course, went down and sold extras. Then I went down to the Standard Times, (inaudible) local newspaper. And to watch, they had a lighted electronic banner, whatever it is, in front, they would put the names from the casualties in Hawaii, Pearl Harbor. I had a brother over there. He joined the Army when he was sixteen years old. He was at Fort Shafter in Honolulu, and so I watched that until well after midnight you know to see if my brother's name was on it. I was really concerned. I hadn't seen him in about three years or so. No, it was four years since I'd seen him. And I was really concerned about whether or not he was killed, you know, and whatever. And that interrupted golf. I worked in a defense plant, after that post office, then a defense plant, built B-24's, then joined the navy when I was seventeen years old. Spent three and a half years in the navy. And got married during the course of naval career back in 1944. **My wife divorced me in 1946** and I didn't get out of the navy after, minority cruise, that's when you're seventeen to twenty-one, until 1947.

And of course golf was always deep, you know, deep desire of myself to play. And soon as I got out of the navy, I played the tournament with Don January and Billy Maxwell. I played with Billy Maxwell when he was nine years old and I was twelve. And in college, North Texas University, he and I were roommates. We had double bunks. He slept above me on a double bunk. He was national amateur champion in 1951. And the team was the best in the nation at the time. They were NCAA champions three straight years. I don't think any university has won it three or four times in a row. I think they won it four times, three in a row. And so I was getting back into golf. Oh, I played golf in a golf tournament in Lubbock, Texas with him. And then I learned later, I became assistant pro in my own home town. Then I learned they were all attending university, it used to be North Texas State Teachers' College, now it's called North Texas University. And I

thought, well why don't I go up there and try to get a degree in business. I wanted to get a degree in business, so I could manage a golf course. You know, you need... (Laughter) I read that Don January and Billy Maxwell were going, I had heard about, they were going to (inaudible). You know, and I'll just go up there and go to college. Now Byron Nelson probably set records no one will ever set. He won eleven straight tournaments, he had the lowest scoring average in the year of anyone. No one has come up, Greg Norman, anyone else. He had won ninety-eight point or, sixty-eight point two something, and the lowest was Greg Norman, was sixty-nine something. He was our sponsor. We had a full photograph of Byron Nelson in our locker room. I played with him when he came up. Team members would get to play with him when he'd come up. He lived in Roanok, Texas, just about fifteen miles south of the campus. So I got back into golf. I was learning pretty well again.

Then the Korean conflict broke out. And I was called back. When I was in regular **navy** and discharged, I joined the Reserves. And due to that fact, they called me back into the service in January of 1951. In both tours of duty I served on four different ships. Two aircraft carriers, a transport and a mine sweeper. And I went back in and served on the Bonhomme Richard[?] And then when I got out in May of 1952. It's pretty hard to keep these decades straight (Laughter). 1952, when you get forty, you know, it's pretty difficult (Laughter).

And as I mentioned, **I married and then divorced in World War II. And I got engaged again**, after I got out of the navy. I went back to north Texas and then got engaged. And about May of 1952, we used to have to alternate, the Plain Truth one month, the Good News the next month. And the Good News in about May of 1952 had an article on divorce and remarriage. I would study it a little and then shove it back into the desk and get my accounting out. But, it kept weighing on my mind, you know. And we had a seven year drought in Texas. And that, I began to see the end of the age coming you see. (Laughter) And I began to be concerned about that article, of course. It showed that if I had been married before, **I could not remarry**. And that was long before the doctrine was changed. And so I kept shoving it to the back of my mind. It came down to about November of '52. Nine days to the marriage. If you don't think that weighed heavily. I sat down and wrote the girl that I was going to marry, a letter. I think I wrote it about 3 o'clock Sunday morning, that we could not marry. Cause that article just kept weighing heavily on my mind, more heavily and it finally came to where I knew I couldn't do it. So she went over to my parents, cried on their shoulder. I don't blame her, but my dad had never written me a letter before. He wrote me my first one after she came over. He said, "Gerald, I'm a man of my word. And my sons are going to be men of their word. Now, you get down here and marry this girl." (Laughter) Well obviously I didn't do it. But, I did go down that Christmas break from the university and she came over to the house. My dad could drink about a half case of Lone Star Beer, right quick. And he had had a little over a half a case, I think, (Laughter) and he brought that up (Laughter). I said, "Dad," he brought up the matter of my not marrying. I said, "Dad, I respect you, but you can not give me eternal life." I don't think he grasped what I was saying then, but I said, "but God will, but He'll give it to me on condition that I obey him." And I said, "If I marry her I will be in disobedience to God, and I can not marry

her. Not because I disrespect you, because I honor God more, He's got a lot more to give and I'd like to have eternal life." He didn't say anything more. It was just like God calmed him down.

So, then I had another trial to face. Because I played on the varsity **golf**. There were six of us that played varsity golf, and about thirty-five were on the team, but the others played non-varsity. In other words they'd team us up with SMU, TCU, Harden Simons and different colleges there, and Rice University in Texas. And we'd play on Saturday, that's when the competition was played on Saturday. So, then the Sabbath came up. And I realized, now I can't marry, and if I'm baptized I can't play golf on Saturday anymore. And I said, there's only one thing left to do. Go serve God, if you can't play golf and marry, there was not a thing else left...? (Laughter and applause).

Now, another thing that troubled me was, how can nations turn on other nations so quickly between World War II and the Korean conflict? I became very negative, very pessimistic. I couldn't see any future. And especially after golf was taken... (Laughter). And with that in mind, when the Easter break came at North Texas University, the other golfers went out to play in golf tournaments over the weekend. And I still look back and say, How did I end up going to Gladewater, Texas? Now we called it Gladewater in those days, not Big Sandy. And I looked back on that and I know that God had some prompting. Because I went down, and I wasn't even thinking that way. And afterward, now how come I didn't go to tournaments? I ended up down in Gladewater, in a religious convention. I remember, Mr. Armstrong had written in his coworker letter, "You should not come down unless you're baptized." But, I knew I wanted to be baptized. **I came to that commitment and had to be baptized.** I went down, he didn't, and he, that's when he announced, anyone that wants to be baptized come to Big Sandy lake. And there were two, two lines Mr. Armstrong, I happened to be in his line. I didn't know why, you know, but probably didn't mean that much difference, make that much difference. But, he baptized me, then the Passover after that. But you see, when I came to that, with that kind of pessimistic attitude. Is there any hope in the world, and then these interrupting, what I'd considered from nine years of age to be my profession, you know, and then marriage was kind of in there, you know (Laughter) secondarily.

That's why **what Mr. Armstrong covered meant so much to me. Because it showed me why the world is the way it is.** And why I'd been in two wars. And the wonderful thing about it, there is a way out of this for all of mankind. The Church used to believe, and we now believe, that there is a millennium and there is a great white throne judgment period and there is a new earth and there is the Father coming down, unless He's metaphored right out. (Laughter) And God can't build a city fifteen hundred miles high had that told ...by two or three. I said, He's built stars up there that are so monstrous and the earth put within one, you know I think, four hundred thousand miles or a million miles through a big star, you know. And God can't build a city fifteen hundred miles high? (Laughter) I had one tell me, an evangelist, oh, several years ago that I worked with, that God could not build a city that large. I'm sure glad no one told God that (Laughter). Isn't that limiting God? He can't build a city that large? I wouldn't want to face Him in the future. He'd say, Did you say that? And I'd say, No I ...? (Laughter)

But you see, I mentioned to Mr. Armstrong that when I came to Ambassador College, I'm so filled with that and it meant so much to me, that's why I even preached on it as a student. I was there two months before I gave my first sermonette (Laughter). I got there one semester and gave my first sermon down in San Diego during Unleavened Bread 1954. And took three nationwide baptizing tours in '54, '55, and '56. Now, I think the first two were before the booklet on the Holy Days came out, so we had, I pretty well explained the overall plan to show the people the importance of what God is doing. And that gave me a lot of opportunities to rehearse the plan of God before I was finally sent over to England.

Now if you had never been in **England** in 1957, it's a different mind set over there now because of a lot of influence. You couldn't even get instant tea over there in 1957 (Laughter). You could buy it years later. But I mean, if you mentioned instant tea that would be the greatest insult to the British tea makers. They have their ritual, you know, I mean, it's got to have the proper tea pots, it's got to be covered with the right fabric, it's got to be mixed just right, poured just right, mixed with the milk and all that. And to go there and say, "Do you have any instant tea?" (Laughter). That would be like going to a Texan and saying, "Do you have any instant coffee?" (Laughter) several years back.

So, see when I went to London, I got there February 14, 1957, do you know how they looked at the United States? As a rebel colony, one which nothing good could come to the empire, and especially about God. God save the Queen! Now as I said, it's a different mind set now because of the influence of television and on and on. But back then, if I had gone over there without the plan of God, where I'd brought the people's focus up above myself, otherwise they'd see me as an American and say, "Get back to that rebel colony." (Laughter) But, by lifting their mind up to God and Christ and to the plan, and showing them they were Ephraim and how they'd be humbled and Manasseh was given the big job. I could show about twelve different reasons as to why God chose Manasseh over Ephraim to do a worldwide work. To just name a few, they didn't have the freedom of using money outside the country. You had to get permission from the central bank to use any money outside. They didn't have any commercial radio. They didn't have any big middle class. Ninety percent of the people owned, or ten percent of the people owned ninety percent of the wealth and ninety percent of the people only had ten percent. So you didn't have a middle class. And on and on, I could show them now, this is why God chose Manasseh. But to make sure, but Ephraim going to be the first born, but to keep both humble, Ephraim can't say we deserve it because they didn't finance it, and Manasseh can't say they're first because they were second. (Laughter) So no one will boast in God's sight. (Laughter) So, I saw the effect of what the plan of God meant to the British. I couldn't have done it, I told Mr. Tkach, the other day when he was talking to me, and showing why I could not support him. I said, "Mr. Tkach, the Holy Days to me, the festivals to me." "Hold it Gerald, they don't picture God's plan." I said, "Mr. Tkach, wherever God sent me they produced fruit. So I know how God backed them up and how important they were to God. Because the fruit was produced.

And first it was England, and then down to **Australia**. Now, they had a different mind set. They came from penal colonies. (Laughter) And they are one class, they are all maties. (Laughter) No one is better or worse than all the rest. (Laughter) Frank Sinatra was down there, I think just before I was down there in 1959. And a lady reporter kept bugging him and he finally said, "You're not worth two dollars." She went to the union, that's why they stick up for their maties. And the union said, "If you don't apologize to her, we will not refuel your plane." And you won't get out. (Laughter) If I were a waging man, I would wager that he didn't have a sincere heart when he said, I apologize. (Laughter) But now see, the Australians have this wall of inferiority, because they didn't want to appear inferior, because they had this inferiority complex, and they built a wall around them to prevent change from coming from without, because that would show them that they were deficient and inferior. So, if I'd gone down there as an American, a little different mind set, but they wouldn't have believed me at all. But, when you bring God into the picture, the plan of God in the picture, then they said, "well God's qualified to teach us, you know, but, not some man." Or, I'd have been another American in Australia, you know, and rejected. So, I saw the good it did there. But, it's a little different mind set, you had to approach a little differently, because you have to understand the people.

Then in **South Africa**, it was even a different situation, because, you see the Afrikaners teach their children to read from the Bible. That does promote a rather self righteous approach to things. Then when God intervened very dramatically at the Battle of Blood River, they at that time knew God intervened. In fact we had a Bantu that came into the - a Swahili that came into the church, oh, three or four years after I was there. And he had heard about what I had covered in the plan of God and why God intervened. He said that, see they traditional, they pass traditions down from generation to generation, so he learned from his grandfather, way back to his great, great grandfather, I don't know how far back. He understood what the story was after all. He said, the reason they fled, there were hundreds of thousands of Bantus and only a short, small number, most all the troops were destroyed. And all of a sudden they fled. He said the tradition was that they saw white men on white horses with white robes on the mountain side. And that's why they fled. Well, God delivered them. And it's quite obvious. And they have a covenant they, to this day that they made at that time, a covenant celebrating God delivering South Africa from slaughter, at that time, at the battle of, they call it the Battle of Blood River. So I had to explain to them, it was not because of the Dutch Reformed Church, it's because Almighty God had made a promise to Abraham and his descendants. And that's why He delivered the South Africans, made up of both Dutch and British. Now, you see, you have to bring God into the picture, to do that. If you go down and try to convince an Afrikaner, if you go down, if anyone speaks outside the Afrikaner language and maybe through the Orange Free State and is considered a turn coat. And so these Afrikaners, the ones that God called, at least he called from among those that were educated at universities where they learned the English, but they still spoke Afrikaans in the home. And one mother told me one day, she said, "You don't realize how much our children get even though they don't speak the language, they learn, they grasp a lot by hearing you and seeing you and then us discussing with the family in Afrikaans. Little children! I think a lot of parents don't realize how much little children pick things up. And that

really impressed upon my mind how these little kids that only spoke Afrikaans by sitting there watching me, you know and all. I do have some times a few facial expressions (Laughter). And that impressed me though, you see, you can't believe how much my children, our children are gaining from church services.

So, the plan of God was what was vital key to reach the people, keeping them interested, and keeping God in the picture through the plan of God, which was basically through the seven day week, the seven annual festivals. And then following then, of course twenty-five years of touring the churches. So when you have something like that internalized and know why after it comforts you (Laughter). It's not easy. Now, I was taken off the speaking list last August 30th. And after I made up my mind to come here, Ron Smith in the Lakeworth church asked if I'd split a service on the last holy day of Unleavened Bread. I spoke about forty-two minutes. And so that was my practice run for here (Laughter). Because I don't think I could've spoke that - when I had the forty-two minutes there (Laughter).

But, it has been a trial. And I don't know how many of you husbands, I'm sure you do, more than I do, how much the comfort comes from a wife in these circumstances. And it does get rather lonely. And when you're touring, you're visiting, and you're dealing with people and all of a sudden you're not even speaking. And then if you try to attend church after a lot of these changes, then you're accused that you're to cause division. I just told Mr. Tkach - I said, "I don't solicit, I don't call anyone, but they call me and they're upset. I'm going to be honest. I'm not going to lie to them." And I said, "I quite attending the Port St. Lucia church three or four months ago, because I knew people would come to me and say, What do you think about this? And I'd have to be honest." I said, "The best way to avoid the appearance of trying to attract people or trying to take people out," see I was not their pastor, Mr. Foster was first, then the man that bought the package, next (Laughter). And so I knew, I've had some call me at home and say, We're upset about things. I said, "Well, get in the boat!" (Laughter) But I, most of the time, I have not called anyone, I called my brother, I said, "I think that's fine, it's a family member." (Laughter) But I don't call, it's only when people call me, then I will respond, but I don't solicit it. And I'm trying to be ethical in that way. I haven't been perfect (Laughter). But, I have tried to, to try to be beyond reproach, not perfectly, but that was my desire and purpose.

But, I certainly felt that since a lot of you have heard me over the years, but you may not have understood the background as to why. You know, I've been accused of having an obsession for prophecy. No, but for the plan of God, I do. And I think that's one of the best things to have an obsession over is the plan of God, cause it's God's plan, it's not mine. I couldn't have thought this out in sixteen trillion years. In fact, I couldn't probably think anything out (Laughter). So God made sure that He called one that would have to rely on Him. One minister talked to me, oh, several years ago. You must get between four walls and put all this together. Nothing was farther from the truth. First of all, I wouldn't get between four walls and put anything together. I just, it just came mainly by talking about it and things would come to mind.

But it all goes back to what Mr. Armstrong conveyed. I had the picture in mind. And one thing I mentioned to Mr. Armstrong that unless the people have a **frame**, then you don't have the frame to put the pieces in. If you, like you see a puzzle, if you see the picture of the puzzle first. Then you can see pieces that have different colors and you know about where they fit in the picture, but if you don't have a preconceived picture, blue - you may not know where that goes. You've seen a blue sky here, you know it has to go in that area. Or green or red, or whatever. So, if you have the plan of God, then the pieces begin to fill in during the six thousand years, the millennium, the one hundred year period, or whatever, you see. You have a frame in which the pieces of the puzzle. And I'll guarantee the Bible is a puzzle. Because, you have to be given understanding, Christ said to you it has been given to understand, but those others, those without, it's not. So, that's a frame that's a safety frame that shows you don't put, you don't put the pieces outside of the plan. They must fit within the plan of God.

So, I wanted to just rehearse a little of that. That, this meant so much to me, because of my obsession to play golf and that was my god. And after I went to Big Sandy, this was so inspiring to me that I didn't play, I didn't of course go down on Saturday and play golf that morning. I was rooming with a fellow named Marion Hiskey, he was Idaho and Utah state amateur champion concurrently. He was a Mormon from Pocatello, Idaho. And now Coach Cobb asked him, cause he noticed I hadn't been coming out on Saturday for the golf competition. So Marion came and said, "Coach Cobb is wondering why you don't come out to work out with the team anymore on Saturday." And I said, "Marion," I said, "because of my religion, now I can't play golf anymore on Saturday." He said, "Wait just a minute, don't say anymore. Do you mean to tell me if I were to take up your religion I couldn't play golf any more on Saturday?" I said, "That's right." He said, "Don't tell me anymore." (Laughter) Now, Marion Hiskey, after he graduated became a pilot in the Air Force, a lieutenant. And he was flying a bomber out at Waco Air Force base in Waco, Texas (Laughter). And he crashed it and killed five others, himself would be six. So, I think it's going to be interesting to see Marion Hiskey come up in the resurrection and if I get the opportunity, I'll say, "Marion, did you notice we did not resurrect your golf clubs?" (Laughter) "Hey, yeah, there was something you were about to tell me back there wasn't it." (Laughter) "I think I'm ready to hear," and I said, "I thought you would be." (Laughter) But, there's going to be some interesting times ahead, with parents, relatives, friends, in-laws, outlaws, you know, whatever - that when the time comes and their minds are opened and they're ready to hear. What a thrill it's going to be to see their lives changed. And realize we were given the opportunity in advance. They come later, but they're all going to come. That's the wonderful thing about God's plan.

I was in Pasadena for the Feast, last Feast and if I had not opened in prayer, before the last service, the eighth day, mentioning we have a lot of loved ones in the grave, we're looking forward to coming up out of their graves that this day pictures, and then, if I hadn't said that, it wouldn't have been said. The minister got up and gave his third sermon on, in Christ, celebrating Christ. So, I went to Jim Herst, I said, "Jim, how come he didn't cover the meaning of the day?" He said, "They don't believe in it." I said, "They don't? Why?" He said, "They've already been judged." I said, "How can they

already be judged?” He said, “Oh, it’s all been fulfilled in Christ.” I said, “It has!?”
(Laughter) That’s a real metaphor! (Laughter)

One other comment before I close. I was talking to Tim Finley, he worked with Jim Herst on the correspondence course, this was about three years ago or so. I could tell he was not the happiest. So, I was talking to him, he said, “I worked on this project, the correspondence course, on Christ returning to make a new covenant with Israel, I took it up and they said, “Oh, that’s already been fulfilled in Christ.” I could understand why he was upset (Laughter). Now when you, if you’ve ever really studied Brinsmead? (Laughter), Sabbatarianism Reexamined, you’ll understand where that came from. And even he doesn’t believe it today. (Laughter) Well, anyway (Laughter) it’s good to talk with you (Laughter and applause).

Richard Pinelli: We’ll take fifteen minutes for a break. See you back in about fifteen.

[MID-AFTERNOON BREAK]

[End of tape]

Indianapolis Conference

Videotape 3

May 1, 1995 -- late afternoon session

May 2, 1995 -- early morning session

Lyle Welty:

My name is Lyle Welty. We're ready for the next step in the process. We certainly appreciate your enthusiasm and your participation. As you can fully appreciate this is quite a historic and momentous time. I understand that the balloting has been completed, the names have been chosen and selected and all the balloting has been counted. The ratification of the process and the names of the Board of Directors will be announced by the CPA who has overseen the balloting, Mr. Jim McMillian.

Jim McMillian:

First, **the results of the ratification vote.** The results of that vote were:

Approving 152 Rejecting 3

(Applause)

Now for the **names of the elected Board of Directors:** The names will be given in alphabetical order:

Bob Dick

Jim Franks

Roy Holladay

Doug Horchak

David Hulme

Victor Kubik

Denny Luker

Burk McNair, and

Ray Wooten.

Thank you. (Applause)

Lyle Welty:

I think it would be appropriate at this time for us to **ask God's blessing upon the Board of Directors**, that God would guide them and direct them. And to do that I would like to ask Mr. Gerald Waterhouse if he would mind - First of all, I would like to have those Board members come up on stage, please. If your name was read off as a Board of Director, please come up on stage so everyone can see who you are. Does everybody know the Board or should we put them in order so we can figure out who they are?

This is our first interim Board of Directors. (Applause)

We'd like to ask Mr. Waterhouse, if you would be so kind, as to ask God's blessing and direction on our Board.

Gerald Waterhouse:

Our holy Father in heaven. Father, we come to you through our High Priest and the living head of your Church. We thank you for emphasizing to us how important your Church is to you and to Christ, and to the future of humanity on this earth, and to work out your great plan. So we're humbled Father, with the - not only the privilege but the heavy responsibilities in life before each one of us, and especially before the Board of Directors here, the managing elders that you've appointed. And we thank you, Father, for the inspiration. We thank you for guiding the minds of those of us in conference here to appoint the ones that you've had in mind now. And we know the gravity of the responsibility that weigh upon their shoulders now, and upon ours to pray for them and support them so that you can reveal your will to a greater degree. And help us, Father, to always agree with it, help us to be in support of it. And just thank you that we have you to look to in a world that seems to offer very little hope even on the physical side. So thank you for the spiritual hope that you hold out before us, for the opportunity that you've given us of serving you, the Most High God and Jesus Christ, our elder brother. So we do ask you Father, as we unite, that you will extend extra power, strength, encouragement, wisdom, knowledge and understanding to those whom you've selected, that we might all see further benefit to the leading that you give us and the future you hold out before us, and for all of mankind eventually. So we give you thanks, Father, and make the request now in Jesus Christ holy and worthy name. Amen. (Amen)

Lyle Welty:

All right we have another - before you fellows sit down we'd like to ask you - if the nine of you would - before any of the nine would sit down we'd like to have you scatter out and sort of balance - in a balanced way **spread out throughout the audience. Because we'd like you to lead in some discussion with two or three tables,** and I'll explain how we will do this in just a minute. If you'll kind of balance yourself out throughout the audience where you can be in close contact with two or three tables, we'll explain essentially what's involved.

You know, I think it would be a little difficult for an outsider to appreciate - if he were asking what's going on in here and who these people are. I think it would be difficult for him, this person, to figure out how there could be so much energy and enthusiasm and happiness with so many unemployed people. It would be a little difficult to understand that.

This is what we want to accomplish. One of the goals, of course, of the Church at this point is to be as sensitive as we can to the needs of our congregations, to the needs of God's people. And as a result we'd like to start right away by **soliciting input** from you—you, as elders, wives, in some cases deacons and wives, church pastors. We have quite a selection of various categories of people, and we'd like to find out what is on your minds as far as some **concerns that you would like the Board to be aware of, sensitive to, and beginning to work toward some resolution of.** So our purpose of holding a somewhat group discussion - I realize on the surface may seem to be almost impossible since we're sandwiched in here so close together but I think there is a way we can do this in a reasonably smooth and orderly fashion.

We'd like, as I said, for the nine Board of Directors to spread out and to sit at one table but to take and choose two tables close to you, and appoint a person at the other two tables to direct the conversation, and essentially the question that we're asking, and trying to gather input on: the questions is, What are the biggest concerns your congregations, your members and the other ministers that your aware of, what are the biggest issues and concerns that you have at this point? Now if we have an individual at every table, in other words a Board member would sit at one table, and two adjoining tables, or in two cases we're going to have to have - let's see we have 29 tables so every Board member will be responsible for three, and two board members will end up with a fourth table. I think we can work this out in an orderly fashion. We'd like you to appoint a man or an individual at each other table (your two other tables), or in one case three other tables, someone to lead the discussion. And appoint a scribe, someone who takes legible notes - see - and you can discuss among yourselves what issues are of concern. Then two things we'd like you to do:

Condense these concerns down to two, or at the most three, primary concerns. And we'd also like to solicit your input on what you might think as a small group would be a possible solution toward those concern. We will give you 40-45 minutes to do that. At that point each Board of Director will gather the sheet of paper, will gather one sheet from each table. Gather those sheets together. My, the right hand side half, the right hand half of the auditorium, my right hand, will be given to Mr. Franks sitting at the table over here, and the left hand side will be given to me. I will collect this half, Mr. Franks that half. And we will put them together and give a summary of some of the issues that have concern - that have been concerns - that have served us as concerns among us. These will be compiled and delivered to the Board for consideration, and encouragement to understand where we are as ministers and members, where our congregations are, where their consideration as far as some immediate issues that need to be addressed and resolved as soon as it is possible. If we could do that, if our nine Board members could fan out in a balanced way to cover the overall area and select two other tables to work with you, the odd couple tables out, perhaps you could connect yourself to one of the other Board of Directors. Give you about 40-45 minutes for this discussion.

[BREAK FOR DISCUSSION]

Jim Franks:

...out into small groups sessions and you've had an opportunity to do that in the last hour. Lot of discussion—it ranged from probably very pleasant to very animated depending on which table you were at. Some of the papers we received are still flaming. Others had nice little flowers written on them. It is very frightening. It would be impossible to read over all of the suggestions, all of the questions that were raised, and also give the solutions that were offered. We will keep the stack of information and get it all tabulated and hopefully even provide everyone with a copy. I'd like to do that, we'll see how quickly that works out.

But what I thought I would do is read over the questions. **These are the primary concerns of all of you and your congregations** and we boiled it down to - We had hoped to have three or four. It turns out to be 18. We thought there'd be so much duplication we'd have two or three we could relate to you, but I have 18. I would also suggest that some of you - There will be a panel discussion tomorrow, I believe it's tomorrow afternoon. You're certainly welcome to raise some of these questions at that time, if you feel they are of an immediate nature that you would like to hear an answer to. You may not get an answer, but at least you could ask tomorrow and we will do the best we can as far as resolving some of those that you need immediately. Some of these appear to be immediate concerns on the part of those that were asking them and we certainly encourage you to ask those later on.

I'll go through the list. These are the concerns as came from all of the tables and the discussions that went on. This is in no particular order. We were going to put them in top three or top four but it became so cumbersome that we just went over each of the lists and summarized them in one sentence, and then made a list of those. So that's what I'm going to be reading. This one, I'll begin with this one:

1. **Public relations** responsibility needs to begin immediately. Some means of communicating to everyone not only what went on here but also what is happening in the Church. So that one came in on several.
2. Develop a **code of ethics** early on for the ministry. Develop a code of ethics.
3. Develop an **approach to the other Sabbatarian groups** that are out there. Develop a conciliatory, loving approach toward all the other groups that are out there. That was another concern to be done immediately, and some asked what will our approach be - and what will our approach be to the other groups?
4. Another concern is **will there be a continuation of a worldwide work**, an international work? Another one is:
5. How do we know (and this came up on several) how do we know that God's hand is in this new organization? How will we explain the need for our existence to the membership of the churches? So **how do we know God's hand is in this new organization?**
6. We will need to **deal with the guilt people will feel over leaving**. That needs to be done. That was on several. That needs to be done immediately. Some way of dealing with the guilt people will feel.
7. The **Feast of Tabernacles** was another immediate concern. How will that be done? And, of course, there will be a presentation on that tomorrow.
8. A **more specific doctrinal statement**. Specifically a statement on the trinity and there were several other things that were mentioned on the various papers that came in on a specific doctrinal statement.
9. How will **ministerial transfers** be handled? Another one that came up.
10. **How will the new governmental structure be implemented?** More details on how that will work.
11. **Will there be a regional field structure in the ministry?** That appeared on several.

12. Some guidelines on **how to organization a local congregation**. And there will be a presentation on that tomorrow, so that there will be some more specifics on that.

13. What about our youth, will there be **youth programs**, and how will those be developed? That came up as well.

14. Another one that came up, What will be the **status of pastors and elders as they're coming out of the Worldwide Church of God?** What will their status be as we begin that process?

15. And then the final one was, How do we deal with **ministers who** have been retired and **will probably lose their retirement from the WCG?**

So those were about - I didn't count them all, I think 15 or 16 of the responses we received. This was sort of a summary of the concerns that everyone had, and again they were in no particular order. We will sort through them. Many of you also provided proposed solutions to various issues. We will try to get those together and hopefully publish something on that so we have all the paperwork here we can do that. So that was the discussion group. And again I suggest if there are urgent questions that you can bring those up again tomorrow. There will be a panel discussion tomorrow in which you will be able to ask questions that will be of immediate concern to all of us.

Now I'm going to take just a few moments and discuss the **Church name selection**. This has kind of been a standing joke since we've been in Indianapolis, that when you go out to eat and anyone asks where are you from, and what are you doing here. What is the name of your Church? (Laughter) We have no idea. (Laughter) There are a lot of interesting ways to get away from having to answer that question all week. It will have to continue for a while longer, in that, I'm going to explain the process to you this afternoon but the selection will not actually take place until in the morning. We had hoped to be able to provide you with a list. I would explain from the very beginning that in order to select a name we must make sure that name has not been taken by anyone else and the legal process of doing that has not been completed. So therefore we don't have the suggestions we hoped to have for you today, but we will have those. The process should be done today—as far as securing the names that will be suggested—and then there will be a ballot again tomorrow on selecting what will finally be the name. But what I will do is go over how we arrived at some suggestions—the process that has been gone through. I think we would all agree that the biblical directives seem to be fairly clear on “Church of God” or “Churches of God.” I don't know that there's any difficulty with any of that. I think the difficulty we have is going to be with what goes either in front of that or behind that, and therein lies the difficulty.

Church history shows very clearly that there have been different variations, even our modern history shows different variations connected with the term “Church of God” or “Churches of God.” I did a fair amount of looking into and going over some of the old records of the Sabbatarians in Rhode Island. I kind of like their position on this matter. They said their position early on, in the 1700s was: ‘We refuse to choose an official name because that means we have to be recognized by someone and we’re only recognized by God.’ So maybe we could do that today. Although, I know that won’t work today, we have to have something. But they simply called themselves the Church of God, the Congregation of God, the Churches of God keeping the Commandments. Those are the names they used among themselves and it wasn’t until later on, in probably the latter part of the 1700s, they actually came up with an official name. Their official name actually became the “Church of Jesus Christ keeping the Commandments of God.” I think that was the name they finally arrived at in the latter part of the 1700s, and then they changed their name in 1819 to the Seventh Day Baptist. That was the group of Sabbatarians in New England, but they went through a kind of a process as well as far as the names.

I think we all understand that for many reasons, legal and otherwise, we need some sort of name beyond than “Church of God.” The name Church of God is taken. So we kind of went through a process of trying to find out what we could say. I will give you the kind of things that came up over the last few days. When the name Church of God was taken, some said we could say, The True Church of God. And some said - well, this kind of evolved in our discussions - and the next one was what about, The One and Only Church of God. So we kind of put those two together and said what about, The One and Only True Church of God? And then someone else said, The Doctrinally Correct Church of God. So then we had, The One and Only True Doctrinally Correct Church of God, and then it kind of went downhill from there.

Bill Jacobs gave me several suggestions that he wanted to get in, The Intercontinental Church of God, The Interstellar Church of God, or the Intergalactic Church of God, but he said the only problem with all of those is they were spatial terms (Laughter) and he thought some of you would be uncomfortable with spatial terms. So you have to understand that the process has not been easy even with the small group and it probably won’t be extremely easy with a large group.

It is going to be important as to the name that is selected. Even though a name can be changed, I think we all understand that as we come out of here with a name, and that’s going to be what we are. In as far as a title or a name or a corporate name I think we all among ourselves agree that we are the Church of God, or we are the Churches of God, and that’s the way it’s going to work. So tomorrow, hopefully tomorrow morning, Bill Jacobs will be walking you through, or walking all of us through the suggestions that by tomorrow morning will have been legally pursued to the point of knowing that at least they are available. And

then we'll be able to let you know some of the suggestions and we will go from there. There will be a ballot process. Hopefully by mid-morning tomorrow we will at least know who we are if somebody asks, and be able to give them a name of the organization.

So that's really all I have for today. I can't really tell you anymore about that. Again, there will be - there are three suggestions that have been selected based upon all of the input that's been received, and from those three suggestions we offer tomorrow morning, and again there will be a ballot process.

So I believe that's all I have, and is Mr. Bald around? Where is Mr. Bald? OK. OK, the **Board** members need to come up to the stage. There will to be a **meeting tonight** so it needs to be determined where and what time. Oh, yes, we certainly encourage everybody here to **be praying about some of the decisions to be made this evening** by the Board so please do that. And if Mr. Bald would come up as we conclude to lead us in a closing prayer before we dismiss.

John Bald:

Our most gracious heavenly Father, we come before you now in this convention which we're privileged to attend here in Indianapolis. Thank you very much for the grace you that you have provided for us, for the opportunity to do something here which is noble, which is right, which is good. We just ask your continued guidance, and your continued direction that we could come away with something which is pleasing in your sight, that will help and aid and abet [sic] your Work. Please bless us, Father. Help us in the magnitude of these problems and difficulties which we will be encountering. Give us a spirit of unity and of camaraderie of your knowledge and your ways. We just ask your dismissal upon us now. We ask your blessing here and thank you for the privilege for what we're able to do. These things we pray now in Jesus' name. Amen. (Amen)

[LAST DAY OF CONFERENCE -- May 2, 1995, Morning session]

Eugene Noel:

Almighty Father. Our wonderful and great God. We come before you once again. We're so thrilled and delighted to be here before you and to know Father, you're guiding and directing this conference, a very historic occasion indeed. We just thank you, as we ask your guidance and pray that you will help us, Father, to be before you in humility and yieldness and submission to your will. We ask your guidance on all that we're doing here, and thank you

for the direction you've given us in these last two days, and pray that you will continue to guide us and inspire us on the occasions here today. We ask your blessing and give you our thanks and praise in Jesus' name. Amen. (Amen)

Victor Kubik:

We're a little bit late in getting started here. We have so many items of business that we had to rearrange a few of the presentations this morning. I have a few announcements. First of all, I would like to ask all of the regional pastors to please meet at this table during the first break. So those of you that are sitting at this first table: We'll need to have this table. Then, also those who will be leaving early we would like to have a meeting and we'll make it at the far corner there. There are some people leaving at 3 o'clock, I understand some people will need rides to the airport, etc. So please meet with Mr. Schreiber. Mr. Schreiber, where are you? Randy Scheiber. OK, he's over there. Over there, please meet over there if you are leaving early. Some people are leaving at 3 o'clock or so.

For coffee breaks: There will be coffee at that table, at that table and out in the hallway. I was asked to announce that.

Also, Mr. Ellis Stewart and Mr. Spears, if you are here, please call American Airlines. Return flights to Fort Worth - Dallas/Fort Worth have been cancelled. There have been many planes damaged at Dallas/Fort Worth airport with hail, over 100 planes damaged, some had windshields broken, etc. Delta had 15 planes damaged with a very unusual hailstorm. Over a quarter billion dollars damage at Dallas/Fort Worth area with an unusual hailstorm. The airport in the middle of Dallas, Love Field, wasn't touched at all, so Southwest Airlines survived very well. But American Airlines had close to 100 planes damaged, I understand; and yesterday there were over 200 flights cancelled.

So at this time then we'll be hearing from a very good friend of mine. A person I worked with - worked with his family, known them for many years, I have a lot of respect for his leadership. A regional pastor in the Fort Myers area, Mr. Roy Holladay, who will present a discussion about the **Feast of Tabernacles**. Mr. Holladay. (Applause)

Roy Holladay:

Well, good morning to everyone. It certainly is a delight, an honor and a privilege as several of the other speakers have mentioned, to be able to be up here and to speak to everyone. I really have good news for you this morning. We are going to keep the Feast. (Applause) We didn't really have to get a Board decision on that. I think that's something that God has determined. Actually, I don't have

much to say, Mr. Waterhouse said it all yesterday. But, we'll try to add to that. I know one of the big questions that has been asked of all of us is, Where are we going to keep the Feast this year? How are we going to keep the Feast? I know the members in the little congregation that I have in Fort Myers have been asking that. I've gotten calls from all over the country.

When I was asked to resign, as most of us in here had been, I thought that I would have a life of comfort. Being in Fort Myers, my wife and I were going to go out and sit on the beach. We were going to read, we'd have plenty of time to study, but I found that the last two months I've been busier than I've ever been in my life, spending anywhere from 8 to 10 hours on the phone a day. And literally getting up to 30 to 40 calls a day. And I've had people from all over the country calling and asking about the Feast, and obviously, many other questions. And this is a question, obviously, it's been a part of our belief, it's a very basic part of what we do. So the members and all of us are really concerned about it.

I'd like to quote one scripture to begin with, Acts 18:21. I think we're all familiar with this, I'll just refer to it. If you remember Paul was in Ephesus and he mentioned that, "I must by all means keep this feast that comes in Jerusalem," and Paul indicated that he wanted to keep the Feast. One of the study papers - it mentioned that we did not know what Paul's motive was (Laughter) and Paul apparently, maybe wanted to go up to preach to the Jews, we couldn't really determine. When I would read that particular scripture, it tells me I must by all means keep this Feast. It seems to me that his motive was to keep the Feast. (Laughter) So I believe that's the motive all of us have. We want to go this year and keep the Feast. We all feel that the Feast is a command. It is a part of the way that God ordained to worship Him. The Holy Days we believe picture the plan of salvation. And I think for many of us this is the very reason we were terminated. One of the first questions that was asked me was, "Do you believe in keeping the Feast and the Sabbath were requirements to be kept?" I said, yes, and several have said that I failed the test at that point.

And I remember very vividly back in 1958 and '59 when I first heard The World Tomorrow telecast. I was living about 30 miles from Chattanooga, Tennessee and the closest church to us was St. Louis, Missouri, and we weren't attending church there. But **one of the first big tests that I had as a teenager very early on was over God's Holy Days.** Very thankfully, God has called many of my family to His way of life but my dad has not been called yet. We lived on a farm and the Day of Atonement had come and I had decided I was going to fast on that day. It was the first time I was going to do this. My dad had other plans. He was working in the hay fields and we had several fields we were going to be baling hay on that day and I was supposed to work. In fact we had one of these hay balers that you had to ride, and punch and tie. Those of you that have grown up on the farm would be familiar with that. I decided I wasn't going to do that and I went out and sat on the hillside and took my correspondence course, my Bible and I studied. I could see my dad going into the house, stomping out of the house,

very upset and perturbed with me. And I'm not commenting here whether I handled that right or not, but I remembered coming down at sunset very tired (about the first time I had ever fasted in my life) and my dad coming up to me and saying, "Don't do that again," and, "Get your clothes on," or, "Change," and we went out and started working. But that was a big test for me, and I think the Holy Days are a test for many of us.

The Feast of Tabernacles as we know, pictures the coming millennium. The Last Great Day pictures God's Great White Throne judgment. One of the things that attracted me was - or I think to many of us about the Holy Days is that we learned that we were not an exclusive-type of church. I don't know of any church that understands and realizes that **God is going to give an opportunity for salvation to all mankind - and that we're not exclusivists**. We don't believe that we are the only ones who will have that opportunity. But that was thrilling, as Mr. Waterhouse mentioned yesterday—the Council understands the fact that God is going to extend salvation to everyone—was an exciting thing. The Holy Days, the Feast of Tabernacles especially, and all the Holy Days to me give hope to mankind. It's something that pictures hope for humanity; the fact that Jesus Christ is going to come back; that He is going to intervene; that He is going to save mankind from the holocaust that man will be faced with.

I think this Holy Days season that we're going through or that we're in the process of this year going through, has added significance. **The Days of Unleavened Bread this year**, for many of us, **was a time of stepping out**, a time of separation, a time of coming out of, perhaps, our own personal Egypt. It was a time for us to begin to come out and to organize. **Pentecost this year will be the first Holy Day that we will observe together** that many of us will be able to come out and keep it together. You know on Pentecost - the first Pentecost service was the beginning of the New Testament Church, and for us it is going to, I think, also be a new beginning. And so this Holy Day season that's coming up is going to be very important.

The Feast of Tabernacles, I think this year is going to be one of the greatest Feasts that will ever been held in this modern era of God's Church. I think that God's people are going to come this year to the Feast with the right frame of mind, the right purpose, they are going to want to come to hear God's word expounded. I think the Feast this year will be a very unifying Feast; will be a Feast of excitement, a Feast of joy, of anticipation by all of God's people. The brethren are going to come there for the right purpose, they are going to come to hear God's word expounded. Can you imagine the confusion that would have occurred following the line of reasoning that we've been asked to believe? If the resurrection were to take place, and the millennium were to begin and King David would be resurrected, and David would only know one way: that's God's law, Ten Commandments, His Holy Days. And then Paul would be resurrected and according to the theory, that Paul wouldn't know anything about though, you know, Paul would have taught the Gentiles in completely the opposite way. So

here you would have the Paul camp, the David camp, the Peter camp. And you'd have all of these different people coming up and teaching different approaches, different philosophies. Well, we know that that's not true - that **God is** in a process, and this is something that, I think, has been lost over the past few years, that God is in a process of developing a team. He is **in a process of developing teams of priests and rulers** and God's people need to know that, They need to understand that. That needs to be reaffirmed in their minds. So I think this will be, again, a tremendous period.

Mr. Armstrong, if you'll remember in the Autobiography, he mentioned that the first major challenge he had was, of course, about the Sabbath day. He was goaded into studying the Sabbath. For six months he studied. In the process of studying about the Sabbath Mr. Armstrong also proved the Holy Days, and he said that the two went hand-in-hand, they went together with each other. And we find that we today are also being challenged on the same points.

I'd like to quote to you from some minutes that were taken concerning the subject of the Holy Days and Mr. Herbert Armstrong. This was taken from the Salem Conference when they were discussing Mr. Armstrong teaching about the Holy Days. It says:

“Inasmuch as some have troubled the Churches, teaching them that they should observe the feast of unleavened bread and yearly Sabbaths connected with the atonement of the Law of Moses. Be it moved that we reaffirm the teachings of the Church of God on this point, and also the decision of the Apostles and leaders on this question as recorded in Acts 15th chapter that we observe no such custom.” [Taken from minutes of the meetings of the Twelve, Seven and Seventy held at Detroit, Michigan, May 5-10, 1937.

This extract from meeting held at 10 a.m., May 10, 1937.]

And this was signed by a couple of the elders and was passed in their minutes. Later on Mr. Armstrong was asked to return his ministerial credentials for continuing to preach contrary to the Salem Conference and their resolution on the Feast days.

And so we know that one of the first major decisions that Mr. Herbert Armstrong was faced with was keeping the Holy Days. And we're all familiar with the fact that Mr. and Mrs. Armstrong, for approximately seven years, observed the Holy Days by themselves. There were others scattered around that were keeping the Holy Days but as far as they knew they were keeping them and observing them themselves. They went approximately 14 years without fully understanding and comprehending the meaning of the days, but knowing that they were commanded by God. It was something that God commanded. Even though they didn't fully understand the full reason why they were willing to do so, and I think that that exemplifies the attitude Mr. Armstrong had—that he was willing to obey God, and not compromise with the truth, as he understood it. And so you and I have had passed on to us that legacy, but we understand these are days that are

commanded, that we are to observe them. As I mentioned, we are going to be observing them this year.

One of the major things that we are going to have to do, and that we're already beginning to focus on, is to begin to select some Feast sites, and to get up and running that way. Obviously, major conventions like this were planned years in advance and we have a late start on this, but it is something that we will be working on.

There are a number of things I would like to ask you to pray about concerning this Feast: First of all, we need to know of different sites that are available, especially in the midwest, northwest, southwest, the midwest, the northeast and those areas. If any of you - especially as you leave from here and go back home - if there are any sites that you might think of, any areas that have convention facilities that might be a good Feast site, please let me know because that is something that we need to begin to look at almost immediately. We're going to have to sit down and figure out how to communicate all of this to the brethren, the churches; how to finance it; how to organize it; and how to do that by not using a central or Home Office and to do it more regionally, or locally. So there is going to have to be a lot of planning, a lot of work going into this and we certainly ask for your prayers on this.

We do have a number of things, a number of suggestions, that have been made along this line as far as the sites are concerned. We're going to be taking a look at that. I would like to have a meeting of all the former festival coordinators, especially those who have been recent festival coordinators, at lunch, because there are a number of items we need to sit down and discuss, and I'd like to get your input on that. So I know Mr. Kubik called a meeting, but I would like to be able to have a meeting with all of those gentlemen, and perhaps select this table over here where I am sitting. If we could all meet over there. And if you wouldn't mind these men going through the line first we can, to get together, and that will give us a little more time to be able to discuss details on this.

We hope to - within next month, or by Pentecost, somewhere around that time or shortly after - to be able to have the package ready to be able to communicate to the field. So when you go back, we don't want to set dates on that, but we do need to be able to convey to the members that there is going to be a Feast. Be patient, the work is being done, it will be put together and we will have this year a Feast that I think will be a tremendous Feast.

One of the things we're going to have to do this year as we've always had, and that is, since we are getting such a late start we are going to be relying on the church pastors, local elders and many of the members very heavily, to organize, to serve and help as department heads. And I've worked twelve years for the Feast, as a festival coordinator, and I've had nothing but wonderful support and help from the ministry. We're going to have to use those same concepts, those same

team organizational plans that we've used in the past to run the Feast again this year. So we will be conveying that to you. There is a lot of information that is going to have to come out but we have to get together and plan it first.

We have a gentleman here I'd like to ask to come up now and speak who is going to be sharing time with me, Mr. Steve Buchanan. He's worked in the festival operation for 16 years. He has a great deal of expertise. We are going to rely upon him heavily in planning, in preparation; and he has some information and news about potential sites that we might have already, so if you would go ahead and welcome Steve Buchanan. (Applause)

Steve Buchanan:

Sorry we couldn't dress accordingly. Mr. Waterhouse and I have an early tee time this afternoon. I guess not.

Well, thank you very much. I'd like to echo the sentiments of everyone concerning the Feast of Tabernacles. As I reflect back on the last few weeks and think about what has transpired - I mentioned to Mr. Victor Kubik during the festival meetings this year that as he was recovering from his own sense of loss and having to leave his job that he dearly loved, we tried to talk about the future and tried to talk about what would happen next. And we had several discussions with Victor and Bev, and they even came out to Arizona for a little R and R. And we decided, or at least we talked about the fact that something would have to happen very, very quickly, because the festival is very, very important to all of us. And we would have to move very, very quickly at reorganization. So I'm very thankful for the organization that has gone into this meeting because being in festival planning and having opportunities I know that's not an easy thing to throw together. And thank you for the facilities and all that is involved, Steve Durham and Guy and everyone here.

Well, last Friday I had a four hour meeting with the [Metropolitan Tucson Convention and Visitors] Bureau director in Tucson, at the open air facility at the Tucson Country Club. (Laughter) He informed me that next Monday we would have a hotel meeting because, as Tucson was cancelled as a festival site, we were able to obtain the use of it. Stepping out on faith, hopefully we would still have a **Feast in Tucson**. So in Tucson we're going to have a hotel meeting next Monday where we will invite all the present members on our previous list and also add some others, hopefully, because I'll tell you, in January when I was doing the housing negotiations I was very discouraged. I went to the first hotel to sign them up and I put the contract down on the table and looked at the sales manager that used to work for the Bureau and mentioned to her, Listen I'm going to scale down our housing. We want to use you but in all reality I don't even know if we are going to conduct the Feast in Tucson this year, to be quite honest." We signed a contract and that was the first and last one I did that day. I'd gone out with some

lack of enthusiasm, and returned to the Bureau director and told him what I envisioned would happen because I saw a lessened emphasis, shall we say, on the meaning of the Feast.

So at any rate that gives you a little bit of background. But the people in the communities where we have kept the Feast of Tabernacles have welcomed us, welcomed God's people, with open arms. And if I can encourage you to do anything in your respective areas - that you would go back and validate to the members that we are accorded the highest honor and respect.

And the conventions and meetings industry has changed greatly in the last 20 years. It has become highly sophisticated, and I think more so because the people in the communities that we deal with, the bureaus and convention centers, are people like us. Nowadays, they like people, it's a big business, it's highly sophisticated and we tend, as a group, to do business very, very easily with these people. And I know sometimes that has even been disparaged because it is seemingly looked upon because we bring a lot of money into a community, but that's not the total picture. **They like our members**, it is a low cost, low maintenance source of business for them. The Feast of Tabernacles is a convention bureau's dream; because we come in with our own organizational skills, and we've had about 60 years to perfect that; and we do a pretty good job at it; and we have a highly motivated staff; and they do virtually nothing for us except set up the facility and have it done.

I would like to say we do have a model that has worked since 1980 and I've had the pleasure of attending every festival meeting and being a festival coordinator since 1980 (beginning in Rapid City), and the model that was began in 1980 with Mr. Ellis La Ravia, has served us very well - and using local pastors, local members, local volunteers from the area to conduct the Feast - and that was a change as many of us realize and remember from earlier times. But it has worked. It's been very efficient. It would be my recommendation that as much as possible we could continue in that particular way.

I sense a real need, after attending the Feast with you in the last few years, I sense a real need in **recapturing and teaching the traditional themes** that we have always believed in. And I reflect on some news that was brought to me this morning by Mr. Bald. A close friend, in south Texas who was responsible for bringing my father-in-law into the church, Mr. Jack Porter, a deacon who dearly loved the meaning of God's Feast, died last night, was taken off life-support system. It's kind of an emotional time for both Terry and I, and the Stolley family. But when we think of all those people who have given up their jobs, their lives, for the Sabbath and the Holy Days, then I think that we owe it to them to try to recapture at this particular Feast the idea that Christ will rule in the World Tomorrow. There will be a **Kingdom of God**. And that is **the engine which drives the Feast of Tabernacles**. It is not a question to me as to whether we can do it. That has never entered in. We have the manpower, we have the

excitement. We need to recapture that dream once again which has frankly, been diminished over the last five or six years.

Mr. Larry Walker in Tucson last year, gave a very inspired and inspiring sermon on the Last Great Day. For several years the meaning of the Last Great Day has not been given in some areas, but Mr. Walker's sermon had to do with the topic of the movie "Field of Dreams." And he built the sermon very effectively, and it was very, very nicely done, and there wasn't, I think, a dry eye in the auditorium as he finished. He talked about the second resurrection and the "field of dreams." And we're all familiar with the theme "field of dreams." And at the end Larry said, "If we build—that is the plan of God, and are a part of that—then they will come." And I would say that **if we rebuild our theme according to God's plan then the membership will come.** And I would like to predict that hopefully, we will have the best Feast ever this year. When members hear sermons like that, when ministry has opportunity to preach as we have even heard our own ministers here preach at this conference then there is going to be an enthusiasm and excitement, and perhaps 20% of our attendance won't be lost in the afternoon service of the Last Great Day. [Blank portion on tape]

...part in it, to have had a part in it and certainly glad to share this opportunity and share this conference with all of you. (Applause)

Victor Kubik:

Thank you Mr. Buchanan, this is so inspiring and just beyond words as to the possibilities and what can be accomplished in God's Church again.

Our second presentation this morning (we'll move along quickly, we got started somewhat late) will be from a regional pastor, Ray Wooten, about the **setting up of churches.** (Applause)

Ray Wooten:

Thank you Victor. That came earlier than I thought. Not by their fault but mine.

Boy, is it good to see all of you here. It's lonely out there by yourself. I did not ask to be out there by myself, it just so happened that it worked out that way. I was one of the first who was fired, or asked to leave, and it was very difficult. It was lonely and I made some stupid mistakes, and I apologize for those. But some of the things seemed to work out OK in spite of what we did.

I want you to know that I respect and admire all of you for being here. I know it was not an easy decision, but even more I respect and admire you when you faced the moment of truth, when you finally finished your position paper or your resignation, and you sat in front of your computer trying to decide whether you would file it in a folder or push the "send" key. And you finally pushed it. I

understand some even pushed it by mistake. (Laughter) Sorry about that. When John Anderson calls and you have resigned, you have resigned! Or when you received that fateful phone call demanding a decision on whether or not you would preach the “New Covenant” doctrine—which aren’t new covenant doctrines at all because they’re just not true - when you just decided to stand by your conviction and obey God. At that moment no doubt God looked at Christ and He said: You were right. You were right about him, he’s made some carnal mistakes but he’s willing to step out in faith and trust Me. And he’s pleased Me.

And I believe God is pleased with you. I believe He’s pleased with all of us who are here. We’re not here because we chose to be (in a sense), we’re here because we were forced into it. Because when you have to give up God and your convictions and what has always been so dear and so honorable to you and you decide to obey God, that’s not an easy decision. There will be some mourning—those of you who just resigned, there will be mourning. There will be days when you are in deep depression but just understand there are others with you, and God is there with you, and Christ is certainly there on the throne of God, or beside God, intervening for you. So He knows what is going on because He had to suffer a lot more than we have.

Now, the former headquarters people who are here, they have seen that God is working with all of His people, including the local members. Because you see, they too walked away from error and are trusting God. I mean the headquarters people. I also mean that the members had to walk away from their former church - for the Church, well not the Church, from the apostasy that came into the Church - and they walked, and they stayed with the truth of God, and they too trusted in God. We must never forget that.

All of us had to decide, where do we go from here? I had to make that decision, and I had a very lucrative tempting career offer and as I was talking with one of the ladies in the church area, in Birmingham, she said - she worked with the Social Security department, and she said, “I’ll help you find out if you have some Social Security coming.” So she did, she called me and said you do have some - it wasn’t very much but it was some. And I said, you know, I have a job offer and if I were to go and work for the next five to eight years I could put the full amount in there and maybe I would have an even better monthly income. Then **she said, “Mr. Wooten, your not going to leave us are you?”** And I heard the panic in her voice. And I said, No, I’m not.

It wasn’t much longer until an 88 year old lady from Clanton, Alabama (about 50 miles south of Birmingham) - she is almost blind, her name is Johnny Cooper - she called and she said, “Mr. Wooten, what are they doing to our church? They’re saying Moses said this, and Moses said that,” she said, “It was God who spoke with His mouth the Ten Commandments. It was God’s own finger that wrote those Ten Commandments and I am not leaving that,” she said. So, know, Ray Wooten decided to stay and pastor and feed those sheep that God has put in Birmingham, Alabama. And I’m glad to be here with you learning how to do that—learning how to be better at that. We’re going to learn more today.

We're going to discuss **local church start-up**. Now since we are Bible oriented and we feel safety in the scriptures, what scriptural example may we track to find good principles by which we should organize and coordinate, or administer local churches? Let's note first, and by the way, I have only started one church, and I didn't even do that, I just found a good deacon (Laughter), and I've got two months experience in working and starting up churches—and I've got 45 minutes to speak, you can't do that, but I've got 30 years in preaching and I only have 45 minutes to speak - what a dilemma. I can't do that either, so we'll try to combine them. Notice in Ephesians 2:19 [New American Standard Bible]:

“So then you are no longer strangers and aliens, but you are fellow citizens with the saints and are of God's household, having been built of [upon] the foundation of the apostles and prophets, Christ Jesus Himself being the {chief} corner stone, in whom the whole building” [Ephesians 2:19, 20]

that means all of us, from the ministry to the local church people, the deacons, everybody in the Church of God, we are God's building:

“the whole building being fitted together and growing into a holy temple in the Lord; in whom you also are being built together in a dwelling of God in the Spirit.” [Ephesians 2:21,22]

So Jesus Christ was not merely being the foundation of what we are doing, but whatever we build must have Jesus Christ as the chief cornerstone. That's where we stand. That's the Rock on which we must build. If we don't it will fall. That's the beginning of what we're doing here.

Matthew 16:15 then: Christ asked Peter, “...who do you say that I am?” And [Simon] Peter answered and said, ‘{You}[Thou] art the Christ, the Son of the living God.’” That's who you are. My Father in heaven has revealed this to you, “And I also say to you that you are [Peter],” *petros*, a small pebble [verse 18]. Just a little thing but it has good quality, and that's what He is saying of us. You are *Petros*—we are working with you. Christ is going to work with us as a result of the responsibility the Father has given. But He said, “Upon this rock,” this *petra*, this crag, Jesus Christ, “I will build My Church;” [verse 18].

Now in John 21 this same Christ talked to Peter again. Understand He told Peter, I'm going to build my Church on myself, He said. And now He's talking to Peter again in verse 15 of John 21: and He said, Peter, do you love me? Why did He not say, do you love my sheep? He didn't ask him that. He said Peter, do you love me? The last thing that Christ did was make some provisions here for His sheep. And He said, Peter, do you love me? And Peter said, You know I do, Lord. And what was His reply? Feed my sheep. Tend my sheep. Nurture my people. Sure He had told him to go and preach the gospel into all the world. There was no flock when He told them that, in a sense, but He said go preach that gospel, but then He indicated there's going to be a flock - there will be some sheep to feed. And so He said this three times.

And then, in Acts 2, on the day of Pentecost that Mr. Holladay referred to, the New Testament Church got a kickstart. It was given the Holy Spirit and it kickstarted the Church on Pentecost. Now, we already have the Holy Spirit. We've had that kickstart, but you know this time the Church of God on Pentecost is going to receive another kickstart, this time a financial one, and I think it's kind of representative of the way that we ought to be. It's the right time to do this. God works things out in His own time. So we need to be happy. We need to be encouraged and realize that God is doing this and He's doing it now. He didn't do it before, and He's not doing it later. He's doing it now and He's using us to accomplish these things.

In verse 14 of Acts 2: "...Peter taking his stand with the eleven, raised his voice and declared to them: 'Men of Judea...'" and so on. And then in verse 38 he said, "'Repent,'" and "'...be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'" Peter, here preached the gospel. And in verse 40, "...with many other words he solemnly testified and kept on exhorting them, saying, 'Be saved,'" that is escape, "'[from] this perverse generation!'" Verse 41: "So then, those who received his word were baptized; and there were added that day [about] three thousand [souls] {persons}." A flock, an instant flock to feed. And verse 42, "And they were continually devoting themselves {and the apostles' teaching or} to the apostles' teaching and fellowship, to the breaking of bread and to prayer." Chapters 3 and 4: He continues preaching, and then verse 4 of chapter 4 he says, "...many of those who heard the message {were or the word} believed; and the number of the men came to be about five thousand."

So Peter began preaching without a flock. But now here is a flock. And then in chapter 5 and verses 41 and 42, they left the Sanhedrin rejoicing that they had been considered worthy to suffer shame for the name of Christ. I wonder how happy we are, how grateful we are, that we have been allowed to suffer for the name of Christ. Look, we've all suffered because of our own sins but now some are suffering because we have stood for the name of Christ—for the truth of God, for what is right, for that commitment. And he went on to say in verse 42, "...every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ."

And then notice in Acts chapter 6: Now we're going to get down to the local church administration. Acts chapter 6—and we find this biblical example that we've tracked of local church responsibilities. "...at this time," verse 1, "while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being {neglected or} overlooked in the daily serving of food. And the twelve summoned the congregation of the disciples and said, 'It is not desirable,'" it is asinine, it makes no sense, nonsensical, "'for us to,'" leave the word of God or, "'neglect the word of God in order to serve tables,'" or in order to organize picnics, in order to find church halls, in order to administer church funds, in order to do all of these things that many of us have done in these seventy-odd hours or

hundred hours or so that we've worked each week—because it can be done by others.

It is incredible how much talent is out there wanting to be utilized, wanting to serve, wanting to give of themselves in order to serve the Church of God—free labor—because they know that their reward, their remuneration, is much greater than any monies that we could give them for their services. They know that God has called them, and they are as much a part of this work, this Church, this organization, as you and I. They want an involvement. The **pray and pay** is over. It is time for involvement for the brethren in a much more intricate and integral way. So they summoned the congregation and they said, it is not desirable for us to do this, ““But select from among you, brethren, seven men of good reputation,”” they even selected the men, the congregation did, ““full of the {Holy} Spirit,”” let's understand there are certain qualifications, ““and of wisdom, whom we may put in charge of this task,”” this administrative responsibility in the local church area, ““But we will devote ourselves to prayer, and to the ministry of the word.”” [verses 3-4] We will pray, we will study the word of God, we will research, we will learn more about God's truth, we will preach and teach, and we will visit and counsel, we will anoint, we will be there when you need us, and we won't try to decide whether you have potato salad or potatoes au gratin. (Laughter)

That sounds ridiculous but it's happened. I know an actual case where a minister threatened to disfellowship a lady because she had been delegated the big responsibility of purchasing the potato salad for the potluck. She purchased the potato salad but she also knew that the people in the area liked potatoes au gratin so she, on her own initiative, bought some potatoes au gratin and she became the most rebellious deaconess that minister had ever known and was almost defrocked on the spot. Let's don't do that, that's so sad, I am so sorry that such things as that have happened, but they have.

So how do we administer a local church? How do we start up a local church? Go find a good deacon and be a minister. (Laughter) But I've got a few things that I want to share with you, some nuts and bolts because that's why they asked me to speak here. I've already - I know they're angry, they put me on the docket and said he's a loose cannon, (Laughter) he will preach, and they were right, and I may never do this again, but I did it - so there! Now the nuts and bolts of what they wanted me to tell you: How to start a local church.

First of all, **decide on a name**. We recommend adding the geographic location to the name Church of God, that is Church of God, any city. Now that is really a tough decision. That's really hard. It requires a lot of intelligence to choose this so you better do this yourself.

Next, we recommend getting an address, a post office box. **Obtain a post office box** for the purpose of obtaining - or opening rather - a checking account so you'll have an address. Now that post office box is going to be indictive - and by the way they are passing out these packets that I have available for you, at this point - that post office box will be indictive of your faith. Are you going to get a little

tiny post office box? (Laughter) If you do you'll just have to rent another one, because I know these people, they are being empowered as we have never seen in this age what's going to happen in the Church of God. I believe that because I've seen what's happened in Birmingham. So get a P.O. Box.

Thirdly, **get a federal I.D. number.** Now you don't have to take down all of these details that I have down here because there will be a handout with specific instructions on this particular subject—on how to go about getting an I.D. number—so you get **an IRS employee identification number.** You obtain an IRS form SS4 from your local office—simply a one page form that's easy to fill out, and on the instructions there'll be the IRS phone number. They say you can call to receive one immediately. However, we put our phone on redial and three days later we got through. But these are the instructions that I am reading - and after filling out this form call the IRS phone number and they'll take down your information and they'll give it to you right over the phone. And that does happen. Then they will ask you to note the EIN number on the form and mail it to them.

You'll probably want to use the name that you choose for the local church congregation. We were out there by ourselves and we thought, you know, "United" would be a good name—"United Church of God," because we are united. And we chose a logo "United through the Spirit of God." I think those are fine, but it doesn't matter, the Church of God is what matters, you see. We just have to use that term because you cannot legally use the "Church of God" only, because that's taken and there is a federal trademark issued to a church by that name. So you should name your church accordingly.

Then, number four: you should open a **bank account.** Now how do you do that? With your tithe, you can open it with your own tithe or there might be some others. You need to open an account, though. When you go to a bank to open a checking account they will want to know your EIN number, so you have to get that first. And I want to emphasize **the pastor should not be a signee on the bank account.** The minister, the pastor should never handle any Church funds—none, zilch, zero. Let someone else do it, if you don't have someone qualified in your church area, call Birmingham, call Garden Grove, we have people who are qualified and even more than that we will probably have people on board who will help you right from within. So there will be available help for you to do this. Open an account though, and you should have somebody locally who can handle this money, and the pastor should not do it. I have still only handled \$368 of the funds that have come in, and they gave me that to come up here and I've already spent about \$6,368 so I'm going back to beg. So the pastor should not handle any money. That should not be at all.

Insurance: A central association will be beneficial to the local congregations with regard to insurance and it would be much better to have it centrally purchased. However, until this time you can have it provided for you, it's prudent to purchase insurance for the local congregation's corporation, or board, or administration. And whether you incorporate or simply become an association you will need local insurance.

And I want to just explain briefly the difference. It does not matter if you incorporate or don't incorporate. If you do incorporate you're still part of the Church of God, you're not doing this so you can be out there independent on your own and not have a connection with the Home Office. Understand that, **it does not matter whether you're incorporated or not.** However, you have a corporate cell to protect you if you do incorporate so you need to know that. If you are not incorporated and are just an association, and you're part of that board and it goes bad and it loses money, your personal assets are at risk. Understand that. So you have to make that call yourself. What you need then for local insurance are such things as **general liability insurance.** You probably ought to have a million dollars liability coverage or if you want more, that's up to you.

Directors' and officers' insurance if you choose to incorporate.

Clergy malpractice insurance, not because your going to do anything, but you might be accused of it—it won't be the first time, and then some of you may. (Laughter) This is sometimes called counsel and liability.

Hired and non-owned automobile insurance: This protects you if a minister or lay member on local church property, is involved or business - rather, local church business is involved in an accident.

Property insurance, for the building that you rent. And explain to these people from whom you are buying the insurance that we don't own the facility, we rent it and that will make it cheaper. If you only rent the facility then they should know that you only use it, what four, six, eight hours a week and that will make your insurance a little bit less expensive.

Also, another point on this, pay 30% down and with nine monthly payments because you'll probably want to cancel it when the Home Office does buy a blanket policy, and that way you can cancel it out without any trouble.

Also, you need **insurance on the local church congregation's assets.** Probably the best company, so far as I know, for you to contact would be the Church Mutual Insurance Company.

I, by the way, want to give credit for most of this information. It has come from Dale Stogner, who is a member out in Garden Grove, and he's here standing by to answer some questions if you have any later on. And also Gary Mercer, who is a deacon in the Birmingham church. They have really come up with the information and put it together—in case you think I did this. Not on your life.

I learned a long time ago that delegation is the way to go. I have the person who helped organize - and the one that you called or faxed here in Indianapolis to come to this conference - I have him to thank for getting how to organized Passover. I went to Detroit in 1981 and I had always delegated things but you know, had some involvement. So I went to the first meeting that Methuselah Graham, (Laughter) better know as Ken (who helped organize this facility or this whole conference), and he had the Passover so well organized, so prepared, that I

was embarrassed to ask questions. There were no questions to ask so I showed up and did the ceremony. Since 1981 that's exactly what has happened because I learned from him that somebody else can do things and I've always found someone since then wherever I am that can do that. This past Passover Glen Holladay, an elder down in Birmingham said, "How do you want it done, Boss?" I said, "I have absolutely no idea. I'm showing up and I'm going to do the Passover ceremony and that's all I'm going to do." It was one of the smoothest Passovers we've ever had, and it's amazing what they can do when you let them. It's amazing what we can do when we are empowered, when we are enabled, when we are given opportunities for responsible jobs to do, its amazing what can be accomplished. But at any rate, I wanted to say that, relative to the fellows who provided this information. This Church Mutual Insurance Company insures about 45,000 church congregations in North America and they are specialists in this area, and they can advise you. Their name and address is here on the handout.

Hall rental: and we do recommend for the first few years that you **rent a hall** unless you have some windfall deal that's available to you so you can own your hall almost for nothing, then it would be better to rent a hall if you can find something. Now there might be times or places where you can't do that so you have to make your own decision on that. But we do recommend this because you don't know how stable the congregation will be, it's a little early to do this sort of thing so be aware of that.

I just noticed Ron Weinland over here who is so excited, so enthusiastic because a little lady about 4 foot 7 inches called me about a month or so ago and she said, "Mr. Wooten, I've got to call you," (she was in one of the Detroit churches) she said, "I can't handle this anymore. We've been going to church and we've been fed poison. Now if they just didn't feed us we could go home and read the Bible and feed ourselves but they are feeding us poison, and we just can't go back any more, and we need some help." So I called Ron Weinland and got them in touch with each other. Now there's a viable **congregation in Detroit**, and he was telling me they had about 40 or 50 people there, and they have found a hall and it's amazing how this works. That's why I wanted to tell the story. Because a local person found that beautiful hall that accommodates 120 people, and Ron expects it to be filled within the next few months, because of the excitement, the enthusiasm and the intervention of God. God works through all of us, and I hope we can really understand that. That's why I keep mentioning this over and over.

Local church equipment: You'll need an audio, and PA, a tape recorder, tape duplicator—that sort of thing. You'll need a lectern, you'll need a piano or a keyboard, or a tape, or all three. You need money to buy personal hymnals, Passover equipment, computer and printer to record contributions and print receipts—you'll need to do that—copy machine - so all sorts of things are needed in the local area for you to become established.

Local church accounting: A basic software program that will serve the local church congregation is Quick Books by Intuit. They have a church listing in their standard chart of accounts section, you can modify it to fit your local church

congregation needs. It runs on Windows and retails for less than \$130—I bet even your tithe will cover that. So, easy, in Birmingham the brethren have determined the way to use Quick Books to print contribution receipts. Each donor is set up as a customer and monthly, quarterly or annual statements will then detail all of the activity for that account. And it's just an easy program to use. It's no problem at all so you should do your own investigation, however, and modify it to fit your own circumstances. And it's beyond the scope of what I can give you here to do a completely thorough job of investigating all the possibilities of those inexpensive integrated church accounting software packages. So you should do your own investigation.

Point 9 in the handout, **Local church board**: A local church board needs to be selected to administer local activities. The size of the board will depend on the congregation size. And we recommend 5 to 12 members, perhaps seven would be a good number, but it doesn't matter, I don't think that we were limited to seven when Peter said teams of seven, that probably depends on the size of the congregation.

The local pastor ought to be on the board but not be appointed as chairman or president. The church treasurer should be on the board of directors because this places a higher fiduciary responsibility on that officer. And they should administer the local monies—it's different. Collection of funds, disbursement of funds, widows' financial needs, church planning and activities, local evangelism—all of these are part of the things that need to be administered in a local church area. The board could assist the pastor by giving wise counsel and feedback, input and so on, in matters concerning the physical operation of the local congregation. They should be **responsible for the overall physical operations of the local church**, much in the same manner that deacons and deaconesses have done in the past, but with somewhat more latitude for the purpose of freeing up the pastor from these physical aspects of running a church.

The board should provide verbal and written updates on the overall physical operation of the church. Don't turn it over so that you do not know what's happening in your church area. Know what's going on, be aware, have regular meetings, know for sure what's happening in the church area but allow the brethren to do it.

Review with the pastor - this is another point that they should be involved in - the annual survey sent to the members of the congregation from headquarters. In other words, **the Home Office will send an accounting to the local areas and the boards will send accounting to the Home Office**. We will know what is going on both ways. This is what it's about. We are all involved in what is going on in the Church of God.

Then another point, fill out this advisory board survey, asking questions about the local pastor. The board should know what headquarters thinks of their minister. Headquarters ought to know, or Home Office ought to know, what the local board

thinks of their minister because they're working together. No more decisions arbitrarily made by headquarters removing this guy out and he gets a call and says, he's out of here. It's always done through collaboration and the church administration or ministerial services, the regional pastor, the pastors themselves, the local board members are all involved in this process. And I know this new to us and it sounds terrible, and how can we do this? You're going to find that it will work so much better than anything we've ever experienced by being under such a narrow structure. And we're going to remove the wall that has existed between God and the brethren. God is going to be able - the Holy Spirit is going to be able to deal with all of us. It's going to inspire and lead and teach all of us. So that's the way it is. Of course, we obviously are the ministry - we obviously are the ones that have to teach God's truth, and visit, and minister to the brethren. That will be our primary job. This is the way I see it and I certainly think all of us agree with that.

The tax-exempt status: Number 10 on your handout: Contributions to the Church are tax deductible, so you should follow the guidelines that are in this particular section. It's a very simple matter to do.

And then you need to be aware of the **ministerial needs**. He will need a computer, copy machine, fax machine—those things.

And once the congregation is functioning you certainly need to let the Home Office know your status.

That, in a nutshell, is the way that we hope to operate the local churches; start them up; divide expenses. That in a nutshell does show what the local church has to do and what the set expenses will be. There is no question about that. What we hope to do is pay all the expenses in the local area. And I think we will have more for the Home Office to operate with than we've ever had before. We must take care of these set expenses.

But then there are some **discretionary local expenses** that are not on the handout, and I wanted to discuss those with you as well. For example, **local evangelizing**. Now, Birmingham has a little radio broadcast (I started to say rodeo because Mr. Kubik has accused me of being a cowboy, charging out. I'm kidding, he has not. I'm kidding about that.) But at any rate we have a little radio broadcast, its called "Hope for Humanity." We have had two families and on my answering machine at home right now is a message from a new person asking for a visit, he wants to start coming to church. So we have two families - and now I don't know what this one will be - in a matter of seven weeks from listening to this local radio broadcast called "Hope for Humanity." Just a little local broadcast that cost us \$70 for a half hour, and it goes out to all of Birmingham and I look for growth from that. That's what we're doing locally.

You might want to do something similar to that. You might want to do what Mr. Luker has done and have an outreach program in your area. There are local evangelistic things that need to be done and have to be financed, so don't neglect those things. If you want to involve the brethren in the local church area that's the way you have to do it. It has to have money to fund those things, so set aside a portion of funds for that.

You might want to consider a **building fund - hall rental for special occasions**, this sort of thing - or I should say, building or hall rental funds. And if you want a building fund and you're able to do that once we're really up and running that's up to your discretion.

Travel expense for ministerial conferences for the pastor and perhaps one or two other local church elders who would be delegates at our annual conference. Those are expenses that need to be met.

Youth expenses, such as Sabbath school. This type of thing, they have to be met.

Music expenses, there will be choir expenses. Why should the choir go and have to have fundraisers so they can sing and worship God and enhance our services?

There are many other discretionary needs and you will have to learn those as you go along. And understand the Home Office has put a lot of confidence in you. They have put their faith in God that He is going to provide the necessary funds to operate the Home Office. We're not taking away from the local church to do this. We realize that we are a body, we all have functions to perform within the body itself. We are a team, whatever analogy you want to use because we are into religion by analogy. I think you understand that. We've been into religion by analogy for a few years now, or metaphor - whichever. So you'll have to decide those things that you need to do and you'll have to work at it. We are a team and obviously under the system of locally administrated churches the amount contributed to the Home Office is determined by the local church board and by the Holy Spirit working with you, and recommendations from the Home Office. There will be recommendations, but understand something: We are under the direct leadership of God, Jesus Christ, the Holy Spirit and we work together. That's the system that God has given us in the Church of God. Work with it.

Show God that you're with it. Show God that you're not going to become selfish and go off in a corner and have your own little work, separate and apart from the central work that must go on. That's not what we're asking. That's not what we want. It's not what you want. We have to be a part of a national and international work. I know what it's like to be out there alone, by yourself, nobody else to be connected with other than just some council, and I really appreciate the fact that I can call some of my fellow ministers such as Mr. Luker and others, and ask for their input and ask for their comfort and encouragement during that period of

time. But you don't want to be out there that way, you want to be connected and I know that that's the way we are.

As a matter of fact the reason I've emphasized doing things locally a little more perhaps than some would have wanted is because we have the tendency, the proclivity to put it all in one place and we've seen the top-heavy bureaucracy. That's not a criticism, it's just a realistic fact of life, that this happens, and all of us can work together to prevent that. But we don't want to go to the other extreme so we keep it all local and we have a bottom-heavy system. We want to work together, be brethren, be a body and function the way that Jesus Christ said and inspired in His word.

That takes care of the lecture itself and the instruction we have here. If there are any questions Mr. Roy Holladay and Dale Stogner are here and they'll be glad to help us with any questions that you'd like answered at this time. Dave:

Dave Treybig: How do you start the board, **how is the board selected** when you start your own church?

Ray Wooten:

There is more than one way. You can just have the congregation elect them, or if you would prefer, what we did we appointed the first board. And you can do as we've done here and you can have a transitional board—just one to begin with. And probably it would be better to use - if you have ordained people - it would be better to use them on the board - if they are, you know, there are some ordained people that you don't want anywhere. (Laughter) There're not sinful enough to get rid of them, but they're not cooperative enough to utilize. (Laughter) So if you have active, helpful, cooperative people who are ordained, they should be part of the board and select them in that way. Did you have a comment on that, Roy? OK.

Braden Veller(?): As far as somebody in the local area **to select a minister and keep track of accounting**, how much time does that take a week, or month?

Ray Wooten: In a congregation the size of Birmingham about 175 people or 200, something like that, we have one man who spends about five hours a week, one hour a day, and he's very happy to do that. It's amazing how inexpensive it is to administer something like that. It costs us nothing, that's cheaper than big Home Office.

Speaker: **In an area where you have no pastor** that is committed, but there are members of the Church that want to get together, and say you just have a deacon or a local elder, what is our position as far as going to these people and getting a church set up? Because I know in our position, or my position I don't want to be

the one to kind of pastor a church or anything. I want a full-time man to keep the group together. What's our position? What should we do in that situation?

Ray Wooten: I would say first of all you want to make sure—you certainly have indicated that - and I know that you are that way—make sure that your motivation is right and that you are humble, that you are not trying to get something for yourself. Mr. Armstrong had something similar to what we are talking about here in his early ministry. He lost a few local congregations that way, but I - you know - to lose an occasional local congregation is certainly not as bad as losing the whole Church. But I would say make sure your attitude is right. Be connected to the nearest local church area that you could, certainly with the regional pastor that will be in the area, and he can help you in that way. There might even be areas where you would be so far from anybody you couldn't be connected to a local church area and you want to be connected directly with the Home Office and the funds go there. But I would recommend that you work through a regional pastor, and not just set up like that because you do need to be connected, especially if there is not a minister at all and there's no training where you can receive help in that way. But you don't want to just be some little church out there sort of getting together, and that sort of thing, without some connection.

Speaker: At one point - this might have been maybe my assumption (inaudible)... you keep mentioning regional pastors. Will there - what is the organizational structure there with the **regional pastors**?

Ray Wooten: Sorry about that, I jumped the gun. That hasn't been explained yet, that will be explained later. Sorry about that.

Speaker: I am in possession of a good deal of **church property**, \$10,000 worth of choir music. I am assuming we are to **return all of that to** the Church of God, **the Worldwide Church of God**. Has that been discussed?

Ray Wooten: If it's church property, that's the next lecture coming up.
(Laughter)

Speaker: I'll point out that it came from local funds.

Larry Walker: I'm currently in El Paso, of one of the poorest areas in the nation. I've been concerned the way school funding is set up—very similar to most local areas, we have a real problem with schools there because poorer areas have poorer facilities, because of the money there. I would hope, I would advocate that all of you **think in terms of poor areas** like ours so we don't have the rich/poor areas where the rich areas have this real fancy high-tech set-up and we have to get by with just things out of the pawn shop. And secondly and more problematically, How do we go about - if we need some extra help for poorer areas. And maybe thirdly, should there be maybe some sort of standards or even some specific recommendation—like where we say this, we recommend that we have straight

across the board for all areas, instead of saying, If you've got the money go for - you know - surround sound or something. I thought we might put together a little guitar amplifier or something like that - but that's my concern that whole theory. (Inaudible)

Ray Wooten: Well, we will address that. We don't know either. These things are hard questions, aren't they? Really, that's why you need to be connected with the Home Office. Because there will be funds available, it's not like we're just going to - each area should buy everything it can afford and have the greatest thing there is, and latest technology and all that, and then neglect those poor areas. I'm glad that was brought up because that is something we should never even consider doing. We only need merely the basics. We are not trying to build the most beautiful edifices in the city where we are, in order to be a beacon of light. The light is you. The example, brethren, happens to be through the Church, it's not the building. We simply need simple, plain buildings—if you ever build one. Rent what you need, purchase the equipment you need, but just get the needs. Don't try to go overboard and have the very best that you can get. Remember your neighbor. I thought that was probably understood but it should be brought up. We certainly should consider this.

Larry Walker: One of the points too, you talked about is (inaudible). I feel **something major**, especially construction of a church building, I think that **should be a proposal sent to the Home Office** before someone thinks we have lots of money... (inaudible)

Ray Wooten: Right, this has to be understood. Look, if you think for a minute that I believe that local autonomy - or that the Church will accept local autonomy separate and apart from any kind of help or recommendations, obviously nobody can tell you what you have to do, but the Home Office will have certain standards, certain regulations, certain rules, guidelines we expect us all to live by. We're not suddenly a bunch of rebels out here on our own. We will have regulations and rules and standards that we recommend. If you want to live by those, then fine. If you don't your attitude is not right to begin with. So I hope we all understand that. It's not a matter of suddenly we're no longer Christians, we're no longer subject to the word of God, we're no longer subject to constraints. But there is freedom within law. There is not freedom outside of the truth of the law of God. Mr. Regan:

Mike Regan: I have a couple questions. First of all, to perhaps address a way of **addressing a concern for the poorer areas**, perhaps something that could be considered administratively would be functional equivalent of **third tithe** from the church areas to be used as the funds to help the areas that are poorer, since there are obviously some that can't even pay that.

Ray Wooten: That's a good suggestion. Would you write that up and submit that. I think that's an excellent suggestion.

Mike Regan: This is just an idea. The other questions are probably a little more technical. First of all, I wanted to just make a note that there are some **books about setting up non-profit corporations**. We have one that we found just recently, 1994 published by Knoll & Price in California. It's called, I think, "How to Set Up a Nonprofit Corporation." It's presented understandably for the reasonably (inaudible) layman, at least it will help you have an understanding about the concept and terms and so on. I found it helpful and I think it would be worth considering. Let's see, the best I came across is, the best I can see in the law and some of the forms and so on is "The Church" is a special case regarding the law. You are not automatically one because you say you are. You have to say you want to be one and they say, Yes, you are, from a legal standpoint. You can be a nonprofit without being a church as I understand it, but you also - there is a separate box to check that says "church." I'd like to just see if we can get some verification on that.

The second question I have is whether, once again technically, these **incorporations are required or advised in order to get IRS tax exempt status?**

Ray Wooten: No, it is not. Go ahead, Dale.

Dale Stogner: I'm taking your first question: on that **SS4 form** you'll fill out you get an (inaudible) identification number there, the key thing you can do on that form is do yourself a favor and check that box that says "church" or "church organization," and that will take you out of the letter writing category and into the computer—which is right where you want to be. Secondly, you're going to get asked this question from the lay members, and that is, **are churches - or contributions tax deductible from day one?** Churches are presumed to be tax exempt by the IRS so what he says is incorrect, and member contributions are tax deductible from day one. It is wise to fill out an **IRS form 1023** because then you'll get the formal tax determination letter from the IRS. And the reason it's wise is at some point some of our members are going to be audited, and the process that happens is the auditor says, How much did you give? And you'll show him a contribution receipt. And then the next thing he'll do is say, OK what's the entity? And he'll go look on the list and it'll be nice for the member if the Church of God, Garden Grove is on that list, or whoever. Because then if it's not on the list, what happens is you get - the burden kind of shifts over to the to the member to prove that the contribution was to the Church. So it is kind of an intimidating form--the 1023--it's like a correspondence course gone awry, and so what you want to do - the Birmingham people, Gary Mercer, who is a CPA in Birmingham, has already had professionally prepared a 1023, and he's going to get me a copy - he'll have a copy. I've got some business cards if you want to collect a business card from me and I'm happy to be an ad hoc consultant for you - and Gary Mercer will be the man who could maybe be the east coast consultant. When the Home Office gets set up we'll obviously have good technical people who can give advice and you can knock off that 10 point projects information

number, and that way it's kind of simple. And don't be alarmed if the IRS comes back and asks you when you fill out a 1023, a couple of clarifying questions (inaudible)—it's not unusual.

Bill Pack: Dale, this 1023: We're in the process of waiting for the government to send us about a 25 page fiscal thesis....(inaudible).

Dale Stoger: Yeah, I don't know what you asked them for but that probably...(inaudible exchange). No, no the SS4 has nothing to do with tax exempt status. It's a little one page form. (inaudible)

Norm Myers: Mr. Wooten, I really appreciate everything you've done here. I have one question, not to put you on the spot but I think it will help us - is that, **are you down in Birmingham going to pay all your local expenses, send the balance into the Home Office and allow them to set your salary and pay?**

Ray Wooten: That was in my closing statement.

Norm Myers: Oh, sorry.

Ray Wooten: Absolutely. The salaries will be paid for the ministry from the Home Office. We are in their employ and obviously that is Church expense - and then all must be done in that way. Salaries are paid. We work for them. And, of course, when I say local expenses we're not talking about [the] giant bulk of the money - majority of the expenses - being paid locally. We are a work, we are the Church of God, we have to go and preach the gospel to the world. We are that kind of people and I don't think anybody has ever wanted to get away from that. If you do, it is a mistake. That's not the way to think. We are givers. We are loving, outgoing people wanting to share the truth that God has given us with everybody. This simply has to do with the needs for the local church to support that to function locally, without having to just meet in beer halls or that sort of thing, while the others are spending more perhaps than is necessary. So that's what it's about. Spend what we need locally and then the work must go on. If it's not financed by us where would it come from?

So I don't want to give that impression, whatsoever, that we're just suddenly turning inward all of us are going to be just local disjointed churches. We are primarily doing a work. God said, Go into all the world - or Christ did - and preach the gospel. If you don't do that there won't be anybody left in the churches to need to be served and fed, you see. That's the first thing we have to do, so never forget that. That comes first, that's up front and then these local expenses are necessary. But, why - if you're going to pay them locally, why should you not go ahead and pay them and have what you need, and make sure then that you have an adequate amount. It's just a matter of balance, it is a matter of we're all in the same work together. So this is what my recommendation has

been and that's what I tried to get across. It's not a matter of putting down what we're supposed to be doing, obviously—that is the work of God.

Now for a final word, Mr. Luker:

Dennis Luker: Thank you. I'd like to add my support to what Mr. Wooten said and just make a few comments because he and I are such good friends and we communicated probably more than anyone during this crisis period that we were all going through.

But just to remind us all that we are here because we came here individually, brought here by God. But what we are going through together is something we have never gone through before, and I'm just going to talk to all of you straight from my heart, OK? If you want to be a part of what God is doing - and I believe that His Spirit has brought me here - that those of us who love one another, those of us who respect one another, those of us who see God's Spirit in each other - **I don't want to be out there by myself with any group or fragmented group. And I'm appealing to you here, every one of you. Let's work together.** We're going through a transitional period right now. We're going through some changes that God's Spirit is leading us through. I know there can be some confusion, there can be some things we don't understand, but it is the love of God that is going to unite us. Our common beliefs—yes!

I believe that all the groups out there that obey God and keep His commandments, and His Sabbath and His Holy Days are all part of God's Church. As one man came up talking with me the other night. He said, "Well, now are we the true Church, this new group?" We've got to get rid of that kind of thinking, folks. The Bible says God's true Church are those who have His Spirit, who obey Him, and that is anyone out there who is doing that—any of the groups. But I'm here because God's Spirit brought me here, and I want to work with others who have a similar spirit and attitude of cooperation. I don't claim to be the only group or part of the group. I respect all those who are out there, those of you who may be here from Global Church of God, or International Church of God, or any other Church of God that obeys God. We are brethren.

I'm probably saying things I don't need to say or that someone can say, but I just want you to know how I feel, OK? And I wanted to let you know, I wanted to get up here- and Ray's good enough to say what he needs to say himself. And he did it. **We do not want to be individual congregations out there doing our own thing. I will not be that way.** I want you to know that. I will never be out there saying, "Well, I'm going to take this group of Southern California, and we're going to go over here and have our own church and work. I will not do that. I'm going to find those ministers and wives and - who say I want to be a part of God's people worldwide. Who are a humble, yielded - give up anything they've started - I don't care what you started. If you want to do your own work and your own thing I don't believe God is going to be with you. And that's not why we are here

for. None of us came here - we don't have one supreme leader. We just don't, except Jesus Christ.

That's it, that's why I respect everybody who is out there. If we think we're here because we are better than anyone else, then we're wrong. So I hope that we can all accept what we hear, realize we're in a transitional period, and it is going to take much prayer and fasting until the next general conference. Anything we're doing can be changed. But we're going to find out who wants to be unified aren't we, in this next seven months or so, who want to be a part of the spirit I've seen here. And I hope all you do. (Applause)

Victor Kubik: Thank you very much, Denny, for those comments. We'll take a break for a half hour, then we'll reconvene in half an hour.

[End of Videotape 3]

Indianapolis Conference

Videotape 4

May 2, 1995 -- Second morning session through final session

Guy Swenson:

...I couldn't reprogram it because I didn't want to get more people mad at me. So I reprogrammed it this morning for a few messages and in the first hour we had over 50 phone calls. The lines were running solid; people are very interested in what we're doing here. OK, I think we're ready to begin the session here. For our first presentation in the second part of the morning here we have Mr. Doug Horchak who will be talking about **ethics** during this time of transition.

Doug Horchak:

I want to have the largest audience possible so I'm waiting. (Laughter) Pastors who haven't preached in a while that are in withdrawal want all the audience they can have. Well, I'd like to say good morning to all of you. I too have much that I'd like to say and share with all of you like some of our other speakers have but I will not preach because we've had that and of course it is all appropriate. It really is a privilege to be able to speak to all of you today and I will say this much, an inspiration (as I think all of our other individuals who have spoken to you the last couple of days have stated) it really is an inspiration to see so many people together with such a wonderful spirit of appreciation. I could say there is a spirit of unity. I think sometimes that's a judgment. I hope it's a correct one, but I see a spirit of appreciation of each other, for the truth and for what we believe and have faith for what God is doing. I think I can safely say with more accuracy that's exactly what all of us are seeing in each other and your spirit of appreciation is something I appreciate seeing.

Some of you may wonder why is it that I am up here to speak about the attitude of conduct during this unique and very important time of transition. Why am I speaking about ethics. Well, I have no answer to that other than being a spokesman with the collective input that we've had the past week and for many of you actually these past few days. There's a handout that I think is in the process of being given to all of you which we'll get into in just a few moments. Someone asked me yesterday whether or not we've had something in writing regarding the subject of ethics and conduct and attitude during this very important time of transition in the Church. Truly the subjects of ethics, of conduct and of attitude are subjects that are important to our Christian lives and to our responsibilities as ministers, and at all times. We don't want (or I don't want) any comments that I make here this morning to be construed as things we should be concerned about overly during the next few months. These are issues that we should have always been concerned about as Christians and as ministers. But we felt that it deserved, and I think that you feel that it does deserve, some special attention during this very difficult and sometimes confusing period of time for us all. It's no secret that we are

in a very interesting period of organizational transition the likes of which none of us have ever seen. As was mentioned, I think, the opening night, I think Mr. Kubik mentioned this, none of us could have had a class in this at Ambassador College years ago. These things were never discussed. Yet the more I thought about it and prayed about it over the weeks, a lot of the issues that we're dealing with we have been schooled in. As a matter of fact that's probably what brought us together.

It is a given fact that as ministers **we have all been exposed to** many circumstances over the years in our local congregations of other people who have left our fellowship and their conduct. We have seen and witnessed **people who have left our fellowship whose conduct has been honorable and** we have tried hopefully to recognize that, **we've also seen** and perceived **people** who have left our fellowship and we have concluded or thought that their conduct was **not as honorable** as it should have been. So we have been, oddly in a sense, on that side of the issue for many, many years.

We've seen again the real and perceived division that sometimes has caused. I say real and perceived because the use of that word sometimes is too loose and I think that by saying a real division and perceived division really encompasses all we have experienced over the years. And many of us at times have been critical of others actions in the past, of ministers and of members who have engaged in certain activities when leaving the fellowship of the Worldwide Church of God. I bring that up because I think it is a humbling fact that we must face what I'm going to talk about.

We've all sat and been concerned about the perceived actions and attitudes and approaches of other people that have left or as we have called it, left. We don't like to use that terminology in terms of our convictions today but we have to recognize that fact. In that respect we must never forget those experiences that we have gone through over the years as we now consider our attitudes, our conduct and our ethics at this very important and crucial time.

Now do all of you have a copy of the handout that says "Attitude and Conduct During Transition"? I want to make sure that all of you have that. I want to mention that this list just came up with seven. We knew that Mr. Waterhouse would be pleased with that. I can truly say that it became seven but it was put together based on the collective input of those of us who were here this past week (and wives) and many of you that have come even over the weekend because points or words were added as a result of some input that we received even this weekend.

I want to mention as well that this short handout of seven points is not meant to cover every possible circumstance. Any one of you could probably look at this list and say, Well, they forgot to mention this or wouldn't it be good if it was worded this way. Chances are you'd be right but at least there is a guide upon which we can all collectively agree that we must strive to consider. Not only us, those of us in the ministry, but those brethren that we may be serving days and weeks and months ahead. I want to go through these points and briefly comment on them:

1. We will show love and honor to all and respect their freedom of religious belief:

That may be something that we as the Church of God need to respect and to consider in all people that we may have contact with. We must respect the free-moral agency that God has created within us that has been really what the foundational principals upon which I came to understand the true plan of God years ago is the issue of free-moral agency. That has not left in 1995, that is true with all human beings. We must respect that and also must not reflect any rancor or disdain for the belief of others or their convictions.

I know that any one of us here probably don't like the fact that there are maybe those in whatever organization who may not like what you believe, that may have shown some disdain for your convictions. That doesn't happen with everyone but it happens with some. It is important for us to realize the way that comes across to anyone, regardless of what they believe. The scripture, of course, that we have listed here is 1 Peter 2:17 in which Peter said, "Honor all people. Love the brotherhood. Fear God. Honor the king." Now there are many other scriptures for those of you who are scripture hounds, you could probably come up with two or three others that would even more appropriately fit. We just thought that it would be good in each case to have some words out of the Bible, the word of God to support this point.

2. We will welcome to Sabbath services, as a Church, we will welcome to Sabbath services all who sincerely desire to visit and peacefully worship with us: Now obviously more may need to be said about the subject of those in attendance with us in the future but our general attitude should be one of nurturing and openness, obviously using some wisdom and prudence in the process. And if that is something that we stand for because it is what we believe—it is the way that Jesus Christ dealt with those that were called to the Father through Him—then we need to practice that as well. I added "with wisdom and prudence" because that's something that should not leave us, but yet probably is important for us to consider—to err on the side of being non-judgmental, to be sure.

3. We will not criticize, judge or condemn any individual group publicly or privately:

We felt it was important to put both publicly and privately because we have all become good at keeping our feelings to ourselves in public, though sometimes we have not been that good at keeping those feelings in-check the way they should in private. I am not implying nor is anyone implying that we can't talk, in some ways, but it is important that we consider how that impacts other people.

Even though you may feel, and I may feel—and this is not true of the last four months—I think we probably considered this and had this happen to us in this Church and as an organization for decades. But it may happen to us, it may happen that others may criticize you or condemn you, or you may perceive it to be that way, but we must not succumb to responding in like kind. It is a hard thing to do. I think it is important to recognize that even joking and cynicism is easy to happen on either side of issues at this time. [It] is something we can use as an outlet because we all need to put things in

relative perspective, but I think it is very important for us to recognize that sometimes even those small jokes or comments that are in private can offend people, not to mention the fact that it could be in any of us, the evidence of deeper feelings than maybe ought to be there.

I want to read from Matthew 7 as listed here:

“Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the {same} measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?” [Matthew 7:1-3]

Very appropriate words of Christ at a time like this.

4. We will not attempt to draw members away from other church organizations:

We

will encourage all members to refrain from such activities. I think it is important at this time to remember John 6, verse 44. Mr. Armstrong, of course, reminded us of the words of Jesus Christ in that regard and, of course, we have not forgotten that. It did not leave nine years ago. That is the fact that Jesus Christ, one can be drawn to Christ and His leadership through the Father.

During this period of time we sometimes worry about others who may not see things the way we do because we have lived with them, we have fellowshiped with them and we have locked arms with brothers and sisters in the Church and we can sometimes feel like we have the need to be an extension of God in terms of our coactively going after people. I think it takes faith, I know from my point of view it takes faith to believe that God can work with people, what we shouldn't forget is that the Holy Spirit of God, as it dwells and works within a human being, God is able to use that to help a person come to see what they should.

That's not to say that we don't want to be a proper - have a message in the months and years ahead is going to convict people that may now be in another organizations. It's a different matter. But as ministers and even as brethren and members we feel we must have as a basis upon which to consider our conduct in the months ahead, weeks ahead, of not just having to draw members away from their church organizations. And we urge all members to refrain from such activities. As was mentioned earlier, a few days ago, in John 6:44 the work of the Holy Spirit, I think in that case we must also take God at His word. God can still work with someone without any of us feeling we've got to be the coactive tool with which we disengage somebody from another organization.

5. This is where we get into the nuts and bolts of what some hear or have dealt with already. **We will return all owned assets of the Worldwide Church of God to it's designated representative as soon as possible:** Not as soon as convenient. Sometimes convenience isn't there and as one man told me once (not about this subject, but a totally

different one), “Well, it’s never convenient when you word it that way.” We feel that it is important to return the corporately owned assets of the Worldwide Church of God to it’s designated representative as soon as possible.

Hebrews 13, verse 5. I want to read this and comment, “Let your conduct be without covetousness; be content with such things as you have.” And for a lot of us who are starting to meet with groups that means NOTHING. What it means, that’s OK, is Nothing! Some of you may not face this because of the nature of the group or small group you’re meeting [with,] but others of you here have already faced that. And I have surely faced it head on. We’re talking about such things as corporately owned sound systems; the blue hymnals as opposed to the personal hymnals, those are owned by the Worldwide Church of God. As much as we may feel that we were a part of bringing those about, those are owned by the Church and it is felt that all corporately owned assets need to be returned to their designated representative, which in some cases may vary depending on the church area.

6. On the back side of your sheet, for those of you are looking for the second page. Point number 6: **We will err on the side of generosity in negotiations regarding distribution of congregationally owned assets, including local church activity funds:** Talking about such things as basketball uniforms, coffee makers, all those things that are in someone’s garage somewhere. And as it says here, Matthew 5:44, we should look not only at our own interest but on the interest of others. I think that is out of Philippians actually. In any event the point is made. One of the things I want to say regarding that: You know, assets, uniforms, even money that is in church funds—like we face a situation in our area we felt we needed to just give it all back. Most of those things can all be purchased with money but a reputation cannot. I think it’s important to think about [that]. You cannot purchase a reputation, except a bad one. We need to err on the side of generosity with those negotiations, as they should be requested as it may be appropriate in some areas.

7. **We will honor and respect all Worldwide Church of God hall rentals:** Where possible we suggest selecting an alternate location for our services. As it says in Matthew 5, “If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels [you] to go one mile, go [with him] two.” Now, it’s the principle of that.

I know there could be a lot of questions regarding some of these statements, and the fact of the matter is that there are circumstances that may vary from area to area. But these are issues that, at least in general, we feel and that I know that maybe you did, because many of you have submitted various and similar statements and requests to be made: That we go above and beyond in making sure that the congregation that maybe left [as] the Worldwide Church of God, those people have a place to meet. There’s all kinds of rationalizing we could probably do. We feel it’s very important to consider those issues.

Now as I said at the outset, this list is not the complete list of what could be, but it hopefully covers the basis principles that we all need to consider. And I think its

recognized that those circumstances are going to vary somewhat from area to area. But if we can be on record, both publicly and more importantly privately of our own conscience (of knowing this is the approach that we feel that God's word and the Spirit of God moves us to take) then we can stand before God and our fellowman knowing that we have tried to deal with this in the most equitable, ethical, Christian way possible.

In closing I, unlike others, am not going to have a question and answer session because there probably are questions that we can all share with each other regarding these issues. In closing I'd like to cover **three concerns or three levels of credibility that are at stake**. If we don't take the high road with Christ-like ethical attitude and conduct during this sensitive time of transition, there are three things that I want to cover, three areas of concern, three levels of credibility that are at stake for each and every one of us if we don't take the highest road, with a Christ-like ethical conduct during this sensitive time of transition.

The first concern for level of credibility or issue is **our relationship with God**. Some of you here have expressed the question as to whether over the past three days someone who is not really of us is in this meeting, here, listening to all these proceedings, taking note of who is here, actually watching all that is taking place. I have no way of knowing if that is true, but to that concern if it is true to this point, I have no regret whatsoever. But there is one thing we can know. That whatever we do here, whatever we talk about here, whatever we do at home, whatever we talk about, however we conduct ourselves at home and in our local church area, God is watching. That we can know. There is no secret. There is no hidden agenda to that point. In Matthew 6, and I'll be reading from the Sermon on the Mount in the few scriptures I turn to this morning, in Matthew 6, we are reminded that forgiveness and the attitude with which we treat others will [be] reciprocated to us by God (Matthew 6:12) And this, of course, is in [what we've] commonly come to understand as the Lord's Prayer. Christ told His disciples that as we forgive us our debts (verse 12) we pray this to God, we forgive - as we forgive us our debts we forgive our debtors. Verse 14: "For if {we}[you] forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses." [Matthew 6:14-15]

See, our relationship with God (and I know this is not new to anyone here) our conscience before God is affected by our actions and attitudes towards others. That is something that we must not forget.

Consideration number 2: this is at stake whether or not we deal with this time of transition with the Christ-like attitude and ethics that we should. Our **credibility in the eyes of the people of God**. So often at a time like this—some of you might be saying, what time like this; We've never been through this; I guess in principle there may be times when we have. But so often at a time like this we get concerned whether brethren will see and understand the doctrinal duplicity, whether brethren will see and understand the doctrinal difficulties enough to make a stand, as we would see it, for the truth. It's no secret that many, if not all of us, have been a bit concerned about that for the last many weeks. We're still concerned about that and we will leave here continuing to be

concerned about it. But therein lies the temptation for many here to proactively solicit the attention of members to teacher/school level in these issues of doctrine. However, unless requested we need to leave these issues to God to work through His Holy Spirit to bring one to that understanding.

However, there is one area where we do have control over and thereby affect the decision of others, and it isn't your doctrinal understanding or mine, but it is our example. Turn over, if you have been following in Matthew 6, turn over to Matthew 7 and verse 15. Christ stated, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravenous wolves." My point in reading this is not to determine who is or who is not that, but you see something, if you're perceived as that, then we should read on. Verse 16, "You shall know them by their fruits." And I would like to add, I'm talking here about our fruits, I'm not talking about anyone else's.

"You shall know them by their fruits. Do men gather grapes from thorns or figs from thistles? Even so every good tree brings forth good fruit: a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" [Matthew 7:16-18, Cambridge translation?]

Again, I emphasize I'm reading this for us to consider what our fruit will be. You know, it talks about false prophets, the implications is those individuals will bring false teaching. But you notice it doesn't say they will be judged by their doctrine? It's an important issue, but that's not what people are to perceive. They will be known by their fruits. In the end it's the fruits that people will see and be convicted by.

The last point I want to cover is **our relationship with others**. Now, who are others? Well, we don't know all the time who is truly part of what we're doing and even family; people who may not accept what you believe, people who may not have stood on the convictions that you have, that believe differently, whether they have been part of the Worldwide Church of God or not. I can tell you all that my wife and I have deep appreciation of the wedge that these doctrinal teachings can have with other friends, and with family. When you have close friends or family (which many of you do, if not all of you) that you love on the other side of these doctrinal convictions that brought us here, the pain and the strain can be almost unprecedented.

The interesting thing, or I mean the difficult thing, is that it doesn't end with the meeting in Indianapolis. Your actions can be perceived by those others that you love in an emotional and a magnified way and will sometimes be judged, and believe me the temptation is to justify, justify, justify. That is the temptation. But Christ said that we are to love all—to not answer back accusation with accusation, and carnally, humanly, yet it's an easy thing to be tempted to do. I'd like you to turn back to Matthew 5, if you would, verse 13. I've chosen scriptures that aren't really that controversial and yet it is usually those simple words of Christ that are so profound at a time like this. Matthew 5:13: Christ said,

"You are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? {or seasoned,} it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the

world. A city that is set on a hill cannot be hidden. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house, Let your light so shine before [men,] that they may see your good works, and glorify {the}[your] Father which is in heaven” [Matthew 5:13-16, Cambridge translation].

There’s no exceptions to what Christ said here about the importance of being an example and being a light. I think we all know there are some circumstances, sometimes in life when it’s pretty easy to be an example. Sometimes it’s pretty easy to be a good example but its the times when it is hard to be an example that are the most important times to be a good one. Those are the defining moments of whether or not a person is having the spirit of God live in him. The times when it’s hard to do the right thing, think the right thing, act the right thing. In conclusion, all of you fellow minister and wives, this subject of our action and our attitude during this crucial time of transition, think about this. Our actions and our attitudes as a group and others who meet and fellowship with us during this time of transition, that becomes the eye piece which all others will judge this body of people. It will not be based on doctrinal statements, it will not be based on our communication efforts, the eye piece through which we are judged will be our actions and our attitudes towards others, it will not be doctrine. We must never forget that. I’d like to encourage all of you to consider guidelines carefully, apply them in the letter and the spirit. One last scripture, Matthew 5, verse 9.

“Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are you, when men revile you, and persecute you, and say all manner of evil against you [most important word] falsely, {falsely}for my sake. Rejoice, and be exceeding {ly} glad: for great is your reward in heaven: v. 9-12”

From my point of view, the most important word I just read was falsely. How we are, how we feel, the ethics with which we conduct ourselves will determine whether or not any accusation is true, in spirit or letter or whether or not it is false. Lets be sure that if accusations are leveled at any of us, that they be false both in letter and in the spirit. (Applause)

And for our next presenter or presentation this morning, Mr. David Hulme.

David Hulme:

Well, good morning to you. I didn’t think I was going to have to do this but I guess I have to speak to you now as the Chairman of the Board. [Applause] I thought the first thing I could do would be to give you a **summary of the minutes of last evening's meeting**. This is not the complete set of minutes. They are not finished, but they will be available. Probably it going to take us longer than we are here to make them available, but I would say that we will make them available on request to anyone. We can do that, I suppose once we get a communication system set up, but I just want to say that they will be publicly available. “Transparent,” I guess is the word.

The Chairman is asked to nominate, according to the outline that you were given the other day, he is required to nominate three operation managers. That was done last evening and the following was agreed to by the Board:

The business office is to retain the services of **Mr. Ritchie Gaston**, service consultant for the immediate future, in all of those **business affairs**. Ritchie has been here for a couple of days with us. Is he in the room at the moment? He's off consulting. (Laughter) Ritchie has been known to a lot of us for a long time and has been a faithful member for many years.

Mr. Victor Kubik was nominated as operations manager for **Ministerial Services**. Now I want to make a couple of statements about **how that work will be conducted**. We're not saying that all the things that have happened previously will be done in the same way. With respect to ministerial services **Victor will work in close cooperation with the regional pastors**. Now that should give you a clue to something else, regarding ministerial manpower and salaries. So this is truly going to be, this time, a collaborative effort, respecting what takes place in the local area in particular when we talk about moving people around, we're going to have a lot more consultation about those things. So a lot of input will be put into the system. The regional pastors structure will be instituted, I don't say reinstated. It will be instituted and modified from what it was before, obviously, for the transitional period. Now the regional pastors have had a discussion this morning, you'll probably hear a little bit more about that later.

With respect to **media and publishing, the position of operations manager remains unfilled until such time as budgets are constructed**. It seems sensible to concentrate on the formation of local churches, and the organization of the Feasts, and all the other things that attend ministerial functions rather than get into some heavy publishing or media campaign. We really don't know yet how we will do that. That's yet to be determined and that's something for the Transitional Board to formulate and discuss.

Well, the Board approved all of these nominations or non-nominations. (Laughter) We then talked about the **Feast of Tabernacles**, and in addition to what you heard this morning, the board approved Mr. Wooten's proposal to secure Asheville, N.C. as a Feast site for 1995. There was some urgency about that matter and that decision was therefore taken. The Board also appointed Mr. Roy Holladay to investigate other potential Feast sites. The Board assigned Mr. Holladay also the task of investigating the reestablishing of **cc:Mail** for all ministers. We hope that that will be something that will be forthcoming rather soon. Finally, the **Board agreed to conduct it's next meeting by conference call on Sunday, May 7**. So that you know that there is something on-going.

I wanted to make a couple of comments, as well, following this morning's presentations. I think that we're all in a time of impatience in some ways. Many of us would like to have something immediate up and running. Why can't we go home with a package, you know, that we can put into effect tomorrow morning? Now, some people will be able to do some of that, others will not. I would ask you to **please be patient**. This is a very difficult period of time for all of us. It's difficult for those of us on the Board. We've not

done this either before, and we are trying to get up to speed as quickly as we can. We hope to be able to answer as many questions as we can, as quickly as we can. We don't have an office yet. (Laughter) I can't tell what the telephone number is. What you do have, as of this morning, is a regional pastor structure that ought to begin to be able to fill some of those needs. At least you have a point of contact where you can ask questions. You've got Board members to whom you can direct questions. We all have phone numbers and I think most of you have them. So there ought to be ways for you to ask the questions that are concerning you. If you didn't get the answers here then please take advantage of those means of communications and ask.

I was struck by Mr. Horchak's scriptures here, not in necessarily with respect to the points he was making, but if you would think about some of the statements in these scriptures it might give us pause for thought. It might allow us to think a little more calmly and patiently; and realize there are many different personalities in this room, you know. My personality isn't your personality and you're probably glad of that. (Laughter) But, we're all very different. If you read Acts 15 you would surely notice the same thing. What I have noticed in the last 10 days or so now, is that when those personalities express themselves in a way that sometimes might seem conflictual, if you take the longer view and you realize that they are all coming from the same perspective, in the sense of wanting to take care of the people of God, and wanting to do something in the world around them, then that changes everything. There were occasions last week where we had **perhaps sharp differences in opinion** about some things, there might even have been an embarrassing moment or two but what happened was, a person would say, Well should we better pray about that?. And we'd stand and **we'd pray and the problem would go away because it would be submerged in the recognition of something much greater** and I believe it would be submerged by the Spirit of God at work.

I would like you to stand and I would like to do that:

Our loving Father, we are of all people the weak ones of the world. We desperately need your help; we need your guidance; we need your love; we need your concern for each other. We need to be recognizing that this is a time of new beginnings. It's also time of differences; it's a time of anxieties but we know that your Spirit can cut through all of that. We know that your Spirit is a Spirit of peace—with a quiet mind and a confidence in you, of a lack of anxiety, and a simple faith and trust that you will solve whatever our problems are. So, Father, in asking this brief prayer we collectively look to you to give us the guidance, the help, the inspiration, the courage and the encouragement to continue to do what you have started here, and it is a wonderful and miraculous thing you have done. None of us have planned it in the way that it's come out. We've not had any idea what you were going to do here, Father, but you've done it, and we appreciate it and ask for your wisdom in conducting ourselves for the next weeks and months as all of this comes together. Let us stand and see your hand in this. We thank you in Jesus name. Amen. (Amen)

Maybe I could conclude by reading a scripture I read on the first day; maybe yeah the first morning. It's in Philippians chapter 4, verse 5. It says, "Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God" which we all seek, "which surpasses all understanding, will guard your hearts and minds through Christ Jesus" [Philippians 4:5-7], and that is what we need. I hope you enjoy your lunch. Do we have someone to give thanks for the lunch? Mr. Don Waterhouse

Don Waterhouse:

Almighty God in Heaven, we come collectively before you now to thank you, Father for a very wonderful morning. Thank you, Father, for the conference and all that's coming together. And now do we ask you, Father, to bless our time together and to bless our meal and help us now to come back this afternoon with renewed - and inspired to be a part of this conference. Thank you for the food; in Christ's name. Amen. (Amen)

Guy Swenson: If I could have your attention just for a second. They have changed how the service will be handled for the meal. We ended early this morning, so you'll need to give them a little bit of time to, you know, finish their set up and preparation. And then I believe we have two lines set up back here. You might find it easier to go out this way and then come back in this way, for the mealtime.

[LUNCH BREAK]

David Mills [Opening prayer]:

...binding us together in heart and in mind. We pray now at this final meeting that you will be with us, because the work we have to do is large and we certainly are weak and we feel very helpless. But if we yield ourselves to you as instruments we know that you can use us to be with your people and to bring us all together through this difficult time - and we ask your will to be with us all, and that you'll bless this final meeting this afternoon; that you will help us to be close to one another, to be concerned about one another, praying for one another in the days ahead. We certainly need one another and we are brothers and sisters and bound together. We ask you to be with us and guide us in every way. And again we ask your inspiration and your presence, with us this afternoon in the name of Jesus Christ. Amen. (Amen)

Victor Kubik: If Ritchie Gaston is here I would like to know. OK, we have several issues that we need to do this afternoon and we have many important things we need to cover. We need to cover questions about employment, and questions about incorporation, and we'll be discussing our Church name and have a vote/balloting on our Church name, and we'll have closing comments.

I know you are full of questions and there are big, big questions. Some of the biggest questions are, “Do I have a job when I leave here?” (Laughter) And it is not one that is even of a laughing matter. It is a matter of life and breath, life and death. But many of us, of course, I believe that all of us, where we have served in the ministry are wondering what the future is and just exactly where we are going. And we’ll be discussing that a little bit later but the person who has documentation for that is not quite back yet.

So this session that will begin is a discussion by regions, because I know that you have many questions as to how and where we are going. There are still questions as far as local responsibility of the churches and what the local churches do. There are questions as to the Home Office and what it is, and what it will be accomplishing, and what its responsibility will be. I know that all of us are in prayer, we certainly are about making this work. And I hear many fine comments of a very positive nature, saying that God is with us, God is helping us and God is going to direct us through this critical time. It’s a positive time in spite of the fact that it’s critical and that we are in the process of building a temporary bridge across the river to start traffic moving.

I feel like it’s important for me to reiterate some of the statements that have been made yesterday as to our **financial recommendations now which have been approved by the referendum yesterday**, when we had 152 people who had voted for the proposal with only 3 rejecting the proposal. And so I would like to read again what was said, in order to give us a quick start for being able to function.

We need to, very much, establish our Home Office as quickly as possible. We, on purpose, did not want to do a lot of things and establish a lot of things beforehand. Because the question would be, “How come you have decided in the back room to do all of these things?” We had wanted to bring as many things to the forefront of the forum that we have here in order to have a group decision. We feel like we have done the best we can. We wanted to, at least, present some type of a plan, some type of an idea that would be here for your approval. So the next seven months we have a formidable challenge before us in that we want to hear your comments about how things are working. We have an immeasurable job of stitching our churches together. Some are starting in different ways, there are scattered brethren with no church. There are pastors who are pastoring churches of a couple of hundred, even three hundred people. There are those who are meeting with, maybe two or three families for a Sabbath Bible study or a potluck with maybe only a few families. It’s quite diverse. It’s quite a challenge as to what your condition and situation is. We know you have many questions and we have many people here who want to be able to provide answers. We want to have the next session here with the ministers. All of you meet with your regional pastors, and so we will have to have a changing of tables, and I’ll explain how we will do that.

But, first of all I would like to read again what was proposed and what was ratified yesterday. First of all, a recommendation, and what we’ll be doing is **paying ministers’ salaries and benefits from the Home Office** so that standardization and fairness can be

achieved for all ministers. We want to establish that as soon as possible. We will have a presentation here about documentation for re-employment.

To help the Home Office [get] up and going we recommend that local congregations begin sending tithes and offerings to the Home Office as soon as possible. We'll be announcing the address to our Home Office towards the end of the day, and it should be in print before you. Send tithes and offerings to the Home Office as soon as possible. You will also send the surplus after all local church expenses have been deducted.

We recommend the entire Pentecost offering from all congregations be sent to the Home Office to give us a start as quickly as we can. Let us all determine to be good stewards of the money that God provided to His people to do His work. We want to be able to establish, and we want to be able to start doing the work as quickly as we possibly can. We are wanting to pay salaries from the Home Office and also, we want to be very cognizant of the fact that we must be doing a work. While we still are in the process of healing, still are in the process of stitching together the various people around the United States, in the different conditions that I have suggested. But we do want to be able to start thinking about doing the work.

It is obvious that please only the necessary expenses be paid in your local areas so that we can have this start for the Home Office and to pay the necessary ministerial salaries, because the ministerial salaries will be coming from the Home Office. Health insurance, office needs, this is also something which is important to help us start producing literature, and being outward in our approach. I believe all of us very much are interested and desirous of, and wanting to do a work - as well as being united and being together in spirit and doing a work with all of us working hand in hand, arm in arm.

It is also, during this transition period that we are providing the **choice whether the title is sent to the local church or it is sent to the Home Office.** I know that some of you will have only minimal expenses to start up. I don't believe, having been a pastor for 21 years, that there will be that many drastic capital expenditures besides the things that were mentioned today. There are many things we want to consider churches to be able to participate in and do. Everything from evangelism more based on the congregation's ability to do so, to other projects, and we want to empower our brethren, and we are showing that **trust** and we also ask that trust be shown toward doing a worldwide work, and trusting the leadership of the Board of Directors to be able to direct that direction.

So, at this time now, let's see if I have anymore questions. We will be having - one of the first priorities of the Board will be setting the salary and hiring guidelines. I just wanted to let you know that these are certainly one of the most important questions of all. One of the questions asked is, Do we really have to collect the money locally. The answer is, If you want to. But there again there is a choice. And we also ask, though, if people do not want to - or entirely - if everybody wants send it to the Home Office that is perfectly fine.

Now, **we have nine of the regional pastors here.** However, not all the regions are represented and so we will have to do major shifting here so that we can carry on the conversation.

Lyle Welty, will you raise your hand. Perhaps it might be best if we have you - we'll have to make a major shift of people. Could all the regional pastors raise your hands and we'll see how much you're sprinkled out among the audience. Actually, that's not too bad, maybe you should just stay in your areas. This is our first transfer decision.
(Laughter)

Bob Dick, and the Northwest, if you could meet in the area over there. OK, Richard Pinelli. He will also be administrator of the St. Louis area. So the ministry from the St. Louis region also meet with Richard Pinelli in this area. OK? Lyle Welty, will have the Cleveland area plus the New York City area. All the ministry from that area meet with Lyle Welty in this area. Dennis Luker, right here, also ministry from the Sacramento area please meet with Denny Luker at the front here. Roy Holladay. Ministry also from the Baltimore area meet with Roy Holladay here. (Inaudible) OK, Ray Wooten. Also the Nashville ministry meet with Ray Wooten. (Inaudible) Find your regional pastor and see him. Jim Franks. Oh, Jim Franks is way over there in that area.

[Gap on tape while discussions were taking place]

Ritchie Gaston:

...that's the way this form reads. I have to verify or certify that I did see your driver's license, your social security card, or your passport or something like that. Now I realize that it's probably hard...(inaudible) if you don't have those things on you, the question logistically is how are we going to do this? I don't know. I got the feeling we're going to be doing a lot of traveling here, in the next few weeks. But I will be getting back to each one of you as to how we can logistically work that out if we're not able to do it today. So at the next break or at the end of the day, I'll be based in the back, so feel free to come by and see me.

Now there are two other forms that I'm going to have passed out here for you. One is a general information paper that we've prepared on donation receipt. Now we'd like everybody to get a copy of this from each church area—This is good overview of **how you should do your donation receipting**, and why you need to do it. One of the main things I would like to highlight from this documentation is that we would like all church areas to receipt for all donations that you receive, disregarding the dollar amount. Even if it is just a dollar. We feel it would be wise for your own protection to receipt every dollar that comes in. And you will have certain situations where you get money anonymously. That will be a separate, whatever you want to call it, customer ID number, but it's a practice we had at WCG. It's a very good control factor for you. You can be above reproach and no one can accuse you of taking money.

The other thing in here that is noteworthy is that due to the recent IRS regulations we need to make sure that there are no donations in lieu of services. Basically what the IRS is trying to address is in a case like fundraising dinners and things like that, where you pay \$100 for a meal and you can only get a tax credit for what the difference was between the actual cost of the meal - and the difference between your meal and your actual... (inaudible). So we would like to encourage you to stay away from...(inaudible) because it's an accounting nightmare to try to figure out how much everybody should actually be receipted. So if you have any type of donation or offerings, keep it straight. Don't say I will give you this in return if you give us this...(inaudible). But there is a notation that we have noted on here that says, "No goods or services are provided in exchange for contributions received, or receipted," and that way it satisfies the IRS and it greatly eliminates the bookkeeping problems that people can have if you did get into the other scenario, where you're getting something in exchange for your offering.

And then the other form that we've got - Now this will only be taken by those areas - or once again by those individuals that need to set up a local account. Now this the form that you need to get **your federal ID number**. This is an SS4. Those who need to set up an account raise your hands and those forms will be provided to you. Once again, you need to get your ID number before you set up a bank account. You need a bank account before you start to collect your donations. It's like the old chicken and the egg. But it's a real easy form to fill out and... (inaudible) was referring to earlier we need to get this out. Pretty easy process.

Question from audience (lady): Do they give you **one for each congregation or one for all?**

Ritchie Gaston: That gets back to how you want to structure it. If both congregations are going to meet as one...(inaudible) But if you're going to be two separate communities [congregations] you will need to have two IDs.

...(inaudible)

Mr. Foster was asking - like in the case of Phoenix, they have three churches that they know they are going to meetings. Instead of each church having it's own ID number what they have done in Phoenix is they are going to one number. So I guess it's just a question of management—how you divide up your area so that you all work together—another challenge. That's basically all I have. (inaudible)

Once again on this I-9: This is the form we have to have from everybody before we can technically hire them, ideally what I'd like to do for the few people that are here that have these types of identification if I could go ahead and leave them and as soon as we get the company up and going then we can hire you...(inaudible) So are there any questions?

Question: (inaudible brief exchange)

Richie Gaston: No, **it has to be signed by a corporate official**. (Inaudible) Someone like myself or one of the Board members. He has to physically see you sign it, or has to physically see the documents. (inaudible) You can't just send me the form. I physically have to see, I have to be sitting across from you and you show me... (inaudible)

Question: (inaudible)

Richie Gaston: There is a list on the back. It's a mix and match situation, (inaudible) other types of ID besides driver's license, social security - or it could be an ID card issued by the federal, state or local government, birth certificate, certification of U.S. citizenship, certification of naturalization - there's a whole list of these, but those are the two common that most people have (inaudible). Are there any other questions? Yes Mr. Dunlap.

Wayne Dunlap: Thank you Mr. Gaston. When we set up our local church activity fund accounts we used to use the - at that time forgive the word - Pasadena ID number, and we set up the local church activity funds. It's viable if anyone wants to - if they don't want to fool with a corporation or association, is to use the Home Office **Pass ID** number therefore bypassing the need for the other incorporations and associations. You can do that in my ... (inaudible).

Richie Gaston: Well, I know that there was a - I'd say a disagreement in Pasadena on the use of the church's ID number or use the whole congregation - there was a problem with it. Now if we're going to follow suit and have that same logic here - and it's a little early to say - I doubt it. Now, I would imagine though maybe - I'm not going to be dogmatic and say no, but I can see there may be (inaudible) Yes sir.

Question (man): Is the preference for us to incorporate locally as far as (inaudible) Home Office (inaudible)

Richie Gaston: That's my opinion that it would be better for you, for your protection sake. Once again as Mr. Wooten stated earlier about - from you own. I'd say just exposure personally, it may lead to potential lawsuits. Thank you. Wayne.

Wayne Dunlap: I just had a follow up on that. I think earlier Vic mentioned the sending of money directly to Home Office, or to the local area and then the residue sent to Home Office. My question would be is this going to cause someone - to be a division in that they'll have a choice as to where to send their money? I would say in our area, I can guarantee that it might be a division because they'll say well, Is there a Home Office or is there a - do we have - how much accounting [?] do we have? Can we make up your mind? Which do you want to do? Why can't we just say do this or do that? It would be easier, probably most people would have said either to do one or the other. In my estimation, I just want to know if Vic or someone had some comments on that. It might cause some division in people's minds as to what we've decided. If we're coming away from here with unity or if we can't make up our minds if we want a Home Office or if we want to be local.

Victor Kubik: Remember this is a transition plan that's only viable until the first of January, and [there will be] some people who would like to send money to Home Office and not have a member be handling it. Others would prefer to send it locally. So at this point we're making that choice of whether to send it locally or to the Home Office. And the name of the Church, and address will be announced by Mr. Hulme at four o'clock. Which brings us to the next point which is the **selection of the Church name**. I'd like to introduce Mr. Bill Jacobs. (Applause)

Bill Jacobs:

Before we get on with the name issue about a dozen or two of you have asked me about **youth crisis counseling** so if you'll call me when we get home I'll do whatever I can to help you with that.

I was sitting in my office two or three months ago when - I think Mr. Hulme said he felt flattened - the way I put it was I felt like I was being whittled away. Now we were in the midst of a doctrinal deconstruction. Y.O.U. standards were falling around the country. I kept hearing about that.

At headquarters we were in the grips of a real morale crisis. And I can remember sitting there with both of my elbows up on my desk and my head in my hands. And I said, Why? Why is this happening? You know, I'm glad I was patient because as I look into your eyes, I know the answer to that question. God is renewing His Church. I can see it. I can feel it. There is a rebirth going on here. We were 30 minutes into the round table discussion yesterday when I suddenly realized, we have a Board. That Board is going to meet tonight - that was yesterday - May 1st - and they are going to start conducting business, and **a Church is born. May 1st**, that's when it happened. So I kind of feel like an attending nurse. It's a girl! (Applause) **So now it's time for the tired parents to name the baby.** (Laughter) So if we could pass out the ballots. We should begin to do that. Tired parents right?! I know I'm tired, maybe a little grouchy, a little testy. We all feel a little overwrought by our past experience but you know there's that joy. So we're going to pass out these ballots and take time to select a name for our central church corporation, and a name by which we are going to present ourselves to other people. I'm going to read those names off to you. **These three selections we have here are all reserved.** Mr. Franks alluded to the fact that we could have had many more choices except that it takes time and money to reserve all of these names, so we have three.

The first one is: The **United Churches of God, an International Association**. We would probably refer to ourselves as the Church of God or the United Churches of God given that name.

The second one is: **The International Association of the Churches of God**. We'd probably call ourselves the Church of God with that name as well.

And the third choice is **United Church of God, an International Association of the Churches of God.**

All of these names have “International” and I hope you can appreciate the invitation we’re extending out. The bomb went off at ground zero. The shock waves travel out, and it hasn’t reached a lot of the international areas yet, so we want them to feel included. We want them to realize that there is an invitation extended.

So we’re going to pass out the ballots, and then we’re going to take a break, and then we’re going to come back. When is the break over? Break will be 30 minutes and then we’ll fill out our ballots and place them upside down in the center of the table. They’ll be collected and we’ll continue on. There is one ballot per person.

Can I have your attention please? We are in the process of passing out the ballots but I think we should probably ask a prayer about this so we’ll do that then continue on passing out the ballots.

David Treybig: May I ask a question first? Would someone on the board **tell us a little about the meaning behind these names.** It would help me make a decision and guide me in my thinking.

Bill Jacobs: Did you have a specific question or...?

David Treybig: Well, I see the “International Association”, is there a pro or con in the board’s mind about the placement of one of these? They look like the same thing, just the words rearranged.

Bill Jacobs: Well, we were almost with one mind. (Laughter) What can I tell you? Vic, do you have anything to add to that?

Victor Kubik: I might just say that we spent probably as much time on the name as almost any aspect of preparing for this conference. And we did want to have the name “International” some place in there to indicate that we were not just a United States Church, or that we were not just limited here - but that we were reaching out to the entire world. We simply wanted to have different choices to present to you, so that we wouldn’t have--Here it is, Voila--but to have several choices. Now brainstorming sessions to have a dozen names chosen here would take a lot of time, because it did take us a lot of time to come to these three choices—which were done in prayer, with prayer, and we felt like they are a representation of the regional pastors and other people who have helped us in the process. Yes?

Question: (Inaudible)

Victor Kubik: “Churches of God” or just “Church of God”? Again, I feel like in some ways that is a rather arbitrary choice. The “United Church of God, an International Association of the Churches of God” - simply this is the one United Church locally called

this way as part of an association of many different churches of God. As far as “United Churches of God, an International Association,” it’s just another derivative. I don’t think that there is anything different that we can say unless you’d like to comment.

Dennis Luker:

...(inaudible) thoughts on it but “united” is what we’re striving for right? Unity. So there was a strong feeling on that. Unity—and the logo that the United Church of God, Alabama has come up with shows a globe of the world, and around that is “United through the Spirit of God.” It’s very beautiful and that fits. So “United” describes what we’re striving for—unity. “Churches” shows also some of what we’re striving for the local congregations - recognition you might say—they are individual congregations. So it kind of brings in two factors there. Around the world - churches around the world. “International”: Mr. David Hulme recommended the middle one with that perspective that he has of an international association of the churches of God, which is really what we are. And many like just plain “United Church of God” period. Nothing else. So if we open it up there would probably be mucho discussion, because we had it. Are there any - we might ask are there any strong feelings? Maybe that’s the wrong question. Don’t say strong feelings. I don’t have any strong feelings, you know that. Steve has a comment on that.

Steve Buchanan: Well, it would seem to me that if we’re going to be united and we want one church, I like the singular, and “churches” seems like more or less a looser association. That’s just a comment.

Dennis Luker: O.K. Very good. Larry:

Larry Walker: In the Fundamentals of Belief, Mr. Armstrong wrote that - it mentions in here that the inspired Bible name for...

Dennis Luker: Can you stand up Larry? You’re reading from Mr. Armstrong’s original...OK.

Larry Walker: It says that, “The inspired name of the spiritual organism is the ‘Church of God’ and the Bible name for each local assembly is the Church of God, and considering collectively the ‘Churches of God’ in the plural” that’s...(inaudible)

Dennis Luker: Considered collectively “the Churches of God.” Yeah.

Howard Davis: Is the way you have put these on two lines, number one and three—is that sort of to note that the way we actually communicate our identity would be either “United Churches of God,” and almost as a subtitle “an International Association,” and the same thing with the third, “United Church of God,” for those that have a preference with the Church of God, and then again small italics.

Dennis Luker: Small italics. Yeah that would be a subtitle like in small italics.

Howard Davis: So it would be large and then small subtitle?

Dennis Luker: Right, yeah.

Alma Regan: My thought, ...(inaudible) is I want whatever my kids tell their friends when they say, Where do you go to church? I want something that works. They don't have to fall all over themselves trying to say, Well I go to...(inaudible) (Laughter)

Dennis Luker: Something simple. O.K. Jim?

Jim Tuck: Mr. Luker, I wonder if we could propose that we add a fourth one. It would be just an alteration of the first one. I noticed it was suggested by Mr. Buchanan that - **"United Church of God, an International Association."** (Applause)

Dennis Luker: Oh, I see. In other words, like the top one except take out the plural—"United Church of God, an International Association." See we're getting into what we went through with the RP's. It took us hours as we talked about this. Well these are all tied up. Am I correct in saying that anything that has "United Church" or "United Churches of God" is tied up legally? Is my understanding - Right Wayne?

Wayne Dunlap: Correctamundo!

Dennis Luker: Correctamundo.

Wayne Dunlap: Speaking nationally(?). But what we can do is take the third one and just lop off "of the Churches of God." Just "United Church of God, an International Association."

Dennis Luker: "United Church of God, an International Association." OK Would you rather have it that way as an option? (Applause) OK all you need to do then - scratch off on that third one "of the Churches of God"? Do you want to do that? (Cries of "Yes") All right. OK. Scratch that off and we'll make the third choice "United Church of God, an International Association." Everyone agree on that? ("Yes" applause) All right. Scratch it off and have we got three choices now? OK.

Question: You've gone through a rather lengthy search of names. If you change that name, how do you know that name is available?

Dennis Luker: It is covered. Anything with "United Church of God" in it is covered. Larry.

Larry Walker: I meant to ask is there any problem where, I think we have local names like "El Paso Church of God," or "Church of God, El Paso" and that doesn't have "United" in it. Is there any problem with that in the variation...(inaudible)

Dennis Luker: You're talking about a temporary thing?

Larry Walker: Yes, can we say "Church" as opposed to "churches"?

Dennis Luker: Oh, for your Federal tax ID number?

Larry Walker: (inaudible) Are you a member of the United Church of God?

Dennis Luker: Well this should be your identity right? This is the identity we all want. Yes. Are we done? Let Bill take over.

Victor Kubik: OK. Thank you very much. The pay will be the same for all three churches, (Laughter) so that should not affect your decision. So before I ask Bill Jacobs to lead us in prayer I might like to ask a few of the Board members to help out during the break for signing the I-9 forms in the Cloak Room. So if a couple of you could please help out we'd appreciate it.

Bill Jacobs:

You know this really is so funny. We are not good at this. We have to watch our jargon too—Let Bill take over. (Laughter) A real take over guy. (Laughter) OK. Let's ask God's presence with us during . . .

Father in heaven, we come very thankful to you for the Spirit of unity that you have given to us, for your presence here with us, and the presence of Jesus Christ. We've come to a decision that we have to make that may not be the most important decision that has been made here, but it may be the most enduring. So we ask you to give us clear minds and that you would work through us to reveal to us the name that you would like us to have. Thank you for this and the opportunity to serve you. And we're grateful to you now and ask your guidance, in Christ's name. Amen. (Amen)

Remember to turn the ballot in after the break.

[Gap for break]

Guy Swenson: Bill, (inaudible) this is a job fair now. Elder's conference and Job Fair. I don't know whether we're going to get them in from the unemployment line there.

We do have some **tapes** of some of the sessions. Some of the members here have been working literally all hours of the day and night to get them duplicated. We have two of the sermon tapes from Sabbath. We have Victor Kubik and Bob Dick from the first night. David Hulme and Burk McNair from the first day and those are duplicated and put in sets. We have enough for each elder to take one back with you, and we should have a few extras. In just a few minutes, I'll go and pick up as many as we have duplicated of Doug Horchak's presentation, and that will complete the sets that we are going to make

available from the conference at this time. It's up to the Board if there is any other information that they feel is necessary to be distributed later. What we'd like to suggest is as you leave - where the line was, the tapes are as well - and go ahead and pick up - there is a set of three in a rubber band and there will be one that will be loose. Some of you will not get Doug Horchak's tape simply because we don't have enough. Again it is just a time situation to get them duplicated. And if we could - perhaps we could give first priority to the pastors, former pastors whoever we are. And if there is somebody from an area that is off by itself, there are no other elders from that area, or nearby - if you could let them take the first crack at Doug Horchak's tape. And then if there is any left we can make them available to the rest. If you do not get a full set of tapes and would like one, if you could leave your name and your address on a sheet of paper up close by the photocopier, and just write what tapes you didn't get. We'll try to get them out to you as soon as we can.

Voice from camera man(?):

If anyone gets a tape that accidentally doesn't have anything on it be sure and let us know because when you do that many that quick you make mistakes.

Guy Swenson: Yeah, it's a - this usually takes a lot longer to get this done. I have no idea who you let know. Sure, let Darris McNeely know. I like that. Where is Darris? OK. I don't want to take any more time. Bill Jacobs, I'd like to introduce for the rest of the balloting here.

Bill Jacobs: For those who are more deliberate, we're going to take a few more minutes and then we'll have the ballots collected. And then we'll have our next speaker after that so it will be just a few minutes.

We should be done with the balloting. At this time I'd like to present the Chairman of the Board of Directors. (Applause)

David Hulme:

Well, good afternoon again. In making a few closing comments I, of course, attempted to think about all the things that have happened in the last ten days, and found it virtually impossible to do that. So many ups and downs, so many different issues so I have distilled a few thoughts. These will be hopefully orderly in one way and random in another - If you can understand what that means.

We came here either ten days ago, or three or four days ago, or two days ago, to find out whether this conference would provide a new opportunity for peace in the Churches of God. **We came to find out if local congregations could be reestablished to hear the truth of God, and to begin to participate again in disseminating the good news of the Kingdom of God in the world.** I told you earlier, of my own skepticism. I mentioned too that I felt increasingly encouraged as the days went by. The process here, I believe, has been under God's hand. His guidance has been evident. Of course, it's not perfect

because we're involved. We are working and God is working. That's the way we grow after all. The current situation here is, I think, rather like the birth process and we're starting out new, we're starting out afresh, and we have much to learn—all of us.

Some of us have great enthusiasms, and we've seen some of that. We all need to be discrete, balanced, not over reactive. And there is a tendency to be over reactive when you've been in a very difficult situation for a long period of time. There is a tendency to swing to the other extreme. We need be aware of that and try not to do that. If I'm an advocate of anything in these areas it is **balance**. I think there is a balanced way to do everything, and that's what I personally try to seek, and I hope that's perhaps going to be a mark of what we do, how we do things.

I should add that I have been called the Chairman of the Board. I want you to remember that it is a Board and I don't feel comfortable with the idea of being the head guy, or anything like that. I don't understand **Chairman of the Board** to mean that. **I understand it to be a facilitating process** that allows people to give input and for a consensus conclusion to be arrived at. We have to **look to this collaborative process**, especially since we believed that's what God's put in place here. If you've concluded, like I have, that He has been working here, then I assume that you would also conclude what He's done, processwise, is something we should be very attentive to. **This is not the time for independent, autonomous action. It's a time for collaboration**, for an appreciation for each other, for a looking at others concerns as well as our own.

Humanly, I would have to say that I would rather be in the background. I'd rather someone else was on the Board. But I came here to find out. I decided I had to leave it in God's hands, and I now find myself in a position that I don't really want to be in. My wife said something interesting to me the other day. She said, "Well, I know you feel overwhelmed by all of this, but please keep in mind the face, or the faces of those people that have called you in the last several months from all over the world, and have said, 'please can you tell us what we should do? We can't stand this anymore. Please help us.'"

The only thing that I found myself able to say - and there is one individual in this room with whom I spoke, in January I believe - I said, I think it's a time for us to fast, to pray to God that He would show us individually what we must do. If God's people do that out of great concern for the situation that they find themselves in and they form that kind of a relationship with their Father and His Son, then I believe that God will help them. And out of that, if it is God's will, will come a new collective. But it cannot be the other way around. If you do it the other way around then you very quickly find yourself conspiring. That doesn't seem to me to be the right thing to do.

So what I've seen happen - and I don't say this in any kind of a prophetic way - it just seems that's what came to my mind in January. What I have seen happen is people act on individual conscience over, and over, and over again. And I've met many people here who have said the same thing. "Why did you act when you did?" Well, circumstances occurred in such a way that that's what happened. Even to the point of hitting the wrong

button. (Laughter) He'll never live that down will he? (Laughter) I believe that if you and I can let God do his work through us then the peacefulness that we have enjoyed in earlier times will return, and the confidence.

Please go home and encourage the brethren with assurance that God is taking care of His people. He is providing for them. He hasn't gone away—though He didn't act as quickly as we would want Him to. But what is patience, after all, if it isn't waiting and acting in that sense by waiting through time?

I've often been struck when I've read the first section in James that God is really telling us something we all know, that we live in time. When it talks about **patience** in verse 2 of chapter 1, we sometimes don't like what it says here. In fact most of the time we don't like it. It says,

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience” [James 1:2-3], or perseverance. “But let patience have its perfect work” [verse 4]

I read that as being something that takes place over time. You can't be patient unless time passes. That's what we don't like. We want the immediate solution. We want it right now. We pray. We say, Fix it now. He says, No, you wait, otherwise you won't know what patience is. “But let patience have its perfect work, that you may be perfect,” or mature “and complete, lacking nothing” [verse 4].

Now which one of us doesn't want to be perfect, mature and complete, lacking nothing? There isn't anybody who doesn't want those things. The difficulty is He says we get that way through patience, which comes from faith. So in all of this and all that's going on please remember that patience is very much something that God is developing in us.

Please be patient with us—those of us on the Board—those of us entrusted with these daily activities. We will try very hard to be patient with you, and all of your input, and I really mean it. We desperately need your input. We can't do what we have decided to do collaboratively without that input.

Trials, of course, also require certain characteristics of us if we are to be pleasing to God. In James 1:19-20 I find a very interesting couple of verses that need thinking about. He says, “So then my beloved brethren, let every man **be swift to hear, slow to speak, slow to wrath:**” Now humanly, we are the opposite of those things, naturally. We are not swift to hear. We are slow to hear. We are not slow to speak. We are swift to speak. We are not slow to anger. We are swift to anger. That's the human way. Why is anger of that kind such a problem? He says well, “the wrath of man does not produce the righteousness of God.” The process he talks about there—swift the hear, slow to speak, slow to wrath—doesn't produce human anger. It produces righteous behavior. These are qualities, as it says in the subhead here, needed in trials. And I think we are, to one degree or another, still in a certain kind of trial. It hasn't all gone away. So let's note these principles as we now press forward. We still have an enemy. We still need each other's prayers and encouragement. And we need to go forward in helping people heal and be refreshed.

I wanted to take a look at something in Philippians 3:13. He says, “Brethren,” Paul speaking, “I do not count myself to have been apprehended; but one thing I do **forgetting those things which are behind and reaching forward** to those things which are ahead, I press towards the goal for the prize of the upward call of God and Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind” [Philippians 3:13-16], indicating that it’s a process that we are going through.

The Feast of Pentecost is just ahead and the planning for the Feast of Tabernacles is ongoing, as we heard this morning. We have been reminded that the vision of the Kingdom of God is out there, and the astonishing truth of the Holy Day plan—which can never be forgotten. Please give the brethren the immediate goal and hope of the coming Holy Days. It’s a short term objective. It’s important.

Doug Horchak spoke this morning about attitude and conduct. One of the things he talked about was not proselytizing, not forcing our way into other people’s lives. It’s one of those things I feel very strongly about. Now I know people have said my letter [of resignation] has been helpful. Personally, I perhaps would not have done it that way, if I’d known that it would fly all over the world. (Laughter) I was naively ignorant of the effect of the internet. (Laughter) See, I have only used the internet to find out what’s in the library, or what they’ve got on this subject or that subject. But I think it is very, **very, important that when** we go away, when we go home, and **we begin to tell people what happened here, that we stay as far away from soliciting as we possibly can**—not in your wildest dreams think about soliciting. You know, we can be subtle in the way we solicit. I think it’s very important not to even do that. Let people ask us what happened. Let’s make sure that the friendships we have out there endure, not be destroyed by something we may say casually, or with some intention behind it. That was part of the list of Mr. Horchak’s ethics program—or attitude and conduct program—this morning.

Well, **we’ve embarked on a process of collaborative governance.** It’s new and it won’t be without its problems and rough edges but give it time. Allow God to bless its functioning through the action of His Spirit—the mind of Jesus Christ at work in the people of God. The Regional Pastor structure is not the old one. I know there have been perhaps some concerns about that. It’s perhaps important to say that what we decided last night as a Board was, in respect of the **Regional Pastors, an attempt to provide continuity in this transitional period.** The Regional Pastor structure will no doubt modify as time goes by. It’s **not a hierarchical structure anymore.** It’s a collaborative process and it should be seen as that. The board did feel the need to provide continuity of organization though, by using it. As things begin to take shape in the next few weeks and months **remember this is a transitional period.** Expect good things and God’s blessings, but it is a transition. The issues of employment, salaries, communication, field

coordination, local activities, Festival planning, all of these things will begin to come together.

We began ten days ago with reservations and questions. We've seen our Father gently lead us to some pretty astounding conclusions through methods we've never used before. Simply put, **what has happened here**, despite human frailties, has left us encouraged and uplifted. It's **begun the reconstruction of faith, hope and love**.

I'd like to read one more section from Philippians 2 in conclusion. Philippians 2:12. Paul writing to the believers in that area. He says,

“Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure. Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights to the world, holding fast the word of life” [Philippians 2:12-16].

That, I think is where we are. There could not be a better way to describe where we are right now.

So those are my closing comments. I leave here with many kinds of emotions as I'm sure you all do. I wish you God speed, and look forward to reconvening. Perhaps we'll see most of you in December and perhaps during the Feast days as well.

I think we - are we ready to announce a name? The name? Well, the results of the balloting: 221 votes: **“United Church of God, an International Association.”**
(Applause)

Now I'd like to ask Roger Foster to give the closing prayer.

Roger Foster:

Our loving Father, we thank you so much that you have given us your Spirit, brought us together here to work together. And Father help us now to go out and work with our brethren in the churches that we represent and the scattered brethren that come to us, to extend the love and the Spirit that we had here to them. We ask that your power be with us, that you'll be with the Board of Directors as they communicate with each other. Father, empower them with more power of your Spirit than they've ever had before, so that they can have wisdom and understanding. Give us the ability to support them, and yet at the same to feed in the right kind of communications to them that is filled with your guidance and wisdom. And in everything be with us, Father, that we can do your work -- that we can carry on what we've started here, and that we can honor you in all we do. Fill us with your Spirit and use us as your sons and daughters. We ask this in Jesus' name. Amen. (Amen)

Victor Kubik:

So, quite an event. I do have a few more announcements here if you'll please bear with me. First of all a housekeeping announcement: For those who get a **defective tape** for some reason, please contact Darris McNeely for replacements. His address is: 20 South Restin Road, Greenwood, Indiana, 46142. And his telephone number is: area code 317, 885-8548.

Also, now that we are the United Churches of God, an International Association - a beautiful, elegant name. (Rumble in audience) What did I say? Oh, Church of God. Sorry. (Laughter) We just don't need more controversy. (Laughter) United Church of God, an International Association, I'll give you **our address** - transitional address - especially so since - well, here the telephone - we don't have a telephone - Let's see - Post Office Box 66 (Laughter) I knew it. I knew it. It can also be read box sixty-six 1780 (Laughter). Post Office Box 661780, Arcadia, California, 91006-1780. I might mention that again this is transitional, and also **we have chosen for the present time, during the transition period, to leave it in southern California, because that is where we will have help for becoming established**, and getting the help we need. Certainly **I hope that we will be able to move out of southern California**, for many reasons (Applause). I think we just heard all the reasons we needed to (Laughter). My wife and I want to get out of southern California as quickly as possible, believe me. I'm very mindful of that. I do want to leave southern California. I'm not sure exactly where, that'll be part of our discussion. So far all we have is a post office box, and it's a big box, so maybe that'll be our residence (Laughter). When I come home I will know the combination (Laughter).

Certainly, while we are rejoicing and happy I know that we also have concerns - I certainly do, but I'm very positive. I feel that God has been here with us. We have worked in a manner that the regional pastors have already worked in a collaborative fashion. I don't want to add anything more to what David Hulme said, but I am very positive. **But we have a big work ahead of us**, organizing and being able to reconstitute. But the work has been done here. I want to thank you very much for the sacrifice and the effort. You've come here from many corners of the United States, and I know that you want to be a part of this historic occasion, and putting in your signature to this birth.

OK I'm just looking at other announcements, but...(inaudible) I know that there will be many questions, and that your input is very much desired. We will be getting in touch with you, with the data base that we created of the names from here. We can thank many people who have sacrificed their time, efforts - some virtually taking their vacation time, or time away from normal work to spend hours and hours working. While I know I could make a listing of many people I do want to **thank especially Guy and Jennifer Swenson**, who have spent up to (Applause) - who have worked 'till three, four o'clock in

the morning, typing things up and doing all the different functions. Again, this is not something that we have had training for and oftentimes we look at each other and say, Now what? And Guy and Jennifer have been there to - when we said, Now what? - sometimes I would tell Guy, What do we do now? And he would be very helpful in facilitating the process. And I want to thank both Guy and Jennifer. I think that all of us are tired, edgy. Please don't ask me any questions or say anything irritating (Laughter). I think that we're all this way, and it's a challenge to our health. So, we will be praying for you. Pray for us. Pray for the Board. **Pray for us to be guided by God in making decisions for the people**, and think that really, the ones who win or loose at Indy are the people - the people that we serve. They're the ones that we're here for. If we're not here - if we don't organize something they will drift off, and shatter, and splinter. And now with what we have done we have provided - a baby, and a carriage, and a bassinette, and a crib. Thank you very much. We love you very much. [Applause]