

ADVENTIST REVIEW

July 14-28, 2005

GC BULLETIN

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Transformed in Christ

***Thousands seek renewal as
St. Louis GC session ends.***

A Church of the Open Door

Just before the 58th General Conference session opened in St. Louis, an Adventist source predicted that the conference would be “pure vanilla,” meaning plain and predictable. It was anything but that: of the seven sessions I have attended, this was the liveliest.

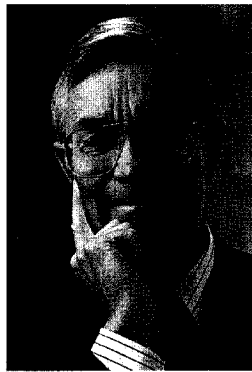
From the opening of business, delegates flexed their muscle. An early item on the agenda called for a resolution of affirmation of the Bible. One can scarcely imagine a less controversial matter for a group of Adventists, but it sparked immediate debate. The writing was on the wall: delegates to the 58th session had come to scrutinize, to talk, and to have their way.

The agenda for the session looked slight, with few items likely to delay progress. But with countless points of order, amendments, amendments to amendments, and long lines quickly forming at the microphones on almost any item, things moved slowly. After several days delegates, sensing that time was running out with important matters still untouched, empowered session chairmen to limit debate. The final item on the agenda was completed with just 10 minutes remaining on the clock.

In some past sessions delegates have been criticized for absenteeism from the business meetings or for lack of involvement. Not at this one. Even a \$1 discrepancy in the auditor's report was caught and noted in a speech from the floor.

Some might look back on the 58th GC session as consumed with trivia and parliamentary procedure. I see it otherwise: the world Seventh-day Adventist Church has come of age. And this, I think, is good—even if it tests to the limit the abilities of those who chair this assembly of some 2,000 feisty delegates.

The session just concluded marks a watershed. If the 58th



**William G.
Johnsson**

was lively, the 59th and as many more as remain until the Lord returns will be even livelier.

Those who organize and lead out in future sessions need to give careful thought to processes and technology (the latter came up short in critical areas), not in an attempt to stifle debate and discussion, but to facilitate the conduct of business. Without adjustments future sessions may spin out of control.

Toward the close of the week a friend of long standing remarked that the session did not seem to have a clear focal point, a driving element such as the debate on women's ordination that characterized Indianapolis (1990) and Utrecht (1995), or divorce and remarriage (2000).

I thought about that. I had sensed that something was going on: Behind the debates on the floor, in the devotional messages, in the election of leaders for the next five years, in the interaction among the thousands of delegates, guests, and others, something was *there*—but what?

By noon on Sabbath July 9 I had begun to catch it. By the time I threaded my way through the milling, exuberant crowds that night I knew it.

Not a program or agenda for the next five years. Something better than a program or agenda.

Not an action voted on the floor of the session. Something bigger than any action or vote; something that makes possible such free-spirited expression of ideas and opinions.

What is it? Something difficult to capture in a few words, but a new sense of openness, to each other and to the larger world. A new sense of freedom in Jesus—freedom from fear and guilt, freedom to joyous, buoyant living. A freedom that expressed itself in reverent worship and spirited song, but also in loud shouts and cheers—as loud as the voices of the fans that fill the same dome for football games—at the grand finale, the Parade of Nations on Saturday night.

Throughout our history Adventists have been pulled in opposite directions. One force has impelled toward smallness, separation, and exclusiveness; the other toward largeness, engagement, and inclusiveness.

The 58th GC session made clear where this church is headed: our future is openness.

For the first time in our history we elected a female vice president of the General Conference—Dr. Ella Simmons, formerly provost of La Sierra University. And two other women were added to the officers of the General Conference: Dr. Rosa Banks, an associate secretary; and Daisy Orion, an associate treasurer.

If any item captures the essence of the 58th session, it is Dr. Simmons' election. It was *the* big news story, with media around the world picking it up. But it was, for us Adventists, far more: it was a tangible expression of what this church is and will be—an open, inclusive body at all levels.

One item of business ran almost the full gamut of the session before it was put to rest by vote of the overwhelming majority—the new statement of Fundamental Belief, *Growing in Christ*. And this statement itself can be seen as a pointer to the direction of the church.

All the 27 articles arose out of a Western context. But our church is growing fast, as the Lord calls men and women from various backgrounds and belief systems into the light of the everlasting gospel. Vast numbers of earth's population live in daily awareness and fear of spiritual forces; multitudes of others labor under the burden of *karma* (accumulated deeds from previous lives) and seek spiritual fulfillment through transcendental meditation. The 27 articles are silent in

addressing the religious needs of these people.

The newly voted statement *Growing in Christ* speaks directly to these concerns. It isn't a new doctrine *per se*: Adventists all along have believed that Christ won the victory over the powers of the enemy, and that

regardless of race, social standing, or education; a family of fairness, justice, and compassion.

What a dream! What a family! The family of the open door!

And Saturday night, in a Christian extravaganza—no, an *Adventist* Christian extravaganza, for only in this

worldwide movement could it be possible—the 58th session reached a glorious, deafening, spine-tingling climax. The superbly choreographed program of music, video, narration, and parade of Adventists from almost every country of the globe brought the 40,000-strong crowd to its feet in jubilant celebration.

What were the crowds cheering? The progress of the everlasting gospel.

Why were they so exuberant? Because of Christ's salvation and the hope of His return.

Wintley Phipps capped it off with "Amazing Grace." How fitting; the massed choir had sung the same acclamation of praise earlier that day, just before Pastor Paulsen stood up to speak. And throughout the session speaker after speaker had centered their remarks in righteousness by faith, uplifting Jesus, pointing to His grace.

A Dome employee remarked that this was the "awesomest" group of people he had ever seen.

It was.

It is.



PHOTO BY JOEL D. SPRINGER © REVIEW & HERALD

the Holy Spirit seeks to dwell within us and transform us into His likeness. We believed that but we hadn't formulated it; now we have. And the new statement will help us all, wherever we live in the world.

This underlying impulse of the 58th GC session—openness, inclusiveness, recognition of diversity—emerged as a clearly articulated idea in Pastor Paulsen's Sabbath morning sermon, July 9. He spoke of "the open door"—of together building a large, safe family that is open to all; of a family that values all—women and men, youth and children; a family that involves youth in its planning and mission; a family that welcomes all and turns none away,

By the Good News

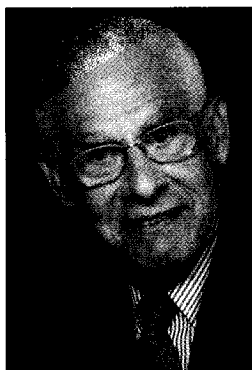
Devotional message presented Friday morning, July 8, 2005

Today's devotional message focuses on the good news of the everlasting gospel recorded in Revelation 14:6, 7. It's the very heart of Adventism, part of the Adventist identity. It defines the nature of our message, the urgency of our mandate, the universality of our mission. The message of the "everlasting gospel" in Revelation 14 is the same gospel described by Paul as the "glorious gospel" (2 Cor. 4:4)* and as the gospel that is the "power of God unto salvation" (Rom. 1:16). This threefold message is packed with good news for a troubled world bombarded with bad news.

The message of Revelation 14:6, 7 is vividly portrayed as the "everlasting gospel" because it is the only authentic message of salvation and hope available to lost humanity. It's the "everlasting gospel" because it emerges from the very heart of God. It stretches across the centuries from the fall of humanity (Gen. 3:15) until the end of the age, when Christ will return as King of kings to restore all things to their original Edenic perfection and harmony. The everlasting gospel will continue as long as there are men and women to be saved. It is God's unfailing redemptive strategy for the transformation of sinners into saints.

The word "gospel" (*euaggelion*) appears like a recurring decimal throughout the Old Testament. It means "good news." That which generates joy and gladness, hope and assurance. Here the "everlasting gospel" is God's eternal good news, dramatizing God's free gift of salvation by grace, through faith in Jesus Christ. It is God's redemptive master plan for replacing the *bad news* of sin and death with the *good news of eternal life* (Gen. 3:15).

In my reflections on the familiar Adventist passage of Revelation 14:6, 7, it occurred to me that it embodies three



George Brown
Former President,
Inter-American
Division

significant theological truths that are pertinent to "The Transformed Life" (the theme of this session): *redemption*, *exoneration*, and *adoration*.

1. The Good News of Redemption

The everlasting gospel is God's universal announcement that through Jesus Christ there is emancipation from the bondage of sin and death. It's the good news that, "in the fullness of time" God dramatically broke into history, "sent forth His Son, born of a woman . . . to redeem . . . us, that we might receive the adoption of sons" (Gal. 4:4, 5). The good news is that "God so loved the world that He gave His only begotten Son, that *whoever believes* in Him should not perish but have *everlasting life*" (John 3:16, NKJV). "While we were still sinners, Christ died for us" (Rom. 5:8, NKJV).

What good news! Christ, by His amazing sacrifice, has transformed our *enmity into friendship*, our *distance into nearness*, our *estrangement into intimacy*, our *hostility into cordiality*. Through Him we are no more aliens to the commonwealth of God, but sons and daughters of God, members of the royal family of heaven! That's good news!

With touching pathos Ellen G. White reminds us that "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed'" (*The Desire of Ages*, p. 25).

The ultimate good news is that at the end of the age our wonderful Savior and faithful High Priest is coming back as the Mighty Conqueror to usher in His reign of eternal peace. "To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation" (Heb. 9:28, NKJV).

That's the ultimate good news of the everlasting gospel!

2. The Good News of Exoneration.

The second joyous reality of the everlasting gospel is the good news of exoneration from the condemnation of judgment. The angelic appeal is "Fear God and give glory to Him, for the hour of His judgment has come" (Rev. 14:7, NKJV).

Judgment is an inescapable component of the everlasting gospel. "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10, NKJV). The purpose of the everlasting gospel is to put the judgment into correct perspective before the universe. For the unsaved, it conjures up images of fear, guilt, condemnation, and punishment. But for those who are "in Christ," embracing His grace, abiding in the circle of His enabling power, judgment evokes confidence, assurance, and security. Through the sacrifice and intercession of Christ we have *free and unimpeded access to our heavenly Father*.

Through the atonement of Jesus Christ, the redeemed will be fully exonerated in the judgment. The prophet Daniel sees the outcome of the judgment and confidently affirms that judgment was pronounced "*in favor of the saints of the Most High*" (Dan. 7:22, NIV). The apostle Paul offers the reason for exoneration: "There is therefore now no condemnation to those who are in Christ Jesus" (Rom. 8:1, NKJV). Moreover, a careful study of Romans 8 goes further. Here Paul adds that there is no *accusation* (verses 33, 34), no *separation* (verse 35), and no *defeat* (verse 37) to those who are in Christ Jesus. *Hallelujah!* That's mighty good news.

The judgment is good news for two fundamental reasons: It *exonerates* the penitent believer and it *vindicates* the character of God forever before the universe. It is then that every knee shall bow in heaven and on earth and under the earth, and every tongue will "confess that Jesus Christ is Lord, to the glory of the Father" (Phil. 2:11, NKJV). Then all the universe will exclaim, "Just and true are thy ways,

thou King of saints" (Rev. 15:3, KJV). That's good news!

3. The Good News of Adoration

The third truth of the first angel's message is a solemn call to worship the God of the universe because of *who* He is and *what* He has done for His creation. The everlasting gospel is the good news that the God of creation and redemption is to be worshipped and adored forever. "Fear God . . . give glory to Him . . . and worship Him who made heaven and earth, the sea and springs of water" (Rev. 14:7, NKJV).

The three imperatives of the first angel's message are significant: *Reverence God, give Him glory, worship Him*. The worship of Jehovah is *central* to the everlasting gospel, as it is central in the Sabbath command in Exodus 20:8. God's unchallengeable credential for receiving *worship, glory, and adoration* is His universal sovereignty. He is worthy of universal worship and adoration.

Why? First, because He's the omnipotent Creator of the vast universe, and the God who upholds all things.

Second, because He is the Resurrection and the Life; the wonderful Redeemer, the compassionate High Priest, and the unerring Judge whose verdict is always *just, right, and irrevocable*. We worship Him because He's the supreme sovereign who is in control of history and human destiny. He controls all potentates and presidents, kings and kingdoms, lords and legislators. He's the God of might and miracles.

In addition to the false worship system of spiritual Babylon, our post-Darwin culture has also created its own Parthenon of impotent gods. The gods of materialism and individualism, consumerism and sensual pleasures; the gods of sports and entertainment; the gods of New Ageism and occultism; the gods of intellectualism and secularism, *ad infinitum*.

In such a world bombarded by false gods, how may God's people worship the supreme God of creation and redemption? We worship Him in the corporate assemblies of fellow believers

(Heb. 10:25), and in the quietude of our personal devotion. We worship Him through thanksgiving and praise for all His redemptive acts. We worship Him by our reverent appreciation for the blessedness of the holy Sabbath. We worship Him at the family altar and through our Christian witness in the workplace and the marketplace. We worship Him by our faithfulness in the stewardship of time, talent, and substance. We worship Him by our loving obedience to His sovereign will and commands.

In Revelation 7:9 John paints a stunning pen portrait of God's redeemed, transformed, and exonerated people—trophyies of the everlasting gospel. In vision he sees them assembled for that celestial convocation of adoration to our wonderful Savior and Lord. God's transformed people of every *race, nationality, and status* join the angelic host in an exuberant sevenfold doxology: "Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen" (verse 12, NKJV).

In this moving portrait God's transformed people redeemed by the blood of the Lamb, we see them "*clothed in white robes and holding palm branches in their hands*" (verse 9), a beautiful symbol of victory, purity, and felicity. What a powerful portrait of God's transformed people, dressed up in the righteousness of their wonderful Savior and Lord, *redeemed, exonerated, and transformed* by divine grace. Worshipping their blessed Redeemer, they stand before the universe *justified, sanctified, glorified, and satisfied* in Jesus.

That's the ultimate good news of the everlasting gospel. *Hallelujah, amen!*

* Some scriptural quotations are the author's own translation. Others (as indicated) are from the NIV and the NKJV.

Good Samaritans

No job was too small for Union College student volunteers at the GC session.

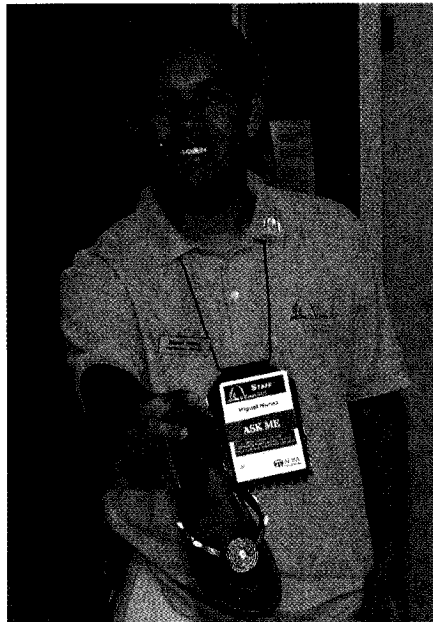
BY MICKEY NICKLESS, CORRESPONDENT FOR THE ADVENTIST REVIEW, COMMUNICATION DIRECTOR OF THE MICHIGAN CONFERENCE

If attendees needed information about the General Conference session events, were lost and required directions to the next meeting they wanted to attend, or even dropped a shoe from the bleachers and required someone to retrieve it for them, they often looked for one of the Union College students wearing a light green knit shirt.

Union College chaplain Rich Carlson oversaw nearly 40 of the school's students who volunteered to staff the four information booths located throughout the America's Center, where the 58th GC session was held. Their goal was "to do whatever we could to make their stay more enjoyable," says Carlson. "The students could be seen not only in the booths but running errands all over the building, helping everyone."

No job seemed to be too small. Student volunteer Miguel Nunez was walking out of the delegate area on the main auditorium floor when he spotted a nondelegate being turned back by security staff from entering the area. The woman seemed distraught that she was being denied access to the floor, so Nunez asked if he could help. She explained that she had been sitting in the second-level bleachers, and somehow her shoe had fallen to the floor. He took one look at her shoeless foot, and because the Union students had been given full access to the convention floor and other meeting rooms, he ran back into the auditorium to retrieve her shoe. Her gratitude was evident.

The positive image these students projected extended



PRINCELY GESTURE: Union College student Miguel Nunez was one of dozens of volunteers who made life easier for everyone at the St. Louis GC session.

beyond church membership.

"One person came in [to the America's Center] and asked, 'Who are Seventh-day Adventists, and what do they believe?' " says student Dale Bridger. The college students shared what the church's name means. Another walk-in asked whether there were any activities for children. When told that children's programs were available on Sabbath, she said she and her children would be back.

Language barriers were not a problem for this group. Although being able to speak a second language was not a requirement to volunteer, the total of 15 languages spoken by the team of students was an asset.

Sometimes, however, hand motions

and the drawing of maps were the mode of communication needed.

Simple acts of kindness made a big impression, says Carlson, including walking people to their cars at night, carrying messages to delegates from friends not permitted onto the floor of the convention center, helping lost children find their parents, and even helping spouses to find each other. Although part of the students' expenses were covered by the General Conference and Union College, the students themselves paid some of the costs to have the privilege of assisting at the session.

The students said they were grateful to be there, and that the smiles and words of appreciation from those they assisted made it worthwhile.

For complete coverage of the General Conference session, visit the Adventist Review Web site at www.adventistreview.org.

Paulsen Calls for Recommitment and Reformation

BY SANDRA BLACKMER,
NEWS EDITOR, ADVENTIST REVIEW

In his sermon during worship service on the final Sabbath of the 58th General Conference session, world church president Jan Paulsen emphasized the need for church members to live a life of faith and obedience.

"God's spiritual people today know how they are to live their lives in faith and obedience to God," said Paulsen. "Ignorance is not the problem of God's people; disobedience sometimes is. By the life we live, as a community and as individuals, we either affirm or deny our status as God's chosen people. I hope, I pray, and I believe that God shall not need to turn elsewhere for a people to finish His mission."

Basing his message on 2 Chronicles 7, where God promises to bless His people and forgive them of their sins in answer to Solomon's prayer during the dedication of the newly constructed Temple, Paulsen emphasized that God's promises are also for us today.

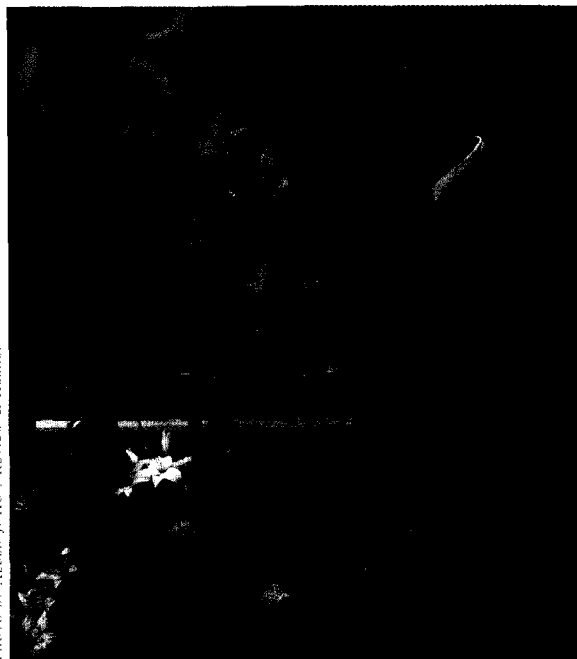
Quoting from verse 13—"And turn from their wicked ways"—Paulsen said, "This is reformation. This signals change. . . . Society has gone wrong; humanity has gone terribly wrong; you have gone wrong. Just look at the world in which you live."

"Let us not fool ourselves," he added. "This world, which is our habitat, is not a good place; and we don't really want to spend a lot more time here."

Paulsen ended with a call to "walk boldly through the door into God's

future" because God will hear, forgive, and heal His people.

Read the full text of Paulsen's sermon on page 18 of this Adventist Review Bulletin. For complete coverage of the General Conference session, visit the Adventist Review Web site at www.adventistreview.org.



Kari and Jan Paulsen

Nominating Committee Completes Its Work

BY SANDRA BLACKMER,
NEWS EDITOR, ADVENTIST REVIEW

Delbert Baker, secretary of the General Conference session's Nominating Committee, presented the last names of GC department leaders to the delegates on July 7. Two department directors who are not incumbents were voted into office:

Jonathan Kuntaraf is the newly elected director of the Sabbath School/Personal Ministries Department, replacing James

Zackrisson, who is retiring. Kuntaraf has served as associate director of the department since 1995, and was church ministries director of the Asia-Pacific Division (currently part of the Southern Asia-Pacific Division territory) from 1993-1996. He has a Doctor of Ministry degree from Andrews University and a Master of Divinity degree from the Seventh-day Adventist Theological Seminary in Manila, Philippines. He is married to Kathleen, a medical doctor and associate director of the GC Health Ministries Department. The couple has two children.

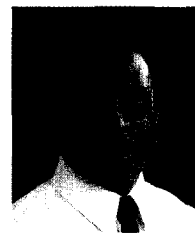
Erika Puni, who has served for five years as Stewardship and Sabbath School/Personal Ministries director of the South Pacific Division (SPD), was elected as director of the GC Stewardship Department. Before coming to the SPD, Puni was a professor of theology for Avondale College in Cooranbong, Australia. He holds a Ph.D and a Master of Missiology degree from Fuller Theological Seminary, and a Master of Religion from Loma Linda University. He is married to Maxine, who is an accountant. The couple is expecting their first child in November.

Puni replaces Benjamin Maxson, who is now senior pastor of the Paradise Adventist Church in northern California.

Heather-Dawn Small, who has been acting director of the GC Women's Ministries Department since the retirement of Ardis Stenbakken in December 2004, was voted director



Jonathan Kuntaraf



Erika Puni



Heather-Dawn Small

of the department. Small served as Women's Ministries associate director from 2001, and was Children's and Women's Ministries director for the Caribbean Union Conference from 1996-2001. Her husband, Joseph, is a pastor, and the couple has two children.

Adventist Review Offers Session Coverage Online

BY CARLOS MEDLEY, ONLINE EDITOR, ADVENTIST REVIEW

For those who didn't attend the 58th General Conference session in St. Louis, the *Adventist Review* made it possible to experience the



world-class event online.

With a newly redesigned Web site (www.adventistreview.org), the *Review* enhanced its coverage of the world business session. Visitors to the site could not only read all the sermons, devotional messages, and division reports, but they could see these events in streaming video, courtesy of



PARADE OF NATIONS: The Parade of Nations, the grand finale of the General Conference session, included a multimedia presentation featuring the countries in each of the church's 13 divisions and a parade where representatives of those countries, dressed in native costumes and carrying the countries' flags, marched across the stage and around the auditorium. Musical performances by such artists as Adventist pastor and singer Wintley Phipps and Columbia Union College's New England Youth Ensemble performed during the program.

The Adventist Church has a presence in 204 of the 230 countries and areas recognized by the United Nations, and communicates in more than 882 languages and dialects.

The Hope Channel.

The session news also came in a variety of packages, including daily news stories from *Review* writers, video coverage from The Hope Channel, and audio reports from the Adventist Radio Broadcaster's Association.

Pictures of newly elected General Conference and division officers as well as GC departmental personnel are also available for viewing. And for those interested in following the discussion on the session floor, complete minutes are available at a click of a mouse.

The "feel" of the session has been captured in several photo galleries, and 360-degree virtual photos are also available.

The General Conference session coverage is the first phase of the *Adventist Review's* new Web presence. Within the next few weeks additional features will be offered.

Visit often. There's no telling what you'll discover.

Delegates Affirm Leadership Development

*Diversity of needs calls for
unity in values.*

BY STEPHEN CHAVEZ, MANAGING
EDITOR, *ADVENTIST REVIEW*

As a global church, Seventh-day Adventists face challenges unique to each geographical area. In some regions where the church operates, societies are torn apart by militant ethnic and religious divisions; in other areas secularism and rampant materialism are barriers to outreach; in still other regions, churches seek to minister to populations that suffer under the burden of extreme poverty and a deplorable lack of health care.

In each of these settings Adventist leadership seeks not only to inspire but

A Young Perspective

*A KidsView reporter shares a youthful perspective of
General Conference session.*

BY SARA ROSE,
KIDSVIEW REPORTER
FROM COLUMBIA,
MARYLAND

I spent some time one morning walking through the exhibit hall at the GC session. I found some other kids working, and thought it'd be cool to find out what they were doing.

The first person I talked with was helping out at a Native American booth. Her name is Avery. She is from Oklahoma and is 8 years old.

Sara: So how long have you been working here?

Avery: I've been working here for one day.

Sara: What kind of experiences have you had?

Avery: I like giving free things from our booth and learning about the world.

Sara: What do you think people find most interesting about your booth?

Avery: I think they like learning about Native Americans, and diabetes, and seeing the moccasins.

Then I talked to Alan, age 11, who was handing out flyers for the Hope Channel booth.

Sara: How long have you been working for the Hope booth?

Alan: I've been working for them only one day.

Sara: What are some of the experiences you have had while handing out these flyers? For example, are the people nice, rude, interested?

Alan: Well, most people just say no, shake their heads, or say that they already have one. Talking to the people is fun!

For complete coverage of the General Conference session, visit the Adventist Review Web site at www.adventistreview.org.

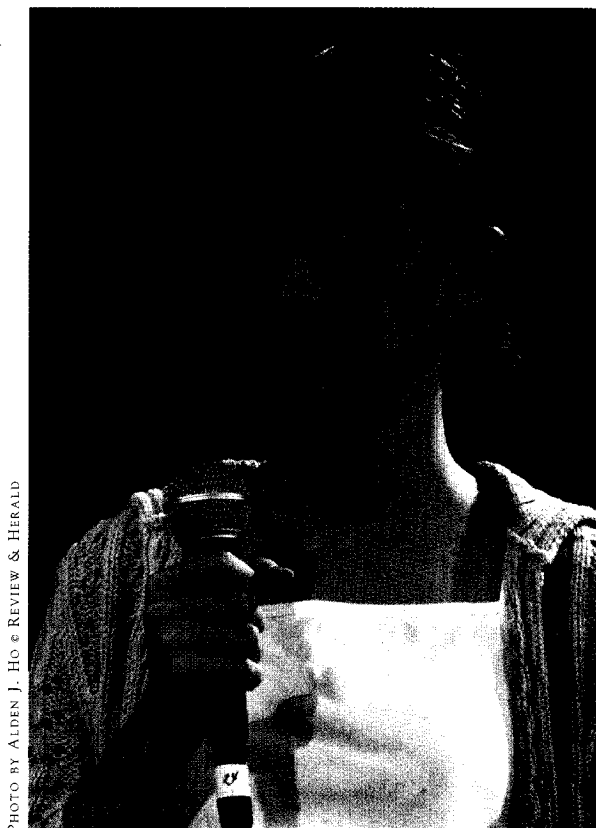


PHOTO BY ALDEN J. HO © REVIEW & HERALD

Sara Rose

to facilitate outreach and nurturing ministries. Because of the challenges, this year's General Conference session spent 75 minutes of each morning's business session

in profiling the priorities and characteristics of Adventist leadership. According to Harold Baptiste, chair of the leadership coordinating committee, the attempt was to help define Adventist leadership as distinct from leadership in general. "Servant leadership is a highlight of Christian leadership," he declared.

The five leadership presentations made at the session (see *Adventist Review Bulletin* 4, p. 11) identified seven characteristics of Seventh-day Adventist leadership:

- Christlikeness in relationships.
- Commitment to mission focus.
- Integrity.
- Loyalty to God and the church.
- Professional competence.
- Responsiveness to the global family.
- Responsibility and accountability to the church and wider community.

On the last day of the business session the delegates accepted a report that called for a four-phase plan of action, including curriculum development and centers of leadership, networking, professional development, and evaluation. Each of the morning sessions included an opportunity for responses and questions from the floor. Delegates who spoke on the floor were generally very appreciative of the quality of the presentations and the initiative of General Conference officers to develop leadership training on all levels of church administration.

For the full text of the recommendation, visit www.adventistreview.org.



Harold Baptiste

PHOTO BY AUDEN J. HO / REVIEW & HERALD

Resolutions of Support for Bible and Spirit of Prophecy Voted

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

On Sunday, July 3, General Conference session delegates voted to accept three resolutions of support for the Bible and the Spirit of Prophecy, which are presented at each of the church's quinquennial sessions. Biblical Research Institute associate director Gerhard Pfandl stated three reasons for the resolutions:

1. To reaffirm Adventist Church beliefs.
 2. To express gratitude for the guidance God has given the church.
 3. To encourage new members and youth to become better acquainted with the writings of Ellen G. White.
- Pfandl also pointed out that we live

in changing times where some would like to see Ellen G. White relegated to our history, and that others have raised questions concerning the inspiration and relevance of the writings of Ellen White. He said the statements can be used to motivate leaders to develop programs to increase the awareness of the writings of Ellen White and her ministry in the church today.

To read the full resolutions, go to www.adventistreview.org.

President Clarifies GC /NAD Ties

BY STEPHEN CHAVEZ, MANAGING EDITOR, ADVENTIST REVIEW

General Conference president Jan Paulsen addressed session delegates Tuesday morning of the session to clarify the historic relationship between the General Conference and the North American



PHOTO BY JOEL D. STRINGER © REVIEW & HERALD

WATER BREAK: Claudia Kirlow (right), from London, England, gets refreshment from Bettie Albers, a member of an Adventist church in St. Louis—the only group to obtain a street vending permit for the GC session. In fact, the group was asked to leave several times by Dome and city officials, but stood their ground, citing their properly worded permit and their desire to raise money for needy students, not financial gain.

Division. His statement came in response to questions raised by the session's Nominating Committee about General Conference bylaws recommending that the North American Division secretary and treasurer serve as associate secretary and associate treasurer of the General Conference.

Paulsen pointed out that several General Conference institutions in North America—universities, publishing houses, media ministries—serve the global church, and North American division officers sit on their boards and committees. “It is important that we keep a close consultation between the officers of the North American Division and the officers of the General Conference,” he said. “This is a special relationship; it’s good for the church to keep it that way.”

Robert Kyte Elected as General Counsel

BY SANDRA BLACKMER,
NEWS EDITOR, ADVENTIST REVIEW

The General Conference Executive Committee on June 29 appointed Robert Kyte as General Counsel for the world church, replacing Robert Nixon, who is retiring after serving in that position for more than 12 years.

Kyte has been with Pacific Press Publishing Association (PPPA) in Nampa, Idaho, for 25 years, 16 as president. Beginning in its retail division, he later moved into corporate marketing and management. In 1983 Kyte became vice president for marketing and sales, and part of the marketing team that led out in relocating the company from California to Idaho in 1984. He left PPPA in 1987 to study law.

After graduating in 1989 with a doctor of jurisprudence degree from the Northwestern School of Law of Lewis and Clark College in Portland, Oregon, Kyte had just started up a

private law practice when he was asked to return to PPPA as president, chief executive officer, and general counsel, a role he has served in until now. He also continued his part-time private law practice, which consisted of corporate, business, and commercial transactions, licensing, real estate transactions, municipal finance, and estate planning.

Kyte earned a bachelor's degree in Business Administration from Walla Walla College in College Place, Washington, and he is a member of the Idaho State Bar Association; the American Bar Association; and admitted to practice before the Idaho Supreme Court; the U.S. District Court, district of Idaho; and the U.S. Court of Appeals for the Federal Circuit.

“My practice has been very varied,” Kyte told the *Adventist Review*. “I’ve served as general counsel for a number of corporate entities, including several nonprofit organizations both in the Adventist Church and for other types of activities. I’ve been considerably

involved with nonprofit law for nonprofit organizations, and have represented diverse organizations that are not focused on just one area of need. My nonprofit background allows me to come into the church organization, which has those same broad, diverse needs.”

Kyte says he will begin functioning in the role of General Counsel in early September, and he is working with Robert Nixon, the retiring General Counsel, to be sure “all bases are covered” during the transition.

The General Conference Office of General Counsel provides legal services to church entities located within the General Conference headquarters office complex. Six staff lawyers serve both General Conference and North American Division administration, departments, and services. Each lawyer has assignments covering specific areas of law or administrative or departmental offices. Major areas include corporate, tax, pension, trust and estate, constitutional, religious liberty, employment, and immigration law and litigation.

PHOTO BY AUDEN J. HO & REVIEW & HERALD



HERE'S MY CONCERN: A GC session delegate asks Pastor Jan Paulsen a question during *Let's Talk Three*, a time of conversation between young adults and the world church president, at the Hope Channel's studio in the Exhibit Hall on July 7.

PHOTO BY AUDEN J. HO & REVIEW & HERALD



Robert Kyte

Through the Promise of Jesus' Second Coming

Devotional message presented Friday evening, July 8, 2005

Some atheistic thinkers claim that there is no meaning in “any one thing, or in everything put together.” For them, “the world is absurd, pointless, hopeless,” and there is no meaningful future. To be human, they say, is to choose that absurdity and accept the fact that the only meaningful existence is the one that accepts the world’s meaninglessness.

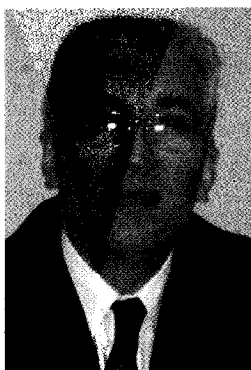
Hope in the Midst of Hopelessness

Biblical writers, on the other hand, argue that human existence is not at all hopeless. One such example is the prophet Hosea, who wrote that God, and only God, is able to transform the Valley of Achor (valley of trouble) into the gateway of hope (Hosea 2:15).

Although the geographical location of the Valley of Achor is disputed, it was probably the plain leading into the central hill country from the Jordan lowlands southwest of Jericho.¹ It was approximately half a mile wide and one mile long, bordered on the west by a semicircle of ascending mountains and on the east by slightly hilly country opposite the Jordan Valley.²

For Hosea’s contemporaries, as well as for the prophet himself, the word “Achor” evoked memories of Achan, who “saw in the plunder a beautiful robe from Babylonia, two hundred shekels of silver and a wedge of gold” (Joshua 7:21),* who stole it and kept it secretly under his tent. Achan’s act brought God’s wrath upon the people of Israel.

The sound of victorious trumpets and falling walls of Jericho was still vibrating in the ears of the Israelites, telling them that their all-powerful God was with them, and that the obstacles on their way to the Promised Land were going to be easily removed. However, suddenly came military



RADISA ANTIC
President, South-East European Union

defeat from the inhabitants of the city of Ai, an insignificant force from a military point of view.

Joshua, the old desert warrior and experienced military leader, “tore his clothes and fell facedown to the ground before the ark of the Lord” (verse 6) and sprinkled dust on his head before shouting, “Ah, Sovereign Lord, why?” (verse 7).

People’s hearts were filled with anxiety. God seemed to be absent, and the gods of the city of Ai seemed to be more powerful. Perhaps the greatest tragedy was the fact that the Valley of Achor was found at the entrance to the Promised Land.

Suddenly God made His “why” known to the inhabitants of the Valley of Achor (see verse 12). The one who was responsible for the situa-

tion in the valley was not God, but the people of the valley. They had sinned (see verse 11). The vertical “why” became a horizontal “why.” Moreover, God made a most important and beautiful promise: He was willing to “make the Valley of Achor a door of hope” (Hosea 2:15).

Our present world is quite comparable to the Valley of Achor. During the past 50 years the destiny of humanity and all life on this planet has been in the hands of finite and not always mentally balanced human beings. The fear in some quarters is that basements and other rooms in different countries of the world may be hiding small atomic bombs. The streets of many cities are covered with human blood. According to some analysts, World War III has already begun, unrecognized only because it has yet to affect us personally.

Climate changes and earthquakes cause floods and consequent devastations as never before. AIDS is a menace to the very existence of several communities in various parts of the earth. We are not allowed to hope in our world.

Hope in a Hopeless World

Seventh-day Adventists, in spite of all the hopelessness, dare to hope and believe that God will fulfill His promises and transform the Valley of Achor into a gateway of hope. Our name, Seventh-day Adventist, points both to the beginning of human history and to its meaningful conclusion.

Our faith in the second coming of Jesus is based on the biblical teaching of creation. To have faith means to acknowledge that beyond this visible world exists God, the Creator of this world.

Human DNA—and many other structures in a wonderfully constructed human body—contains mutually dependent parts that could not have appeared by any conceivable series of chances. The principle of irreducible complexity is present everywhere. The theory of evolution cannot explain why a fragile, extravagantly beautiful, complex, and exquisitely delicate orchid should continue to exist in a harsh jungle environment. Why are the tail feathers of a peacock not just colorful enough to attract a mate, but so extravagantly gorgeous?

This planet did not always exist. The God whose intelligence is beyond our understanding has revealed Himself to us. He exists and He speaks. He tells us in His Word that this world has its beginning and also its end. Human history, according to the Bible, is linear, not cyclical as many Eastern philosophies claim. God has promised that He will transform the Valley of Achor into the gateway of hope.

The Resurrection of Jesus

For centuries the resurrection of Jesus has been under fierce criticism. Yet few important historical events of the ancient past have been supported by so much textual evidence and by so many witnesses. To deny the historicity of Jesus' resurrection would necessitate the denunciation of the very principles used in the science of history. Jesus' resurrection is proclaimed in the New Testament with such conviction, certainty, and sincerity that the vast Roman Empire was conquered for Jesus,

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so to speak, in only three centuries.

After the Crucifixion Jesus' disciples had been disoriented, discouraged, and confused to the point of being ready to return to their boats and nets.

However, after the encounter with the resurrected Lord, everything changed. They witnessed His death, and they became witnesses of His life.

Through their proclaiming the breaking news of Jesus' resurrection to the world, the cure for the most devastating problem of humanity was revealed. The apostles went across the world and filled it with the message of hope.

Prophecies of the End

The book of Daniel is strongly concerned with the "time of the end" (Dan. 12:4, 9).⁴ It begins with the people of Israel taken into Babylonian captivity (Dan. 1:1, 2). The book closes with the absolute end of the world (Dan. 12:13). The fact that the Hebrew word *qes* (end) occurs in Daniel 14 out of the 32 times it's used in the whole Bible demonstrates that Daniel is the most eschatological book of the Old Testament.⁵

In Daniel 8 the prophecy of 2,300 evenings and mornings stretches down to 1844. In Hebrew thinking, truth is not just a spiritual or philosophical message designed only to nurture our souls and our minds. It is essentially historical. God speaks in history. And whatever explanation or emphasis we may want to give the date fulfilling this prophecy, we should not be surprised that biblical prophecy enters our modern history.⁶

Parallel to the symbolic cleansing of the heavenly sanctuary, biblical prophecies indicate a time when humankind, led by a movement, rejects the idea of Creation. But another movement arises to remind humanity of Creation and to announce the beginning of judgment.⁷

The Promise of Christ

The certainty of hope in the second coming of Jesus is established in the New Testament on the clear promise of Christ Himself, and repeated by the apostles. Jesus stated: "Do not let your

hearts be troubled. Trust in God; trust also in me. . . . I am going . . . to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:1-3).

The apostle Peter wrote: "But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Peter 3:13). In the New Testament the promise of the Second Coming is mentioned 319 times; every twenty-fifth verse proclaims this glorious truth.

In His eschatological discourses Jesus spoke about the signs that will make it easier for God's people to recognize the time of the end. These are a few of the signs He spoke about:

First, *signs in society*, such as "wars and rumors of wars" (Matt. 24:6), famines (Matt. 24:7), anxiety and depression related to the future (Luke 21:25), and false feelings of peace and security (1 Thess. 5:2, 3). Second, *signs in nature*, such as earthquakes (Matt. 24:7). Third, *signs in the field of ethics*, such as materialism in thinking and living (2 Peter 3:3; 2 Tim. 3:1-4). Fourth, *religious signs*, such as formality (2 Tim. 3:5), false movements (Matt. 24:24), increased understanding of biblical prophecies (Dan. 12:4), and the preaching of the gospel to the entire world (Matt. 24:14).

Sanctifying Hope of the Second Coming

The hope in the Second Coming has an impact on those who wait for its realization. Each passing day is a time of grace, and the Lord expects His followers to demonstrate certain specific ethical characteristics, such as holiness, humility, and love (see Luke 13:6-9). Hope makes anxiety, fear of the future, worry, and anguish fade away (Luke 21:28).

While waiting for the Master, God's servants are invited to bear fruit, to be the salt of the earth and the light to the world (Matt. 5:13-16). Moreover, the hope in the Second Coming inspires us to develop a sense of social justice and values, because we cannot

be insensitive to the world's sufferings (1 Cor. 6:2, 3; Phil. 4:8).

The waiting time before Christ's second coming belongs to the Holy Spirit, who works on the minds and hearts of people, preparing them and establishing the eschatological community for the coming of the Lord. The followers of Christ will take part in God's plan for the salvation of the world, and they will work with God to prepare the human race for that glorious event (Matt. 24:14).

In this time of "distress such as has not happened from the beginning of nations," we dare to hope. The basis of our hope is the creation of the world, Christ's resurrection, the prophecies in the book of Daniel, and the Lord's promises that He is able to transform the Valley of Achor—this valley of trouble and confusion—into the gateway of hope.

We, like the old desert warrior Joshua, are invited to fall facedown to the ground and recognize that everything is dust. By doing so, we express our faith in God, who is able to transform that dust into life. When everything in our world is being turned into dust, we must be firm in our conviction that "the life appeared" (1 John 1:2), and that when He comes for the second time, "he will wipe every tear from [our] eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21:4).

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

⁴ See Douglas Stuart, *Word Biblical Commentary: Hosea-Jonah* (Waco, TX: Word Books, 1987), p. 53.

⁵ Hans Walter Wolff, *A Commentary on the Book of the Prophet Hosea* (Philadelphia: Fortress, 1974), p. 42.

⁶ See Bernard Brandstater, "Intelligent Design: The Argument From Beauty," *Journal of the Adventist Theological Society* 15, no. 1 (2004), p. 12.

⁷ See also Jacques Doukhan, *Daniel: The Vision of the End* (Berrien Springs, Mich.: Andrews University Press, 1987), p. 2.

⁸ *Ibid.*

⁹ *Ibid.*, p. 152.

¹⁰ *Ibid.*, p. 98.

¹¹ In spite of the enormous technological advances of our age, the twenty-first century will be known as a time of poverty and hunger.



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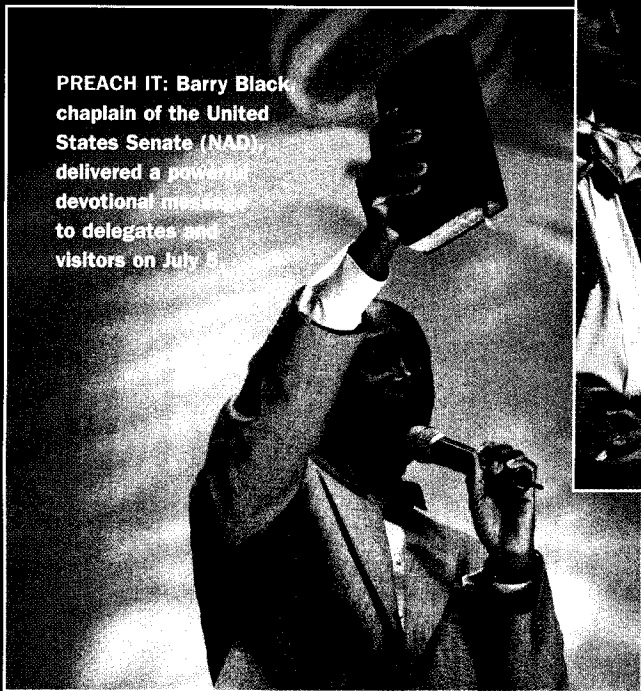
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PREACH IT: Barry Black, chaplain of the United States Senate (NAD), delivered a powerful devotional message to delegates and visitors on July 5.



COLORFUL REPRESENTATION: IAD members pause on the stage during their division report on July 7.

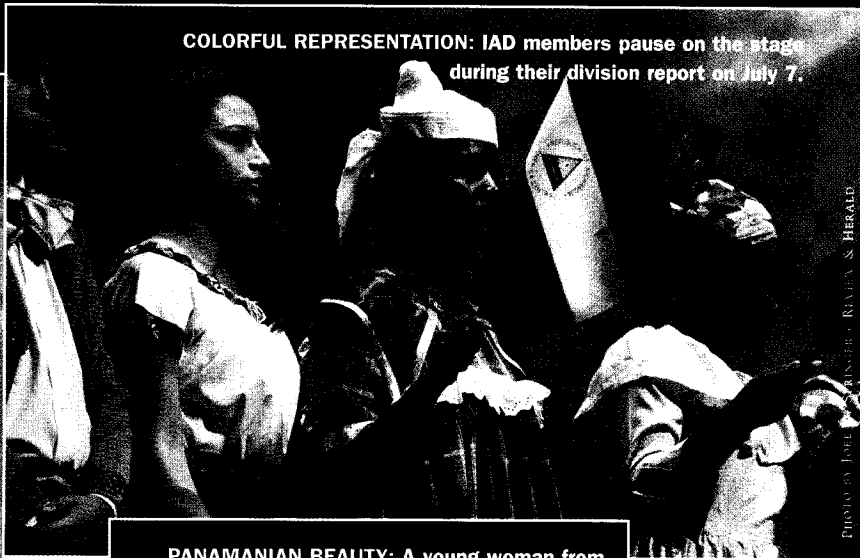
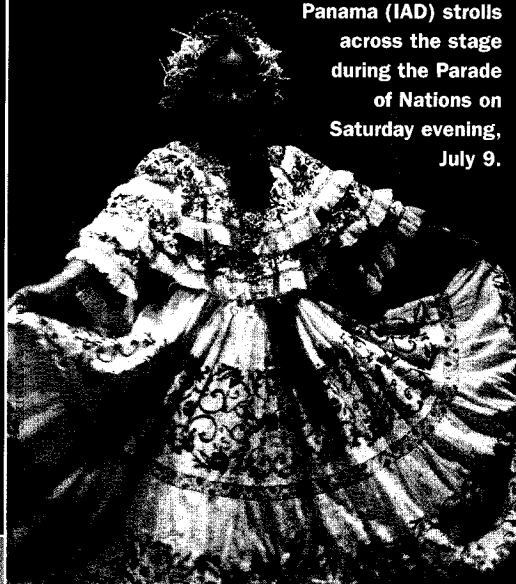


PHOTO BY JIMMY K. RAYNER / REVIEW & HERALD

PANAMANIAN BEAUTY: A young woman from Panama (IAD) strolls across the stage during the Parade of Nations on Saturday evening, July 9.



ALDEN J. HOE / REVIEW & HERALD

THE NEW GUY: Jim Ayars introduces the King's Heralds' new bass singer, Jeff Pearls, during the Sabbath afternoon program on July 9.



PHOTO BY ALDEN J. HOE / REVIEW & HERALD

AN APPEALING SIGHT: Braidan Lampkin, 2 years old, from Nashville, Tennessee, enjoying natural fast food.

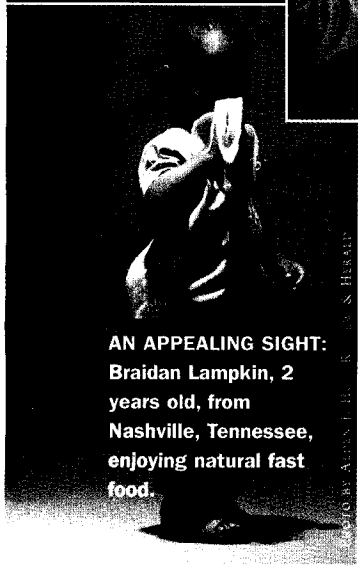
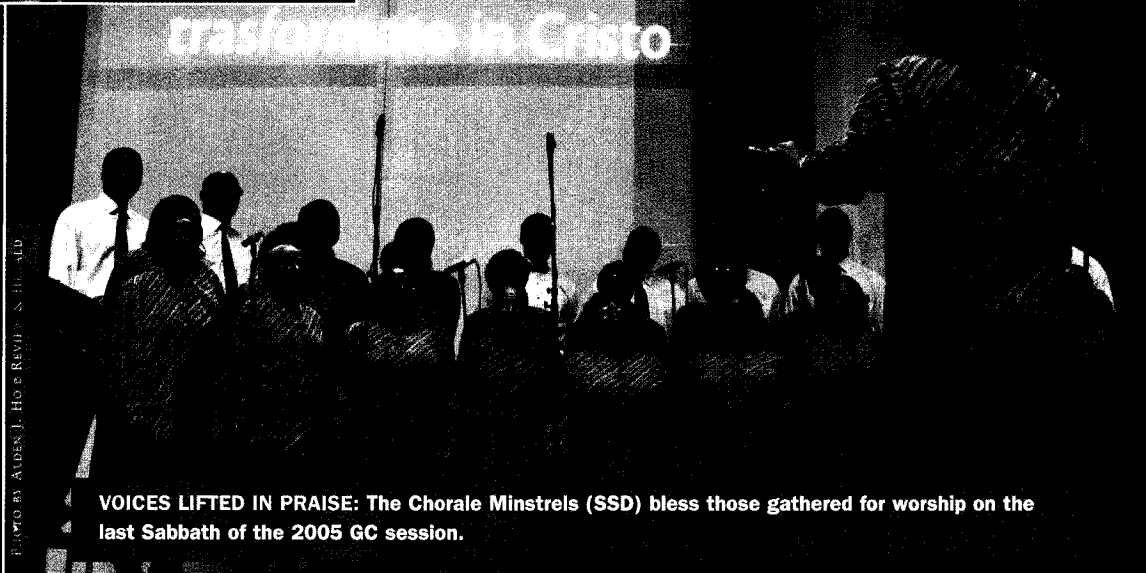


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VOICES LIFTED IN PRAISE: The Chorale Minstrels (SSD) bless those gathered for worship on the last Sabbath of the 2005 GC session.

PHOTO BY ALDEN J. HOE / REVIEW & HERALD



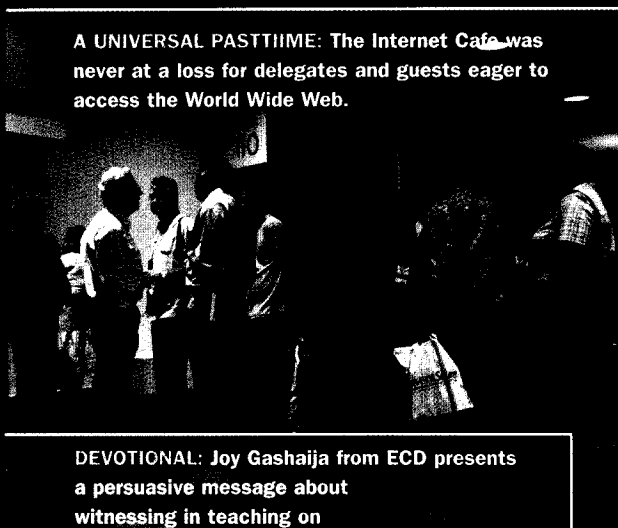
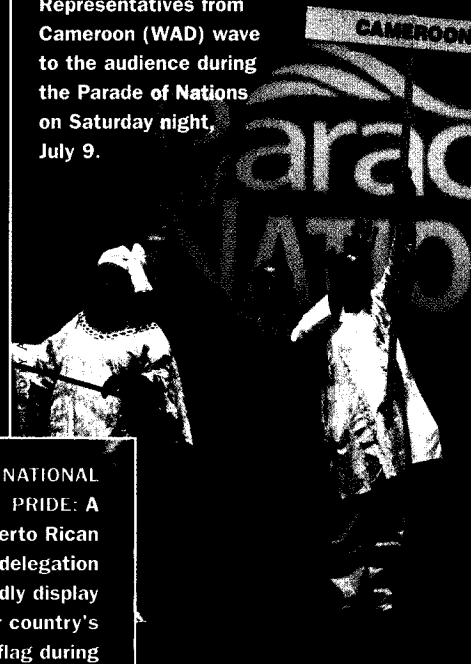
SUNNY DAY: Most days during the 2005 GC session were hot and sunny, including July 6, which allowed delegates an opportunity to see the sites during their free afternoon. The famous St. Louis Archway was one draw.



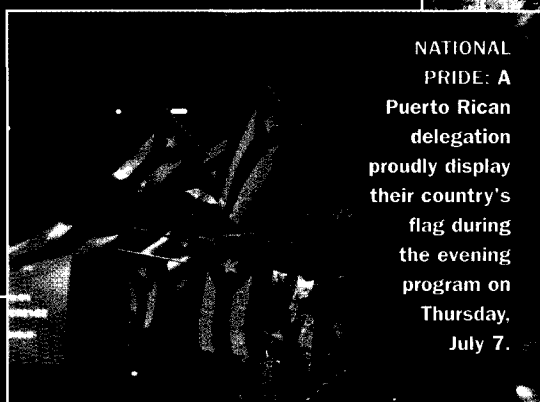
FOCUSED FLUTISTS:
Musicians from Columbia Union College (NAD) play during the GC session closing program on July 9.

GREETINGS FROM CAMEROON:

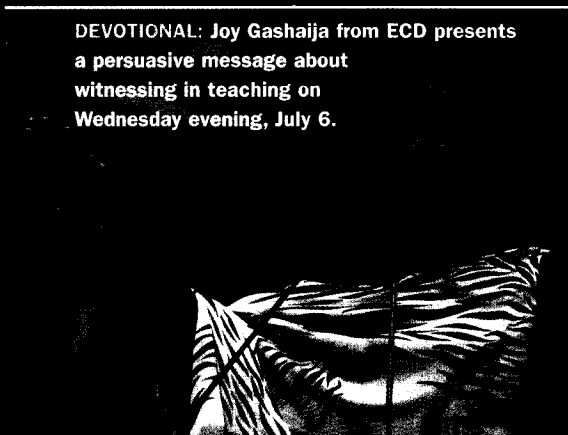
Representatives from Cameroon (WAD) wave to the audience during the Parade of Nations on Saturday night, July 9.



A UNIVERSAL PASTTIME: The Internet Cafe was never at a loss for delegates and guests eager to access the World Wide Web.

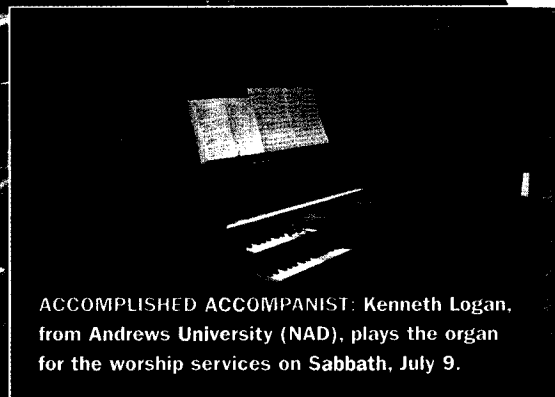
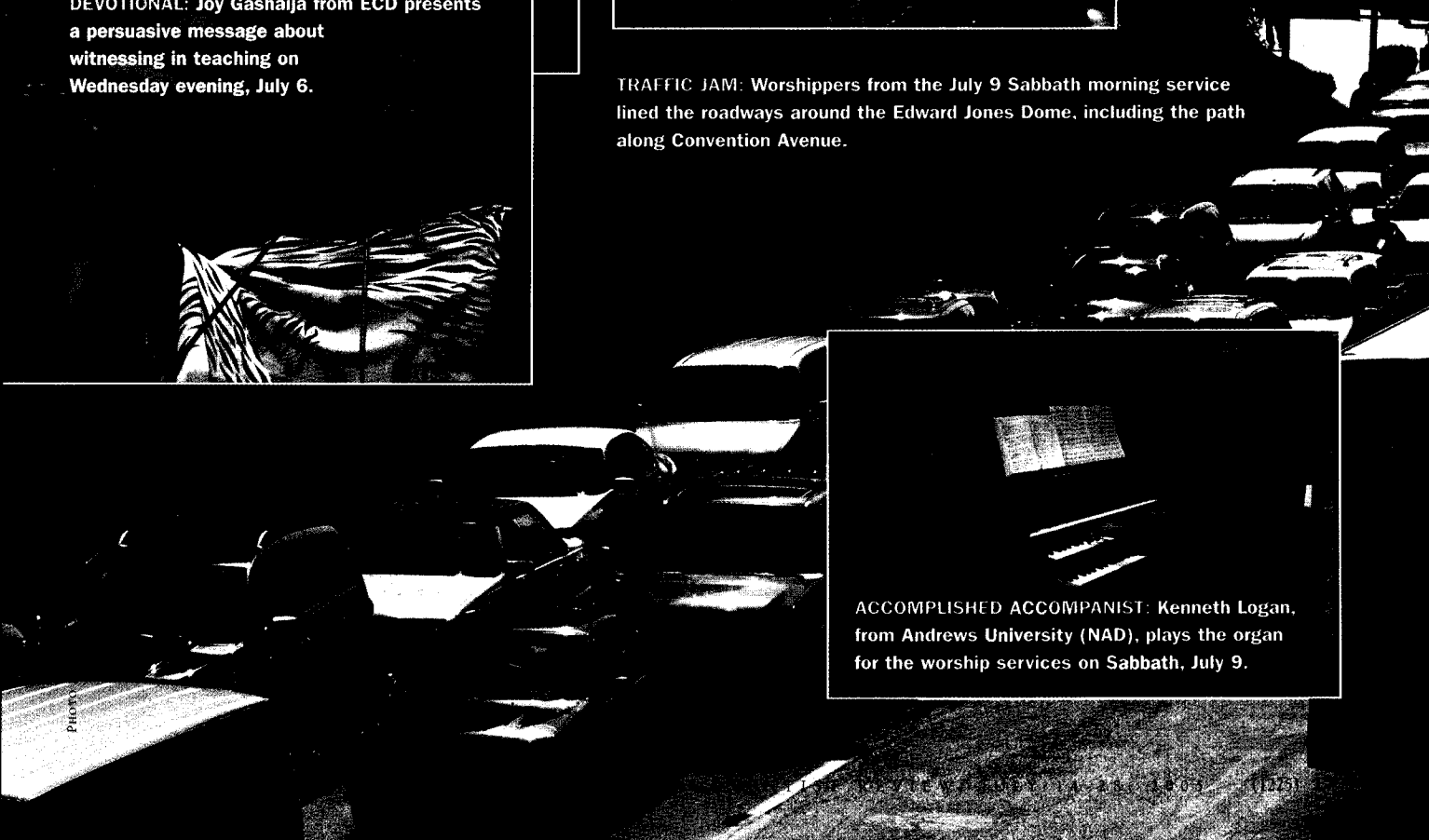


NATIONAL PRIDE: A Puerto Rican delegation proudly display their country's flag during the evening program on Thursday, July 7.



DEVOTIONAL: Joy Gashaija from ECD presents a persuasive message about witnessing in teaching on Wednesday evening, July 6.

TRAFFIC JAM: Worshippers from the July 9 Sabbath morning service lined the roadways around the Edward Jones Dome, including the path along Convention Avenue.



ACCOMPLISHED ACCOMPANIST: Kenneth Logan, from Andrews University (NAD), plays the organ for the worship services on Sabbath, July 9.

If My People

*A condensation of the devotional message presented Sabbath morning,
July 9, 2005*

BY JAN PAULSEN, PRESIDENT, GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

My text is 2 Chronicles 7:11-16, and the setting is the dedication of Solomon's Temple.

David, the man after God's own heart, the patriarch of the royalty of Israel, had wanted to build the Temple for the worship of God as an act of dedication and an expression of his love for the God of Israel. But God said, "No, not you. Because you are a man of war, and much blood has been shed." And David understood.

God is present among His people also when He says: "This is not the role for you; not now. I have someone else in mind." It is not a sign of rejection by God. It is just that God has other plans. God loved David, and He honored David for the fact that it was in his heart to build the Temple, but when God told him that Solomon, his son, was the one who would do it, David did all in his power to rally the people of Israel to support this plan. This teaches me that the cause is always bigger than the individual.

Before David died he offered one of the most moving prayers recorded in the Bible. (We find it in 1 Chron. 29:14-19.) In it he says to God: "I know, my God, that you test the heart and are pleased with integrity" (verse 17).^{*} His humility and devotion are so eloquently expressed when he says to God, no doubt thinking of the Temple he had wanted to build, "Who am I to think that there is anything I



PHOTO BY ALDEN J. HO & REVIEW & HERALD

could bring to you. Everything I have is already yours" (verse 14, paraphrase).

Some of you have said the same to the Lord about your worship and service, and I honor you for it. As an act of worship and devotion you have given much and generously, and you have gone back to find more to give, for that is what love compels you to do.

And so, under King Solomon, a Temple of unmatched beauty is built to God. The Temple was finished and the moment for its dedication had come. As the

people are gathered, Solomon offered a very special prayer to God to mark the opening of the dedication event itself. The prayer (in 2 Chronicles 6) is remarkable for the things Solomon said to God—among them the following (as his words played in my thoughts):

You who are too big for the whole universe to contain, will You really come and dwell in this house (verse 18)? Will You be that close to us? We are flawed. What about Your reputation?

When Your people pray in this house, will You hear and forgive (verse 21)? We pray and ask for forgiveness, and then, alas, we go back to our old ways—is it true that You forgive not just seven times, but seventy times seven?

When a man wrongs his neighbor, will You side with the innocent one (verse 23) and defend him? For it is so difficult for the one who is innocent to defend himself.

When the people are defeated by an enemy deservedly, because they have sinned against You, and they are taken

away to a foreign land, and they confess their sins, repent, turn toward this house, and pray, will You forgive them and bring them back to the land of their fathers (verse 25)? God, when my wrong decisions backfire on me and maybe my family, and I deserve what is coming, but they do not, can I come to You and know that You will open Your arms and take me in?

When a foreigner who does not belong to Israel comes to pray in this house, will You hear also his prayer so that all people may know You (verse 32)? Lord, You love the stranger whom I may think does not belong in this house. Please help me to remember that.

As Solomon looks to the future, he knows the frailty of his people, and in this prayer he wants to cover all his bases with God, even to the point of acknowledging the equal right of “strangers” to be heard by God. It is important to understand that God is not owned by anyone. God is a God for all people, and His saving love goes out to all. And His houses of worship are houses of prayer for all people. Mission is about opening doors—and keeping them open.

Then God Spoke

The night following the dedication service, God appeared to Solomon in response to his prayer earlier in the day. And it’s what He said to Solomon that I invite you to think about next:

The first thing that strikes us is *the sovereignty of God*. God shows that He is the one who sets the parameters and lays down the rules. But also that He is the one who lovingly reaches out to claim His people and give them assurance of how they can walk into the future with Him.

The image of a father and his wayward child only hints at the strength of God’s involvement with Israel then, and also with His people today.

“If my people, who are called by my name . . .” (verse 14).

There is a people whom God calls His own. This is the God who loves every human being, and yet He says, “There is a people who are Mine in a

special way.” Israel of old—the seed of Abraham—were that people for whom God had wonderful plans. They had a special place in His purposes. God looks upon this people—not as a people who might one day qualify to be listed as “my people,” but are “my people” now!

What does He see as He looks at us? He sees flaws and lukewarmness. And yet, “enfeebled and defective” though the church is, it is the “one object upon which God bestows in a special sense His supreme regard” (*The Acts of the Apostles*, p. 12).

Why? Because they are “My people,” says the Lord. And therein lies a wealth of love and commitment. Let us not be reckless or callous in our treatment of the church. God is watching, and He cares. Israel of old failed God primarily because of unbelief. This is the message, sadly, that’s expressed with almost every generation. Their unbelief was seen mainly through their apostasy—choosing other gods and other values; and therefore, with the passing of time, God, the spurned lover, turned elsewhere.

Also in this we see God’s sovereignty displayed. Neither God nor the people’s status can be taken for granted. He says, “Don’t ever question My right to do what I must do. The clay cannot talk back to the potter; the thing cannot talk back to the craftsman who made it. If my people will not,” God says, “I will go elsewhere.” And He did, thus opening the door for the Gentiles to come in. That door remains wide open today, giving meaning to our Global Mission mandate.

A New Community

God’s true followers were always a “remnant.” Not biologically of Abraham, but grafted, as it were, into the heritage of Abraham and the promises that God made to him. This would be a community built on faith in Christ. And to this people of God He makes this commitment: “If you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved” (Rom. 10:9).

I believe that the community of faith to which you and I belong, the Seventh-day Adventist Church, is special to God today. We are not exclusive, but we are unique in the witness we have to bring. So when I read the ancient words of God to Solomon, I hear God saying to you and me, “‘If my people’ will *be* and *act*, showers of blessing *will come*.” Note the word “if.” It contains both sovereignty and judgment, but it is spoken by a loving God who is driven by a passion to save.

God’s spiritual people today know how they are to live their lives in faith and obedience to God. Ignorance is not the problem of God’s people; disobedience sometimes is. By the life we live, as a community and as individuals, we either affirm or deny our status as God’s chosen people. I hope, I pray, and I believe that God shall not need to turn elsewhere for a people to finish His mission.

Notice the following four emphases in the prayer (verse 14):

1. “If my people . . . will *humble themselves*.” Humility is not naturally cultivated in today’s world. Instead, there’s pride—and with it a certain arrogance that says, “I can do it, and I am ever so good at it.” When you serve God and deal with people every day, arrogance must give way to humility. The attitude and sentiment God is looking for in His servants is well illustrated in Solomon’s description of himself, after he had been made king. He said to God, “I am only a little child and do not know how to carry out my duties. . . . Give your servant a discerning heart to govern your people and to distinguish between right and wrong” (1 Kings 3:7-9). Such an attitude reveals reverence before God, and dependence on Him.

Humility carries with it a softness that cancels arrogance and an abrasive “I know it all.” Humility has no need to boast. It acknowledges frailty and shortcomings. It has an open mind, for it is willing to learn and receive. Humility is a quality that every leader who serves in God’s cause needs and must seek. Said Jesus, “Learn from me, for I am gentle and humble in heart”

(Matt. 11:29).

2. *"If my people will . . . seek my face."* Prayer and humility go together. Wrote the Lord's servant: "Prayer is the breath of the soul. It is the secret of spiritual power" (Ellen G. White, *Prayer*, p. 12). "Our prayers should be full of tenderness and love" (*ibid.*, p. 26); "Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer" (*ibid.*, p. 33). "When temptations and trials rush in upon us, let us go to God and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy" (*Early Writings*, p. 46).

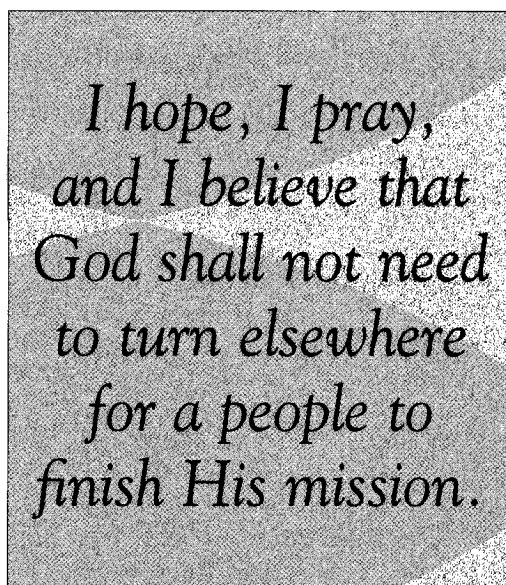
God is in effect saying to Solomon and to His people—as He is saying to you and me today—"When difficult times come, as they surely will, remember to talk to Me. When enemies from without or within assail you—and the ones from within are often the most difficult to deal with—do not think that you can take care of this yourself; come, talk to Me! Let us reason together. Partner with Me," says our Lord. For He says through His servant, "It is not the capabilities you now possess or ever will have that will give you success. It is that which the Lord can do for you" (*Christ's Object Lessons*, p. 146).

The presence of the Lord, in response to prayer, does not mean that the challenges are fully resolved in one go. Some changes take time, even with the Lord and the Spirit fully present. So don't dismay if matters facing you are not fully resolved quickly.

3. *"And turn from their wicked ways."* This is reformation. It signals change. The message from God to us as human beings is simply this: Society has gone wrong; humanity has gone terribly wrong; you have gone wrong. Just look at the world in which you live. Look at the indiscriminate violence we bring to totally innocent people, whether working in the Twin Towers in New York City or traveling on a commuter train in the city of Madrid. Remember Rwanda? or

Bosnia? or Yugoslavia? Just look at the violence and the immorality that a misguided entertainment industry brings into our homes. We let it in seemingly without reservations and have forgotten that it does not belong in our homes, and it has no rightful claim to a place before our children.

Then look at the greed of perverted leaders of industry whose plenty hungers for more. Look at nations and multinationals who manipulate and exploit the poor, making them even poorer. And look at how we treat each



other—at the walls we erect between one another; the doors we shut instead of walking through them to become an integrated family.

This world is not a good place, and we don't really want to spend a lot more time here. The whole creation, including my own heart and soul, longs and cries, with moans and groans, for the day of liberation, for the day when He who said, "Behold, I make all things new" (Rev. 21:5, KJV), will fulfill that promise.

But while we are here we have to make choices and decisions every day. You cannot run away from them. I want the Adventist family to be known as a compassionate people.

4. *"Then will I hear . . . , will forgive . . . and will heal."* Here we come to the wonderful heart of the gospel: God says to the people of old and to us,

"You cannot walk into the future alone. Stay with Me. Talk to Me. Learn of Me. Make choices instructed by Me. And when you do, I will hear, I will forgive, and I will heal."

By this the circle is complete. We are His people, individually and collectively. We're called by His name and have begun our journey with Him. But we've drifted and, for one reason or another, lost our way in the wilderness. Then, remembering the voice of Him who said, "If with all your heart you truly seek me, you shall ever surely find me," we've found Him again and have discovered that He had already found us. We came again close to Him, and we stayed to talk with Him, and we heard the sweetest of all words: "I will forgive. I will heal."

Go away from this session with that assurance ringing in your ears, for God is with His people. What I hear God saying to us is, "My eyes and My heart will always be with My people." He sees it all—He is blind to nothing, and He knows it all. But what He sees and knows is filtered through a heart filled with commitment and love for a people and for individuals who still have much growing to do.

Is this word from God not enough?

We go into the future with His assurances ringing in our ears. We are a people of hope, and we carry a message of hope. We echo the words of Jeremiah: "You are among us, O Lord, and we bear your name; do not forsake us!" (Jeremiah 14:9).

Oh, yes, that is quite enough! And we will walk boldly through the door into God's future with our hearts full of assurance, for we always remember His words: "I will hear. I will forgive. I will heal."

Praise be to God for His everlasting faithfulness to His people!

*All scriptural references, unless otherwise indicated, are from the New International Version.

Nominating Committee Report—8

VOTED, To approve the following final report of the Nominating Committee.

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This report is a summary of persons nominated and voted at the 58th GC session.

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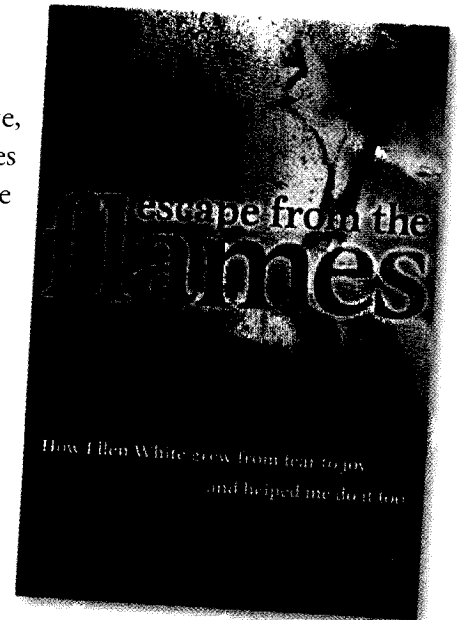
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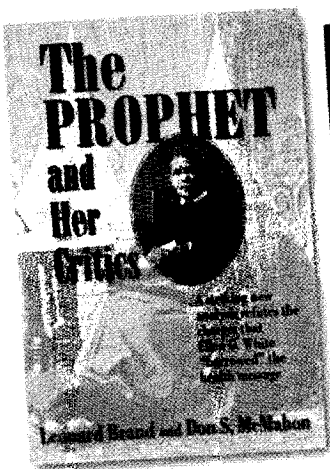
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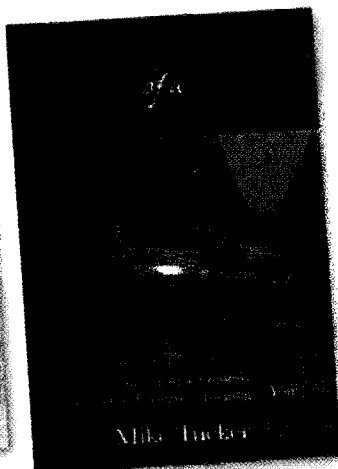
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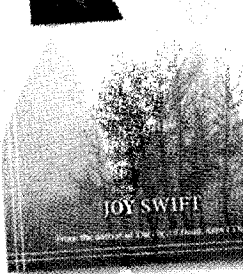
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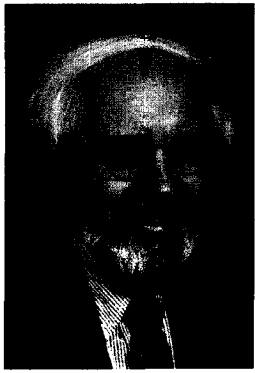
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Bert Haloviak
Director

Celebrating a Half-Century of Mission

Noelene Johnsson, one of the reporters at our last General Conference session, reflected on the Southern Africa Union video clips of an Adventist orphanage for children with HIV. These children in South Africa, she observed, are surrounded with love. They are not expected to live past their fifth birthday and will never enter any Seventh-day Adventist statistical report. It is that spirit reflected by Adventists throughout the world, indicted by the blessings of heaven, that accounts for our amazing statistical growth within the past half-century. Exhibiting that spirit, Dr. Leslie Scofield, American captain and medical doctor of the Amazon medical launch Luminar II, observed in 1961, "During the past five years we have organized one church, four church groups, four schools, and baptized about 156 souls. We have treated 100,000 people, and pulled 30,000 teeth. We now have three very simple medical posts along the river, and are building more."

That heritage continues. At the 1995 session, South American Division President Joao Wolff told us, "We operate orphanages for street children in Brazil and educational programs for more than 40,000 needy children in Bolivia and Peru. We also provide the services of 21 launches on the rivers in the Amazon region. These actions constitute an indisputable statement for the Adventist Church's Christian commitment in South America." General Conference

Secretary G Ralph Thompson told members at that same session, "Mission-driven people should feel compassion for the hungry, the poor, the oppressed, refugees, lepers, and those suffering from AIDS."

The Lord has indeed blessed our community of mission-driven people as we have ministered throughout the world. This report *must*, however, limit itself to emphasizing the solely statistical component of those blessings. Yet it does so by reflecting upon the rich mission heritage our predecessors have left us.

Where Our Members Live

At the 1962 session General Conference Secretary, Walter R Beach

rejoiced that six of the 13 world divisions had grown to a membership of more than 100,000 each. And at that session he marveled at the total denominational membership of 1,307,892. At the 1990 session Inter-American Division President George W Brown informed the delegates that on June 30, 1987, Inter-America became the first division of the world church to reach a membership of 1 million. Chart 1 reflects the 2004 year-end membership of each of our current world divisions only 42 years after the observation by Beach.

We can see that four of our current 13 divisions each have a membership higher than the entire denomination at the time of Beach's observation. At

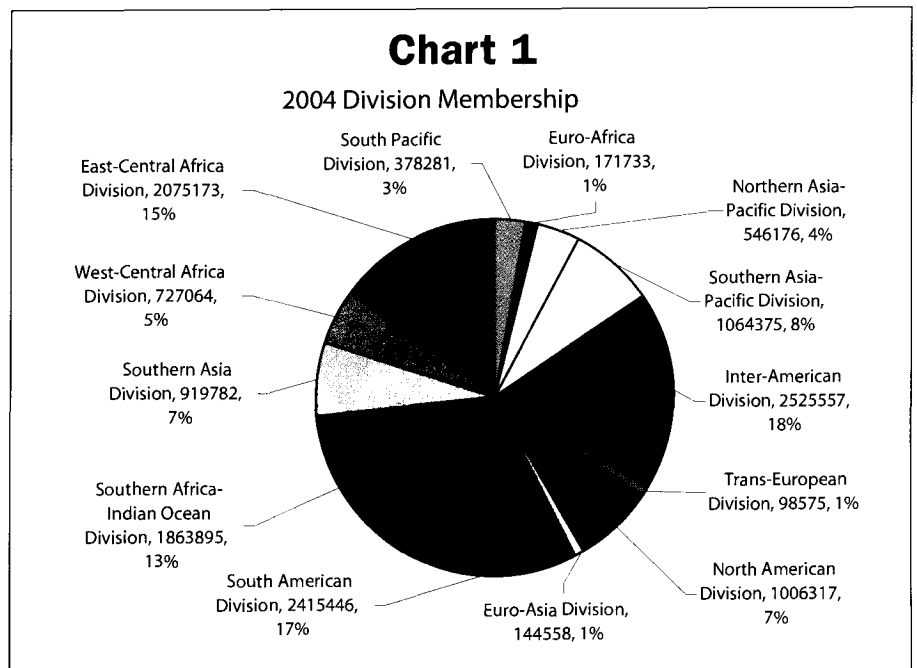


Chart 2

Average Daily Accessions 1954-2004

Years	Theme	Avg Daily Baptisms
1950-1954	double the membership	213
1955-1959	no specific theme	232
1960-1964	no specific theme	295
1965-1969	revival, reform, evangelism	397
1970-1974	revival, reform, evangelism	528
1975-1979	revival, reform, evangelism	674
1980-1984	one thousand a day for 1,000 days	927 (began mid-1982)
1985-1989	Harvest 90	1,347
1990-1994	global strategy/mission	1,678
1995-1999	global strategy/mission	2,209
2000-2004	global strategy/mission	2,765
2004	global strategy/mission	2,933

the end of 2004 six of the current world divisions surpassed the 1 million membership mark and of those, three fellowship more than 2 million members.

During this past quinquennium, the North American Division attained 1-million-member status. It became the sixth world division to shepherd more than 1 million members within its territory. The Southern Asia Division is poised to reach that status in the coming quinquennium.

The East-Central Africa, Inter-American, and South American Divisions all surpassed the 2-million-member total this past quinquennium, and the Southern Africa-Indian Ocean Division is on the horizon to do so by the time we next meet in General Conference session.

Today it is not just divisions that are reaching the 1-million-member mark. Countries are doing so as well. Brazil did so this past quinquennium, and India, the Philippines, and the United States are poised to do so within the next five years.

Where Our Newest Members Live

In his report to the delegates at the 1958 General Conference session, President Reuben R Figuhr called the 1954 to 1957 period "a quadrennium of progress." That period set a new record for accessions with 332,444 and a new average daily baptism record of 227 for the past four years. The average number of daily baptisms between

1954 and 2004 is noted in Chart 2. Because of the commitment of those who preceded us, today we are able to rejoice in more than 5 million accessions during the past quinquennium for a daily average of 2,765 new members. The daily average of accessions for 2004 was 2,933, perhaps indicating a strong trend for the future.

Walter Beach again made exciting statistical observations in his report to the 1966 General Conference session. He noted that the then Trans-Africa Division established a new record for accessions of more than 100,000 during the four years since the 1962

Chart 3

Accessions by Division 2000-2004 and 2004

Division	2000-2004 Accessions	2004 Accessions
East-Central Africa	833,828	179,614
Euro-Africa	26,519	5,141
Euro-Asia	62,384	8,756
Inter-American	843,593	157,635
North American	184,788	36,887
Northern Asia-Pacific	90,981	19,741
South American	1,089,331	217,586
South Pacific	70,042	17,135
Southern Africa-Indian Ocean	684,845	185,683
Southern Asia	604,739	133,074
Southern Asia-Pacific	318,271	59,811
Trans-European	19,900	3,019
West-Central Africa	219,936	47,053
World	5,049,157	1,071,135

Chart 4

2000-2004 Percentage of Total Accessions by Division

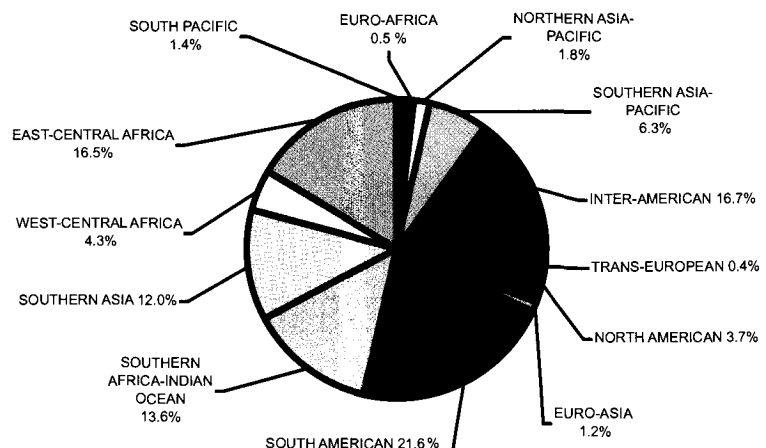
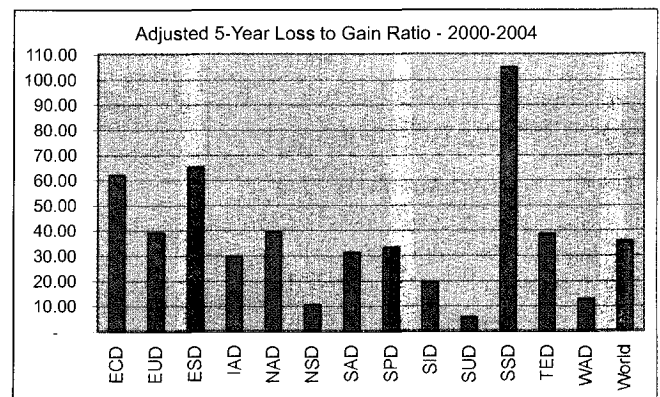
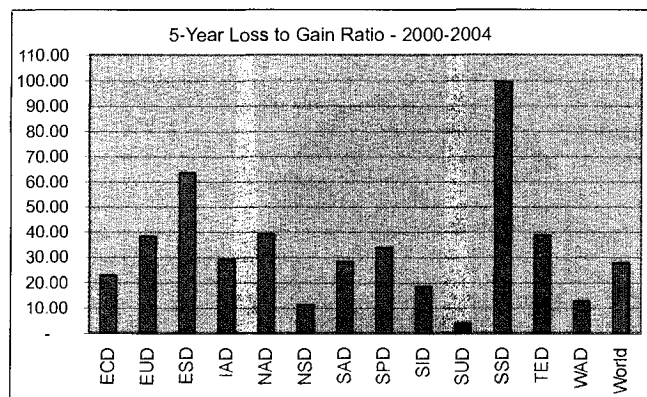


Chart 7
Membership Retention Analysis - 2000-2004

Year	Accessions (Bapt & POF)	Losses (Drop & Miss)	Loss:Gain Ratio	Adjust- ments	Adjusted Loss:Gain Ratio *	Year	Accessions (Bapt & POF)	Losses (Drop & Miss)	Loss:Gain Ratio	Adjust- ments	Adjusted Loss:Gain Ratio *
EAST-CENTRAL AFRICA DIVISION						SOUTH PACIFIC DIVISION					
2000	200,518	28,454	14.19	-20,786	24.56	2000	16,323	2,775	17.00	108	16.89
2001	154,242	32,105	20.81	-12,301	28.79	2001	11,989	2,400	20.02	1,175	18.23
2002	161,142	38,501	23.89	-116,706	96.32	2002	9,178	4,941	53.84	0	53.84
2003	138,312	40,247	29.10	-73,812	82.47	2003	15,417	9,120	59.16	0	59.16
2004	179,614	50,633	28.19	-101,707	84.82	2004	17,135	4,270	24.92	0	24.92
5-Yr Totals	833,828	189,940	22.78		61.79	5-Yr Totals	70,042	23,506	33.56		32.96
EURD-AFRICA DIVISION						SOUTHERN AFRICA-INDIAN OCEAN DIVISION					
2000	5,429	2,145	39.51	-206	43.30	2000	137,493	22,897	16.65	-5,568	20.70
2001	5,581	2,124	38.06	115	37.29	2001	122,822	26,498	21.57	1,727	21.28
2002	5,853	1,961	33.50	-144	35.96	2002	117,371	26,971	22.98	6,278	21.81
2003	4,515	1,853	41.04	38	40.70	2003	121,476	24,980	20.56	576	20.47
2004	5,141	2,007	39.04	210	37.51	2004	185,683	24,818	13.37	-2,388	14.65
5-Yr Totals	26,519	10,090	38.05		38.84	5-Yr Totals	684,845	126,164	18.42		19.34
EURO-ASIA DIVISION						SOUTHERN ASIA DIVISION					
2000	17,798	10,729	60.28	88	59.99	2000	122,442	12,968	10.59	242	10.57
2001	15,219	8,463	55.61	-48	55.92	2001	129,938	4,248	3.27	-8,461	9.78
2002	11,702	6,312	53.94	-74	54.57	2002	114,595	2,708	2.36	-374	2.69
2003	8,909	8,224	92.31	-309	95.78	2003	104,690	1,752	1.67	-736	2.38
2004	8,756	5,771	65.91	-689	73.78	2004	133,074	1,360	1.02	2,138	1.01
5-Yr Totals	62,384	39,499	63.32		65.02	5-Yr Totals	604,739	23,036	3.81		5.37
INTER-AMERICAN DIVISION						SOUTHERN ASIA-PACIFIC DIVISION					
2000	164,084	45,018	27.44	283	27.39	2000	72,265	4,757	6.58	-129	6.76
2001	161,256	63,862	39.60	-3,678	41.88	2001	66,037	7,886	11.94	-572	12.81
2002	178,511	46,853	26.25	1,557	26.02	2002	62,508	18,820	30.11	-10,744	47.30
2003	182,107	43,387	23.83	-173	23.92	2003	57,650	136,741	237.19	-2,998	242.39
2004	157,635	45,871	29.10	-679	29.53	2004	59,811	148,017	247.47	-2,715	252.01
5-Yr Totals	843,593	244,991	29.04		29.51	5-Yr Totals	318,271	316,221	99.36		104.75
NORTH AMERICAN DIVISION						TRANS-EUROPEAN DIVISION					
2000	36,594	12,953	35.40	-271	36.14	2000	4,434	932	21.02	-40	21.92
2001	36,966	11,990	32.44	416	32.07	2001	3,850	1,108	28.78	17	28.65
2002	36,896	12,965	35.14	-127	35.48	2002	3,855	4,235	109.86	35	108.87
2003	37,445	17,038	45.50	1,024	44.29	2003	4,742	873	18.41	347	17.15
2004	36,887	17,257	46.78	-344	47.72	2004	3,019	536	17.75	-39	19.05
5-Yr Totals	184,788	72,203	39.07		39.17	5-Yr Totals	19,900	7,684	38.61		38.24
NORTHERN ASIA-PACIFIC DIVISION						WEST-CENTRAL AFRICA DIVISION					
2000	26,905	3,485	12.95	-1	12.96	2000	50,557	3,332	6.59	4,691	6.03
2001	20,967	4,455	21.25	1	21.25	2001	36,008	5,614	15.59	3,469	14.22
2002	13,227	521	3.94	206	3.88	2002	44,135	8,140	18.44	294	18.32
2003	10,141	1,317	12.99	-23	13.21	2003	42,183	6,378	15.12	103	15.08
2004	19,741	329	1.67	6,455	1.26	2004	47,053	4,201	8.93	-1,228	11.54
5-Yr Totals	90,981	10,107	11.11		10.38	5-Yr Totals	219,936	27,665	12.58		12.65
SOUTH AMERICAN DIVISION						WORLD					
2000	189,001	62,421	33.03	-1,527	33.83	2000	1,043,843	212,866	20.39	*	22.97
2001	196,667	74,191	37.72	-7,315	41.44	2001	961,542	244,944	25.47	*	28.45
2002	221,947	54,106	24.38	-4,848	26.56	2002	980,920	227,034	23.15	*	36.20
2003	264,130	57,814	21.89	-7,155	24.60	2003	991,717	349,724	35.26	*	43.76
2004	217,586	57,970	26.64	-10,520	31.48	2004	1,071,135	363,040	33.89	*	44.70
5-Yr Totals	1,089,331	306,502	28.14		31.02	5-Yr Totals	5,049,157	1,397,608	27.68		35.36



* "Adjusted" loss:gain ratios were calculated as an attempt to take the adjustments column into account when calculating the loss:gain ratio. This was done by summing up positive and negative adjustment values as reported at the division level and adding these to gains and losses respectively.

Chart 5

Ratios Within Divisions, 2003

Population per SDA member	Division
79	Southern Africa-Indian Ocean
87	South Pacific
104	Inter-American
120	East-Central Africa
126	South American
326	North American
420	West-Central Africa
610	Southern Asia-Pacific
1,392	Southern Asia
1,944	Euro-Asia
2,918	Northern Asia-Pacific
3,331	Euro-Africa
5,922	Trans-European

session. Again, we reap the momentum generated by our predecessors. During this past quinquennium eight of the 13 world divisions recorded more than 100,000 accessions. Another new record occurred when the South American Division celebrated more than *1 million new members* entering its membership rolls. Chart 3 lists the accessions by divisions for the quinquennium and for 2004.

Chart 4 notes the base divisions where those newest Seventh-day Adventists live. Expressed on a scale of 100, we can see that 38 of our newest members live in Latin America, and 34 live within the African divisions.

our newest members surely emphasizes the worldwide nature of the gospel we proclaim.

World Population to Member Ratios

At the 1962 General Conference session, Secretary Beach informed the delegates about ratios. Whereas 30 years before, 5,732 persons existed for every Seventh-day Adventist, by 1962 that ratio had fallen to 2,154 to 1. The Australasian Division had the best ratio, of 257 to 1, and North America maintained a 572 to 1 ratio.

Today we can report that at the end of 2004, for every 459 persons dwelling

Twelve live in Southern Asia, six in Southern Asia-Pacific, about six in North America, and the remainder live in the Euro-Africa, Euro-Asia, Northern Asia-Pacific, South Pacific, and Trans-European divisions. The location of

as the division with the highest density of Seventh-day Adventists to general population. Chart 5 shows Southern Africa-Indian Ocean having a 79 to 1 ratio, while South Pacific shows 87 to 1.

The Quinquennium of 5 Million Gains and Almost 1.5 Million Losses

For the first time in our history Seventh-day Adventists received into membership more than 5 million new believers within a five-year period. During that same period, however, more than 1.4 million left our community. During this quinquennium we grew from a membership of 10,939,182 at the beginning of 2000 to 13,936,932 at the end of 2004. Yet, not since the period 1960 to 1964 has our *growth* rate of 4.9 percent been as low. Chart 7 ("Membership Retention Analysis 2000-2004") depicts our losses division by division. The bottom line for this quinquennium is that for every 100 accessions, more than 35 others decided to leave. That is considerably more than the 24 subtracted for every 100 added as reported at our last session. There were extenuating circumstances, however.

A subtitle to this quinquennium might be "The Quinquennium of Church Membership Audits." During the past five years a majority of the world divisions have undertaken the painful responsibility of church membership audits. The resulting careful look at local church membership records has shown a decrease in the verifiable baptized church membership of more than 800,000 during this quinquennium. However, an average annual growth rate of 4.97 percent during this quinquennium, despite the audits, suggests that the Seventh-day Adventist Church is poised for a period of major growth in the near future now that our membership rolls are more accurately reflected.

New Categories in Tithes and Offerings

At the 1958 Cleveland General Conference session, statistical secretary

on our planet, there was one Seventh-day Adventist. If we view the ratios at the end of 2003, where more complete data is currently available, we see further cause for rejoicing. Chart 5 gives ratios for each of the world divisions at the end of 2003, and Chart 6 notes various country ratios.

During this quinquennium the Southern Africa-Indian Ocean Division replaced the South Pacific Division

Chart 6

Selected Country Ratios

(For countries with more than 100,000 members)

Lowest Ratios

Country	Ratio
Jamaica	13
Rwanda	23
Zambia	25
Papua New Guinea	26
Haiti	28

More challenging ratios

Country	Ratio
Ethiopia	546
Nigeria	615
Indonesia	1,082
India	1,362
China	4,027

Chart 8
Recapitulations of All Organizations
World, 2003

By Division	Total Assets	Total Liabilities	Net Worth or Fund Balances	Earned Operating Income	Operating Expenses	Net Operating Donations	Net Operating Gain (Loss)	Liquidity Ratio
General Conference	1,858,168,190	871,237,110	986,931,080	550,887,967	628,376,367	86,370,356	8,881,956	1.197
East-Central Africa	25,169,410	4,841,631	20,327,779	8,311,532	7,504,091	1,638,144	2,445,585	2.945
Euro-Africa	885,965,101	316,035,980	569,929,121	575,913,491	575,600,443	20,535,402	20,848,450	1.146
Euro-Asia	49,827,740	6,956,428	42,871,312	2,416,423	3,999,917	1,568,141	(15,353)	0.433
Inter-American	352,684,477	113,520,902	239,163,575	79,959,860	85,170,316	9,504,439	4,293,983	1.640
North American	10,837,463,525	4,745,656,737	6,091,806,788	6,383,696,258	6,154,842,025	265,920,339	494,774,572	2.559
Northern Asia-Pacific	945,112,294	198,831,641	746,280,653	430,299,736	425,837,719	25,903,448	30,365,465	2.842
South American	441,761,480	118,544,682	323,216,798	349,030,095	367,871,340	24,715,917	5,874,672	1.042
South Pacific	1,060,396,548	414,689,961	645,706,587	117,898,575	133,067,504	25,099,434	9,930,505	1.170
Southern Africa-Indian Ocean	48,982,067	17,984,715	30,997,352	30,591,699	25,200,499	8,469,264	13,860,464	2.419
Southern Asia	35,239,216	7,537,635	27,701,581	11,276,537	14,422,461	2,830,114	(315,810)	0.683
Southern Asia-Pacific	394,959,191	92,378,423	302,580,768	119,523,281	121,670,942	9,494,990	7,347,329	1.986
Trans-European	328,639,512	90,240,884	238,398,628	119,582,276	141,609,517	22,369,359	342,118	1.817
West-Central Africa	31,958,366	7,464,644	24,493,722	14,429,787	17,376,580	3,095,669	148,876	1.763
Totals	17,296,327,117	7,005,921,373	10,290,405,744	8,793,817,517	8,702,549,721	507,515,016	598,782,812	1.958
By Lines of Work								
Conferences	6,029,956,244	1,052,595,008	4,977,361,236	1,932,037,183	1,865,787,575	246,579,346	312,828,954	3.762
Associations	1,507,531,669	808,812,066	698,719,603	221,657,253	203,128,465	12,812,037	31,340,825	0.962
Adventist Book Centers	55,438,858	28,212,435	27,226,423	63,222,771	69,494,937	5,499,514	(772,652)	0.640
Educational Institutions	1,958,927,577	534,219,911	1,424,707,666	854,508,822	1,041,329,327	199,265,907	12,445,402	1.191
Healthcare Institutions	7,219,274,723	4,344,166,261	2,875,108,462	5,166,693,302	4,950,841,666	16,368,343	232,219,979	1.820
Publishing Houses	182,662,969	48,056,205	134,606,764	118,907,943	119,782,142	3,135,617	2,261,418	1.046
Food Industries	242,006,764	171,848,665	70,158,099	426,378,507	418,212,282	1,308,902	9,475,127	0.248
Media Organizations	100,305,965	17,994,514	82,311,451	10,031,641	33,498,548	22,469,813	(997,094)	2.608
Temperance Societies	217,005	16,308	200,697	366,965	409,449	25,972	(16,512)	10.233
Serviceimen's Centers	5,343	-----	5,343	13,130	65,330	49,565	(2,635)	-----
Totals	17,296,327,117	7,005,921,373	10,290,405,744	8,793,817,517	8,702,549,721	507,515,016	598,782,812	1.958

Henry Klaser rejoiced that Seventh-day Adventists had finally entered the billion-dollar category. By adding together all the tithes, foreign mission offerings, Sabbath school offerings, Ingathering, home mission offerings, offerings for Faith for Today and the Voice of Prophecy, and all local church funds and expense offerings from 1863 to the close of 1957 (94 years), he could report an amount of \$1,075,095,762.14.

Compare that to the most recent reporting year of this quinquennium. The North American Division alone surpassed Klaser's 94-year total by more than \$117 million. While our office does not break down the total to the penny, as did Klaser, we can affirm that during the past quinquennium we received tithe and offering reports from the divisions for \$9,023,988,491. This means that on the average, every day during this quinquennium, Seventh-day Adventist members contributed \$4,941,267 to spread the gospel message. *In any one day of this past quinquennium* on the average, our members thus contributed more than that received by the church in its initial 34 years (from 1863 to 1896).

Audited Financial Statements and Fiscal Well-being

Even as growth rates, accessions, and church membership figures reflect the numerical expansion of the church, so do assets, liabilities, and net worth reflect the financial stability from which the work of the church is conducted. The figures exhibited in Chart 8 are drawn from information found in 1,882 financial statements for the fiscal year ending 2003. In 85 cases unaudited statements were used for these summaries, and in 413 cases current financial statements were unavailable, so the latest available data was used.

Information from Chart 8 reveals that at the close of fiscal year 2003, denominational assets approached \$17.3 billion and represented a 30.6 percent increase over the audited statements available at our last General Conference session. The net worth of all denominational entities, excluding churches and primary schools, rose from slightly more than \$8 billion last session to slightly more than \$10 billion as currently reported.

Conclusion

As we look back on our last half-century of mission, we see our predecessors developing new evangelistic tools: television ministry through Faith for Today, airplane evangelism, Five-Day Plan evangelism, open-heart team evangelism, medical mission launches, orphanages, and other innovative means of alleviating the suffering of the world while pointing toward a perfect kingdom of the future. As we develop the innovative tools of the future, we recognize that we are the inheritors of the blessings that God has poured upon our predecessors and continues to give in the advancement of the kingdom.

General statistics compiled by Kathleen Jones; assisted by Carole Proctor
 Financial statistics compiled by Meredith Parish
 Charts 1, 4, and 7 developed by Jonathan Brauer

Tenth Business Meeting (continued)

58th General Conference session, July 5, 2005, 3:10 p.m.

Continued from Bulletin 7, page 31.

MICHAEL L. RYAN: We're going to move on to *Church Manual* items. Elder Miranda, please introduce them for us.

ARMANDO MIRANDA: Thank you, Mr. Chairman. As an introduction I'd like to say that the *Church Manual* Committee is composed of representatives of every division, including laypeople, pastors, and administrators. It has worked during the quinquennium to consider the recommendations that come from around the world.

We have received a number of initiatives and recommendations to amend the main body of the *Church Manual*. And these are the items that we will discuss together, because the General Conference session is the only body who has the authority to make changes, additions, or deletions to the main body of the *Church Manual*. Mr. Chairman, I'd like to ask Elder Vernon Parmenter, who is the secretary of the *Church Manual* Committee, to lead us in the process.

VERNON B. PARMENTER: Mr. Chairman, if I could direct the delegates to turn to page 43 for the first *Church Manual* item, and this particular item, if we agree to it, then relates to several other items that we would like to follow.

"In the *Church Manual* the word *minister* refers to a clergyperson who may or may not serve as pastor of a local church. And the word *pastor* refers to a minister who is assigned pastoral responsibilities by a conference/mission/field for a congregation or a number of congregations." And then the asterisk: "This definition of the words *minister* and *pastor* refers only to their usage in the *Church Manual* and is not intended to refer to the title when addressing a clergyperson. It is understood that the use of these terms varies throughout the world divisions."

The words are used differently currently, and we would like to make them consistent as we move through the manual. So, Mr. Chairman, to bring it before us I would move that we approve these amendments.

MICHAEL L. RYAN: Thank you. We have a motion. Is there a second to that? All right, very good. We will take any comments that you might have on this.

SAMUEL KORANTENG-PIPIM: Mr. Chairman, I would like to know why the need for the distinction in the meaning of the terms *minister* and *pastor*. In the dictionary these terms are used interchangeably. Historically they are used interchangeably. Biblically and in the Spirit of Prophecy they are used interchangeably.

MICHAEL L. RYAN: Thank you very much for that comment and question.

VERNON B. PARMENTER: Mr. Chairman, I wonder if we could ask Elder Cress, the ministerial secretary, to answer that.

MICHAEL L. RYAN: Elder Cress, you have the floor.

JAMES A. CRESS: Mr. Chairman, my comment and the clarification in response are essentially the same thing. It is accurate that the words are used interchangeably. However, the words are also a job description and an honorific, if you will. When I was a young man, you called an ordained minister elder. There are parts of the world in which elder is a laity office that no pastor will be called to. In some parts of the world you call an unordained minister pastor, and in other places they become pastor only when they are ordained. All of this is appropriate for the culture that is utilizing it and understanding it. However, in the *Church Manual* we need to have some consistency of knowing that when we use the term *minister* it's referring to the job description.

When we use the term as an honorific, Pastor Ryan or Elder Ryan, in that particular case it doesn't refer to a job description; it refers to an honorable title that you would refer to the person that holds that job description. There is nothing theologically to be interpreted from this. It is simply a matter of attempting to be consistent in the use of the wording, and the few actions that are being brought here together will simply bring a consistency in its usage in the *Church Manual*.

Nothing of a theological nature should be read into this, nor in fact would it essentially matter if we decided for consistency to go the other way. This is a matter of consistency. Thank you.

MICHAEL L. RYAN: Thank you very much, Elder Cress.

GERHARD PFANDL: Thank you. My question is whether this has been thought through in regard to translations. We may make the distinction in English between minister and pastor, but what happens in languages in which you do not have two words that express the same idea that you have in English? Let's remember that in the Bible you have bishops and elders who are ordained. In the Bible pastor or shepherd is a spiritual gift; it's not an official church office. We have used the word *pastor* for church officers, but that's not biblical. In the Bible you would have to use bishop or elder, whereas pastor is clearly a spiritual gift, being a shepherd.

MICHAEL L. RYAN: Thank you for that. Is there a comment that you wanted to make on that?

VERNON B. PARMENTER: Mr. Chairman, the only comment I could make is that we are dealing with the English language here. It's very difficult to address any complications that might occur in other languages, and most of us are not familiar with those, but we do want to make the terms that are being used in the English version consistent, and that's really, as Elder Cress has indicated, all we are trying to do here.

SAMUEL KORANTENG-PIPIM: All those who speak to even the English language, when such a distinction is made in our *Church Manual*, even though no such distinction is found in the Spirit of Prophecy or the Bible, the problem we create is this.

Whenever a person reads the Spirit of Prophecy, they have to reinterpret the Spirit of Prophecy in harmony with our new definitions. Consequently it would be wise on our part at session that before we make such a distinction, we make sure that it is informed by the Bible and the Spirit of Prophecy. This applies whether we are speaking about the English language or some other language. I am simply referring to the distinctions we are trying to create in a term that has historically and theologically been used interchangeably.

JONATHAN KUNTARAF: We try to have consistency in English; however, it will create another problem in other languages. For instance, in Indonesia there is only one word for minister or pastor.

KENAOPE KENAOPE: I am wondering if we are speaking the same language, let alone the English language itself. I think the item on the floor is that it is not reducing a clergyperson who is ordained—no, it is not saying that. The item is simply saying the word *minister* refers to a clergyperson who may or may not serve as pastor of a local church.

Now, I don't think there is a problem with that if we are making this distinction for the usage of the *Church Manual*.

[John Testerman then moved the previous question. It was seconded and voted.]

[The vote on the agenda item was then called for, and passed.]

VERNON B. PARMENTER: Mr. Chairman, item 404 is a flow-on item. This has to do with granting letters of transfer, and the change is on line 12. I'll read just that sentence.

"On receiving this," and that's referring to the letter of transfer, "the clerk brings the

request to the pastor . . ." We are suggesting that we delete "if he is an ordained minister." We think that it's totally unnecessary that a person has to be ordained to become involved in the membership transfer process. [This item was moved, seconded, and voted.]

Item 406 is another illustration of this definition that we agreed on earlier. Reading on line 9 regarding the baptismal service: "In the absence of an ordained minister," instead of the word *pastor*, "the elder shall request the president . . ." So here, Mr. Chairman, it's clear to us as a committee that more than just the pastor is available to conduct baptisms. And so it needs to be broader than just the local pastor of a church. [The item was moved, seconded, and voted.]

Item 407, referred to on page 52, has to do with church leaders when there is no one possessing the necessary experience and qualifications to serve as elder. It recommends that a church leader be elected in such situations. [The item was moved, seconded, and voted.]

Item 410 changes the term *minister* to *pastor*. [The item was moved, seconded, and voted.]

We will go to item 420. This amendment changes the words *ministerial ordination* to *ordination to gospel ministry*. [The item was moved, seconded, and voted.]

MICHAEL L. RYAN: The schedule indicates that we have come to the end of our time period for this meeting, and after the benediction we will stand adjourned.

PIERRE CAPORAL: [Prayed in his native language.]

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

Tenth Business Meeting Actions

July 5, 2005, 3:20 p.m.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To withdraw the previous action to rescind Growing in Christ—Addition to the Statement of Fundamental Beliefs made during the morning business session.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To reconsider Growing in Christ—Addition to the Statement of Fundamental Beliefs.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To refer Growing in Christ—Addition to the Statement of Fundamental Beliefs back to the writing committee.

ITEM DISCUSSION—LIMITED TO FIFTEEN MINUTES

VOTED, To accept the following motion from the floor:

Floor discussion of an item after its introduction shall be entertained in fifteen-minute segments, thus authorizing the Chair to determine the will of the body as to whether or not discussion should be continued for another fifteen-minute segment. A vote to close discussion must have a two-thirds majority.

STRATEGIC PLAN FOR MISSION—REPORT

Michael L Ryan reported on a five-year strategic plan for mission and showed a DVD entitled *Tell the World*.

OFFICERS AND THEIR DUTIES—CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend General Conference Constitution and Bylaws, Constitution, Article IX—Officers and Their Duties, to read as follows:

ARTICLE IX—OFFICERS AND THEIR DUTIES

Sec. 3. President: The President is the first officer of the General Conference, and shall report to the Executive Committee in consultation with the secretary and the treasurer. He or his designee shall preside at the sessions of the General Conference, act as chairperson of the Executive Committee, serve in the general interests of the General Conference as the Executive Committee shall determine, and perform such other duties as usually pertain to such office. The General Conference President shall be an ordained minister of experience.

TERRITORIAL ADMINISTRATION—CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend General Conference Constitution and Bylaws, Bylaws, Article I—Territorial Administration, to read as follows:

ARTICLE I—TERRITORIAL ADMINISTRATION

Sec. 1. The General Conference of Seventh-day Adventists, hereinafter referred to as the General Conference, nor-

mally shall conduct its worldwide work through its divisions, each division to operate within a specified territory in harmony with General Conference policies.

Sec. 2. The duly organized divisions are: East-Central Africa Division, Euro-Africa Division, Euro-Asia Division, Inter-American Division, North American Division, Northern Asia-Pacific Division, South American Division, South Pacific Division, Southern Africa-Indian Ocean Division, Southern Asia Division, Southern Asia-Pacific Division, Trans-European Division, and West-Central Africa Division. The boundaries of these divisions shall be subject to adjustment only at Sessions of the General Conference or at Annual Councils of the Executive Committee.

Sec. 3. If a territorial adjustment is made at an annual council, it shall be made only provided each division and other territory affected is represented at the council by at least one of its officers, or in the case of an unorganized territory, by a senior church leader from that territory. An exception to the requirement of such representation shall be made in a condition of emergency. In such a case, the Executive Committee shall make whatever adjustments are necessary for the conduct of the work in the territories affected.

Sec. 4. Union conferences and union missions, together with all other organizations and institutions within a division's territory, shall be responsible to that division's executive committee, or in the case of General Conference institutions and fields without divisional affiliation, to the General Conference Executive Committee.

STANDING COMMITTEES—CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend General Conference Constitution and Bylaws, Bylaws, Article II—Standing Committees, Sec 1, to read as follows:

ARTICLE II—SESSION COMMITTEES

Sec. 1. At each regular session of the General Conference, such committees as may be found necessary, including the following, shall be elected for the duration of the session to consider items of business that may be referred to them and to bring their reports and recommendations to the session:

- Session Church Manual Committee
- Session Constitution and Bylaws Committee
- Session Nominating Committee
- Session Plans Committee

TERM OF OFFICE FOR PRESIDENT—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT—REQUEST

Continued on page 32.

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... As we arrived at the hospital, my wife sat down and told the nurse on duty, "Listen, I have no idea why I'm here. It's far too soon!"

"We're going to check you in, just in case," the nurse said. They put Jean in the assessment room and hooked her up to the monitor. When they were done, my wife said, "Shawn, I know you're hungry, so why don't you get something to eat? I'm in good hands now."

"All right," I said, "I'll be right back." I ran out of the maternity ward, down the stairs and into the hospital cafeteria. After wolfing down a sandwich that Noah must have left behind on the ark (old, hard, indigestible), I ran back up the stairs and into the assessment room only to find that—Jean was GONE...

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IT IS WRITTEN

Continued from page 30.

A motion was made to table this item until later, as all the delegates were not in possession of the backup material.

USE OF THE TERM CONFERENCE, ETC.—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Introduction, page xxii, Use of the Term Conference, etc., to read as follows:

Use of Terms in the *Church Manual*
Each organized Seventh-day Adventist church is a member of the sisterhood of churches known as a conference, which is a united organized body of churches in a state, country, or territory. Until full conference status is achieved (see General Conference Working Policy), other terminology such as mission, section, delegation, or field may be used to describe the collective organization of local churches. In the *Church Manual* the term *conference* or *union conference* may also apply to a mission or a union mission.

In the *Church Manual* the word *minister* refers to a clergyperson who may or may not serve as pastor of a local church; and the word *pastor* refers to a minister who is assigned pastoral responsibilities by a conference/mission/field for a congregation or a number of congregations.*

*This definition of the words *minister* and *pastor* refers only to their usage in the *Church Manual* and is not intended to refer to the title used when addressing a clergyperson. It is understood that use of these terms varies throughout the world divisions.

METHOD OF GRANTING LETTERS OF TRANSFER—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 6, Church Membership, page 36, Method of Granting Letters of Transfer, to read as follows:

Method of Granting Letters of Transfer—Application for a letter should be made to the clerk of the church with which the member desires to unite. The clerk then sends the request to the clerk of the church from which the member desires to be transferred. On receiving this, the clerk brings the request to the pastor or to the church elder, who in turn lays the request before the church board. After due consideration the board recommends to the church, favorably or otherwise, concerning the application. (See p. 36 below and pp. 37-42, 59, 192, 204.) The pastor or elder then brings the recommendation to the attention of the church, announcing that this is the first reading. Final action is taken the following week, when the request is again presented and a vote of the church is taken. The purpose of allowing one week's interval is to give any member opportunity to object to the granting of the

letter for any valid reason. This objection should not ordinarily be publicly stated, but be lodged with the pastor or elder, whose duty it is to call the church board to consider the objection. The objector should be given opportunity to appear before the board to present the objections. If they are not based on valid grounds, the person raising objection should be admonished to withdraw them. On the other hand, if they are based on valid grounds, it is the duty of the church board to institute such investigation as may be needed. In such case the final action on granting the letter by the church is deferred until the matter has been satisfactorily settled.

If the difficulties involve—No change

BAPTISMAL SERVICE, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 7, Church Officers and Their Duties, page 50, The Baptismal Service, to read as follows:

The Baptismal Service—In the absence of an ordained minister, the elder shall request the president of the conference/mission/field to arrange for the administration of the rite of baptism to those desiring to unite with the church. (See pp. 32-35.) A local church elder should not officiate in the baptismal service without first obtaining permission from the conference/mission/field president.

CHURCH LEADERS—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 7, Church Officers and Their Duties, page 52, Church Leaders, to read as follows:

Church Leaders

Occasionally in newly organized churches, and sometimes in older ones, there is no one possessing the necessary experience and qualifications to serve as elder. Under such circumstances the church should elect a person to be known as "leader." In the absence of the pastor or a conference/mission/field assigned minister, the leader is responsible for the services of the church, including the business meetings. The leader must either conduct these or arrange for someone else to do so. A church leader may not preside at any of the church ordinances, administer baptism, conduct the Lord's Supper, perform the marriage ceremony, or preside at business meetings when members are disciplined. A request should be made to the conference/mission/field president for an ordained minister to preside at such meetings.

SELECTING CHOIR LEADERS—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of

the Church, page 71, Selecting Choir Leaders, to read as follows:

Selecting Choir Leaders—Great care—No change

Choir leaders should work in close collaboration with the pastor or church elder in order that the special musical selections harmonize with the theme of the sermon. The choir leader is under the direction of the pastor or elders of the church and does not work independently of them. The choir leader should counsel with them, not only as to the music to be rendered, but also concerning the selection of singers and musicians. The choir leader is not an ex officio member of the church board.

LICENSED MINISTERS—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 10, Ministers and Workers, pages 137 and 138, Licensed Ministers, to read as follows:

Licensed Ministers

To give young men—No change
In its actions the conference/mission/field committee shall not go beyond that which the division committee authorizes. It shall not authorize a licensed minister to go from church to church outside the church or group of churches of which he is a local elder, performing church rites which pertain to the functions of an ordained minister. A conference/mission/field committee action cannot be substituted for church election or ordination to gospel ministry.

GERRY D KARST, *Chair*
MICHAEL L RYAN, *Chair*
AGUSTIN GALICIA, *Secretary*
LARRY R EVANS, *Actions Editor*
JANET C UPSON, *Recording Secretary*

Eleventh Business Meeting

58th General Conference
session, July 6, 2005,
9:30 a.m.

JOSE CAMPOS (welcoming the group in different languages): Ladies and gentlemen, sisters and brothers, welcome to a new day of the General Conference session.

CARLO GILIBERTI: [Offered the opening prayer in Italian.]

PENIE and ELIEL BARRIAL: [Rendered the musical selection "His Eye Is on the Sparrow" on the saxophone and piano.]

HAROLD W. BAPTISTE: The business session will now come to order, and the first item that we are going to deal with is the report from the Nominating Committee. I will call on the chairman and the secretary of the Nominating Committee.

JERE PATZER: We have a rather lengthy report today. Some of these are rather routine items because they are ex officio. That does not diminish their credibility or the fact that they play a very vital role, but it does make some of it go a little more quickly.

The first section that we will be dealing with is the Auditing Service area. We will start with the General Conference Auditing Service board. There are those that are ex officio, as is our General Conference president; then there are others who come as representatives from the various divisions.

DELBERT BAKER: Good morning to the delegation. This is our seventh report, and Mr. Chairman, I am wondering if we could read all of the names of the board at one time. I will read it through once, and if necessary, I will come back and read it the second time, and we can move on the entire board together.

HAROLD W. BAPTISTE: By common consent, can we do that?

DELBERT BAKER: [Read through the complete list of names twice. The motion was then made to accept. It was seconded and voted.]

JERE PATZER: Next we will be dealing with the actual auditing staff themselves. The first four names are those that reside at the headquarters in Silver Spring, Maryland. That will include the director and his associates, and then next will be the area officers and where they are from, and those will be given to you in the second reading. That is a rather extensive list again. How shall we proceed?

HAROLD W. BAPTISTE: Just read them slowly and deliberately, and then we will vote on them as a whole.

DELBERT D. BAKER: [Read the entire list, which included the names of the directors of the General Conference Auditing Service, the three associates, and the area officers.]

HAROLD W. BAPTISTE: I see Elder Lowell Cooper standing at the microphone because of his connection with these auditing services.

LOWELL C. COOPER: I would like to explain why the name Emmanuel Manu from the West-Central Africa Division appears in several places on the list.

It is because the Auditing Service configuration of service areas does not necessarily follow division boundaries. We present the recommendations in this way as an assurance to the body that the division territories are all covered. But the alignment of territory for a particular associate

auditor may cover parts of more than one division's territory.

HAROLD W. BAPTISTE: Thank you for that clarification. Are you ready to vote?

VICTOR PILMOOR: Mr. Chairman, I'd like to ask a question about the board. It may need to come a little later.

HAROLD W. BAPTISTE: All right; we'll come back to you.

Session Snapshot



PHOTO BY ALDEN J. HOEHLER & HERALD

REGAL REPRESENTATION: A member of the SSD delegation dons his native costume during the Thursday evening Festival of Mission on July 7.

[The names of the auditing staff were moved, seconded, and voted.]

VICTOR PILMOOR: Mr. Chairman, could we be assured that more than half the board is independent of church employment?

HAROLD W. BAPTISTE: Elder Cooper can answer that.

LOWELL C. COOPER: Thank you, Mr. Chairman. The composition of the General Conference Auditing Service board is defined in the bylaws. There are five ex officio members. Four of them are General Conference officers; the fifth is the General Conference Auditing Service director.

All other board members as specified in the bylaws must be nondenominationally employed individuals who have expertise either in auditing or related areas of financial leadership. We have consulted with all of the division administrations with respect to their selection.

HAROLD W. BAPTISTE: Thanks very much for that information. We turn back to the Nominating Committee secretary and chairman.

JERE PATZER: Thank you, Mr. Chairman. We will now move into a rather lengthy list of directors and associate directors of the General Conference departments. [A point of order resulted in referring this portion of the report back to the Nominating Committee.]

JERE PATZER: We are now going to take a look at the Health Ministries Department of the General Conference. As you know, yesterday Dr. Allan Handysides was elected as director. And I would like to have him save time for us by explaining the configuration of the department.

ALLAN R. HANDYSIDES: In health ministries there are three budgeted associate positions, and those three work at the General Conference in Silver Spring, Maryland. Several years ago the General Conference Health Ministries Department was composed of up to 16 associate directors. We traditionally have looked to Loma Linda University for assistance in dentistry, nursing, and medicine, and three of the names that we are presenting are from there. [The three individuals, along with their areas of expertise, were named.] Those three are provided with travel budgets and have really been able to do an international work on a wide scale also. There are three other associates that are really more counselors to us, and they also come from Loma Linda. [The three individuals, along with their qualifications, were named.]

HAROLD W. BAPTISTE: Thank you very much. Back to the Nominating Committee officers.

DELBERT W. BAKER: Mr. Chairman, in light of that thorough explanation of Dr. Handysides, I'm wondering if I could read those nine names and move following that.

HAROLD W. BAPTISTE: Yes, please proceed.

DELBERT BAKER: [Read the list of associates for the Health Ministries Department.] Mr. Chairman, all of these are associates in health ministries. This is the recommendation to the body. I move it. [The motion was seconded and voted.]

JERE PATZER: Thank you. The next name that we are presenting today is for the remaining position of associate secretary of the General Conference. I will give a little bit more biographical information after the name is presented.

DELBERT W. BAKER: Mr. Chairman, it's another honor to present the name of Rosa T. Banks for the position of associate secretary in the General Conference.

JERE PATZER: Rosa Banks has been with the General Conference since 1989 as director of Human Resources and most recently as an associate secretary of the

North American Division. That's where many of you have come to know and love and respect her.

[The name of Rosa T. Banks for General Conference associate secretary was moved, seconded, and voted.]

JERE PATZER: The next position that we'll be filling needs additional explanation as well. This is the associate for Adventist Chaplaincy Ministries at the General Conference. There was a lengthy discussion in Nominating Committee about the emerging need for chaplaincy services in many of our divisions. That point has been recognized. Of course, it is not in the purview of the Nominating Committee to be adding budgets, so I hope that we do not have those speeches replayed this morning here on the floor. The name that is coming today will be brought to you in a moment. It is a name and position that is funded from the North American Division and, in a sense, lent or given to the General Conference. While most of the concentration admittedly is in North America, the expertise, time, and services, and occasionally even trips outside, are at the expense of that budget. So I want you to know that as this name is brought.

DELBERT BAKER: Mr. Chairman, the position of associate for the Chaplaincy Ministries—the name that is recommended by the Nominating Committee is Gary Councell, from the North American Division. I so move it.

HAROLD W. BAPTISTE: We have a motion. Do we have support? Yes, we do.

JOHN TESTERMAN: Mr. Chairman, I would like to suggest to the chair that as a matter of courtesy we not have the individuals standing in front of us as we vote on them. Normally the procedure is that when you vote on someone you ask the person to leave the room. This would be a courtesy to the individual not to have them standing up front as we vote.

HAROLD W. BAPTISTE: I appreciate that. Thank you very much for that observation. Now for the vote on the last recommendation. [Voted.]

JERE PATZER: Thank you for the observation; incidentally, that was the plan, and it usually has worked that way. The next positions that we will address are those of the associates for the Ministerial Association of the General Conference.

DELBERT W. BAKER: Mr. Chairman, we have four names to present to the body. The first, a new name, is Jonas Arrais, from the South American Division.

JERE PATZER: He is currently the associate ministerial secretary of the South American Division. He has longstanding tenure and is highly respected and appreciated in the division.

HAROLD W. BAPTISTE: Thank you.

DELBERT BAKER: Mr. Chairman, it should be noted that the Nominating

Committee is very much aware of the desire of the body to get more information. We are seeking to do that now, and there are plans under way, perhaps in the future, to have pictures and various things to assist the process. With that explanation I so move the name of Jonas Arrais, Mr. Chairman. [Seconded and voted.]

JERE PATZER: There are three incumbents and one name that will likely be referred to Annual Council.

DELBERT BAKER: Mr. Chairman, I would mention them individually and then act on them following it. Sharon M. Cress from the North American Division, associate in the Ministerial Association. I move it. [Seconded and voted.]

The next name is that of Peter J. Prime, from the Inter-American Division, associate in the Ministerial Association. I move it. [Seconded and voted.]

The final name in that section is Nikolaus Satelmajer, from the North American Division, associate in the Ministerial Association. I move it. [Seconded and voted.]

JERE PATZER: The next two positions are for associates in communications.

DELBERT BAKER: The first name is John T. Banks, from the South Pacific Division, associate in the Communication Department. I move it, Mr. Chairman. [Seconded and voted.]

And Mr. Chairman, these two names are incumbents. The second and final name in the communication area is Reger C. Smith, Jr., from the North American Division, associate in the Communication Department. I move it. [Seconded and voted.]

JERE PATZER: The next three positions, Mr. Chairman, are associates in the Education Department. Two of these are incumbents; the third one is a new person.

DELBERT BAKER: The first name is John M. Fowler, from the Southern Asia Division, associate in the Education Department. I move it. [Seconded and voted.]

The second name is Andrea Luxton, from the Trans-European Division, associate in the Education Department. I move it, Mr. Chairman. [Seconded and voted.]

DELBERT BAKER: The third name is Luis Schulz, from the South American Division, associate in the Education Department. I move it. [Seconded and voted.]

JERE PATZER: The last name is a new name. Luis Schulz, from Argentina, is president of River Plate Adventist University. He serves as an ADRA director; he has a doctorate in educational administration.

Our next two names are incumbents for the associate position in the Trust Services Department.

DELBERT BAKER: The first is Charles B. Simpson, for associate in the Trust

Services Department. I move it. [Seconded and voted.]

The next is Wilfredo Sumagaysay, for associate in the Trust Services Department. I move it. [Seconded and voted.]

JERE PATZER: The next position is for associate director of the Publishing Department of the General Conference. The name that will be presented is currently the publishing director of the South American Division.

DELBERT BAKER: Mr. Chairman, the name that is recommended by the Nominating Committee to the body is Almir Marroni as an associate in the Publishing Department. I move it. [Seconded and voted.]

JERE PATZER: The next two positions are associates of the Public Affairs and Religious Liberty Department. These are both incumbents.

DELBERT BAKER: Mr. Chairman, the Nominating Committee recommends the name of Jonathan Gallagher as an associate in the Public Affairs and Religious Liberty Department. I move it. [Seconded and voted.]

For the second associate in the Public Affairs and Religious Liberty Department, the name of James Standish is recommended by the Nominating Committee. I move it. [Seconded and voted.]

JERE PATZER: The next position, Mr. Chairman, is associate for the Women's Ministries Department of the General Conference. This individual has served as the associate director for women's ministries in the South American Division. She speaks fluently in English, Spanish, and Portuguese and has a master's degree in pastoral ministry and counseling from Andrews University.

DELBERT BAKER: The name that is recommended by the Nominating Committee, Mr. Chairman, as an associate in the Women's Ministries Department is Raquel Arrais. I so move it. [Seconded and voted.]

JERE PATZER: The last two positions that we are bringing to you are associates in the Youth Department of the General Conference. Both of these are new to this position. So we will take them one at a time, and I will give a very brief statement on their biographical background.

DELBERT BAKER: Mr. Chairman, the first name that is recommended by the Nominating Committee for the position of associate in the Youth Ministries Department is Van Hurst, from the North American Division.

JERE PATZER: Van Hurst is a former youth director, but is currently the president of the Dakota Conference.

DELBERT BAKER: I move it, Mr. Chairman. [Seconded and voted.]

The second name in this area, Mr. Chairman, for the position of associate in

the Youth Department is Erton Carlos Kohler, from the South American Division. Erton Carlos Kohler's current position is the youth director for the South American Division.

DELBERT BAKER: I move it, Mr. Chairman. [Seconded and voted.]

HAROLD W. BAPTISTE: We left last evening with an item that was tabled. [Appropriate action was taken to take this matter off the table.]

LARRY R. EVANS: To refresh our thinking, the issue is the subject of the term of office of the General Conference president, suggesting that it be limited to two terms. The various groups that looked at this suggestion voted to refer this request to the General Conference session with a recommendation that the change not be approved. The rationale is shown in the information the delegates received.

HAROLD W. BAPTISTE: We have a motion before us. [Seconded.] Any discussion on this item?

BRIAN BULL: Mr. Chairman, I was the one who proposed this motion at the last General Conference session; therefore, I have some paternal interest in the way in which it has been dealt with, and I am delighted that the consideration was given at the level of the General Conference Executive Committee. I understand that the decision is to deny the change and to abandon any attempt to deal with term limits.

I've been keeping score, and except for the report from the Nominating Committee this morning, virtually every time an incumbent has stood for an office, that incumbent has been returned to that office. Now, I understand the need to allow for freedom in the operations of the Nominating Committee to permit the Nominating Committee, under the influence of the Holy Spirit, to pick the best person for each of these jobs. But I must admit that it strains credulity to believe that the best person 97 percent of the time until this morning's report was the incumbent. And I wonder if there is not some way in leveling or at least making it possible for another person, not the incumbent, to at least have a chance at being appointed to one or more of these positions. Therefore, Mr. Chairman, I would move that this matter be referred back to the Constitution and Bylaws Committee for consideration at this session as to whether or not there is some possibility of adjusting for the enormous benefit enjoyed by an incumbent for an office. And I would suggest that at least one possibility might be to require a two-thirds vote of the Nominating Committee to report a name back to the floor after they have served two terms or 10 years, whichever is the longer time period. I so move. [Seconded.]

HAROLD W. BAPTISTE: The motion,

as I understand it, is to refer this matter to the Constitution and Bylaws Committee and to report back to this session.

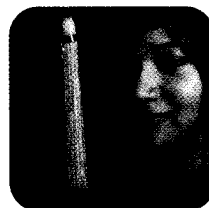
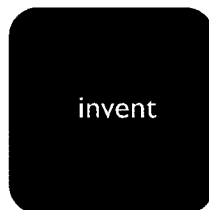
BRIAN BULL: That was the motion. It's an amendment of the motion before us.

HAROLD W. BAPTISTE: Any discussion on this amendment? Are you ready, then, to vote on the motion to commit?

NILTON AMORIM: Now, Mr. Chairman, it was not related to the motion to commit. I was more concerned with the

negative motion that was on the floor, not to accept. I need a clarification. If this vote, this motion, is voted down, does it mean that it is accepted? I have concerns with negative motions.

DOUGLAS HUENERGARDT: I'd like to speak in favor of the motion, and the reason is the concern over succession planning. I think that one of the things that is difficult within our organization is to actually plan for and help train people to be



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able to move into various positions. And so what has happened is that incumbents stay in those positions for a considerable period of time gathering and gaining expertise, and then when that person leaves, there is often a gap, and we have then some loss of expertise subsequently.

And so why I'm speaking in favor is specifically so that we can begin doing a more orderly planning process for a number of candidates who could then step in to that kind of position. Thank you.

HAROLD W. BAPTISTE: Thank you very much. Just let me observe that we should concentrate on the motion to commit. The substance of the other part of the motion should be withheld until we are through with the motion to commit.

TOR E. TJERANSEN: Mr. Chairman, I stand to support the motion that Dr. Bull just made to refer it back to the Constitutional and Bylaws Committee. The main motion doesn't even have a proper recommendation written in our agenda. And I think it's very important for this body to grant the opportunity to come and see the Constitution and Bylaws Committee, because we have noted that the total composition of our elected personnel is an aging group, and with respect to the president's desire to give room for youth, I think we need to make some provision for that to happen.

HAROLD W. BAPTISTE: Thank you; you are in favor of the motion to commit. We still want you to focus on the motion to commit, not the substance of the recommendation that you have before you.

KEN CORKUM: Mr. Chairman, could I ask for clarification? The motion refers this item back to the Bylaws Committee. Is that the appropriate committee? Is the Bylaws Committee a policymaking committee, or is there another committee that should be considering this? My understanding is that the Bylaws Committee is the committee that sees that it is appropriately placed within the Bylaws; it's not a policymaking committee. So could you clarify if this is the appropriate committee for the referral?

HAROLD W. BAPTISTE: That's the motion that was made by the delegate. We can ask him his intention at this time. Dr. Bull, are you available?

BRIAN BULL: Mr. Chairman, I would subject the proceedings to the advice of the chair as to the most appropriate committee. It seemed that the Bylaws Committee might be the most appropriate because of its position considering such matters, but if there is another group that, in the opinion of the chair, would be better, I would certainly defer.

HAROLD W. BAPTISTE: Thank you. Our time has elapsed. [A motion to table was seconded and voted.]

JOHN GRAZ: Mr. Chairman, brothers

and sisters, dear friends, it is an honor for me to introduce Mr. Murali and his wife and his son. Mr. Murali has been a member of the legislative assembly of the state of Kerala in India since 1991. He is serving as the chairman of the Kerala Legislative Local Fund Accounts Committee. He is involved with the educational system in Kerala and has given valuable assistance to Seventh-day Adventist schools in his states. Mrs. Murali is a senior lecturer in mathematics at Mahatma Gandhi University. Both are very good friends of Adventists, and we welcome them to meet with their Seventh-day Adventist friends. Welcome.

AMBASSADOR MURALI: Honorable President Dr. Jan Paulsen, the officers of the Seventh-day Adventist Church, delegates and visitors from all over the world, I am extremely happy to be here as an honored guest with my family on this auspicious occasion of the fifty-eighth session of the General Conference of the Seventh-day Adventist Church. On behalf of the government of Kerala and its chief minister and on my own behalf I extend to you, the leaders and believers gathered here, special greetings from the evergreen country of Kerala, which is at the southern tip of the continent of India. It has been my privilege to associate with the Seventh-day Adventist Church in the Southern Asia Division through my elder brother, who is our representative with the world headquarters in Silver Spring, Maryland, Mr. John Wycliff; also with Pastor A. J. Tito, communication director; and Dr. Ron Watts, our beloved president of the Southern Asia Division.

I should not forget one of my friends of Seventh-day Adventists in Kerala, Mr. Saji, who introduced me to the leaders of the church some years ago. May I take this time to thank Dr. Graz and the General Conference for inviting me with my family to this session, which has given me a new appreciation of the abounding grace of the Almighty. It is my earnest appeal and prayer that the General Conference will make decisions to allow the global mission of our church to be carried out in the fields of education, religious liberty, evangelism, philanthropy, healing, and humanitarian ministries.

Elder Paulsen, I am happy and proud to let you all know that you have believers in Kerala doing their best for the fulfillment of your mission. Even though I am a Hindu by birth, by the grace of God I have had several opportunities to associate with the activities of the church in Kerala. I pledge my wholehearted support and the support of the Kerala chief minister to the future activities of the church in our state of Kerala and in India. Thank you again; God bless you all.

JONATHAN GALLAGHER: Ladies and gentlemen, first of all thank you for

voting me back into office; I really appreciate that. It is my great honor and privilege to introduce to you Ambassador Evan Paki. He is the ambassador of Papua New Guinea to the United States and Canada and Mexico. As you realize, to be ambassador to the United States is a most prestigious ambassadorship. He is also the youngest such ambassador to be appointed. However, he stands before you, not in those primary roles, but because he is a Seventh-day Adventist brother in Jesus Christ. And so without further ado, I introduce to you Ambassador Paki.

EVAN PAKI: Thank you, Dr. Gallagher, Dr. Paulsen, vice presidents, leaders of the church, distinguished delegates, guests from around the world. I am honored and humbled by this opportunity to have observed the fifty-eighth session of the General Conference of Seventh-day Adventists. And I am also honored to stand before you today having grown up in the church and having both sides of my family give decades of service to the Seventh-day Adventist Church.

The Adventist Church's message has a special place in my heart. In April of last year I was honored to be invited to the General Conference headquarters in Silver Spring, Maryland, where Dr. Paulsen and the vice presidents of our world church invited me for a special luncheon, a VIP luncheon, as they call it. And as I was leaving to go to my office in Washington, D.C.; one of the leaders asked me, How can the church work with the government of Papua New Guinea?

Papua New Guinea's population is about 5.7 million, and nearly 5 percent of that is Adventist. So you are looking at a membership of about a quarter million people, which is about 60 percent of the total division membership.

And so how can the church be relevant in the community? How can we play a role in the development of our communities? How can we advance the gospel mission? How can we work together with the community leaders? How can we work together with church leaders, with government leaders? And one of the areas I want to highlight is How we can work together in education?

I believe educating our young people is not just an option for the church; it is an indispensable part of the gospel mission. People who are educated support the church; they carve out better lives for their families. Education is a great equalizer, even though we are born under difference circumstances. I think education is a priority. One of the things I have observed is that there are about 2,000 delegates to this session, and I asked one of the organizers how many young people under the age of 30 are here. And I was told there are about 35 out of 2,000. Hopefully in the future

General Conference sessions we will gradually increase the number of young people, because we want to involve them in the church, we want to nurture them in the church. If they are going to be leaders tomorrow and in the decades to come, we might as well give them some responsibilities now, so that when the weight of the responsibility is on their shoulders they will be able to handle it.

The other area I want to touch on is health ministry. As we know, Christ committed more time to healing than to preaching, and we see it as the right arm of the church, as my division president pointed out in his report yesterday. And with that I will close, and again, I am honored to be able to speak to all of you, especially those who are from developing countries. I think we can go back to our countries with a message to share with the people back home. Thank you so much.

HAROLD W. BAPTISTE, *Chair*
THEODORE T. JONES, *Secretary*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Eleventh Business Meeting Actions

July 6, 2005,
9:30 a.m.

NOMINATING COMMITTEE REPORT #7

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

General Conference

General Conference Auditing Service
Board:

General Conference President
General Conference Secretary
General Conference Treasurer
General Conference Vice President
General Conference Auditing
Service Director
Scilas Barbosa Filho
Gilles Carel Beesoo
Wilfried Detlefsen
Joseph Fan
Hyden Gittens
Anwar Hutabarat
Jack Krogstad
Jeremiah Lima

Roger Marshall
Kwame Manu-Debrah
Frensy R Pannefleke
John Stanley
Timur Osin

General Conference Auditing Service Director:

Eric A Korff

Associate Directors:

Maxwell P Blakeney
Daniel E Herzel
Douglas D Reeves
Ruel A M Baculanta, Southern
Asia-Pacific Area
Gerald Bokenkamp, South
America Area
Paul H Douglas, Inter-America Area
Coenraad J Haupt, Southern Africa
Area
Mark S Hyder, North America-
Central Area
Paul Johnson, Euro-Asia Area
Robyn W Kajjura, North America-
East Area
Emmanuel S D Manu, Trans-Africa-
Indian Ocean Area
Mark R Pannekoek, South Pacific
Area
Michael Prasada Rao, Southern Asia
Area
Jeremy T Smith, North America-
West Area
Kim Tae Sung, Northern Asia-
Pacific Area
Terence de Villiers, Trans-European
Area
Norbert Zens, Euro-Africa Area

Adventist Chaplaincy Ministries

Associate Director:

Gary R Councell

Communication

Associate Directors:

John T J Banks
Reger C Smith, Jr.

Education

Associate Directors:

John M Fowler
Andrea Luxton
Luis A Schulz

Health Ministries:

Associate Directors:

C. Joan Coggin
Craig R Jackson
Patricia S Jones
Kathleen Kuntarar
James L Kyle
Peter N Landless
Quintes P Nicola
Stoy E Proctor
Thomas J Zirkle

Ministerial Association

Associate Secretaries:

Jonas Arrais
Sharon M Cress
Peter J Prime
Nikolaus Satelmajer

Public Affairs and Religious Liberty

Associate Directors:

Jonathan Gallagher
James D Standish

Publishing Ministries

Associate Director:

Almir M Marroni

Trust Services

Associate Directors:

Charles B Simpson
Wilfredo Sumagaysay

Secretariat:

Associate Director:

Rosa T Banks

Women's Ministries

Associate Director:

Raquel Arrais

Youth Ministries

Associate Directors:

Van Hurst
Erton Carlos Kohler

GENERAL CONFERENCE SESSION 2005—SEATING OF ADDITIONAL DELEGATES

VOTED, To approve the following as additional delegates from the West-Central Africa Division:

Brobbe, Benjamin
Gomoun Gonkanou, Benjamin
Imbrah, Emmanuel
Odonkor, Ebenezer
Osei, Margaret
Sonii, Adoley

TERM OF OFFICE FOR PRESIDENT— GENERAL CONFERENCE CONSTITU- TION AND BYLAWS AMENDMENT— REQUEST

VOTED, To take from the table the item Term of Office for President—General Conference Constitution and Bylaws Amendment—Request.

TERM OF OFFICE FOR PRESIDENT— GENERAL CONFERENCE CONSTITU- TION AND BYLAWS AMENDMENT— REQUEST

A motion was made to refer this item back to the Session Constitution and Bylaws Committee. Some discussion ensued, and the item will be discussed further at the next business session.

Continued on page 39.

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DYING TO BE BEAUTIFUL

JENNIFER JILL SCHWIRZER
with Winston Craig

LICHTENWALTER

DAVID

DANCING LIKE A KING

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Adjourned

HAROLD W. BAPTISTE, *Chair*
THEODORE T. JONES, *Secretary*
LARRY R. EVANS, *Actions Editor*
ROWENA J. MOORE, *Recording Secretary*

Profiling Adventist Leadership

Wednesday, July 6, 2005

HAROLD W. BAPTISTE: This is the fourth presentation of the Profiling Adventist Leadership series. At this time I will call on Mike Ryan to present the speaker for today's presentation.

MICHAEL L. RYAN: In addition to the speaker, there will be a panel that will help field questions and provide insights: Dr. Lyn Behrens, president of Loma Linda University and Medical Center; Richard Osborn, president of Pacific Union College; and Athal Tolhurst, former under-secretary of the General Conference.

Ted Ramirez, our speaker for today, is not a stranger to this group or to the Seventh-day Adventist Church; he is well known. However, in his private law practice he serves as the cochair of Benobels Washington Health Care Practice, where he concentrates his practice in the areas of business transactions, mergers and acquisitions, crisis recovery, turnaround plans, and corporate governance. Mr. Ramirez's 25 years of service to the business community and health-care industry also includes experience as director, trustee, and chairman, and membership on governance boards and committees for strategic planning, finance, audit, and legal affairs.

Mr. Ramirez has accomplished many significant things in the business he transacts. He developed and implemented a seven-year system affiliation and merger plan with a large health-care delivery system in the Midwest; he also has developed governance, management, and judiciary duty standard systems policy papers, and presentations for large multicorporate institutions, including the university medical center system in California.

He devotes significant time and effort to national charitable organizations; he also is an adjunct faculty member at the College of Law at Ohio State University, and he is presently a member of the General Conference of Seventh-day Adventist Executive Committee and Financial Audit Review Committee. He also has been a member of the Loma Linda University

board for 14 years, and he is an adjunct faculty member at Columbia Union College.

I could make quite a list of various publications and speeches that he has produced, but I want to come quickly to some of the more personal items. He has been married for 33 years to Chris Stone, from Tulsa, Oklahoma; he met her during his freshman year at Southwestern Adventist University. He has two daughters: Katy teaches marketing and business at Columbia Union College; Abby is a senior at Columbia Union College this fall, taking history and pre-law.

He has wide experience in evangelism in urban areas, as he grew up in Chicago and San Antonio, often accompanying his father in Bible studies and making visits to elderly people. He is in his second stint as the head elder of Kettering Seventh-day Adventist Church. He is an alumnus of Valley Grande Academy and also of Southwestern Adventist University. I asked Mr. Ramirez if he would provide me with a little overview of some significant things in his life, and in that overview he added just a little paragraph that I would like to read.

"The Seventh-day Adventist Church and its mission are precious, indispensable components of my and Chris's life. We owe our happiness and blessings to God, our Adventist parents, Adventist schools, and the biblical messages of Adventists. We, our family, love this church and all it's called to be, and we see the sacrifice and devotion with which our church employees and leaders serve God. We aren't perfect, but we're family, and God has made us His children." Welcome to the platform, Mr. Ted Ramirez. [Applause.]

HAROLD W. BAPTISTE: Before Mr. Ramirez makes his presentation, please stand and bow your heads for prayer.

COSMIN VLAHAPOL: [Prayed in Romanian.]

TED RAMIREZ: [His presentation, "Acting With Responsibility: Aspirations of a Servant Along Pathways of Governance," is included in *Profiling Adventist Leadership*.]

HAROLD W. BAPTISTE: Thank you very much for that excellent presentation. You have gathered a panel around you, and we will turn the discussion over to the panel.

TED RAMIREZ: Are there questions or concerns that you would like to share in response to the paper? A question has been submitted: "The paper refers to spiritual DNA of Adventists. What do you mean by this term? And how does this concept affect leaders and organizations?"

The question is spiritual DNA. The paper does not mean to use that term to express particular beliefs or positions. DNA has to do with who we are. Panel, any additional thoughts?

B. LYN BEHRENS: Perhaps I can speak

from the physical dimension, Mr. Ramirez, as we think about DNA and its importance in our human life, of encoding for us the color of our eyes, how tall we will be, what, how our heart will be formed and shaped. As I reflect on your comment and your paper I see this as an opportunity for us to be encoded with God's values and live them and express them as you have indicated through love and the fruits of the Spirit. I would see that being essential in the way we respect each other. It's a term that I will use in my thinking and also in my speaking in the future, and I thank you for it.

SENDRA GUNAWAN: I have been listening in the past about leadership, and I have tried to understand what the leadership for the church is all about. This is an excellent paper. If we follow the advice given, 80 percent of our church's problems will be solved. We can present papers here, and then we can talk about many, many things, and then everybody can go back, and nothing will happen. It would be good if those who are in top management, the president, secretary, treasurer, etc., got in touch with the members. But that will not happen. Maybe 13 million is too many people for the president to reach, but even at the General Conference session, not very many of the 2,000 delegates will shake hands with the president. So the management has been top-down all the time.

HAROLD W. BAPTISTE: Can I interrupt you? Can you focus on the issues that we presented this morning that deal with profiling Adventist leadership, rather than bringing in other elements that are not relevant to the discussion? And on the basis that we have established, your time is just about expired.

SENDRA GUNAWAN: Mr. Chairman, give me just about 10 seconds. I think the General Conference office needs to show an example of the changes needed of the leadership. Thank you.

HAROLD W. BAPTISTE: Thank you very much.

BURNS M. SIBANDA: Mr. Chairman, I very much appreciate the issues that have been raised in the paper, especially when you look at leaders and members acting responsibly. We need to have love for the church, to be fully committed to the church.

HAROLD W. BAPTISTE: Thank you very much.

ALEX R. PONNIAH: Thank you, Mr. Chairman. Let me take this opportunity to thank our speaker for the wonderful report on the subject of acting responsibly.

It is not easy, as a Christian, to be doing things in the right way and to be responsible at all times. If you look in the Scriptures, you find leaders who made irresponsible decisions although they were in responsible positions. Likewise, in our own organization we have had leaders who have made

irresponsible decisions.

Paul struggled through this difficulty. He said the things that I should not do, I do, and the things that I should do, I do not. Oh, what a wretched man I am! Who will deliver me from this wretchedness? He struggled, and yet he found an answer when he said, Oh, I thank God for my Savior, Jesus Christ.

As leaders we must constantly practice the presence of Jesus Christ in our lives and in our decision-making. We must ask God to help us to make responsible decisions in our administration and in our daily walk.

HAROLD W. BAPTISTE: Thank you very much. We appreciate that.

TED RAMIREZ: I would like to take collectively the last three speakers and speak to them. You will notice that there are different ways to express one's love for the church. Each one of you here has expressed your love by taking time off, at great expense and difficulty, to come here. There are various ways to express one's love, and the important aspect in expressing one's love is to stay in the program, continue in dialogue and in communication, despite the disagreements.

RICHARD OSBORN: One thing that I worry about is that we place too much responsibility on leaders and presidents to be the ones that lead in everything. As a president, if I don't win every vote on the board, then I might view that as a failure of my leadership. And there are times when it almost seems that every suggestion that a president proposes is a test of whether he or she is a good president or not. We as a church must realize that we need to work together through committees and boards and that drawing from the wisdom of those counselors will tend to relieve the pressure put on a president to always be right.

TED RAMIREZ: In fact, to further Dr. Osborn's remarks about the role of each one of you, if you are not a president and if you are not a secretary or a treasurer of a division or a conference or a union, that doesn't mean that you are not a leader. Everyone on the floor is a leader. And one of the challenges that was given to me in the preparation of this paper, by a division president outside North America, was: How do we help each delegate understand that the load is too heavy for leaders to bear by themselves and that each person on that board and committee is a leader

and shares responsibility collectively for the decisions made?

HAROLD W. BAPTISTE: Thank you. We have 12 minutes more. Would you allow me to impose a three-minute timing limit on your presentation so that we can get a few more people participating?

GRACE ADEOYE: I noticed that the three key words in this paper are *unify*, *communicate*, and *act*. They are very vital for successful leadership. However, it seems to me that sometimes we do not communicate well. I can give one example: It is very frustrating to some leaders at times to see

ken to my heart. I believe that while it is easy for us to find criticism of this or that leader, or this or that organization within the church, it's easy to criticize because of the weaknesses of human nature, but if we were to take the principles that have been outlined here, which I believe are the core to the whole week of leadership priority issues, we would find that we are responsible to God first in our relationships with Him. And once we have our relationship with God right, then our relationships with our fellow man will follow in the right course. And while it may be true that there

are some criticisms, if our leadership takes these principles and applies them, then we can lessen the occasion for criticism and improve the spiritual effectiveness of our church. And although our brother has asked what plans are there in place, I don't think the world church is imposing plans on the divisions and the unions and the local conferences and missions for the implementation of this. It is the place of the leaders of those church organizations to take these principles and to share them with their people and the leaders who are not with us here who could be benefited by the principles that have been outlined.

HAROLD W. BAPTISTE: Thank you, Elder Tolhurst.

RICHARD OSBORN: Dr. Behrens and I have been serving on the Nominating Committee, and for the first time we've been receiving

evaluations of the leaders. That's the first step, I think, and probably those will get more comprehensive as time goes along, which is a model for what many of us can do and are already doing.

HAROLD W. BAPTISTE: Thank you. Next speaker.

THOMAS O. OCHOOGUE: Thank you, Mr. Chairman. I refer you to the document, page 5. It says, "Right relationships are not produced by right thoughts or right actions. Just the opposite. Right thoughts and right actions are produced by right relationships." What does that mean? Perhaps that what you think affects your relationships? Can you explain it? I don't follow.

HAROLD W. BAPTISTE: All right. Elder Ramirez would like to address that question.

TED RAMIREZ: It's a very rare privilege to be asked to comment on the work of Leonard Sweet, but I'll endeavor to do so very succinctly. I think the point that he is making is that there are related parts of a human brain and of a human spirituality,

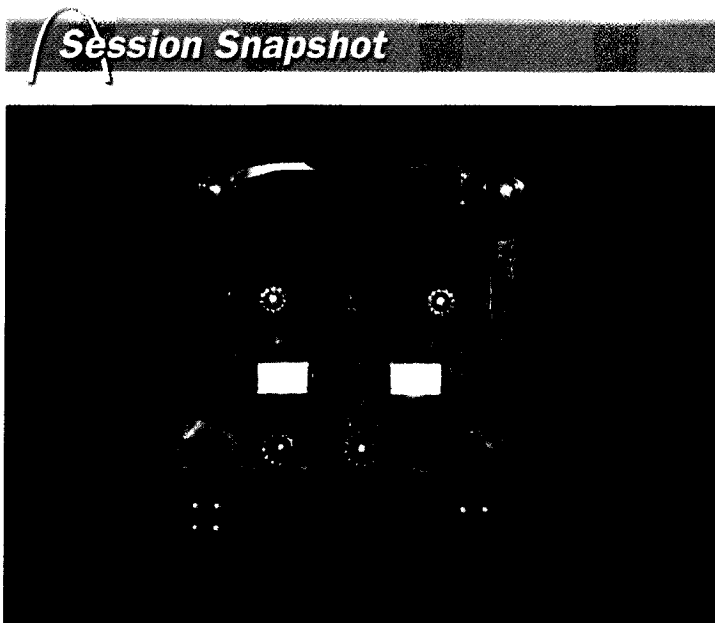


PHOTO BY ALDEN J. HO © REVIEW & HERALD

TRAVELING IN STYLE: Officers of the Southern Asia-Pacific Division arrive via jeepney during the Thursday evening Festival of Mission.

suggestions just sitting on some table rather than receiving attention.

HAROLD W. BAPTISTE: Thank you.

CHIEMELA IKONNE: I've noticed that during this series there have been two major themes: *leadership* and *spirituality*. Mr. Chairman, I hope we see the relationship between leadership and spirituality. And since we have begun discussion here, I believe that we are on the right track. My question, therefore, is What plans do we have to ensure that what we have begun here goes down to the divisions, to the unions, conferences, and in fact to the local churches, which is actually where the church begins? Mr. Chairman, what system does our church have for evaluating leadership quality and spirituality quality?

ATHAL H. TOLHURST: Mr. Chairman, we wouldn't need this presentation if our leadership was perfect. And I don't think that anybody here would think or suggest that the leadership of the church is perfect. None of us is perfect. And I want to say that this presentation has spo-

but that it is only in a relationship that we can test and develop love for one another. We can't just sit in a corner and think good thoughts and be effective. We do no one any good if we think great spiritual thoughts and read texts and don't act in the context of a relationship.

I think that is what Dr. Sweet is meaning to say here. And that is a quotation from his work. Thank you.

HAROLD W. BAPTISTE: Would anybody from the panel like to add to that?

ATHAL TOLHURST: Yes, Mr. Chairman. My wife's mother had a principle that she lived by, and that was that there is some good in everybody. And while we may not like somebody, if we were to work alongside that person and endeavor to develop a relationship with that person, we would discover something good. And once we discover something good, then we should cultivate that good. And I believe that we will improve each other's responsibility in leadership if we do that.

HAROLD W. BAPTISTE: Thank you.

ALLAN HANDYSIDES: I would just like to express my appreciation for being here and be so privileged as to hear papers as they've been presented. Ted Ramirez, I greatly enjoyed your presentation. It is true that any presentation is theory until it is applied, and I think that we need to realize that everybody sitting as a delegate is enjoying a distinct privilege of leadership. It's easy to think that we are somehow separate from the leadership role. The decisions of this session are ours. The appointments of this session are made by us. Deficiencies in the leadership reflect upon us.

And when we have appointed leaders, it is our duty to support those leaders. I feel that if there's going to be unity, we have to learn to support each other. And I just pray that we can have a sense of ownership of the leadership of the Adventist Church as we've been sent here as delegates to this fifty-eighth session. I pray that the Lord will bless us to adopt many of the theoretical principles, because applying them makes them facts in our individual lives. Thank you very much.

HAROLD W. BAPTISTE: Thank you very much also.

TED RAMIREZ: And if I might add, Mr. Chairman, each one of the questions in the paper will remain a theory and fairly useless until you ask them of yourself and until you ask them of your organization. And it is our hope and prayer that we will do that.

HAROLD W. BAPTISTE: Thank you. We have one minute that we can allow for the last question.

RASHFORD P. MUSONDA: Thank you, Mr. Chairman. I think the church has been quite asleep for quite a bit of time. We've reached a point now in life where our hearts are excited that material of this

nature is coming up so that we can try to polish the way we run the church. Thank you very much for a well-thought-out paper; the material is good. It does not take long to discover those who mismanage funds; they can be flushed out easily. But in general administration we don't have internal controls. Apart from this paper, we would like to come up with internal controls that will help the church to function so that those who mismanage leadership can be flushed out just as easily as those who fail to manage funds properly.

HAROLD W. BAPTISTE: Our time is now expired. Can you wind up in 30 seconds?

RASHFORD P. MUSONDA: Yes. What I want to say is let us come up with evaluation instruments that will help make us loving, transparent, and open to issues. Thank you, Mr. Chairman.

HAROLD W. BAPTISTE: Thank you also. Our appreciation to Ted Ramirez for his excellent presentation, and also to those who participated in this discussion. Thanks for your involvement. The meeting stands adjourned, and we ask for the closing prayer. Let us stand.

JOSEFINA MORA DE LA ROSA:
[Prayer in native language.]

HAROLD W. BAPTISTE, *Chair*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Twelfth Business Meeting

*58th General Conference
session, July 7, 2005,
9:30 a.m.*

HOWARD FAIGAO: [Welcomed the delegates.]

[Prayer was offered.]

ANDREW JABAGAT: [Sang "People Need the Lord."]

TED N. C. WILSON: We welcome each of you to the business session of the morning, and we very much want to thank Andrew Jabagat for that beautiful rendition. If there ever was a time in which we need our Lord and His power in our lives, it is right now as we come close to His second coming. In fact, as we begin, we are going to take a moment to spend just a period of time in reflection on what happened in London just a few hours ago. It's a reminder of the situation and the times in which we live.

We have a statement that the General

Conference Communication Department is releasing. We have asked Elder Cecil Perry, the president of the British Union, to pray after we read this statement. We want our brothers and sisters, and all in London and in that portion of the world, to remember that we have deep sympathy and are in tune with the very difficult situation that they are facing. This is the statement: "On behalf of all of us attending the fifty-eighth session of the Seventh-day Adventist Church here in St. Louis we would like to express our shock and horror at the mindless acts of terror, brutality, and extremism seen in London today. Our thoughts and prayers are with the injured and bereaved. We are living in an increasingly unstable and dangerous world.

"We recognize that there are those who mistakenly see violence as the way to promote their cause, claiming that their cause is absolute and that the taking of lives is fully justified. Seventh-day Adventists are people of peace and compassion. Our Lord is the Lord of peace. As a people we unequivocally condemn violence as a solution. Churches in southern England are currently open for special prayer, and the Advent Center, close to one of the explosions in central London, is remaining open to care for the needs of those in the area. The church is in contact with hospital chaplains in the area, providing support as needed. Sadly, we live in a world in which these atrocities continue to happen. It is a sign of the times in which we live, but even within the context of sorrow we thank God for the hope that He gives to all who believe. We look forward to a time when Jesus returns, and sin, death, and suffering are no more.

I would ask that all of us, in sympathy and solidarity with those who have been greatly afflicted by this situation, stand in prayer as Elder Perry leads us.

CECIL PERRY: [Offered prayer.]

TED N. C. WILSON: Thank you very much, Elder Perry.

EUGENE HSU: It is my great pleasure to read to you a fax message of greetings from the Three-Self Patriotic Movement Committee and the China Christian Council, the governing body of the Protestant Chinese churches in China.

"To the delegates to the fifty-eighth session of the General Conference of Seventh-day Adventists: Thank you for your kind invitation to attend your session, and we intended to send a colleague to do that, but we regret that because of the visa problem he was not able to be there in person. Sabbathkeeping Christians, together with all other Christians in China, have been given full religious freedom and are now living joyful, religious lives and managing their church affairs based on the principles of independence and self-government.

"We believe that following the princi-

ples of loving one's country and one's church and maintaining mutual respect for unity within the Christian church and the unity between Christians, people in society will be strengthened day by day. May your session, under the guidance of the Holy Spirit, achieve great success and contribute to the healthy development of Christianity as well as to the peace of the world. Elder G. G. Huong, chairman, Three-Self Patriotic Movement Committee, and the Reverend Tsao Ging, president of the Chinese Christian Council." [Applause.]

TED N. C. WILSON: Thank you very much, Pastor Hsu.

We will now proceed to our items of business, and we will first recognize a point of order.

PAUL PETERSEN: Thank you, Mr. Chairman. I just want to appeal to the chair or the organizers that we be given more time for business during the remainder of the session. I think that a lot of delegates feel under pressure, and I think that is unfortunate. I would like to suggest that the business session be extended to 12:30 p.m. today and tomorrow. Thank you for considering this.

TED N. C. WILSON: Thank you, Brother Petersen. We appreciate your suggestion, which has already been somewhat reviewed this morning, in a special committee. I think that we are going to try to provide as much opportunity as possible. It is a privilege to work with you as a group, and I don't want you to feel that we are rushing you, but we do need to move ahead in as expeditious a fashion as possible.

We would like to move to the item that yesterday was still in discussion. It is an item having to do with term of office for the president. The minutes of the session reflect that the motion was made to refer the item back to the Constitution and Bylaws Committee. I think we ought to try to bring that to a vote, if possible. Before we do that, I would like to ask Elder Gerry Karst to make a statement regarding the actual process that has taken place in looking at this item in the recent past.

GERRY D. KARST: Thank you, Mr. Chairman. Items of this nature that arise out of a session are dealt with through a process that I will try to explain for you. A recommendation from the previous 2000 session that consideration be given to imposing a term limit of two consecutive terms of service for the General Conference president was referred to the standing Constitution and Bylaws Committee, which meets between sessions.

That committee met and considered it; the request was thoroughly discussed. The recommendation from that committee was that a term limit not be approved. This recommendation was discussed by a number of other groups, and finally it came to a meeting of the General Conference

Executive Committee, here in St. Louis, two days before the session. That body also rejected the concept of term limits, and so that is the way the recommendation now comes to the body of the session.

TED N. C. WILSON: Thank you very much, Elder Karst, and I think we need to go ahead and deal with the motion that has been made to refer this item to the Constitution and Bylaws Committee.

We will call for a vote, unless there is any other discussion. You understand that what you are voting on is to refer this item back to the Constitution and Bylaws Committee.

[The chairman called for the vote, but it was too close to call. Delegates were asked to stand with their voting cards. The consensus at the platform was that the motion to refer was lost.]

We are now back to the main motion that is before us, and that is to accept the report that has been brought. Is there any discussion on that?

Just remember that we are now looking at the actual suggestion not to do anything to the constitution. So if you're not in favor of not doing anything, you're going to vote against the motion that is on the floor. If you are comfortable with it, you're going to be voting in favor.

BERTHOLD H. STICKLE: Mr. Chairman, fellow delegates, I believe that not doing anything is not a kind thing to do. It is very difficult and painful sometimes to tell a fellow worker that it is time not to continue. It is much easier if we have a policy in place that eliminates some of that pain. It is also painful at times and difficult for one to accept that the time has come to step down. I am against the painful proposal of not doing anything.

TED N. C. WILSON: Thank you.

CARMELITO GALANG, JR.: I favor having a term limit for the position of the president.

TED N. C. WILSON: Thank you.

CLEMENT J. ARKANGELO: This is my first time to attend a General Conference session. I have listened to many things in admiration. I've listened to statements that young people should be promoted and brought into leadership. But my observation seems to indicate that the incumbents continue to serve. So there needs to be a way to promote bringing new blood into the system.

TED N. C. WILSON: Thank you very much. Before we vote on this, I'm going to turn to Elder Karst to make another statement as chairman of the Constitution and Bylaws Committee.

GERRY D. KARST: I would like to remind the delegates that when we come together in session, those in elected office no longer have a job. It is the responsibility of the Nominating Committee and this body to choose to reelect them or to find

others to fill the positions. I would also like to remind you that we operate differently from an outside government or corporation. We believe in the presence and the direction and guidance of the Holy Spirit. And since we elect people for only a five-year term, it's within the hands of this body to determine whether they want them to continue. And so I would be reluctant to see the body impose limits that might hinder the direction that the Holy Spirit might move us at some future time.

TED N. C. WILSON: Thank you, Elder Karst. We are going to take a vote right now to see if you would like to continue debate. If you would like to end the debate at this time, it's going to take two thirds of this body to agree to do that.

[A motion to end debate was voted.]

HARLIN ABAYON: I am raising a point of order, Mr. Chairman, because if my memory does not betray me, under parliamentary proceedings a motion must be worded in the positive. In order for the proper understanding of the delegates and for us to be able to vote properly, my suggestion is that this be worded in the positive. Therefore, I move that the present provision of the constitution that has no term limit for the president remain as is.

TED N. C. WILSON: Your suggestion is a good one because it makes it very clear. I don't think the suggestion of rewording has any negative affect on the original intent.

[The motion to amend the original motion was seconded and voted. The amended motion was also seconded and voted, thus rejecting the idea of a term limit.]

JULIAN MELGOSA: I am with the General Conference. I have appreciated the rules of order that have been given to us, and I think that they have proved very useful in our process. However, I think that they can be improved.

I believe that incorporating something about limiting the number of times that a single delegate can speak throughout the business sessions would be useful, as well as specifying an overall time. I think that this would enlarge and enhance participation and would help the speakers to focus on what is truly important to them.

Therefore, Mr. Chairman, I would like to move that we refer the *Rules of Order* to the appropriate committee so that this matter could be addressed.

[Motion was seconded and voted.]

TED N. C. WILSON: Let's move ahead to discuss the item Growing in Christ. You should have the revised statement.

ANGEL RODRÍGUEZ: Thank you. Tuesday afternoon the committee met with a rather small number of people who wanted give us their input and concerns. I want to express my appreciation to those who came to talk to us. There was a won-

derful spirit and desire to work together, and I want to acknowledge that before all the delegates.

We prayed together in some instances, and after the interviews ended, the committee prayed together, and we began to work on the statement. We made two additions and one main deletion.

You have it in front of you, and I'm going to ask Elder Johnsson to read the changes.

WILLIAM G. JOHNSON: Mr. Chairman, there are just two changes, in the first sentence and in the last. The first sentence begins, "By His death on the cross." Before, it began: "By His cross." So just three words were added.

The last sentence now reads: "His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience." A little longer, but the word *sanctifies* is being replaced by *transformed*, so that is quite an important point to some of the folks who came before us. These are the changes, Mr. Chairman.

ANGEL RODRÍGUEZ: Mr. Chairman, I move that these amendments be accepted. [Motion was seconded.]

TED N. C. WILSON: We have a num-

ber of people listed here for speaking; we hope we can move quickly on this.

PAUL PETERSEN: Thank you, Mr. Chairman. I stand to speak in favor of this motion. In the light of the previous conversation, I just want to add a few comments.

It is a theological statement, and theology has two meanings: first, theology asks what God has revealed about Himself in His Word. Second, theology also means the way we speak together with each other about God. Now, I would appeal to you to remember that we are to prove and argue and teach our fundamental beliefs from the Bible. When we do so, I want you then to consider the concerns that some have about how we phrase our theology when we encounter, for instance, Muslims and Jews. There are areas of the world where holy flesh theology is very strong.

Some tend to twist whatever we say into whatever they want. We have charismatic triumphalists who say that when we are converted, there is no problem anymore.

Now, I commend the committee for its willingness to listen and to accommodate. I want to have us leave here in unity—

united in the Word of God, in His revelation and theology. Let us then, when we as fallible human beings speak together about God, be sensitive to the way that different cultures and groups understand our words. But please, let us not be afraid to continue to speak with each other about God, not even in this setting and listening to the ways that other people understand and phrase our beliefs. Thank you.

TED N. C. WILSON: Thank you, Dr. Petersen, and could I ask that we make our comments very brief.

[Several delegates, including Bradley Kemp, William Johnsson, Angel Rodríguez, and John Testerman, spoke to the main motion. A motion to refer was made but not approved.]

TED N. C. WILSON: I feel bad about this, but we are five minutes over our time, and I wish we could have brought this to a vote, but I think we are going to have to hold this until the next business session. We have about six people standing to make speeches, and we do not want to deprive them of that opportunity. We are simply going to have to wait until the next business session.

[Extreme frustration over the discus-

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sion's being extended over many business sessions was expressed.]

JONATHAN GALLAGHER: Thank you very much, Mr. Chairman. My presentation is very brief. It is my delight and my honor to welcome among us three individuals who have done some very great work in the area of public affairs and religious liberty. They are delegates here, and I do hope that they are here on the floor. The first is the Honorable Jeannot Raberson, from Madagascar.

If he is here, could he please stand? He should be over in the Southern Africa-Indian Ocean Division delegation. Thank you for standing, sir. He is the parliamentarian to the Equality of Genders, Children, and Youth Commission. He is a senator for Madagascar, vice president in charge of public relations and legal affairs, and a deputy in the Pan-African parliament. We are delighted you are here with us, sir. Thank you for the good work you are doing not only on behalf of your country but also on behalf of religious freedom, human rights, and the Adventist Church.

We also want to recognize Gyang Buba, the controller general of Nigeria. He is presently in the Nominating Committee. Please pass on to him our very best wishes and our appreciation. As controller general he is the highest rank in the customs office of Nigeria, and he has been very helpful in some very sensitive areas and with relations with the head of state. Thank you so much.

And we also have among us Congressman Harlin Abayon, from the Philippines. He is in the Southern Asia-Pacific Division delegation. Congressman Abayon has done a great deal to support the whole concept of religious freedom and human rights, especially as this relates to Adventist concerns.

He was able to introduce a law permitting Adventists in the Philippines to take their exams on a day other than the Sabbath. Thank you, sir, for that kind of work. His most recent intervention has been on behalf of some of the representatives of the 1000 missionary movement from Korea who came into the Philippines and were deported. He made a very special intervention, and it led to the opening of the doors of the country to 33 Korean missionary volunteers to enter the Philippines. We thank you, sir, for safeguarding that privilege of freedom of speech and religious liberty. We appreciate your help, and trust you will long continue in our regard. Thank you very much, Mr. Chairman.

ELEONORA CENTOVA: [Closing prayer.]

TED N. C. WILSON, *Chair*
VERNON B. PARMENTER, *Secretary*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Twelfth Business Meeting Actions

July 7, 2005, 9:30 a.m.

TERM OF OFFICE FOR PRESIDENT— GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT— REQUEST

VOTED, To not refer back to the Session Constitution and Bylaws Committee the item, Term of Office for President—General Conference Constitution and Bylaws Amendment—Request.

TERM OF OFFICE FOR PRESIDENT— GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT— REQUEST

VOTED, To approve that the language of the General Conference Constitution and Bylaws, Constitution, Article X—Term of Office, shall remain unchanged.

GENERAL CONFERENCE RULES OF ORDER—REVIEW

VOTED, To request the General Conference during the next quinquennium to review the General Conference Rules of Order, in particular to the length of time allowed for discussion on a particular item, and how many times a delegate may actually speak to motions during the session.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To not refer back to the ad hoc committee the item, Growing in Christ—Addition to the Statement of Fundamental Beliefs.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

There was discussion on the item, Growing in Christ—Addition to the Statement of Fundamental Beliefs. It will be brought back to the floor at the afternoon business session.

Adjourned

TED N. C. WILSON, *Chair*
VERNON B. PARMENTER, *Secretary*
LARRY R. EVANS, *Actions Editor*
ROWENA J. MOORE, *Recording Secretary*

Profiling Adventist Leadership

Thursday, July 7, 2005

FATIHA BENAZZA: [Offered prayer.]

HAROLD W. BAPTISTE: Today we have the final presentation in the Profiling Adventist Leadership series, and the subject today is "Profiling Adventist Leadership: Responsiveness to Diversity." Our presenter is Dr. Leslie Pollard. He serves as vice president for diversity at Loma Linda University Adventist Health Sciences Center. Dr. Pollard has pursued a broad education: he holds a bachelor's degree from Oakwood College, a Master of Divinity from Andrews University Theology Seminary, and a Doctor of Ministry in preaching with worship from Claremont School of Theology. In June 2004 he graduated with a Master of Business of Administration from La Sierra University's School of Business. He is now completing a dissertation for a Ph.D. in New Testament studies. He has published articles regularly in church publications; he is the author of a groundbreaking book, *Embracing Our Diversity: How to Understand and Reach People From All Cultures*, published by Review and Herald Publishing Association. This work, which explores the relationship between leadership and cultural competency, has been published in French, German, and Spanish. Dr. Pollard has been married for 26 years to his college sweetheart, Prudence LaBeech, also a graduate of Oakwood College; and she holds a Master of Public Health from the University of Michigan and a Doctor of Philosophy in evaluation measurement and research design, specializing in executive leadership development.

The Pollards have two daughters: one is a law student at Mercer University; the other, a sophomore at Oakwood College. They make their home in Riverside, California. Dr. Pollard, we are glad to have you here; please share with us what the Lord has blessed you with.

LESLIE N. POLLARD: [Presented his paper "Responsiveness to Embracing Diversity," which can be found in *Profiling Adventist Leadership*, the booklet prepared for this symposium.]

HAROLD W. BAPTISTE: Thank you very much, Dr. Pollard. He has selected a panel to work with this morning, and at this time he'll introduce that panel.

LESLIE N. POLLARD: Thank you. And we will keep this very brief. To your left is a dear friend of mine, Dr. Ernie

Castillo, from the Pacific Union Conference in the North American Division. Dr. Castillo is a Hispanic by family of origin. He has led effectively in the Pacific Union, and his leadership is deeply, deeply appreciated.

Sitting next to him is Mrs. Nicole Brise, women's ministries director for the Southeastern Conference in Florida. She is an outstanding person of Haitian extraction; she is bilingual and has done leadership and cross-cultural ministry all of her ministry, and we appreciate her leadership and her presence this morning.

Seated next to Mrs. Brise is Dr. Jon Dybdahl. Dr. Dybdahl is the son of a family of immigrants. He is president of Walla Walla College. He has been the director of the Institute of World Mission at Andrews University and is very fluent in the issues of cross-cultural competency.

ERNEST CASTILLO: Mr. Chairman, I want to thank Dr. Pollard for this excellent presentation on diversity. I come from the Pacific Union Conference, where every Sabbath the gospel of Jesus Christ is preached in about 35 different languages. We have within the Pacific Union Conference territory hundreds of different people groups. When I look at the Los Angeles area, the San Francisco area, the Honolulu area, we can safely say this morning that the mission field has come to us. Out of our 700-plus churches within the Pacific Union territory about 80 percent of those churches are what we would call multicultural churches.

NICOLE BRISE: Mr. Pollard, I really appreciate the presentation today. Diversity is a need in our territory. In my conference we have 130 churches, and 15 nationalities in those 130 churches. We speak different languages, and our children create a subculture because they too come from another culture and are not a part of this culture. So it's a great need in our society that we understand that we must be Jesus-centered so that we can reach other people to turn them to Jesus no matter what our nationality is.

JON DYBDAHL: I really appreciate, Dr. Pollard, your emphasis on training. I think that's absolutely vital. Many do not understand the importance of sensitivity. I spent many years helping to train missionaries, and while many of them were eager to learn about other cultures, there always were a number who said that they had had experience in this area. We had to say, over and over, that sensitivity is important. It comes with training. It comes with mentoring. It comes with understanding your own differences and biases, and I think that not just the missionaries who go cross-culturally need this kind of training—but all of us who work in a very multicultural church and a multicultural world need this kind of training to make us sensitive-loving followers of the Lord.

HAROLD W. BAPTISTE: Thank you. We have time for a few questions.

NEVILLE HARCUMBE: I've appreciated the profiling of Adventist Leadership every day. I think it's most important that we address these issues in the Adventist Church. When it comes to the Seventh-day Adventist Church, membership and also fellowship are important. However, we restrict our membership to certain differences or diversities. For instance, we do not allow alcoholics; we don't allow those who are hooked on drugs. Fellowship in the Adventist Church is open to all differences—for example, homosexuals; those addicted to drugs or alcohol.

Through fellowship they have opportunities to become members by the transforming grace of the Holy Spirit. And so my point is that even though membership prohibits certain diversities, the church in fellowship is open to all sinners.

HAROLD W. BAPTISTE: Thank you very much.

KEITH MATTINGLY: Andrews University takes very seriously Dr. Pollard's excellent suggestion to get into diversity training and to include it in our general education program. We accept your challenge there and applaud you.

I do have one area of the diversity issue that concerns me. I am the chairman of the Religion Department, and I've had many females sitting in my office who share with me, very clearly, a sense of calling to ministry that is better than that of their male counterparts, and they share a frustration with me often. They hear good words from our church leadership relative to their gender, but they don't experience the concomitant application of words into action. And a couple days ago I heard a sister from Africa who was expressing here on the floor her concern for how difficult the leadership in the church has made it for women to conduct ministry in her country.

Facing this tremendous need of workers to engage in evangelism, Ellen White chose not to enter into theological debate over gender requirements. In fact, she reminds us that the Spirit of God prepares both men and women to be pastors in the church, and we have also been reminded at this meeting that the words *pastor* and *minister* are applied by her equally throughout the Spirit of Prophecy. We speak words, but we need to get to the place where we change our words into actions. I know that my words will be interpreted in various ways, but my plea here is to be sensitive to gender issues.

HAROLD W. BAPTISTE: Thank you very much.

BRICE SAINTIL: This is a very good topic, because most of the time we as leaders fail because we confuse unity and uniformity. We are different people from different classes with different intellectual

backgrounds. We need to pay attention to diversity.

I would like to talk about love, patience, kindness, goodness, self-control, empathy, and communication skills. Sometimes we as leaders tend to talk, to communicate our priorities, but we don't have time to listen to other people. Communication is not a one-way street.

HAROLD W. BAPTISTE: Thank you very much. We have a number of names still on the screen, but our time has expired. I want to express appreciation to Dr. Pollard again for this presentation.

PETER ROENNfeldt: [Benediction.]

HAROLD W. BAPTISTE, *Chair*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Thirteenth Business Meeting

58th General Conference
session, July 7, 2005,
2:00 p.m.

FLORENCE CHIREMBA: [Opening prayer.]

JEANNEVILLE REIGN B. DAYO: [Special music: "How Great Thou Art."]

LOWELL C. COOPER: Welcome back, brothers and sisters. Wasn't that a beautiful way to begin a session? As was announced this morning at the close of our business session, we are returning to general business items. The "Challenges to Mission" segment that was originally scheduled at this time has been combined with the presentation tomorrow afternoon. This, in response to a number of requests, opens up the way for us to have opportunity from now until 5:00 to deal with business agenda items.

And we are going to begin the business of the afternoon with a report from the Nominating Committee. We turn now to the officers of the Nominating Committee for that report.

JERE PATZER: Thank you, Mr. Chairman. This afternoon we are bringing you what I trust will be a rather brief report. It is, we hope, the final report. This first item that we are bringing to you is the membership of the General Conference Corporation board. This is actually the legal governing body for our General Conference. Many of you have organizations similar to this on the level in which

you work.

DELBERT BAKER: Mr. Chairman, we have 18 names to read for the General Conference Corporation Board of Trustees, and the Nominating Committee recommends the following names for the respective positions. I will read them through once; then I'll read the name and their position.

[A motion to accept the names was made, seconded, and voted.]

Mr. Chairman, the Nominating Committee recommends the following names for positions on the General Conference Executive Committee. I will read the names and the division that they are from. [A motion to accept the names was made, seconded, and voted.]

JERE PATZER: Thank you, Mr. Chairman. We have two more names.

DELBERT BAKER: Mr. Chairman, the Nominating Committee recommends the name of Roscoe Howard III as associate secretary of the General Conference. I move it. [The motion was seconded and voted.]

Mr. Chairman, the Nominating Committee recommends the name of Juan Prestol as associate treasurer of the General Conference. I move it. [The motion was seconded and voted.]

DELBERT BAKER: [The following individuals were recommended and voted: Jonathan Kuntaraf, director, Sabbath School and Personal Ministries; Gary Swanson, associate director, Sabbath School and Personal Ministries; Jean-Luc Lezeau; associate director, Stewardship; Erika Puni, director, Stewardship; Anthony R. Kent, associate secretary, Ministerial Association; Joel Zukovski, director, International Food Association.]

We have some interesting facts and statistics to share here briefly. The members of the Nominating Committee were a very diverse group representing the entire global church, all countries, colors, and divisions. About 15 percent of the body were females. We had translations for three different groups—Spanish, Portuguese, and Russian. We met seven different days, with 12 sessions, covering approximately 45 hours.

We filled more than 200 positions in the world church, and cast more than 100,000 votes. And finally, this may be of some interest to you: approximately 2,800 bottles of Pine Valley water were consumed, which amounted to about 47,000 fluid ounces. Thank you, Mr. Chairman.

LOWELL C. COOPER: I think we would all like to say thank you to the Nominating Committee.

JERE PATZER: Thank you, Mr. Chairman. And if I can add just one brief note to that: I too want to thank those who have made this Nominating Committee successful. Standing behind me are Dr.

Delbert Baker, Dr. Niels-Erik Andreasen, and Dr. Harold Lee, my associates.

There is another individual whom the committee would like to have you recognize as well. Bob Woolford has been working with this committee as a floor manager. He first did this at the Nominating Committee at the 1980 session and has been doing it successfully and with great appreciation behind the scenes ever since.

He says that this is his last session. I am not sure the General Conference Nominating Committee can function without his being there, and I think it would be well for you to show appreciation to Bob Woolford for all the hours that he has donated for this. [Applause.]

Finally, I would like to thank the committee members, all 196 of them, for serving. There were times when there were strong differences of opinion, but the grace of God held us together. There was just one overriding wish from the committee, and that was that God would have His way. We believe that He did. We prayed for that at the beginning nearly a week ago. At the end today we thanked Him for doing that.

I would like to have the committee members stand so that you can recognize them. [Applause.] Thank you, committee, for what you have done, and the Christian graces that you have demonstrated.

Mr. Chairman, I would be pleased to move that we recognize officially our appreciation to this committee for the work that they have accomplished. [Motion was seconded and voted.]

LOWELL C. COOPER: Now we return to the general business and pick up from where we left off in the morning's session. We have on the floor a motion that I will review for you in just a moment, and when we have dealt with that particular motion we will look at a few items relating to the constitution and then move on to a rather long list of items from the *Church Manual* Committee.

The item before us at present is to receive and adopt fundamental belief 28 as amended and brought to us by the Writing Committee. The statement has come back to us with some amendments.

GEORGE W. REID: Thank you, Mr. Chairman. As one who spoke several days ago to this, I want to commend the committee and believe that they have made valuable adjustments to the statement. I hope we will adopt it.

LOWELL C. COOPER: Thank you. We need to determine if the body wishes to close discussion. [The body voted to terminate discussion.] We will now vote on the motion before us, which is to adopt the fundamental belief as amended. [The amended fundamental belief was voted.]

LARRY R. EVANS: Mr. Chairman, I would direct your attention to item 310 in the constitution and bylaws agenda, page

85, the dissolution statement. There are three items I want to explain.

1. In the present dissolution, our Constitution and Bylaws Committee discovered that the dissolution statement does not name a Seventh-day Adventist tax-exempt entity for the assets, should that become necessary to be distributed. It was felt that we needed to add a clarifying statement. 2. Corporation, which is referred to in the dissolution statement, has its own bylaws and its own statement of dissolution. Therefore, that is not necessary to be stated in our particular dissolution statement. 3. It was also felt by the Constitution and Bylaws Committee that it would be best if we would move the dissolution statement from the bylaws to the main body of the constitution. To do that, we need to do some renumbering, and those three items are reflected in what we will be doing here and what we are recommending.

So to get this before us, Mr. Chairman, I move that we delete the present dissolution statement. [Seconded and voted.]

Let's now go to item 311, page 87. I move to add a new article to the constitution and bylaws, Constitution, Article XIII—Dissolution, to read as follows: "In the event of the dissolution of the General Conference, any funds or assets remaining after all claims have been satisfied shall be transferred to a Seventh-day Adventist tax-exempt religious entity recommended by the General Conference Executive Committee. The dissolution process shall be in harmony with the requirements of all applicable federal and state laws." [Motion was seconded and voted.]

RONALD HERBERT: Just a question: How is it possible for the General Conference Executive Committee to deal with the dissolution aspect if it is the General Conference that is being dissolved? [A legal adviser was not available to answer the question, so the questioner agreed to have the question held until an adviser could become available.]

LARRY R. EVANS: Item 312, page 88, is simply housekeeping, in which we are recommending that we move the dissolution statement from the body of the bylaws to the main body of the constitution. I move it to become Article XIV. [The motion was seconded and voted.]

We now go to item 307 in the agenda, on page 42. There have been some changes over the years in regard to the percentage amount of tithe passed on. Beginning on line 13: "A percentage of the tithe receipts of the local conference/mission/field shall be forwarded through the union and division in accordance with the General Conference *Working Policy*." And then on line 20, the funds to the General Conference shall be as follows: "Special gifts. Proceeds from the maturities of

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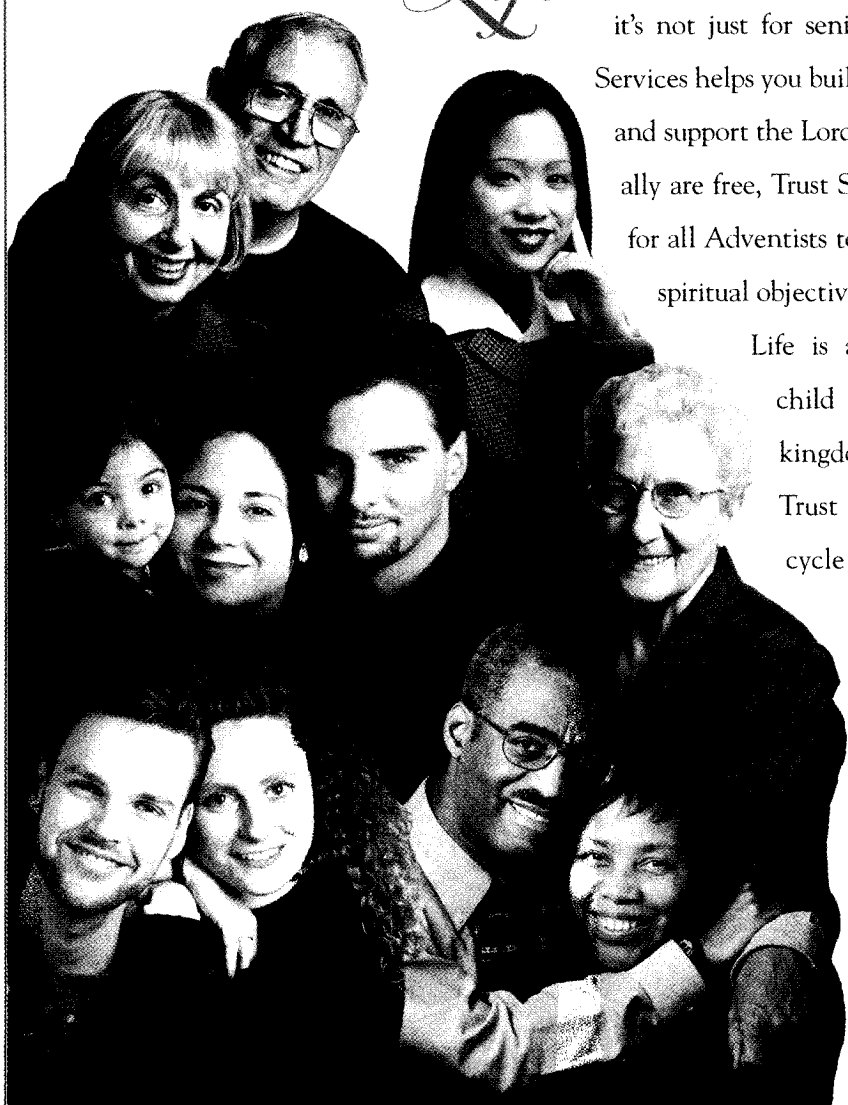
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planned giving designated for the General Conference." I move it. [Seconded.]

GERHARD PFANDL: My question is simply that the percentage is not specified, whereas before it was a tithe. Does this mean that it is no longer 10 percent but can be 5 percent or 2 percent or any other percentage?

LARRY R. EVANS: That is true; they vary. The percentage does vary from time to time, as set by the Executive Committee.

DANIEL DUFFIS: The current reading says that "a tithe of the receipts of the union conferences and union missions" shall be forwarded to the General Conference. The change says that a percentage of the tithe of the local conferences will be sent to the General Conference. Why the change from union to local conferences? Is this an additional levy on local conferences?

LOWELL C. COOPER: Who can help us with some information? Bob Lemon, please.

ROBERT E. LEMON: Mr. Chairman, over the years there have been some shifts in the tithe percentages, and they are covered in General Conference policy. The current reading of the bylaw provided for 1 percent of local conference tithe worldwide, with the exception of the North American Division. From the North American Division it is 8 percent. These changes took place a number of years ago, so this amendment is simply cleaning up the wording.

[Following a further question from Daniel Duffis, Elder Lemon continued.]

Mr. Chairman, the percentage to the General Conference comes through the union. The percentages that the division passes on from the unions still remain the same. Everything in the new bylaw wording is referenced to the original tithe from the local conference.

LOWELL C. COOPER: All right, does that help? I turn to Doug Hardt.

DOUGLAS HARDT: I have a question, Mr. Chairman, about lines 27-30. What is the reason for the deletion of the material concerning the appropriations from the publishing houses and medical institutions?

LOWELL C. COOPER: Do we have some help with that question? Elder Lemon, can you help?

ROBERT E. LEMON: We do not require appropriations from publishing houses of the General Conference. Some institutions choose to give appropriations. We do not have a policy requiring appropriations from these organizations. This has not been the case for many years, and so we are simply bringing the item into line with practice.

LOWELL C. COOPER: We turn to Dionisio Olivo.

DIONISIO OLIVO: Mr. Chairman, I

also have a question regarding this situation that has to do with tithe payments to the General Conference. Who sends the tithe to the General Conference? Aren't the member organizations supposed to send the tithe to the General Conference? If we say that the unions are the members of the General Conference and we now require the conferences to send the tithe to the General Conference, how can we bring harmony between those two?

LOWELL C. COOPER: Can we address that question? Maybe, Elder Lemon, we need to turn back to you for additional help.

ROBERT E. LEMON: Mr. Chairman, on line 16 it refers to "through." It says that "the local conference/mission/field tithe shall be forwarded through the union and division in accordance with the General Conference *Working Policy*." This change here is not altering anything from what we are presently doing; it simply is aligning the wording with the rest of the policy. The General Conference does not change the percentages without an Annual Council action and without years of discussion.

LOWELL C. COOPER: Thank you very much. I think perhaps we're ready to vote. May I ask a question? Is the absence of unions of churches in this statement intentional or accidental?

ROBERT E. LEMON: Mr. Chairman, I think it's accidental. It should probably be referenced, since it now is in other parts of the policy.

LOWELL C. COOPER: All right, just to be inclusive of all organizational structure we will include unions of churches in that series of denominational structural descriptions. [The motion was voted.]

Thank you very much. We will go now to *Church Manual* items, and I believe we will begin with item 426. Vern Parmenter, please.

VERNON B. PARMENTER: Thank you, Mr. Chairman. Please turn to page 80 in the support material, which has to do with courtship and marriage, and we will pick it up on line 26, which reads as follows: "However, it is the hope of the church that, if the member chooses a marriage partner who is not a member of the church, the couple will realize and appreciate that the Seventh-day Adventist minister, who has covenanted to uphold the principles outlined above, should not be expected to perform such a marriage." I move, Mr. Chairman, that we approve this amendment. [The motion was seconded.]

LOWELL C. COOPER: Thank you. Any comments or questions?

CORRADO COZZI: My suggestion is for line 29 to say, "... should not be expected to perform such a marriage in accord with church vote." And the church vote could evaluate the situation case by

case.

LOWELL C. COOPER: Brother Cozzi, the recommendation that comes to us is the changing of nomenclature from *pastor* to *minister*. The recommendation is not to change the nature of the statements in the *Church Manual*, so we cannot take up your recommendation here on the floor. If it is the wish of the body to refer the matter, or to have that question referred ultimately to the *Church Manual* Committee, there is a process to do that. But the action before us is to deal only with the amendment that is listed. We have heard your item; you may wish to speak to the *Church Manual* Committee leadership about how to bring your suggestion to the consideration of the church. Would that be helpful?

CORRADO COZZI: Brother Cooper, it was my intention just to open this up for discussion. Thank you very much.

THOMAS O. OCHOOGUE: I am contributing to the statement as a whole.

LOWELL C. COOPER: Could we invite you, if your concern is with the statement as a whole, rather than the part that is being amended, to speak with the officers of the *Church Manual* Committee? Elder Miranda and Elder Parmenter will be happy to discuss with you the matter and the procedure by which we entertain discussion on changes to the *Church Manual*.

THOMAS O. OCHOOGUE: OK.

[A question arose concerning the relevance of the change from *pastor* to *minister*, in light of the fact that some frontline pastors are also officiating ministers, including the officiating of weddings.]

LOWELL C. COOPER: All right. Do we have a response to that from the *Church Manual* Committee?

VERNON B. PARMENTER: Mr. Chairman, perhaps I should just state that the word *minister* under the new definition does not disallow the pastor who is licensed as a marriage celebrant to also perform a marriage. So I think that *minister* is more embracing and allows for both pastor and minister to perform weddings.

LOWELL C. COOPER: We'll now ask you to vote. [The motion was voted.]

ROBERT W. NIXON: Mr. Chairman, I have had a good discussion with Ron Herbert, who is the corporation secretary in the South Pacific Division, and he is satisfied with the explanation that we have given in answer to his question on the dissolution, and he advised that I could say two thumbs up for that one. And it was my pleasure to do that. Thank you.

LOWELL C. COOPER: Thank you very much. Back to *Church Manual* material.

VERNON B. PARMENTER: Mr. Chairman, if we could go to item 402, which has to do with the baptismal vows and baptism. Page 44 of the agenda. Before I present this specific item, I would like to give a little rationale for bringing this to

you. The South Pacific Division sent us the recommendation from their executive committee, and they raised these particular points that I'd like to share with you that I believe are very relevant.

Questions have been asked as to why some significant fundamental teachings of the church are excluded. The questions are referring to the 13 baptismal vows. As you know, we now have 28 fundamental beliefs, but we have only 13 baptismal vows. So some people are asking why we have only 13 statements in the baptismal vows. And they are also asking what the determining factor for the inclusion of those teachings and lifestyle issues that have been included has been. Further, they question the appropriateness of making detailed doctrinal statements at a baptism, when many non-Seventh-day Adventists who have no understanding of the reasons behind these statements are present. Also, it has been revealed that in some baptisms taking place vows are not being publicly affirmed, and in others various unofficial vows are being given. Both of these options are unacceptable. What is important is that we as a church need to reaffirm the need for public affirmation of faith prior to baptism. And second, the public affirmation of faith

needs to contain three essential elements: First, the acceptance of the saving grace of God. Second, the acceptance of the teachings of Scripture as expressed in the Statement of Fundamental Beliefs. And third, a desire for baptism and a demonstration of commitment to the Seventh-day Adventist Church. So now I bring you, Mr. Chairman, to page 45, where we introduce an alternative vow. And I will read from line 27: "1. Do you accept Jesus Christ as your personal Savior and Lord, and do you desire to live your life in a saving relationship with Him? 2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church and do you pledge by God's grace to live your life in harmony with these teachings? 3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the church and its mission as a

faithful steward by your personal influence, tithes and offerings, and a life of service?" Mr. Chairman, I move that we add this section to the *Church Manual*.

LOWELL C. COOPER: I've heard support for it.

ARMANDO MIRANDA: Thank you very much. In the *Church Manual* we find room for this kind of alternative vote. Page 30 says: "In churches where frequent baptism may reduce the significance of a public examination, an alternative plan should be

positional allows us to be flexible and gives the Holy Spirit the opportunity to move.

Finally, the three vows present a biblical foundation that we have. They are Adventist. People have to be exposed to our fundamentals. They are practical. They are mission-focused and very relational. Thank you, Mr. Chairman.

JAY GALLIMORE: I appreciate the input from the other divisions, but the rest of us have not had a chance to see this. Changing the baptismal vows should have

the same courtesy as changing a fundamental belief. I would like to have this discussed throughout the world field to conferences and unions, for them to be able to give input, before bringing this to a General Conference session.

The abbreviated form doesn't even mention the Sabbath, for instance. This needs a lot of discussion; it is very sensitive. Mr. Chairman, I move that we refer this back to the *Church Manual* Committee for input from the world field, from conferences, unions, and divisions, including frontline workers, before bringing this kind of major change before a General Conference session.

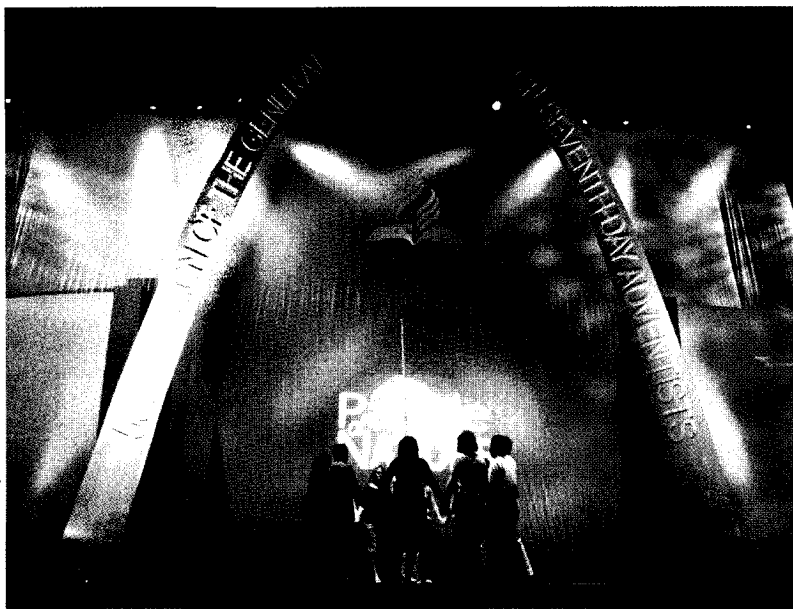
LOWELL C. COOPER: Thank you very much. We have a motion before us of referral and the purpose of the referral outlined. Brother Gallimore, could you, if you have a written

motion, share that with the folks here at the table? This motion requires a second. It is debatable and amendable and requires a simple majority. Is there support for the motion? Yes, we see that. Now the motion to refer is open for discussion. Anyone wish to speak to that point?

VERNON B. PARMENTER: Mr. Chairman, could I just make a comment while some folks are coming to the microphone? I understand that my comment does not address exactly what Elder Gallimore is suggesting, and that is that it be shared with all the conferences and frontline workers. But I do understand that some months ago our undersecretary sent to all the delegates the materials that we are considering here. It was available also on the Internet for people to view and see. So this should not be the first time that at least our delegation has seen the documents.

DUNCAN O. MUMBO: I think it would be wise for us to refer it, because we

Session Snapshot



CIRCLING THE GLOBE: Young adults concluded the Parade of Nations with a plea for all to remember those who have not heard of or accepted Jesus.

observed." There is room for this aspect.

GARY WEBSTER: I support the motion, because it allows for flexibility so that the Holy Spirit has the opportunity to move appropriately. In the current situation, if we read the vows publicly, then we have to share them all. Now, where there is no non-Seventh-day Adventist present, that is often a good thing, because it reminds our members of the key points of our faith, but where there are non-Adventists present—and we hope there are, because it is a tremendous evangelistic possibility and opportunity to help people—it is dangerous evangelistically, because we spread all these truths in front of people who have not had the opportunity to process them, and really, this is not in agreement with what Jesus said: "I have things to say, but you cannot bear them now" (see John 16:12). And the same with Ellen White's counsel in the book *Evangelism* about presenting truths slowly. So, Mr. Chairman, I think that this pro-

have 28 fundamental beliefs and only 13 baptismal vows. And number 11, for example, is basically not a doctrine, and not all of them are fundamental beliefs. Other numbers are merged together.

ONAOLOPO AJIBADE: I believe that if we adopt the alternative, we will begin a very dangerous trend in the church. The public affirmation is to assure the church that the person joining the church really believes our fundamental beliefs.

Therefore, we are to give the church that this person is joining the greater consideration. I have heard it said that we have adopted this alternative because of non-Adventists, but I would like to say that to the church, the prospective joining is more important. I will support the fact that we should refer it back.

BRIAN BULL: I am very uncomfortable with this proposal, for the following reasons. The Adventist Church has claimed since its inception that it has no creed, except the Bible.

One of our founders, John Loughborough, said, "The first step of apostasy is to get a creed telling us what to believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. The fifth is to commence persecution against such." I strongly support the motion to refer.

BASIL HALL: The material we use to give Bible studies does not necessarily cover the 28 or 27 fundamental beliefs. So for you now to ask baptismal candidates to swear before the church that they will abide by the 27 when they have been taught only 24, or even 12, is not honest. So I would like this to be referred.

GEORGE BAXEN: I wish to speak in favor of the motion to refer, because I think that as a church we have become sensitized to the fact that many of our members are leaving through the back door. We assume that all fundamental beliefs have been presented to newcomers of the church. So I think that as a church we need to think very soberly before we tamper with the baptismal vows. We should be thorough in preparing candidates for baptism.

ROSCOE J. HOWARD: Mr. Chairman, I would rise to speak against the motion to refer. First, I think the operative word is *alternative*. Those who do not particularly like this vow do not have to use it. Second, it puts the onus on the individuals who are preparing candidates for baptism to make sure they have been thoroughly indoctrinated with the fundamental beliefs. And I think that would also add enticement to those non-Adventists who may be relatives or friends who are there to ask, "Well, what is it that you believe?" So I rise to speak against the referral.

STEPHEN GUPTILL: I also oppose the referral. As was mentioned earlier, the *Church Manual* does give flexibility for the baptismal vows, and I would like to see that flexibility remain here. If the church is uncomfortable with the alternative, we can use the one that's already suggested.

KENAOPE KENAOPE: I stand to oppose the referral. As the previous speakers have said, this is an alternative.

TOR E. TJERANSEN: I stand to speak against the motion to refer. The grounds for referral were that it was not widely disseminated in the church. But this was discussed at Annual Council in October 2004 with all the union presidents present.

DARREN CROFT: I am a church pastor with many young people in my church, and this new alternative does not replace the original baptismal vow. We need to keep this relevant in its wording, understandable in its wording, and this gives me an alternative in my church that the youth will clearly understand, but it is supportive of us as an Adventist Church and all that we stand for.

LOWELL C. COOPER: Do you wish to close the discussion? [The body voted to close the discussion.]

We will now vote on the motion that is on the floor, which is a motion to refer this item back to the *Church Manual* Committee. [The motion to refer was lost.]

The main motion is now before us, to adopt the wording that is on page 45. [The main motion, with the wording on page 45, was voted.]

VERNON B. PARMENTER: Mr. Chairman, item 403, page 46, entitled "Alternative Method for Membership Transfer," is a new section that reads, beginning on line 10, "Alternative Method for Membership Transfer—A division may approve alternative methods for transferring members from one church to another within the division but when members request transfers to a church in another division, the above 'Method of Granting Letters of Thanks'—that is, the normal method of granting letters of transfer—"must be followed."

Perhaps a note of explanation, Mr. Chairman. One or two divisions have been experimenting to see if they can improve the process by which members are transferred from one church to another, and in one particular case they are having members who desire to move from one church to another and are about to leave their home church secure a card or letter that indicates that they are in good and regular standing. This card or letter is valid for a period of three to six months.

Members present this to the church in which they wish to secure membership. They are voted as members, and on the card is the name of the clerk of the church that the members left. The clerk of the

members' new church can then communicate with the previous church of these members, indicating that they've joined another church, and so the previous church can then vote to remove them from their list of members. I move that we approve this new section. [The motion was seconded and voted.]

VERNON B. PARMENTER: The next item, Mr. Chairman, is 405, on page 48. This concerns rebaptism. [Elder Parmenter then explained the rationale behind the proposed amendment to the *Church Manual*, entitled "Rebaptism," quoting from both biblical and Spirit of Prophecy sources.] Mr. Chairman, I move these amendments. [Seconded.]

LOWELL C. COOPER: The floor is open for questions, comments, observations.

GEORGE W. REID: I think that the committee has done a very good job in the restructuring of this statement, and I am particularly satisfied that they have added the section at the close, which deals with a kind of abuse that has taken place in some quarters. Baptism is substituted for repentance and reformation in some cases.

GIOVANNI LEONARDI: I wish I had the time to think a little more about the suggestion, but I can say that I agree on the majority of what is said. But I have a problem. Suppose a person comes from a different community—for instance, when he was baptized he believed that the Holy Spirit was not a person. Can I receive him as a member if he is not rebaptized in the name of the Father, the Son, and the Holy Spirit?

LOWELL C. COOPER: You have posed a question for us. Is someone prepared to answer that?

ANGEL RODRÍGUEZ: This is probably an issue in which there may be different opinions. It seems to me that those who have studied with this individual should encourage rebaptism, because we do follow the scriptural directive that baptism should be in the name of the Trinity. But it seems to me that this may not be the place to bring up cases and try to decide how to address them. It may be better to deal with the principles involved in the proposed changes.

LOWELL C. COOPER: Thank you.

EDWIN GULFAN: I am pleased with this provision. I am speaking particularly about one situation that is not covered in this recommendation. I am referring to children of Adventist parents who, because of parental and other pressures, were baptized into the church at too young an age. Some of these, during their growth in later years, wish to reaffirm their commitment to Christ.

I believe rebaptism is a very personal matter; it's the strong personal conviction of the individual that should be determined and studied by every minister involved in cases of rebaptism.

[A number of individuals spoke to this proposal regarding rebaptism.]

LOWELL C. COOPER: Do you wish to end discussion? [Discussion was ended by a two-thirds majority.] We will now vote on the motion, which encompasses the wording on pages 48-50. [The motion was voted.]

VERNON B. PARMENTER: Mr. Chairman, we will now take up item 408, page 53, and item 411, page 56. We are addressing both these items in order to make sure that two sections of the *Church Manual* agree with each other. Both have to do with the disposal of the emblems at a Communion service. [Both items concerning the disposal of the emblems at a Communion service were moved, seconded, and voted.]

Mr. Chairman, item 409, on page 54, has to do with the place of music in worship, especially as it relates to choirs and musicians. [The various changes were explained.] I move that we approve the changes. [Seconded.]

DIONISIO OLIVO: I believe, Mr. Chairman, that we should leave "They [choir members and other musicians] should be members of the church, or Sabbath School, or the Adventist Youth Society" instead of making the proposed change, which states, "It is preferable that they be members . . ."

I also want to add that one of the most controversial issues in the Seventh-day Adventist Church right now is music and worship. And I don't think that opening the door for nonmembers to be part of our worship in music is going to help in solving the controversy.

PAUL PETERSEN: I want to speak in favor of the motion. I certainly want to recommend that it be changed from "They should be" to "It is preferable that they be." I am one of the many people in parts of the world who became Seventh-day Adventists because they were invited, while not members, to take part in the choir.

HALYNA TASHCHUK: In our Adventist schools we have many non-Adventist, nonbaptized students who are members of a choir, and it would be a discrimination not to allow them to sing together with Adventist students in the worship.

DUNCAN O. MUMBO: Mr. Chairman, I want to address the word *preferable*. Where we come from, there is another matter that needs attention. Take polygamy, for example. Polygamists come to the church. They worship with the people. Now, if we agree that Sabbath school members are also allowed to sing in the choir, this is going to create more tension for us.

DIONISIO OLIVO: If we use the term *preferable*, even nonmembers of the church are going to be able to participate. I move

that it should read *should* and not *preferable*. [This motion was seconded.]

LUIS M. CABERA ARIAS: I feel that the language should not be so exclusive, because I know of instances in which young people who have participated in the music of worship service later became members of the church.

BRIAN MERCER: I am the principal of a Seventh-day Adventist high school, and it would preclude half my choir members if this motion went through. I am speaking against the motion. Some of those students join our church in later years, and I believe that we will be worse off if we support this motion.

AIRA ARINA: I am really against the amendment. I have come from a youth church, I am a leader, and I would say that we have involved many people in music ministry and that is why they have been baptized. If we want young people to involve themselves in the church, and if we say they should be baptized before they can serve in music ministry, that's not right.

JOHN MC GHEE: I speak against the amendment. The reason is that many times as a worship leader I like to invite various members of the congregation to join me up front to sing a phrase, or part of the song, and to participate. There would be no way for a music leader to know if that person is a member, even of Sabbath school or the Adventist Youth group, and since this amendment seems to refer to all people who participate in music up front, it would be very difficult to really manage that.

ARMANDO MIRANDA: Let me tell you, brothers and sisters, that when I was a non-Seventh-day Adventist, I was invited to come and be part of the choir of the church, and that was the reason I came to the church and accepted our Lord and Savior.

LOWELL C. COOPER: Thank you very much. We have a motion to amend. That is the active motion on the floor. And we will vote on that. The motion to amend involves striking "It is preferable that they" (on line 15) and replacing it with the original wording, "They should." [The amendment was lost.]

We now go to the main motion, which would be the wording as it is found on page 54. [The motion was voted.]

VERNON B. PARMENTER: Mr. Chairman, now we go to item 415, pages 62 and 63, concerning the Personal Ministries Department. [The proposed changes were explained. A motion to accept the recommendation was made and seconded.]

JONATHAN KUNTARAF: I just would like to give an explanation as to why we need to adopt these amendments. We know that personal ministries has a lot of activities. In some big churches we can see the need of having a personal ministries

assistant who will be in charge of small group ministries, Bible correspondence schools, Ingathering, and so forth.

LOWELL C. COOPER: Thank you.

ROYDON RICHARDSON: I understand that not all divisions have the Ingathering department or coordinator in personal ministries, and I'm wondering whether that's appropriate to combine it here in this section.

LOWELL C. COOPER: Thank you. Do we have a response, Elder Parmenter?

VERNON B. PARMENTER: Mr. Chairman, I guess the same argument could be made under the personal ministries council (although I'm not sure if I'm understanding the comment fully), but many churches do not have enough personnel to service all of the positions, and so they don't appoint them. But when it comes to Ingathering, I understand, and maybe Jonathan Kuntaraf can explain it for us, that Ingathering is always the responsibility of the Personal Ministries Department, but maybe I'm wrong.

ROYDON RICHARDSON: Mr. Chairman, in the Trans-European Division the Ingathering coordinator is not part of the Personal Ministries Department, and in most of our unions where Ingathering takes place the coordinator is usually connected with the Adventist Development and Relief Agency.

[Discussion continued; different aspects relating to the Personal Ministries Department were discussed.]

LOWELL C. COOPER: I take it you're ready to vote. [The motion was voted.]

VERNON B. PARMENTER: Mr. Chairman, the next item, 419, is on page 70, and concerns the Publishing Ministries Department. This is an entirely new section again, and I will read lines 11-13: "The Publishing Ministries Department is organized to coordinate and promote literature evangelism in the local church under the supervision of the Publishing Ministries Council and the appropriate publishing organization for the territory." [An explanation of this addition to the *Church Manual* was made.] I would emphasize that this is not talking about conference or union or division levels, but about the appointment of a publishing ministries coordinator and a publishing ministries council in the local church setting. I move it, Mr. Chairman. [The motion was seconded and voted.]

VERNON B. PARMENTER: Mr. Chairman, I notice that I missed one in sequence. If I could take you to item 416, page 64, concerning the Sabbath School Department. Again, this has to do with music in the churches, and it is designed to be a little more inclusive, because in some churches there are no organists or pianists. It reads, "In Sabbath Schools which use pianists and/or organists, such musicians

are appointed by the Sabbath School Council." I move it, Mr. Chairman. [The motion was seconded and voted.]

VERNON B. PARMENTER: Mr. Chairman, item 422, page 73. A fairly simple item. We come to the work of the Nominating Committee, and we wish, on lines 43 and 44, to include the office of Bible school coordinator and publishing ministries coordinator. I so move. [The motion was seconded and voted.]

The next item, 413, on page 58, is regarding the church board. Again a similar matter. The publishing ministries coordinator and Bible school coordinator are members of the church board. I so move. [Seconded.]

LOWELL C. COOPER: Is there any discussion?

BUROMBO MUDUMO: I'm surprised that the Adventist Men's Organization is not included. Everyone else is represented on the church board—the youth, the women, the eager beavers, you name them. But AMO, a very crucial department of the church, is not represented on the church board. I would like to move that AMO be a member of the church board. [Seconded.]

LOWELL C. COOPER: There is a motion before us. AMO stands for Adventist Men's Organization? Is that correct?

BUROMBO MUDUMO: Yes, that is correct.

[It was then voted to add Adventist Men's Organization to the list of members on the church board.]

LOWELL C. COOPER: We are back to the main motion, and are ready to vote. [The motion to add to the membership of the church board and its meetings was voted.]

VERNON B. PARMENTER: Mr. Chairman, the next item, 414, on page 60, has to do with the Personal Ministries Department. It is to simply add the publishing ministries coordinator to the personal ministries council. I move it. [Seconded.]

LOWELL C. COOPER: Any questions or comments? We are ready to vote. [The motion was voted.]

Pastor Bayne, you would like us to hear you on the earlier action regarding the church board composition? Is that correct?

CARLYLE BAYNE: The problem with that is that Women's Ministries is a department in its own right. Adventist Men is not a department in its own right. Adventist Men and Dorcas are in fact under the purview of the Personal Ministries Department. So I think you are opening a dangerous door there. Because if you do that, then the Dorcas leader should also be a member of the church board, and then you need to take it in reverse and create a Dorcas Department and an Adventist Men's Department. The Adventist Men's Organization is represented on the church

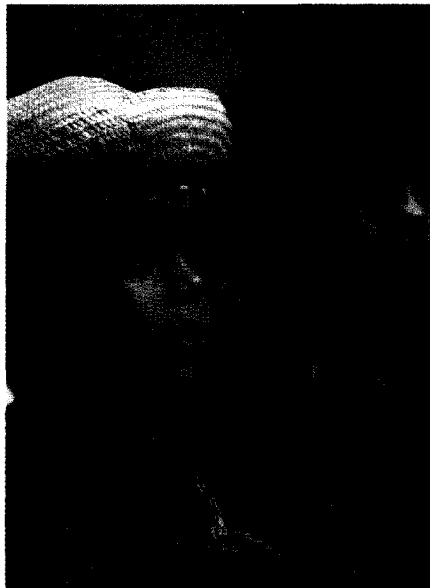
board by the personal ministries director.

LOWELL C. COOPER: Thank you, Elder Bayne. We have voted on the item; the only way I suppose we can reopen it is if there is a motion to reconsider. Hearing no motion, we'll pass on.

VERNON B. PARMENTER: Mr. Chairman, we come now to item 417, page 65, concerning the Department of Women's Ministries. And here we deal with the objectives of the ministry and just a few amendments.

[The amendments were moved, seconded, and voted.]

Session Snapshot



NEVER TOO YOUNG: Children represent the Inter-American Division during the Festival of Missions on Thursday evening, July 7.

JUAN R. PRESTOL: Mr. Chairman, it seems to me that the objections that were raised by Carlyle Bayne is something that the body should express itself about. And it was voted very quickly. It seems to me that what he said makes sense. If we are going to vote the Adventist Men's Organization as part of the board, then the Dorcas also should be considered somehow. And it seems to me that the body should express itself about it. I would like to make a motion to reconsider that action. I move to reconsider.

LOWELL C. COOPER: There is a motion to reconsider?

VERNON B. PARMENTER: It's item number 413, page 58, concerning the church board and its meetings.

LOWELL C. COOPER: All right, Brother Prestol, did you vote in favor of the item?

JUAN R. PRESTOL: Mr. Chairman, I voted for it, but it seems as though what Pastor Bayne is saying makes sense.

LOWELL C. COOPER: If you voted in favor, if you voted with the majority on that item, then you are entitled to make a motion to reconsider. The motion of reconsideration is before us. Is that supported? Thank you. We have support. Now we are opening discussion on the motion to reconsider the item 413. Any comment on that? [It was then pointed out that the *Church Manual*, under the heading "The Church Board and Its Meetings," makes provisions for the Community Services and/or Dorcas leader to serve on the church board.]

DEBBIE-ANN SCOTT: I propose that we include the AY leader as a member of the church board, because it will help to give the Youth Department a stronger voice.

LOWELL C. COOPER: Thank you, sister. Do you speak in favor of the motion to reconsider?

DEBBIE-ANN SCOTT: Yes.

LOWELL C. COOPER: Thank you.

JAY GALLIMORE: Just a question for clarification, Mr. Chairman. I have no problem in principle with men's ministry. I think that is a wonderful idea. My question is Who does the person on the church board representing men's ministry relate to at conference, division, or General Conference?

VERNON B. PARMENTER: Where the *Church Manual* deals with the Personal Ministry Department, it simply says that the Adventist Men is another subsidiary group within the Personal Ministries Department.

LOWELL C. COOPER: We go to Brother Chibiya.

MUYOYA CHIBIYA: I speak against the motion to reconsider, because the *Church Manual* already states, "Additional members of the board may be elected by the church if desired." And my local church has taken advantage of that clause to put people on the board when it is so desired.

LOWELL C. COOPER: The motion before us is one of reconsidering item 413. [The motion was lost.]

VERNON B. PARMENTER: The next item, 418, on pages 66-69, is on the Children's Ministries Department, and here we have almost a rewrite of this section. [Elder Parmenter read several pages of amendments.] I move it, Mr. Chairman.

LOWELL C. COOPER: Thank you; is there support? All right, we're going to suspend business in three minutes, so we will take the speakers that we have in order. Is there anyone to speak on this item?

JESUS URIARTE: Yes, Mr. Chairman. Could I have a little bit of history as to how this came about and who was involved

in the redrafting of this entire section?

VERNON B. PARMENTER: Mr. Chairman, Mrs. Linda Coe is the children's ministries director, but she indicated to us in the *Church Manual* Committee that this resulted from all of the children's ministries leaders meeting together, working on this document, and preparing it. It went through several drafts and was worked on extensively, and was then passed on to the *Church Manual* Committee.

LOWELL C. COOPER: We have one more speaker.

RONALD HERBERT: Yes. The amendment proposes that women's ministries may work with other entities. I'm just wondering whether that word *entities* is correct. Should it be *ministries* or *departments*? *Entities* indicates other bodies outside of the local church.

LOWELL C. COOPER: Thank you for the observation. Elder Parmenter, could you comment?

VERNON B. PARMENTER: Mr. Chairman, I think it could include other bodies besides the departments. I think the wording was intentional. Sister Coe may wish to indicate otherwise, but I think that it was intended to be fairly widely inclusive.

LOWELL C. COOPER: Thank you. We have additional people coming to the microphones, and I think that in view of the time we're going to need to suspend the business at this point and bring on the special item that was scheduled for 5:00. Thank you very much for your help this afternoon.

LINCOLN E. STEED: Good afternoon. My name is Lincoln Steed, and I'm editor of *Liberty* magazine. I'm sure you remember that at the very beginning of His earthly ministry Jesus began by speaking of liberty, religious liberty. Then at the very end, just before His crucifixion, He gathered His disciples and others around him on the Mount of Olives. He spoke of wars, troubles, and a restriction of religious liberty. So our church at its very beginning was concerned about religious liberty. We've always been, as a people, most preoccupied with speaking of the need of Christian liberty and the threats that are prophesied to come against that. Early on, our church did a great work with A. T. Jones and the *American Sentinel*. And for 100 years following that magazine, *Liberty* magazine has been proclaiming Christian liberty, and the liberty as it relates to end-time events, to our secular leaders. It's very wonderful today as I look at the magazine that I edit, and recognize that of the nearly 200,000 copies we send out, most of them are going to leaders in the country, from the president to senators, representatives, community leaders, mayors, judges, and so on. These people are reading.

They see the signs around them, and

they need to know what these things mean. I'm sure you're all aware that today in England they are in a panic with terrorist attacks there in the train stations and on a bus. These are reminders to us that our liberties will soon be restricted, as Jesus so clearly said when He spoke of wars and rumors of wars and of being delivered up to persecution. In 1888 Ellen White, when she was speaking about the *American Sentinel* (which was closed preemptively because some criticized it for being too religious, not secular enough), said that "there have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling significance of the movements now in progress in regard to the religious amendments had been realized by our brethren in every church; if they had discerned in these movements the plain, direct fulfillment of prophecy, calling upon them to arouse to the demands of the crisis, they would not now be in such stupor and deathlike slumber" (*Testimonies*, vol. 5, p. 718).

I'm sure that I'm not alone among our editors in believing that sometimes our people's response to what we're trying to do in our various outreaches, particularly our printing outreach, resembles a deathlike slumber, but as we come to our one hundredth anniversary of *Liberty* magazine this year, we're telling ourselves that we've carried forward the command of God for 100 years, while at the same time recognizing that 100 years is way too many to still be on this earth.

As we come to that point I want to remind you, with a little video that we'll show in a second, of the challenges that are before us, and to remind you again that our Lord expects us, as Ellen White says, "to give the trumpet a certain sound"—not an echoing tinniness, like some of these PA systems have, but a clear clarion call so that those panicky people in the subway, those desperate people and many others like them fleeing from the White House and the Congress and the Senate, and many others like them need to know that amid these panics something is happening, that God's Spirit is available even as others attempt to restrict expression of religion. Thank you for your attention, and we have a couple of minutes to view this video. [The video was presented.]

One hundred years is a long time, and not only will we not personally live to see that, but I do not believe that the Lord will allow this world to go on that long before it all wraps up. Let's bow our heads for a word of benediction.

LOWELL C. COOPER, *Chair*
VERNON B. PARMENTER, *Secretary*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Thirteenth Business Meeting Actions

July 7, 2005, 2:00 p.m.

NOMINATING COMMITTEE REPORT #8

VOTED, To approve the following final report of the Nominating Committee.

General Conference

Corporation Board:

King-Yi Eugene Hsu
Matthew A Bediako
Lowell C Cooper
Vernon B Parmenter
Larry R Evans
Roscoe J Howard III
George O Egwakhe
Robert E Lemon
Juan R Prestol
Jan Paulsen
Daisy Jane F Orion
Steven G Rose
Roy E Ryan
Don C Schneider
Charles B Simpson
Robert L Sweezey
Ted N C Wilson
Jeffrey K Wilson

Associate Secretary:

Roscoe J Howard III

Associate Treasurer:

Juan R Prestol

Ministerial Association

Associate Secretary:

Anthony R Kent
Sabbath School and Personal Ministries
Department

Director: Jonathan Kuntaraf

Associate Director: Gary B Swanson

Stewardship Department

Director: Erika F Puni

Associate Director: Jean-Luc Lezeau

International Health Food Association

Director: Joel Zukovski

General Conference Executive Committee

Frontline Workers From the Divisions:

East-Central Africa Division:

Jonathan Bizirema
Daniel Lwambo Mukeya
Patrick Mulindwa

Inter-American Division:

Esaie Auguste
Jose Dorismar
Juan Carlos Duran
Nathan D'Lima Parkins

North American Division:

Dave Smith

South American Division:

Josias Cesar Almeida
Leonor Bustinza de Carbo
Walter Streithorst
Alberto Timm

Southern Africa-Indian Ocean Division:

German Mandla Hlanze
Norman Maphosa
Bareng Moahi
Emmanuel Mwale

Southern Asia Division:

Danny Kujur

Southern Asia-Pacific Division:

Caroline Tobing

Lay Persons From the Divisions:

East-Central Africa Division:

Jeannette Kahambu Matita
Jeremiah Lima
Lorna Grace Okotto

Euro-Africa Division:

Carmen Schulz
Marius Sturz

Euro-Asia Division:

Ludmila Demerdji
Olga Pervanchuk
Vasili Rotaru

Inter-American Division:

Joan Clarke
Rolando Giron
Denis Soto

North American Division:

Shirley Chang
Carl Chin
Ruben Pechero

Northern Asia-Pacific Division:

Eiji Hosoi
Sang Sook Nam
Joseph Hin-Chung Wong

South American Division:

Milton Soldani Afonso
Jorge Echezarraga
Eunice Michiles

South Pacific Division:

Carolyn Catton
Roger Marshall
Mesake Senibulu

Southern Africa-Indian Ocean Division:

Lorna Cedras
Edith Mkawa
Jose Miudo

Southern Asia Division:

M D Billoria
Michael Pedrin
Rita Salve

Southern Asia-Pacific Division:

Charles Ligan
Catharina Sientje Nangoy
Alex Rajakumar

Trans-European Division:

Nevenka Cop
Nina Myrdal
Frensky Pannefleck

West-Central Africa Division:

Emmanuel Noudoda Kokou
Veronique Moampea Mbio
Jael Yohanna

Pastors From the Divisions:

East-Central Africa Division:

Tatipanga San-me

Euro-Africa Division:

Ivan Mirtehev

Euro-Asia Division:

Andrei Ten

Inter-American Division:

Jaime Patricio Joseph

North American Division:

Ralph Shelton

Northern Asia-Pacific Division:

Boo Kwon Chun

South American Division:

Andre Vieira

South Pacific Division:

David Gairo

Southern Africa-Indian Ocean Division:

Pedro Donca Taramelane

Southern Asia Division:

Paka Jesurathnam

Southern Asia-Pacific Division:

Orlando Deocades

Trans-European Division:

Ian Sleeman

West-Central Africa Division:

Richard Ntriakwah Asiedu

EXPRESSION OF APPRECIATION

VOTED, To express sincere appreciation to the Nominating Committee for the tremendous job they did.

GROWING IN CHRIST—ADDITION TO THE STATEMENT OF FUNDAMENTAL BELIEFS

VOTED, To approve the following addition to the Statement of Fundamental Beliefs:

Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every

moment and every task into a spiritual experience. (Ps 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph 5:19, 20; 6:12-18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25-28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1 John 4:4; Heb 10:25.)

(This fundamental belief should be numbered as #11 [after #10, The Experience of Salvation and before #11, The Church].)

DISSOLUTION—GENERAL CONFERENCE CONSTITUTION AND BYLAWS DELETION

VOTED, To delete the General Conference Constitution and Bylaws, Bylaws, Article XXII—Dissolution, which reads as follows:

ARTICLE XXII—DISSOLUTION

In the event of the dissolution of the General Conference Corporation, any funds remaining after all claims have been satisfied shall be transferred to any tax-exempt religious organization recommended by not less than a two-thirds majority of the Executive Committee and approved by a resolution of not less than three-fourths of the members of the Board of Trustees of the General Conference Corporation of Seventh-day Adventists. The dissolution process shall be in harmony with the procedural requirements of all federal and state laws applicable to unincorporated religious associations or religious corporations.

DISSOLUTION—GENERAL CONFERENCE CONSTITUTION AND BYLAWS ADDITION

VOTED, To add a new Article to the Constitution and Bylaws, Constitution, Article XIII—Dissolution, to read as follows:

ARTICLE XIII—DISSOLUTION

In the event of the dissolution of the General Conference, any funds or assets remaining after all claims have been satisfied shall be transferred to a Seventh-day Adventist tax-exempt religious entity recommended by the General Conference Executive Committee. The dissolution process shall be in harmony with the requirements of all applicable federal and state laws.

AMENDMENTS—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend the General Conference Constitution and Bylaws, Constitution, Article XII—Amendments, to read as follows:

ARTICLE XIV—AMENDMENTS

This Constitution or its Bylaws may be

amended by a two-thirds vote of the delegates present and voting at any session provided that, if it is proposed to amend the Constitution at a special session of the General Conference, notice of such purpose shall be given in the call for that special session.

FUNDS—CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend General Conference Constitution and Bylaws, Article XVII—Funds, to read as follows:

ARTICLE XVII—FUNDS

Sec. 1. The funds of the General Conference shall be as follows:

a. A percentage of the tithe receipts of the local conference/mission/ field shall be forwarded through the union and division in accordance with the General Conference *Working Policy*.

b. A percentage of the tithe receipts of the union of churches shall be forwarded to the division in accordance with the General Conference *Working Policy*.

c. Regular mission offerings.

d. Special gifts. Proceeds from the maturities of planned giving designated for the General Conference.

COURTSHIP AND MARRIAGE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 13, Standards of Christian Living, pages 172 and 173, Courtship and Marriage, to read as follows:

Courtship and Marriage

Courtship is recognized—No change
Marriage is the foundation—No change
The failure to follow these principles—No change

The family tie is the closest—No change
Worship of God—No change
Can two walk together—No change
The Spirit of Prophecy consistently—No change

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

BAPTISMAL VOWS AND BAPTISM—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 6, Church Membership, page 32 and 33, Baptismal Vow and Baptism, to read as follows:

Baptismal Vow and Baptism

Baptismal Vow—Candidates for baptism or those being received into fellowship by profession of faith shall affirm their acceptance of the doctrinal beliefs of the Seventh-day Adventist Church in the presence of the church or other properly appointed body. (See p. 31.) The minister or elder should address the following questions to the candidate(s), whose reply may be by verbal assent or by raising the hand.

Vow

1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons?

2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for your sins and believe that by God's grace through faith in His shed blood you are saved from sin and its penalty?

3. Do you accept Jesus Christ as your Lord and personal Savior believing that God, in Christ, has forgiven your sins and given you a new heart, and do you renounce the sinful ways of the world?

4. Do you accept by faith the righteousness of Christ, your Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ centered life in your home and before the world?

5. Do you believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?

6. Do you accept the Ten Commandments as a transcript of the character of God and a revelation of His will? Is it your purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation?

7. Do you look forward to the soon coming of Jesus and the blessed hope when "this mortal shall . . . put on immortality"? As you prepare to meet the Lord, will you witness to His loving salvation by using your talents in personal soul-winning endeavor to help others to be ready for His glorious appearing?

8. Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?

9. Do you believe in church organization? Is it your purpose to worship God and to support the church through your tithes

and offerings and by your personal effort and influence?

10. Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful; abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?

11. Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church? Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of your sins?

13. Do you accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire to be a member of this local congregation of the world church?

Vow (Alternative)

1. Do you accept Jesus Christ as your personal Savior and Lord, and do you desire to live your life in a saving relationship with Him?

2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church and do you pledge by God's grace to live your life in harmony with these teachings?

3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the Church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?

ALTERNATIVE METHOD FOR MEMBERSHIP TRANSFER (CHURCH MEMBERSHIP)—CHURCH MANUAL ADDITION

VOTED, To add a new section to the *Church Manual*, Alternative Method for Membership Transfer, to Chapter 6, Church Membership, following Clerk to Prepare Letter, on page 36, to read as follows:

Alternative Method for Membership Transfer—A division may approve alternative methods for transferring members from one church to another within the division but when members request transfers to a church in another division, the above "Method of Granting Letters of Transfer" must be followed.

REBAPTISM—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 6, Church Membership, page 42, Rebaptism, to read as follows:

Rebaptism

Rebaptism is specifically mentioned in only one biblical passage (Acts 19:1-7), where the apostle Paul endorsed it for a group of about 12 believers. Their previous baptism had been that of John, which was a baptism of repentance. In addition to repentance, Christian baptism is associated with a clear understanding of and personal commitment to the gospel and the teachings of Jesus and a reception of the Holy Spirit. With this increased understanding and commitment, it was acceptable for them to be rebaptized.

Individuals From Other Christian Communions—On biblical grounds, individuals from other Christian communions who have embraced the Seventh-day Adventist message and who have previously been baptized by immersion, may request rebaptism. The following examples suggest that rebaptism may not be required. Evidently the instance of Acts 19 was a special one, for Apollos is reported to have received John's baptism (Acts 18:25), and there is no record that he was rebaptized. Apparently some of the apostles themselves received John's baptism (John 1:35-40), but there is no record of subsequent baptism.

On the basis of acceptance of significant new truths, Ellen G. White supports rebaptism as the Spirit leads the new believer to request it. This follows the developmental pattern of Acts 19. Individuals who have previously experienced believer baptism should evaluate their new religious experience and determine whether rebaptism may be desirable. There is to be no urging. "This [rebaptism] is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step."—*Evangelism*, p. 373.

Apostasy and Rebaptism—Although apostasy clearly existed in the apostolic church (e.g. Heb. 6:4-6), Scripture does not address the question of rebaptism.

Ellen G. White supports rebaptism when members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated. Then they should, in case of reconversion and application for

ing of baptism and represents a misunderstanding of the gravity and significance which Scripture assigns to it. A church member whose spiritual experience has become cold needs a spirit of repentance which leads to revival and reformation.

This experience will be followed by participation in the ordinance of foot-washing and the Lord's Supper to signify renewed cleansing and fellowship in the Body of Christ. Therefore, rebaptism is not necessary.

Properly applied, baptism becomes the avenue of induction into the church. Baptism is fundamentally the pledge of entrance into Christ's saving covenant, intended to be permanent, and should be treated as a joyful and solemn welcome to the family of God.

DUTIES OF DEACONS, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 7, Church Officers and Their Duties, page 55, The Duties of Deacons, to read as follows:

The Duties of Deacons—The work of the deacons involves a wide range of practical services for the church including:

1. Assistance at Services and Meetings—No change
2. Visitation of Members—No change
3. Preparation for Baptismal Services—No change
4. Assistance at the Communion Service—At the celebration of the ordinance of foot-washing, the deacons or deaconesses provide everything that is needed for the service, such as: towels, basins, water (at a comfortable temperature as the occasion may require), buckets, et cetera.

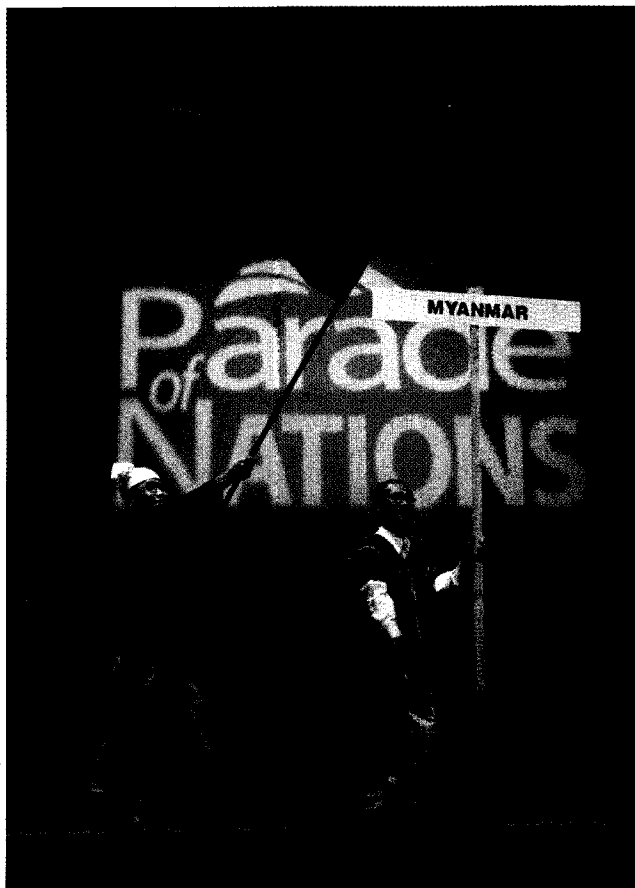
After the service they should see that the vessels and linen used are washed and returned to their proper place.

Following the Lord's Supper, great care should be exercised in disposing of any bread or wine left over after all have partaken of these emblems. Any remaining wine that was blessed is to be respectfully poured out. Any remaining bread that was blessed should be buried, burned, or respectfully disposed of in another appropriate manner but in no event returned to common usage.

5. The Care of the Sick and the Poor—No change

Care and Maintenance of Church Property—No change

Session Snapshot



SOUTHERN ASIA-PACIFIC: Members from Myanmar wave to the audience during the Parade of Nations on Saturday evening, July 9.

church membership, enter the church as in the beginning, by baptism. (See *Evangelism*, pp. 189, 197.)

"The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him."—*Evangelism*, p. 375. Clearly what is referred to here is not a recurring spiritual revival in a believer's experience, but a radical change in life.

Inappropriate Rebaptism—On the basis of biblical teaching and the guidance of Ellen G. White, rebaptism should occur only in special circumstances and should be relatively rare. To administer it repeatedly, or on an emotional basis, lessens the mean-

CONDUCTING THE COMMUNION SERVICE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 76, Conducting the Communion Service, to read as follows:

Conducting the Communion Service—Length of Service—No change

Preliminaries—The introductory portion—No change

Foot-washing—Each church should—No change

Bread and Wine—No change

Celebration—The service may close with a musical feature or congregational singing followed by dismissal. However it closes, it should end on a high note. Communion should always be a solemn experience but never a somber one. Wrongs have been righted, sins have been forgiven, and faith has been reaffirmed; it is a time for celebration. Let the music be bright and joyous.

An offering for the poor is often taken as the congregation leaves. After the service the deacons and deaconesses clear the table, collect glasses, and respectfully dispose of any bread or wine left over by pouring out the wine and burying, burning, or disposing of the bread in another appropriate manner but in no event returning it to common usage.

PLACE OF MUSIC IN WORSHIP—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 71, Place of Music in Worship, Membership of Church Choirs, to read as follows:

Providers of Church Music—Sacred music is an important part of public worship. The church needs to exercise care in the selecting of choir members and other musicians who will rightly represent the principles of the church. Choir members and other musicians occupy a conspicuous place in the services of the church. Their musical ability is only one of the qualifications they should have. It is preferable that they be members of the church, or the Sabbath School, or the Adventist Youth Society and in their personal appearance and manner of dress set an example in modesty and decorum. Consecrated individuals with exemplary characters, appropriately attired, provide a positive influence when involved in the musical features of the services. Any plan concerning the wearing of choir robes is optional on the part of the church.

Churches may choose to have multiple choirs. The organization of children's choirs is to be encouraged as an effective means of spiritual nurture, bonding to the church family, and outreach.

SELECTING CHOIR LEADERS—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 71, Selecting Choir Leaders, to read as follows:

Selecting Choir Leaders—Great care—No change

Choir leaders should work in close collaboration with the pastor or church elder in order that the special musical selections harmonize with the theme of the sermon. The choir leader is under the direction of the pastor or elders of the church and does not work independently of them. The choir leader should counsel with them, not only as to the music to be rendered, but also concerning the selection of singers and musicians. The choir leader is not an ex officio member of the church board.

PERSONAL MINISTRIES DEPARTMENT, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church and Their Officers, pages 93 to 95, The Personal Ministries Department, to read as follows:

The Personal Ministries Department

The Personal Ministries Department provides resources and trains church members to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member in active soul winning service for God.

Personal Ministries Council—The Personal Ministries Council guides the outreach (missionary) efforts of the local church and works under the direction of the church board. The council should meet at least once each month. This council shall consist of the following: Personal Ministries leader (chairperson), Personal Ministries secretary, pastor, an elder, church treasurer, Dorcas Society leader, Dorcas Society secretary, Adventist Men's organization leader, Interest coordinator, Health Ministries leader, Communication secretary, Sabbath School superintendent, Youth leader, coordinator for Ministry to People with Disabilities, Children's Ministries coordinator, Women's Ministries leader, director of Community Services center or Community Services leader, Bible School coordinator, and other members as deemed necessary. The Personal Ministries Council may assign subcommittees for specialized tasks as deemed necessary. All subcommittees report to the Personal Ministries Council. (See Notes, #1, p. 125.)

Personal Ministries Leader—The Personal Ministries leader is elected by the church to lead in training and directing the church in active outreach (missionary) service and is chairperson of the Personal

Ministries Council. The Personal Ministries leader may need assistants who would coordinate the Bible Correspondence School, Bible Evangelism, literature distribution, Ingathering, small group ministries, member training, and other means to enhance soul winning. It is the leader's duty to present to the church, in the monthly Sabbath Personal Ministries service and in the church business meetings, a report on the total outreach (missionary) activities of the church.

Personal Ministries Secretary—No change

Community Services/Dorcas Society—No change

Community Services Center—Where a church operates a Community Services Center, the Personal Ministries Council is the governing committee of the center. The director of the center is appointed by the Personal Ministries Council and is a member of the council. (See Notes, #4, p. 125.)

Adventist Men—Adventist Men is another subsidiary group within the Personal Ministries Department. (See Notes, #3, p. 124.)

Ministry to People with Disabilities—No change

Bible School Coordinator—The Bible School coordinator is elected to organize and coordinate the church's Bible School outreach ministry to the local community. The Bible School coordinator should work in close cooperation with the pastor, the Church Interest coordinator and the Personal Ministries leader. (See Notes p. 125.)

PUBLISHING MINISTRIES DEPARTMENT—CHURCH MANUAL ADDITION

VOTED, To add to the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church and Their Officers, page 122, Publishing Ministries Department, which reads as follows:

Publishing Ministries Department

The Publishing Ministries Department is organized to coordinate and promote literature evangelism in the local church under the supervision of the Publishing Ministries Council and the appropriate publishing organization for the territory. It assists the local church departments in the promotion, sale, and distribution of subscription magazines and other missionary literature. The department works with the pastor and departments of the church in planning for systematic ways to involve the church membership in accomplishing these objectives.

"There are many places in which the voice of the minister cannot be heard, places which can be reached only by our publications,—the books, papers, and tracts filled with the Bible truths that the people need."—*Colporteur Ministry*, p. 4.

Publishing Ministries Council—The Publishing Ministries Council is appointed by the church board and works under its direction. It shall be chaired by the Publishing Ministries coordinator. The pastor, Personal Ministries leader, and Personal Ministries secretary serve as ex officio members. Committee members shall be chosen based on their interest and experience in literature evangelism. (See Notes #29, p. 124.)

Publishing Ministries Coordinator—The Publishing Ministries coordinator is elected by the church to provide leadership in literature evangelism activities of the church. (See Notes #30, p. 125.)

SABBATH SCHOOL DEPARTMENT, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church, page 98, The Sabbath School Department, The Pianist and/or Organist, to read as follows:

The Pianist and/or Organist—In Sabbath Schools which use pianists and/or organists, such musicians are appointed by the Sabbath School Council.

NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, The Church Election, pages 143 to 146, Nominating Committee, to read as follows:

Nominating Committee—No change
When the Nominating Committee Is Appointed—No change

How the Nominating Committee Is Appointed—No change

Who Should Be Members of the Nominating Committee—No change

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

pastor or the assistant pastor(s). These appointments are made by the executive committee of the conference/mission/field.

The church nominating committee deals with the following:

Elder(s)
Deacon(s)
Deaconess(es)
Clerk
Treasurer
Assistant treasurer(s)
Children's Ministries coordinator
Church chorister or song leader

Dorcas Society secretary-treasurer
Adventist Junior Youth Society leader
Adventist Junior Youth assistant leader(s)
Adventist Youth Society leader
Adventist Youth Society associate leader
Adventist Youth Society sponsor
Adventist Youth Society secretary-treasurer
Adventist Youth Society assistant secretary-treasurer
Adventist Youth Society music director
Adventist Youth Society pianist or organist
Pathfinder Club director
Pathfinder Club deputy director
Adventurer Club director
Religious Liberty leader
Communication secretary or Communication Committee
Health Ministries leader
Stewardship leader
Church board
Church school board
Such other leadership personnel as the church may deem advisable, except Sabbath School teachers who shall be appointed by the Sabbath School Council and approved by the church board.

CHURCH BOARD AND ITS MEETINGS, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 81, The Church Board and Its Meetings, to read as follows:

The Church Board and Its Meetings
Definition and Function—No change
Membership—The following church officers should be included in the church board membership:

Elder(s)
Head deacon
Head deaconess
Treasurer
Clerk
Personal Ministries leader
Personal Ministries secretary
Adventist Men's Coordinator
Publishing Ministries coordinator
Bible School coordinator
Community Services and/or Dorcas leader
Sabbath School superintendent
Family Ministries leader
Women's Ministries leader
Children's Ministries coordinator

Session Snapshot

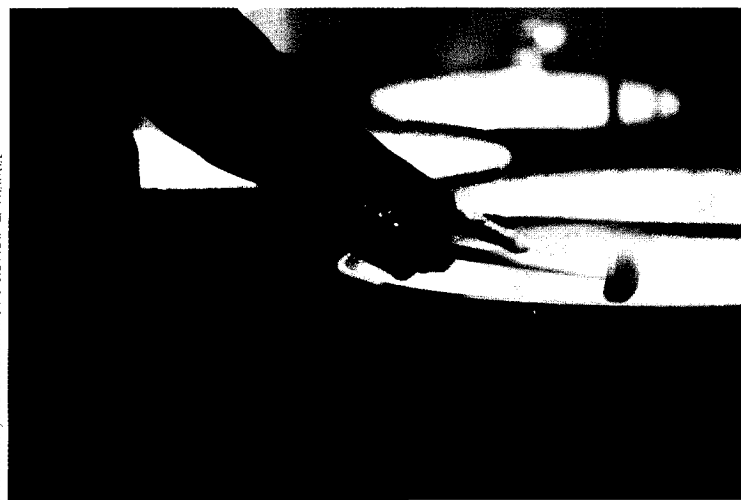


PHOTO BY JOEL D. SPRINGER & REVIEW & HERALD

STEEL DRUM MELODY: The Caribbean Union Steel Orchestra from IAD shares their talents at the GC session, July 7.

Church organist or pianist
Education secretary
Family Ministries leader(s)
Women's Ministries leader
Ministry to People With Disabilities coordinator
Personal Ministries leader
Personal Ministries secretary
Bible School coordinator
Publishing Ministries coordinator
Interest coordinator
Community Services director
Sabbath School superintendent(s)
Sabbath School assistant superintendent(s)
Sabbath School secretary
Sabbath School assistant secretary
Sabbath School division leaders, including leaders for the adult and extension divisions
Sabbath School Investment secretary
Vacation Bible School director
Home and School Association leader
Home and School Association secretary-treasurer
Dorcas Society leader

Education secretary
Home and School Association leader
Adventist Youth Society leader
Pathfinder Club director
Adventurer Club director
Interest coordinator
Communication Committee chair
person or Communication secretary
Health Ministries leader
Stewardship leader
Religious Liberty leader

In many cases two or more of these offices are carried by one individual. Additional members of the board may be elected by the church if desired. The minister appointed by the local field to serve the church as its pastor is always a member of the church board.

Officers—No change
Meetings—No change
Work of the Board—No change
Committees of the Board—No change

PERSONAL MINISTRIES DEPARTMENT, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church and Their Officers, pages 93 to 95, The Personal Ministries Department, to read as follows:

The Personal Ministries Department
The Personal Ministries Department provides resources and trains church members to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member in active soul winning service for God.

Personal Ministries Council—The Personal Ministries Council guides the outreach (missionary) efforts of the local church and works under the direction of the church board. The council should meet at least once each month. This council shall consist of the following: Personal Ministries leader (chairperson), Personal Ministries secretary, Publishing Ministries coordinator, pastor, an elder, church treasurer, Dorcas Society leader, Dorcas Society secretary, Adventist Men's organization leader, Interest coordinator, Health Ministries leader, Communication secretary, Sabbath School superintendent, Youth leader, coordinator for Ministry to People With Disabilities, Children's Ministries coordinator, Women's Ministries leader, director of Community Services center or Community Services leader, and other members as deemed necessary. The Personal Ministries Council may assign subcommittees for specialized tasks as deemed necessary. All subcommittees report to the Personal Ministries Council. (See Notes, #1, p. 123.)

Personal Ministries Leader—The Personal Ministries leader is elected by the

church to lead in training and directing the church in active outreach (missionary) service and is chairperson of the Personal Ministries Council. It is the leader's duty to present to the church, in the monthly Sabbath Personal Ministries service and in the church business meetings, a report on the total outreach (missionary) activities of the church.

Personal Ministries Secretary—The Personal Ministries secretary is elected by the church and serves as the representative of the Adventist Book Center for all departments of the church. The secretary works closely with the Personal Ministries leader in developing the outreach (missionary) programs of the church. (See Notes, #2, p. 124.)

Community Services/Dorcas Society—No change
Adventist Men—No change
Community Services Center—No change

Ministry to People With Disabilities—No change

DEPARTMENT OF WOMEN'S MIN- ISTRIES, OBJECTIVES—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organization of the Church, page 118, Department of Women's Ministries, Objectives, to read as follows:

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

Objectives—This ministry seeks to:
1. Foster spiritual growth—No change
2. Affirm that women are of inestimable worth by virtue of their creation and redemption, equip them for service in the church, and offer women's perspectives on church issues.

3. Minister to the broad spectrum of women's needs across the life span, with due regard for multicultural and multiethnic perspectives.

4. Liaise and cooperate—No change
5. Build goodwill among women in the world church that encourages bonds of friendship, mutual support, and the creative exchange of ideas and information.
6. Mentor and encourage—No change
7. Find ways and means—No change

LOWELL C COOPER, *Chair*
DOUGLAS CLAYVILLE, *Secretary*
LARRY R EVANS, *Actions Editor*
JANET C UPSON, *Recording Secretary*

Fourteenth Business Meeting

58th General Conference
session, July 8, 2005,
9:30 a.m.

JEAN-LUC LEZEAU: [Introduced the platform participants.]

KAREN MORGAN: [Prayer.]

NAIROBI CENTRAL CHURCH

CHOIR: [Presented the special music.]

JOHN GRAZ: We have the presence of several brothers and sisters who are government officials in their own country and have helped the church in very significant ways. We are not able to introduce all of them from the platform, but we would like to thank all of those who are here for the contributions they make to their church in their country.

This morning I would like to acknowledge the presence of Justice Amee G. Magee Bai, president of the Constitutional Court of Chad and legal advisor to the president of the Republic of Chad. Brother G. Magee Bai, would you please stand up? [Applause.] Brother, thank you very much for your assistance to your church in your country.

GERRY D. KARST: Welcome to the last day of business before we have the final Sabbath of celebration together. It has been a busy week; many things have taken place, but there's been a good spirit. God has been with us.

This morning we have before us some business that we want to try to complete. Just before that happens, some of you may be interested in what is happening outside the dome, what viewers are seeing on the Hope Channel, and other media that are carrying the events. Brad Thorp, of the Hope Channel, is here with us and will take just 90 seconds to give you some highlights of what is happening in terms of the media world. Elder Thorp.

BRAD THORP: Thank you, Mr. Chairman. Pastor Costa and I hold e-mail responses that we have been receiving. Every day the Hope Channel broadcasts three and a half hours, much of it live from the floor, and on Sabbath we broadcast nine hours worldwide. As of yesterday we have received responses from 65 different countries around the world.

We are very grateful for this. We have received approximately 17,000 separate Internet site responses. According to the

Nielsen rating evaluation, every response is worth 50 viewers. This means that approximately 850,000 people have participated in this General Conference event. There is a significant possibility that it could be much larger, because we have many churches in which there are hundreds of individuals watching. We praise God for this. The Hope Channel exists for evangelism and discipleship, and I want to urge each of you to let your constituency know that the Hope Channel is your voice for the Adventist Church. [Applause.]

GERRY D. KARST: Thank you very much. This gives you a little idea of what is happening outside.

We have several important and essential items here that we need to address. Once we have completed those, we will come back and try then to complete the *Church Manual* items as time permits within the business session. We want now to reopen for discussion item 418, on page 66-69, concerning the Children's Ministries Department.

LENA STABELL: I have a comment on the issue of Safe Ministries, page 68, line 2. It reads: "Safe Ministries, whereby churches . . . adopt safeguards to protect children from physical, emotional, and spiritual abuse." I think it is proper to add the word "sexual," because that might be a problem that we will have to cope with as well. I therefore move an amendment to add the word "sexual" after "emotional."

GERRY D. KARST: Is there support for that amendment? Yes. [The motion was voted.]

NINA MYRDAL: Pages 67, lines 39 and 40, mention "other entities, such as the Family Ministries, Sabbath School, Youth, and Stewardship Departments, to achieve shared goals." I think that also the church school needs to be in the sentence, so I move that we add the phrase "church school" somewhere in that sentence.

GERRY D. KARST: Do I see a second to that? Yes. [The motion was voted.]

JEAN-LUC LEZEAU: Mr. Chairman, thank you for the opportunity to raise the question on lines 39 and 40 of page 67. If I recall, we voted previously to change the names of the Youth Department and Sabbath School Department to Ministries, so it should read really "Family, Sabbath School, Youth Ministries."

GERRY D. KARST: Yes, thank you for calling that to our attention. Since that has been voted, it will appear that way in the minutes.

JEAN-LUC LEZEAU: But now I have another concern. Since we left out the Department of Stewardship, when can I introduce a motion to change the name of the department into Stewardship Ministries as well, so that it is all included?

GERRY D. KARST: I don't think that was a part of our agenda for this session,

was it? So that will need to go through the regular tracking, as the others have done for this time.

ARNOLD TRUJILLO: George Barner, in his book *Transferring Children Into Spiritual Champions*, states that children between the ages of 5 and 12 are about eight times more receptive to making decisions for Christ than they are at any other stage of their lives, and I just want to commend those who have prepared this document and this body for considering this so that it will enter into our *Church Manual*. I really believe that working together in developing an integrated plan for leading children into a decision for Christ will reap huge benefits for our church in the future.

GERRY D. KARST: We need a two-thirds majority now to close discussion on this item. [Motion to end discussion was voted.]

We will now vote on the motion on item 418. [Item 418 was voted.]

Now we are going to move to some of the constitution and bylaws items, and I will call your attention to item 309, page 85, concerning the division executive committees, and I will now turn to Larry Evans to introduce this for us.

LARRY R. EVANS: We would like to invite Elder Lowell Cooper to address this. He has done some major work on this one.

LOWELL C. COOPER: On page 85 we have the recommendation that presents a couple of amendments to the General Conference Constitution and Bylaws, and just a word of explanation about each in the first section. We are making a recommendation that arises from the fact that as the church continues to grow and carry on its spiritual work, it has increasing interface with the legal realities of different parts of the world, and it is, we believe, prudent for church entities to take appropriate actions that would protect church assets, particularly from ascending liability claims.

In this particular part of the constitution, we would like to elaborate with a statement on the authority of division committees, and that is in the first paragraph. I will read from line 17 on: "A division may establish for the use, benefit, and purpose of the church in countries of that division various legal entities and may entrust to these or to other entities previously established full responsibility for property, governance or other functions provided such responsibility is exercised in harmony with denominational policies and values."

In the second paragraph, Mr. Chairman, at least the first part of the paragraph, we are merely cleaning up language; this paragraph deals with the membership of division committees. We are not presenting any new concepts here, but trying to add clarity to what is already being done.

In lines 23-29 we are merely cleaning

up the language so that the series of memberships are consistent in description. We begin on line 31, and as I read this there will be two slight amendments from the copy that you have in your book: "Other division executive committee members shall be appointed—strike the words "for the quinquennium"—"according to the policies of the division. Appointed members shall include representation from denominational employees and from church members in regular standing who are not denominationally employed. Denominational employee representation shall include some pastors and"—delete the word "educational" insert the word "institutional"—"personnel." Mr. Chairman, I would move the adoption of this item.

GERRY D. KARST: It has been moved and seconded. You have it before you, and we will now provide opportunity for anyone who wishes to speak to this. It has been explained and clarified, and it will serve an important purpose for the church. I see nothing on our monitor.

BRIAN BULL: I fully understand the need for the addition to section 1, but I wonder if it would not be clearer if the title were changed, because it seems that to establish several legal entities under a heading "Division Executive Committee" seems a bit awkward. Could we enlarge the title to correspond with what's now underneath it?

GERRY D. KARST: Did you have a suggestion to offer?

BRIAN BULL: It seems to me that the title would be better if it read "Division Legal Entities and Executive Committees."

GERRY D. KARST: I'll see if Elder Cooper has any reaction to that.

LOWELL C. COOPER: Mr. Chairman, the section doesn't really talk about the legal entities. It's intended to address the existence of division committees and their particular role and composition. I'm not sure that the title would need to enlarge upon what the legal entities are. This is just clarifying the right of a division committee to establish legal entities.

GERRY D. KARST: Is that helpful?

BRIAN BULL: It's helpful, but it's going to be difficult for people to find this paragraph under the heading "Executive Committees." However, I defer to the judgment of those who are writing the document.

GERRY D. KARST: Thank you very much.

ROBERT W. NIXON: I concur with Elder Cooper—this whole section of the constitution and bylaws has to do with the power of the division executive committees. And these are the entities in our church who have the power to do this. I think it is fine.

GERRY D. KARST: Thank you very much.

JOHN KAKEMBO: Are these legal entities required to be registered separately? If these countries were a legal entity, they would need to be registered. Will they be registered separately from the denominational institution?

ROBERT W. NIXON: I think the answer to that will vary from division to division, country to country. In some countries, such as here in the United States, many church entities are unincorporated and are not registered with the government unless they want to seek a tax exemption. In other countries the tradition is that these entities are legal corporate entities. So this will give the division executive committees the discretion to do what is proper and customary in their areas.

GERRY D. KARST: We are now ready to vote. [Item 309 was voted.]

We go next to item 306, pages 40 and 41. This is an item on the Auditing Service.

LOWELL C. COOPER: Mr. Chairman, if you would allow me to present that also. We begin with a statement of rationale that we trust explains a little bit of the background to the thinking here and the presentation of a recommendation that in itself is rather brief.

[Elder Cooper then read the rationale for the proposed amendment to Bylaws, Article VIII—Auditing Service and Audits.]

To get this before us, Mr. Chairman, I would move it. [The motion was seconded and voted.]

GERRY D. KARST: Thank you very much. Elder Evans, where do we go next?

LARRY R. EVANS: Item 314, pages 93-98, "General Conference Sessions, Constitution and Bylaws Amendment," and again we would turn to Elder Cooper, who has worked a great deal on this.

LOWELL C. COOPER: The tracking line at the top of page 93 indicates that this item has been under consideration for some time and by several different committees. And it comes to this body as a recommendation from the General Conference Executive Committee. It is a recommendation that addresses the dynamics of change and growth in the world church and how these dynamics impact upon the composition of a delegation to a General Conference session. Once again we've tried to provide a statement of rationale before we come to the recommendations for amending the constitution. I will begin reading at line 13: "Current constitutional provisions limit the size of a General Conference session delegation to 2,000 persons. Delegate quotas are determined by a variety of factors, such as an entity's membership as a proportion of world membership, the number of organizational structures (union conferences/missions, local conferences/missions, division institutions, etc.). Some

delegate quotas are specified in the constitution (e.g., each division receives 10 delegates in the delegates at large classification). A portion of the delegate seats are allocated at the discretion of the General Conference Executive Committee.

"Under the current constitution, an increase in the number of organizational units requires a decrease in the number of delegates that can be allocated on the basis of membership. Consequently there have been requests to amend the constitution in such a way as to allow these parameters, membership and organizational structure, to be addressed separately in the composition of a General Conference session delegation.

"A General Conference session is convened for a specific agenda of church business. The larger the delegation, the more cumbersome the process of conducting the business of a session. At the same time, there is a unifying value for delegates and a large number of guests to experience the worldwide fellowship that a session provides. The growth in membership and the high value given to unity in the church is presented as sufficient reason to consider a gradual growth in a session delegation.

"The following proposal was developed at the request of General Conference and division leadership. If approved at the 2005 General Conference session, these amendments to the General Conference Constitution would affect the 2010 General Conference session. The following changes are proposed.

"1. Remove the numerical limit, currently 2,000, to the overall size of a General Conference session delegation.

"2. Place a numerical limit on certain segments of the delegation.

"3. Limit, to less than 15 percent, the increase in numbers of delegates from those categories unaffected by growth in the number of organizational units.

"4. Introduce a differentiation between organizational units having conference status and those with mission or equivalent status.

"5. Continue the requirement that significant representation in the delegation shall be chosen from laypersons, pastors, teachers and nonadministrative employees, of both genders, and representing a range of age groups and nationalities.

"6. Increase, from the current level of ten, the number of delegate selections available to a division.

"7. Reclassify division institution delegates as at large rather than regular delegates."

[Four illustrations were shown on the video screens to illustrate the current situation and the effects that the proposed amendments will have.]

Now we'll look at page 94, and we'll step down through our current constitutional language and identify where changes

to address the things that we've talked about would be appropriate. We'll begin, first of all, at line 29. This particular clause does not deal with delegation, but because it's dealing with General Conference sessions, and because we don't have a current statement on quorum, we felt that this would be the appropriate place to put it in. "At least one third of the total delegates authorized hereinafter under Section 5, of Article V, must be present at the opening meeting of any regular or specially called General Conference session to constitute a quorum for the transaction of business. Once the session is declared open, the delegates remaining present shall constitute a quorum."

We go down the page to line 41, where we are talking about the delegates to a session. We're just describing the two groups, regular delegates and delegates at large, and we are removing the numerical limits from those two sections. If you combine the two, that's where we get the 2,000.

We turn over to page 95. There is an editorial change at lines 9-11: "Such reduction shall then be applied to both regular delegates and delegates at large." We move into Section 6, which tells us how delegates represent various entities of the church. There are no changes there except the numbering of the section.

We move to page 96. And we look at line 6: "Regular delegates shall be allotted on the following basis." Now, this is where we make some changes. Line 13: "a. Each union conference shall be entitled to two delegates other than its president (who is a delegate at large) without regard to membership size.

"b. Each union mission shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership size."

We indicated in the introduction, Mr. Chairman, that we were making the distinction between entities having conference status and entities having mission status. And the distinction is that an entity with conference status would have two delegates instead of the current one, while entities having mission status would retain the present one.

We move to line 24. "c. Each local conference shall be entitled to two delegates without regard to membership size.

"d. Each local mission shall be entitled to one delegate without regard to membership size."

And then down to line 36: "e. Each union of churches shall be entitled to two delegates without regard to membership size." The other changes on that page, Mr. Chairman, are just numeration changes.

I pick up the last line of page 96, line 40, the sentence beginning: "The total number of delegates from all divisions under this provision shall not exceed 400."

This is where we impose a numerical limit on a certain segment of the delegation.

We move to page 97, line 18: "Sec. 8. Delegates at large"—this is where we change from the group of regular delegates to the delegates at large—"shall represent the General Conference, General Conference institutions, divisions of the General Conference, and division institutions and shall be appointed on the following basis."

I'll now read from line 22, so that we understand the whole composition of the delegates at large group. "a. All members of the Executive Committee. b. Associate directors/secretaries of the General Conference departments and associations. c. Twenty delegates from the General Conference appointed staff. d. Twenty delegates for each division. e. Each division shall be entitled to additional delegates corresponding to the number of division institutions within its territory." Once again, that language previously applied in the regular delegate category. We're merely bringing it into the at large category, where it belongs in order to be consistent with other definitions in the constitution.

Line 34: "f. Those representatives of the General Conference and division institutions and other entities, and those employees, field secretaries, laypersons, and pastors who are selected by the Executive Committees of the General Conference and its divisions. The number of these delegates shall be 300." This again is the second time we are placing a numerical limit on a certain part of the delegation.

Line 40: "Sec. 9. Division administrations shall consult with unions to ensure that the entire division delegation shall be comprised of Seventh-day Adventists in regular standing, at least 50 percent of whom shall be laypersons, pastors, teachers, and nonadministrative employees, of both genders, and representing a range of age groups and nationalities. The majority of the above 50 percent shall be laypersons. Delegate selections from General Conference and division institutions, and those selected under Sec. 8. d. above, shall not be required to satisfy the quota for laity."

Mr. Chairman, the changes on page 98 are only incidental relating to numbering. To get the matter before us, I would move the adoption of this amendment to the constitution.

GERRY D. KARST: Thank you. It's been seconded. Now the item is before you. I would simply remind the delegation that when we're dealing with constitutional items Article XIII in the constitution specifies that there is a two-thirds majority required. And we've been following that, but I simply wanted to remind you of that as well.

JUAN R. PRESTOL: Mr. Chairman, I

apologize for coming to you now on a point to be clarified on a previous action, so I don't want to imply that the chair will recognize me if it is not convenient. I am going back to the action on auditing, and it is to the pleasure of chair as to when you wish to recognize me on that.

GERRY D. KARST: We won't do that right now, but we'll see how we move along. Thank you.

JOHN L. WANI: I don't have the backup material in my file, but when the presenter was presenting he said union missions may have one representative. I don't know if I missed out, but he said union of churches will be represented by two. I don't know. Can he clarify? I don't know the difference.

GERRY D. KARST: We'll have a response for you.

LOWELL C. COOPER: Let's start with the union mission. The president of the union mission is a member of the General Executive Committee and therefore automatically a delegate to a General Conference session. The language that we have here is that a union mission would be entitled to an additional delegate. That is the current practice. The union mission president is a delegate, and there is one additional delegate. With respect to unions of churches, the current constitution says that a union of churches is entitled to one delegate. This proposal is that a union of churches would be entitled to two, making it equivalent to the provision for a local conference. We have increased the automatic delegate representation at a local conference to two and because a union of churches, in its dynamic equivalency, is probably most closely equivalent to a local conference. We are proposing an increase of the union of churches delegation, the automatic delegation to two delegates.

GERRY D. KARST: Does that satisfy it?

JOHN L. WANI: Does that mean the union conferences will have three delegates, since the union conference president is a member of the Executive Committee?

LOWELL C. COOPER: Mr. Chairman, Brother Wani is correct. A union conference would automatically have three delegates—the union conference president plus two more. At the present, it is only one.

GERRY D. KARST: Thank you very much. Now, we have a long list here, and I hope we can move through these. You are limited to two minutes each on these. Herb Stickle, please.

B. HERBERT STICKLE: First, if this session had been organized following the proposed constitution change, how many total delegates would there be, and how would it affect the larger divisions or the smaller divisions? Second, as we look forward to 2010, what would be the expected size based on growth patterns similar to those that we have been experiencing?

LOWELL C. COOPER: May I respond to those questions, Mr. Chairman? First of all, if we had applied the amended language to the composition of the delegation to this session, there would have been 2,296 delegates, whereas there are now 2,000. Perhaps we could look at a little bit of history here: 10 or 15 years ago we had a delegation potential of 2,600. In 1995 we adopted constitutional language that changed that and reduced it to 2,000. However, because some division executive committees also meet to conduct their quinquennial election of departmental directors at General Conference session time, these divisions have been bringing additional people to a session. So we still had, in 2000, more than 2,300 people attending as either delegates or guests. So changing this number, at least on our present structure, to 2,300 doesn't change the number of people who attend.

GERRY D. KARST: OK, Herb, do you have something more?

B. HERBERT STICKLE: I'm not sure that I heard the projection of the number for 2010.

GERRY D. KARST: Thank you. Elder Cooper, do you have a projection?

LOWELL C. COOPER: In the quinquennium just past, the net number of organizational unit changes was an increase of 49. The quinquennium before that had a net change in the middle forties. If we project that forward, we could expect, I suppose, another 50 organizational units by the time we have 2010. But that is subject to a lot of factors of organizational life.

The fact of a growing membership does not automatically increase the delegates, because the delegate count that is assigned on the basis of membership is assigned from a fixed figure and assigned to divisions by percentage. So a growth in membership does not automatically create a growth in delegates.

What is happening at present is that the growth in structural units is putting pressure on those other two categories of delegate selection.

B. HERBERT STICKLE: I would gather from Elder Cooper's explanation that he feels that there would not be a significant financial burden created by this change.

LOWELL C. COOPER: In our discussion through the various committees that have looked at this, and in information from divisions, there would be minimal if any change from what is happening right now.

GERRY D. KARST: Thank you very much.

KELVIN PEUSER: There are a couple of points that I would like to make. The first is that I would like to draw the session's attention to page 93, lines 27 and 28.

[KELVIN PEUSER expressed his concerns that the increase in the number of delegates to a session could increase the

cumbersome way in which the church does its business. He expressed opposition to the motion.]

GIOVANNI LEONARDI: Why is there a difference in the number of the delegates between the union conference and the union mission? Is it because the union mission has less money? because they have less experience? because the Spirit of God is less present among them? because they are not so wise? I would appreciate an explanation. Also, I imagine that the divisions that have the most structures are the richer divisions. And I see that the presence of layman is reduced. Is all this consistent with the ideal that we ought to strive toward?

GERRY D. KARST: Thank you. We will ask Elder Cooper to respond.

LOWELL C. COOPER: There were several questions. Why the difference between the organizational status of a conference and that of a mission? When an organization transitions from mission status to conference, it encounters a new dimension in its participation with the world work. It becomes a net contributor to world work rather than a net receiver. And in our present constitutional language and the apportionment of categories of delegates it is not always possible for a conference president to be chosen as a delegate.

It is not always possible to do that. And the committees that have looked at this question have felt that because of that dynamic in church life, an organization reaching conference level begins a new dimension of participation in church life, and the reality of that participation is most keenly understood and experienced at the officer level. It was felt that we should make a provision that a local conference president could be a delegate to a General Conference session. We have done that by increasing the number of delegates to organizations with conference status to two.

Therefore, one delegate could be the president; the other delegate can satisfy the requirement of laity, pastor, teacher, frontline worker, as is the current language in the constitution. The second question was the inference that divisions with greater resources have a higher number of structural units. I think that in actual fact the reverse is true. A third question relates to the presence of laity, and as we pointed out, in order to be totally transparent with you the language in the amendment would result in about a 2.5 percent reduction in

the presence of laity.

And where that happens in this constitutional language is when we exempt the at-large delegates chosen by a division from having to satisfy a laity quota. It needs to satisfy the pastor, teacher, frontline worker quota, but our amendment is that it would not have to satisfy the laity quota. The reason for that has been pointed out to us by the divisions, and that is that under our current constitutional language it is not possible for all division department directors to be selected as delegates to a General Conference session.

GERRY D. KARST: This brings us to the conclusion of our first 15-minute block. I now need to know whether you want to cease discussion and debate on this item

would be overwhelming, and reduce additional input from the larger number of the church, which has only General Conference sessions as the forum to address issues. Mr. Chairman, I would request a reconsideration of the decision we took, simply because my point of order wasn't noticed and because this item is a very important one and perhaps we need a little more time to discuss it before we make any decisions. So I move for a reconsideration of the vote we've just taken to allow more time for discussion.

GERRY D. KARST: We need to inquire whether the one who has made the motion to reconsider voted in favor of the motion.

SAMUEL KORANTENG-PIPIM: I

didn't vote at all, because I was wondering when my point of order would be recognized.

GERRY D. KARST: OK, and I apologize, Dr. Pipim, that I didn't notice you standing at the time. If you'll just bear with us a moment. One would have to have voted in favor of the motion to offer a reconsideration. There may be someone else on the floor who would wish to do that.

JUAN R. PRESTOL: Mr. Chairman, I voted in favor of the motion, and therefore I am qualified to place the motion before you. I move that it be reconsidered.

GERRY D. KARST: Is there a second to that motion? I see several seconds. This requires a majority vote now to reconsider and bring it back before the delegation. [The motion to reconsider was lost.]

Juan Prestol is on microphone 6, and I think this was dealing with the previous item on auditing you wanted to come back to.

JUAN R. PRESTOL: I appreciate your indulgence. One of the points that was made as to the conflict of interest embedded in the auditing function is that they are the auditors for the church and they are part and parcel of what is decided with the auditing as well. My concern is that I think several of the points on page 41 need some clarification.

On line 30, where it says that the General Conference Auditing Service serves as the denomination's preferred provider of auditing service, the potential is still embedded there for them to have a conflict of interest because they are going to monitor the overall audit program and they will be recommending to the General Conference Administrative Committee or division executive committee standards or

Session Snapshot



WORK AND PLAY: Children perform a skit during the Youth on Parade presentation, Sabbath July 9.

and come to a vote. [It was voted to close debate.]

We're now ready to vote on item 314. [Item 314 was voted.]

SAMUEL KORANTENG-PIPIM: Mr. Chairman, I had a point of order even before the votes were taken. Next to *Church Manual* revisions, which have theological implications, this item is perhaps the most important because it defines the quality of decisions made. My point of order, which was not recognized before the vote, was simply to make the point that under this arrangement the people who will be represented at General Conference sessions would, by an overwhelming consensus, weaken the formula, having an excess number of delegates at large. In the past we said at-large delegates were 760 and regular delegates 1,240.

According to this formula, the advantage of those who run the system at the different levels represented by the institutions

PHOTO BY ALDEN J. HO © REVIEW & HERALD

guidelines. My question is very simple. Does either the chair or the providers of this motion have a way to help us clarify how the potential conflict of interest can be avoided?

GERRY D. KARST: Brother Prestol, I am reluctant to reopen this since we voted it. However, if you want to test the will of the body, the chair will accept the motion for reconsideration, and then we can discuss it. Otherwise, we may recommend that you speak with the Auditing Service about your concerns.

JUAN R. PRESTOL: Mr. Chairman, I will accept your counsel and will talk to them directly. But this is an issue that needs to be clarified.

GERRY D. KARST: Thank you very much. We come back to Elder Evans now to lead us to our next item.

LARRY R. EVANS: Early on in our session meetings we discussed item 301, which is found on page 35. During our discussion some delegates raised the question and suggestion that the Constitution and Bylaws Committee take another look at the format of that. The Constitution and Bylaws Committee has met with the delegates who raised the question.

The Constitution and Bylaws Committee took their suggestions, worked on them, and has come to the conclusion that we could improve the format and the presentation of the issue that is item 301 on the agenda, item 200 in our agenda control. It is Article IV—Membership.

GERRY D. KARST: Elder Evans, we might direct people to page 35 for the previous wording. Page 35 in your backup material, which has an asterisk, with an explanation below. That is the item we are referring to now, and I think that yesterday you received a handout that revises this after the Constitution and Bylaws Committee dealt with it. Elder Evans, please.

LARRY R. EVANS: The issue that was raised was that in the constitutional format we should not use a footnote, so we have moved the content of the footnote into the main wording of the constitution. The content has not changed at all, but it is reformatted. I would move the new formatted provisions. [The motion was seconded and voted.]

The next agenda item is a new item in regard to some of the confusion that arose when delegates caucused to choose members for the Nominating Committee. [The recommended amendments to Bylaws, Article II, Section 4, were then read and moved by Larry Evans. The motion was then seconded.]

BERT B. BEACH: I support this recommendation. I think it clarifies a few issues that arose, but my point is a very small item down at the bottom, lines 41 and 42. This deals with the meeting of the selec-

tions of groups that appoint the Nominating Committee after the opening of the session. I would think that by common consensus we could clarify this matter by adding one word on line 42 and say, “. . . following the opening meeting of the General Conference session,” because simply by saying “following the opening,” somebody could say that right after we open the session and the delegates are seated, we should then separate to elect the members of the Nominating Committee. So it seems to me that the intention is after the close of the opening meeting, which has been the way we have done it ever since we can remember, several decades. I think we can reach this by common consensus. I am not making a motion to change it, because I think it is just a wording that clarifies without changing anything.

GERRY D. KARST: Thank you, Dr. Beach; I think that may be helpful. Elder Evans, do you have a response?

LARRY R. EVANS: I feel comfortable with that.

GERRY D. KARST: I hear no objection. We will simply insert the word “meeting.” On line 42: “. . . following the open meeting of the General Conference session.” That’s helpful.

ATHAL TOLHURST: I see by the reference line that it has been considered by the Constitution and Bylaws Committee at the session on two occasions, and by the Steering Committee, and I understand, therefore, that lines 33-35 indicate the intent that delegates at large employed by the General Conference and its institutions, along with former employees who have retired from the General Conference, shall act as a unit. However, it appears to me that lines 26-31 can be read in a manner that contradicts clause 2, to which I’ve just referred. We need to make two minor amendments to the wording on line 27, in order to prevent confusion. And I suggest, and would move, Mr. Chairman, that line 27 read: “Delegates at large, excluding both those currently employed by the General Conference or its institutions and former employees who have retired from the General Conference or its institutions, shall meet with the regular delegates to select their representatives.” Mr. Chairman, I think this takes away the possibility of confusion, and I so move that amendment.

GERRY D. KARST: Is there a second? Yes. Thank you very much. It adds clarification, and we trust that in the next session some of the confusion that occurred in this particular category will be cleared up. Any discussion now on the amendment itself? [It was voted.]

This concludes the items on the constitution and bylaws. We will then return to the items on the *Church Manual*, and we

will be guided by Armando Miranda and our secretary, Vern Parmenter, to lead us into the *Church Manual* items that are left.

VERNON B. PARMENTER: We go to item 412, page 57, which has to do with business meetings. For a long time we haven’t had a statement on a quorum. There is a statement in the *Church Manual*, page 83, about a quorum for a board meeting, but we have not had one for a business meeting in the local church, so we would recommend on line 14: “A quorum consists of those members present and voting at a duly called business meeting.” Mr. Chairman, on line 20 we have a definition of what a duly called business meeting is: “A duly called business meeting of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of the meeting.” I would move, Mr. Chairman, that we approve this amendment.

GERRY D. KARST: Is there a second? Yes. Discussion?

WILLIAM NILES: If a quorum can be defined as the minimum number of persons necessary to conduct business and then we said that a quorum consists of those members present and voting, I think there are two things here that trouble me: The first is that we need to know the number of people who are voting in order to know the quorum. You will then decide the quorum after you have voted.

Second, it says “those members present.” In a church of 500 members, if three persons should attend, then they become the quorum and are allowed to vote and conduct the business of the church. A quorum is usually decided as either a number or a percentage of the membership. It is therefore my opinion, Mr. Chairman, that this statement is inappropriate. We should either decide on a given percentage, or we should ask that the church board or the church in business session should decide on the quorum. If it is proper, I would move that this sentence be deleted from the entire passage.

GERRY D. KARST: Since this is a new addition, in order to delete it you would simply need to vote against the motion.

WILLIAM NILES: In that case, Mr. Chairman, I would move that this be amended to read “A quorum shall be decided by the church in business session or by the church board of that church.”

GERRY D. KARST: You have heard the amendment. I see support.

ARMANDO MIRANDA: This seems to me that this is not an amendment. This is something that is changing the motion; therefore, the main motion is on the table, and you can defeat it if you do not agree with it.

GERRY D. KARST: Brother Niles, the amendment does alter significantly the

intent of what was brought here. The way to take care of this would be to defeat the motion, and then come back and move a new motion with your new wording. I am trying to remember if that is what you tried to do at first. Please help me again.

WILLIAM NILES: That was my first attempt. My concern, Mr. Chairman, is that two or three members of a church should not be allowed to make decisions on behalf of the church, and the way this is worded, that's what can happen.

GERRY D. KARST: Let's see if we can come to an understanding. Our parliamentarian is suggesting that the intent of the amendment is to strike line 14 and the first two words on line 15 and insert in its place the motion that he presented as an amendment. That was seconded, and I think we will bring that item to a vote unless someone speaks to that particular item.

DARREN CROFT: I would prefer to see this referred back to the committee for further consideration, now that this flaw has been highlighted.

GERRY D. KARST: Let's hold that. If there is at this point a motion to refer, then it goes back to the committee, and we probably don't get to deal with it again until the next session.

VERNON B. PARMENTER: Perhaps I could read the sentence that is in the *Church Manual* as it relates to the board meeting, and suggest a little change in wording that might be appropriate for the delegates to consider. It says, with my suggested changes, "Each church should determine at one of its regularly called business meetings the number of members who must be present at a business meeting to constitute a quorum."

[A motion to refer the item back to committee was made, seconded, and lost.]

GERRY D. KARST: We're back to the amendment to strike this and insert the other reading. Does anybody want to speak to that?

[A point of order—that the suggested amendment of William Niles was not an amendment, in that it changed the intent of the motion that was on the floor—was made.]

GERRY D. KARST: Is someone else speaking to the amendment?

MICHAEL CAULEY: I would like to speak against the amendment. It's my understanding that the church has always operated with the understanding that a duly called business meeting allows everyone to attend who wishes to attend, and those who are interested will be there and will constitute the quorum. So I would feel that a change of that practice, at least in my 28 years, would provide an opportunity

for a small portion of the church to perhaps set up a quorum threshold that would be unreasonable and not allow due process on a congregational level.

KELVIN PEUSER: I am not sure what the amendment is at the moment. Can we just have that clarified, please?

AGUSTIN GALICIA: I am reading what will, if voted, be placed on line 14: "A quorum shall be decided by the church

I say this because the business meeting comprises both baptized and nonbaptized members. In some situations even nonbaptized members will be able to outvote baptized members, and so, Mr. Chairman, if we leave it very open, we may run into situations that we may not be able to control. So I am suggesting that a percentage constitute that quorum.

WARREN S. SIMATELE: I also speak against the amendment, because recently in some parts of the church we have had the court challenging us even with a specific quorum specified. So if we leave it open, we risk being challenged by the courts today, and further, it opens the door for many within the church who might have wrong motives to get their decisions passed. It is better that we specify the quorum to protect the church from litigation.

THOMAS O. OCHOOGUE: I support the amendment because we use authority to decide what is to be the quorum. If you call a meeting and only three people attend, that cannot be a quorum. So I support the amendment.

GERRY D. KARST: We will now vote on the proposed amendment. [The vote was made.] The vote is very close, and we are going to need a count. [The amendment to the motion was voted, 374 to 326.]

RAY HARTWELL: Mr. Chairman, two points. First of all, could we have clarification by reading the statement again? Second, is it permissible to make an amendment to this as it's now stated?

GERRY D. KARST: Yes, there is a possibility to make another amendment, if you wish. So if we could have it read back as we heard it.

AGUSTIN GALICIA: Line 14: "A quorum shall be decided by the church in a business session or by the church board."

RAY HARTWELL: Mr. Chairman, I would like to amend the motion so that a quorum would consist of 10 percent of the church membership. I believe that it is healthier to have a stated percentage rather than to have different individual churches and different ways of its being done across the world field and across conferences. One church would compare their quorum and could set their bar rather high, another church could set it rather low—so I move that we amend it to be 10 percent of membership.

GERRY D. KARST: Is there support for this proposed amendment? I see a second.

VERNON B. PARMENTER: Mr. Chairman, the *Church Manual* Committee did look at a percentage, and they felt that if you have a percentage you run into some problems. You can be concerned

Session Snapshot



PHOTO BY AUDEN J. HO • REVIEW & HERALD

HOSANNA IN THE HIGHEST: Members of the Montemorelos Marimba Group from the IAD play "The Holy City" for Sabbath School on July 9.

at a business session or by the church board."

KELVIN PEUSER: I am speaking against that amendment to the motion. From our experience in the South Pacific Division, we have found by bitter mistake in a court of law that the *Church Manual* should define what a quorum is in a legally constituted business meeting. Therefore, there is a need to have, in the *Church Manual*, a clear definition of what a quorum consists of, so that in a court of law the court can clearly determine, if it comes to that, whether or not the business meeting and the actions taken by that business meeting are in order.

CHIEMELA IKONNE: I speak against the amendment. I would like to say that there is need to put a percentage on the quorum as you allow our meetings to go on.

over the changing number of members in a church, which can fluctuate up or down, and there may be arguments over what the percentage is on that particular night when the meeting convenes. Would it be a percentage of active members only, or both active and inactive members? Some churches clean up their rolls; some don't. And the committee felt that having a percentage is a difficult one. I think if the committee were here to express their opinion, they would prefer a specific number.

GERRY D. KARST: Our 15-minute time limit has run out on this one. Should we continue discussion on this? We have a proposed amendment before us that has been seconded. Stopping discussion on the amendment will bring us back to the main motion. I'm going to ask you to vote. [Voted to cease discussion.]

We will now vote on the 10 percent amendment. [The 10 percent amendment was lost.]

We will now vote on the document, which now reads, "A quorum shall be decided by the church in business session or by the church board." [The document was voted.]

VERNON B. PARMENTER: Mr. Chairman, the next item is 421, on page 72. This has to do with expired credentials, and we want to bring the language here into relation with the constitution and bylaws of conferences. So it will read, beginning on line 11: "Credentials are granted for the duration of the term as provided for by the constitution and bylaws or operating policy of the conference/mission/field. The credentials are renewed by a vote of the conference/mission in session or by the executive committee." I move these changes, Mr. Chairman.

GERRY D. KARST: Is there support for this change? Yes. Discussion on this item?

DANIEL DUFFIS: This *Church Manual* item says, "The credentials are renewed by a vote of the conference/mission in session or by the executive committee." For many years the constitutions of the conferences say that it is the executive committee that renews or removes credentials. There is no credentials and licenses committee in session anymore. So I think that the word "session" should be eliminated here. If you go to the previous paragraph on page 140 of the *Church Manual*, on the last paragraph under the subheading Credentials and Licenses it says also that is the execu-

tive committee that grants credentials and licenses.

GERRY D. KARST: Thank you for your comment. We have run out of time, for Elder Baptiste and his group with the leadership have just a concluding item to bring to us before we conclude here at 12:00. We will hold the names that are on the list.

HAROLD W. BAPTISTE: We had five wonderful presentations on leadership over the past five days, and we have received a number of recommendations and suggestions from the members of the body. We had time for questioning, but there was not much time for the consideration of the

"5. Professional Competence."

"6. Responsiveness to the Global Family."

"7. Responsibility and Accountability to the Church and Wider Community."

The summary statement goes into a call for action: "The delegates of the 2005 General Conference session affirm the positive steps taken by the leadership training of the General Conference and in a range of divisions and educational institutions throughout the world during the past quinquennium. However, the delegates also affirm the need for all divisions of the world to further prioritize the intentional

professional development of leaders that espouse the ideas of Christian leadership, and additionally that such training be an expectation of leadership positions at all levels of the church."

Then we come to page 3. "The delegates identify the following as the main areas of action in leadership development.

"1. Curriculum Development and Centers of Leadership: That each division, through a center for leadership or similar concept, develop a core curriculum for church leaders that is focused on a blend of professional competence, Christian leadership values, and specific denominational expectations.

"2. Networking: That the General Conference office of leadership, the division Centers of

Leadership, and educational institutions that offer leadership education focus on the collaboration and networking to ensure sharing of best practice.

"3. Professional Development: That continuing leadership education be an ongoing expectation of all leaders, whether employed or lay leadership. This should include orientation to the particular leadership position and ongoing training and development while an individual holds a leadership position.

"4. Evaluation: That a process for evaluating all leadership at all levels be developed and regularly applied, with the main focus of the process on leadership improvement and personal growth.

"The General Conference session delegation further requests that the General Conference Executive Committee receive reports and monitor the effectiveness of the leadership development process throughout the 2005 to 2010 quinquennium."

Mr. Chairman, this is an effort to sum-

Session Snapshot



SPLIT SCREEN: All that separates the Caribbean Union Steel Orchestra (IAD) from the back stage area of the platform is this hefty backdrop.

issues there with the view to arriving at a vote. The small committee that implemented the plans that materialized here in the session over the past few days got together and prepared a statement that they felt could be presented here, owned by the body by a vote. I will not read it, Mr. Chairman; time is of the essence. But perhaps we can refer to the essential elements in this statement. It's captioned "Profiling Seventh-day Leadership, a Summary." The first paragraph is a preamble, and then the second paragraph affirms what the nature of Seventh-day Adventist leadership should be. I take you down to line 33: "The Seventh-day Adventist Church calls for leadership characterized by, but not limited to, the following:

"1. Christlikeness in relationships. Humility, graciousness, forgiving, compassionate, peace loving," etc.

"2. Commitment to Mission Focus."

"3. Integrity."

"4. Loyalty to God and the Church."

PHOTO BY JOEL D. SPRINGER & REVIEW & HERALD

marize essential elements and the important elements that are extracted from the five papers presented earlier, which we hope that this body would own. So to get it before us, Mr. Chairman, I would move the approval.

GERRY D. KARST: We have a motion and a second on the document that is before us. This is primarily to record and receive this, but we would offer a few moments to anyone who would like to respond or react to what has been presented here.

HAROLD W. BAPTISTE: Mr. Chairman, it's an attempt to pull all the essential and important elements of the papers, all five of them, into a small document that we can use as a guide.

ALFREDO GARCIA-MARENKO: Thank you, Mr. Chairman. I'm so happy to express that this is a great document and a great exercise in this fifty-eighth session of the General Conference. And I come to support this document with all my heart. I rise this morning in order to encourage inclusion of the youth as members of the sessions because in previous sessions we had more youth, but in this session we have less. We need to let the leaders know that we need to give them more opportunity to be represented.

GERRY D. KARST: Thank you very much.

LILY KIDENDA: I appreciate what has been presented as a summary. I would like to include an emphasis on the role of the Holy Spirit.

GERRY D. KARST: All right, they will take account of that, recognizing that this is a summary and so it's concise.

JESUS URIARTE: I am also thankful for the presentations regarding leadership, although quite frankly in light of a vote that was taken a few minutes ago I really question whether we truly believe in inclusive leadership. A few moments ago we voted to reduce the number of laypersons included in this body, which will probably have the effect of reducing the number of youth, the number of minorities, and the number of women in this body. So I wonder whether these great presentations are really reaching the members of this body when we are still acting in a manner that is exclusive, that reduces the number of people participating in our church.

KENAOPE KENAOPE: [Reflected on the idea that part of leadership is to prepare future leaders and to be prepared to pass the torch on, rather than to cling to the leadership positions held.]

SAMUEL A. LARMIE: I wish to express my gratitude for a document like this. It is very needful. I've gone through the document and looked at the essence of it, and I thank you very much for bringing us this summary. I'm going to page 3 to bring out what I really want to say. The last paragraph

says that "the General Conference session delegation further requests that the General Conference Executive Committee receive reports and monitor the effectiveness of the leadership development process throughout the 2005-2010 quinquennium." This means that there have to be seminars and education down to the local church. I want to suggest that the main document be put in PowerPoint presentation and disseminated all the way down to help with these kinds of seminars that should be held, so that we can be very sure that what we are seeing here can be carried out.

GERRY D. KARST: Thank you. [The motion to record reception of the document was voted.]

HAROLD W. BAPTISTE: I would take this opportunity to thank all those who participated in the Profiling Adventist Leadership seminars: the speakers, the respondents, the members of the committee, and all those who were involved in its development. It is their contribution together that made this what it is, and I want to thank them publicly here in the name of the Lord Jesus for their commitment to the work of the church.

JEAN-LUC LEZEAU: [Benediction.]

GERRY D. KARST, *Chair*
AGUSTIN GALICIA, *Secretary*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Fourteenth Business Meeting Actions

July 8, 2005, 9:30 a.m.

CHILDREN'S MINISTRIES DEPARTMENT, THE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church and Their Officers, pages 119 and 120, The Children's Ministries Department, to read as follows:

Children's Ministries Department
The Department of Children's Ministries exists to develop the faith of children from birth through age fourteen leading them into union with the church. It seeks to provide multiple ministries that will lead children to Jesus and disciple them in their daily walk with Him, and as such cooperate with the Sabbath School

Department and other departments to provide religious education to children.

Mission—The mission of the Children's Ministries Department is to nurture children into a loving, serving relationship with Jesus. The department seeks to fulfill this mission by developing:

Grace-oriented Ministries, in which all children will experience the unconditional love of Jesus, find assurance of acceptance and forgiveness, and make a commitment to Him.

Inclusive Ministries, in which the volunteers who minister and the children to whom they minister will be valued regardless of race, color, language, gender, age, abilities, or socio-economic circumstances, and be involved without discrimination.

Leadership Ministries, in which volunteers are empowered, trained, and equipped for effective ministry to children.

Service-oriented Ministries, in which children are given opportunity for hands-on service to people in their neighborhood or city, thus establishing a pattern of outreach to others that may well continue through life.

Cooperative Ministries, that involve working with other entities, such as Family Ministries, Sabbath School and Personal Ministries, Youth Ministries, Education, Stewardship, and other departments, to achieve shared goals.

Safe Ministries, whereby churches: a.) choose volunteers with high spiritual and moral backgrounds; b.) adopt safeguards to protect children from physical, emotional, sexual, and spiritual abuse, and the church from liability.

Evangelistic Ministries, in which children who are not included in the church family will be introduced to the love of Jesus through outreach programs such as: Vacation Bible Schools, children's Branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours. (See Notes, #24, p. 132).

Ellen G. White underscores the importance of children's ministries when she says:

"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193.

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ."—*The*

Desire of Ages, p. 515.

"Children of eight, ten or twelve years, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ."—*Testimonies*, vol. 1, p. 400.

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

Children's Ministries Coordinator—The Children's Ministries coordinator is elected by the church to develop specific ministries to nurture the faith of children so as to develop a loving, serving relationship with Jesus. The coordinator should be an individual of moral and ethical excellence, who demonstrates love and commitment to God and the church, and who has leadership ability as well as experience, and passion for working with children. (See Notes, #27, p. 133.)

Children's Ministries Committee—The Children's Ministries coordinator works with the pastor and church board to establish a Children's Ministries Committee to provide ministries to children in the church. The committee should be composed of individuals who are chosen on the strength of their interest and expertise in working with children. Ordinarily, the membership is made up of the Sabbath School division leaders, Vacation Bible School leader, Junior Youth leaders, and two to three others who have a passion for ministry to children. (See Notes, #26, p. 133.)

DIVISION EXECUTIVE COMMITTEES—CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend General Conference Constitution and Bylaws, Bylaws,

Article XIV—Division Executive Committees, to read as follows:

ARTICLE XIV—DIVISION EXECUTIVE COMMITTEES

Sec. 1. In each division, a division executive committee shall be constituted, as hereinafter provided, for the transaction of business pertaining to the division. The division executive committee functions on behalf of the General Conference Executive Committee in the division, and its authority shall be recognized by union and local organizations in matters of divi-

sion administration and counsel. A division may establish for the use, benefit, and purpose of the church in countries of that division various legal entities and may entrust to these or to other entities previously established full responsibility for property, governance or other functions provided such responsibility is exercised in harmony with denominational policies and values.

Sec. 2. The ex-officio members of a division executive committee shall be the division president, the division secretary, the division treasurer, other division officers, the division vice presidents, and the division field secretaries; the heads of division institutions; the presidents of union conferences; the presidents of union missions; the presidents of unions of churches; the presidents of attached conferences/missions/fields; the directors of division departments, associations and services; and any members of the General Conference Executive Committee present. Other division executive committee members shall be appointed according to the policies of the division. Appointed members shall include representation from denominational employees and from church members in regular standing who are not denominationally employed. Denominational employee representation shall include some pastors and institutional personnel.

Sec. 3. The actions taken—No change

Sec. 4. Five members of a division—No change

AUDITING SERVICE AND AUDITS—CONSTITUTION AND BYLAWS AMENDMENT

Rationale for amending General Conference Bylaws and General Conference *Working Policy* relating to the General Conference Auditing Service

The General Conference Auditing Service was established to ensure that financial audits and policy compliance testing would: (1) include every denominational entity worldwide; (2) be conducted on a regular basis (annually); (3) reflect international auditing standards; and (4) provide a denomination-wide oversight and monitoring of the audit function. While the General Conference Auditing Service is internal to the denomination, it fulfills its responsibilities in a manner similar to that of an external auditor. Current policy identifies General Conference Auditing Service as the exclusive audit agency for the denomination except in situations where prevailing laws require the use of an external auditor.

At present arrangement for the services of an external auditor is to be made in consultation with General Conference Auditing Service. This could be interpreted as placing General Conference

Auditing Service in a conflict of interest situation. Further, there are occasions in which it would be beneficial to consider additional options for the conduct of a financial audit and policy compliance review, provided that professional auditing standards are not compromised.

This proposal, accompanied by corresponding changes to General Conference *Working Policy*, outlines the role of General Conference Auditing Service as the denomination's preferred, though not necessarily exclusive, auditing service.

The responsibility and function of General Conference Auditing Service is outlined in the General Conference Bylaws and further amplification of these responsibilities is contained in the General Conference *Working Policy*. An amendment to the General Conference Bylaws requires approval by a General Conference Session.

VOTED, To amend the General Conference Constitution and Bylaws, Bylaws,

Article VIII—Auditing Service and Audits, to read as follows:

ARTICLE VIII—AUDITING SERVICE AND AUDITS

Sec. 1. At each regular General Conference Session, the General Conference shall elect a director of the General Conference Auditing Service, whose duties shall be to:

- Administer the conduct of audits that the General Conference Auditing Service performs for organizations of the Church throughout the world,
- Monitor the overall audit program throughout the denomination,
- Recommend to the General Conference Administrative Committee or division executive committee standards and/or guidelines for use by divisions in the endorsement of external auditors that may be engaged within the division territory, and
- Report to the General Conference President, through the General Conference Auditing Service Board, on the overall audit program in the Church and the trends/issues that appear in the global picture of financial and policy administration.

Associate directors shall also be elected at each regular General Conference Session. The director and associate directors shall be recommended by the General Conference Auditing Service Board to the Session Nominating Committee after consultation with the administrations of the respective divisions.

References to service directors and associate service directors elsewhere in these Bylaws shall not apply to the director and associate directors of the General Conference Auditing Service, except as provided for in Article XIII, Sec. 1.-c.

Sec. 2. a. At each regular General

Conference Session, the General Conference shall elect a General Conference Auditing Service Board which shall be constituted as follows—No change

b. A quorum of the General Conference Auditing Service Board—No change

Sec. 3. The General Conference Auditing Service, ever sensitive to the country-specific regulations governing the audits of denominational entities in a particular country, serves as the denomination's preferred provider of auditing services for world divisions; union conferences; union missions; conferences; missions; unions of churches; affiliated services, organizations, and institutions of the General Conference and every other administrative level; Adventist Development and Relief Agency country and regional administrations and projects (not audited by external auditors); and special funds. Exceptions to the above requirements shall be by specific action of the Executive Committee.

GENERAL CONFERENCE SESSIONS—CONSTITUTION AND BYLAWS AMENDMENT

Rationale for Amending Constitutional Provisions for General Conference Session Delegations

Current constitutional provisions limit the size of a General Conference Session delegation to 2,000 persons. Delegate quotas are determined by a variety of factors such as an entity's membership as a proportion of world membership, the number of organizational structures (union conferences/missions, local conferences/missions, division institutions, etc.). Some delegate quotas are specified in the constitution (e.g., each division receives ten delegates in the delegates at large classification). A portion of the delegate seats are allocated at the discretion of the General Conference Executive Committee.

Under the current constitution an increase in the number of organizational units requires a decrease in the number of delegate seats that can be allocated on the basis of membership. Consequently there have been requests to amend the constitution in such a way as to allow these parameters, membership and organizational structure, to be addressed separately in the composition of a General Conference Session delegation.

A General Conference Session is convened for a specific agenda of Church business. The larger the delegation the more cumbersome the process of conducting the business of a Session. At the same time, there is a unifying value for delegates and a large number of guests to experience the worldwide fellowship that a Session provides. The growth in membership and the high value given to unity in the Church is presented as sufficient reason to consider a

gradual growth in a Session delegation.

The following proposal was developed at the request of General Conference and division leadership. These amendments to the General Conference Constitution would affect the 2010 General Conference Session. The following changes are proposed:

1. Remove the numerical limit, currently 2,000, to the overall size of a General Conference Session delegation.
2. Place a numerical limit on certain segments of the delegation.
3. Limit, to less than 15 percent, the increase in numbers of delegates from those categories unaffected by growth in the number of organizational units.
4. Introduce a differentiation between organizational units having conference status and those with mission or equivalent status.
5. Continue the requirement that significant representation in the delegation shall be chosen from laypersons, pastors, teachers, and nonadministrative employees, of both genders, and representing a range of age groups and nationalities.
6. Increase, from the current level of ten, the number of delegate selections available to a division.
7. Reclassify division institution delegates as at large rather than regular delegates.

VOTED, To amend the General Conference Constitution and Bylaws, Constitution, Article V—General Conference Sessions, to read as follows:

ARTICLE V—GENERAL CONFERENCE SESSIONS

Sec. 1. The General Conference shall hold quinquennial sessions—No change

Sec. 2. The Executive Committee may call special sessions—No change

Sec. 3. At least one-third of the total delegates authorized hereinafter under Sec. 5. of Article V must be present at the opening meeting of any regular or specially called General Conference Session to constitute a quorum for the transaction of business. Once the Session is declared open, the delegates remaining present shall constitute a quorum.

Sec. 4. The election of officers and the voting on all matters of business shall be by viva voce vote, or as designated by a majority of the delegates present.

Sec. 5. The delegates to a General Conference Session shall be designated as follows:

- a. Regular delegates.
- b. Delegates at large.
- c. In case of financial exigency or other major crisis within the Church or in the international arena, the Executive Committee may take an action to reduce

the maximum number of delegates to a particular General Conference Session. Such reduction shall then be applied to both regular delegates and delegates at large.

Sec. 6. Regular delegates shall represent the General Conference's member union conferences, union missions, member conferences, missions, and unions of churches as defined in Article IV, as follows:

a. Delegates representing union conferences having division affiliation shall be appointed by the respective union conference executive committee.

b. Delegates representing union missions and unions of churches having division affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

c. Delegates representing conferences and missions having union conference affiliation shall be appointed by the respective union conference executive committees in consultation with the organizations concerned.

d. Delegates representing conferences and missions having union mission affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

e. Delegates representing conferences and missions directly attached to divisions, shall be appointed by the respective division executive committees in consultation with the organizations concerned.

f. Delegates representing division institutions, the number of whom shall correspond to the number of division institutions within each division, shall be appointed by the respective division executive committees in consultation with the organizations concerned.

g. Delegates representing union conferences directly attached to the General Conference shall be appointed by the executive committees of the respective attached union conferences.

h. Delegates representing union missions, conferences, missions, and unions of churches directly attached to the General Conference shall be appointed by the Executive Committee in consultation with the organizations concerned.

Sec. 7. Regular delegates shall be allotted on the following basis:

a. Each union conference shall be entitled to two delegates other than its president (who is a delegate at large) without regard to membership size.

b. Each union mission shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership size.

c. Each local conference shall be entitled to two delegates without regard to membership size.

d. Each local mission* shall be enti-

tled to one delegate without regard to membership size.

e. Each union of churches shall be entitled to two delegates without regard to membership size.

f. Each division shall be entitled to additional delegates based upon its membership as a proportion of the world Church membership. The total number of delegates from all divisions under this provision shall not exceed 400.

g. Delegates from each division, provided for under Sec. 7. f., shall be allotted to the union conferences and union missions that are affiliated with that division, based on each union's proportion of the division membership. Any unallocated delegate entitlements under this process shall be allocated at the discretion of the division executive committee.

h. Unused quotas of regular delegates allocated to unions may be re-allocated by the divisions.

Sec. 8. Delegates at large shall represent the General Conference, General Conference institutions, divisions of the General Conference, and division institutions and shall be appointed on the following basis:

a. All members of the Executive Committee.

b. Associate directors/secretaries of General Conference departments and associations.

c. Twenty delegates from General Conference appointed staff—No change

d. Twenty delegates for each division.

e. Each division shall be entitled to additional delegates corresponding to the number of division institutions within its territory.

f. Those representatives of the General Conference and division institutions and other entities, and those employees, field secretaries, laypersons, and pastors who are selected by the Executive Committees of the General Conference and its divisions. The number of these delegates shall be 300.

Sec. 9. Division administrations shall consult with unions to ensure that the entire division delegation shall be comprised of Seventh-day Adventists in regular standing, at least 50 percent of whom shall be laypersons, pastors, teachers, and nonadministrative employees, of both genders, and representing a range of age groups and nationalities. The majority of the above 50 percent shall be laypersons. Delegate selections from General Conference and division institutions, and those selected under Sec. 8.d. above, shall not be required to satisfy the quota for laity.

Sec. 10. Credentials to sessions shall be issued by the General Conference to those appointed in harmony with the provisions of this article.

Sec. 11. Calculations for all delegate allotments, as provided for in this article, shall be based upon:

The membership as of December 31 of the second year preceding the General Conference Session.

The number of denominational entities eligible for inclusion in determining quotas and which are in existence as of December 31 of the second year preceding the General Conference Session.

MEMBERSHIP—GENERAL CONFERENCE CONSTITUTION AND BYLAWS REVISION

VOTED, To revise the General Conference Constitution and Bylaws, Constitution, Article IV—Membership, to read as follows:

ARTICLE IV—MEMBERSHIP

Sec. 1. The membership of the General Conference shall consist of:

a. All union conferences and union missions that have been properly organized and accepted by vote of the General Conference in session.

b. All of the following entities that are directly attached to the General Conference or a division:

1) Union of churches

2) Local conferences

3) Local mission and functional equivalents thereof provided they have two or more officers and an executive committee, observe a schedule of regular constituency meetings and have been properly organized.

NOMINATING COMMITTEE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT

VOTED, To amend the General Conference Constitution and Bylaws, Bylaws Article II—Standing Committees, Sec. 4. as follows:

Sec. 4. Nominating Committee: a. The membership of the Nominating Committee shall consist of the following:

1) The delegation as defined in paragraph b.1) below from each division and each attached union, shall be entitled to select for membership on the Nominating Committee, ten percent of its total number of delegates.

2) Delegates at large who are excluded under paragraph b.1) below shall be entitled to select for membership on the Nominating Committee eight percent of their total of delegates.

b. The members of the Nominating Committee shall be selected by and from the following groups:

1) Delegates at large, excluding both those currently employed by the General Conference or its institutions and former employees who have retired from the General Conference or its institutions,

shall meet with the regular delegates from the division or attached union in which they reside. The delegation from each division or each attached union shall act as a unit in selecting the Nominating Committee members to which it is entitled.

2) The delegates at large employed by the General Conference and its institutions along with former employees who have retired from the General Conference or its institutions shall act as a unit in selecting members to which they are entitled.

3) The election of the above representatives on the Nominating Committee shall be by a method of voting considered by each delegation to be most convenient and efficient, taking into consideration the size of the delegation and other circumstances.

4) The selection of representatives to serve on the Nominating Committee shall take place following the opening meeting of the General Conference Session.

c. Each division delegation—No change

Those chosen as members—No change
Delegates elected under the provisions—No change

No delegate shall nominate more than—No change

g. The Nominating Committee shall elect its own—No change

h. The Nominating Committee shall limit its—No change

i. In order to expedite the work of the Nominating Committee—No change

BUSINESS MEETINGS—CHURCH MANUAL AMENDMENT

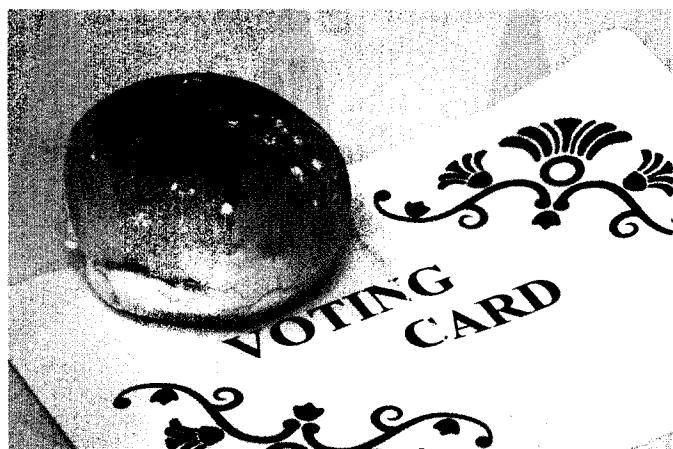
VOTED, To amend the *Church Manual*, Chapter 8, The Services of the Church, Page 81, Business Meetings, to read as follows:

Business Meetings

Church business meetings duly called by the pastor, or the church board in consultation with the pastor, may be held monthly or quarterly according to the needs of the church. Members in regular standing on the roll of the church conducting the business meeting may attend and vote. A quorum shall be decided by the church in a business meeting or by the church board. Votes by proxy or letter shall not be accepted. In order to maintain a spirit of close cooperation between the local church and the conference/mission/field, the church shall secure counsel from the conference/mission/field officers on all major matters. The officers (president, secretary, treasurer) of the conference/mission/field to which the church belongs may attend without vote (unless granted by the church) any church business meeting

Session Snapshots *Lighter Moments*

PHOTO BY ALDEN J. HO & REVIEW & HERALD



THE ROLL OF THE DELEGATE: Delegates' voting cards were vital to the operation of the session. So also were the ubiquitous white rolls that showed up at every meal—and in other places too.

within the conference/mission/field territory. A duly called business meeting of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of the meeting. At such meetings, at which the pastor will preside (or will arrange for the local elder to preside), full information should be given to the congregation regarding the work of the church. At the close of the year, reports should be rendered covering the activities of the church for the entire year and, based on those reports, the church should approve a full plan of action for the next year. When possible, reports and the next year's plan of action should be presented in writing. (See Notes, #9, p. 91.)

PROFILING SEVENTH-DAY ADVENTIST LEADERSHIP

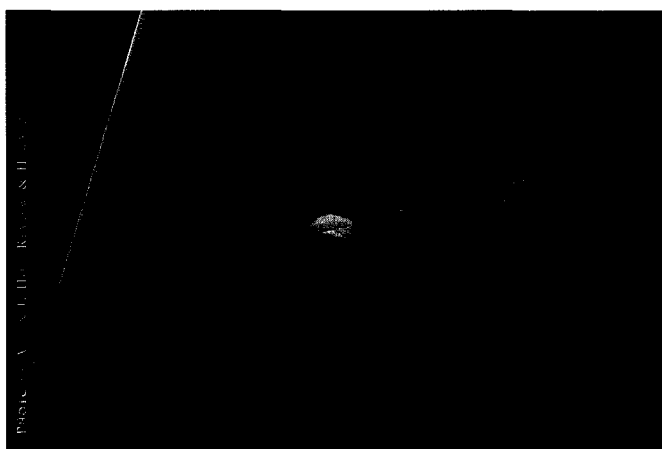
VOTED, To accept the document, Profiling Seventh-day Adventist Leadership—A Summary, which reads as follows:

A SUMMARY Context

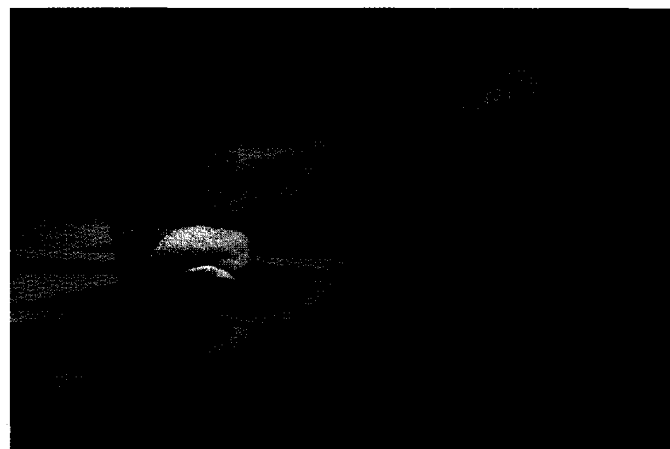
The Seventh-day Adventist Church is global, a church of great diversity and complexity. Its geographic spread and rapid growth, especially in developing regions of the world, has provided the Church with immense richness and opportunities, as well as new challenges. Among these challenges is the need for an increasing number of mission-focused leaders, individuals that are

professionally competent, exemplify Bible-based values of Christian leadership, and embrace the expectations for leadership within the world-wide Seventh-day Adventist Church. This need will not be met without a planned process of leadership development of both Church employees and laity.

Affirmation of the Nature of Seventh-day Adventist Leadership
The Seventh-day Adventist Church affirms the need for leaders with a high level of competence in their fields of leadership. The church values and encourages the development of a range of gifts and desires leaders who have the experience, skills and qualifications necessary to meet the requirements of the widely disparate leadership positions available throughout the world Church. The Church is enriched



DECLINING ROLL: One of the culinary treats served by GCS food services enjoys a trip down the escalator in the Edward Jones Dome.



STARRING ROLL: This morsel waits its turn to speak during a business meeting at the 2005 General Conference session.

PHOTO BY ALDEN J. HO & REVIEW & HERALD

by the professionalism and diverse talents such leaders bring to the Church.

The Church also affirms the need for all leaders in the Church to share a common commitment to core Christian leadership values that are based on biblical principles, as well as to specific expectations that arise from the theology and global nature of the Seventh-day Adventist Church. This commitment will be evidenced in their approach to their responsibilities and should be a requirement of appointment to any Church leadership position.

Therefore, the Seventh-day Adventist Church calls for leadership characterized by, but not limited to, the following:

1. Christ-likeness in Relationships: Humility, graciousness, forgiving, compassionate, peace-loving—these are some of the attributes of a Christian leader. Family, church-members, the wider community: all will be treated with respect and Christian love. (John 15:9-17; Phil. 2:1-5)

2. Commitment to Mission Focus: Whatever their particular responsibilities, a leader in the Seventh-day Adventist Church will maintain a primary commitment to the mission of the Church and the Gospel of Christ. This will be evidenced in selection of strategic priorities and in the leader's determined focus on Church mission, rather than personal agenda. (Acts 1:8; Rev. 14:9-12)

3. Integrity: A leader of integrity will be transparent, authentic, and truthful. This value will be seen in action in lack of

favoritism, honest recognition of mistakes, and consistency of character and action. There will be no manipulation or deception—only truthfulness, a willingness to confront errors, and fair treatment of all individuals. (1 Cor. 4:1-2; Dan. 6:10; Prov. 10:9; 11:1)

4. Loyalty to God and the Church: Seventh-day Adventist leaders will know their first loyalty is to God. They will express personal perspectives but recognize the authority of the corporate church to make decisions and the responsibility of leadership to support those decisions. They will not seek personal power and will seek ways of resolving difference so as not to bring confusion or disunity to the body of the church. (John 17:11, 21-23; Eph. 4:1-6)

5. Professional Competence: All leaders should have the experience, qualifications and skills necessary to perform the specific responsibilities of their positions. They will continue to seek improvement in their professional areas and model best professional practice and respect the diverse gifts of other professionals. (1 Cor. 12; 1 Cor. 4:12; Matt. 25:14-29)

6. Responsiveness to the Global Family: In the global village of the Seventh-day Adventist Church, a leader will be able to affirm diversity and its strengths, and value the complementary gifts of that diversity while maintaining agreed core unifying ideals. Such leaders will find their own primary identity in their shared relationship with all others in the church as children of God, and find active means of building a community, a family, that celebrates and nurtures its richness. (1 Cor. 12; Gal. 3:28; 1 Cor. 9:19-23).

7. Responsibility and Accountability to the Church and Wider Community: A leader who models servant leadership will be acting with responsibility. A leader will demonstrate concern with the unity of the Church body and mission, the healing and building up of the community and the imperative of active obedience to the Word of God. This will include clear accountability to both local and international constituencies. A leader who acts with responsibility will focus consistently on service and on modeling the character of Christ. (1 Cor. 1:10-13; Ps. 1:1-3; Eph. 4:29-32)

Call for Action

The delegates of the 2005 General Conference Session affirm the positive steps taken in leadership training at the General Conference and in a range of divisions and educational institutions throughout the world during the past quinquennium.

However, the delegates also affirm the need for all divisions of the world to further prioritize the intentional professional development of leaders that espouse the ideals of Christian leadership, and additionally that such training be an expectation of leadership positions at all levels of

the Church.

The delegates identify the following as the main areas for action in leadership development:

1. Curriculum Development and Centers of Leadership: That each division, through a center for leadership or similar concept, develop a core curriculum for church leaders that is focused on a blend of professional competence, Christian leadership values and specific denominational expectations.

2. Networking: That the General Conference Office of Leadership, the division Centers of Leadership and educational institutions that offer leadership education focus on collaboration and networking to ensure sharing of best practice.

3. Professional Development: That continuing leadership education be an on-going expectation of all leaders, whether employed or lay leadership. This should include orientation to the particular leadership position and on-going training and development while an individual holds a leadership position.

4. Evaluation: That a process for evaluating all leadership at all levels be developed and regularly applied, with the main focus of the process on leadership improvement and personal growth.

The General Conference Session delegation further requests that the General Conference Executive Committee receive reports and monitor the effectiveness of the leadership development process throughout the 2005-2010 quinquennium.

EXPIRED CREDENTIALS—CHURCH MANUAL AMENDMENT

Discussion began on this item and will continue in the afternoon business session.

Adjourned

GERRY D KARST, *Chair*
AGUSTIN GALICIA, *Secretary*
LARRY R EVANS, *Actions Editor*
ROWENA J MOORE, *Recording Secretary*

*In several areas of the world, local field units not holding conference status may be classified with terminology other than "mission." For the purposes of Article V, Sec. 7., such field units may be considered equivalent to a mission provided they have two or more officers and an executive committee and observe a schedule of regular constituency meetings.

Fifteenth Business Meeting

58th General Conference
session, July 8, 2005,
2:00 p.m.

MARIA A. LOPES: [Opening Prayer.]
PAGUNSAN SINGERS: [Provided special music.]

GERRY D. KARST: In this afternoon's session we conclude the "Challenges to Mission" series. We are combining yesterday's and today's topics, "The Challenge of the Cities" and "The Challenge of Secularism," because they tend to go together. Today's presentation is going to be brought to us by Dr. Patricia Gustin, who for years has been director of the Institute of World Mission, training missionaries going overseas to various places. She herself has spent most of her life focused on mission, and we look forward to her presentation today.

PATRICIA GUSTIN: I think that we can report to the leaders of this church that this is the faithful of the faithful—those who are at a meeting at 2:00 on a Friday afternoon. This week we have looked at the challenges of mission. We started by looking at our own spirituality, because mission must grow out of our own relationship with Jesus. On Monday we looked at our need to integrate meaningfully and positively into our societies, our communities, our neighborhoods, so that we have opportunity to witness. Then on Tuesday we were reminded of our desperate need to find more and better ways to avoid apostasy and help those who come to faith through our ministry to stay strong. And now today we are looking at the challenges of the cities and the challenges of secularism.

I have been given the task of doing twice as much in half the time. So I will try to live up to the challenge that has been given me. Every organization, but especially a church who feels strongly that they have a unique mandate given by God, must constantly examine and reassess their priorities and their progress toward their God-given goals. They always face the danger of getting sidetracked and doing ever so many wonderful things but not necessarily those things that are most essential to reach their goal, and perhaps in a subtle way they face the danger of complacency. In this last week we have very appropriately given praise to God for the remarkable growth that we have seen in our church. We have seen a church that is now nearly 14 mil-

lion, and for this we praise the Lord, and that is appropriate. But 14 million in a world of 6 billion? We certainly cannot say that we are almost finished. There is a huge task ahead of us. We must examine our priorities. And so what are our priorities? As Christians we have to accept the fact that our priorities are always determined by the Word of God. Our church is to go into all the world, to every nation, kindred, language, and people, discipling and teaching.

That is our reason for existence; that is why we are here. So the question is Where are these languages, these peoples, these nations? Well, it could rightly be said that they're everywhere. They're my next-door neighbors in College Place, Washington; they're your neighbors in Cooranbong and Copenhagen and Cape Town and Calcutta. Everywhere there are people who need to meet the Lord. However, as a church, as a body, we have always been driven by where the needs are the greatest, where the concentrations of those who do not yet know Jesus are.

As a church we must prioritize according to where the needs are, and I've listed for our consideration the five greatest needs, the unmet, unreached challenges of today. The first three I think we're quite familiar with. The Chinese and the Buddhist world—way more than 1 billion people; the Hindu world—those unreached in that area, another billion; and then of course, the Muslim world—another billion. Just in these three we've looked at roughly half of the world's population, and most of these are located in that part of the world that we call the 10/40 window, which we've heard a great deal about over the past five to 10 years. But beyond that I would say there is another one or two that we will mention today. The next one is the secular world. This is much harder to quantify, but many would say that it too probably is around 1 billion. And then the last of the five is the world of cities.

The world's cities. The most conservative estimates today tell us that there are at least 2.5 to 3 billion of the world's population who are living in cities, half the world's population. What does that mean for us? For this reason we as a church must consider the challenge of the church in the cities of the world. And closely connected, as Elder Karst mentioned, is the issue of the church as it faces secularism, and so these are the two topics we will focus on today. But before we go any further, perhaps it would be good to at least define *secularism*, since it isn't a term that we use very often.

Secularism is the result of secularization, and so here we have a definition, the process through which religious thinking, religious practice, and religious institutions lose their religious and/or social significance. The concept is based on the theory held by some sociologists that as societies

become more industrialized, their religious morals and values and institutions give way to secular ones. And some religious traits become common secular practices.

Industrialization, the growth of cities, seem to go hand in hand with the rise of secularism. At the turn of the century 100 years ago, the ratio of Christians to secular people was roughly one secular person for every 172 Christians. In 2005 it's one secular person for every 2.5 Christians. Our task has become greatly increased. In 1900 roughly 14 percent of the population of the world was urban.

In North America it was only between 3 and 4 percent. This was a very rural country. And in 1900 there were only 12 cities in the entire world with a population of more than 1 million. London and New York were kind of megacities, with between 3 and 6 million population. In March 2005, 45 percent of the world's population was urban. And there are today nearly 400 cities with more than 1 million in population. We've gone from 12 cities of that size in our world to about 400. For the sake of this group I decided to discover how many of these cities are contained in each world division.

The Northern Asia-Pacific Division has 76 cities of more than 1 million population. Forty-six of those are in the great country of China. The North American Division is second, with 47 of these mammoth cities. Euro-Africa has 46 (the same as China); Trans-Europe, 37; Southern Asia, 35; Inter-America, 28; South America, 25. I'm sure that the leaders in these areas are well aware of these statistics, and I'm sure that you're concerned, as all of us are. But many of us may not be as familiar. Southern Asia-Pacific has 20; Euro-Asia, 18; West-Central Africa, 14; Southern Africa-Indian Ocean, 9; East-Central Africa, 7; and South Pacific, 6. There is not a church division that doesn't have a serious challenge of reaching the huge cities, never mind the smaller cities. And then of these nearly 400 cities there are 58 that we call megacities, in which the population exceeds 5 million, and then of that group there are the urban agglomerates of Tokyo, Mexico City, Seoul, New York, and Sao Paulo, with more than 20 million population each.

The challenge of the cities is massive. In fact, the numbers are so big that I reached the point where they're just numbers. They almost don't have meaning to me. But the challenge is more than numerical. There are other challenges that go with the cities. For starters, every city has scores of different ethnic and language groups within that city. Reaching a city is not as simple as one approach, one language, one culture to be reached. The city of Los Angeles has around 100 or more languages just in the public school system.

There are displaced peoples in every

city, people who are refugees, who are immigrants, who are in transition, who are moving in and out of the cities for economic reasons, and this results in fragmentation and various losses of connections with their past, with their values. There's crime; there's fear. There are vast slums. Most conservative estimates would tell us that 1.2 billion people in the world live in slums, scattered around the globe. But the challenges are more than that. There's all kinds of subcultures that we have to consider. But perhaps the greatest challenge for us as a church is the fact that the cities are the center of secularism. And the Adventist Church's fastest growing challenge is these cities, these areas where secularism and masses of people come together. From the Institute of Church Ministry Dr. Roger Dudley observed very, very astutely that the Adventist Church was begun in rural settings, and its appeal has tended to be directed to rural areas and smaller cities.

Many of these large metropolises have become secular, and here we have the blending of the cities and the secular—for example, New York, London, Tokyo, Shanghai. The interesting thing is secularism cuts across all religious and philosophical boundaries. It can be found anywhere. Through the years Adventists have drawn most of the converts from other Christian backgrounds. The church today faces the challenge of devising methods to reach those who either do not believe in God or who have no time for Him in their lives.

At any rate the future growth of the church lies in city evangelism. As the cities of the world have not only grown numerically but have become more and more secular, there are fewer and fewer people that we can reach with the methodologies that have worked so well with other Christians. The words of Dr. Dudley should ring a bell of common knowledge to some of us. As early as 1891, and there may be a statement earlier than this that I have failed to find, Ellen White outlined the challenge of the cities.

She stated that close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages to set up there the standard of Christ? I am amazed that Ellen White's incredible musicological insights in this quotation. She is urging families to move into the hearts of these cities and settle there so that they might interact, live, be a part of the communities, and thus become salt or light in areas of desperate need.

Today we talk about incarnational mission, in which we move into an area and become as much like the people as possible. We learn the language, learn the culture, integrate into the neighborhoods, and become a part of life, and this is what she

was suggesting. This ministry, she said, would be an important one for cities. However, as we follow her advice through the years we see that she quickly became concerned that all was not well.

The very next year, 1892, she warned that she had been shown that in our labor for the enlightenment of the people in the large cities the work had not been as well organized or the methods of labor as efficient as in other churches that did not have the great light we regard as so essential. In essence she was saying that the church had begun to work in cities but that it needed to learn from others who had worked more successfully, others that did not have all the light that the church had.

She then asked what these early city missionaries had been doing that the church hadn't, and answered her own question by identifying many of the church's laborers as those who loved to preach. And a large share of their labor had been put forth in preaching. She saw that the methods—preaching, primarily—that had apparently worked so well elsewhere were not working well in the cities, at least in some of the cities.

Now, I can only imagine that this must have been a shocking, devastating statement for her to make. As a church we were outstanding preachers. Our preaching had served us well. The church had been founded and had grown on solid preaching. It must have felt like heresy for her to make this comment, but we were faced with a new and a different type of mission field: one that our rural roots had not completely prepared us for.

No doubt this was primarily because already secularism had made inroads in the cities, which meant that we were trying to win many people who didn't have a Christian background. Ellen White pleaded with the church again and again: Find new methods that would be successful in cities. And in 1915, the year of her death, she went so far as to say that in large cities there were certain classes that could not be reached by public meetings, and we have to remember that when she wrote these words she was talking about New York and Philadelphia and London—cities of the still primarily Christian world. She saw that changes needed to be made. The people in these cities needed to be reached. They needed to be searched out as the Shepherd searches for His lost sheep, and she told the church that diligent personal effort needed to be put forth in their behalf. The church in the 1890s and early 1900s was really beginning to understand its missionary task to take the three angels' messages to the whole world.

We took our commission seriously, and the church began expanding into Europe and Australia initially. Then South Africa, South America, Central America, Asia,

India, the South Sea Islands, Africa. We began sending out missionaries in great numbers, and they began establishing the church in these places. In fact, during the past few years many places in the world have been celebrating 100 years of Adventist Church presence, because during those years we had a powerful missionary movement.

It's interesting, with this background, to read the words were penned in 1892 when Ellen White called for missionaries to be sent to the cities. More attention was to be given to training and educating missionaries, with a special reference to work in the cities. It was ever to be kept before them that they were missionaries in the highest sense of the term. I believe she makes three extremely important points in this quotation.

First, people sent to work in the cities are just as surely missionaries as are those sent to islands or jungles or deserts, or in lands far away from our homeland. Second, these missionaries being sent into the cities need specialized training. They need to learn new methods and new ways of working. Third, since they must be considered to be as verily missionaries as anyone else, they should be selected and screened and trained and supported as real missionaries in every way.

Unfortunately, we were slow to heed her advice. Cities continued to be virtually untouched. And throughout this whole period of about 30 years, in which she spoke frequently, her heart was burdened. In 1909 she stated that when she thought of the many cities (remember, at that time were 12 cities of 1 million population) yet unwarned, she could not rest. Today it's distressing to think that they have been neglected for so long.

I wonder, my friends, what would she say today. As a church who struggled then and still struggles now, at least in many parts of the world, we struggle to do well in cities. We have rural roots. Our traditional methods have always worked best in rural areas. Many of us feel uncomfortable in cities. We may be afraid of the cities, and these attitudes and feelings have at times frequently paralyzed us from responding to the incredible need of the challenges that these cities offer.

Today we have looked at Ellen White's counsel. I am reminded of the words in Zechariah 8:20, which says that people shall come, "the inhabitants of many cities." We rejoice when we find texts about the islands of the sea. The people in the cities will also come. Are we ready to reach these cities? If Mrs. White were with us today, what would she say? If the Lord Himself were here, what would He say?

As we think of these nearly 400 cities of more than 1 million population, I'd like us to think about three strategic questions

that I will ask you to contribute to. The first: What strategic changes in planning and prioritizing must members, churches, conferences, missions, unions, divisions make that would facilitate reaching the cities? There are a few places where this is begun. What would it take in our planning and our prioritizing? The second question: What new—and this is the one I really hope we will focus on primarily—and "out of the box" methods have been tried successfully in cities? There are those who have done things. Now, there are a few methods that we are aware of, and I ask us not to say the same thing over and over. We know that sometimes outpost evangelism is working, and that's one method that we can accept.

We know that vegetarian restaurants have worked; small groups have worked. There are several things, but today I want us to push the boundaries. Some of you may have lived in places where something very unusual and unique has been tried successfully in the city. Share it with us this afternoon. And beyond that, we are often encouraged to use sanctified imagination. What are some ways, if we were to brainstorm together, that we can meet this challenge? How can we reach the secular cities, remembering that the majority of the cities of today are non-Christian or totally secularized, and that the people we're reaching do not share with us a Christian foundation?

Third: If, in fact, cities are mission fields, if reaching the secular is a mission, how does that change the way we allocate personnel and finances?

As we share this together, as Mike Ryan and Mark Finley come up and summarize, we will go to the floor to share our ideas of how we can do this task that has been given to us.

[Applause.]

MARK FINLEY: The cities today present a formidable challenge to Seventh-day Adventists. They are growing rapidly. People are moving into the cities by the tens of thousands and millions every single month and every single year. As Pat has so eloquently presented, unless the Seventh-day Adventist Church has the courage to make changes in our location of finances and personnel and focus on the cities, our work will continue to grow in the rural areas, but the work in the cities may grow very, very slowly. Ellen White said this: "God presented the cities before me as a living reality. I could not sleep because I was so burdened with the cities." May God's burden for the cities be our burden for the cities.

MICHAEL L. RYAN: Thank you. If you study church history, you will discover that there were some very serious challenges to some of the administrators of the Adventist Church, and they did not take

up the burden of cities as Ellen White thought they should have. A lot of people who are represented in this room are administrators of one type or another—departments, various conferences, unions, missions, divisions. I wonder what Ellen White might say today.

Have you ever, in the city of Bombay, watched as humanity poured by—thousands and thousands of people? Have you ever gotten off the subway in Tokyo? Have you ever watched the traffic in Cairo? There's a great deal of responsibility that rests in this room. And together I hope that we can ask in a sincere way, "God, what is Your plan? What do You want us to do?"

People are flocking to the cities; they are getting bigger, and as you look at the geography and demographics of the cities, and as you look at Adventist statistics, you realize that we do not have a lot of churches in cities. Where does the responsibility rest? And where else can we take up this agenda? If we can't discuss it here as a family, then where can we discuss it? And so I hope that as we open this conversation period we can hear some comments and ideas put forward. What changes need to be made? I welcome the conversation this afternoon, and pray that God's Spirit will be among us as we share this concern together.

GERRY D. KARST: Thank you to the presenters. They have laid before us a tremendous challenge that we as a church face. We want some conversation from you today. It's going to be a shorter period of conversation, so that we can get on with some other things.

RAY HARTWELL: Mr. Chairman, I want to thank you so much for this conversation that we are having. I think it is long overdue. I think it is very appropriate, and I think we need to be challenged and stimulated, not just into thinking but into action. It's a lot easier to think and talk than it is to act.

One thing that we have realized in Pennsylvania is that we have to treat our own conference as a mission field. In order to do that, we have had to call for some of these world churches to be willing to have the resources put into their pastor placed into a mission pastor in a city. That is a major hurdle to overcome, but I want to compliment our churches that are willing to do that. Because we have had churches willing to be lay-pastor-led, we have been able to take a salary and put it into a community ministry-type base mission in Pittsburgh. We have been able to meet people at the point of need.

People that have not been responsive in the past to our traditional and to our prophetic approaches are highly receptive when we come in and meet them with our Community Services center, which is staffed there and meeting actual physical

needs. Local churches, not Adventist churches, are starting to support this. The people in a tight-knit community are responding and are becoming much more open, so one approach that we are using is to reallocate resources, and then have a community ministry-based approach, and then people start responding, over time, to the spiritual things that we want to share with them.

JOSE A. VEGA SILVA: I thank the Lord because of the answer of the Spirit of Prophecy concerning this topic for this time. We should use new methods. The church has today, as never before, radio stations and TV programs. This is a powerful means to reach the people in the cities. But sometimes in these means we don't have the strategy in order to reach the people.

We need to find a way in order to coordinate between the efforts of the Personal Ministries Department and the media.

In the South American Division we have been using a plan in order to put together the efforts of the church and the media. We have worked through a coordinator who is getting the information of all who have been reached through the media, and have a follow-up with the church. We would like to see a worldwide initiative in order to put together these efforts and go ahead.

ELIZABETH OSTRING: I would just like to point out that I spent 15 years in one of those big cities. I think that there are a few basic needs that we as a church can look at. The first, which we are very good at, is our health work. The second may be a little difficult, and that is housing, but it may be something that we could look at. The third is something that Adventist businesspeople could be encouraged to do, and that is to offer work for people in cities. Many people in those large cities have a subsistence existence, and if we could offer work by courtesy of these Adventist laypeople, I think we could start witnessing in a very effective way.

Something that we may be able to start as a church immediately is to offer recreation. We as a church know many many good things about helping people have healthy recreation. In Australia and New Zealand we have had triathlons for children, and this could be an example of one of the recreational things we could do. We could also have recreational centers. I know that we had some of these in our work in Hong Kong. I think that these are practical things that we could start working on immediately, and I hope someone can perhaps put this into practice. Thank you.

KEVIN GEELAN: I pastured two inner-city churches, and we ran a soup kitchen every night of the week, seven days a week, right in the heart of the city. That opened up tremendous possibilities for reaching

people who could not be reached in any other way, and as a result, that gave us an excellent entry into those homes and into those families for evangelism.

Now I am involved in the literature evangelism ministry, and in Australia our literature evangelists are working the cities very systematically.

One of the challenges we face is to find laypeople, particularly retired couples, who are missionary-minded and willing to locate in the cities, where they could link with our literature evangelists, who are opening up hundreds of homes. If people with missionary-mindedness would settle in these cities, open their homes so that people could visit them and they could visit people, I believe we would see this whole paradigm shift, and it would result in many souls for God's kingdom.

LILY KIDENDA: In response to the second question, I would like to share something that has worked for us in one of the churches that I have been attending.

We came up with an idea of having house or home churches. We would go to the localities where we live within the cities, and a group of people would come together once a week. They would conduct a Bible study that would start with powerful singing, and our neighbors would listen, and after a while they would come.

We also accepted the responsibility that when the meeting was at our house, we would invite a nonchurch member family. I have seen a number of people join the church. When even one day passed without a meeting, they would come to check and ask what had happened. This is a small group who study the Bible and focus on the message of salvation through Christ, and the emphasis of the power that is available to us through the Holy Spirit. It has worked, and I am sure it could be helpful in some other places, too.

BENJAMIN CLAUSEN: The issue this afternoon is cities and secularism. I would like to suggest that a major influence in these areas is science. Often in reaching out to the secular community we forget this minority group that are important to think of. I will give a couple of brief personal examples, and then from that I would like to make some suggestions that as a church we might be able to broaden out on.

I have wondered about the scientific community for many years, what the church has to offer this group, and whether they would be welcome in my church. As a physics student at secular universities, I had fellow students ask about my church, and I invited several to attend. One attended for a number of months. More recently my wife made friends with a couple; the wife had grown up in Hungary, attended Communist schools, and gotten a degree in chemistry.

From our friendship and that of other

Adventists, the couple were baptized, and are now our next-door neighbors. That continues on, and her mother and brother are still in Hungary, and we are hoping that they too will become Seventh-day Adventists.

From these and many other experiences, here are several suggestions that have worked for me personally, and perhaps could work on a wider range.

First, friendship. This should be obvious, but our attitude and actions toward scientists are often ones that antagonize and alienate. Scientists are not enemies, but fellow travelers in a search for truth.

Second, personal needs. A geologist I have worked with for the past three years disagrees with the Adventist view on geology, but has appreciated very much the care that his wife received at the Loma Linda Medical Center.

Third, honesty. Truth can afford to be fair and look at all the data.

Fourth, integrity. Sensational claims that go far beyond the evidence cause loss of respect for our whole endeavor.

Fifth, humility. Most scientists are well aware that they don't have all the answers. We shouldn't come across that we know everything.

Sixth, design. Several scientists have brought this up independently. I would encourage us as a church to look at ways of reaching out to the scientific community and the scientific mind-set as a group that has a great influence in our secular society today.

GERRY D. KARST: Thank you very much. I think we are going to have to stop the conversation here. There are still many names, and as we have done previously, please write down your suggestions, your comments, and turn them in to the panel that has been making the presentation, but since this is our last session in the challenge to mission, I want to provide opportunity for Dr. Gustin to summarize, and then Elder Finley is going to come and indicate to us where we go from here with all of this information. Thank you for those who have been at the microphone; we regret that the time has run out.

PATRICIA GUSTIN: I'm pleased at the things I've been hearing. Our church has creative imaginations, sanctified imaginations, and I truly believe that if we join forces we can meet this challenge. I heard some incredible ideas. For starters, we have to think of these cities, these areas, as mission fields, and work accordingly. I love the idea of putting a mission pastor who actually coordinates the mission in a city; and for an unreached area, reallocating funds to make this a focus; and there were some wonderful suggestions on community-based ministries, health, housing, offering employment, creating recreation centers. I like the soup kitchen—that meets more

than once a week. That sounds like a long-term commitment. And then, of course, laypeople moving into the cities to become the salt and the light so desperately needed. And this last one is a specialty group that we don't reach, and we would have to have people from within that group to tell us how. But there are dozens and dozens of specialty groups that we need to have a mission for. We will reach the cities with the power of the Holy Spirit as we look for the new methods. But if we make it a priority, we will say to ourselves, Jesus loves those people in the cities. Those 46 cities in China, 47 cities in North America, 46 cities in Euro-Africa, and all through the list—they are His children. He wants to come pick them up along with us to take us to heaven. Let's join hands to reach them.

GERRY D. KARST: Elder Finley, we've been here now for five days. Where do we go from here, and what will we do with all of this tremendous information and the challenge that is before us?

MARK FINLEY: Pastor Karst, that is the question: Where do we go from here? Do we say, "That was a nice discussion that we had at the fifty-eighth session of the General Conference of Seventh-day Adventists in St. Louis—we had a wonderful time discussing with ourselves, but the material is gone"? We've had five core issues that we've discussed this week: the challenge of a deeper spirituality for the Seventh-day Adventist Church, the increase of devotional life, prayer life, Bible study, and family worship among membership. And we looked at the fact that only 57 percent of our membership attends corporate worship. We faced that challenge.

We looked at the challenge of the church in society and the tendency of too many to isolate themselves. We talked about apostasy and missing members and the large numbers that come in. We pointed out the staggering statistics that although we baptized more than 5 million in the past five years, more than 1 one million have left the Seventh-day Adventist Church. We talked about that. We discussed the church and secularism in cities with Dr. Gustin today. Where will we go from here?

The Strategic Planning Commission at the General Conference, under Mike Ryan and our department at the Center of Global Evangelism, is putting together a booklet with all of these presentations in it. Every division in the world will get a booklet with these five core issues and the disk with the graphics. In addition to that, our secretaries have recorded your comments, and we'll synthesize those and boil them down and put them under headings in our divisions, and subsequently our unions will receive these.

Through our Council on Evangelism

and Witness, at Annual Council time, we'll invite divisions and unions to wrestle with these issues, which have to do with deeper spiritual life: the issue of cities, the issue of apostasy, the issue of secularism. And we will develop strategic plans that can find their way through the divisions to unions and conferences. We'll challenge churches to look at the issue of deeper spiritual life and to look at the issue of missing members.

What if every Seventh-day Adventist church had a passion for mission? What if every Adventist church saw itself as the body of Christ and each member as a member of that body, reaching out into the community, using the gifts that God has given them and the various abilities to reach a variety of people? What if Seventh-day Adventist churches were loving communities of witness and mission? What if millions of Adventists were involved in mission? What if through prayer ministry, through small groups, through outreach ministry, we were filling auditoriums like this for short reaping meetings? I am convinced that God wants to do something special for the Seventh-day Adventist Church. And that Revelation 18:1 will be fulfilled—that the earth will be filled with the glory of God and that the light of truth will shine from every city to every village around the globe and that soon Jesus will come. May it be in our lifetime.

GERRY D. KARST: So it is that we must be about our Father's business. That we must face the challenges to complete the commission that He has given to us. I want to say a special thank-you to all of you who have stayed by and have shared with us in this time, and now the session continues with the remaining agenda items on the *Church Manual*.

EUGENE HSU: Welcome to the last meeting of business of this session. You are indeed the remnant of the remnant church. I understand that we have one item that was left from the discussion this morning, so I would like to invite Elder Parmenter, the secretary of the *Church Manual* Committee, to lead us in our discussion.

VERNON B. PARMENTER: Mr. Chairman, the item is 421, on page 72, concerning expired credentials, and if I recall, the last speaker was asking the question regarding the need for including the word "session" on line 14. While the model constitution in policy does suggest that the executive committee is probably the more desirable body to handle licenses and credentials, it is true also that in some of the constitutions it requires or provides the possibility of licenses and credentials being handled at a session or a constituency meeting. So, Mr. Chairman, I think it's important that the word "session" remain on line 14.

EUGENE HSU: Thank you for that clarification.

DANIEL DUFFIS: Mr. Chairman, I was the person who raised the question this morning. In some places we have some strange situations. In one conference the conference committee voted to recommend to the union committee the ordination of a pastor. When the time came for the ordination during the session of the conference, the committee on credentials and licenses did not feel that the pastor should be ordained. And so they opposed the pastor's ordination within the session. And they asked to vote down his ordination because they were not willing to give him ministerial credentials or renew his ministerial license. Because of this and many situations, we thought it proper—and we discussed it back there with Elder Leito, who was president back then—that we remove this from the session itself so that the committee, and not the session, handles all that has to do with credentials and licenses. And maybe that's the reason it has come to the *Church Manual* Committee.

EUGENE HSU: Thank you for your comments. Do we have another response?

VERNON B. PARMENTER: Mr. Chairman, we simply cannot remove it from this part of the text simply because the constitutions of some conferences require that the licenses and credentials be handled at a session. If we do that, we then have a conflict with those same constitutions. I believe, Mr. Chairman, we need to allow either alternative.

EUGENE HSU: Any other questions or comments?

JOHN L. WANI: I appreciate the revision of the *Church Manual* part on credentials and licenses. The provision has always been that after the session has approved the credentials and licenses, the committee handles anything between sessions.

EUGENE HSU: We're now ready to vote. [Item 421 was voted.]

VERNON B. PARMENTER: We are now go to item 424, page 78, on gospel finance. Here we want to delete lines 15 through 17 and replace them with a new sentence. You'll notice that the old wording is a bit patronizing, probably a little bit arrogant, because it suggests that there are certain levels of individuals observed in God's church. And this is how we suggest it should read: "God's people have united in generously supporting the cause by giving offerings in proportion to their incomes." I move it, Mr. Chairman. [The motion was seconded and voted.]

The next item is 425, page 79, and this has to do with the offerings or at least the sample budget that is listed here for a local church. And it's amazing to me, Mr. Chairman, that in having a sample budget we don't have a line item that has anything to do with evangelism or outreach except for church planting. And so on line 37 we are simply recommending here that

we add the word "evangelism." And I would move it. [The motion was seconded and voted.]

The next item, 427, on pages 81 and 82, concerns reasons for which members shall be disciplined. There are two amendments here to recommend, and this was brought to us by one of the divisions for amendment. It appears that in many areas churches are making up their own rules for disciplining church members, and if you read line 11, it suggests that it is the prerogative of a church to make up those particular reasons for disciplining a church member.

We would like to tighten that up a little bit, and we recommend to you that on line 12 the wording should read "Reasons for which members shall be subject to discipline are as follows"—therefore by limiting the reasons to the ones that are listed here. Then on line 32 we wish to change just the last word there: "Disorderly conduct which brings reproach upon the church;" And on the next page, again on line 9, replacing the word "cause" with "church"; and on line 12, replacing the word "fold" with "church." I would move these changes, Mr. Chairman. [Seconded.]

EUGENE HSU: Any discussion?

KEN STANTON: The reason put forward for making this amendment is to make sure that other reasons for discipline can't be made up at lower church levels. I'm concerned that this amendment doesn't give effect to that purpose. To say that these are reasons for which members shall be subject to discipline doesn't exclude other reasons for which they may be subject to church discipline. If it is intended to mean that these are the only reasons, then the word "only" should be inserted.

EUGENE HSU: Thank you for your comment, but you are not making a motion to amend it, are you?

KEN STANTON: No, I am not making that motion. It is really a matter for the committee who brought it here to decide whether or not that is the intent and whether they want to give effect to it.

EUGENE HSU: Yes, the intent is to limit to the following reasons.

GEORGE BAXEN: On page 81, line 30, we have fraud or willful misrepresentation in business. General Conference policy also allows or mentions embezzlement, and I wonder if the *Church Manual* Committee couldn't include the word "embezzlement" in that line, please.

EUGENE HSU: I believe we have a response to that question.

VERNON B. PARMENTER: Mr. Chairman, I cannot determine how the committee would respond to that, but I would probably support it. The only problem that I have is that this is not the part that we are bringing for consideration here this afternoon.

EUGENE HSU: I would like to suggest that you consult with your division or union officers. Certainly it sounds like a good suggestion, but you can follow the procedure so that it will be discussed at our committee. Thank you.

MELVIN PAUL: I just have two comments on these provisions that we amended. There are here 12 reasons for a member to be disciplined. But it is not specified for which of these reasons the discipline will be censure and for which of these reasons the discipline will be removal from church membership. So in one church a violation may be disciplined by censure, and in another church the same violation may be disciplined by removal from church membership.

Another is on page 82. Lines 8-12 speak of removal from church membership, and also it mentions rebaptism thereafter, but does not specify a time period that a person who has been removed from church membership must satisfy before being rebaptized. In the operation of discipline of church members there are some cases in which a person is removed from church membership and he is rebaptized a week or so or just a few days thereafter. But then there are those who were censured for one year and cannot participate in some church activities for a year.

In other words, sometimes censure is harder on the individual.

EUGENE HSU: Thank you for your comments. Again, the issues that have been raised are not the items that are subject to discussion right now, so if you have concerns, please follow the regular procedure to present that to the *Church Manual* Committee. [Item 427 was voted.]

VERNON B. PARMENTER: The next item, Mr. Chairman, is the last item 423, pages 75-77, concerning the nominating committee. There are a number of changes here, Mr. Chairman. Some of it is new; some of it is just repositioning so that the steps and the procedures follow a little bit more smoothly. So while it looks like there are a lot of changes, there are really just a few, but let me point them out. Let me commence here on page 75, at line 32, the section on how the nominating committee is appointed. The first few changes refer back to the definition that we agreed on at the very first item that we considered, so instead of the minister, the pastor or district leader (or in the absence of the pastor or district leader, the elder) should bring the matter to the attention of the church. And then line 35 says "this special committee"—that's the committee that chooses the nominating committee—"may be chosen in one of two ways." You will notice under point 1, that it is by "nominations, verbal or written, from the floor." Line 41 says, "Every effort should be made to ensure fair representation in the composition of

this special committee. Everything of a political nature should be avoided. The pastor or district leader shall serve as chair of this special committee. In the event that a pastor or district leader has not yet been appointed to serve as the leader of the church, the chair of the special committee shall be appointed by the church board from among the members of the special committee. The size of the special committee shall usually be equal to the size of the church board with an additional five to seven people." So that is all new material there, Mr. Chairman. The second method for choosing the nominating committee, number 2 on line 5: "By the church's authorizing the church board, together with five to seven additional persons chosen by the church." Then line 7: "If this method is adopted, the chair of the church board shall normally serve as chair of this special committee." As you know, the chair, according to the *Church Manual*, is usually the pastor or district leader, but the pastor chooses whether he or an elder will chair. Then you find, beginning on line 10, the sequential steps that we should follow in a local church for appointing the nominating committee. On point a, line 12, the church appoints by vote a special committee by either one of the methods we have just referred to. Then line 15: "The special committee recommends to the church names for the nominating committee, with suggestions for a secretary." Notice that we have deleted "chairperson," because the church pastor normally serves in that role. "Every effort should be made to ensure fair representation in the composition of the nominating committee." Line 19: "The church appoints by vote the nominating committee, naming the secretary," not "chairperson and secretary." Line 22 is not new. This is really taken from line 37 and down, and we have just moved it up so that it follows better in the sequential order, but I will read it. "The pastor or district leader is an ex officio member and serves as chairperson of the nominating committee. Should the pastor or district leader choose not to serve as chairperson, or if a pastor or district leader has not been appointed to the church, the special committee shall recommend the name of a local member to serve as chair of the nominating committee." Going to the next page; line 1 and 2 read, "Work of the Nominating Committee"—As soon as possible after its election, the nominating committee should be called together by the chairperson." We have deleted the word "chosen" because if the pastor is ex officio, he is not chosen. Then coming down to line 21: "When the nominating committee is ready to render its report, the chairperson of the nominating committee shall be given opportunity to make appropriate remarks to the church." Mr. Chairman, I would move that

we approve these changes. [Seconded.]

EUGENE HSU: Discussion?

ANDREW MC DONALD: I rise to address line 15 on page 76. The policy is not that the pastor must serve or should serve as chairman of the nominating committee. When you have a small church with very limited leadership, I would support that he serve. However, the church that we have at this time should not be limited to the pastor being the chairman of the nominating committee. I see light in the pastor being chair of this special committee. But the church belongs to the people, and I think it should be the privilege of the church to decide who should be the chair of the nominating committee, and we really should give preference to the people. They know the membership more than any pastor would, and we have intelligent leadership now in our churches. Second, I think it is inherently a conflict of interest for the pastor to assume the role of chairman of the nominating committee and at the same time being counselor to the nominating committee in the selections that are made for officers to serve.

Third, pastors come and pastors go as they serve us, and I have yet to see a pastor taking a church with him when he leaves. The church remains with the people, and sometimes decisions are made and we are saddled with inappropriate decisions, and as a consequence we have to live with them when the pastor goes.

We must endeavor to enhance and promote leadership in the church, and one of the positions of leadership promotion in the church is the role and function of the nominating committee. I got my training in the church by serving on church boards and nominating committees, and I think we should give the church back to the membership rather than to any other leadership.

EUGENE HSU: Brother Parmenter, would you please respond?

VERNON B. PARMENTER: I would just remind the delegates that on line 37 and through to 42 on the same page, we are not introducing a new idea here; this is the way it has been in the *Church Manual*. But we do bring it here, and we will abide by whatever the will of the delegation is, so we are just trying to clarify the way things are read here. There have been a few contradictions in the past, and, we could make it a little clearer, but if the will of the body is to change it to a layperson being the chair, then this body will have to decide that.

DICKIE GONGOB: I observe that this is good only in cases of one pastor per church. But in our place where a pastor is handling more than 20 churches in the district, how can he chair in every meeting of the church during the selection of the officers of the church? Especially when election can be made at the same time.

EUGENE HSU: Thank you for your question. I believe the answer lies right at lines 23 and 24, because it is not mandatory that the pastor must serve. He can choose not to serve, and then they can elect their own nominating committee chairman.

ALAN CLARK: I'd like to speak to line 33 on page 75. My understanding is that most churches would have more than one elder, and therefore for clarity I'd like to suggest that the word "senior" be placed where the deleted word "church" is.

VERNON B. PARMENTER: The common term used in the *Church Manual* is first elder, but our committee did look at that and discussed it for some time and decided that it may be easier to leave it open. But if the body would like to change it, that's OK with me.

EUGENE HSU: Are you prepared to make a motion to amend the word?

ALAN CLARK: So moved.

EUGENE HSU: Do I hear a second? It's been seconded. Any further questions or comments on the amendment that is to change the word "elder" to "first elder" or "head elder"?

HUDSON KIBUUKA: I am speaking against the amendment. If that amendment is made, we'd have to make a provision in the case where the pastor and the first elder are not able to chair the committee.

JOHN L. WANI: I speak against the amendment. If you amend the motion to say "first elder" it will be very, very restrictive. We should leave it as "elder" so that it is flexible for whoever is available within the place. Thank you.

KENAOPE KENAOPE: I would suggest, Mr. Chairman, that we leave the wording as it appears, because it's neutral. In places where you plant a church and you have only one elder and then you would have it as senior elder, it becomes redundant, so once it is left open it gives leeway for churches in which you have 10 elders. So I should think it will sound much more inclusive as it appears.

EUGENE HSU: We will now vote on whether to close discussion. [Discussion was closed.]

We will now vote on the motion to amend. [The motion to amend was clearly lost.]

WILLIAM NILES: I stand in support of the comments made earlier by Mr. McDonald pertaining to the pastor of the church serving as chairman of the committee. It is also my belief that if the pastor is going to be counsel to this committee and is going to be objective, then it would not be fair to ask him to serve as the chair. And therefore I would like to move to amend section d on page 76. The last statement in that sentence would read only: "The special committee shall recommend a member of the nominating committee to

serve as chair of this committee."

We would ask the *Church Manual* Committee to make all the other changes.

EUGENE HSU: Would you please have it in writing and bring it up here so that we can see it more clearly? In the meantime, we can entertain other comments and observations.

WILLIAM NILES: That was a motion, Mr. Chairman.

EUGENE HSU: Yes, but we can vote on that a little later, after we see what you have proposed in writing.

WILLIAM NILES: Thank you.

VERNON B. PARMENTER: Mr. Chairman, could I just ask if the mover of the motion intended also to include the chairperson of the special committee, not just the nominating committee? The special committee on the bottom of page 75 indicates that the chairperson of the special committee should also be the pastor or district leader.

WILLIAM NILES: My motion does not affect that. I am just referring to the nominating committee.

EUGENE HSU: Thank you, and we will vote on your motion to amend later on when we have it in writing.

SAMUEL KORANTENG-PIPIM: Mr. Chairman, I think the previous speaker did make a motion. If not, I will. I think a valid point has been made in suggesting that the pastor should not be the chairperson of the nominating committee. There are reasons that this should be so and that a motion to that effect is in order. It has been suggested that there are pastors who are in charge of many churches. It is almost impossible for them to be chairperson at all churches. Second, there have been instances in which pastors have imposed their personal agenda on local churches while serving as chairpersons of such committees. And so I will make a motion that the church pastor should not be chairperson of the nominating committee, and therefore the section dealing with such should necessarily be corrected. I don't know how to put it in a better way.

EUGENE HSU: Thank you for your comments, but we are waiting for the amendment to come forward, and then we can discuss on that. But in the meantime, in order to save time, we are opening discussion to other sections of this document. Later when we receive the written amendment, we will focus on that.

KEN STANTON: Point of order, Mr. Chairman. I would like a ruling from the chair regarding whether the amendment is hostile to the original motion, because it

seems to change the intent of the original motion.

EUGENE HSU: Even though it is not exactly a friendly amendment, we can still consider it. So I have the wording for this amendment: "The special committee shall recommend the chair of the nominating committee from among its members." This is the motion. I see it is seconded, so let us now focus our discussion on this particular amendment.

WARREN S. SIMATELE: I do not see any problem with the proposal that is before us, and therefore I would like to speak against the amendment. I see no

ignite someone. I am in a division where we have one pastor overseeing many churches, but we make it because they schedule their program and they are able to go around.

ROBERVAL M. MARINHO: I am against the amendment. This matter has been discussed previously in the last session. This procedure has worked well, and there have been no problems in the past five years. We should not be looking at making changes to this procedure now.

KEN STANTON: I seek to appeal to your ruling that the amendment is not hostile, and I do so on this basis. Test it this

way: if the motion were not amended, I would vote in favor of the unamended motion because it allows the pastor to be on the committee and to chair it, but he has discretion not to be. With the amendment that is proposed I would vote against it, because the pastor does not have the right to be on the committee, and therefore, I respectfully submit that the amendment reverses the intent of the motion, and it is hostile to the motion, and I appeal the ruling that it is not hostile.

EUGENE HSU: Let us now vote on the seeds of discussion on the amendment. All those who are in favor that we close the debate on the amendment (discussion between chairman and secretary)—I think it is best that we vote to close the debate on the amendment first. Then after that we will discuss, and take another vote to close the

debate and the amended motion itself. All those who are in favor that we close the debate on the amendment, please raise your voting card. Thank you. Opposed, the same sign. OK. So now the debate is closed, and let us vote on the amendment right away.

WILLIAM NILES: Point of order. I wanted to clarify part of the motion that was made, the amendment. This does not exclude the pastor from being the chair; what it says is that the special committee chooses the chair from its members, so the pastor may still be chosen, but the committee may also choose another member; it's not exclusive.

EUGENE HSU: Let us now vote on the amendment. [The motion to amend was lost.]

Now let us vote on the main motion. [The motion to accept the *Church Manual* amendment regarding the nominating committee was voted.]

EUGENE HSU: Thank you. Let us all rise for the benediction. [Benediction was given.]

Session Snapshot



PHOTO BY ALIDES J. HOFFREVIEW & HERAUD

EXOTIC INDIA: The St. Louis convocation was awash in color from near and far as in the report presented on July 6 by the Southern Asia Division.

problem for the district pastor to remain the chair for the nominating committee. I think it is a tradition in the Seventh-day Adventist Church that the next-higher organization supervises the elections of the lower organization, and usually the chairman of the next-higher organization assumes the chairmanship of the nominating committee, and this tends to promote harmony. If the elders whose positions are decided in that nominating committee or in the election process begin to chair the nominating committee, we are likely to have a lot of finger-pointing.

If the church pastor is an appointee of the conference or field office, he stands in a better position. I would be happy, Mr. Chairman, if we said the pastor or his designee, because there are many instances in the *Church Manual* where the pastor is the chairman either of the church board or business meeting, but because we know how much work he is carrying, many times he designates someone to do so. So even in this case when we say the pastor, we know that there are instances when he may des-

Thank you for standing by to the very end. Victory is yours. Have a great and happy Sabbath.

Adjourned

GERRY D. KARST, *Chair*
EUGENE HSU, *Chair*
VERNON B. PARMENTER, *Secretary*
BILL BOTHE, ATHAL TOLHURST,
FRED THOMAS, and CLAUDE
SABOT, *Proceedings Editors*

Fifteenth Business Meeting Actions

July 8, 2005, 2:00 p.m.

EXPIRED CREDENTIALS—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 10, Ministers and Workers in Relation to the Church, page 140, Expired Credentials, to read as follows:

Expired Credentials

Credentials are granted for the duration of the term as provided for by the constitution and bylaws or operating policy of the conference/mission/field. The credentials are renewed by a vote of the conference/mission in session or by the executive committee. If for any reason it is deemed inadvisable to renew credentials to any minister, he ceases to function as a worker in the conference/mission/field. The possession of out of date or expired credentials does not authorize him to function in any of the offices of a minister. In such a case he has no more authority or standing than any other laymember in the church.

GOSPEL FINANCE—CHURCH MANUAL AMENDMENT

Session Snapshot

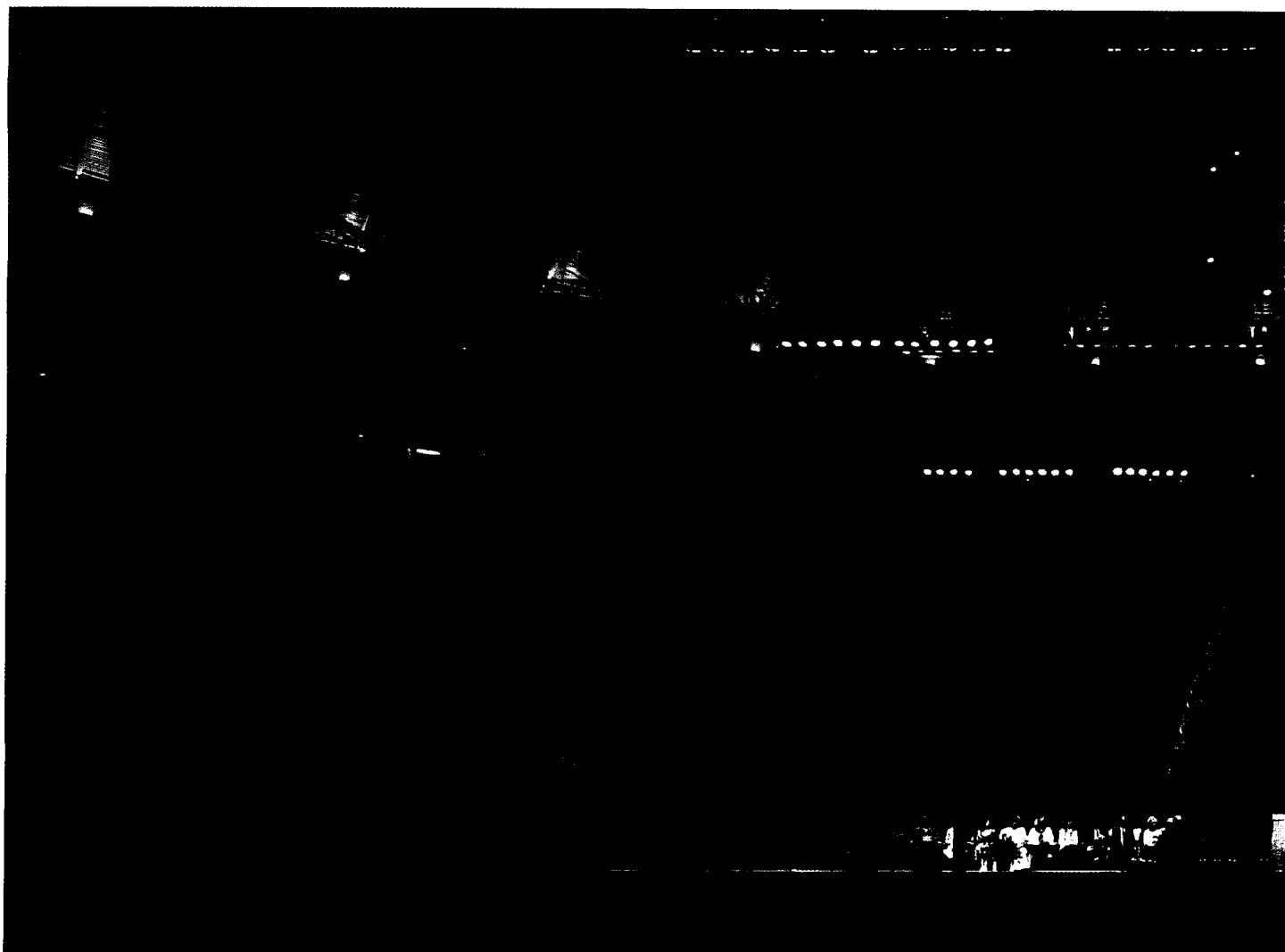


PHOTO BY AUDEN J. HO • REVIEW & HERALD

THE VIEW FROM THE DOME: The stage of the GC session in St. Louis, Missouri, was attractively lit during the June 30 Friday evening program.

VOTED, To amend the *Church Manual*, Chapter 12, Gospel Finance, page 155, Offerings, to read as follows:

Offerings

In addition to the tithe, the Scriptures emphasize our obligation to bring offerings to the Lord. The withholding of offerings is classed with the withholding of tithe and is called robbery (Mal. 3:8). The Seventh-day Adventist Church has from its early days followed the practice of giving liberal offerings to the cause of God. Great prosperity and blessing have attended the work as a result. God's people have united in generously supporting the cause by giving offerings in proportion to their incomes.

**OFFERINGS—CHURCH MANUAL
AMENDMENT**

VOTED, To amend the *Church Manual*, Chapter 12, Gospel Finance, pages 156 and 157, Offerings, Sample Budget, to read as follows:

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

Church Proposed Operating Budget	
Estimated Receipts—	
Sabbath School Expense Collections	\$ 1,500.00
Church Fund for the Needy	375.00
Combined (Church) Budget Giving	27,055.00
Welfare Fund	<u>300.00</u>
Total Receipts	<u>\$29,230.00</u>
Estimated Expenses—	

Repairs and Painting Church Building	\$ 2,250.00
Fuel	2,350.00
Janitor and Supplies	1,475.00
Insurance on Building and Furnishings	750.00
Church Fund for the Needy	1,450.00
Sabbath School Supplies	1,250.00
Emergency Expense	2,000.00
Light	3,220.00
Water	360.00
Gas	550.00
Stationery and Supplies	500.00
Laundry	75.00
Church School Subsidy	8,000.00
Welfare Expense	1,000.00
Evangelism and Church Planting	<u>4,000.00</u>
Total Proposed Expenses	<u>\$29,230.00</u>
Balance	<u>00,000.00</u>

REASONS FOR WHICH MEMBERS SHALL BE DISCIPLINED—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 14, Church Discipline, pages 184 and 185, Reasons for Which Members Shall Be Disciplined, to read as follows:

Reasons for Which Members Shall Be Disciplined

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

1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
3. Violation of the seventh com-

mandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.

4. Such violations as fornication, promiscuity, incest, homosexual practice, sexual abuse of children and vulnerable adults, and other sexual perversions, and the remarriage of a divorced person, except of the spouse who has remained faithful to the marriage vow in a divorce for adultery or for sexual perversions.

5. Physical violence, including violence within the family.

6. Fraud or willful misrepresentation in business.

7. Disorderly conduct which brings reproach upon the church.

8. Adhering to or taking part in a divisive or disloyal movement or organization. (See p. 182.)

9. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the

church.

10. The use, manufacture, or sale of alcoholic beverages.

11. The use, manufacture, or sale of tobacco in any of its forms for human consumption.

12. The misuse of, or trafficking in, narcotics or other drugs.

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

In a case of transgression of the commandments of God where there is deep repentance and full and free confession, giving evidence that genuine conversion has taken place, the church may administer discipline by placing the transgressor under censure for a stated period of time. However, in a case of flagrant violations of the law of God which have brought public reproach upon the church, the church may deem it necessary, even though a sincere

Session Snapshot



FORTY THOUSAND STRONG: GC session delegates and visitors enjoy Sabbath services in the Edward Jones Dome in downtown St. Louis on July 9.

confession has been made, to remove an individual from church membership to protect its name and its Christian standards. Later, when it is evident that the individual's life is consistent with church standards, the offender may be received back into the church after rebaptism. The church cannot afford to deal lightly with such sins nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval of the sins of fornication, adultery, all acts of moral indiscretion, and other grievous sins; at the same time it must do everything to restore and reclaim the erring ones. As the world continually grows more lax in moral matters, the church must not lower the standards set by God.

NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 11, The Church Election, pages 143 and 148, Nominating Committee, to read as follows:

Nominating Committee

In the Seventh-day Adventist Church, officers are elected every one or two years (see p. 49) through an appointed nominating committee. This committee brings its report to the church, which then acts on the names presented. This procedure enables the church to give careful study to each name prior to election, and avoids the public competitive element that may arise when nominations are made from the floor.

The nominating committee shall study the needs of the church and make careful inquiry into the fitness of members to serve in the different offices. For this reason officers shall not be nominated from the floor or by general ballot.

The *Church Manual* does not determine the size of the nominating committee. It will range from five members in a small church to a larger number in a large church. The exact number to be chosen is left to the discretion of each church. This matter should be studied by the church board prior to presentation to the church. A suitable recommendation may then be brought to the church, using a minimum of time in the Sabbath worship hour.

When the Nominating Committee Is Appointed—The nominating committee should be appointed early in the closing quarter of the church year and report at least three weeks before the final Sabbath of the church year.

How the Nominating Committee Is Appointed—The pastor or district leader or, in the absence of the pastor or district leader, the elder should bring the matter to the attention of the church. The church shall then appoint a special committee that will be responsible to nominate the nominating committee. This special committee

may be chosen in one of two ways:

1. By nominations, verbal or written, from the floor. If verbal nominations are made from the floor, it must be understood that no member may nominate more than one person. The effort of one individual or a small group to dictate to the entire membership of the church is disapproved. Every effort should be made to ensure fair representation in the composition of the special committee. Everything of a political nature should be avoided. The pastor or district leader shall serve as chair of this special committee. In the event that a pastor or district leader has not yet been appointed to serve as leader of the church, the chair of this special committee shall be appointed by the church board from among the members of the special committee. The size of the special committee shall usually be equal to the size of the church board with an additional five to seven people.

2. By the church's authorizing the church board, together with five to seven additional persons chosen by the church, in accordance with paragraph 1. above, to function as the special committee. If this method is adopted, the chair of the church board shall normally serve as chair of this special committee (see p. 137).

The sequential steps are as follows:

a. The church appoints by vote a special committee by either of the two methods listed above.

b. The special committee recommends to the church names for the nominating committee, with suggestions for a secretary. Every effort should be made to ensure fair representation in the composition of the nominating committee.

c. The church appoints by vote the nominating committee, naming the secretary.

d. The pastor or district leader is an ex officio member and serves as chairperson of the nominating committee. Should the pastor or district leader choose not to serve as chairperson, or if a pastor or district leader has not been appointed to the church, the special committee shall recommend the name of a local member to serve as chair of the nominating committee.

e. The nominating committee meets to prepare the list of church officers, which will be presented to the church for approval.

f. The church appoints by vote the various church officers for the ensuing year.

Who Should Be Members of the Nominating Committee—Only members who are in regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment and, above all, have the welfare and prosperity of the church at heart.

Work of the Nominating Committee—As soon as possible after its election, the nominating committee should be called

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

Nominating Committee to Consult Prospective Officers—No change

Members May Appear Before the Nominating Committee—No change

Nominating Committee Discussions Are Confidential—No change

Reporting to the Church—This report is rendered to the church as a whole and not to the church board. The board has no jurisdiction in these matters. The report of this committee may be presented at the Sabbath service or at a specially called business meeting of the church.

When the nominating committee is ready to render its report, the chairperson of the nominating committee shall be given opportunity to make appropriate remarks to the church. A copy of the report should be placed in the hands of members, or it should be read aloud by the secretary of the nominating committee.

Objecting to the Report of the Nominating Committee—No change

Vacancies—No change

EUGENE HSU, *Chair*
AGUSTIN GALICIA, *Secretary*
LARRY R EVANS, *Actions Editor*
JANET C UPSON, *Recording Secretary*

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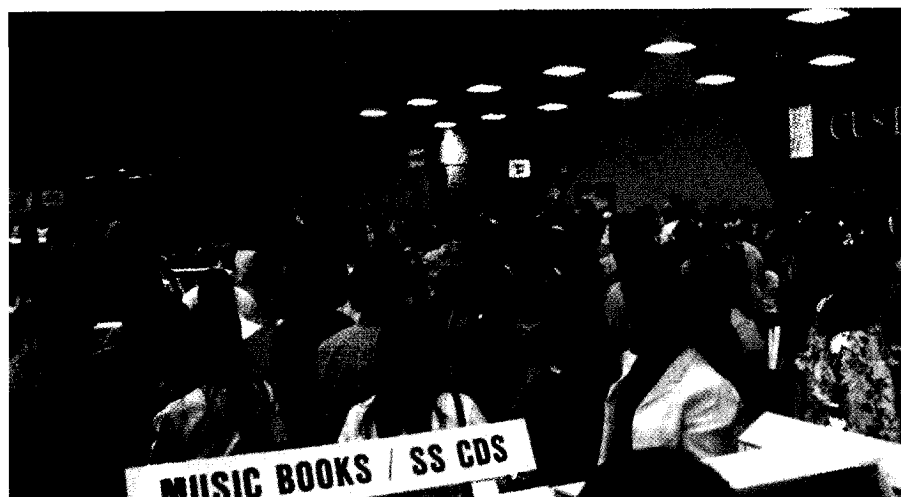
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