The session on Tuesday morning was called to order by Dave Register. After Peter Hawkins, pastor of the COGWA congregations in the British Isles, asked for God’s guidance, Mr. Register made several housekeeping announcements.

**Foundation Institute**

Richard Thompson, coordinator of adult education programs, opened with an update on Foundation Institute, Center for Biblical Education. Mr. Thompson began by explaining how the planning for this school started with the interim leadership team, which, from the beginning, recognized the need for such an institution.

Choosing a name was challenging since many good names have already been taken. After the name was selected, Ashley Miller helped us with the design of the logo and Scott Kelley assisted with printing trifold brochures for publicizing.

The mission statement of Foundation Institute is: “To teach the doctrines of the Holy Bible and Fundamental Beliefs of the Church of God, Worldwide Association, and to impart understanding of God’s Word and how to apply the Scripture in order to live righteously and develop godly character.”

During the school year, students will receive 35 hours of biblical instruction every week. This is more detailed biblical instruction than students who went to Ambassador College received.

In addition to receiving biblical instruction, students will have opportunities to serve in the local area and build friendships with fellow attendees. When the headquarters office was selected, the facility was chosen with the understanding that it must also have space for this educational program.

This year’s schedule begins with orientation on Aug. 12 and concludes with graduation on May 5, 2013. So far, 11 students have been accepted and five more applications are being considered.

Teachers will include Jim Franks, Doug Horchak, David Johnson, Clyde Kilough, Ralph Levy, Joel Meeker and Mr. Thompson, as well as other guest instructors. During the second semester, a new module called Contemporary Christianity will be introduced. This new module is designed to address issues people face today.

We plan to eventually offer classes online, but this will not occur immediately. Whatever will be posted will be of the highest quality. We also plan to continue to occasionally conduct special seminars in local congregations.
Foundation Institute has been designed to help young people live God’s way of life. As we keep the Commandments, we understand them more deeply. The faculty will strive to reach the hearts, as well as the minds, of the students who come so they will learn to love the truth.

While we are focusing primarily on educating young people, anyone aged 20 and older is welcome to apply. The $1,500 tuition per person will cover all the expenses of operating the institute.

**Doctrine Committee report**

The next presentation was given by Don Henson on the organization and work of the Doctrine Committee. The committee members are John Foster, Bruce Gore, Mr. Johnson, Dr. Levy and Mr. Henson (chairman).

The purpose of the Doctrine Committee is to review papers and statements, address questions of doctrine and rule as to when an item is a proposed doctrinal change. Doctrine includes, but is not limited to, the Fundamental Beliefs. Any change to the Fundamental Beliefs or established doctrines of the Church would require agreement by three-fourths of the elders.

The Doctrine Committee does not plan to go back and prove every point of doctrine but will study issues that come to it. The committee works with the administration and is responsible for doctrinal reviews prior to the publication of articles, resolving disputes, ruling on questions of whether something is a doctrinal change, proposing doctrinal changes as these may arise and reviewing papers submitted by members, elders or committees.

Each publication area has its own doctrinal review team. Each LifeHopeandTruth writing team reviews its own work, and the Doctrine Committee is given a courtesy copy.

The work of the committee began with reviewing blogs and daily Bible verses. Realizing that it would not be able to stay up with this work as well as the many other tasks it would be responsible for, the Doctrine Committee established additional review teams to share the load. The committee is currently working on a paper addressing Sabbath questions and what is and isn’t appropriate on the Sabbath.

If the committee rules that a paper submitted to it is not doctrinally correct, the author can appeal to the Ministerial Board of Directors, which will make the final ruling. So far, members of the committee have had only one face-to-face meeting. After the conference, it will have two more days of face-to-face meetings. Speaking in broad terms, Mr. Henson said, “Doctrine is not just the work of the Doctrine Committee. All of us are on the front line of explaining doctrine. As the apostle Paul exhorted, we must all be teaching the same thing.”

An advisory committee has been set up to assist the Doctrine Committee with various projects. Additional elders will also be asked for assistance when they have expertise in a specific area.
The first task of the Doctrine Committee was to establish a process for presenting and reviewing study papers. This process was created and approved by the Ministerial Board of Directors. Church members are to submit their study papers through their pastors.

**Ministerial Board of Directors**

Mr. Meeker then gave an update on the work of the Ministerial Board of Directors (MBOD). Since he was not able to be present due to a previously scheduled trip, Mr. Meeker gave his presentation via a video. He explained the reasoning behind our new organizational structure and talked about the responsibilities of, and the relationship between, the MBOD, the president and the administration. A Ministerial Ethics and Assessment Committee has also been established to deal with issues of misconduct. Mr. Meeker reported that this structure is working smoothly and that the working relationship between the administration and the MBOD is excellent.

Looking to the future, Mr. Meeker noted that as our recent crisis fades in memory, we will have to work to maintain trust and respect. “We can’t allow a fractious spirit to divide us,” he said. When we disagree or have concerns, we need to bring them up. Then we need to get behind whatever decision is made. We have to guard against extremes. We can’t be yes-men, and we can’t just be critical watchdogs. We have to remember that legal documents aren’t to be elevated above the Bible.

Mr. Meeker concluded by stating that the board is current on all its duties and has no need to meet after this conference.

**This gospel shall be preached—sowing the seed**

Mr. Kilough then continued discussing the Church’s media efforts, beginning by thanking the many people who have been laboring in the development of the new LifeHopeandTruth website. He then announced that he had just received a report, the first of its kind, of a new person in Chile requesting a ministerial visit and desiring to come to Church as a result a member giving him our trifold brochure that explains the three days and three nights Jesus was in the grave.

As he began the presentation, Mr. Kilough asked: “How do we target the world?” To help answer this question, he quoted an old *Plain Truth* editorial policy written by Herbert Armstrong that stated: “It is necessary to know how the reader thinks about the subject on which you are writing. You must approach the reader from his point of view.” This principle is just as true today and is what we must strive to do as we prepare content for our new website.

Since we’ve never asked the entire ministry to be involved in writing as we are now doing, we need to discuss how we can best do this. Even though we all come from different backgrounds, we can work together to sow the seed of the gospel. Recognizing that we must take the gospel to the entire world and the diverse nature of humanity today, Mr. Kilough then identified specific groups of people that we hope to reach.

Our target audience includes modern-day Israel. Christ told His disciples to go to “the lost sheep of the house of Israel” (Matthew 10:6). The sermons in Acts 2, 3 and 7 show Peter and Stephen
appealing to the historical roots of the Israelites. Today, some audiences will be intrigued with their connection to the promises to Abraham, but we cannot expect other audiences to have the same level of interest.

Our target audience also includes the non-Israelite world. In the early days the Church God clearly revealed they were also included in His plan of salvation. In Acts 17:22 we read of Paul addressing a gentile audience. He didn’t speak of Abraham. Instead, noting that they were very religious, he began by explaining God and His truth from their perspective. Some believed (verse 34). This was different from the way the apostles addressed Jews and illustrates how we have to explain God’s truth in a way that our readers will understand.

Our target audience includes the sick and the suffering. There are no boundaries between peoples and nations when we consider these problems. Christ said that He was sent to heal the “brokenhearted” (Luke 4:18). Christ had compassion for those who “were weary and scattered, like sheep having no shepherd” (Matthew 9:36). We can reach people by helping them understand the causes and solutions of suffering and explaining the hope for healing.

Our target audience includes those who are religious, those who are from a Judeo-Christian background who have an awareness of the Bible, and those to whom God and His Word are completely foreign concepts. Among those in traditional Christianity, some are quite biblically literate, while others seem religious but are biblically shallow. Christ was able to have an interesting discussion with a Samaritan woman on spiritual matters (John 4). A recent survey, though, showed that many people today who think they have a good spiritual understanding can’t even name the first five books of the Bible! A recent report on teens found that many think God exists primarily to make one feel good. This trend reflects the values of their parents.

Our target audience includes skeptics, doubters and critics. Some of these are mounting an aggressive attack against anything religious. Some are like the Greeks Paul spoke to—mockers just wanting “to hear some new thing” (Acts 17:21). In a similar vein are the “unchurched.” Some are apathetic; they just don’t care. With such an “unchurched” person, Paul “reasoned about righteousness, self-control, and the judgment to come” (Acts 24:25).

Jesus may have been the only One who knew how to reach all these people. But we have among us many people who are able to speak about specific issues. We need to write about issues that are on people’s minds and in ways they understand and find relevant.

When we write, there are five questions to target.

1. What is the problem?
2. Why is this a problem?
3. What is possible?
4. How does this information help you?
5. What should you do now?

The fifth question is one of the most important elements we need to include in our writing. Once we inform people, we need to put in their minds what they need to do next. When Christ
preached the gospel (Mark 1:14-15), we find that the first two factors in His message—“the time is fulfilled” and “the kingdom of God is at hand”—were informational, but the next two were specific calls to action—“repent” and “believe in the gospel.” The prophets and apostles gave many calls to action.

Our writing must be informational, but it must also be transformational. In order to accomplish this, we must also engage the heart. God’s truth is a “thinking person’s religion”—one must understand true doctrine. But it also involves reaching the heart. The phrase “cut to the heart” is used twice in the Bible (Acts 2:36-38; 7:51-54). In both occurrences Peter and Stephen first gave information, but then they made a deeply personal, emotional connection. Although one result was positive and the other negative, the point is clear: When people are cut to the heart, they react.

In 2 Chronicles 5:13, we find people working “as one” to praise God. We want to do the same as we sow the seeds of the gospel.

James Capo gave the concluding prayer to the morning session.

—David Treybig