

YOU/ChMan/ADCOM/GCDO98AC/154-98G/SS&PM/ChMan/ChMan/ADCOM/GCDO99AC/  
99AC/145-99G/00GCS to MV

170-00G THE ADVENTIST JUNIOR YOUTH SOCIETY - *CHURCH*  
*MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 101-103, The Adventist Junior Youth Society, to read as follows:

The Adventist Junior Youth Society

The Adventist Junior Youth Society (AJY) (~~formerly Junior Missionary Volunteer Society~~) has as its objectives the training of junior youth for Christian leadership and service and the development of each individual to the fullest potential. In those churches where there are church schools, the Adventist Junior Youth Society is a part of the school curriculum, with the teacher as the leader of the society. When the Adventist Junior Youth Society is conducted in the church school, each classroom is considered a society, with pupils in the lower elementary designated as preparatory members. Pupils in the upper elementary are regular members of the Adventist Junior Youth Society.

While the teacher is leader or sponsor of the society, the students should lead out in the meetings, which are usually held weekly during the first class period. The student officers— which would include student leader, associate leader, secretary, treasurer, song leader, pianist, and any other leadership responsibility the class may decide upon—are selected by the class in counsel with the teacher. Usually the officers serve from one month to one quarter in order to give all the students opportunity for leadership training and responsibility. Where there is no church school the junior youth may be integrated into the youth ministry program of the church, or a separate Adventist Junior Youth Society may be conducted ~~Sabbath afternoons~~. at an appropriate time. The Pathfinder Club has taken the place of the Adventist Junior Youth Society in some churches, since its specialized program incorporates the same objectives plus opportunity for more outdoor adventure; other opportunities. Where there is a Pathfinder Club and an Adventist Junior Youth Society there must be close coordination and cooperation between the two, with the leader of the Adventist Junior Youth Society being on the Pathfinder Club Staff Council. Council (as per the *Pathfinder Staff Manual*) and vice versa.

~~In the church school each classroom is considered a society, with pupils in the lower elementary designated as preparatory members. Pupils in the upper elementary are regular members of the Adventist Junior Youth Society.~~

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~~While the teacher is leader or sponsor of the society, the students should lead out in the meetings, which are usually held during the first class period either on Wednesday or Friday mornings. The student officers—which would include student leader, associate leader, secretary, treasurer, song leader, pianist, and any other leadership responsibility the class may decide upon—are selected by the class in counsel with the teacher. Usually the officers serve from one month to one quarter in order to give all the students opportunity for leadership training and responsibility.~~

The activities of the Adventist Junior Youth Society include good reading, Bible study and Bible quizzes, music, and programs developed by the youth from resources available from the teacher and the local ~~conference~~ conference/mission/field Youth department. Since music is a very important element in the youth program, care should be taken to provide music which will glorify God. (See p. 84.) Student leaders should be encouraged to develop original program ideas that will involve participation by the class. Witnessing activities should be planned, and a special mission project may be adopted each year toward which a portion of the society offerings can be applied. Social activities may also be encouraged. Some of the Adventist Junior Youth Society meetings should be devoted to the study of the ~~AJY~~ AY classes (formerly JMV classes) in preparation for Investiture near the close of the school year.

Members of the Adventist Junior Youth Society will learn and by the grace of God strive to follow ~~the ideals of the Adventist Junior Youth Pledge and Law (formerly JMV Pledge and Law):~~ Law and its ideals:

#### Adventist Junior Youth Pledge

By the grace of God—

I will be pure and kind and true,  
I will keep the Adventist Junior Youth Law,  
I will be a servant of God and a friend to man.

#### Adventist Junior Youth Law

The Adventist Junior Youth Law is for me to—

Keep the Morning Watch,  
Do my honest part,  
Care for my body,  
Keep a level eye,  
Be courteous and obedient,  
Walk softly in the sanctuary,  
Keep a song in my heart,  
Go on God's errands.

The Aim and Motto are the same as for the senior youth.

~~AJY Classes (formerly JMV Classes)~~—Four AY Classes—~~Six~~ personal development classes are offered the junior youth. These are Friend, Companion, Explorer, ~~and Ranger.~~ Ranger, Voyager, and Guide. An insignia is awarded to those who qualify in each class. Achievement classes are also offered to ~~pupils in the lower grades:~~ children ages 6 through 9: Busy Bee, Sunbeam, Builder, and Helping Hand.

~~Adventist Youth Honors (formerly MV Honors)~~—A Honors—A wide range of Adventist Youth Honors—in arts and crafts, health and science, household arts, mechanics, missionary outreach (missionary) endeavor, nature, outdoor industries, and recreational pursuits—includes levels of achievement in all of these for both junior youth and senior youth. A Master Award achievement program presents a further challenge to young people.

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#### 171-00G PATHFINDER CLUB - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, page 103, Pathfinder Club, to read as follows:

#### Pathfinder Club

The Pathfinder Club is a church-centered program which provides an outlet for the spirit of adventure and exploration that is found in every junior youth. This includes ~~more activity~~ carefully tailored activities in outdoor living, nature exploration, ~~and crafts than is possible~~ crafts, hobbies, or vocations beyond the possibilities in the an average Adventist Junior Youth Society. In this setting spiritual emphasis is well received, and the Pathfinder Club has well demonstrated its soul-winning influence. In many local churches Pathfinder Clubs have replaced the traditional Adventist Junior Youth Society, and where there is a church school the Pathfinder Club should supplement the work of the Adventist Junior Youth Society.

~~Activities included~~ A sampling of activities in the Pathfinder Club are includes camporees, fairs, craft study, nature exploration, Bible study, witnessing projects, field trips, bikeathons, and many other interesting adventures.

Youth from ages 10 to 15 are eligible to become members of the Pathfinder Club through a special induction ceremony. The triangular emblem has been adopted internationally even though there is sometimes a change in the name "Pathfinder" ~~because of~~ through translation

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~~problems: and local equivalence.~~ Members wear ~~the~~ an approved Pathfinder uniform ~~with its insignia~~ to all club functions, including the weekly club meeting, Pathfinder fairs, and camporees, and on Sabbath morning to church for Pathfinder Day. In ~~larger~~ some churches the age groups are divided ~~into the Junior Pathfinder Club and the Teen Pathfinder Club~~ and when older Pathfinders reach the age of 15 they may become ~~junior counselors: staff members through a Teen Leadership Training (TLT) program.~~

The Pathfinder Club director and deputy director(s) are elected for one or two year terms by the church at the time of the general elections. (See p. 45.) If two deputy directors are elected there should be one of each sex. One of the deputy directors may also serve as club scribe and treasurer. The director is a member of the church board and also of the Adventist Youth Society Council: Ministries Committee. Additional Pathfinder staff include instructors of craft and nature classes and counselors who are responsible for a unit of six to eight Pathfinders.

Many resource materials are available from the ~~conference/mission~~ conference/mission/field Youth director.

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172-00G AUXILIARY ORGANIZATIONS OF THE CHURCH AND  
THEIR OFFICERS, ADVENTURER CLUB - *CHURCH MANUAL*  
ADDITION

VOTED, To add a new section, Adventurer Club, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the top of page 104, to read as follows:

Adventurer Club

The Adventurer Club is a parent/church-centered program which provides parents with a tool useable with their 6- through 9-year-old children and is designed to stimulate the children's budding curiosity towards the world about them. This program includes age-specific activities that involve both parent and child in recreational activities, simple crafts, appreciation of God's creation, and other activities that are of interest to that age. All is carried out with a spiritual focus setting the stage for participation in the church as a Pathfinder.

A sampling of activities as presented in the *Adventurer Manual* includes special day trips, study and application of Bible stories, talent shows, nature activities, crafts, social skills development, and many others. The club has its own flag, uniform, emblems, award patches, and

pins and scarves which are different from Pathfinders and must not be mixed or confused with the Pathfinder items. An entire component of the club activities involves parental training in child development, and understanding how to be the model Christian parents all wish to become.

The Adventurer Club director and that person's immediate associates are elected for one or two year terms by the church at the time of general elections. Additional staff are selected by the administrative staff of the club. The director is a member of the church board and of the local church Adventist Youth Ministries Committee. The resource materials are available from the conference/mission/field Youth director.

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173-00G EDUCATION - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 104 and 105, Education, to read as follows:

**Education**  
Christian Education and the Church School

Philosophy—The church operates a school system to ensure that its youth may receive a balanced physical, mental, spiritual, social, and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. The stated interest of the church is the restoration in man of the image of his Maker, resulting in the optimum development of the whole person for both this life and the life hereafter.

The church conducts its own schools, kindergarten through university, for the purpose of transmitting to its children its own ideals, beliefs, attitudes, values, habits, and customs. Secular schools seek to prepare patriotic and law-abiding citizens, and teach certain values; Adventist schools, in addition, aim at developing loyal, conscientious Seventh-day Adventist Christians. A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development, are the source, the means, and the aim of Seventh-day Adventist education.

Objectives—Schools operated by the church will endeavor to provide for all of their students an education within the framework of the science of salvation. The fundamentals and common branches of knowledge are to be studied to develop proficiency in their use.

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Specifically, these schools will endeavor to operate for each student in the upgrading of health and temperance principles, in the command of fundamental learning processes, and in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. They will aim to reach objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, world mission and service, and economic sufficiency through high quality, Christ-centered teaching.

#### Church Education Secretary

Recognizing Church Education Secretary—Recognizing that a comprehensive understanding and clear vision of Christian education—whose ultimate aims harmonize with those of redemption—can be developed and fostered only where the church is continually reminded of the preeminent mission of such an education, each church shall elect an Education secretary to promote and generate support for Christian education. The Education secretary shall be a member of the Home and School Association executive committee, and will work in cooperation with the Association. The secretary's duties shall be:

1. To be responsible for the regular promotion of Christian education and to plan, in cooperation with the pastor and Home and School Association leader, periodic programs or services that emphasize the values of Christian education.
2. To contact all Seventh-day Adventist homes where there are school-age children or young people, to encourage attendance at the local church school or at a Seventh-day Adventist secondary school, college, or university, and to suggest possible solutions to problems.
3. To make every reasonable effort, where church schools are not available, to encourage the church to provide Seventh-day Adventist education in the area.
4. To maintain contact with students from the church who are in attendance at Seventh-day Adventist or other schools away from the home church.
5. To contact members who have no school-age children, encouraging them to provide financial aid for needy Seventh-day Adventist students.
6. To maintain an up-to-date census of all the children and youth of the church.

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174-00G HOME AND SCHOOL ASSOCIATION - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 105-107, Home and School Association, to read as follows:

Home and School Association

Purpose—The purpose of the association is twofold:

1. To provide parent education.
2. To unite the home, the school, and the church in their endeavors to provide Seventh-day Adventist Christian education for the children.

Objectives—1. To educate parents in cooperation with the church and school in their work of fostering the development of the whole child—“the harmonious development of the physical, the mental, and the spiritual powers.”—*Education*, p. 13.

2. To promote cooperation between parents and teachers in the educational process.
3. To give guidance for establishing in the home an atmosphere of love and discipline in which Seventh-day Adventist Christian values can be instilled in children through Bible study, prayer, family worship, and the example of the parents.
4. To provide an opportunity for parents and teachers to develop a positive relationship in their work for the children.
5. To support the church school in its effort to more fully harmonize the principles of Christian education in philosophy, content, and methodology.
6. To strengthen the relationship between home and school by promoting such activities as:
  - a. Providing suggestions to the administration and school board for curriculum improvement.
  - b. Encouraging frequent communication between home and school.

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- c. Encouraging parents to visit the school.
- d. Encouraging teachers to visit the homes of students.
- e. Providing volunteer services as requested by the school.
- f. Assisting in providing the school with additional equipment and facilities not provided by the church or ~~conference/mission~~: conference/mission/field.

7. To work toward the goal of enrolling every child of the church in the church school. Earnest endeavor should be made to provide ways for disadvantaged children to attend church school so that no Seventh-day Adventist child will miss the opportunity of a Seventh-day Adventist education.

Membership—Members of the church and patrons of the school are members of the association.

Officers—All parents of students are encouraged to be active in the Home and School Association. However, the officers of this association shall be members of the Seventh-day Adventist Church. The officers shall consist of a leader, assistant leader, secretary-treasurer, librarian, and the church educational secretary. (See p. 130.) ~~In a school supported by one church, the Home and School Association officers are nominated by the church nominating committee and appointed by the church school board. Where a school is supported by more than one church, the Home and School Association officers and committee shall be appointed by the school board at its first meeting each school year.~~ To give continuity, it is recommended that some of the officers be reelected for a second term.

Leader—The leader of the Home and School Association shall be a church member with experience and success in training children and whose mind is open to new ideas, who is apt to teach, and who believes in the importance of Christian education.

Secretary-Treasurer—The secretary-treasurer is to keep the records of the association and to report to the director of the Department of Education of the ~~conference/mission~~ conference/mission/field at the beginning and close of the school year.

Association funds are to be channeled through the church/school treasurer, kept as a separate account, and audited in harmony with denominational policy.

Ex Officio—The school principal shall be an ex officio member of the Home and School Association Committee by virtue of position.



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175-00G COMMUNICATION - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 109-111, Communication, to read as follows:

Communication  
Communication Department

Importance of Effective Communication—Through the years divine instruction has come to the church concerning the importance of using ~~modern media~~ of contemporary communication media in spreading the gospel. We have been counseled:

“We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work.”—*Testimonies*, vol. 6, p. 36.

“Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past. . . .”—*Evangelism*, p. 105.

The Organization—The organization of this ~~work~~ ministry calls for the enlistment of support from every denominational worker, layperson, and Seventh-day Adventist institution. The ~~Department of~~ Communication Department promotes the use of a sound program of public relations and all ~~modern contemporary communication techniques~~ techniques, sustainable technologies, and media in the promulgation of the everlasting gospel. It calls for the election of a Communication secretary in every local church and, where needed, a Communication Committee.

The Communication Secretary’s Work—The church Communication secretary is responsible for the gathering and dissemination of news. As opportunity presents, the secretary will place on the air persons of interest in interview-type programs, and arrange for news features on such persons. Every effort will be made to maintain a friendly, cooperative relationship with editors and other communications-media personnel.

The Communication secretary will assist in organizing support for the denomination’s ~~broadcast and Bible correspondence school ministries~~; media programs. This may include the placement of announcements and advertisements for broadcast and Bible correspondence school courses, the promotion of the ~~radio and television~~ media ministry offerings, and participation in

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~~field days events~~ for the distribution of radio, television, and Bible correspondence school materials. The Communication secretary will cooperate with the ~~conference~~ conference/mission/field Communication secretary in carrying out the plans of the ~~conference~~ conference/mission/field and reporting as requested and will also present periodic reports to the church business meeting.

The Communication Committee—In a large church a Communication Committee may more adequately handle the many facets of the public relations and communication program of the church than can a secretary working alone. This committee, with the Communication secretary as chairperson, will be elected at the time of the general election of church officers. Individual members of the committee may be assigned specific communication responsibilities such as working with the press, with ~~radio and television,~~ with Bible correspondence school ministries, media producers, with on-line personnel, and with the internal media of the church. Where there is a church institution in the area a member of its public relations staff should be invited to sit with the committee.

Other communication activities that fall within the sphere of interest of this committee include planning for special church events and ceremonies, the preparation of church exhibits and parade floats, placement of church advertising, and providing public libraries and other information centers with information on the Seventh-day Adventist Church. The division of responsibilities will depend largely on the abilities of those comprising the committee. All activities of the committee will be coordinated by the chairperson.

The pastor, who is primarily responsible for the communication program of his church, will work closely in an advisory capacity with the Communication secretary *and/or* the Communication Committee.

Relation to Other Departments of Church—To serve the church properly the Communication secretary should be alerted regarding plans and scheduled events. Any auxiliary unit of the church organization may appoint an individual to ~~furnish~~ provide the Communication secretary or Communication Committee with news of that particular department's activities.

In Large Adventist Centers—If several churches in a city arrange for a central Communication Committee, each Communication secretary should be a member and should work in harmony with any general plan that will better coordinate the handling of news and other media activities for the several churches. The establishment of this committee would be initiated by the ~~conference~~ conference/mission/field Communication director. Meetings of such a central committee would be called and presided over by a chairperson selected by the group.

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The ~~General Conference Department of Communication Departments and of the division,~~ union, and local ~~conference conference/mission/field Communication Departments~~ provide detailed instruction for Communication ~~secretaries, and secretaries and,~~ by their printed materials, correspondence, and other ~~means means,~~ give constant help and inspiration.

Qualifications—The Communication secretary should be carefully chosen for (1) the ability rightly to represent the church, (2) sound judgment, (3) organizational ability, (4) ability to put facts down on paper in attractive and persuasive grammatical form, (5) willingness to carry out an assignment, (6) ability to meet people.

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176-00G DEPARTMENT OF HEALTH AND TEMPERANCE - *CHURCH*  
MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 111-113, Department of Health and Temperance, to read as follows:

~~Department of Health and Temperance~~  
Health Ministries Department

The church accepts its responsibility to make Christ known to the world and believes this includes a moral obligation to preserve human dignity by obtaining optimal levels of physical, mental, and spiritual health. In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting ~~abundant health; optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.~~

Church Health and Temperance Ministries Leader—For an efficient program to be planned and implemented in the church, it is necessary for the church to elect a Health ~~and Temperance~~ Ministries leader. He/She should be health-oriented and interested in promoting the church's standards in healthful living among the members and in the community through church-operated health ~~and temperance~~ ministries programs. The leader should be able to screen programs and information that are representative of the ideals and philosophy of the Seventh-day Adventist Church, and to integrate them into an effective spiritual-physical witness.

The Health and Temperance Ministries leader's duties should include the following:

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1. To ~~outline and~~ outline, plan, and budget, in consultation with the ~~pastor and the pastor,~~ church Health and Temperance Council or Ministries Council, and the church board, programs for the year that will emphasize total health and temperance for the church and the community.
2. To promote an ongoing witness in the community concerning the destructive effects of tobacco, alcohol, and other health-destroying drugs and substances.
3. To foster good relationships with community health and temperance organizations.
4. To encourage the study of the biblical principles and the Spirit of Prophecy counsels on health and temperance.
5. To encourage the application of the principles of healthful living among church members.
6. To arrange for and promote the holding of health and temperance education programs for the church and the community it serves, in close cooperation with the ~~conference~~ conference/mission/field Health and Temperance Ministries director.
7. To serve as secretary of the church Health and Temperance Ministries Council, except when asked to serve as chairperson.

Associate Church Health and Temperance Ministries Leader—The associate leader's duties shall be to assist in the leader's responsibilities.

Church Health and Temperance Ministries Council—Where ~~practicable,~~ practical, a ~~Church~~ church Health and Temperance Ministries Council may be appointed. This council is designed to provide dedicated leadership to the church membership and to the community in the field of healthful living, and to assist in cooperative soul-saving activities through a viable program of health and temperance and spiritual emphasis. Members should be appointed by the church, and might include:

1. The pastor or local elder as chairman of the council.
2. The church Health and Temperance Ministries leader.
3. The Community Services director.

4. The Adventist Youth leader or two representatives from the youth group.
5. Three representatives from among the following: physician, dentist, dietitian, nurse, health educator, Stewardship leader, or others interested in health and temperance activities.
6. The director of the Health and Temperance Ministries Society when an active society exists.
7. A representative of the local SDA health-care institution.

The pastor, if not the chairman, should be an ex officio member of the council.

Health and Temperance Ministries Activities—The church Health and Temperance Ministries Council, in collaboration with the Lay Activities Personal Ministries Council, shall lead out in developing a schedule of ~~health and temperance~~ health ministries activities that will include programs such as stop-smoking plans, cooking schools, health classes, stress-control programs, and other related endeavors.

Health and Temperance Ministries Society—In some areas Health Ministries and Temperance or Temperance societies may be established as separate entities as distinct from church organizations. The ~~conference~~ conference/mission/field director should be involved in establishing such organizations.

World Health and Temperance Ministries Sabbath Offering—The entire offering is sent to the local ~~conference~~ conference/mission/field to be distributed according to policy among the General Conference, division, union, and ~~conference/mission:~~ conference/mission/field. Upon request to the ~~conference;~~ conference/mission/field, up to 25 percent of the offering received in the local church may revert to the church for ~~health and temperance~~ health ministries programs.

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177-00G DEPARTMENT OF STEWARDSHIP AND DEVELOPMENT -  
*CHURCH MANUAL AMENDMENT*

VOTED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, page 113, Department of Stewardship and Development, to read as follows:

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~~Department of Stewardship and Development~~  
Stewardship Department

The ~~Department of Stewardship and Development~~ Department was organized to help members become effective stewards and to assist in the implementation of God's plan of systematic benevolence throughout the church. Since stewardship responsibility includes the proper management of the entire life, stewardship concepts encourage the proper care and use of the body temple, time, abilities, and material possessions. The department gives assistance in the planning and organization of church resources for a completed work. Its spiritual and financial objectives are summarized in the following statement: "When they shall arouse and lay their prayers, their wealth, and all their energies and resources at the feet of Jesus, the cause of truth will triumph."—*Testimonies*, vol. 4, p. 475.

Church Stewardship Secretary—~~The Leader—The~~ Stewardship ~~secretary,~~ leader, elected by the church, is chosen for an ability to implement the concepts and objectives outlined by the ~~Department of Stewardship and Development~~ Department and should possess the following qualifications: (1) be a spiritual leader, (2) be one who practices the principles of Christian stewardship, (3) have an understanding of the spiritual and financial program of the church, (4) be willing to dedicate the necessary time to plan, organize, and lead out in designated areas of responsibility in cooperation with the ~~conference~~ conference/mission/field Stewardship ~~secretary,~~ director, the pastor, and the church board.

The Stewardship ~~secretary~~ leader acts in a liaison capacity between the ~~conference~~ conference/mission/field Stewardship Department and congregation. The ~~secretary~~ leader will implement the general educational program of the Stewardship Department as it is presented and expanded periodically to meet a continuing need. This responsibility includes assisting the pastor in World Stewardship Day emphasis, conducting stewardship classes, tithe and offering education, and teaching the basic stewardship concepts during Sabbath services or on other occasions.

The ~~secretary's~~ leader's organizational responsibilities will include being (1) a member of the church board, involved in and conversant with the spiritual and financial program of the church, (2) a member of the Stewardship and Finance ~~Committee,~~ Committees, and (3) an active assistant to the pastor in the annual Stewardship Guidance Program and in the follow-up throughout the year as outlined in the *Stewardship Manual*.

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178-00G DEPARTMENT OF WOMEN'S MINISTRIES - *CHURCH*  
*MANUAL* ADDITION

VOTED, To add a new section, Department of Women's Ministries, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the bottom of page 116, to read as follows:

Department of Women's Ministries

The Department of Women's Ministries exists to uphold, encourage, and challenge Seventh-day Adventist women in their daily walk as disciples of Jesus Christ and as members of His world church. The mission of Women's Ministries is, in the larger sense, common to all Christians—that of uplifting Christ in the church and in the world.

Objectives—This ministry seeks to:

1. Foster spiritual growth and renewal among women.
2. Affirm that women are of inestimable worth by virtue of their creation and redemption, and equip them for service in the church.
3. Minister to the broad spectrum of women's needs across the life span, being sensitive to multicultural and multiethnic perspectives.
4. Liaise and cooperate with other specialized departments of the church to facilitate the ministry to women and of women.
5. Build goodwill among women in the world church that encourages bonds of friendship, support for service, and the creative exchange of ideas and information.
6. Mentor and encourage Seventh-day Adventist women, creating paths for their involvement in the church as they reach for their potential in Christ.
7. Find ways and means to challenge each Seventh-day Adventist woman to use her gifts to complement the talents of others as they work side by side to further the global mission of the church.

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**Women's Ministries Leader**—The Women's Ministries leader is elected by the church to develop specific ministries to nurture women and equip them for service to God and to the church. She serves as chair of the Women's Ministries Committee, and encourages ideas and plans which maximize women's contributions to the mission of the church. As chair, she is responsible for putting together the agenda, moderating discussion, and developing group cohesion through personal sharing, prayer, and fellowship.

She also serves as a member of the church board, integrating activities and programs for women into the larger church program. It is her responsibility to keep the church informed of the contribution of Women's Ministries to church life. The leader's liaison for training and resource material is the local conference/mission/field Women's Ministries Director.

**Qualifications of the Women's Ministries Leader**—The Women's Ministries leader should be a woman with a sensitive, caring nature, a burden for women's ministry and concerns, a balance in her perspectives so as to represent a broad spectrum of women, and an ability to encourage other women to cultivate their spiritual gifts. She should be able to work well with women in the church, the pastor, and the church board.

**The Women's Ministries Committee**—The Women's Ministries leader works with the pastor and church board to establish a Women's Ministries Committee to foster a ministry to women in the church. This committee should be composed of persons interested in the broad spectrum of women's needs and services. To form a balanced team, the members should be persons with varied talents and experience. The major responsibilities of the Women's Ministries Committee shall be as follows:

1. To assess the needs of women in the local church and community, by utilizing surveys and interviews, and in counsel with the pastor and church leaders.
2. To brainstorm, develop strategies, and cooperate with other specialized departments of the church to foster programs and activities which minister to women.
3. To plan and implement these and other initiatives which relate to women's specific and varied needs, in cooperation with the pastor, departmental specialists, and other church leaders.
4. To facilitate local church participation in annual programs and activities initiated by the conference/union/division/General Conference such as the International Women's Day of Prayer, Women's Ministries Day, and small group ministries to support women and encourage them in service. Information regarding these programs is available through the conference/mission/field Department of Women's Ministries.



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179-00G DEPARTMENT OF CHILDREN'S MINISTRIES - *CHURCH*  
*MANUAL* ADDITION

VOTED, To add a new section, Department of Children's Ministries, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the top of page 117, to read as follows:

Department of Children's Ministries

The Department of Children's Ministries is organized to promote and coordinate ministry to the children of the church, as well as to involve children in service to others. Christ's instruction to feed the lambs provides the impetus for the church to meet the needs of children for nurture, fellowship, worship, stewardship, and outreach.

Children's active minds construct meaning from every experience. "The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193. This is the time to begin to educate them "to be thinkers, and not mere reflectors of other men's thought."—*Education*, p. 17.

"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them."—*The Desire of Ages*, p. 517.

"Every child may gain knowledge as Jesus did."—*The Desire of Ages*, p. 70.

Ministry to Seventh-day Adventist Children—It is the responsibility of each individual in the church community to exert a positive influence on children. Providing children with the opportunity for participation, interaction, and leadership in a variety of religious education settings gives them a sense of inclusion as valued members of the church family, leads them to Jesus, and teaches them to view life through a Seventh-day Adventist perspective. Ways to strengthen the spiritual life of children could include:

1. Sabbath School (under the responsibility of the Sabbath School Department).
2. Pathfinder and Adventurer Clubs (under the responsibility of the Youth Department).

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3. Children's prayer meeting at the same time and place as the adult midweek prayer meeting.
4. An on-going baptismal class for children who express a desire to be baptized, but are considered too young.
5. Children's Bible club on Sabbath afternoon that would involve them in meaningful and appropriate Sabbath observance.
6. Weekly religious instruction for Seventh-day Adventist children not attending church school.
7. Children's small groups ministry bringing children each week for discussion, Bible study, and fellowship.
8. Children's choir.
9. Children's congress (city or district or field/mission/conference wide) to provide opportunities for children and their parents to experience leadership training, inspiration, and fellowship.

Ministry to Children Outside the Church—The Bible makes it clear that God has a special burden for children who are not enfolded in the church family. Outreach to children within the influence of the church will have far-reaching results, one of which will be winning parents to the Lord. The Department of Children's Ministries carries responsibility for the traditional outreach programs such as: Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours. In addition, the church can extend ministry to children by the following kinds of programs:

1. Seventh-day Adventist day care.
2. Radio and television programs.
3. Children's choirs.
4. Evangelistic meetings for children.
5. Correspondence Bible courses.
6. Other creative outreach, e.g. children's gymnastics clubs.

In churches which do not have a Department of Children's Ministries, Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours will come under the direction of the Sabbath School Department. (See p 91.)

Involving Seventh-day Adventist Children in Service to Others—Participation not only increases capabilities and assures children that they are a necessary part of the church family but, more importantly, involvement in service to others is a major part of their growth in grace. Creative efforts to involve children will help them establish a pattern of outreach to others that may well continue through life. Here are some suggestions for tapping the unlimited potential of children:

1. Participation in divine services.
2. Participation in church outreach.
3. Visitation to shut-ins.
4. Musical performances.
5. Community service.
6. Leadership opportunities in evangelism, Bible study, and prophecy seminars.

Safeguarding Children—In Matthew 18:6 Christ spoke strongly about those who would intentionally hurt children: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The local church should take reasonable steps to safeguard children engaged in church-sponsored activities by choosing individuals with high spiritual and moral backgrounds as leaders and participants in programs for children.

Children's Ministries Committee—The Children's Ministries Committee works under the direction of the church board or Personal Ministries Council. Members will be chosen on the strength of their interest and expertise in working with children. The number of members will vary according to the needs of each church. The committee's responsibilities could include:

1. Providing cooperation and balance among the religious education activities planned for children.

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2. Working together to coordinate all activities in order to avoid overlaps or gaps in the plans for children, and preparing a yearly activities calendar that incorporates all children's programs.

3. Keeping up-to-date records of church members' children and community children who have participated in church activities.

4. Conducting a needs assessment of children in the congregation and/or community.

Children's Ministries Coordinator—The Children's Ministries coordinator is elected by the church and should be an individual of moral and ethical excellence who demonstrates love and commitment to God, church, and children, and who has ability and experience in working with children. The role of the Children's Ministries coordinator may include responsibilities such as:

1. Scheduling and chairing the Children's Ministries Committee, encouraging a spirit of teamwork among those working for and with children, and being the team leader in creating a ministry for children that draws them to Christ and provides for their participation in all church activities.

2. Serving as an advocate of the interests of children to:

a. The Church Board—by keeping the board members informed of concerns and successes, by reporting the results of the children's needs assessment, and by encouraging funding for children's programs.

b. The pastor—by working together to make the various aspects of church life meaningful to children.

c. The Personal Ministries Council—by participating in the council's planning for the church, suggesting ways to involve children.

d. The leaders of children's activities—by supporting and encouraging them.

3. Taking reasonable steps to maintain a high moral and ethical quality of leadership for the children.

4. Maintaining communication with parents and leaders of children's activities, informing them about workshops, conventions, camp meetings, and other resources, and encouraging their growth in understanding children.

5. Seeking opportunities to spend time with children in order to stay in touch with their thinking and their needs.

00GCS to MV

BIBLE STUDY - *CHURCH MANUAL* DIRECTIVE

VOTED, To approve a directive to amend the *Church Manual*, where appropriate, in all references to "lesson study" to now read "Bible study" wherever the reference is to study of the Sabbath School lesson.

Adjourned.

Philip S Follett, Chairman  
Donald R Sahly, Secretary  
Athol H Tolhurst, Actions Editor  
Carol E Rasmussen, Recording Secretary

FIFTEENTH BUSINESS MEETING  
 Fifty-seventh General Conference Session  
 Toronto, Ontario, Canada  
 July 7, 2000, 1:35 p.m.

SS&PM/ChMan/ADCOM/GCDO99AC/99AC/202-99G/00GCS to MV

180-00G LICENSED MINISTERS - *CHURCH MANUAL*  
 AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Ministers and Workers in Relation to the Church, pages 121 and 122, Licensed Ministers, to read as follows:

Licensed Ministers

To give young men an opportunity to demonstrate their call to the ministry, especially in the area of soul-winning, prospective candidates are granted ministerial licenses by the ~~conference/mission~~: conference/mission/field. The granting of such licenses confers the opportunity and the right to develop the ministerial gift. The licensed minister is authorized to preach, to engage in evangelism, to lead out in missionary outreach (missionary) work, and to assist in any church activities.

There are circumstances in many fields, however, where it is necessary for the ~~conference/mission~~ conference/mission/field to appoint a licensed minister to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for him to perform certain ministerial functions, the church or group of churches he is to serve may elect him as a local elder. However, since he is employed by the ~~conference/mission~~ conference/mission/field and appointed by it he represents it, and it may consider, in varying degrees as circumstances require, that his authority and responsibilities should be extended in order to enable him to discharge his duties satisfactorily. The right to permit this extension of authority and responsibility rests, in the first instance, with the division executive committee. Its action is necessary before any ~~conference/mission~~ conference/mission/field may extend the authority and responsibility of the licensed minister. Such action shall define specifically and clearly what additional ministerial functions a licensed minister may perform but always on the understanding that his functions as a church elder and his extended functions be always and only within the church or group of churches which he serves. (See p. 48.)

In its actions the ~~conference/mission~~ conference/mission/field committee shall not go beyond that which the division committee authorizes. It shall not authorize a licensed minister to go from church to church outside the church or group of churches of which he is a local elder, performing church rites which pertain to the functions of an ordained minister. A

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~~conference/mission~~ conference/mission/field committee action cannot be substituted for church election or ministerial ordination.

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181-00G REMOVING A MINISTER FROM OFFICE - *CHURCH*  
*MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Ministers and Workers in Relation to the Church, pages 124 and 125, Removing a Minister From Office, to read as follows:

Removing a Minister From Office

A minister may be removed from office by ~~conference~~ conference/mission/field committee action, without the individual's church membership being affected. When a minister is ~~disfellowshipped~~ removed from membership in the church and subsequently restored to church membership, that person is not thereby restored to the ministry. The individual is readmitted to the church as a ~~lay member.~~ laymember.

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GCDO99AC/99AC/128-99G/00GCS to MV

182-00G NOMINATING COMMITTEE, WHO SHOULD BE  
MEMBERS OF THE NOMINATING COMMITTEE -  
*CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 10, The Church Election, page 128, Nominating Committee, Who Should Be Members of the Nominating Committee, to read as follows:

Who Should Be Members of the Nominating Committee—Only members who are in good regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment and, above all, have the welfare and prosperity of the church at heart. There are no ex officio members of the nominating ~~committee; however, in view of the general responsibility carried by the pastor or district leader in the church program, and inasmuch as his appointment to the church does not rest upon any action of the nominating committee, the general practice is that the pastor or district leader be chosen to serve as a member of the committee. In any event, he should sit with the nominating committee as counselor.~~ committee.

except the pastor or district leader who serves as the chair of the committee. Should the pastor or district leader choose not to chair the committee, or in case the conference/mission/field has not yet appointed a pastor or district leader to the church, the special committee appointed by the church to nominate the nominating committee should recommend to the church the name of a local member to serve as chair of the nominating committee.

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GCDO99AC/99AC/144-99G/00GCS to MV

183-00G NOMINATING COMMITTEE, WORK OF THE  
NOMINATING COMMITTEE - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 10, The Church Election, pages 128-130, Nominating Committee, Work of the Nominating Committee, to read as follows:

Work of the Nominating Committee—As soon as possible after its election, the nominating committee should be called together by the one chosen to act as chairperson. With earnest prayer for guidance the committee should begin its work of preparing a list of names to submit to the church for officers and assistants comprised of members in regular standing on the roll of the church making the appointments. These will be placed in nomination for office and presented to the church at a Sabbath service or at a specially called business meeting of the church. In making their selections, the committee may counsel with others who are well informed. This committee does not nominate either the pastor or the assistant pastor(s). These appointments are made by the executive committee of the ~~conference/mission:~~ conference/mission/field.

The church nominating committee deals with the following:

~~Elder or elders~~ Elder(s)  
~~Deacon or deacons~~ Deacon(s)  
~~Deaconess or deaconesses~~ Deaconess(es)  
Clerk  
Treasurer  
Assistant treasurer or treasurers  
Children's Ministries ~~leader~~ coordinator  
Church chorister or song leader  
Church organist or pianist  
Church Education secretary



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Family Ministries leader(s)

Women's Ministries leader

Ministry to People with Disabilities coordinator

~~Lay Activities~~ Personal Ministries leader

~~Lay Activities~~ Personal Ministries secretary

Interest coordinator

Community Services director

Sabbath School superintendent

Sabbath School assistant ~~superintendents~~ superintendent(s)

Sabbath School secretary

Sabbath School assistant secretary

Sabbath School division leaders, including leaders for the adult and extension divisions

Sabbath School Investment secretary

Vacation Bible School director

Home and School Association leader

Home and School Association secretary-treasurer

Dorcas Society leader

Dorcas Society secretary-treasurer

Adventist Junior Youth Society ~~superintendent~~ leader

Adventist Junior Youth assistant ~~superintendent(s)~~ leader(s)

Adventist Youth Society leader

Adventist Youth Society associate leader

Adventist Youth Society sponsor

Adventist Youth Society secretary-treasurer

Adventist Youth Society assistant secretary-treasurer

Adventist Youth Society music director

Adventist Youth Society pianist or organist

Pathfinder Club director

Pathfinder Club deputy director

Adventurer Club director

Religious Liberty leader

~~Temperance leader~~

Communication secretary or Church Communication Committee

Health secretary Ministries leader

Stewardship leader

Church board

Church school board

Such other leadership personnel as the church may deem advisable, except Sabbath School teachers who shall be appointed by the Sabbath School Council and approved by the church board.

Home and School Association officers are nominated where the local church is the only church that supports the school. Such nominations are provided to the school board which makes the appointment. Where more than one church supports a school, this whole process is fulfilled by the school board. (See pp. 105-107.)

The size of the church will naturally determine the number of church officers to be nominated. If the church is small, many of the assistant leaders may be omitted. In a large church all the officers and leaders named in the preceding list may be necessary.

STW/ChMan/ADCOM/GCDO98AC/209-98G/99AC/158-99G/00GCS to MV

184-00G GOSPEL FINANCE - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, Gospel Finance, page 135, to read as follows:

#### Gospel Finance

The gospel plan for the support of the work of God in preaching the everlasting gospel is by the tithes and offerings of His people. The Seventh-day Adventist Church has followed this plan from its earliest days.

The biblical basis for the returning of tithes and giving of offerings will be found in the following references: Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15. Observe also the following from the Spirit of Prophecy:

“The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man’s gratitude is due for the good gifts of His providence.”—*Patriarchs and Prophets*, p. 525.

“Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us.”—*Testimonies*, vol. 6, p. 479.

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“The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work.”—*Testimonies*, vol. 9, p. 249.

“He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God’s plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle: ‘Let every one of you lay by him in store, as God hath prospered him.’”—*Testimonies*, vol. 3, pp. 388, 389.

“That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel and is no longer ours. It is no better than sacrilege for a man to take from God’s treasury in order to serve himself or to serve others in their secular business.”—*Testimonies*, vol. 9, pp. 246, 247.

“Every church member should be taught to be faithful in paying an honest tithe.”—*Testimonies*, vol. 9, p. 251.

“This is not a request of man; it is one of God’s ordinances, whereby His work may be sustained and carried on in the world. . . . No one can excuse himself from paying his tithes and offerings to the Lord.”—*Testimonies to Ministers*, p. 307.

“God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord’s work. Of the means entrusted to man, God claims a certain portion,—the tenth. He leaves all free to say whether or not they will give more than this.”—*The Acts of the Apostles*, p. 74.

“God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord’s work.”—*Testimonies*, vol. 9, p. 247.

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to MV

185-00G STEWARDSHIP - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, Gospel Finance, page 135,  
Stewardship, to read as follows:

Stewardship

Christians are God's stewards, entrusted with His ~~goods;~~ goods and, as His partners, responsible to manage them in harmony with His guidelines and principles as outlined in Scripture and the Spirit of Prophecy. ~~and the~~ The divine counsel is that "it is required in stewards, that a man be found faithful" (1 Cor. 4:2). The question of stewardship in its fullest form covers many aspects of Christian life and experience, such as our time, our influence, and our service, but there is no doubt that the stewardship of our means is a vitally important phase of this question. It is one which concerns ~~every member of the church;~~ the entire church family. It involves our recognition of the sovereignty of God, of His ownership of all things, and of the bestowal of His grace upon our hearts. As we grow in the understanding of these principles we shall be led into a fuller appreciation of the way God's love operates in our lives.

While this aspect of Christian stewardship concerns our material possessions, it is, nevertheless, something which reacts very definitely upon our Christian experience. The Lord requires certain things of us, in order that He may do certain things for us. Our yielding obedience to what our heavenly Father requires places this phase of stewardship upon a high spiritual plane. Our God is not exacting. He does not arbitrarily demand either that we serve Him or that we recognize Him with our gifts. But He has so arranged that when we work in harmony with Him in these things there will flow to our own hearts great spiritual blessings. If, on the other hand, we fail to cooperate with Him in carrying out His plans, we deprive ourselves of His richest blessings when we need them most.

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known, and all who would cooperate with Him must carry out this plan instead of daring to attempt an improvement on it."—*Testimonies*, vol. 9, p. 248.

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159-99G/00GCS to MV

186-00G THE TITHE - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, Gospel Finance, pages 136-138,  
The Tithe, to read as follows:

The Tithe

In recognition of the Bible plan and the solemn ~~obligation that rests~~ privilege and responsibility that rest upon church members as children of God and members of His body, the church, all are encouraged to return a faithful tithe (one tenth of their increase or personal income) into the denomination's treasury.

The tithe is not used or disbursed by the local church but is remitted to the ~~conference~~ conference/mission/field treasurer. Thus the tithe from all the churches flows into the local ~~conference~~ conference/mission/field treasury, which in turn remits one tenth of its total tithe income to the union. The union in turn forwards to the General Conference, or its divisions, one tenth of its total tithe income. Thus the local ~~conference~~, conference/mission/field, the union, and the General Conference are provided with funds with which to support the workers employed and to meet the expense of conducting the work of God in their respective spheres of responsibility and activity.

In addition to remitting to the union ten percent of their tithe income, local ~~conferences/missions~~ conferences/missions/fields also remit through the union to the General Conference, or its divisions, an additional percentage of their tithe as determined by the General Conference Executive Committee or division committee for the financing of the church's program.

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business aspect of the work are of great importance. They cannot be separated from the proclamation of the message of salvation; they are indeed an integral part of it.

Systematic Benevolence and Unity—The financial plan of the denomination serves a larger purpose than appears in its financial and statistical reports. The arrangement is more than a means of gathering and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement. God's people are a united people. The church's system of dividing the tithe between the ~~conference~~ conference/mission/field and the union and between the union and

the General Conference and of sharing the funds with the world fields has served a wonderful purpose in unifying the work throughout the world.

How the Tithe Is to Be Used—The tithe is to be held sacred for the work of the ministry, for Bible teaching, and for the support of ~~conference~~ conference/mission/field administration in the care of the churches and of field missionary outreach (missionary) endeavors. The tithe is not to be spent on other work, on paying church or institutional debts, or on building programs.

“A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord’s arrangement. God will judge for these things.”—*Testimonies*, vol 9, p. 248.

How the Tithe Is Handled—The tithe is the Lord’s and is to be brought, as an act of worship, to the ~~conference/mission~~ conference/mission/field treasury through the church in which the person’s membership is held. Where unusual circumstances exist, church members should consult with the officers of their ~~conference/mission~~ conference/mission/field.

~~Conference~~ Conference/Mission/Field Workers and Church Officers to Set Example in Returning Tithe—~~Conference workers and Tithe—Conference/Mission/Field workers, church elders and elders, other officers and officers, and~~ institutional leaders are to recognize that as a principle of leadership in God’s work, a good example is to be set in the matter of returning tithe. No one shall be continued as either a church officer or ~~conference~~ conference/mission/field worker who does not conform to this standard of leadership.

Tithing—a Scriptural Obligation—Although the returning of tithe is not held as a test of fellowship, it is recognized as a scriptural obligation that every believer owes to God and as one of the spiritual exercises in which the giver should have part in claiming by faith the fullness of blessing in Christian life and experience.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10).

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STW/ChMan/ADCOM/ChMan/ADCOM/GCDO98AC/211-98G/99AC/160-99G/00GCS to MV

187-00G OFFERINGS, SAMPLE BUDGET - *CHURCH MANUAL*  
 AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, Gospel Finance, page 139,  
 Offerings, Sample Budget, to read as follows:

Sample Budget—The following budget will serve as an example. It can be adapted to  
 meet the needs of a church of any size.

Church Budget

Estimated Receipts—

Church <u>Sabbath School</u> Expense Collections	\$ 215.00	\$ <u>1500.00</u>
Church Fund for the <u>needy</u> <u>Needy</u>	375.00	
<u>Pledges on Church Expense</u>	<u>3,300.00</u>	
<u>Church School Tuition</u>	<u>500.00</u>	
<u>Combined (Church) Budget giving</u>	<u>27,055.00</u>	
Welfare Fund	<u>300.00</u>	
		\$ <u>4,690.00</u>
		<u>\$29,230.00</u>

Estimated Expenses—

Repairs and Painting Church Building	\$ <del>625.00</del>	\$ <u>2,250.00</u>
Fuel	350.00	<u>2,350.00</u>
Janitor and Supplies	525.00	<u>1,475.00</u>
Insurance on Building and Furnishings	250.00	<u>750.00</u>
Church Fund for the <u>Needy</u>	500.00	<u>1,450.00</u>
Sabbath School Supplies	250.00	<u>1,250.00</u>
Emergency Expense	330.00	<u>2,000.00</u>
Light	225.00	<u>3,220.00</u>
Water	60.00	<u>360.00</u>
Gas	45.00	<u>550.00</u>
Stationery and Supplies	50.00	<u>500.00</u>
Laundry	36.00	<u>75.00</u>
Church School <u>Expense Subsidy</u>	1,144.00	<u>8,000.00</u>
Welfare Expense	300.00	<u>1,000.00</u>

<u>Church Planting</u>	<u>4,000.00</u>	
		<del>\$4,690.00</del>
		<u>\$29,230.00</u>

Provision should be made in each church's budget for all receipts and expenses, including those relating to the various departments.

EUD/ChMan/ChMan/ADCOM/GCDO99AC/99AC/234-99G/00GCS to MV

188-00G BIBLE STUDY AND PRAYER - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 146, Bible Study and Prayer, to read as follows:

Bible Study and Prayer

Spiritual life is maintained by spiritual food. The habit of devotional Bible study and prayer must be maintained if we are to perfect holiness. In a time when a great flood of reading matter pours forth from printing presses everywhere, when the very ether is filled with thousands of voices, pleading for a hearing, it is incumbent upon us to close our eyes and our ears to much of that which is seeking entrance to our minds, and devote ourselves to God's book—the Book of all books, the Book of Life. If we cease to be the people of the Book, we are lost, and our mission has failed. Only as we daily talk to God in prayer and listen to His voice speaking to us from the Bible, can we hope to live the life that is "hid with Christ in God" (Col. 3:3), or finish His work.

Prayer is a two-way conversation in which believers listen to God and talk to Him.  
"Prayer is the opening of the heart to God as to a friend."—*Steps to Christ*, p. 93. "Through sincere prayer we are brought into connection with the mind of the Infinite," but "without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path."—*Steps to Christ*, pp. 97, 95.

The home is the cornerstone of the church, and a Christian home is a house of prayer. "Fathers and mothers" says the Spirit of Prophecy, "however pressing your business, do not fail to gather your family around God's altar. . . . Those who would live patient, loving, cheerful lives must pray."—*The Ministry of Healing*, p. 393.



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189-00G SABBATHKEEPING - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 147, Sabbathkeeping, to read as follows:

Sabbathkeeping

The sacred institution of the Sabbath is a token of God's love to humanity. It is a memorial of God's power in the original creation and also a sign of His power to recreate and sanctify the life (Eze. 20:12), and its observance is an evidence of our loyalty to Him. The proper observance of the Sabbath is an evidence of our fidelity to our Creator and of fellowship with our Redeemer. In a special sense the observance of the Sabbath is a test of obedience. Unless we can pass that test as individuals, how can we adequately present the Sabbath message to the world?

The Sabbath holds a very special place in the lives of Seventh-day Adventists. The seventh day of the week, from sunset Friday to sunset Saturday (Lev. 23:32), is a gift from God, a sign of His grace in time. It is a privilege, a special appointment with the One who loves us and whom we love, a sacred time set aside by God's eternal law, a day of delight for worshiping God and sharing with others (Isa. 58:13). The believer welcomes the Sabbath with joy and gratitude. "God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*Education*, p. 251.

The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord's day (Isa. 58:13). Let us gather round the family circle at sunset and welcome the holy Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love. The Sabbath is a special day for worship in the home and in the church, a day of joy to ourselves and our children, a day in which to learn more of God through the Bible and the great lesson book of nature. It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed. Secular reading or secular broadcasts should not occupy our time on God's holy day.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested

upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds.”—*The Desire of Ages*, p. 207.

A rightly directed program of activities in harmony with the spirit of true Sabbathkeeping will make this blessed day the happiest and best of all the week, for ourselves and for our children—a veritable foretaste of our heavenly rest.

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99AC/153-99G/00GCS to MV

190-00G HEALTH AND TEMPERANCE - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 148, Health and Temperance, to read as follows:

~~Health and Temperance~~  
Health Ministries

The body is the temple of the Holy Spirit (1 Cor. 6:9). “Both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character.”—*Education*, p. 195. For this reason, Seventh-day Adventists take care to live intelligently in accordance with health principles of physical exercise, respiration, sunshine, pure air, use of water, sleep, and rest. By conviction, they choose to eat healthfully, freely choosing to follow the principles of health, of self-control, and of wholesome diet. Therefore, they abstain from all forms of alcohol, tobacco, and addictive drugs. They strive to preserve their physical and psychological balance by avoiding any excess.

Health reform and the teaching of health and temperance principles are inseparable parts of the Advent message. Instruction came to us through the Lord’s chosen messenger “that those who are keeping His commandments must be brought into sacred relationship to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service.”—*Counsels on Health*, pp. 132, 133. Also, “it is the Lord’s design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.”—*Medical Ministry*, p. 259.

We belong to God, body, soul, and spirit. It is therefore our religious duty to observe the laws of health, both for our own well-being and happiness, and for more efficient service to God

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and our fellow men. The appetite must be kept under control. Health is promoted by an intelligent observance of the hygienic principles having to do with pure air, ventilation, suitable clothing, cleanliness, proper exercise and recreation, adequate sleep and rest, and an adequate, wholesome diet. God has furnished man with a liberal variety of foods sufficient to satisfy every dietary need. Fruits, grains, nuts, and vegetables prepared in simple ways “make, with milk or cream, the most healthful diet.”—*Christian Temperance and Bible Hygiene*, p. 47.

When the principles of healthful living are practiced the need for stimulants will not be felt. The use of intoxicants and narcotics of any kind is forbidden by nature’s law. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership in the Seventh-day Adventist Church. (See pp. 14, 31, 169, 191, 192.)

God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles. These cannot be safely ignored, for we are told that those “who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and will lose their perception of what is truth; . . .”—*Testimonies*, vol. 9, pp. 156, 157.

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191-00G READING - CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 151, Reading, to read as follows:

Reading

Like the body, the inner being also needs wholesome nourishment for renewal and strengthening (2 Cor. 4:6). The mind is the measure of the person. Food for the mind is therefore of the utmost importance in developing character and in carrying out our life’s purposes. For this reason our mental habits should be carefully checked. There is no better index to character than what we choose to read and hear. Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise but damaging to mind and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, which are presented in many magazines and over the radio print or other communication media are unfit for the youth or adult.

“Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.”—*Counsels to Parents, Teachers, and Students*, p. 135. Along with other evil results from the habit of reading fiction, we are told that “it unfits the soul to contemplate the great problems of duty and destiny,” and “creates a distaste for life’s practical duties.”—*Counsels to Parents, Teachers, and Students*, p. 383.

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192-00G RECREATION AND ENTERTAINMENT - *CHURCH*  
*MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, pages 152 and 153, Recreation and Entertainment, to read as follows:

Recreation and Entertainment

Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement, but will find a renewal of strength in good recreation.

“Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul.”—*Patriarchs and Prophets*, pp. 459, 460. (See p. 192.)

We earnestly warn against the subtle and sinister influence of the moving-picture theater, which is no place for the Christian. Dramatized films that graphically present by portrayal and by suggestion the sins and crimes of humanity—murder, adultery, robbery, and kindred evils—are in no small degree responsible for the present breakdown of morality. We appeal to parents, children, and youth to shun those places of amusement and those theatrical films that glorify professional acting and actors. If we will find delight in God’s great world of nature and in the romance of human agencies and divine workings, we shall not be attracted by the puerile portrayals of the theater.

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Another form of amusement that has an evil influence is social dancing. "The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society."—*Messages to Young People*, p. 399. (See 2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10.)

Let us not patronize the commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are "lovers of pleasures more than lovers of God."

Recreation is essential. We should endeavor to make the friendships and recreations of our people church centered. We recommend that in every home where there are children, materials be provided which will afford an outlet for the creative energies of youth. Wholesome association and recreation may be provided through music organizations, AJY class projects, and missionary outreach (missionary) service bands.

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193-00G SOCIAL RELATIONSHIPS - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, pages 153-155, Social Relationships, to read as follows:

#### Social Relationships

The social instinct is given us of God, for our pleasure and benefit. "... by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven."—*Testimonies*, vol. 6, p. 172. Proper association of the sexes is beneficial to both. Such associations should be conducted upon a high plane and with due regard to the conventions and restrictions which, for the protection of society and the individual, have been prescribed. It is the purpose of Satan, of course, to pervert every good thing; and the perversion of the best often leads to that which is worst. So it is highly important that Christians should adhere to very definite standards of social life.

Today the ideals that make these social relationships safe and happy are breaking down to an alarming degree. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has to an alarming extent degenerated into freedom and license. Sexual perversions, incest, and sexual abuse of children prevail to an alarming degree. Millions have abandoned Christian standards of conduct and are bartering the sweet and sacred

experiences of marriage and parenthood for the bitter, remorseful fruits of lust. Not only are these evils damaging the familial structure of society, but the breakdown of the family in turn fosters and breeds these and other evils. The results in distorted lives of children and youth are distressing and evoke our pity, while the effects on society are not only disastrous but cumulative.

These evils have become more open and threatening to the ideals and purposes of the Christian home. Adultery, sexual abuse of spouses, incest, sexual abuse of children, homosexual practices, and lesbian practices are among the obvious perversions of God's original plan. As the intent of clear passages of Scripture (see Ex. 20:14; Lev. 18:22, 29 and 20:13; 1 Cor. 6:9; 1 Tim. 1:10; Rom. 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. This is what Satan desires. It has always been his plan to cause people to forget that God is their Creator and that when He "created man in His own image" He created them "male and female" (Gen. 1:27). The world is witnessing today a resurgence of the perversions of ancient civilizations.

The degrading results of the world's obsession with sex and the love and pursuit of sensual pleasure are clearly delineated in the Word of God. But Christ came to destroy the works of the devil and reestablish the relationship of human beings with their Creator. Thus, though fallen in Adam and captive to sin, those who are in Christ receive full pardon and the right to choose anew the better way, the way to complete renewal. By means of the cross and the power of the Holy Spirit, all may be freed from the grip of sinful practices as they are restored to the image of their Creator.

It is incumbent upon the parents and the spiritual guides of the youth to face with no false modesty the facts of social conditions, to gain more fully a sympathetic understanding of the problems of this generation of young people, to seek most earnestly to provide for them the best environment, and to draw so near to them in spirit as to be able to impart the ideals of life and the inspiration and power of Christian religion, that they may be saved from the evil that is in the world through lust.

But to our young men and young women we say, The responsibility is yours. Whatever may be the mistakes of parents, it is your privilege to know and to hold the highest ideals of Christian manhood and womanhood. Reverent Bible study, a deep acquaintance with the works of nature, stern guarding of the sacred powers of the body, earnest purpose, constancy in prayer, and sincere, unselfish ministry to others' needs will build a character that is proof against evil and that will make you an uplifting influence in society.

Social gatherings for old and young should be made occasions, not for light and trifling amusement, but for happy fellowship and improvement of the powers of mind and soul. Good

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music, elevating conversation, good recitations, suitable still or motion pictures, games carefully selected for their educational value, and, above all, the making and using of plans for missionary outreach (missionary) effort can provide programs for social gatherings that will bless and strengthen the lives of all. The Youth Department of the General Conference has published helpful information and practical suggestions for the conduct of social gatherings and for guidance in other social relations.

The homes of the church are by far the best places for social gatherings. In large centers where it is impossible to hold them there, and where there is no social center of our own, a proper place free from influences destructive to Christian standards should be secured rather than a place that is ordinarily used for commercial amusements and sports, such as social halls and skating rinks, which suggest an atmosphere contrary to Christian standards.

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194-00G COURTSHIP AND MARRIAGE - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 156, Courtship and Marriage, to read as follows:

#### Courtship and Marriage

Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation for intended marriage. Christian marriage is a divinely sanctioned union between a believing man and a believing woman for the fulfillment of their mutual love, for mutual support, for shared happiness, and for the procreation and rearing of children who will in turn become Christians. According to God's design, this union lasts until dissolved by the death of one of the partners.

Marriage is the foundation of human society, and true affection between man and woman is ordained of God. "Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."—*The Ministry of Healing*, p. 359.

The failure to follow these principles in Christian courtship may lead to tragedy. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. The Scriptures counsel, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Differences regarding religion are likely to mar the happiness of a home where partners hold different beliefs and lead to confusion, perplexity, and failure in the rearing of children.

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*The Adventist Home*, p. 18.

Worship of God, Sabbathkeeping, recreation, association, use of financial resources, and training of children are responsible components of happy family relationships. Because differences in these areas can often lead to a deterioration of these relationships, to discouragement, and even to a complete loss of Christian experience, an adequate preparation for marriage should include premarital pastoral counseling in these areas.

"Can two walk together, except they be agreed?" (Amos 3:3). The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God."—*Patriarchs and Prophets*, p. 174.

The Spirit of Prophecy consistently counsels against marriage between "the believer and the unbeliever" and further cautions against uniting with fellow Christians who have "not accepted the truth for this time."—*Testimonies*, vol. 5, p. 364. Marriages are more likely to endure and family life to fulfill the divine plan, if husband and wife are united and are bound together by common spiritual values and lifestyles. For these reasons, the Seventh-day Adventist Church strongly discourages marriage between a Seventh-day Adventist and a non-Seventh-day Adventist, and strongly urges Seventh-day Adventist ministers not to perform such weddings.

The church recognizes that it is the prerogative of the individual to make the final decision relative to the choice of a marriage partner. However, it is the hope of the church that, if the member chooses a marriage partner who is not a member of the church, the couple will realize and appreciate that the Seventh-day Adventist pastor, who has covenanted to uphold the principles outlined above, should not be expected to perform such a marriage. If an individual does enter into such a marriage, the church is to demonstrate love and concern with the purpose of encouraging the couple toward complete unity in Christ. (For further information on the subject of marriage, see Chapter 15, Marriage, Divorce, and Remarriage.)



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195-00G GENERAL PRINCIPLES, SELF-APPOINTED  
ORGANIZATIONS - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, page 164, General Principles, Self-appointed Organizations, to read as follows:

Self-appointed Organizations—The church in its organized capacity is God's instrumentality for preserving order and discipline among His people. Its God-given message is borne to the world not only by the personal testimony of the individual member but in the corporate witness of the church as the body of Christ. Such corporate witness requires the recognized administrative structure that has been established with all duly elected officers and all properly organized channels of work such as the Sabbath School, Lay Activities, Personal Ministries, Youth departments, organizations, et cetera. It also acknowledges such self-supporting institutions whose activities contribute to the attainment of the church's objectives. Therefore, although all members have equal rights within the church, no individual member or group of members should start a movement or form an organization or seek to encourage a following for the attainment of any objective or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Seventh-day Adventist Church. Such a course would result in the fostering of a factional and divisive spirit, in the fragmenting of the effort and witness of the church, and thus in hindering it in the discharge of its obligations to its Head and to the world.

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196-00G ADMINISTERING DISCIPLINE - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, page 167, Administering Discipline, to read as follows:

Administering Discipline

If a member falls into sin, sincere efforts must be made for reclamation. "If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit and, by confessing and forsaking his sin,

gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves lest they also be tempted.”—*Testimonies*, vol. 7, p. 263.

“We are nearing the judgment, and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it.”—*Testimonies to Ministers*, p. 426.

“Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.”—*Testimonies*, vol. 5, p. 147.

When grievous sins are involved disciplinary measures must be taken. There are two ways by which this may be done:

1. By a vote of censure.
2. By a vote to ~~disfellowship~~: remove from church membership.

There may be cases where the offense is not considered by the church to be so serious as to warrant the extreme course of ~~disfellowshipping~~ removing the offending member, member from church membership, yet it may be sufficiently serious to call for an expression of disapproval. Such disapproval may be expressed by a vote of censure.

Censure has a twofold purpose:

1. To enable the church to express its disapproval of a grievous offense that has brought disgrace upon the cause of God.
2. To impress the offending member with the need for amendment of life and reformation in conduct; also to extend to the individual a period of grace and probation during which these steps might be taken.

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197-00G CENSURE DEFINED - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, page 168, Censure Defined, to read as follows:

Censure Defined  
Discipline by Censure

An erring member may be placed under censure by a vote of the church at any duly called business meeting of the church, provided the member concerned has been notified. The individual may be present if he/she so desires. A vote of censure is for a stated period of time, from a minimum of one month to a maximum of twelve months; it terminates the erring one's election or appointment to any and all offices he/she may hold in the church, and removes the privilege of election to office while under censure. A member under censure has no right to participate by voice or by vote in the affairs of the church and can have no public part in the exercises thereof, such as teaching a Sabbath School class, et cetera. Neither may the individual's membership be transferred to another church during the period of censure. He/She is not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or the ordinances of the Lord's house. A vote of censure must not carry any provision involving severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed course. If observed conduct is satisfactory, the individual may then be considered in regular standing without further action. If observed conduct is not satisfactory, the case should again be considered and such discipline administered as is required. Any return to church office must be by election.

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198-00G DISFELLOWSHIPping DEFINED - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, page 168, Disfellowshipping Defined, to read as follows:

Disfellowshipping Defined  
Discipline By Removal From Church Membership

~~To disfellowship a member means to expel an individual from membership. To cut off a member from fellowship with the church;~~ Removing an individual from membership in the church, the body of Christ, is always a serious matter; it is the ultimate in the discipline that the church can administer; it is the extreme measure that can be meted out by the church. *Only after the instruction given in this chapter has been followed, and after all possible efforts have been made to win and restore ~~him or her~~ him/her to right paths,* should this kind of discipline be used. It would be advisable to secure counsel from the pastor of the ~~church;~~ church or, if he is not available, from the ~~conference or field~~ conference/mission/field president before any action is taken by the church, when such a step is contemplated.

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199-00G REASONS FOR WHICH MEMBERS SHALL BE  
DISCIPLINED - *CHURCH MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, pages 168-170, Reasons for Which Members Shall Be Disciplined, to read as follows:

Reasons for Which Members Shall Be Disciplined

Among the grievous sins for which members shall be subject to church discipline are the following:

1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.
4. Such violations as fornication, promiscuity, incest, homosexual ~~practice~~ practice, sexual abuse of children and vulnerable adults, and other gross sexual perversions, and the

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remarriage of a divorced person, except of the ~~“innocent party”~~ spouse who has remained faithful to the marriage vow in a divorce for adultery or for gross sexual perversions.

5. Physical violence, including violence within the family.
- ~~5:~~ 6. Fraud or willful misrepresentation in business.
- 6: 7. Disorderly conduct which brings reproach upon the cause.
- 7: 8. Adhering to or taking part in a divisive or disloyal movement or organization.  
(See p. 164.)
- ~~8:~~ 9. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.
- 9: 10. The use, manufacture, or sale of alcoholic beverages.
- ~~10:~~ 11. The use, manufacture, or sale of tobacco in any of its forms for human consumption.
- ~~11:~~ 12. The misuse of, or trafficking in, narcotics or other drugs.

The Seventh-day Adventist Church recognizes the need of exercising great care to protect the highest spiritual interests of its members, to ensure fair treatment, and to safeguard the *fair* name of the church.

In some cases a case of transgression of the commandments of God where there is deep repentance and full and free confession, giving evidence that genuine conversion has taken place, the church may administer discipline by placing the transgressor under censure for a stated period of time.

~~In cases~~ However, in a case of ~~flagrant violation~~ violations of the law of ~~God;~~ God which have brought public reproach upon the cause, the church may deem it necessary, even though a sincere confession has been made, to ~~disfellowship the member~~ remove an individual from church membership to protect its *fair* name and its Christian standards. Later, when it is evident that the individual's life is consistent with church standards, the offender may be received back into the fold after rebaptism. The church cannot afford to deal lightly with such ~~sins;~~ sins nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval of the sins of fornication, adultery, all acts of moral indiscretion, and other grievous sins; at the same time it must do everything to restore and reclaim the erring ones. As the world

continually grows more lax in moral matters, the church must not lower the standards set by God.  
~~God, but must take prompt and decisive action where moral lapses have occurred.~~

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200-00G TIMELINESS IN THE DISCIPLINARY PROCESS - *CHURCH*  
*MANUAL* ADDITION

VOTED, To add a new section, Timeliness in the Disciplinary Process, to the *Church Manual*, Chapter 13, Church Discipline, following Reasons for Which Members Shall Be Disciplined, page 170, to read as follows:

Timeliness in the Disciplinary Process

It is the duty of the church to care for the disciplinary process within a reasonable time and then communicate its decisions with kindness and promptness. The application of discipline is a painful process in itself. One thing that increases the frustration and the suffering of the individual member and the local church itself is the delay in administering the discipline.

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201-00G CAUTION IN DISCIPLINING MEMBERS - *CHURCH*  
*MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Church Discipline, pages 170-174, Caution in Disciplining Members, to read as follows:

Caution in Disciplining Members

“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the

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heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.

“There is in the Saviour’s words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast.”—*Christ’s Object Lessons*, pp. 71, 72.

Ministers or Churches Not to Establish Tests of Fellowship - No change

At a Duly Called Meeting - No change

Majority Vote—Members may be ~~disfellowshipped~~ removed from the church membership or otherwise disciplined only by a majority vote of the members present and voting at a duly called meeting. “. . . the majority of the church is a power which should control its individual members.”—*Testimonies*, vol. 5, p. 107.

~~Church Board Cannot Disfellowship—The~~ Remove From Church Membership—The church board may recommend to the church in a business meeting the ~~dropping~~ removal of a ~~member, member from church membership,~~ but under no circumstances does a church board have the right to ~~disfellowship a member.~~ take final action. ~~The~~ Except in the case of the death of a member, the clerk of the church can remove a name from the church rolls records only on a vote of the church in a business meeting. ~~except in the case of the death of a member.~~

Right of the Member to Be Heard in Defense—It is a fundamental principle of justice that every member has the right to be heard in his/her own ~~defense,~~ defense and to introduce evidence and produce witnesses. No church should vote to ~~disfellowship~~ remove a member from church membership under circumstances that deprive an individual of this right, if one chooses to exercise it. Due notice should be given by the church to the member of its intention to consider the problem, thus giving the opportunity for the individual to appear.

Lawyers Not to Represent Members - No change

Members Not to Be Dropped for Nonattendance—Absentees should be faithfully visited by the church leadership, and each should be encouraged to revive church attendance, explaining the seriousness of neglecting the obligation of church membership in deliberately absenting oneself for indefinite periods of time and making no report of one’s faith and hope to the church. When because of age, infirmity, or other unavoidable cause, a member finds it impossible

regularly to attend divine worship, it should be considered an obligation to keep in contact with the church leaders by letter or by other means. However, as long as a person is loyal to the doctrines of the church, nonattendance at church services shall not be considered sufficient cause for ~~disfellowshipping~~; removal from church membership.

Members Moving Away and Not Reporting - No change

Members Not to Be Dropped for Pecuniary Reasons - No change

Dropping a Member on Personal Request—Great care should be exercised in dealing with a member who requests to be dropped from membership. Although we recognize the right of an individual to decide whether or not to belong to the church, ample time should be given such a member for sober thought and reflection, and every effort made to restore the individual ~~these individuals~~ to a satisfactory experience. The letter of resignation from membership should be presented to the church board which will forward it to the church at a duly called business meeting. Out of Christian consideration for the individual ~~individuals~~ involved, action shall be taken without public discussion.

Notification to ~~Disfellowshipped Members~~—It Persons Removed from Membership—It is incumbent upon the church that ~~disfellowships~~ removes a member from church membership to notify the individual in writing of the action that was reluctantly taken with the assurance of enduring spiritual interest and personal concern. This communication should, where possible, be delivered in person by the church pastor or by a church board designee. The erring member should be assured that the church will always hope that reaffiliation will take place and that one day there will be eternal fellowship together in the kingdom of God.

Reinstating a ~~Disfellowshipped Church Member~~—When Person Previously Removed From Church Membership—When a member person has been ~~disfellowshipped~~, removed from church membership, the church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to win him or her back to the fold. A person ~~disfellowshipped from the church~~ previously removed from church membership may be received again into membership when confession of wrongs committed is ~~made and~~ made, evidence is given of real repentance and amendment of life, and it is clear that the member will fully submit to church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. This, however, is not always possible. In this case, the church where the person is requesting reinstatement must seek information from the former church as to the reasons for which the person was ~~disfellowshipped~~; removed from church membership.



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Because ~~disfellowshipping~~ removal from church membership is the most serious form of discipline, the period of time before such a disfellowshipped person an individual may be reinstated should be sufficient to demonstrate that the issues which led to ~~the action to~~ disfellowship removal from membership have been resolved beyond reasonable doubt. Readmission to church membership is normally preceded by rebaptism.

Right of Appeal for Reinstatement - No change

Transfer of Members Under Censure - No change

ChMan/ADCOM/GCDO99AC/99AC/232-99G/00GCS to MV

132-00G CHANGE OF ORDER OF CHAPTERS - *CHURCH MANUAL*  
DIRECTIVE

VOTED, To change the order of the last four chapters of the *Church Manual* so that the chapter, Marriage, Divorce and Remarriage, immediately follows the chapter, Church Discipline. Thus the last four chapters in the new order would be: Church Discipline; Marriage, Divorce and Remarriage; Organizing, Uniting, and Dissolving Churches; and The Pulpit Not a Forum.

ChMan/ADCOM/GCDO98AC/98AC/120-98Gb/131-99Gb/00GCS to MV

134-00Gb RENUMBERING OF CHAPTERS - *CHURCH MANUAL*  
DIRECTIVE

VOTED, To renumber all chapters of the *Church Manual* to allow for the inclusion of a new Chapter 1.

ChMan/ADCOM/GCDO99AC/99AC/265-99G/00GCS to MV

129-00G CHURCH MANUAL COMMITTEE (ADCOM-S)—TERMS  
OF REFERENCE ADJUSTMENT

VOTED, To authorize the General Conference Administrative Committee to amend the terms of reference for the Church Manual Committee to allow the Church Manual Committee to perform routine editorial tasks (such as copy-editing and updating of denominational terminology) which do not alter the meaning of the particular passage. A report of the Church

Manual Committee's editorial work shall be presented to Annual Council through the General Conference Administrative Committee. In the event the Administrative Committee or the Annual Council determines by a one-third vote that such editorial work substantively alters the meaning of a passage, any proposed changes in question will be decided by a General Conference Session.

00GCS to AHT

243-00G GENERAL CONFERENCE COMMITTEES—INCLUSION  
OF PASTORS, WOMEN, AND YOUTH

VOTED, To request that in the appointment of General Conference committees, such as the Constitution and Bylaws Committee and other standing committees, pastors, women, and youth be included, where applicable.

SS&PM/Con&By/ADCOM/GCDO98AC/98AC/259-98G/122-99G/00GCS to AHT

126-00G DEPARTMENTS AND ASSOCIATIONS—DIRECTORS/  
SECRETARIES, ASSOCIATES, AND ASSISTANTS -  
GENERAL CONFERENCE CONSTITUTION AND BYLAWS  
AMENDMENT

VOTED, To amend the General Conference Constitution and Bylaws, Bylaws, Article X—Departments and Associations—Directors/Secretaries, Associates, and Assistants, to read as follows:

ARTICLE X—DEPARTMENTS AND  
ASSOCIATIONS—  
DIRECTORS/SECRETARIES,  
ASSOCIATES, AND ASSISTANTS

Sec. 1. Departmental and association directors/secretaries and associate directors/secretaries shall be elected by the General Conference ~~session~~ Session and assistants shall be appointed as determined by the General Conference Executive Committee to serve the world Church through the Ministerial Association and the following departments: Adventist Chaplaincy Ministries, Children's Ministries, Communication, Education, Family Ministries, Health and ~~Temperance~~, Ministries, Public Affairs and Religious Liberty, Publishing, Sabbath School and Personal Ministries, Stewardship, Trust Services, Women's Ministries, and Youth.

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Should changes to the departmental structure of the General Conference be deemed necessary, such changes may be approved by action of the Executive Committee in Annual Council, subject to ratification at the next General Conference ~~session~~: Session.

Sec. 2. The ~~departmental~~, association, agency - No change

Sec. 3. The term "associate director/secretary" - No change

Sec. 4. The term "assistant director/secretary" - No change

Sec. 5. Departmental and association directors/secretaries - No change

SEC/145-96G/113-97G/PRE/Con&By/ADCOM/GCDO98AC/98AC/112-98G/Con&By/  
ADCOM/GCDO99AC/99AC/123-99G/00GCS to AHT

127-00G EXECUTIVE COMMITTEE - GENERAL CONFERENCE  
CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend the General Conference Constitution and Bylaws, Bylaws,  
Article XIII—Executive Committee, to read as follows:

ARTICLE XIII—EXECUTIVE COMMITTEE

Sec. 1. a. During the intervals between ~~sessions~~ Sessions of the General Conference, the Executive Committee is delegated the authority to act on behalf of the General Conference in ~~session~~ Session. The membership of the Executive Committee includes representatives of all the divisions of the world field and the presidents of all union conferences and union missions, and therefore speaks for the world Church. Major items affecting the world Church are considered at the Annual Council meetings of the Executive Committee, when all the members of the Committee are invited to be present. The authority, therefore, of the Executive Committee is the authority of the world Church, including the authority to elect or remove, for cause\* officers, directors and associate directors of departments/associations/services, and committee members; and to fill for the current term any vacancies that may occur in its offices, boards, committees or agents due to death, resignation or other reasons.

b. The Executive Committee shall also have power to grant or withdraw credentials or licenses, to ~~approve~~ appoint committees, such as an administrative committee, with their terms of reference, and to employ personnel that may be necessary to execute its work effectively.

c. The Executive Committee shall have power to elect or remove, for cause, officers, directors, and associate directors of departments/associations/services and committee members, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents due to death, resignation, or other reasons. The phrase "for cause," when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be the subject of discipline under the *Church Manual*.

c. d. The Executive Committee shall have power to effect the retirement, before the expiration of the term for which they have been elected, of persons elected under ~~Article V, Sec. 1;~~ Article VI, Sec. 1. of the Constitution who may develop a health condition that prevents them from properly discharging their duties.

d. e. The removal from office by the Executive Committee of any person elected under ~~Article V, Sec. 1;~~ Article VI, Sec. 1. of the Constitution or its withdrawal of credentials or licenses shall be by a two-thirds vote of the members present and voting at any regular meeting.

e. f. The Executive Committee shall have the power to remove, for cause, members from the Executive Committee or any committee for which it is responsible by a two-thirds vote of the members present and voting at any regular meeting.

Sec. 2. a. A meeting of the Executive Committee - No change

b. A meeting - No change

Sec. 3. A majority of the full membership - No change

Sec. 4. Any fifteen members of the Executive Committee, including an officer of the General Conference, shall, after due notice to available members, constitute a quorum of the Executive Committee for the disposition of routine items, and shall be empowered to transact business that is in harmony with the general plans outlined by the Executive Committee at the designated place of meeting of the Executive Committee as hereinafter provided. A quorum of ~~40~~ forty members is required for the disposition of nonroutine items such as major financial decisions, ~~and the dismissal of elected and appointed employees; employees, and the election of presidents of divisions and of general vice presidents.~~

Sec. 5. All meetings of the Executive Committee - No change

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Sec. 6. Meetings of the Executive Committee - No change

Sec. 7. Local conference/mission presidents shall be invited - No change

Sec. 8. Divisions may send presidents of unions of churches to attend Annual Council meetings of the Executive Committee. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting.

~~\*The phrase "for cause," when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be subject of discipline under the *Church Manual*.~~

AID/Con&By/ADCOM/GCDO98AC/98AC/262-98G/Con&By/ADCOM/GCDO99AC/  
99AC/124-99G/00GCS to AHT

128-00G DIVISION EXECUTIVE COMMITTEES - GENERAL  
CONFERENCE CONSTITUTION AND BYLAWS  
AMENDMENT

VOTED, To amend the General Conference Constitution and Bylaws, Bylaws,  
Article XIV—Division Executive Committees, to read as follows:

ARTICLE XIV—DIVISION EXECUTIVE COMMITTEES

Sec. 1. In each division, a division executive committee - No change

Sec. 2. The members of a division executive committee shall - No change

Sec. 3. The actions taken by division executive committees - No change

Sec. 4. Five members of a division executive committee, including the chairman, shall constitute a quorum for the transaction of routine business. When the chairman is unable to be present, the secretary may convene such a meeting at division headquarters and shall serve as chairperson. ~~chairperson unless otherwise determined by the president.~~ Minority meetings of fewer than five members of the division executive committee may be held for the transaction of necessary routine business, but actions taken at such meetings shall not be final until the minutes

of such meetings have been approved in a meeting with a quorum present. A quorum of ten members or 25 percent of the committee membership, whichever is greater, is required for the disposition of nonroutine items such as major financial decisions, the dismissal of elected and appointed employees, and the appointment of union mission officers.

00GCS to AHT-00AC

244-00G GENERAL CONFERENCE AUDITING SERVICE—  
ELECTION OF ASSOCIATE DIRECTORS

VOTED, To authorize the 2000 Annual Council to elect associate directors of the General Conference Auditing Service following consultation with the respective divisions.

Plans00GCS/00GCS to RJK(DIV)

241-00G RESOLUTION ON SCRIPTURE

VOTED, To adopt the Resolution on Scripture which reads as follows:

Resolution on Scripture

Through Scripture God has communicated the truth and good news about Himself and the plan of redemption. The Bible is the foundation of the faith and daily life of His people. It draws us closer to Jesus Christ our Saviour, and fills our lives with meaning and purpose as we wait for His second coming.

Since the very beginning of the Seventh-day Adventist Church, we have been known as "the people of the Book." Bible study has been a hallmark of the Adventist ethos. We support our existence and beliefs from Scripture, recognizing Jesus Christ as the Incarnate Word. The Bible is at the core of our existence.

We believe "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," keeping in mind that the Bible is its own interpreter. (2 Tim 3:16, 17). The Gift of Prophecy as manifested through Ellen G White also points to the supremacy of Scripture.

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In light of these considerations, we express our thanks to God for His word and its revelation of Jesus Christ. Humbling our hearts before God, we desire to show our appreciation for the Bible by allowing its teaching to bear fruit in our lives.

To emphasize the primacy of Scripture in the Church and in the world, we recommend that:

1. Efforts be intensified to encourage society in general and church members specifically, including children and youth and those new to our faith, to seek a relationship with God through reading and studying the Bible.
2. All individual members make daily devotional reading of the Bible a priority in their lives and that all church ministries make Bible study a priority in their programs.
3. Efforts be made to make the Bible as accessible as possible to all people, free of charge or at the lowest price possible.
4. Local churches seek to provide a variety of commentaries, source material, and training facilities for use by their members.
5. The Church seek intentionally to present the Bible as relevant to today's society, using all appropriate means.

00GCS to LR-05GCS

242-00G GENERAL CONFERENCE SESSION 2005 - RESOLUTIONS

VOTED, To request that a Resolution on Scripture be prepared for the 2005 General Conference Session, and to present it prior to a Resolution on the Spirit of Prophecy.

00GCS to PSF

EXPRESSION OF GRATITUDE TO GOD

VOTED, To declare an expression to God of deep gratitude for His leading in His Church, for the advancement of the gospel around the world, and for the challenge of the future; and to petition Him for His special blessings as we carry out His mission of conciliation, redemption, and salvation to all the world.

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Adjourned.

Philip S Follett, Chairman  
Maurice T Battle, Secretary  
Athal H Tolhurst, Actions Editor  
Rowena J Moore, Recording Secretary



FIFTY-SEVENTH GENERAL CONFERENCE SESSION  
GENERAL CONFERENCE/DIVISION OFFICERS  
GENERAL CONFERENCE DEPARTMENT DIRECTORS  
Elected to Serve 2000 to 2005  
(Consolidated Report)

General Conference

President: Jan Paulsen

General Vice Presidents:

Lowell C Cooper  
Eugene King Yi Hsu  
Gerry D Karst  
Armando Miranda  
Leo Ranzolin  
Calvin B Rock  
Ted N C Wilson

Vice Presidents Assigned to Divisions:

Luka T Daniel, Africa-Indian Ocean Division  
Pardon Mwansa, Eastern Africa Division  
Ulrich Frikart, Euro-Africa Division  
Artur A Stele, Euro-Asia Division  
Israel Leito, Inter-American Division  
Don C Schneider, North American Division  
Pyung Duk Chun, Northern Asia-Pacific Division  
Ruy H Nagel, South American Division  
Laurie J Evans, South Pacific Division  
D Ronald Watts, Southern Asia Division  
Violetto F Bocala, Southern Asia-Pacific Division  
Bertil Wiklander, Trans-European Division

Secretary: Matthew A Bediako

Undersecretary:

Athal H Tolhurst

Associate Secretaries:

Agustin Galicia  
Theodore T Jones  
Vernon B Parmenter  
Claude A Sabot  
Donald R Sahly

Treasurer: Robert L Rawson

Undertreasurer:

Robert E Lemon

Associate Treasurers:

Gary B DeBoer  
Dennis C Keith Sr  
Donald E Robinson  
Steven G Rose

Auditing Service

Director: Eric A Korff

Adventist Chaplaincy Ministries

Director: Richard O Stenbakken

Associate Director:

Martin W Feldbush

Children's Ministries Department

Director: Virginia L Smith

Communication Department

Director: Rajmund Dabrowski

Associate Directors:

John T J Banks  
Charlotte P McClure

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July 7, 2000, p.m.  
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#### Education Department

Director: Humberto M Rasi

Associate Directors:

Enrique Becerra  
John M Fowler  
C Garland Dulan

#### Family Ministries Department

Director: Ronald M Flowers

Associate Director:

Karen M Flowers

#### Health Ministries Department

Director: Allan R Handysides

Associate Directors:

James M Crawford (LLU)  
Richard H Hart (LLU)  
Joyce W Hopp (LLU)  
Patricia L Jones (LLU)  
Kathleen Kuntaraf  
Peter N Landless  
Stoy E Proctor  
Thomas J Zirkle (LLU)

#### Ministerial Association

Secretary: James A Cress

Associate Secretaries:

Sharon M Cress  
Willmore D Eva  
Peter J Prime  
Joel Sarli  
Nikolaus Satelmajer

Public Affairs and Religious Liberty Department

Director: John Graz

Associate Directors:  
D Douglas Devnich  
Jonathan Gallagher

Publishing Department

Director: Jose Luis Campos

Associate Director:  
Howard F Faigao

Sabbath School and Personal Ministries Department

Director: James W Zackrison

Associate Director:  
Jonathan Kuntaraf

Stewardship Department

Director: Benjamin C Maxson

Associate Director:  
Stenio Gungadoo

Trust Services Department

Director: Jeffrey K Wilson

Associate Directors:  
Mary Atenio Ang'awa  
David E Johnston

Women's Ministries Department

Director: Ardis D Stenbakken

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Associate Director:  
Lynnetta S Hamstra

Youth Department

Director: Baraka G Muganda

Associate Directors:  
Alfredo A Garcia-Marenko  
Robert W Holbrook

Africa-Indian Ocean Division

President: Luka T Daniel  
Secretary: Paul Saotra Ratsara  
Treasurer: Ceazar Hechanova

Eastern Africa Division

President: Pardon Mwansa  
Secretary: Blasious M Ruguri  
Treasurer: Jose R Lizardo

Euro-Africa Division

President: Ulrich Frikart  
Secretary: Carlos Puyol  
Treasurer: Peter R Kunze

Euro-Asia Division

President: Artur A Stele  
Secretary: Michael F Kaminsky  
Treasurer: Guillermo Biaggi

Inter-American Division

President: Israel Leito  
Secretary: Juan O Perla  
Treasurer: Pedro Leon Arguelles

North American Division

President: Don C Schneider  
Secretary: Harold W Baptiste  
Treasurer: Juan R Prestol

Northern Asia-Pacific Division

President: Pyung Duk Chun  
Secretary: Stanley Ng Wai-Chun  
Treasurer: R Martin Moores

South American Division

President: Ruy H Nagel  
Secretary: Raul Gomez  
Treasurer: Marino F de Oliveira

South Pacific Division

President: Laurie J Evans  
Secretary: Barry D Oliver  
Treasurer: Rodney G Brady

Southern Asia Division

President: D Ronald Watts  
Secretary: K J Moses  
Treasurer: P Daniel Kunjachan

Southern Asia-Pacific Division

President: Violeto F Bocala  
Secretary: G T Ng  
Treasurer: Duane C Rollins

Trans-European Division

President: Bertil Wiklander  
Secretary: Reinder Bruinsma  
Treasurer: William M Olson