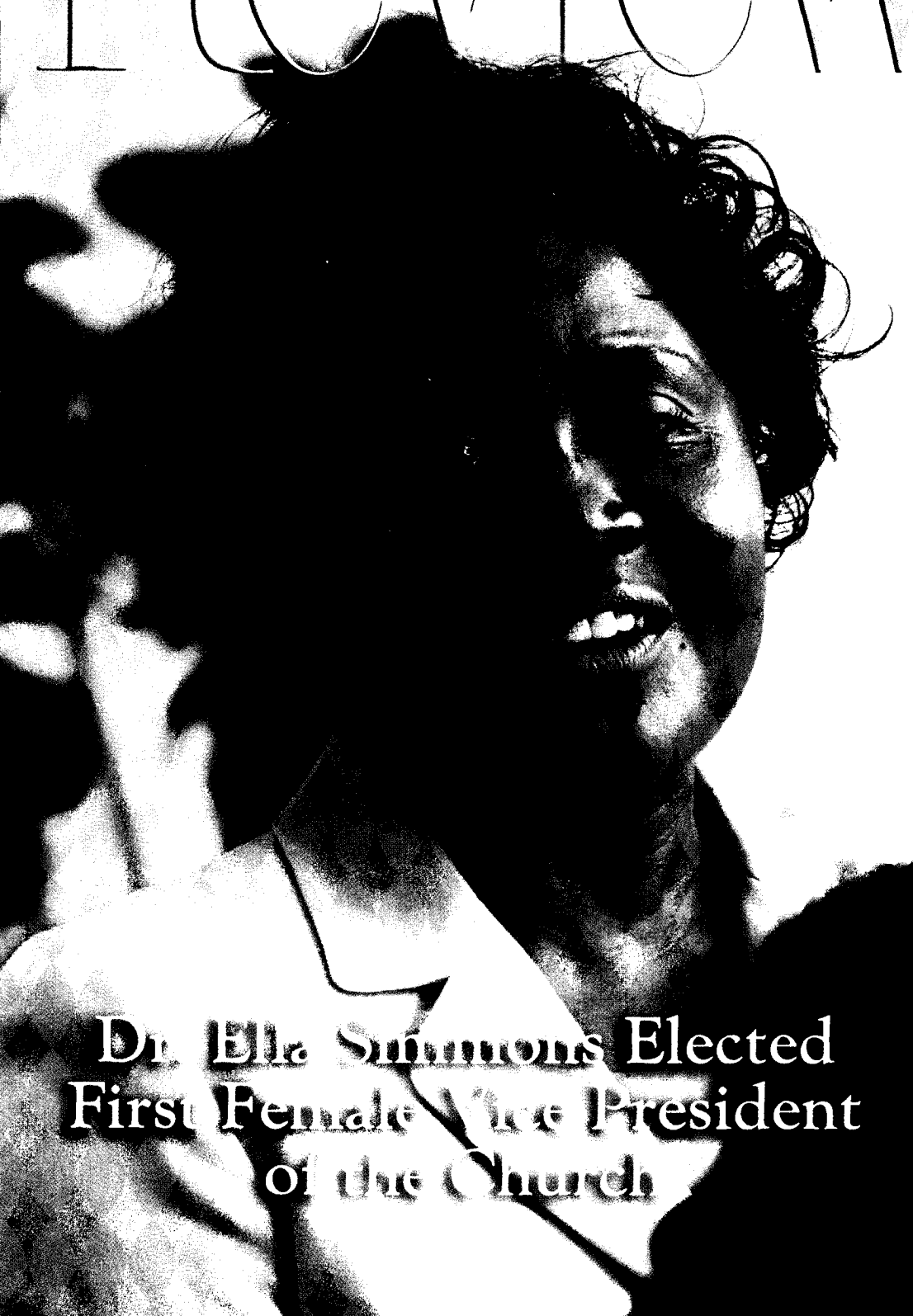


# ADVENTIST REVIEW

July 5, 1965



**Dr. Ella Simmons Elected  
First Female Vice President  
of the Church**



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# Celebrations

Monday, July 4, 2005

BY ALICIA DE PALACIOS WORLEY

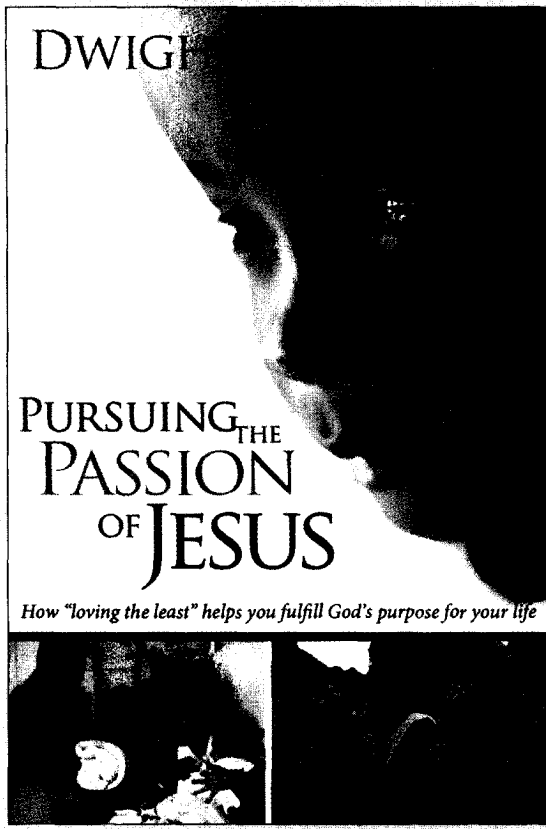
**G**abriel and Daniel are definitely caught up in the excitement of being at their first General Conference session. They vigorously applaud everything, from powerful musical numbers to powerful statements such as the one Pastor Bediako made in his Sabbath sermon: "I am going to say it, I hope this will be the last General Conference session." Actually, that isn't soon enough for Gabriel. "Mommy," he tells me, "I want Jesus to come *now!*"

I can only imagine how this event is seen through the eyes of a 3- and a 5-year-old. To be sure, there is a little confusion as to how all the exciting things happening in St. Louis fit together. When someone handed Daniel a flag in celebration of America's Independence Day, he broke out singing, "Olé . . . Barcelona!" (his favorite soccer team). But from what I can tell, this session is one big celebration of family and fun for them. Unlike their mother, they are not acutely aware of

the fact that decisions being made during this great festival of faith will impact their future and the way in which they will experience God through their church.

Yesterday, at a press conference with Dr. Ella Simmons, the first female vice president of the General Conference, a reporter from West Africa told her how news had come that women back home in Ivory Coast were "rejoicing" at her appointment and saying, "There is hope for us!" And I felt the celebration. I want my sons to grow up in a church family in which everyone has a voice and leadership is inclusive. Dr. Simmons' election confirms that we are moving in that direction.

Undoubtedly, not everyone in our Adventist family finds this a reason to celebrate. We are a diverse group, with diverse backgrounds and varying perspectives. But the fact that we are all here, hugging each other, arguing with each other, and praying with each other assures me that we are on track. And it makes me long for the great celebration when we all get together and all see Jesus, united in every way.



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WHY SO MANY OF  
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# Through His Grace

*Devotional message presented Monday morning, July 4, 2005*

*“For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds” (Titus 2:11-14, NRSV).*



**Roberto Badenas**  
*Director  
of Education,  
Euro-Africa Division*

**T**his short hymn to the grace of God may be one of the most beautiful summaries of the gospel in the New Testament. In a context that emphasizes the practical aspects of the Christian life, this text presents a theological foundation on which the transforming power of God’s grace is revealed in Christ.

## **Grace as Undeserved Favor**

When we humans depart from God, we depart from the source of life. But we remain under the power and influence of all the other laws of the universe. The laws acting on our moral and spiritual fall can be compared with the law of gravity. Unless there is force to prevent it, whatever is exposed to the force of gravity falls all the way down.

Similarly, only the power of grace can counteract the downward pull of a moral fall. Sin, like gravity, pulls us down; grace lifts us up.

After giving a list of instructions for different people in the church, Paul recalls that the theological basis for godly living is “the grace of God.” Nothing more, nothing less. The entire plan of redemption is rooted in God’s grace.

In our text the adjective *soterios*, found only here in the New Testament, defines grace as “saving.” The goal of grace is to bring salvation, to restore fallen humanity to a new life of never-ending communion and friendship with God.

God’s grace, like the heavens, embraces the wide world, providing a free offer of salvation for all humanity. Although God’s grace has been manifested in all His actions, grace appeared personified in the revelation of Jesus Christ (John 1:17). If God is the source of grace, and salvation is its goal, Christ is the greatest agent of God’s grace.

In the four Gospels, Jesus never used the word “grace.” But He always spoke and acted with grace. His person, His whole life, was grace in action. From the first two disciples whom Jesus met in the Jordan valley at the beginning of His ministry, until the thief who died beside Him on Calvary, Jesus spent His life revealing God’s grace to those around him. The leper, the adulterous woman, Matthew, Zacchaeus—all were accepted without condition and transformed by His grace.

John and Andrew, the Samaritan woman, and many others all became successful missionaries, sharing the gospel with their relatives, neighbors, and friends (John 1:35-42). Even the repentant criminal hanging on the cross, surprised by grace, became a channel of grace for his colleague (Luke 23:39-43).

## **Transformed Through Grace**

The grace of God is often presented as an amazing divine disposition favorable toward humankind. Titus 2:11-14 describes grace as the action of a committed teacher.

I have worked in education in Europe for about 40 years, and I have often desired to transform the circumstances or the lives of my students. Like many educators, I have visited the Italian town of Collodi in beautiful Tuscany. In this town visitors take photographs of a monument to a toy, the famous Pinocchio. Created by Carlo Collodi (pseudonym of Carlo Lorenzini, 1826-1890), it is actually a parable for adults about the ultimate goal of education.

The tale speaks of a craftsman who made a fine puppet

boy out of wood, which he called Pinocchio. He dreamed that the toy might one day become a real boy. In this story the dream comes true.

Although this is fiction, the best educators dream of being miracle workers. Remember the story of Anne

Grace makes a converted life a liberated life. Grace not only teaches us to renounce the evil; it gives us the power to live victoriously.

Three adverbs describe the positive transforming action of grace in three dimensions of our existence: (1)

“The blessed hope and glorious appearing” (NKJV wording) in our text are two subjects under a single article because they refer to the same event viewed from two sides. For believers the second coming of Christ is the consummation of our hope (1 Tim. 1:1). For

Christ Himself this awaited appearing marks the culmination of His salvation mission.

The transforming action of grace is encompassed here as a process from grace to glory, from redemption to sanctification, from the past (verse 12) to the future (verse 13). The phrase “who gave himself for us” alludes to Christ’s sacrifice and ministry (Heb. 9:11-14), expressing both representation and solidarity.

From Christ’s ministry on our behalf three main actions are mentioned: to “redeem” us from all evil, to “purify” us from sin, and to qualify and motivate us for good works. The results of humanity’s covenant with God, from the Exodus to the end of times, are always the same:

redemption, purification, and constitution of a new partnership with God (Eze. 37:23).

The words “to redeem us from all iniquity” make explicit that the effect of grace is not merely deliverance from the penalty of sin, but also from its power and consequences.

To “purify,” indicates that the goal of grace is spiritual restoration of the believers to God’s likeness, to His friendship, and to His service. God liberates His people so He can be their God (Ex. 6:6). Saving, justifying grace leads to sanctifying grace. The grace of God is the ground of all sanctification. True conversion includes discipleship.

The expected result is a “chosen, special, dedicated people” (*periousios*), “zealous of good works” (KJV). The remnant people of God are a commit-

## Session Snapshot



PHOTO BY ALDEN J. HO • REVIEW & HERALD

**PRAISE THE LORD:** Janice Chandler Eteme sings during the opening session of the General Conference on June 29, 2005.

Sullivan, about whom the movie *The Miracle Worker* was made? This famous story tells the remarkable experience of a young teacher who helped a wild deaf and blind child named Helen Keller become a highly educated thinker, a role model for millions. What an amazing miracle!

Our text says that grace teaches us how to live. The theology of grace is a theology of change. But not in a magical way, independent of ourselves. The verb *paideuo* used here means “to train, to instruct, to educate.” If the law had a pedagogical function of leading us to Christ (Gal. 3:24), grace goes much further, producing a new creation, transforming us on the inside by the renewing of our minds (Rom. 12:2).

This transforming task of grace produces a decisive break with the past.

*sophronos* (soberly)—grace working inwardly, toward a right relationship with one self; (2) *dikaiois* (righteously)—grace working outwardly, toward a right relationship with others; and (3) *eusebos* (godly)—grace working upwardly, toward a right relationship with God.

These three changes produced by grace include the three most highly prized virtues in Greek education (self-control, justice, and piety). The gospel fulfills the highest aspirations of the best ethics of this world. But contrary to worldly philosophies, which look for power within oneself, the ethics of the gospel looks for power from God.

### Looking to the Future

The third action of grace consists of uplifting our hearts for a glorious future.

ted people who combine watching and doing. The blessed hope makes them watch as they work until the Lord comes.

In fact, it is divine grace expressed in the quality of all our human relationships that will be the most effective witness of the church to the character of God's saving purpose. Dispensing grace was the central mission of Jesus.

Dispensing grace is the central mission of the church. Theology and ethics belong together. A correct understanding of God's will produces a coherent obedience to His commandments. There is an inseparable connection between conviction and conduct, between faith and facts, between belief and behavior.

The results of the Fall—sin, guilt, condemnation, fear, anger, and a multitude of negative, self-centered emotions—destroy the beauty we were created to exhibit. But the transforming power of God's grace makes of us finally the wonderful people God created us to be. Through Christ, transformed by His grace, our future is bright.

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# Delegates Elect First Female Vice President

BY SANDRA BLACKMER, NEWS EDITOR, ADVENTIST REVIEW

This is one of those historic events that you might want to tell your children and grandchildren about—that you were there when it was voted,” said Delbert Baker, secretary of the General Conference session’s Nominating Committee.

As the stadium quieted, Baker placed in nomination the name of Dr. Ella Simmons as the first female vice president of the General Conference in the church’s 142-year history.

“I’ve been asked for a long time in many settings, ‘Is there no room in the most senior level of leadership of our

church for the gifted, well-qualified, professionally talented women of our church?’” world church president Jan Paulsen told the delegates after Simmons’ nomination was announced. Paulsen explained that even though many women in the church are “both gifted of the spirit and professionally very qualified,” they have been able to serve in leadership positions only in a limited sense because “many of the leadership positions of the church are presupposed as [requiring] ordination to the ministry.”

“We need to be able to match a job assignment that is precisely defined with the professional skills of the person

## A Personal Glimpse of the New Vice President

BY SANDRA BLACKMER, NEWS EDITOR, ADVENTIST REVIEW

**In what ways do you see your new role affecting the almost two thirds of Adventist Church membership that is female?**

I hope it will help women to see their own potential for service, and that my election will encourage them not to let barriers hinder them from fulfilling the roles to which the Holy Spirit has called them. I would tell women to be open to the Lord’s calling. Don’t necessarily aspire to a particular job, or position, or title—just be prepared to serve when the Holy Spirit calls.

**Your background is deep in Adventist education. What would you say to parents about the cost of higher education and whether Adventist institutions are the place their children should be?**

I know that the cost of Adventist education is high, but I firmly believe in its importance. I would like all parents to embrace Christian education and encourage their children to attend our schools. I don’t have all the answers, but we as a church body also have a responsibility to make sure that every one of our children, and especially the children of new members, has an opportunity to attend Adventist schools.

I have always viewed our education work as a wing of

evangelism, and I will seek to work closely with my colleagues to draw on that notion as we endeavor to enhance opportunities in Christian education.

**Many individuals point to mentors who have helped to bring them to the roles and positions in which they serve. Whom would you name as your mentors?**

My great-grandmother and my mother, who frequently told me I could do anything the Lord called me to do. Because of their encouragement and training, even though I am not ignorant of danger, I am not fearful of doing what the Lord has called me to do. One of the most important lessons I learned from my great-grandmother is the lesson of God’s unconditional love for me. Because of her I know what unconditional love feels like. I also credit my second-grade teacher, Rosa Wise, as well as many male role models I’ve had in my life.

**How does your family feel about your election to this office?**

My husband is very supportive, and he is sensitive to the issues and the church’s needs. He is a career educator and has made one of his lifelong goals the promotion of others. My children are also supportive. They understand this is what I do.

## Nine Vice Presidents Elected

By *Adventist Review* staff

Delegates underscored their interest in continuity by returning six incumbent general vice presidents of the church to their positions for another five-year term. Three new vice presidents were also elected to office, including Dr. Ella Simmons, the church's first female vice president (see preceding articles).

Reelected were Michael L. Ryan, who has served since 2003; Lowell C. Cooper (1998); Eugene Hsu (2000); Gerald D. Karst (2000); Armando Miranda (2000); and Ted N. C. Wilson (2000).

Harold Baptiste, who has served as a general vice president since 2002 and was previously secretary of the North American Division (1990-2002), announced his retirement.

Elected as new vice presidents were Pardon Kandanga Mwansa, who has been president of the Southern Africa-Indian Ocean Division since 2003. Mwansa previously worked as an associate director of the General Conference Stewardship Department from 1995-2003.

Well-known evangelist Mark Finley was also elected a general vice president with



Pardon Mwansa

special responsibilities for global evangelism. Finley has worked for the last year as a field secretary for the church and was previously director/speaker of It Is Written.

General vice presidents of the Seventh-day Adventist Church serve at the direction of the church's world president and assist with the general administrative work of the denomination. They carry many responsibilities, which include serving as chairs of major institutional boards, coordinating special initiatives, and heading up task forces.

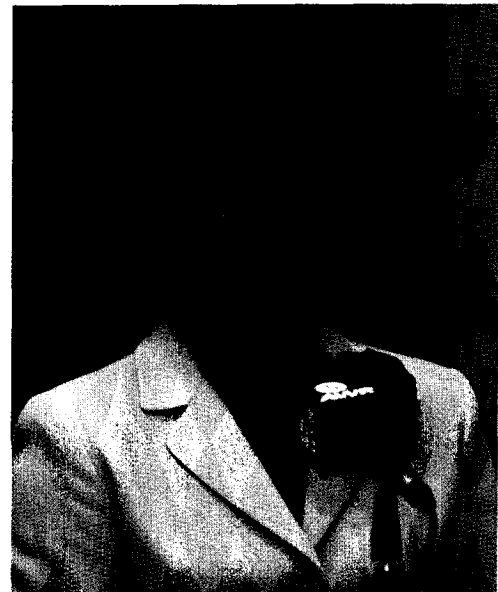


Mark Finley

who comes with the skills, experience, and talent to do this," Paulsen added. "In Dr. Ella Simmons we have such a person. I feel very good about the fact that we will have a woman to assist us in that level of leadership."

When called to vote on the historic nomination, the session delegates voted unanimously to elect Simmons as a vice president.

"This is truly a historic moment for our church," Dr. Simmons said after being introduced to the delegates. "I believe I hear bells tolling in the courts of heaven announcing a transition in Christ for God's church today. I am very mindful of the fact, however, that



Dr. Ella Simmons

those bells toll not for Ella Simmons but for His church. I simply pray and ask you to pray for me that I will never be caught up in the moment, that I will never be caught up in the position, that I will never see self or seek for self but will be used as a humble vessel for Christ and Christ alone. Thank you for your trust."

Simmons holds a doctorate in education from the University of Louisville and comes to her new role with a deep background in both church and public administration.

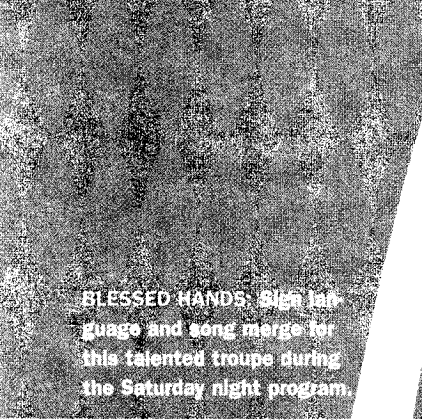
She served as provost and vice president for Academic Administration at La Sierra University in Riverside, California, from 2000 to 2004, and before that was vice president for academic affairs at Oakwood College in Huntsville, Alabama. She has also worked as associate dean of the University of Louisville School of Education in Kentucky, and chair of the Department of Education of the College of Applied Sciences at Kentucky State University.

Dr. Simmons has served the Adventist Church as a member of the Executive Committee of the General Conference, the NAD Children's Curriculum Committee, and the Review and Herald Publishing Association Board of Directors.

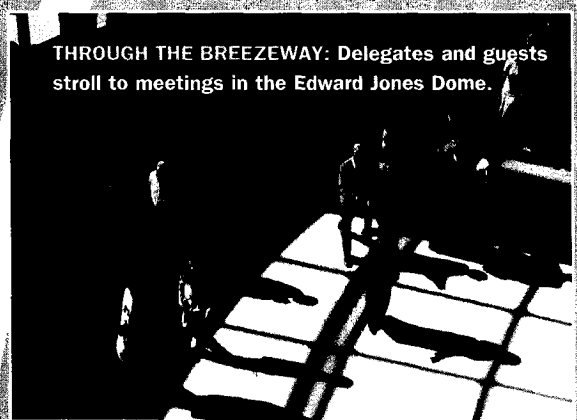
Simmons is married to Nord Simmons, a retired high school teacher. The Simmonses have two adult sons, Darryl and Christopher, both of whom are educators, one in public special education and the other in corporate training, and two grandchildren.



**RING THOSE BELLS:**  
The Blue Ridge Bells (NAD) share golden tones on Saturday night.



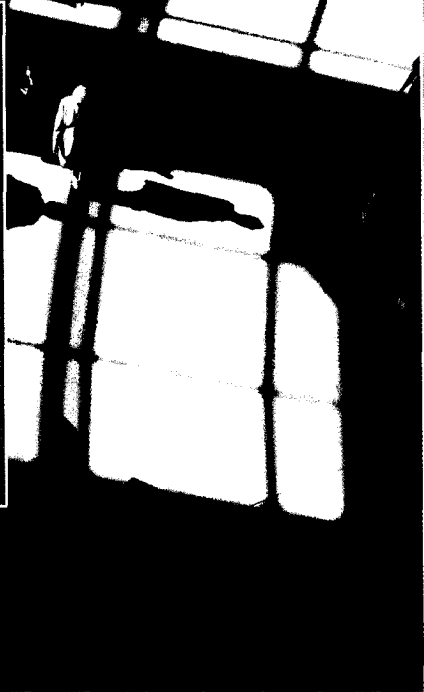
**BLESSED HANDS:** Sign language and song merge for this talented troupe during the Saturday night program.



**THROUGH THE BREEZEWAY:** Delegates and guests stroll to meetings in the Edward Jones Dome.



All photos by Joel D. Springer and  
Julie T. Ho for Review & Herald



**INSIDE ARCH:** A reproduction of St. Louis' famous Gateway Arch rises from the stage of the main hall.



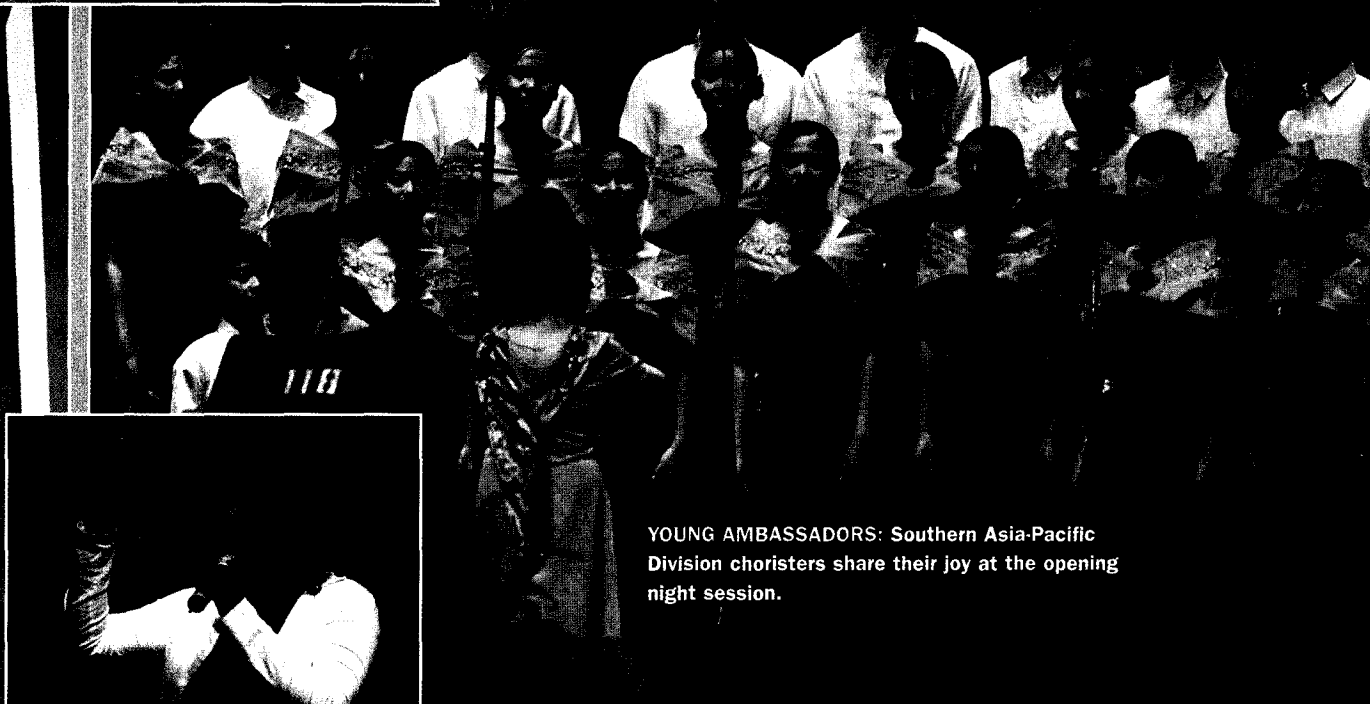
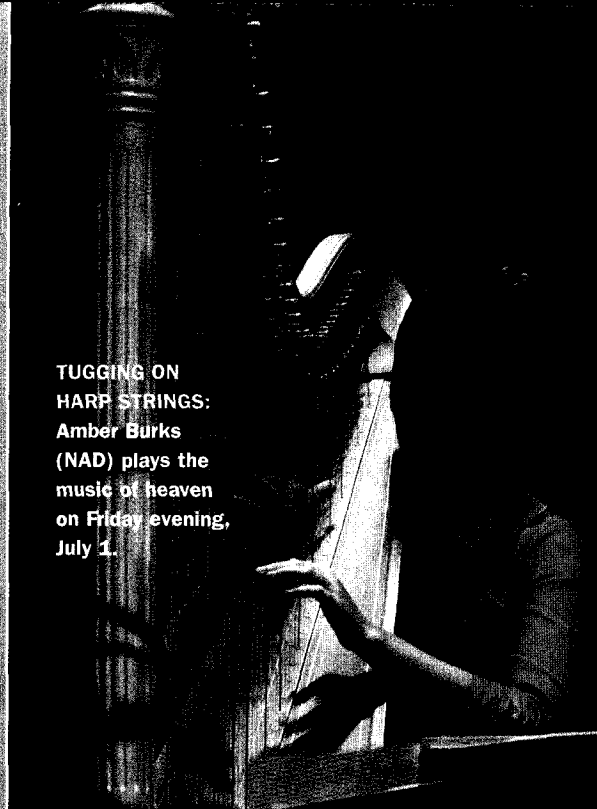
**GLOBAL CIRCLE OF PRAYER:** Pastor Paulsen prays with individuals from each division during the opening night meeting.



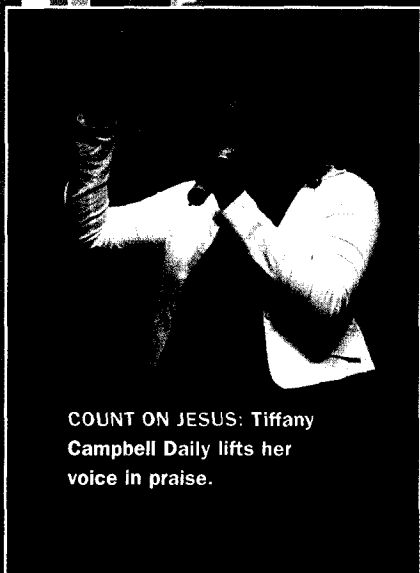
**WARM HANDSHAKE:** *Message* magazine representative Jason McCracken gives an exhibit visitor a warm welcome.



**TUGGING ON HARP STRINGS:** Amber Burks (NAD) plays the music of heaven on Friday evening, July 1.



**YOUNG AMBASSADORS:** Southern Asia-Pacific Division choristers share their joy at the opening night session.



**COUNT ON JESUS:** Tiffany Campbell Daily lifts her voice in praise.



**EARLY BIRDS:** Ellen and Robert Nixon (GC) enjoy Sabbath lunch in the main dining room.

# “Growing in Christ”—A New Statement of Fundamental Belief

BY MICKEY NICKLESS, CORRESPONDENT FOR ADVENTIST REVIEW, COMMUNICATION DIRECTOR OF MICHIGAN CONFERENCE

After a spirited discussion that bridged two days, the General Conference session delegates voted on July 4 to add “Growing in Christ” as a new belief statement to the church’s 27 fundamental beliefs. This was the first time in 25 years that a new statement of fundamental belief had been considered.

The proposal came to the session as a result of requests from world divisions to add a statement addressing the nature of personal spiritual life and freedom from demonic powers. In July 2003 world church president Jan Paulsen responded by appointing a three-member committee, composed of Biblical Research Institute director Angel Manuel Rodríguez, *Adventist Review* senior editor William G. Johnsson, and Global Mission director Michael Ryan, to deal with the issue. They concluded that a new statement was needed.

After the initial draft was written, extensive discussions were held with church leaders and theologians. A revised draft was presented to Spring Council in April 2004 and to the General Conference Executive Committee on June 28, 2005, for final approval before being added to this session’s agenda.

The committee report states that the purposed new statement has two main purposes: “First it explicitly addresses Christian growth in order to

exclude spiritualism and eastern mysticism as spiritual exercises that are incompatible with the Christian gospel. Second, it proclaims freedom through Christ from the fear of demonic powers in order to demonstrate that seeking help from them is incompatible with our growth in Jesus.”

Several delegates pointed out that even though “Growing in Christ” is expressed as a new fundamental belief, the importance of prayer and Bible study and the belief that power over



PROBING: Richard Elofer (TED) addresses the protocol for amending the church’s Fundamental Beliefs.

demonic powers has been assured through Jesus have always been understood by the Adventist Church to be vital elements of faith.

For the text of the new statement, go to [www.adventistreview.org](http://www.adventistreview.org).

## Delegates Vote Fundamental Belief Protocol

BY MICKEY NICKLESS, CORRESPONDENT FOR ADVENTIST REVIEW, COMMUNICATION DIRECTOR OF MICHIGAN CONFERENCE

Delegates to the 58th General Conference voted on July 3 to adopt a protocol for all revisions or additions to the fundamental

beliefs of the Seventh-day Adventist Church. Referring to the preamble of the church’s official Statement of Fundamental Beliefs during his introduction of the protocol statement to the delegates, Biblical Research Institute director Angel Rodríguez said that the “nature of our fundamental beliefs is not a creed but is a list of beliefs that hold us together. This implies that truth is dynamic. It indicates that revisions and additions could be added in the future.”

The newly voted protocol provides directives for making changes to the church’s fundamental beliefs. The protocol statement mandates that guiding principles to any change must involve the well-being of the world church and its mission, be biblically based, and informed by the writings of Ellen G. White.

Speaking to the issue, lay delegate Alex Rajakumal Ponniah said, “This protocol statement is vital for our church because it shows our church is willing to change—to change for the better—and grow.”

The actual protocol lists seven steps.

1. The General Conference facilitates the process of discussion.
2. Spring Meeting/Annual Council approves a preliminary draft for divisions, which should ensure that the proposed statement of belief is also discussed at union, conference/mission, and local church levels.
3. Input is solicited from university theology/religion departments and seminaries.
4. The draft document is discussed at Biblical Research Institute Committee.
5. The draft document is published in *Adventist Review*, *Ministry* magazine, and on the Internet.
6. The General Conference ad hoc committee prepares a final draft for Annual Council.
7. The statement is presented to General Conference session delegates—the only body that can approve additions or revisions to the church’s fundamental beliefs.

Any suggested change must be pre-

sented to the General Conference at least two years before the next General Conference session to allow time for all levels of the world church to be involved in the process.

To read the full document, go to [www.adventistreview.org](http://www.adventistreview.org).

## Spotlight on Leadership

*Equipping leaders at all levels is focus of session symposium.*

BY STEPHEN CHAVEZ, MANAGING EDITOR, ADVENTIST REVIEW

If we are still here in the year 2020, we will be a faith community of possibly as many as 50 million," said Jan Paulsen, president of the General Conference, in the first session of "Profiling Adventist Leadership" series, Sunday morning, July 3. "Of these," he continued, "only 12 percent will have been Seventh-day Adventists in the year 2000. This prospect alone compels us to consider how we pass on identity and values from one generation of believers to the next."

With these challenging words Paulsen introduced the first of five presentations made during this General Conference session designed to address the crucial need for spiritual leadership at every level of church administration, from local congregations to the General Conference.

Contrasting contemporary, corporate models of leadership with that which is biblically based, Paulsen observed, "We are a community of individuals, united by love and a commitment to Christ and His church, who have voluntarily chosen to be Seventh-day Adventist. We have to trust each other. It is vitally important that trust not be swallowed up by an obsession for control."

Paulsen also spoke of the need to deal creatively with the tension between permanence and change,

rigidity and flexibility. He pointed out that change is a reality in modern culture that cannot be ignored. "It is the responsibility of leadership to clearly identify the values of faith and conduct that transcend time and culture," he said.

The primary qualities for leadership mentioned by Paulsen are humility, integrity, and vision. "Transparency is the filter through which humility and integrity are seen," he said. "These are the highest qualities needed in Adventist leadership."

Other topics addressed in the leadership series included "Integrity: A Twenty-first Century Imperative," presented by B. Lyn Behrens; "Leaders and Ecclesiastical Authority: Acceptance of Authority," by Angel Manuel Rodríguez; "Acting With Responsibility: Aspirations of a Servant Along Pathways of Governance," by Ted L. Ramirez; and "Profiling Adventist Leadership: Responsiveness to Diversity," by Leslie N. Pollard.

After his address, Paulsen responded to questions and comments from the floor. The questions, asked by delegates from various parts of the world, reflected some wide-ranging concerns: how to develop leadership among youth and young adults; giving leadership responsibilities to local leaders who may not have had the benefit of an Adventist education; and how to mobilize the talents of women in leadership positions.

Paulsen responded to the need for integrating future leaders into the church's ministries by reminding delegates of the General Conference Office of Leadership, which has prepared a four-year, broad-based leadership curriculum presented in various parts of the world by experienced pastors, administrators, and educators. "There is no magical way this will happen," Paulsen confessed. "Part of your job," he said to those present, "is to see that those whom you serve get an opportunity to develop their spiritual gifts, their personalities, and their characters, to see how they can flow into the leadership services of the church."

## Nominating Committee Report—3

VOTED, To approve the following partial report of the Nominating Committee:

### *General Conference*

General Vice Presidents:

**Lowell C Cooper**  
**Mark A Finley**  
**King-Yi Eugene Hsu**  
**Gerry D Karst**  
**Armando Miranda**  
**Pardon Kandanga Mwansa**  
**Michael L Ryan**  
**Ella S Simmons**  
**Ted N C Wilson**

Vice Presidents Assigned to Divisions:

**Luka T Daniel,**  
*West-Central Africa Division*  
**Laurie J Evans,**  
*South Pacific Division*  
**Ulrich W Frikart,**  
*Euro-Africa Division*  
**Alberto C Gulfan Jr,**  
*Southern Asia-Pacific Division*  
**Jairyong Lee,**  
*Northern Asia-Pacific Division*  
**Israel Leito,**  
*Inter-American Division*  
**Geoffrey G Mbwana,**  
*East-Central Africa Division*  
**Ruy H Nagel,**  
*South American Division*  
**Paul S Ratsara,**  
*Southern Africa-Indian Ocean Division*  
**Don C Schneider,**  
*North American Division*  
**Artur A Stele,**  
*Euro-Asia Division*  
**D Ronald Watts,**  
*Southern Asia Division*  
**Bertil A Wiklander,**  
*Trans-European Division*

# The Compassion of Jesus

*Devotional message presented Monday evening, July 4, 2005*

**W**hen we contemplate the compassion of Jesus, we find it beautiful and amazing, touching and motivating, challenging and even threatening.

Consider these passages:

“When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matt. 9:36).\*

“When Jesus landed and saw a large crowd, he had compassion on them and healed their sick” (Matt. 14:14).

“Jesus called his disciples to him and said, ‘I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way’” (Matt. 15:32).

“Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him” (Matt. 20:34).

“A man with leprosy came to him and begged him on his knees, ‘If you are willing, you can make me clean.’ Filled with compassion, Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean!’ Immediately the leprosy left him and he was cured” (Mark 1:40-42).

Consider one man who was motivated by the compassion of Jesus. Born at Tremelo, Belgium, on January 3, 1840, he was sent by his father, a small farmer, to a college to prepare for a commercial profession. As a result of the evangelistic activities of the Redemptorists in 1858, Joseph decided to become a priest, and changed his name to Damien. Later, though still in minor orders, he was sent to the mission of the Hawaiian Islands, where he arrived on March 19, 1864. Ordained as a Roman Catholic priest the same year, he was later given charge of various districts on the island of Hawaii.



**Anthony R. Kent**  
Ministerial Director,  
South Pacific  
Division

Serving as missionary to the local people, he also constructed several chapels with his own hands.

A leper settlement had grown up on the island of Molokai, where the government kept segregated all persons afflicted with this tragic disease. Damien requested a transfer to this island.

When he arrived at the leper colony, strong winds had decimated their settlements. The lepers were lying in the rain under sodden blankets in drenched clothing. Damien ministered to the sick by washing them, covering their sores and ulcers, and rebuilding their huts. He taught them to farm, raise animals, and play music.

After 12 years of this compassionate service he stood before them and opened his address by saying, “We lepers . . .” He had discovered in himself the first symptoms of leprosy. He nevertheless

continued his compassionate work with the lepers on the island of Molokai. On April 15, 1889, Damien passed away on Molokai, shortly after closing his fifteenth year in the service of the lepers. He was only 49.

According to a dictionary definition, compassion is: “Pity—inclining one to *spare* or *succor*.” And *succor* is: “Come to the assistance of, give aid to in need or difficulty. Aid given in time of need.”

But a dictionary definition of compassion just doesn’t capture its total and implied meaning. What surges through our minds when we think of compassion?

Compassion can be a smile, a prayer, a drink—a warming drink on a cold night or a cool refreshing drink on a hot day, a satisfying meal, a comforting touch, a listening ear.

Compassion can also be giving money, shelter, clothes, time, care, tears, forgiveness, mercy, peace, and comfort.

The meaning of compassion can also be illuminated by stories.

“So he got up and went to his father. But while he was

still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him" (Luke 15:20). In response to this touching story Ellen White was inspired to write: "But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father" (*Steps to Christ*, p. 54).

We can begin to understand divine compassion only when we have some comprehension of our own true identity, and the identity of the Divine One.

What am I like? Who am I—really? When we look at our character traits,

But God is compassionate to us—with eternal consequences. And that is amazing; it is awesome!

Jesus didn't just have compassion as a value. Jesus didn't just speak about compassion. Jesus didn't just raise the awareness of compassion. He was—and remains—compassionate! *In action!* Jesus didn't put compassion on the agenda for others to do!

When someone is compassionate, there is a cost to be paid. And Jesus, with His Father, was prepared and continues to be prepared to pay the exacting price of compassion.

True compassion is not given out of a wealth of discretionary time, money, or energy. The religious wealthy in the

shared that bread with the prophet!

The One who has the time of eternity, and all the gold and silver and the cattle on a thousand hills, and the energy to create countless galaxies did not give one of His millions or billions of sinless angels; He gave something He was short on—His Son! His one and only Son! He had no other in reserve! He didn't have a spare!

That's compassion! And tonight as we, the followers of Jesus, contemplate the compassion of Jesus and His Father, we find it beautiful and amazing, touching and motivating, challenging and threatening.

How can the compassion of Jesus be challenging and threatening?

## Session Snapshot



**THE VOTERS:** Delegates raise their hands in support of opening the 58th General Conference session business meeting, Thursday, June 30.

it's often a disappointment. There is plenty to see that's not appealing! And there are also some things that are not there that we wish we *could* see.

We are sinners—loaded with defects, destined to die, and hopeless and helpless without the compassionate salvation of Jesus.

New Testament era placed large sums of money in the Temple treasury, but they had enormous wealth in reserve. True compassion is giving away something that you don't have a lot of. The tired, hungry widow was gathering a few sticks to bake a final loaf of bread for herself and her only son, yet she

Traditionally and typically, Adventism has placed an emphasis on character. For many this emphasis has produced a certain religious and spiritual toughness, a kind of resoluteness. We do need character development, self-discipline, resilience, and sanctification, but we don't need the crusty,

## Session Snapshot



PHOTO BY JOEL D. SPRINGER & REVUE & HERALD

**CHALLENGES AND BLESSINGS:** James and Sarah Appel describe their experiences at Bere Hospital in Tchad during Global Mission's afternoon program on Sabbath, July 2. James is doctor and hospital administrator; Sarah is head nurse.

hardened exteriors that can be an unfortunate by-product of this emphasis. A certain toughness and resoluteness have enabled many to leave Babylon and join the remnant, to do superhuman things, empowered by their experience with Jesus. One of the hardest aspects of the Christian life is to be resilient and strong and yet retain compassion toward others.

Jesus was able and willing to go without food for 40 days, and tough enough to resist the devil, yet capable of being compassionate to people who hadn't had food for just a day or two.

He healed the wounds of others—but was uncomplaining when wounded.

He replaced or healed the ear of a cowardly gang member even though He knew that He was going to suffer terrible abuse and ultimately die an agonizing death.

We Adventists are a prophetic movement, commissioned to take the eternal gospel to the entire world. But

we need to be bathed and immersed in the compassion of Jesus. It needs to drip from us! We communicate the gospel not just with magazines, tracts, TV and satellite programs, public and personal proclamation—we communicate Jesus through this compassion.

Jesus said of His ministry: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed" (Luke 4:18). Undergirding the ministry of the Messiah is compassion; good news for those who are poor is compassion; freedom for prisoners is compassion; sight for those who are blind is compassion; releasing those who are oppressed is compassion; and proclaiming the year of the Lord's favor is compassion.

Does this mean that compassion should limit ministry to only the social gospel or pure welfare work? No. People also need the experience of God's atoning grace and forgiveness. An individual is not eternally saved by receiving the compassion of a well-meaning Christian.

The social gospel must embrace the "eternal gospel" of Revelation 14 to ensure that lives are benefited for eternity, not just temporarily improved or comforted. There is nothing so tragic in all the world as a "Christless" grave.

Ellen White wrote, "We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now forming for eternity. Here on earth we are training for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Savior effected our redemption, our regenera-

tion, and our adoption to heirship with Christ. Let this grace be revealed to others" (*Testimonies*, vol. 6, p. 268).

Another challenge or threat to compassion is "compassion fatigue." I wonder if the Ephesians in Revelation had lost their compassion for others when they lost their "first love." "Yet I hold this against you: You have forsaken your first love" (Rev. 2:4). I wonder if the Laodicean church struggled with "To him who overcomes . . ." (Rev. 3:21).

Overcomes what? Overcomes themselves, sees past themselves, past their own pain! And finds compassion for others.

Whenever I'm tempted to think that I've been hard-done-by—a victim, and unfortunately these attitudes can visit me too regularly—I have a look at the prayer requests, which are circulated around our office. My problems don't seem so bad when I read the desperate requests for healing for a child with leukemia or for a young mother with terminal cancer!

Closely linked to "compassion fatigue" is living with the regret of unapplied compassion. When you've been prompted and moved, then have impulsively said "No," the moment passes, and the opportunity is lost. Then we have to live with the resulting guilt.

One of the enduring beauties of Jesus is this: every time He was moved with compassion, He did something! There was action! There was compassion. He fed, He healed, He touched, He loved, He died, He rose, He's coming back! The compassionate Jesus! He lives!

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort" (2 Cor. 1:3). "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience" (Col. 3:12).

\*All Scripture quotations in this article are from the New International Version.



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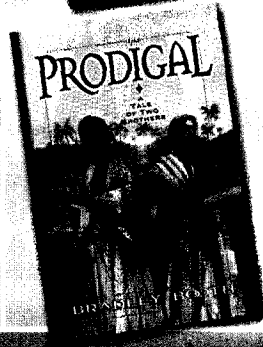
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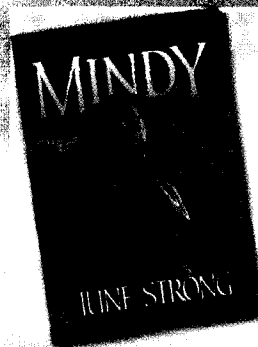
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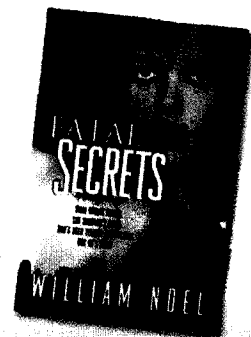
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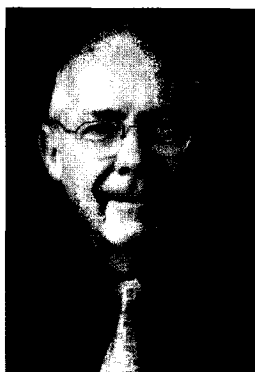


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**Laurie Evans**  
President

# Many Challenges Lie Ahead

*Presented Monday, July 4, 2005*

**T**he Seventh-day Adventist Church in the South Pacific Division (SPD) is a colorful and diverse mixture of cultures and people. During the past quinquennium there has been an emphasis on our vision statement: "To know, experience, and share our hope in Jesus Christ." During this General Conference session, both the division display booth and the audiovisual report focus on people telling their story—an exciting story of their experience with Jesus Christ.

The division comprises the 17 island nations of the South Pacific, including Papua New Guinea, New Zealand, and Australia. After the last General Conference session, the division restructured its boundaries by reducing the number of unions from five to four, simplifying representation and saving costs.

The church continues to experience incredible growth in the island missions, but only minimal growth in the more challenging secular, developed nations of Australia and New Zealand. During the quinquennium 70,000 new members were added by baptism, bringing the division membership to 372,000 at the end of 2004. Some 61,000 of these new members were in the Pacific island missions, bringing the island percentage of the total division to approximately 86 percent. There are now 5,170 churches and companies served by just 675 pastors.

Global Mission continues to expand the church into new areas and people

groups. This has included new churches in Fiji, the Solomon Islands, and the highlands of Papua New Guinea. More important, it has seen the planting of new church groups within ethnic communities of the larger cities of Melbourne, Sydney, Brisbane, and Auckland, and among aborigines of Australia. Last year, news was received of work opening for the first time in the Shortland Islands, long dominated by another denomination.

Satellite events have had a major impact in the South Pacific over the past five years. In 2001, Papua New Guinea hosted the final ACTS 2000 series with Mark Finley. More than 100,000 people crowded into a single stadium; thousands of others watched via satellite downlink sites across the nation, and on the last Sabbath morning more than 2,300 people were baptized.

In 2002 another satellite series, Rez10, saw youth groups from all parts of the South Pacific unite in Christ. Broadcast from 10 locations throughout Australia, this series aimed at getting unchurched youth involved in small groups, known as the Underground. In 2004, the Year of Evangelism, the North New Zealand Conference hosted a special Easter uplink with Bruce Marchiano presenting the "In the Footsteps of Jesus" seminar that brought many people into Adventist churches.

The year 2004 was a good one for the SPD. It is estimated that approximately 14,000 people have joined the church as a direct result of members being involved in Year of Evangelism activities. It raised

awareness of why we're here and what the church's core business is.

An evangelistic series presented by Tony Kemo in Madang connected with about a half million people in Papua New Guinea via satellite. The series was a follow-up to a month of evangelism, during which church members presented thousands of programs. Evangelists from other countries presented programs in urban areas, while local evangelists presented programs in rural areas.

I joined Ministerial Association secretary Anthony Kent in an evangelistic series in the Solomon Islands' capital of Honiara, and about 300 people joined the church some three months later, after making their commitment and joining Bible study classes.

In the Australian Union Conference, pastors and members alike were encouraged to "Light Up Australia" with hundreds of prophecy seminars conducted in homes, schools, and churches. This resulted in approximately 1,200 baptisms.

Health ministry has always been seen as the "right arm" of the gospel, and in the SPD it continues to play a major role in outreach. In 2003 the Health Ministries Department produced a DVD resource and series of dynamic lifestyle presentations entitled "Taking Charge of Your Health." This has provided local churches with a professional resource that has been followed by several community-linked activities such as walking clubs, stress-control programs, weight-loss programs, etc. In the Pacific islands, basic health care is provided through scores of clinics. For a time in Papua New Guinea, it was also provided by a



“flying doctor” service.

Sanitarium Health Food Company plays a vital role in contributing to the church in the South Pacific. Sanitarium’s healthy breakfast cereals, soy milk products, and vegetarian foods generate more than \$300 million each year in sales. Our dietitians provide free nutrition information for the government, health professionals, and individuals. Sanitarium promotes active, healthy lifestyles in initiatives such as the Kids TRY-athlon and Breakfast Club programs. During the past five years the company has expanded operations with joint ventures in South Africa, the United Kingdom, and Canada. In the process, the company provides valuable finances for the division’s annual budget, enabling this division to fund 100 percent of its mission program in the South Pacific.

For more than 100 years Sydney Adventist Hospital has been caring for the well-being of its patients. As the largest private hospital in New South Wales, Sydney Adventist Hospital is committed to providing additional services such as physiotherapy, nutrition advice, and diagnostic services. Staff members are also encouraged to take part in health outreach activities, both in the local community and abroad as part of the hospital’s commitment to help and educate others. The hospital has sponsored Open Heart teams to Fiji, Vanuatu, Papua New Guinea, and Nepal, and cleft lip surgery teams to Nepal and Mongolia. Renowned for its quality of service, the Sydney Adventist Hospital is actively and openly following Christ’s example to heal the whole person.

Adventist education is beginning to play an increasing role in evangelism as Adventist church schools are seen as an attractive, value-based system for many Christian families. The growing percentage of non-Adventist students in our schools is providing a fertile field for evangelism. New church plants and small groups are



**Mark Finley preached to scores of thousands in Papua New Guinea during the Acts 2000 effort.**

springing up in schools, and school chaplains are being appointed to visit parents and students. For example, a spiritual emphasis week held last year at Prescott College in Adelaide, South Australia, was followed by a Prophecy Seminar conducted by chaplain/evangelist Darren Slade, and a number of students were baptized. The funding of schools in island territories presents a great challenge.

Pacific Adventist University, near Port Moresby, is renowned for the quality of its education as well as for its dedication to the local community. It’s helping to resource people in the South Pacific with degrees and diplomas in education, business, nursing, office administration, science, and theology. In October 2003 a new 700-seat chapel was opened and dedicated to the glory of God. In recent years the government has recognized the impor-



**South Pacific Division boasts a beautiful ethnic diversity.**

tant contribution of the university to the nation by providing generous financial grants.

For Australia and New Zealand, Avondale College continues to be the place for a professional degree and training with an Adventist Christian focus. Applications for enrollment in 2005 have reached an all-time high of more than 800. Avondale is in the process of preparing for university status and has recently been recognized for the government Fee Help program.

There has been a renewed interest in, and emphasis on, children’s ministry in the South Pacific, particularly since the Australia-wide Year of the Child, during which the Adventist Church sponsored a children’s festival in Brisbane. Implementation of the GraceLink resources and wider participation in Kid’s Club activities have all contributed to a greater involvement of children in evangelism. Many churches are more child-friendly, with intergenerational worship services that focus on kids. The division produced a video on parenting, and one mission conducted a children’s congress.

Parallel to this emphasis has been a focus on family ministry, with a considerable number of pastors and others being sponsored through a degree program in family ministry. The Institute of Family Ministries helps to provide counseling facilities and conduct seminars on domestic violence and sexual abuse for pastors and members. Each year the division Family Ministries Department conducts a national family life conference as well as retreats and programs for singles. To deal with the possibility of sexual offense complaints, the Australian Union Conference has an Adventist Support Service that provides confidential reporting and investigation of complaints.

One of the trends in witnessing and spiritual nurture throughout the past five years has been an emphasis

on forming small groups. For the youth age group, the Underground was the vehicle for promoting many hundreds of small groups to which youth could bring their friends to share their faith and nurture spiritual growth. In the Australian Union Conference, the Homes of Hope project has encouraged hospitality as a way of reaching friends and neighbors.

At the beginning of this past quinquennium, the division saw a need to strengthen communication and public relations, and a larger-than-usual team was appointed to care for news, public relations, and crisis management challenges of the church. Bronwyn Mison and her team have provided a great service with the quarterly news video *Adventist News* and other attractive PR resources. A dynamic new Web site and improved media relations have saved the church from potentially negative publicity.

The *Record*, printed at the Signs Publishing Company and made available to church members every week, is our premier news publication. The Australian *Signs* magazine, with a circulation of 43,000, is a popular and attractive evangelistic tool that is sponsored to many people and is freely available at airports, railway stations, and other public places.

Offering a full range of printing and publishing services with distribution through its chain of Adventist Book Centres and door-to-door literature evangelists, Signs Publishing Company is reaching the hearts of people all over the South Pacific. The publishing ministry is one of SPD's real success stories, for it is one of the areas in the world field in which literature evangelists are doing well, both financially and in outreach results. Since the major restructuring of the department, book sales have hit all-time records during the past few years, with total book sales of \$A4 million. Colporteurs open up many homes for Bible studies and enroll hundreds in Bible courses. The printed page is often the entering

wedge for further contacts with the church. To attend a literature evangelists' convention is to be inspired by stories of how God is using the literature ministry.

Closely linked is the outreach of electronic media, and the Adventist Media Centre in Sydney, Australia, continues to be one of the church's leading production facilities. Involved in all of the major satellite uplinks, this team has also assisted other divisions, such as the Trans-European Division, with the production of Dwight Nelson's *Mind the Gap* and *Evidence* series. Other new productions



**Youngsters show their eagerness during the sanitarium-sponsored TRY-athalon.**

this quinquennium have been *Taking Charge of Your Life* and *Chasing Utopia*. Daily the Discovery Centre follows up with correspondence course interests generated through TV advertising and video home viewings. Adventist media see their mission to connect people with hope, and they are doing this through Web-based correspondence courses, radio, television, and now the Hope Channel.

The church in the South Pacific was also involved in the Go One Million and Sow 1 Billion programs. In New Zealand more than 1,000 laypeople were trained under the Kiwi 1000 program. In Papua New Guinea several lay congresses trained and motivated members for action. Try Jesus cards, offering a new set of Try Jesus lessons or the *Who Is Jesus* video, were used in the Sow 1 Billion program, with thousands of people

mailing in requests. Many of these people are still to be brought through to decisions and baptism.

With the strong emphasis on mission in the Pacific, SPD has given emphasis to Pacific leadership development. Brad Kemp has been responsible for designing leadership training programs, conducting mission institutes, and assisting missions toward achieving conference status.

One of the most exciting and exploding activities in the South Pacific has been the growth of volunteer services. Some 17,000 volunteers have been involved in either long-term or short-term assignments, some to overseas posts of duty—such as language schools or task force roles—others to local outreach programs. STORMCo (Service to Others Really Matters) trips have seen scores of students and youth spend their vacation time in community service in outback towns and indigenous communities.

Some have paid the ultimate sacrifice in rendering their service to God, and it was with great shock and sadness that during this quinquennium we laid to rest missionary pilot Les Anderson and Atoifi Adventist Hospital's business manager, Lance Gersbach (who was beheaded in Malaita, Solomon Islands).

To achieve our vision and our mission, the South Pacific Division has had a strategic plan that focused on six areas: grace, faith and worship, community, witness, leadership, and identity. All departments and services have united their efforts in trying to achieve goals in each of these areas. Prayer ministry has been the key to all of our activities. Much has been achieved, but much remains to be done. It is through the faithfulness and commitment of individual members throughout the villages and cities of our division that "the old, old story" is being told. We look forward to a finished work and thank God for His blessing and leading during this quinquennium.

# Third Business Meeting

58th General Conference session, July 1, 2005, 2:00 p.m.

LINDA MEI LIN KOH: Welcome back to the afternoon session of our business meetings. The chairman of this business meeting will be Mike Ryan, general vice president of the General Conference. The secretary of this business meeting will be Agustin Galicia, associate secretary of the General Conference. Our benediction this afternoon will be given by Dolores Richardson from the North American Division. [Linda Mei Lin Koh led out in the opening prayer.]

DAVID and MONIQUE GRIFFITHS: [Rendered the musical selection "Worthy Is My Savior."]

MICHAEL L. RYAN: I believe that we have a partial report from the Nominating Committee, and so at this time I'd like to turn the time over to Elder Jere Patzer.

JERE PATZER: [Following preliminary remarks, Elder Patzer called on Dr. Delbert Baker, secretary of the Nominating Committee, to bring a partial report of the committee.]

DELBERT BAKER: Mr. Chairman, the Nominating Committee is recommending the name of Dr. Jan Paulsen for the presidency of the General Conference of Seventh-day Adventists. [This recommendation was moved and seconded, and voted in the affirmative. Elder and Mrs. Paulsen were invited to the platform, and Elder Paulsen addressed the delegates.]

JAN PAULSEN: Brothers and sisters, it is a privilege to serve the Lord and the church in the leadership role that you have asked me to fill. It is an honor, and I want to express appreciation for the trust that you have placed in me. I will do my very best to serve the Lord and His church, His people, as I best know how. The Lord is present by His Spirit. I believe that He has guided this congregation, this gathering. If I did not believe that, the responsibility that one assumes is too great to carry. I need to know that the Holy Spirit will be a constant companion and a support, and I believe He will. I also want to express appreciation to the many of you who have, on so many occasions, expressed your support to both Kari and me.

The love and support that you give mean a lot. The many assurances of your prayers mean a lot for us. Kari is a partner, and her support is critical in the work that we are going to do together. So thank you all very, very much. May the Lord bless you as I also ask Him to bless us, and thank you for continuing to

remember us in your prayers.

MICHAEL L. RYAN: I think we are ready to take up our business again here this afternoon. [A motion to resume the morning's tabled business was made, seconded, and voted.]

We will now turn the time back over to Elder Lemon to complete the Treasury report.

ROBERT E. LEMON: Thank you very much, Mr. Chairman. At this point, Mr. Chairman, I think it would be good if we had the auditor bring the opinion on the audited financial statement.

[Elder Lemon then introduced James E. Nyquist, of Maner, Costerisan, and Ellis, Certified Public Accountants, who presented the independent auditors' report.]

We had a motion on the floor to accept the Treasury report, so before making a motion to accept the audited financial statement, you may wish to deal with that.

MICHAEL L. RYAN: I believe that motion has also been seconded, so we will take time and entertain any discussion there might be on the Treasury report. Any questions on that? [The treasurer responded to several questions about the report.]

DOUG HARDT: I live and work in Georgia and Armenia and Azerbaijan. When I look at the Global Mission Offering, it is alarming to me how little it is. Do you have any suggestions as to how we could increase the Global Mission offerings? We are in the 10/40 window, and this is the main fund that we have for reaching that 10/40 window. I also know that the countries right next to us are Iran and Turkey, and really, we have no work going on there, and we really need funds for those countries and for our whole section of the world.

ROBERT E. LEMON: I would like to ask the chairman to answer that question.

MICHAEL L. RYAN: There is a large number of people who would wish that we could spend a lot more resources on that area. However, there is a policy that we approved at a Spring Meeting several years ago that required conferences, unions, and divisions to match the money that was sent out from the General Conference. And I believe I would not be too far off by saying that if you would count those moneys as they have been applied to frontline mission work, that figure would actually be tripled. And maybe it is not enough money in and of itself, but it is a little bit more. I think you've raised a good point, and I know that

it is probably under study. I hope that has helped you a little bit.

[A motion to cease discussion and to vote on the Treasury report was moved, seconded, and voted.]

ROBERT E. LEMON: Mr. Chairman, I would move acceptance of the audited financial statement along with the auditors' certificate. [The motion was seconded and voted.]

MICHAEL L. RYAN: I'd like to ask you to turn in your agenda to the Resolution on the Holy Bible. I'll have our secretary read that for us.

AGUSTIN GALICIA: [Read Resolution on the Holy Bible. The motion to adopt the Resolution on the Holy Bible was moved and seconded, and opportunity for discussion was given. A motion to amend the document by adding the word "Sacred" before all occurrences of the word "Scriptures" was made and seconded. A vote on the amendment did not carry. The original motion to approve the Resolution on the Holy Bible was voted.]

MICHAEL L. RYAN: We would like to go to number 206 on the agenda. This is a Resolution on the Spirit of Prophecy, and again I would ask our secretary to read it.

AGUSTIN GALICIA: [Read Resolution on the Spirit of Prophecy. A motion to accept the recommendation was made and seconded. It was then tabled to permit a partial report of the Nominating Committee.]

JERE PATZER: We are pleased to be able to bring to you a recommendation from the Nominating Committee, and that will, we hope, conclude the executive parts of our administrative team of the General Conference.

DELBERT BAKER: Mr. Chairman, on behalf of the Nominating Committee we are delighted to give two reports this afternoon, which will complete the executive officers. First, the Nominating Committee recommends the name of Matthew A. Bediako to serve as secretary of the General Conference for the next term of office. [Moved, seconded, and voted.]

Mr. Chairman, the Nominating Committee recommends the name of Robert E. Lemon to serve as treasurer of the General Conference for the next term of office. [Moved, seconded, and voted.]

JERE PATZER: We are going to ask our president to come and make an additional few comments.

JAN PAULSEN: I want to express my

appreciation for the choices that you have made. Pastor Bediako has served with distinction for the past five years and will continue to do so. He is a man of vast international experience. He knows the church well, and the church is the burden of his heart. I am just so delighted, Matthew, that you can continue to be part of this team.

**MATTHEW A. BEDIAKO:** Thank you, Mr. President. First, I want to thank God for His leading during past these five years, and I want to tell you this afternoon that I appreciate your prayers. Through e-mails I know that around the world somebody is praying for me every day. It is a privilege for us, my wife and I, to serve you at the world headquarters. Pray for us.

**JAN PAULSEN:** Bob Lemon is one of the finest ministers of finance that we have. He is a minister. He has the heart of a minister, and he thinks and feels as a minister for his church. He is one of the finest financial professionals that we have. We have worked together for a number of years now, and I have come to know him as a man of distinction leading a very fine Treasury team.

**ROBERT E. LEMON:** It is a humbling experience to be asked to be part of your great team of leadership around the world. When I was asked in 2002 to be the treasurer I read a quote from Ellen White that said: "There is no limit to the usefulness of one who, setting self aside, makes room for the working of the Holy Spirit." Sherry and I desire that there be no limit to our usefulness and that the Holy Spirit may work through each one of us. We solicit an interest in your prayers.

**MICHAEL L. RYAN:** It has been brought to my attention that our time for this meeting is gone. It would be appropriate to entertain a motion to adjourn this meeting. [The meeting was adjourned.]

**JERE PATZER:** Mr. Chairman, I apologize to you on this Friday afternoon, but because of the dynamics of what has to come in place, so that the nominating process can continue on schedule, all the division presidents are to meet with their caucuses immediately after this meeting. You may want to wish to set another time, but we are asking that by Sunday morning, at 8:00 a.m., we have at least the name of the president from each of the divisions presented to the Nominating Committee.

**MICHAEL L. RYAN, Chair**  
**AGUSTIN GALICIA, Secretary**  
**BILL BOTHE, ATHAL W. TOLHURST, FRED THOMAS, and**  
**CLAUDE SABOT, Proceedings Editors**

## Session Actions

*58th General Conference  
 session, July 1, 2005,  
 2:00 p.m.*

### **NOMINATING COMMITTEE REPORT #1**

VOTED, To approve the following partial report of the Nominating Committee:

*General Conference*  
 President: Jan Paulsen

### **TREASURER'S REPORT**

VOTED, To take from the table the Treasurer's Report.

### **TREASURER'S REPORT**

VOTED, To accept the report of the General Conference Treasurer, Robert E. Lemon.

### **AUDITED FINANCIAL STATEMENT**

VOTED, To approve the audited financial statement for the General Conference for the years 2000 to 2004, as presented by General Conference Treasurer, Robert E. Lemon, and Under-treasurer, Steven G. Rose, and as approved by independent auditor, James E. Nyquist of Maner, Costerisan & Ellis, Certified Public Accountants.

### **RESOLUTION ON THE HOLY BIBLE** (Resolution on the Holy Scriptures)

VOTED, To approve the Resolution on the Holy Bible, which reads as follows:

Resolution on the Holy Bible  
 As delegates to the 2005 General Conference Session in St. Louis, Missouri, we reaffirm the centrality of the Scriptures in the message and life of the Seventh-day Adventist Church. In them the beauty, love, and grace of our Lord Jesus Christ are revealed and offered to us as a gift of salvation through faith in His atoning sacrifice. Through them God reveals Himself to us, conveying an authentic expression of His character, a true conception of the nature of reality, a reliable record of His acts, a revelation of His purpose, and an expression of His loving will for us. The Scriptures constitute our supreme rule of faith and practice and the standard by which all teaching and experience is to be tested. Their divine origin invests them with an authority and a message that is relevant to and transcends all cultures and can satisfy our deepest needs.

Given the unique nature and impor-

tance of the Scriptures and the manifold benefits their systematic study brings to the Church, we the delegates of the General Conference in Session appeal to all Seventh-day Adventist believers around the world to make intentional provision in their daily routine for regular, prayerful reading of the Scriptures. Moreover, because biblical truths are for the benefit of all, especially those who will come to Christ, we urge every believer to actively seek ways to share the message of the Scriptures with others in order to prepare the world for the soon coming of our Lord.

### **RESOLUTION ON THE SPIRIT OF PROPHECY**

VOTED, To table the document Resolution on the Spirit of Prophecy.

### **NOMINATING COMMITTEE REPORT #2**

VOTED, To approve the following partial report of the Nominating Committee:

*General Conference*  
 Secretary: Matthew A. Bediako  
 Treasurer: Robert E. Lemon

Adjourned

**MICHAEL L. RYAN, Chairman**  
**AGUSTIN GALICIA, Secretary**  
**LARRY R. EVANS, Actions Editor**  
**ROWENA J. MOORE, Recording Secretary**

## Fourth Business Meeting

*58th General Conference  
 session, July 3, 2005,  
 9:30 a.m.*

**C. GARLAND DULAN:** [Welcomed delegates to the fourth business meeting of the session. He introduced Armando Miranda as chairman and Roscoe Howard III as secretary of the business meeting.]

[Special music was presented by the McGhee family, and the opening prayer was by Tseng Chain Nan.]

**ARMANDO MIRANDA:** Good morning, brothers and sisters. We are ready to continue the business of the Lord. And now in regard to the seating of additional delegates, the standing committee has a recommendation, and I invite Dr. Eugene Hsu to make the introduction and motion.

**EUGENE HSU:** Thank you, Mr. Chairman. The standing committee would

like to recommend that Charles Bradford be voted as a delegate at large to the General Conference session. [Motion was moved, seconded, and voted.]

ARMANDO MIRANDA: As you recall, Friday afternoon we concluded the business session with the discussion of the document entitled Resolution on the Spirit of Prophecy. The motion was tabled, and now we are ready to take it up again. Dr. Gerhard Pfandl will help us to understand the purpose of this resolution.

GERHARD PFANDL: Thank you, Mr. Chairman. A word as to why this resolution is on the floor. First, the Resolution on the Spirit of Prophecy is a reaffirmation of a fundamental belief that occurs at every General Conference session, as those who have attended several General Conference sessions will remember.

Second, it is an expression of the gratitude of the world church to God for the wonderful gift that He has given this church. Third, the statement also seeks to encourage church members, and particularly our younger people and new church members, to get better acquainted with the writings of Ellen White. Now a word as to how this statement can, or should be, used. First, we live in changing times, and some feel that we should let Ellen White be part of our history rather than our present and future. Others have raised questions concerning the inspiration and relevance of the writings of Ellen White. Thus, wherever the writings and the ministry of Ellen White are, the statement under consideration can be used to show that the world church still considers her writings to be relevant for the church today. Second, the statement can be used to motivate leaders to develop programs that will increase the awareness of the writings of Ellen White and of her ministry in the church today.

ARMANDO MIRANDA: Thank you very much, Dr. Pfandl. [Resolution was adopted.]

As you know, an item on the agenda calls for us to discuss and vote on an addition to our Statement of Fundamental Beliefs. However, before we deal with that, we need to discuss a proposed protocol statement on additions or revisions to the Statement of Fundamental Beliefs. I would like to ask Dr. Angel Rodríguez to present this item.

ANGEL RODRÍGUEZ: I would like to invite Michael Ryan and William Johnson

to join us on the platform, since we constituted an ad hoc committee to work on the protocol that we are bringing to your attention this morning.

The Statement of Fundamental Beliefs is probably the most important document that we possess as a church—apart from the Bible, of course. The nature of that document and of its function is described in the preamble to the Statement of Fundamental Beliefs. That is an extremely important preamble. The nature of the Statement of Fundamental Beliefs that we have is to be defined, not in terms of a creed, but in terms of the belief that the world church holds together. Also, the preamble opens

the way for revisions, thereby implying that truth is dynamic, that it grows as well as our understanding of it grows. If it is proper to make additions and changes, then the question is How do we do that?

This question is what the proposal seeks to answer.

The procedure that we are bringing to you presupposes two things: 1. The Statement of Fundamental Beliefs belongs to the world church. 2. The world church should be involved in the revisions and additions to the Statement of Fundamental Beliefs.

This procedure, if accepted today, will be used in the future to evaluate and make additions or revisions.

WILLIAM G. JOHNSON: Suggested changes should reach the General Conference not later than two years before the General Conference session. After the suggestions reach the General Conference, it shall appoint an ad hoc committee to coordinate the process.

1. The General Conference will coordinate and facilitate the process.

2. A preliminary draft approved by the Spring Meeting or Annual Council will be sent to the divisions for reactions and comments.

3. Theology and religion departments and seminaries will become involved in the process.

4. The suggestions will be discussed at the Biblical Research Institute Committee and other pertinent committees.

5. A draft will be published in the *Adventist Review and Ministry*, and will be placed on the Internet for comments and reactions from church members.

6. The General Conference ad hoc committee will receive all the suggestions from the world field and prepare the final draft to

be submitted to the Annual Council before it is placed on the agenda at the General Conference session.

7. Only the General Conference in session can approve additions or revisions to the fundamental beliefs of the Seventh-day Adventist Church.

Mr. Chairman, I move this recommendation. [The motion was seconded.]

MICHAEL R. NGWARU: My concern is that the phrase "to involve the world church as much as possible in the process" may allow that we may still edit and revise without the world, unless that statement means something that I don't understand.

ANGEL RODRÍGUEZ: The intention was not to set limits but to deal with reality. If we say that every church member should be involved, it may not be practical. We have small churches in places that are very difficult to reach. The statement, as it is, does not exclude reaching them, but deals with the reality that in some cases it may not be possible to get to members in distant places. But the intention is to do all we can to reach them.

SAMUEL KORANTENG-PIPIM: I welcome this statement because I believe that it actually sets forth a procedure that enables maximum participation of all. My question has to do with the opening sentence. We have spoken of adding to and revising; what about deletions? Over the years the number of our fundamental beliefs sometimes has been reduced. Is deletion included within the bracket of revising?

ANGEL RODRÍGUEZ: Yes. We intentionally excluded the word "deletion" particularly because it could be very easily misunderstood by people, church members, or even workers who are not here with us. It could imply that we are trying to find ways to eliminate some of our fundamental beliefs. When you revise, there are deletions. Usually you replace one phrase with another and delete the former phrasing, so that type of deletion is foreseen in changes in the future. But since the word "deletion" could be misunderstood, we thought it prudent and wise to stay away from it at this moment.

ALEX R. PONNIAH: Thank you, Mr. Chairman. Allow me to take this opportunity to thank the committee that has put forward this wonderful protocol statement. It shows the dynamism of our church, the growth and development of our church. And I give my support to this protocol statement, which is good for our church.

FLAVIA R. KABAHENDA: I would like to commend the committee that looked into the issue of involving the whole church in the planning business. However, I do not see in the procedures provision for feedback to the people who make the initial recommendations for additions or revisions.

WILLIAM G. JOHNSON: It's a very clear intent of the document that every rec-

Session Snapshot



**SMILING FOR JESUS: Melany Orellana, (NAD), enthusiastically sings in Spanish at the Sabbath afternoon Global Mission program, July 2.**

PHOTO BY JOEL D. SPENCER & HERAUD

ommendation that comes in from the world field be very carefully studied.

CHIEMELA FKONNE: My comment is on the need for a timeline for feedback. After the information has been sent to the divisions, and after it has been published in the *Adventist Review and Ministry*, there doesn't seem to be any timeline given for the receipt of feedback.

ANGEL RODRÍGUEZ: The procedure is not perhaps as specific as some might wish it would be. Any suggestion that reaches the divisions should reach the General Conference at least two years before a General Conference session, and that will allow time to listen to the suggestions.

KATHRYN SHAW: Since you use the word "imperative," it might be interesting to discuss the possibility of our being able to make some suggestions, since this body is in session now.

ANGEL RODRÍGUEZ: We believe that the Statement of Fundamental Beliefs is an extremely serious document and that before we move to make changes, a careful analysis should be in place. Delegates there make suggestions, but we have to protect the Statement of Fundamental Beliefs. It does not belong to the delegates, to the leaders, or to the theologians. It belongs to the world church, and any suggestion for changes coming from anywhere in the world will need time to go to the world church, because it belongs to them.

ROBERT JIMENEZ: I have a point of inquiry as to whether or not the concerns of the delegates during this session can be considered because of this protocol statement.

ANGEL RODRÍGUEZ: The question is complex, because it has to do with agendas and how it is set up. If you have a suggestion, you can begin the process in your local field. It will take some time until it gets to the General Conference, and from there, if accepted, it will come to the floor. We don't want to open up the Statement of Fundamental Beliefs for discussion at a General Conference session unless there is a particular item agenda related to it.

THOMAS OCHOOGUE: Mr. Chairman, number 4 in the document states that a proposal would be discussed by the Biblical Research Institute Committee and other pertinent committees. Can these committees be specified?

ANGEL RODRÍGUEZ: Well, let me give you an example: the *Church Manual* Committee. They may want to look at it and have suggestions. It may be that the General Conference may want to set up a large ad hoc committee and bring a group of theologians and administrators from different parts of the world to look at the statement. So we don't want to limit the evaluation of the proposal to only one committee; we want to leave it open so

that the church at all levels can set up systems through which careful evaluation is given to this statement. If we begin to make a list, things become a little more complex, because people will wonder why some were not included. We specifically mentioned the Biblical Research Institute Committee because of the influence of the work of the Biblical Research Institute on the church around the world. [Questions were raised concerning the role to be played at different levels of the church.]

The matter should be carefully discussed at each administrative level. We are talking about mission fields, conferences, unions, and divisions. In the evaluation of the suggested change the governing body at each level will establish an appropriate process for evaluation, seeking wide input. They may decide on the various ways they disseminate the suggestion. Let's not make things difficult for the local missions, conferences, unions, and divisions. Leave them some freedom to decide on the details of the process at the local level.

MICHAEL L. RYAN: I think we are having difficulty really understanding the process. At any level where a proposal is initiated, we want to follow a process that brings input from everybody that we can possibly ask. Because we have found that as we have had opportunity to look at the various comments that have come in, the document is always made richer and more complete by getting the opinions of different people. So by virtue of the fact that every level has to deal with it we are making the assumption that even at the church level they will be involved as much as possible.

ARMANDO MIRANDA: Thank you very much. Brothers and sisters, we'll resume consideration of this item at our next business session this afternoon.

I want to invite John Graz to come to the microphone. He has something special to share with us.

JOHN GRAZ: Mr. Chairman, dear brothers and sisters, I would like to read an official message sent to our president, Dr. Jan Paulsen, from Festus G. Mogae, the president of the Republic of Botswana. And I read:

"Dear Dr. Jan Paulsen: I have been informed that the Seventh-day Adventist Church will be holding their General Conference session in St. Louis, Missouri. I believe that about 50,000 individuals from your worldwide membership of more than 12 million will be attending the meetings. Among them will be a delegation as well as visitors from our country, Botswana, where you recently established a new countrywide church organization.

"The Seventh-day Adventist Church has served the people of Botswana for the past 83 years. They have established churches throughout our country. Your hos-

pital and a nursing college at Kanye have served our nation well. Your interest in the people of the world is proved by the many institutions you are running. The more than 166 hospitals, almost 400 clinics, more than 130 retirement centers, and close to 30 orphanages under your direction in countries all over the world confirm that you are caring people. The more than 10 million annual outpatients visiting these health-care facilities prove your dedication to helping mankind.

"We are glad that Seventh-day Adventists have started to enter the field of education in Botswana. We are aware of the church's contribution in other countries in Africa and wish that Botswana could benefit more. We also appreciate the humanitarian work that is being done through ADRA and wish that Botswana could also benefit more.

"May you have a blessed, challenging, and exciting General Conference meeting. Please remember us in your prayers."

Brothers and sisters, I would like also to acknowledge the presence among us of the Honorable Benjamin Foster Bieva, third vice president of the National Assembly and vice president of the National Defense Commission and Internal Order of the Republic of Angola. Thank you very much, Mr. Chairman.

ARMANDO MIRANDA: Thank you, Dr. Graz. The time being late, we will adjourn until this afternoon. Thank you very much.

IAN SLEEMAN: [Benediction.]  
ARMANDO MIRANDA, *Chair*  
ROSCOE HOWARD III, *Secretary*  
BILL BOTHE, ATHAL TOLHURST,  
FRED THOMAS, and CLAUDE  
SABOT, *Proceedings Editors*

## Profiling Adventist Leadership

Sunday, July 3, 2005

HAROLD W. BAPTISTE: Welcome to the first special session of the presentations profiling Adventist leadership.

[Dr. Andrea Luxton introduced, as the first presenter, Dr. Jan Paulsen, who spoke on the subject "Character and Personality of Adventist Leadership." This paper was distributed to delegates in a pamphlet entitled *Profiling Adventist Leadership*.]

Thank you very much, Elder Paulsen. We will now turn to the other phase of our

meeting here this morning: fielding questions and observations from the floor. First of all, there are two written questions that we would like Dr. Andrea Luxton to present at this time. And then we will look to those who wish to comment on Dr. Paulsen's presentation so that we can broaden the effectiveness of this very excellent paper presented by our president.

**ANDREA LUXTON:** My first question, Elder Paulsen, relates to the issue of failure. When we look at the Bible, we see that just about every Bible character we meet there fails at some time. How do you feel we should respond both as individuals and also as a church to the failures of leaders?

**JAN PAULSEN:** We really don't need to go quite that far back. We can look at ourselves, and there are mistakes aplenty to go around. What I think is important is that one has a certain sense of whether an individual has so enormously compromised himself or herself that he or she cannot continue in the leadership role. However, there are mistakes in judgment, in decisions, mistakes sometimes in the way we relate to each other. But let us not be so brutally hard on one another that we do not allow room for recovery from these mistakes. There are men and women in leadership positions in our church who have made mistakes. They should be given an opportunity also to grow and develop. And with the Holy Spirit's presence and guidance a mistake can result in growth. But we should differentiate between categories of mistakes.

**ANDREA LUXTON:** Thank you. The second area I'd ask you to look at is that of leadership development, particularly in a church system in which so many leaders are elected. How do we prepare people—particularly young people, individuals who've not traditionally been in leadership—for leadership positions?

**JAN PAULSEN:** Thank you very much, Andrea. Andrea has raised a point that I think is really, really critical for the church. The skill of leadership isn't something that comes to you overnight. You have to learn; you have to be exposed to having to make decisions. Some of you have heard me speak on the issue of youth. There is no biblical requirement that you have to be 40 or 50 before you can become a local elder. Why can that not happen when you are 20 or 25? So I beg of you, make room for the youth to come in and to grow.

**HAROLD W. BAPTISTE:** Thank you, Elder Paulsen, for your splendid presentation. And now we turn to you, the audience, to have input in this vital exercise.

**JACK KROGSTAD:** I would just like to point out that even in the secular world today, we study Jesus Christ as a great model of leadership. My question is this: Is there a danger that as a church we define our leadership style more narrowly than the

model that Jesus and, in fact, the gospel itself exemplified?

**JAN PAULSEN:** I think the danger is there. I accept that. I think we have to look at these things very, very openly and establish a culture in our church that manifests an openness of communication. I think that we can therefore approach any issue of leadership from a position of strength and not be afraid to open up and

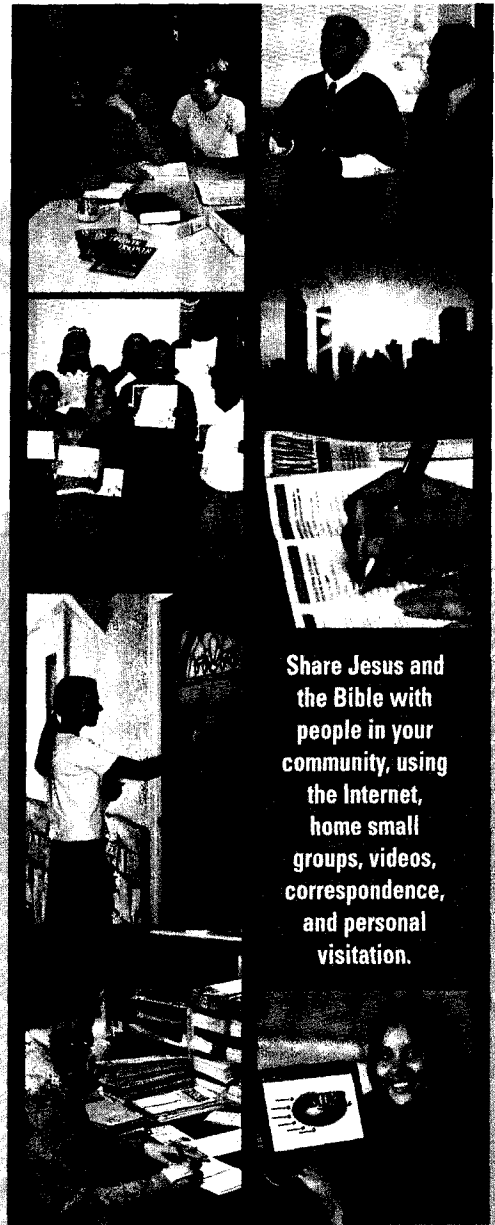
be engaged in dialogue and at the same time have a reasonable openness so that people can communicate

**HAROLD W. BAPTISTE:** Thank you. We go to Jonathan Kuntaraf.

**JONATHAN KUNTARAF:** I would like to comment, Elder Paulsen, on this excellent paper. I fully agree on the con-

*Continued on page 27.*

# Bible Study for Real Life



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**Geoffrey Mbwana**  
*President*

# Born to Serve

*Presented Monday, July 4, 2005*

**A**t the birth of a child in an African community, a shout of joy is made to announce the arrival. All who hear the sound repeat it, and soon the air is filled with melodious sounds of joy. One can hear it from the housetops, valleys, hills, and mountaintops. Soon you see a stream of women, filled with laughter and thanksgiving, walking toward the home of the newborn with baskets of gifts on their heads.

In January 2003 the East-Central Africa Division (ECD) was born amid celebrations by men, women, youth, and children in colorful parades. With its seven union missions and three attached fields, ECD spreads across 10 countries of the east-central Africa region: Djibouti, Eritrea, Ethiopia, Somalia, Kenya, Tanzania, Uganda, Rwanda, Burundi, and the Democratic Republic of Congo. The general population in the region is reported to be about 247 million inhabitants. In 2003 ECD had 2,064,561 members, but the 2004 figure stands at 1,972,637. This negative growth is a result of extensive membership audits that were carried out in some of the unions. Whereas some countries, such as Rwanda and Kenya, enjoy high Adventist concentrations (1:23 and 1:55, respectively), other countries are almost without Adventists. The employed workforce of the church, including ministers, teachers, and medical workers, stands at 7,135.

ECD was born to serve, and in

keeping with the strategic issues of the General Conference, ECD has identified five areas of engagement. They are: evangelism, spiritual nurture, self-support, leadership training, and unity. A strategic plan was developed, and steps were taken to embark upon its implementation. It is with great joy that we can report what the Lord is doing through His church in ECD.

## **Evangelism**

By sharing their personal joy and warmth of love they experience in Jesus Christ, Adventists in ECD have received into their various fellowships friends, relatives, and neighbors. Through formal and informal interactions such as at home, in the workplace, through public meetings, and in music ministries, contacts were made. Discussions were carried on, Bible studies were conducted, and decisions were made by many to accept the Lord Jesus Christ into their lives. A total of more than 281,430 people made decisions and were baptized in the years 2003 and 2004. Adventist women, youth, pastors, and lay evangelists have all worked enthusiastically to share their faith and hope in the Lord. Music has done much to brighten the lives of many friends and neighbors. Many groups of friends from outside the division joined hands with our members in reaching out for the Lord. Schools and colleges, through inreach and outreach programs, have provided hope to many a people in their own localities.

In Rwanda last year more than 10,000 people were baptized through the evangelistic series conducted by

Mark Finley. Groups of young people trained by a youth in Kenya, Enock Mogusu, make satellite dishes with locally available materials for churches and church members in the region. The establishment of radio and television ministries in Rwanda, Uganda, Congo, and Tanzania has ushered in a new day for evangelism and the nurture of members in the ECD region. The Hope Channel is watched in the homes now, and plans are under way for local television programs to be aired. Broadcasting licenses have been secured for Kenya, and almost every union is currently working to establish radio and television ministries in one of their major cities.

Global Mission projects are successfully implemented in each of the unions. The General Conference has made large amounts of money available for this program. ECD, unions, fields, and churches have joined together to send out Global Mission pioneers. Some church members are personally sponsoring pioneers in unentered areas. Narratives about the working of the Holy Spirit through these frontliners clearly show the joy of serving with the Lord. We thank our friends who provided us with Picture Rolls, which are useful tools for these pioneers.

Go One Million, Sow 1 Billion, Year of World Evangelism, and other programs of the church during this quinquennium were implemented with success. The challenges we face are such things as printing sufficient Bible lessons to respond to thousands of people who have indicated interest in studying them. Housing the numbers



of people joining the church for worship is also a major challenge, as is nurturing these members and enabling them to grow and enjoy the full joy of being disciples of Jesus Christ.

Through the Roofs for Africa program and special donors, the ECD was able to roof about 1,600 churches in the past two years. There are many more to be roofed, and this program has sparked a great building interest. We applaud the efforts of all the church members for their initiative in building houses of worship. ECD members are very grateful to the Light Bearers for sending us more than 10 container loads of literature, including badly needed Discover Bible study lessons. Unions were able to print only limited amounts of this literature, far from meeting the demands. Pastors and the laity have found these to be very handy tools for evangelism.

### Services to the Community

**Education:** There are 984 schools in ECD, of which 717 are elementary schools, 254 are secondary schools, seven are worker training institutions, and six are tertiary institutions. These institutions realized an enrollment of 262,380 in 2004 and employed a total of 8,667 teachers. In the same year, 621 students graduated from our universities and colleges, and 9,940 from secondary schools. Institutions reported student baptisms in the quin-



Once refugees, these men, women, and children are worshipping the Lord in the thousands.

quennium through 2004 as follows: 158,309 in tertiary institutions, 6,502 in secondary schools, and 3,923 in elementary schools.

In those countries where the church renders educational services to the community, local governments have repeatedly shown appreciation for the quality of education and the church's commitment to raising the educational level of the communities it serves.

Churches in several countries within ECD conduct adult literacy classes. In some countries evening classes are conducted for adults with various levels of education, in efforts to raise the educational levels of both working and nonworking adults.

**Medical services:** ECD has six major hospitals, with a total bed capacity of 587, and 169 clinics, with 4,065 inpatient beds. In 2004 hospitals rendered services to 18,517 inpatients and 76,814 outpatients, while clinics served 660,047 outpatients. These hospitals provided charity care worth more than US\$81,000. These centers are known

not only for their curative services but also for the promotion of healthful living, primary health care, family planning, community health, the HIV/AIDS counseling services, etc.

The church in ECD decided from the time it was organized that it will not remain silent on the issue of the HIV/AIDS pandemic. Commissions have been established in different levels of the church to develop programs aimed at raising awareness and combating the HIV/AIDS pandemic, both within the church and in the community. Two colleges have developed a curriculum to teach this crucial subject. Counseling services have been established, and counselors from across a wide range of denominations have been trained. Orphanages for the HIV orphans have been established, and some churches are now supporting orphans by providing school fees, school supplies, and food.

**Other community services:** Relief programs for refugees, provision of clean water, poverty alleviation programs, and school rehabilitation programs are among the many ventures that ADRA has initiated and that have impacted many lives in ECD.

Church members in ECD also reach out to their communities to evangelize and respond to their needs. They visit prisons to offer food, basic supplies, and tailoring classes for the inmates.



Members celebrate the organization of the new division in 2003.

Church members also visit schools to provide school fees and school supplies to students in need. Food and used clothes are gathered and distributed to the needy.

### Self-support

The church in Africa is blessed by an increasing willingness of its members to support fully the mission of the church—financially and by personal involvement in evangelism. In 2003 an overall increase in tithe of about 25 percent was recorded. And an even higher percentage is expected in 2004. The growing levels of self-support can also be seen in the manner in which members are involved in building churches and schools.

At the time of organization, ECD had six organized conferences and 32 fields. An additional field was organized into a conference in March of this year. The remaining fields have developed plans to lead them into becoming conferences. ECD does not have a union conference as yet. But two of the union missions are not receiving any appropriations for operational expenses, and plans are well under way to prepare them for union conference status. Of the remaining union missions, three have charted their way toward attaining conference status based on the guidelines provided by the global church.

### Unity

Although a significant section of ECD is reported to be unstable because



The new ECD offices under construction

of wars, the church in Burundi, Rwanda, and Congo is vibrant in bringing messages of hope in these devastating situations. Some of our members live in refugee camps, but even here they have carried with them the message of salvation in Jesus Christ. In almost all of the major refugee camps in ECD in which Adventists are present, churches have been planted.

The church is playing an active role in encouraging reconciliation and forgiveness within its ranks. Stories and experiences coming out of Rwanda, Burundi, Congo, and Ethiopia clearly show manifestations of the working of the Holy Spirit. A large number of our brothers and sisters who left our fellowship have come back to the church. Those who at some point thought they could not work together because of their different backgrounds are teaming up in the accomplishment of the mission of the church.

ECD is blessed with a large ethnic variety; however, the potential is present for the devil to use it to accomplish his ends. The church is sensitive to this situation. Since we are also bombarded by large varieties of teachings that are contrary to the established beliefs of the church, there is a determination to carry out nurture programs that help maintain unity in belief and practice. These include increasing the distribution and study of Sabbath

school guides. One union mission has reported an increase of about 20 percent in the past two years. We also encourage active personal and family devotional times. We cherish living with one another in Christian love, and radiating the same to our neighbors.

### Leadership Training

The ECD office has joined hands with all of the union missions in upgrading the education of the workers. A pastoral training program has been established in the southeastern Congo as well as Burundi to address a serious need of trained leadership created by the wars that plagued the area. An M.B.A. program for the training of financial personnel has been established at the University of Eastern Africa, Baraton. Loma Linda University has graduated some leaders with M.Ph. degrees.

As a whole, a permanent plan for the upgrading of workers in ECD is operative and bearing promising results. In addition to the formal upgrading of workers, seminars and workshops on leadership are conducted at the grassroots level with the intention of building strong leadership for the church.

### Conclusion

On behalf of the leaders in ECD, we thank our heavenly Father for enabling us to do what has been done in the past two years. We also thank church members for their faithful work and support. These achievements are a result of their commitment.

On behalf of the members, I thank those of our friends from outside the division who have provided of their time and means to work with us as we build the kingdom of Jesus. Through this united effort and dedication, the Lord has enabled us to realize these achievements to His honor and glory, and for the salvation of humankind.

The work is not yet finished. The challenge before us is still huge. The growth of membership is posing some major challenges. Yet with our heads lifted up we move on courageously, knowing that this is God's church, and this is His work.



Ugandan woman reporting on their evangelistic meetings

*Continued from page 23.*

tent, which is excellent. Especially as I look at what is quoted from Proverbs, which says that in the wisdom of many there is safety.

JAN PAULSEN: Thank you very much. I think that consultation and consensus are invaluable. It has to happen in the church. There are some decisions that the church has to make that have to do with the use of finances, resources—administrative decisions.

NEVILLE HARCUMBE: Thank you, Mr. Chairman. Elder Paulsen, I appreciate the subject that you brought to us. In many circles the word “change” is used in a negative sense; however, I think that you have clearly identified the areas where we do not change.

SAINTIL BRICE: First of all, I would like to congratulate the president for his paper and his overall presentation on this important issue for the church. Talking about the characteristics of leaders, you didn't mention competence. I think nowadays people are not willing to follow incompetent leaders. To be a leader now, we need to be competent. And we need to be willing to learn on a continual basis, to learn from the Word of God. A leader is someone who is willing to learn also from his followers, and is someone who is close to his followers. He is not someone who is far from his followers.

HAROLD W. BAPTISTE: We go next to Garland Dulan.

C. GARLAND DULAN: What are your ideas with regard to the large number of individuals who are coming into the church and how we may integrate them into the church in such a way that they become known well enough to be considered for leadership positions?

I'm also speaking of individuals who may be going to colleges and universities not of our own, but who are church members. I'm wondering what your thoughts are in terms of how to integrate that group into future leadership opportunities in the church.

JAN PAULSEN: Church leadership needs to be very sensitive to this issue of developing leadership. It's not going to happen unless those who are currently engaged in elected leadership positions of the church see this as part of their assignment.

There is no magical way that this will happen. But I have to place this burden, this role, on elected leadership at all possible levels of the church.

YEW CHONG WONG: My point is that values are often caught and not taught, and I wonder what the church can do in trying, as it trains for succession and leadership, to pass on these values. Do we have a system of internships and mentorship so that people can move through the different stages of leadership and pick

values as they go along?

JAN PAULSEN: You've raised it as a question, but really you've made some important comments. Leadership at every level of the church must see to it that that happens. I think that it is also very important that leaders are accessible to the people. That people can get in touch with you and that you listen to them.

ALEX R. PONNIAH: I think this paper should be made available to all leaders in our local churches.

We also need to have effective training modules and materials to develop lay leaders who will take on the responsibility of the various departments in the church.

I would also like to mention that today we have a model that is slowly but surely emerging. It is the model of servant leadership, and I think that that concept should be included in the document.

JAN PAULSEN: I need to make just a brief response to this. In one part in my paper you will find that I made the point that an elective leader is not the lord of the church, but the servant, the servant of the Lord and the servant of the church. I would briefly comment on your earlier point. Two things are important in the development of young leadership in the church. First, trust them. If they are constantly feeling that they are being viewed with suspicion and that somebody is sitting there constantly nervous, you are not going to get the best out of them. Second, allow them to make mistakes and to recover from these mistakes.

CORRADO COZZI: I appreciate very much your statement that the youth are the owners of the church and the leaders of its future. But when I consider how many youth are here as delegates—only 33—it is difficult for me to understand.

HAROLD W. BAPTISTE: Thank you for your observations.

OHENE KWAKU ABBU-BONSA: Thank you very much. May I take this opportunity to thank Elder Paulsen for this splendid speech.

It is my humble prayer that his presentation will be listened to at all levels and that leaders may learn from it. Thank you.

DANIEL DUFFIS: I'm from the Inter-American Division, where treasurers are being trained to be professional treasurers. Secretaries are being trained. But presidents do not have the opportunity of getting proper training to be presidents. What is the church doing to help presidents to be better presidents?

JAN PAULSEN: That's a difficult question. I have to be honest with you—I don't know. I've received no formal training. I think it is experience, exposure to leadership responsibilities. I think it's something that has to grow and develop. In addition to that, I do think the church needs to run leadership seminars. But so much of leader-

ship is tied up in one's personality and the choices one makes for oneself.

FLAVIA R. KABAHENDA: I want to comment specifically on the role and the leadership of women in the church. I would like this house to realize that the representation of women at all levels is very low.

I recognize that when women assume a leadership role it often affects the home. In spite of this, I would like to hear specific suggestions from Elder Paulsen concerning training and budgets for women's leadership roles so that we may attract and encourage them.

JAN PAULSEN: The points you have made, sister, are very valid. We are vastly underrepresented at levels, including this body here. We are aware of that, and we've not done well at electing women into positions of leadership. It's an issue that even the Nominating Committee right now is working with, and we will have to see what comes out of that.

HAROLD W. BAPTISTE: Thank you very much. Thanks for your spirited participation and a round of applause for Elder Paulsen. The time for our schedule having been passed, this meeting now stands adjourned until the next session at 2:00 p.m. Let us stand for the benediction.

CORINNE EGASSE-HAUCHECORNE: [Benediction.]  
HAROLD W. BAPTISTE, *Chair*  
BILL BOTHE, ATHAL TOLHURST,  
FRED THOMAS, and CLAUDE SABOT, *Proceedings Editors*

## Session Actions

*58th General Conference  
session, July 3, 2005,  
9:30 a.m.*

### **GENERAL CONFERENCE SESSION 2005—SEATING OF ADDITIONAL DELEGATE**

VOTED, To approve Charles E Bradford as a delegate at large from the General Conference.

### **RESOLUTION ON THE SPIRIT OF PROPHECY**

VOTED, To take from the table the document Resolution on the Spirit of Prophecy.

### **RESOLUTION ON THE SPIRIT OF PROPHECY**

VOTED, To approve the Resolution on the Spirit of Prophecy, which reads as follows:

Resolution on the Spirit of Prophecy

As delegates to the 2005 General Conference Session in St Louis, Missouri, we acknowledge that the Seventh-day Adventist Church has been richly blessed by the Lord through the gift of prophecy manifested in the ministry and writings of Ellen G White. Through it the Lord guided the development of the Church from a small number of members to a worldwide movement entrusted with the proclamation of a message of salvation in Christ and the hope of His soon return in glory. Her ministry has directly contributed to the preservation of the unity of the Church and has sustained it in difficult times. Her writings continue to be a most positive influence in the life of the Church, providing for it comfort, guidance, instruction, correction, and theological stimulus. Their study will constantly lead the Church back to the Bible as the very foundation of faith and practice.

As delegates, we affirm the important role the writings of Ellen G White still play in nurturing the Adventist movement and in preserving the unity of the world Church. Consequently, we call upon Seventh-day Adventists throughout the world to prayerfully study her writings, in order to understand more fully God's purpose for His remnant people. We call upon church leaders at all administrative levels to plan and facilitate the promotion and study of the writings of the Spirit of Prophecy in their respective fields. We call upon our youth to acquaint themselves with the wealth of divine counsel found in these writings because it will greatly enrich their lives as they serve the Lord and fellow human beings.

**PROTOCOL STATEMENT ON ADDITIONS OR REVISIONS TO THE STATEMENT OF FUNDAMENTAL BELIEFS**

This item was discussed at length, and discussion will continue in the afternoon business session.

Adjourned

ARMANDO MIRANDA, *Chairman*  
 ROSCOE J HOWARD III, *Secretary*  
 LARRY R EVANS, *Actions Editor*  
 ROWENA J MOORE, *Recording Secretary*

# Fifth Business Meeting

58th General Conference session, July 3, 2005, 2:00 p.m.

EDWARD CHAMBUGONG: [Offered opening prayer.]

BROTHERS OF NASHVILLE: [Sang "Trust and Obey."]

GERRY D. KARST: I welcome you to the afternoon session, and for the first hour we are going to do something of a different nature called "Challenges to Mission." In this first session Mark Finley and some others are going to outline for you some of the challenges the church faces in its mission program around the world, particularly those that we anticipate during the next quinquennium, and following that presentation we are going to provide an opportunity for you, as delegates, to become engaged in the discussion.

A careful record will be taken of all the comments that are made. They will become a part of a publication, along with the presentations, that will go back to each division and form a launching pad for initiatives in this coming quinquennium.

So we look forward to this afternoon and each afternoon. Sunday, Monday, Tuesday, Thursday, and Friday—five hours devoted to this subject. So at this time I will invite Mark Finley to come to the podium and launch our discussion.

MARK FINLEY: Thank you, Elder Karst. As we discuss this particular section for today we recognize that the church is going rapidly around the world, and we have at this fifty-eighth session of the General Conference had reports on the triumph of mission. We have had reports on what God is doing to bring tens of thousands of people into the Seventh-day Adventist Church, but an analysis enables us to recognize that we are facing some incredible challenges.

There will be five presentations, and here are the five topics:

1. The Church and Spiritual Life. Today we will talk about the church and spiritual life and address the quality of spiritual life in the Seventh-day Adventist Church.
2. The Church and the Cities—the challenge of the cities.
3. The Church and Apostasy—not only the large numbers that are being baptized but how we can reduce the number leaving the Seventh-day Adventist Church.
4. The Church and Society—we will talk about the church making an impact on society through local congregations.
5. The Church and Secularism.

Today we begin with a question as we face the topic "The Church and Spiritual Life." The question we face is this: "Is the Seventh-day Adventist Church the dynamic spiritual community that God desires? Are the majority of Seventh-day Adventists enjoying a meaningful prayer life and a devotional life? Now, the answer to that question becomes vital in the mission of the church. That may lead us to another question: What are the indicators

of spirituality in the life of the believer?

In the early 1990s the Strategic Planning Committee at the General Conference commissioned the Institute of Church Growth at Andrews University, with Roger Dudley, to do a massive survey that would enable us to know the state of the Adventist Church and what the challenges for the future were.

Nearly 10,000 surveys were sent out to pastors, administrators, and laypeople internationally around the world. Youth were involved in the survey; both men and women were involved in the survey; and 3,643 responses came in. Now, one might debate the findings of the survey, and one might debate the exact percentages, but the point is not that these percentages have to be exact, but that they are certainly indicators. What were some of these survey findings that challenge the church today?

First, only 51 percent of our members have any form of daily devotions and family worship. Approximately half the Seventh-day Adventist Church does not have a prayer life or devotional life, according to their own acknowledgment on the survey. Second, we discovered that only 57 percent of the baptized membership of the Seventh-day Adventist Church worldwide attends corporate worship each week. Third, we observed that only 37 percent of the membership participates in any kind of witnessing activity at all. And last, only 34 percent of our members contribute to any mission projects. So these indicators—daily devotions, weekly worship, witnessing, and mission—go to the core of church spirituality.

This is a challenge, in spite of all of our growth, in spite of all of our progress. There is a deep fundamental challenge that the church faces, and that is the renewal and revival of membership in the area of mission.

The psalmist questions in Psalm 85:6, 7: "Will thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."

Ellen White also makes earnest appeals in the area of revival. The prophet to the remnant says that revival of true godliness is the greatest and most urgent of all our needs—that there is no need greater than revival. The people, she says, must be taught not to be satisfied with a form of godliness, without the Spirit and the power. She further says that there is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance so that the Lord can pour out His Spirit upon a languishing church and impenitent congregation (see *Selected Messages*, book 1, pp. 121-124). Could it be that God is calling the church to a deeper spirituality?

How do you define spiritual revival? It is a real waking of the dormant energies of the soul. It is a revitalization of spiritual

life. It is a revival of prayer, Bible study, and witness. It is a recommitment to knowing God as our single greatest priority.

Richard Foster, writing in *Celebration of Discipline*, says that "superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people."

A. W. Tozer, in *The Divine Conquest*, says, "May not the inadequacy of much of spiritual experience be traced back to our habit of skipping through the corners of the kingdom like children through a marketplace, chatting about everything, but pausing to learn the true value of nothing?" (p. 22). Are we like these children in our spiritual experience? Can we move a world for God when 50 percent of our church membership does not have a meaningful spiritual life?

Paul says that he has a determined purpose to know Christ as the passion of his life and that he wants to become more intimately acquainted with Him. He wants to understand the wonders of His person more clearly (see Phil. 3:10).

This leads us to the following questions:

Does spiritual renewal happen spontaneously? Is revival the moving of the Spirit independent of human action? Is there anything the church can do to create an environment in which revival occurs? Are there some practical ways that administrators, pastors, and laity can cooperate with the Holy Spirit in initiating spiritual renewal in the life of local congregations, educational institutions, health-care facilities, and conference, union, and division officers?

The greatest challenge facing the Adventist Church today is the challenge of revival. How can we make it happen?

PATRICIA GUSTIN: I am excited today as I realize that on the first day we are looking at the challenges of mission that face us in the next five years—we are starting with the focus on the spiritual. We cannot give, we cannot share, what we do not have. Mission is not so much about what we do as it is about who we are, and unless we personally have a relationship with Jesus, we have nothing to share.

When the early disciples had been sent out on their missionary trip, they were excited that they had lots of baptisms, they had seen miracles. Jesus listened to them, and then He said not to rejoice at that, but to rejoice that their names were written in heaven (see Luke 10:20). Who I am, my being, is what must drive what I do in mission.

MICHAEL L. RYAN: I believe that

Jesus is coming again very soon. We all believe that—that is why we are here. But I think that this is probably one of the first General Conference sessions during which we've taken time to talk not just about the progress but also about some of the challenges we are facing.

So I hope that the conversation that now comes from the floor can generate ideas, can be a sharing time that will become part of a planning conversation that takes place at various levels after the General Conference session has come to an end.

### Session Snapshot



PHOTO BY ALDEN J. HO & KEVIN & HERALD

**A TIME FOR JOY:** Representatives from the Euro-Asia Division display their enthusiasm and colorful garb during their division's report (Festival of Mission) on July 3.

And so I hope that the Holy Spirit is here right now and that it is filling our hearts and giving us words that we might say in a practical sense what can be done.

MARK FINLEY: Mr. Chairman, we invite you to come and lead us into discussion. We suggest that the discussion focus not on the problem—we've articulated that—but on the solution to the problem, and you may want to suggest a time limit on speakers so that as many as possible can speak.

GERRY D. KARST: Thank you, Elder Finley. We now want to engage you in dialogue. We thought it might be well to set a limit of three minutes per speaker so that more individuals can participate.

So let's have a motion, because we have a timer here that will help keep us on track.

ARNOLD TRUJILLO: I move that we limit our discussion to three minutes per person. [Motion was seconded and voted.]

DOUGLAS HUENERGARDT: Several things in some of the reports distressed me. For example, the number of Adventists who are leaving the church.

The issue is: are we spending sufficient time in preparation of people seeking bap-

tism so that it actually takes some time and seasoning, so that they begin to understand that this is the beginning rather than the culmination point?

GERRY D. KARST: OK, thank you very much. That is a good point. Elder Ryan, you may want to respond briefly to that.

MICHAEL L. RYAN: Just very briefly; you have raised an excellent point, and we have to recognize that this is a real problem.

JONATHAN KUNTARAF: I personally believe that one of the solutions to this problem is the implementation of Sabbath school action units. We know that there are so many people who do not come to church anymore because of the lack of fellowship. Action units can help in reclaiming missing members.

KENNETH CORKUM: Mr. Chairman, I think the issue you have raised—taking responsibility for our own spirituality—is a significant one. There's a biblical principle that if we put God first, with the time remaining He will help us finish the tasks we need to accomplish.

GERRY D. KARST: Thank you, Elder Corkum. There is always time for that which we make a priority in our lives.

ANNE-MAY WOLLAN: Mr. Chairman, when we have a vision for mission, do we also have a mission for our own children? They are most receptive toward religious beliefs between the ages of 5 and 13. I see

very little in our planning for evangelism among our own children. We are losing about 58 percent of our children. I hope that as a church we can really have a vision for a mission among our children.

GERRY D. KARST: Elder Finley, I believe you want to make a comment.

MARK FINLEY: I've been listening carefully to the comments, and every comment has been pertinent and heartfelt, discussing a variety of issues. I want to take us back to the question, though. The answers have been wonderful answers, but the question still remains: What can the Seventh-day Adventist Church do structurally to make a major impact in the spiritual life of the believer? Are there things that a division could do to initiate and foster spiritual revival? Are there things that a union could do? Are there things that a conference could do? For example, could a local conference recommend to every church that at the top of the board meeting agenda the spirituality of the church be first? Could a local conference or a union initiate a program of prayer ministry? What can be done on this one issue of enhancing the spiritual life of the believer? We would very much like to hear some responses that

we can get into our minutes, very concrete recommendations.

GERRY D. KARST: Thank you, Elder Finley, for focusing our discussion.

M. SERRANT SIMON: I will get right to the point. Our people have lost confidence in the leadership of the church from top to bottom. And I think that what we need to do is bring back this kind of confidence among the membership. When people see our leaders as men of prayer, women of faith, people who are straightforward and honest, then the church will be revived. No institution can rise higher than its leaders.

GERRY D. KARST: Thank you very much. Careful notes of all your comments are being taken, and these will be included.

MARTIN W. FELDBUSH: Thank you, Mr. Chairman. In the past few months the elected directors and associate directors of the General Conference departments have been in conversation. We believe that a curricular approach to discipleship is way not only of beginning to address personal spirituality, but also of equipping local churches to be welcoming communities for new members. And in the coming months we think that you are going to hear more from the General Conference departments about discipleship.

GLENN TOWNEND: It would appear that we have as a church failed each other. And according to the Bible, that kind of failure is sin. And the only way that we deal with sin is through repentance and confession. As I read the Old Testament prophets, the leaders of the prophets called for the leaders of Israel to call the people to corporate prayer and confession. And I think that would be possible for the whole church.

LARRY HARRIS: Ellen White tells us, in *The Adventist Home*, that the well-being of society and the well-being of the church is dependent upon home influences. So we need to start early. Our success starts at home, so we need to put more emphasis on effective parenting, training our children so that when they come of age they will know who God is.

When I was a child, Mom said that if I did something wrong, God was watching me, so they didn't have to see it. Those principles need to be instilled earlier, and if they are, then as children get older they will support the church.

RICHARD ELOFER: I would like first of all to thank the church for this very important matter. The spiritual life of our members is crucial today if we want to finish the work. I would like to suggest that we have deep reflection on worship, because the three angels' messages are about worship.

We have to strengthen the worship style in church. If we want to see members with strong spiritual lives, we have to focus

on worship. Thank you.

KATHLEEN BEYREIS: I am speaking as a mother, a working mother. My understanding is that our question is how to encourage individual worship. I would like to suggest that we encourage our working mothers to take at least a small amount of time for a short devotional and prayer, and then as they see the results they will want to increase that time.

CYNTHIA TUTSCH: Another specific suggestion to increase spirituality in our churches is to involve youth in the actual evangelistic outreach of our churches.

We need to provide both tools and skills to young people to be involved in evangelism. The youth themselves could be a catalyst to increase the spirituality of our church worldwide. So my suggestion is that as we involve the youth, as we make overt, concerted efforts to provide them leadership opportunities and evangelism, their enthusiasm—their joy in being agencies that lead others to Jesus Christ—will be contagious.

GILBERTO C. ARAJUO: I am from the Southern Africa-Indian Ocean Division. We take one day off to pray together. We leave the office, we meet together during a day, and we pray together. Second, all of our workers are conducting a work of revival meetings and also two or three weeks for evangelism campaigns.

GERRY D. KARST: OK, thank you very much. We're going to take three more individuals. And I will indicate who those are at microphones 2 and 6. There's Chiemela Ikonne, Jean Emmanuel Nlo Nlo, and Donna Richards. We will finish with Donna Richards. To the rest of you, I apologize—our time has run out. But we do want your suggestions. Please write them down and turn them in to the team behind me on the platform.

CHIEMELA IKONNE: Mr. Chairman, my comment is in respect to the area I'm coming from. Our pastors are having many churches, and they can't handle it.

JEAN EMMANUEL NLO NLO: Mr. Chairman, I have just two points. The first is love. Any worship, any meeting, without love is meaningless. Second, we need to produce Spirit of Prophecy books in greater numbers.

DONNA RICHARDS: In answer to Elder Finley's request for spirituality to be improved in our churches, I am quite sure that all of us know that Scripture says that if we will humble ourselves and pray, it will make a difference in our land and in our churches. Also, Scripture says that some things do not change except by prayer and fasting. Unfortunately we talk more than we pray.

GERRY D. KARST: Thank you very much. This has been a good discussion. We are going to give the last word to Pastor

Finley, who would like to conclude this portion with us.

MARK FINLEY: Thank you so much for your meaningful discussion. I have been sitting taking notes. And maybe I will leave the discussion today with a question: If we surveyed this audience, would 50 percent of us have had a meaningful prayer life and devotional life this morning? If the answer is no, let's change it tomorrow morning.

GERRY D. KARST: Thank you, Elder Finley. You will want to come back each afternoon this week at 2:00 when we will continue with the church and society, the challenge of apostasy, the challenge of the cities, and secularism. But in harmony with Donna's closing comments about spending more time in prayer, I thought it would be appropriate at this time if Elder Ryan would lead us into a prayer of dedication so that it will be not just another corporate exercise but something personal that will move us on.

MICHAEL L. RYAN: [Closing prayer.]

GERRY D. KARST, *Chair*  
THEODORE T. JONES, *Secretary*  
BILL BOTHE, ATHAL TOLHURST,  
FRED THOMAS, and CLAUDE  
SABOT, *Proceedings Editors*

## Session Actions

58th General Conference  
session, St. Louis, Missouri,  
July 3, 2005, 2:00 p.m.

### PROTOCOL STATEMENT ON ADDITIONS OR REVISIONS TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To approve a Protocol Statement on Additions or Revisions to the Statement of Fundamental Beliefs, which reads as follows:

In adding to and/or revising the Statement of Fundamental Beliefs it is imperative to involve the world church as much as possible in the process. Any suggestion should be based on a serious concern for the well-being of the world church and its message and mission, be biblically based, and informed by the writings of Ellen G. White. Considering the importance and necessity of involving the world church in the process of additions and/or revisions to the Statement of Fundamental Beliefs, any suggestion for possible changes should reach the office of the President of the General Conference not later than two (2) years



before a General Conference Session.

If the perceived need for additions and/or revisions to the Statement of Fundamental Beliefs is initiated by the world field, the matter should be carefully discussed at each administrative level. In the evaluation of the suggested change the governing body at each level shall establish an appropriate process for evaluation, seeking wide input. The process at each level shall result in the governing body either recommending the proposed change to the next level of administration, or abandoning any further consideration of it. In this way the recommendation for changes in the Statement of Fundamental Beliefs arrive at the General Conference. Once the suggestions reach the General Conference, or if the suggestions originated at the General Conference, it shall appoint an ad hoc committee to coordinate the process and facilitate the dialogue.

The following procedure shall be used by the General Conference in seeking the consensus of the world church in favor of or against the proposed change:

1. The General Conference will coordinate and facilitate the process of discussion through Presidential and the members of the ad hoc committee.

2. A preliminary draft approved by the Spring Meeting or Annual Council will be sent to the Divisions for reactions and comments. It should be discussed at the Union and Conference/Mission levels and printed in the local church papers.

3. Involve Theology/Religion Departments and Seminaries.

4. Discuss it at the Biblical Research Institute Committee and other pertinent committees.

5. Publish a draft in the *Adventist Review*, the *Ministry*, and place it on the Internet for comments and reactions from church members.

6. The GC ad hoc committee will receive all the suggestions from the world field and prepare the final draft to be submitted to the Annual Council for further discussion before it is placed on the agenda of the General Conference Session.

7. Only the General Conference in session can approve additions or revisions to the Statement of Fundamental Beliefs of the Seventh-day Adventist Church.

**NOMINATING COMMITTEE REPORT #3**

VOTED, To approve the following partial report of the Nominating Committee:

*General Conference*

*General Vice Presidents:*

- Lowell C Cooper
- Mark A Finley
- King-Yi Eugene Hsu
- Gerry D Karst
- Armando Miranda
- Pardon and Design Bill Kirstein, Bill Tymeson
- Michael L Ryan
- Ella S Simmons
- Ted N C Wilson

*Vice Presidents Assigned to Divisions:*

- Luka T Daniel, West-Central Africa Division
- Laurie J Evans, South Pacific Division
- Ulrich W Frikart, Euro-Africa Division
- Alberto C Gulfan Jr, Southern Asia-Pacific Division
- Jairyong Lee, Northern Asia-Pacific Division
- Israel Leito, Inter-American Division
- Geoffrey G Mbwana, East-Central Africa Division
- Ruy H Nagel, South American Division
- Paul S Ratsara, Southern Africa-Indian Ocean Division
- Don C Schneider, North American Division
- Artur A Stele, Euro-Asia Division
- D Ronald Watts, Southern Asia Division
- Bertil A Wiklander, Trans-European Division

**GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS**

This item was discussed at length, and discussion will continue in the morning business session.

Adjourned

GERRY D KARST, *Chairman*  
 THEODORE T JONES, *Secretary*  
 LARRY R EVANS, *Actions Editor*  
 JANET C UPSON, *Recording Secretary*

**Nominating Committee Report—4**

VOTED, To approve the following partial report of the Nominating Committee:

*General Conference*  
 Undersecretary:  
 Larry R Evans

*Associate Secretaries:*  
 Douglas Clayville  
 Augustin Galicia  
 Vernon B Parmenter  
 Claude Sabot

*Undertreasurer:*  
 Steven G Rose

*Associate Treasurers:*  
 Jose R Lizardo  
 Roy E Ryan  
 Daisy Jane F Orion  
 George O Egwakhe

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# LOSING EVERYTHING

...Every month Carl was gone, Edith poured her heart into building the little cottage. But she also noticed that as she was building this little home, the letters from Carl fizzled out altogether. "Surely it's not too much to ask him to put an overseas stamp on a postcard once in a while," she thought, "to let me know that he's still alive!"

A few days later, she went out to get the mail, and as she took it into the kitchen she noticed an envelope from Okinawa, Japan. "Ah, a letter from Carl," she thought, and eagerly ripped it open. She took the letter out. "Dear Edith," it said. "I wish there were a kinder way to tell you..."

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