

ROLES OF WOMEN IN THE SEVENTH-DAY ADVENTIST CHURCH

BIBLICAL AND SPIRIT OF PROPHECY PRINCIPLES

OLD TESTAMENT

- I. Genesis, chapter 1, stresses full equality between man and woman.
  - A. "Man, mankind" (adam) was created as male and female.
  - B. Their creation was "in the image of God."
  - C. Male and female shared equally the divine "blessing."
  - D. They shared the power to "subdue" the earth.
  - E. They were mutually assigned to "rule" over the animals.
  - F. They both were to be God's vice-regents on earth (Gen. 1:26, 27).
- II. Genesis 2 confirms the compressed statements of Genesis 1, adding detail.
  - A. The woman is to be man's "helper" (Cezer). Only woman is a suitable (Cezer) partner alongside and corresponding to man. She is his equal companion (Gen. 2:18-20).
  - B. God is man's superior helper (Cezer) and animals are man's inferior helper, while woman is man's equal helper. Therefore neither inferiority nor superiority is here indicated of woman:man.
  - C. Woman owes her creation as solely to God as does man, who participated in no way in her creation.
  - D. Her creation from Adam's rib indicates inseparable unity and fellowship, as well as her status as man's equal (2:21).
  - E. The literal, jubilant outcry of Adam, "This at last is bone of my bone and flesh of my flesh" (2:23a) expresses man's recognition that she is a fitting companion equal to him.
  - F. The fact of Adam's creation prior to Eve's indicates no superiority. The inspired writer, in reporting the creation of man at the beginning (2:7) and that of woman last (2:18-25), used the inclusio device of a ring com-

position where the first and the last are parallel and equal in position. If inferiority or superiority were indicated by position, it should be noted that the creation story places priority on that which was created last, the former having supporting roles for the latter.

III. In Genesis 3 the fall of man and the entry of sin into the world disrupts the complete and total harmony between God and man, man and man/woman, and man and the world.

A. The inspired writer carefully distinguishes between man's new "rule" (masal) over his wife (3:16) as distinct from a slave or an animal to be "ruled" (radah) over as animal (1:26, 28).

B. The context of Genesis 3:16 is entirely and exclusively concerned with woman's submission in the marriage relationship.

IV. To the degree that the husband's "ruling" function is not a part of God's perfect creation, but is a result of sin, and since the plan of salvation and the message of the gospel are concerned with reproducing the image of God in humanity, so that Christ by His life and death will have achieved even more than recovery from the ruin wrought through sin:

A. Is it then not the responsibility of the Church to bring about the reproduction of the image of God in man, to restore harmony between God and man, to establish equality and unity where there is now inequality and disunity?

B. Is it not then the responsibility of the Church to restore and establish the equality between men and women in those spheres of life and activity where the divine declaration of man's rulership over his wife, and the wife's submission to her husband (Gen. 3:16; Eph. 5:22 ff.; 1 Pet. 3:1) do not apply?

C. Is it not significant that while the comparative number is considerably less for women, the Old Testament is not without its examples of women bearing leadership roles, even to the office of prophetess, and can there be any higher?

V. While no specific discussion of the matter appears in inspired writings, the fact that no woman was called to serve as a priest in Israel should be carefully considered before conclusions regarding ordination of women are drawn therefrom. We have already mentioned above the spiritual prominence granted to a few chosen women in the Old Testament. It may also be suggested that one possible reason why God refrained from calling upon women to serve in the sanctuary and its sacrificial rites was the pagan concepts associated with priestesses in the ancient world.

It is common knowledge that a key role was played by priestesses in the utterly immoral cult of the Canaanites, where the so-called "sacred marriage" was re-enacted with priests and priestesses and others. The threat of the Canaanite fertility cult to the children of Israel is clearly indicated in the Old Testament.

Another possible factor is the ceremonial uncleanness which fell upon women for a determined length of time during menstruation and after childbirth, and the restraint which this would have placed upon a woman in filling a regular course at the sanctuary or temple.

VI. We must consider whether the limitations or practices of the Old Testament are to be fully and exclusively normative for the New Testament, and likewise whether the Old and New Testaments together are to be fully and exclusively normative to the Remnant Church. One must even consider whether all the norms prevailing in the Church during Ellen White's lifetime are to be fully and exclusively the norms for 1973.

For example, neither the Old nor the New Testament has any explicit brief for emancipation of slaves. Neither did Jesus endorse fully the Mosaic rules concerning divorce. Therefore great care must be exercised in carrying over from one culture or from one era to another a one-for-one equivalency of the permissions or prohibitions that prevailed at certain times and under certain circumstances.

VII. No other ancient civilization gave to woman the position accorded her by the Old and New Testaments.

NEW TESTAMENT

I. What application shall be made to the roles of women in the Church today from the fact that not one of the twelve apostles was a woman?

One could consider the local conditions of travel available to the disciples, the missionary journeys, the nights spent on mountain and in forest, and wonder as to the feasibility of such a role for a woman in that day.

Conversely, great care must be taken in drawing implications out of the silences and absences of the inspired record of any period. For example, not one of the twelve apostles was a Gentile. What implication should this have for those eligible for the ministry today? A major portion of Christ's ministry was restricted to the Jews. What implications for today?

Incidentally, who was an apostle, and how did he get to be one? Paul argues his case carefully, but what of Apollos or Silvanus or Timothy? Who, beyond these, was an apostle, and what implications, if any, would such facts have for the pattern of the divine call to the ministry today?

One may note the parallel which inspiration draws between the twelve apostles and the twelve patriarchs, and the priestly role of the male throughout the Old Testament, whether in terms of the firstborn, the call of the tribe of Levi, etc. But since the expiration of the Old Testament system, what can be drawn legitimately from these facts in the absence of explicit inspired counsel regarding ordination of women today?

II. Neither the Old nor the New Testament discusses the question of the ordination of women in any capacity. What argument may safely be drawn from this silence? Anything stronger than can be drawn from the biblical silence regarding the emancipation of slaves?

III. Paul concerning women.

A. Almost without exception, Paul's statements regarding women are written

in the context of the marriage relationship. Even there, the headship of man over woman is in the context of God's headship over Christ and Christ's headship over man. If man's headship over woman, in Paul's understanding, excludes woman from ordination to the ministry, what does Christ's headship over man do? In no way is the headship issue illustrated by the question of ordination. In truth, the strong expression of the Apostle concerning the headship of the man over the woman is immediately tempered by his parallel between the love of Christ for sinful man and the love of the man for the woman (surely, within the marriage relationship).

B. 1 Cor. 13:34, 35

Could there have been some local conditions in Corinth, or practices within the Corinthian congregation, which led to the specific counsel of Paul in this chapter? How shall the counsel in chapter 14 be related to the counsel in chapter 11:13, for it is in the context of Paul's discussion of the headship of Christ over man, and of God over Christ, and of man over woman, that he considers the appropriateness of a woman praying unto God "uncovered." What explicit generalization that would involve the eligibility of women to the ministry today can be found in these words?

C. Gal. 3:28

The great emancipation proclamation of the gospel is in this verse. It looks beyond New Testament practice to that spiritual experience that would remove all barriers to the oneness of the Church and the march of the Good News.

D. Eph. 5:22

We have the same principles operating here. The counsel is to wives and husbands, which involves marriage. If anything is to be drawn from this text to prohibit women from the ministry, then what does Christ's

headship over the Church (including man) imply for men and the ministry (v. 23)?

E. 1 Tim. 5:14

The counsel again is in the setting of marriage and the home, rather than of church office or church leadership roles. Can it be assumed that all the younger widows in the Apostle's day could find someone to marry, even though that was his wish? Was there any assurance that the remarried younger widows would "bear children"? How finely shall we attempt to draw from these counsels, given at a particular time and place, to generalize over into what may be an indirectly related area, but for which there is no explicit counsel whatever given?

Logically speaking, if this text be taken to prohibit the ordination of younger widows to the ministry, would its silence regarding the fate of older widows become an automatic approval for them to be ordained to the ministry?

F. 1 Peter 3:1

Here Peter is discussing the relationship of husbands and wives, surely within the context of marriage, and it is even unbelieving husbands with believing wives. What implications could one safely draw from this counsel regarding ordination or non-ordination for women in the Church today?

1 Peter 3:7 urges, "grant her honor as a fellow-heir of the grace of life." (NASB) What implications would such a statement have for the subject under consideration?

Peter's opening words, "In the same way," show a parallelism between this counsel on husbands and wives, and the previous counsel on slaves and their masters. If this counsel (husbands/wives) can be made to apply to the question of the ordination of women, then the Christian slaveholders

of yesteryear were justified in using Peter to endorse their slave-holdings.

#### GENERAL OBSERVATION

All could wish that the Scriptures somewhere explicitly gave us a statement of principle that would have universal application regarding the question under discussion. The fact is that it nowhere explicitly discusses this question. For those who insist on having a "thus saith the Lord" before moving forward, presumably they will never move. But how will those same persons answer those who ask for an explicit prohibition from the Scriptures on this subject? Silence cuts in both directions. Was the emancipation of the slaves biblical, non-biblical, or something else? This may suggest that the Church today must look further to general Biblical principles, to the counsels of the Spirit of Prophecy, and to the guidance of the Holy Spirit granted to His Church today.

The Scriptures are explicit on the call of women to the exalted and sacred office of prophet. They are explicit on the divine view and intention of the equality of women and men. They declare the priesthood of all believers, and call for the utilization and unification of every resource for the completion of the gospel commission. Therefore (according to the Scriptural principle of temporary sacrifice of legitimate rights for the sake of the gospel), except where local conditions and traditions would, for a time, make the ordination of women to any ministry (or their appointment to any responsibility for which they would individually be competent) a hindrance to the march of the gospel, the Scriptures cannot be marshalled to forbid such ordination or appointment. In fact, their overall principles would be in favor of them.



SPIRIT OF PROPHECY

While no one has the right to project authoritatively what the Lord's counsel would be to His Church today through such a messenger as Ellen G. White, nevertheless the vast changes in the secular and religious world since her day only heighten the significance of the directions in which her later counsels were increasingly pointing.

- I. Ellen G. White nowhere explicitly discusses the pros and cons of the ordination of women to the gospel ministry. She provides no unquestionably specific instruction or counsel on this particular matter.
- II. She ever exalts the role of woman in the home and family when such is the woman's situation.
- III. At the same time, she explicitly counselled ministers' wives against the adoption of one or two waifs on whom to lavish their affection, when they had the capacity to unite with their husbands in a dual ministry role--a role for which the woman should be compensated (Letter 43a, 1898, MS release #330).
- IV. She explicitly counselled that certain types of ministry in which women can effectively engage should be recognized by ordination (Review and Herald, July 9, 1895, p. 271).

This fact settles the question of whether women may or may not be ordained to some type of ministry function in the work of the Church.

Whether there is any valid place for a distinction between ordination to this type of ministry, and ordination to the gospel ministry in the regular sense, has yet to be demonstrated. Her description of some women's roles is a tight parallel to her description of the regular ministry.

Again, if women are legitimately to be paid for a shared ministry with their minister-husbands, and thus "labor in the gospel ministry," and some women are to be ordained for a work which sounds more like that of an elder

or deaconess, on what revealed or logical grounds should the woman, paid for the work of a minister, be denied the ordination to her ministry which Ellen White counsels should be given to a woman in the elder/deaconess type of role? Likewise, if the husband is ordained to the ministry, and the wife is called to "labor in the gospel ministry" with him, on what grounds should he be ordained and she not?

V. The fact that Ellen White uses the expression "although the hands of ordination have not been laid upon her," when speaking of these ministers' wives working in the line of ministry, it is not a statement that hands of ordination should not be laid upon her, and can never be so interpreted.

VI. When one thinks of the conditions and attitudes obtaining in the world and in the churches in Ellen White's day, there is little question but that a stumbling block to the progress of the message could have been created by the ordination of women to the ministry at that time. (There could well be places today where it would still be a major stumbling block, and if that be the case, the move should not be made until the prevailing conditions or attitudes change.)

VII. There are two Ellen G. White statements which, in the ordinary logical interpretation of the English language give endorsement to women in pastoral/ministerial capacities. (But again, one might hesitate to call them explicit endorsement of ordination to the gospel ministry):

" . . . the experience thus gained [in the canvassing work] will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God." --6T:322 (Review and Herald, 1-15-01).

"Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment." -- 8T:229.

In our general understanding of language, these two statements would place men and women alike as pastors to the flock of God and as persons to be engaged in the ministry and Bible work and the canvassing work. Elsewhere she encourages young men into these three areas of endeavor, and so there really is no logical reason to assume that only young men should be engaged in the ministry and in the canvassing work, while young women should be engaged in Bible work and the canvassing work. Elsewhere Ellen White does not make such a clean exclusion regarding Bible work.

VIII. Another question to consider is Ellen White's counsel that medical missionaries should be set apart by ordination. (It is true that the context implies that such persons will be ministers at heart, and to a degree at least in their training.) At the same time, there is abundant counsel on the need for women as physicians, especially when they are the wives of physicians. Would there be some reason, again, to exclude the woman medical missionary from ordination, while her medical missionary-husband should be ordained?

IX. WHEN GOD CALLED ELLEN WHITE, A SICKLY YOUNG WOMAN, IN AN ERA OF CONSIDERABLE HOSTILITY TOWARD WOMEN IN RELIGIOUS ROLES, TO BE HIS CHOSEN MESSENGER (MORE THAN A PROPHET) TO HIS REMNANT PEOPLE AND TO THE WORLD AT LARGE, IS THERE ANY WAY TO SUGGEST THAT A QUALIFIED, CALLED, DEDICATED, HUMBLE WOMAN SHOULD BE DENIED THE HIGHEST RECOGNITION THAT THE CHURCH IS ABLE TO PLACE UPON THE CALLING OF GOD'S SPIRIT TO SERVICE, BECAUSE SHE IS A WOMAN--ESPECIALLY IN AN AGE MORE FAVORABLE TO THE INVOLVEMENT OF WOMEN IN LEADERSHIP ROLES?

#### GENERAL OBSERVATIONS

1. While there is need for the Church to give long-range study to the entire question of ordination to both lay and professional ministries of the Church (with 80 years to make such progress already behind us), could this fact be legitimately used as a reason to delay progress toward recognition of wider

roles for the women of the Church? Should all ordinations be held up until these questions are settled?

2. It is Ellen White's specific counsel regarding the ordination of women to a type of elder/deaconess role that calls for a modification of practice regarding ordination to lay ministries (elder, deacon), and once that level of ordination is recognized, and in the light of the further Ellen G. White counsels regarding women in pastoral and ministerial roles, what prohibition should there be to ordination to the gospel ministry?

3. Could it be that in the day when God's Church should be receiving its final touches of preparation for Eden restored, that the pre-sin equality which God designed for the man and the woman should be demonstrated more perfectly among His remnant people?

4. Could there ever be a time when there is a greater need to open all the doors and all the channels to the resources of the Church for the finishing of the work of the Lord in the earth?

5. Could it be God's intention that the emancipation of woman begun by Christ should have a terminal point before the close of probation?

6. The cultural differences prevailing in different parts of the world field would call for judicious implementation of broader roles for women in the Church, but should scarcely require that all parts of the world must await universal readiness.

7. It is not tokenism that will meet the needs of this particular hour.

Neither is there a mere hankering for high office on the part of the women of the Church. But the Church may be out of touch with reality that does not see wisdom in drawing upon the resources and the counsels of its women for the completion of the gospel commission. There are many steps other than ordination to the gospel ministry which could be taken by the leadership of the Church that

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would galvanize into action and renewed and deeper dedication the often long-suffering support of the silenced majority of the Church. But ordination to the ministry would show that all doors are open.

RELEVANT FACTS

1. There is a tide running in the world and in the Church, varying in its strength from culture to culture, to recognize the equality of men and women in virtually all aspects of life apart from those based on obvious biological distinctions.

2. The Church is being judged as taking action regarding this tide, whether she ignores, welcomes, or resists it. The world is watching to see whether the Church will lead in recognizing human equalities.

3. In some cultures the laws of the land are being rewritten to legalize the equality of women with men. This fact the Church can ignore at its peril.

4. In localized areas church leaders and officers are ready to move in church affairs to bring about an equalizing of the roles of women and men.

5. It is a question whether the world leadership of the Church shall lead in this matter or follow in a belated and disorderly manner. There is little time in which to make the choice.

6. It would be better for the Church to move forward in united understanding even though there may well have to be differences in application and implementation according to the local cultural differences.

7. The home and family, as divine institutions, are in great jeopardy today. The Seventh-day Adventist Church which claims to be preparing a people for the eternal kingdom and to restore them to the Edenic state dare not take any action to weaken the already-undermined foundations of the marriage institution, the family, the home, the school, the church and the society.

8. There is no support in either the Scriptures nor the writings of Ellen G. White for the concept that a mother should abandon her family responsibilities carelessly in order to pursue a calling outside the home and family situation.

9. It is a sociological fact of the Western world that the number of years in which the average woman is involved with her family responsibilities has been drastically reduced by a combination of earlier marriages, earlier bearing of the first child, reduction in the number of children borne, and a general improvement of life expectancy. The result is that the family woman may well have twenty to thirty years after her family responsibilities have been met which she can dedicate to an appropriate calling either inside or outside the home.

10. In most countries of the world women predominate in the membership of the Seventh-day Adventist churches. One result is that many of the women never have the opportunity to assume the responsibilities of a family. To place undue emphasis, therefore, upon the primacy of the motherhood role for women may be to deepen the hurt locked in the heart of thousands of loyal Seventh-day Adventist women.

11. It is a fact that, proportionately-speaking, women hold fewer leadership positions in the Seventh-day Adventist Church today than they did between twenty and forty years ago. There were more women in departmental leadership and treasury responsibilities in the various levels of conference administration than now--at least in the Western world.

12. In the highest levels of Church administration women have not yet found a place. (Witness the male supremacy among Home and Overseas officers, Union and Local conference presidents, secretaries and treasurers. A similar male dominance is evident in institutional administration.)

13. It is difficult to avoid seeing some link between this absence of female participation in church leadership and the exclusion of women from the ordained ministries of the Seventh-day Adventist Church.

14. At the same time the universal educational opportunities available, especially in the Western world, have provided the Church with a greater reservoir of trained female competence in more areas than at any time in the Church's history.

15. Here and there throughout the world, sometimes in spite of considerable discouragement and outright discrimination, a few women have pressed their way into the roles of Bible instructors, evangelists, local elders, and very very occasionally, pastors. Some of these women have shown their God-given calling by the soul-winning success of their labors. Their success can be matched against those of their male counterparts in all respects except in the administration of the communion and that deep joy which comes from the baptism of one's converts to Christ.

16. In those parts of the world where the current climate would permit the opening of doors of opportunity to service in the Church without restriction based upon sex, it would seem that the times call for the leadership of the Church to encourage the Church to move forward judiciously, carefully, as the Holy Spirit shall lead.

17. It has to be recognized that to grant such an opening of doors of opportunity would have certain implications for modification of church polity and a plan needs to be prepared to move toward such, again as the Holy Spirit shall lead.

The fact that any change in the Church Manual calls for action by a General Conference in session, and the fact that the next General Conference session is but two years hence, would seem to indicate the desirability of giving approval to tentative moves which could lead through the intervening Spring and Annual Councils to appropriate actions at the 1975 General Conference session. To delay now is to predestine a seven-year delay in such action.



## 1 RECOMMENDATIONS TO HOOUP

2  
3 1. That the report and recommendations from the Council on the Roles  
4 of Women in the Seventh-day Adventist Church, convened September 16-19,  
5 1973 by action of the General Conference Committee, be received.

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7 2. That the report and recommendations of the Council, and selected  
8 papers presented to it, be made available on request to the Divisions  
9 of the General Conference for study of this subject at the Division level.

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12 3. That the Divisions giving study to the subject share their find-  
13 ings and recommendations with PREXAD if possible in time for consideration  
14 at the Annual Council of 1974.

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16 4. That the emphasis of the report upon the priesthood of all  
17 believers and the necessity of involving the total resources of the Church  
18 for the rapid completion of the gospel commission be accepted.

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20 5. That the primacy of woman's role in the home and family, as  
21 repeatedly emphasized in the Scriptures and the Spirit of Prophecy, con-  
22 tinue to be recognized and emphasized at all levels of the Church.

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24 6. That in areas receptive to such action, the theological soundness  
25 of the election of women to local church offices which require ordination  
26 be recognized, in harmony with the counsel of the Spirit of Prophecy con-  
27 cerning comparable offices:

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29 "Women who are willing to consecrate some of their time to the ser-  
30 vice of the Lord should be appointed to visit the sick, look after the  
31 young, and minister to the necessities of the poor. They should be set  
32 apart to this work by prayer and laying on of hands. In some cases they  
33 will need to counsel with the church officers or the minister; but if they  
34 are devoted women, maintaining a vital connection with God, they will be  
35 a power for good in the church. This is another means of strengthening  
36 and building up the church. We need to branch out more in other methods  
37 of labor. Not a hand should be bound, not a soul discouraged, not a voice  
38 should be hushed; let every individual labor, privately or publicly, to  
39 help forward this grand work. Place the burdens upon men and women of the  
40 church, that they may grow by reason of the exercise, and thus become  
41 effective agents in the hand of the Lord for the enlightenment of those  
42 who sit in darkness." (Review and Herald, July 9, 1895, p. 271)

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44 7. That in areas receptive to such action, there be a continued  
45 recognition of the appropriateness of appointing women to pastoral/  
46 evangelistic work, and that missionary credentials be granted them pend-  
47 ing the further study of the roles of women in the Church (see 2, 3, 8),  
48 and that the Wage Scale Committee give study to the appropriate rates for  
49 women appointed to such work.  
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1  
2 8. That, recognizing the desirability of the Church's moving forward  
3 in this matter in harmony of understanding under the impress of the Holy  
4 Spirit, further aspects of the Council's report be referred to the Biblical  
5 Research Committee and the Administration of the General Conference for  
6 further study and recommendation, through PREXAD, to the 1974 Annual  
7 Council.

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9 9. That, in the interest of Church unity, all segments of the Church  
10 be urged to work in the interim within the limits of these recommendations  
11 on the roles of women in the Seventh-day Adventist Church.  
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Amendment of Faith for Today, Inc.  
and  
Trans-Ad, Inc. Bylaws

(Similar to the amendments voted in behalf of The Voice of Prophecy, it is necessary to also amend the bylaws of Faith for Today, Inc. and Trans-Ad, Inc.)

That at a duly called meeting held at Takoma Park, Washington, D.C. on October 18, 1973, the Fall Council Session of the General Conference committee voted the following resolutions affecting Faith for Today, Inc.:

RESOLVED, that Article III of the Articles of Incorporation of this corporation be amended to read as follows:

"The sole member of this corporation shall be the Seventh-day Adventist Radio, Television and Film Center, a California nonprofit corporation. Additional members or classes of members may be provided, and their rights and privileges specified, by amendment of these Bylaws."

RESOLVED, that the Bylaws of this corporation be and they hereby are amended in their entirety to read as set forth from the draft Bylaws presented to this meeting and initialed by the Chairman.

That at a duly called meeting held at Takoma Park, Washington, D.C. on October 18, 1973, the Fall Council Session of the General Conference committee, voted the following resolutions affecting Trans-Ad, Inc.:

RESOLVED, that Article III of the Articles of Incorporation of this corporation be amended to read as follows:

"The sole member of this corporation shall be the Seventh-day Adventist Radio, Television and Film Center, a California non-profit corporation. Additional members or classes of members may be provided, and their rights and privileges specified, by amendment of these Bylaws."

RESOLVED, that the Bylaws of this be and they hereby are amended in their entirety to read as set forth from the draft Bylaws presented to this meeting and initialed by the Chairman.

General Conference Committee Legal Quorum 15.

Number of Members Voting in the Affirmative \_\_\_\_\_.

\_\_\_\_\_, Chairman

\_\_\_\_\_. Secretary

AMENDED BYLAWS  
OF  
FAITH FOR TODAY, INC.  
August 20, 1973

ARTICLE I

Name, Location and Seal

Section 1. Name. The name of this corporation is FAITH FOR TODAY, INC.

Section 2. Principal Office. The principal office for the transaction of the business of this corporation shall be in Nassau County, State of New York or at such other place or places within or without the State of New York as the Board of Directors may from time to time establish.

Section 3. Seal. The corporate Seal shall be circular in form, and shall have inscribed thereon the name of the corporation and words Corporate Seal.

ARTICLE II

Members

Section 1. Membership. The sole member of this corporation shall be the Seventh-day Adventist Radio, Television & Film Center, a California nonprofit corporation. Additional members or classes of members may be provided, and their rights and privileges specified, by amendment of these Bylaws.

AMENDED BYLAWS  
OF  
TRANS-AD, INC.

ARTICLE I

Name, Location and Seal

Section 1. Name. The name of this corporation is TRANS-AD, INC.

Section 2. Principal Office. The principal office for the transaction of the business of this corporation shall be in the County of Ventura or at such other place or places within or without the County of Ventura as the Board of Directors may from time to time establish.

Section 3. Seal. The corporate seal shall be circular in form, and shall have inscribed thereon the name of the corporation and the words Corporate Seal.

ARTICLE II

Members

Section 1. Membership. The sole member of this corporation shall be the Seventh-day Adventist Radio, Television and Film Center, a California non-profit corporation. Additional members or classes of members may be provided, and their rights and privileges specified, by amendment of these Bylaws.

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MINUTES OF MEETING  
GENERAL CONFERENCE COMMITTEE

October 25, 1973

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## Two Hundred Twenty-second Meeting

## GENERAL CONFERENCE COMMITTEE

October 25, 1973, 10:00 a.m.

## PRESENT

Theodore Carcich, C E Bradford, W Melvin Adams, J J Aitken, D H Baasch, W J Cannon, E E Cleveland, K H Emmerson, C O Franz, A Edwin Gibb, C D Henri, M Carol Hetzell, D W Hunter, H D Johnson, W R Leshar, N W Litchfield, M E Loewen, C D Martin, Garland J Millet, V M Montalban, M S Nigri, R E Osborn, W L Pascoe, Leo Ranzolin, A H Roth, V W Schoen, W R L Scragg, H D Singleton, P G Smith, R F Waddell, A L White, Herbert White, Roy F Williams, K H Wood, A G Zytoskee.

## OTHERS PRESENT

Karl Bahr, H M Baldwin, A A Esteb, F E J Harder, J O Iversen, F Donald Yost.

Prayer was offered by R E Osborn.

MINUTES of the Annual Council meetings held October 18, 1973, were approved.

DEPARTMENT OF COMMUNICATION--PERSONNEL IN  
UNIONS, CONFERENCES, CHURCHES

VOTED, 1. That we urge upon administrations the need for an early realization of the departmental merger at all levels, utilizing wherever possible an individual or individuals with special skills in the communicative arts.

2. That where one person currently carries both radio and television and public relations, that individual be immediately elected by committee action as secretary of the new department.

3. That because of the increasing use being made of the media and public relations activities at all levels of the Church, administrations consider appointing at least one person whose sole responsibility shall be to these activities, especially at union level.

4. That study be given to creating at union level a department representing multiple skills that could actively assist throughout the union in the specialized assignments entrusted to the department, thereby lightening the load of conference men assigned to several departments.

5. That on local church level we recommend that the church radio and television secretary and the church press relations secretary be the same person except where large congregations or diverse activities may dictate the election of associates or assistants representing the different aspects of the department's activities.

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(A-213) PLACING AND SUPPORTING RETURNED  
MISSIONARIES--POLICY REVISION

VOTED, To approve the revision of the GC Working Policy, pages 251, 252, and the NAD Working Policy, pages 222, 223, amending paragraph f and adding a new paragraph g and renumbering present paragraphs g through l of the section "Placing and Supporting Returned Missionaries", as follows:

"f. When an Medical institutions employs employing a doctor, medical technician, or nurse whose earning capacity increases the income returned missionaries that institution shall assume the salary of such workers without benefit of the salary assistance of this policy. No special allowance is made to the institution in the case of nurses who enter private duty in connection with our institutions, but rather, a fair settlement shall be made with the missionary nurse.

"g. No special allowance salary assistance is made granted to the medical institutions in the case of nurses who enter private duty in connection with our the institutions, but rather a fair settlements shall be made with the missionary nurses.

Present paragraphs g through l to be renumbered accordingly.

DEVELOPMENT OF NATIONAL NURSE LEADERS

The Church faces many problems in getting expatriate personnel into some countries, and consequently there is need for qualified national leaders in Seventh-day Adventist health-care institutions and schools of nursing. It is therefore

VOTED, To request each division and each health-care institution and school of nursing to give priority to the development of national leaders in nursing.

NURSING EDUCATION PROGRAMS--EVALUATING  
AND ACCREDITING

VOTED, To assign to the General Conference Board of Regents the responsibility of accrediting programs of nursing education and evaluating them through the division's commission on education.

WORLD NURSE-NEEDS SURVEY

VOTED, 1. To request the General Conference Department of Health to supervise a survey of the number and types of nurses needed by the Church in its worldwide program and determine the number, type and location of educational programs needed to prepare these nurses.

2. To request the Health and Education Departments with Loma Linda University to prepare an information-gathering instrument.

3. To request the leadership in each division to supervise the study and submit the findings to the Departments of Education and Health.



Note: The following item was voted by the North American Division Committee on Administration (sixteenth session of the Annual Council, October 17, 1973) and is also a General item.

#### DOUBLING SABBATH SCHOOL OFFERINGS

Sabbath Schools began contributing to the support of world missions in 1878 with an annual total of \$25. By 1900 the yearly total had grown to nearly \$50,000. Total annual Sabbath School offerings to missions in 1920 were nearly one and one-half million dollars. In 1967 the world Sabbath School averaged more than one million dollars a month in contributions to the global mission of the Church. The 1971 total was \$15,504,977.87 or 53.3% of the aggregate offerings of the church given for world missions. The 1972 total amounted to \$16,805,256.32, an increase over 1971 of 8.4%.

These figures indicate that we have a loyal Church constituency attending Sabbath School and responding in love for Christ and for humanity to the appeals that come regularly for world missions. We are encouraged to believe that love for the Lord and loyalty to His Church and His cause will constrain the membership to respond to the challenge of the world money crisis.

Devaluation of the United States dollar has materially reduced the amount of funds available to conduct the mission work of the Church in numerous lands. Recognizing this lessening of money values around the world as one of the indications that God's work on earth is rapidly coming to its culmination and sensing the need to carry forward God's work until the Saviour comes, it is proper to appeal to the Advent people to raise the level of their giving for the needs of the mission fields. It is therefore

VOTED, 1. To encourage Sabbath School members around the world to double their Sabbath School offerings.

2. To approve the following plan to be known as the "2X Plan," for accomplishing this in the North American Division.

#### A. Purpose of 2X Plan

The purpose for inviting each Sabbath School member to double his Sabbath School offering is:

1. To maintain and expand the mission program of the Church around the world.
2. To enter into expanding opportunities throughout the world.
3. To invigorate the giving of the evangelistic message of the Church.
4. To broaden the training of workers giving them a worldwide vision.

#### B. Promotion

For the success of this program, administrators on all levels must believe in it and promote it. It is suggested:

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1. That an appeal be made to General Conference personnel by the President, encouraging each to make an individual commitment to double his Sabbath School offerings.

2. That union presidents take the program to their union committees and staffs, inviting each individual to commit himself to the program.

3. That the Plan be carried to the committees and office staffs of the local conferences for their commitment.

4. That the program then be presented to workers at workers' meetings, with strong spiritual emphasis, inviting every pastor to commit himself to the Plan. Pastors in turn will encourage every Sabbath School superintendent, member of the Sabbath School Council, and every Sabbath School member to double his offerings.

5. That in addition, a strong program of missing member evangelism be conducted in every church to bring back those who are missing from the Sabbath School.

#### C. Materials

1. Mission Spotlight. A five-minute trailer will be prepared once a quarter with a 2X appeal to the churches which use MISSION SPOTLIGHT.

2. "Adventists Around the World." During the 100th Anniversary (1974) the special program "Adventists Around the World" will also include a special 2X appeal and will receive wide promotion.

3. Other Promotional Materials. Bulletin inserts (flyers), planning kits and other items are to be prepared as provided in the attached budget.

#### D. Launching of Plan

The 2X Plan will be launched through the Review and Herald, and the union papers in December 1973 and early in 1974. Five pages of material prepared by the General Conference Sabbath School Department and dedicated to the 2X Plan will be made available for the January 1974 issues of the union papers. Thereafter, editors of union publications are requested to allot one page a month for follow-through material prepared by the Union Communication and Sabbath School Departments.

#### E. Schedule of Articles in Publications

- |                                                                                                                                       | <u>Issue</u>                                 |
|---------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|
| 1. <u>Review and Herald</u> --Robert H Pierson;<br>K H Wood, Editorial                                                                | December 1973                                |
| 2. Union papers in North America--<br>Theodore Carcich, Initial promotion<br>Union Departments of Communication and<br>Sabbath School | January 1974<br><br>Each month<br>thereafter |
| 3. <u>Ministry</u> --N R Dower. (Earliest possible<br>issue)                                                                          | January 1974                                 |

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	<u>Issue</u>
4. <u>Insight</u> --Mike Jones	January 1974
5. <u>Guide</u> --Lowell Litten	January 1974
6. <u>Sabbath School Action</u> --Fernon Retzer	December 1973 January 1974
7. <u>The Adventist Layman</u> --V W Schoen	January 1974
8. <u>Informant</u> --H D Singleton	January 1974

F. Cost and Financing for North America

1. Cost Estimate. To be as follows:

455,000 Flyers	@ 7.81M	\$ 3,553.55
100 Planning Kits (Countdown)	@ 3.00	300.00
Negatives to Union Papers		1,000.00
Miscellaneous and Shipping		<u>1,146.45</u>
	TOTAL	\$ 6,000.00

Note: This does not include the cost of necessary art work.

2. Financing. To be requested as a budget provision of the General Conference.

Observation. If only one fourth of our regular members, based on 1972 figures, responded to the challenge to double their Sabbath School offerings, within one year there would be an increase of more than \$3,000,000 in the North American Division.

G. Doubling Sabbath School Offerings in Other Divisions

1. That we call on our overseas divisions to be in the vanguard in doubling Sabbath School offerings.

2. That in each division an officer be assigned to work with the division Sabbath School secretary to develop details of an effective plan suitable to the division territory.

STANDING COMMITTEE ASSIGNMENTS--J W BOTHE, W O COE,  
W D EVA, W M OST, W B QUIGLEY, L L REILE

Because of recent additions to the General Conference staff, and on the recommendation of the Administrative Committee,

VOTED, To approve the following standing committee assignments, as indicated:

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J W Bothe

Administrative Committee  
Appointees  
Authorized Meetings - Secretary (L L Bock to continue  
as member)  
Borrowing and Distribution of Funds  
Calendar of Special Offerings  
Church Manual and Working Policy  
Denominational Trends  
Education  
Finance  
Human Relations Subcommittee  
Licenses and Credentials  
North American Affairs  
North American Missions  
North American Policy Subcommittee  
Personnel  
President's Administrative Council  
Special Items  
Sustentation

Walter O Coe

Denominational Trends (instead of Arthur Kiesz)

W Duncan Eva

Administrative Committee  
Allowances  
Appointees  
Building Plans  
Church Manual and Working Policy  
Denominational Trends  
Finance  
Licenses and Credentials  
Overseas Travel  
Personnel  
President's Administrative Council  
President's Executive Advisory  
Spirit of Prophecy  
Sustentation

Walter M Ost

Appointees  
Denominational Trends  
Medical Items  
North American Missions  
Spirit of Prophecy

W B Quigley

Denominational Trends

L L Reile

Denominational Trends

L G COX--MEMBER OF CONFERENCE-WIDE STEWARDSHIP  
DEVELOPMENT PROGRAM

VOTED, To appoint L G Cox to serve as a member of the Conference-wide  
Stewardship Development Program Committee instead of U S Willis.

N A D BOOK REVIEW COMMITTEE--MEMBERSHIP  
ADJUSTMENT

VOTED, To approve the following adjustment in the membership of the North American Division Book Review Committee:

Ella May Stoneburner instead of Norma Eldridge  
J N Hunt instead of W A Higgins  
J R Spangler instead of G E Vandeman  
Bob Kinney instead of Vernon Tooley

E G WHITE S D A RESEARCH CENTERS--GUIDELINES

VOTED, To adopt the following guidelines to define the responsibility for the development and operation of Ellen G White Seventh-day Adventist Research Centers.

1. DEVELOPMENT

a. The division or divisions involved shall

- (1) Furnish housing and equipment (capital investment).
- (2) Provide funds for a portion of the general denominational files (current and out of print).

b. The General Conference shall

- (1) Provide funds for a portion of general denominational files (hard copies and microfilms).
- (2) Provide funds for duplicating general denominational sources (early books, pamphlets, periodicals, yearbooks, etc.)
- (3) Through the Archives and Statistical-Yearbook Committee aid in the development of all features of the centers.
- (4) Provide budgetary planning for the cost of development with the Archives and Statistical-Yearbook Committee of the General Conference.

c. The White Estate shall

- (1) Determine, in counsel with the Archives and Statistical-Yearbook Committee of the General Conference, the content of the Ellen G White Seventh-day Adventist Research Centers Archives.
- (2) Appoint the curator in counsel with the division(s) concerned, with the understanding that this will probably be on a half-time basis.
- (3) Furnish E G White Estate materials which include

Manuscript files	Two sets of E G White books
Document files	All indexes
Q and A files	All shelf documents (in quantity)

2. OPERATION

a. The division or divisions shall

- (1) Be responsible for the regular operating expenses, such as

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- (a) The secretary to the curator
- (b) Stationery, supplies, etc.

(2) Continue the development of general denominational materials

b. The General Conference shall

(1) Care for a portion of the expense in gathering, development and supplying of general denominational materials.

(2) Through the White Estate budget provide for the salary and expenses of the curator.

c. The White Estate shall

(1) Provide the services of a curator on a continuing basis

(2) Continue to develop all files, supplying documents, etc., updating document files and Q & A files, meeting demands on E G White manuscript files.

(3) Supply new E G White shelf documents for the center.

3. SUMMARY OF DIVISION INVOLVEMENT

a. Capital expenditure (capital and maintenance)

- (1) Provide vault
- (2) Provide office and reading space
- (3) Provide equipment

File cabinets (custom built) for E G White manuscript files

File cabinets for document file, Q & A files, indexes, etc.

Tables and chairs for study area

Desks, chairs and files for curator and secretary

Microfiche reader (2)

Microfilm reader-printer

(4) As project develops add equipment as needed

b. Other Expenses

(1) For general denominational files

(a) Initial investment (portion shared by General Conference)

(b) Year by year additions (portion shared by Gen Conference)

(2) Salary and expenses of secretary to curator (half-time or less)

(3) Office and library supplies, postage, etc.

(A-22) FAR EASTERN DIVISION THEOLOGICAL SEMINARY--  
AUTHORIZATION

On the recommendation of the Far Eastern Division and Philippine Union College,

VOTED, To authorize naming the graduate program in theology at Philippine Union College the "Far Eastern Division Theological Seminary."

(A-285) RIGHTEOUSNESS BY FAITH--STUDY COMMITTEES

VOTED, To record the membership of three ad hoc committees making an in-depth study of three areas of righteousness by faith, as follows:

1. Historical Background of the 1888 Experience: W J Hackett, Chairman; M R Thurber, Secretary; J J Blanco, Robert Haddock, Mervyn Maxwell, Jim Nix, R W Schwarz, D K Short, E K VandeVere, A L White.

2. Study, Analysis, and Evaluation of the Messages of Jones and Waggoner: W J Hackett, Chairman; E E Zinke, Secretary; T Blincoe, H E Douglass, E Heppenstall, Al Hudson, E R Thiele.

3. Righteousness by Faith as a Doctrine and as an Experience: N R Dower, Chairman; C E Bradford, Secretary; Raoul Dederen, G M Hyde, H K LaRondelle, W R Leshner, W G C Murdoch (Chairman of subcommittee for Andrews University group), R H Pierson, M R Thurber, A L White, R J Wieland, N C Wilson, K H Wood. (This committee is to operate in two sections-- Andrews University and Washington.)

(A-274) EDITORIAL COUNCIL PLANNING COMMITTEE

VOTED, To appoint the following ad hoc Editorial Council Planning Committee

Committee appointed: Neal C Wilson, Chairman; Bruce M Wickwire, Secretary; L L Bock, R F Cottrell, M E Kemmerer, K J Holland (So Publ Assn), D A McAdams, K H Wood (R & H Publ Assn).

COMMITTEE ON APPOINTEES--REPORT

VOTED, To accept the following report from the Committee on Appointees:

Appointments

James Ronald Combs (Loma Linda, California)--Physical Therapist/Health Educator, Tehran, Iran (Afro-Mideast Division)  
Virgil P Morris (Hanford, California)--Business manager, Rumah Sakit Advent, Bandung, Java (Far Eastern Division)  
Edward Lewis (Loma Linda University Medical School, Class '75B)--Deferred appointment to Inter-American Division, assigned to Davis Memorial Hospital, Georgetown, Guyana, national returning  
William H Taylor (Loma Linda University Dental School, Class '74)--Deferred appointment to Salisbury, Rhodesia (Trans-Africa Division)  
Rae Anna Brown (Beaverton, Oregon)--Nurse, Malamulo Hospital (Trans-Africa Division)  
Kenneth Jeffers (Silver Spring, Maryland)--Press manager, Franco-Haitian Seminary (Inter-American Division)

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### Calls and Transfers

H G Halliday (Australasian Division)--Call of Northern Europe-West Africa Division as secretary-treasurer, Nigerian Union.

### Releases

Reuben G Lorensen from appointment to Tehran, Iran, as physical therapist and health educator (Afro-Mideast Division). Declined  
Carolyn Buck from call to School of Nursing, Andrews Memorial Hospital, Jamaica (Inter-American Division). Declined

### Permanent Returns

Anders Engdahl (son of S Gunnar Engdahl, Ethiopian Adventist College) from Addis Ababa, Ethiopia, Afro-Mideast Division, to Northern Europe-West Africa Division (Sweden), education, effective September 1973.  
Paul Cole from Bolivia Mission, South American Division, needs of parents, pending approval by South American Division, effective September 7, 1973.  
Steve Willsey from the Caribbean Union, Inter-American Division, personal, effective January 1, 1974.  
P R Lindstrom from Nigerian Union, Northern Europe-West Africa Division, health, effective October 16, 1973.

### OVERSEAS TRAVEL

On the recommendation of the Overseas Travel Committee, it was

VOTED, To approve the following travel:

### Authorizations

J S Laughlin	Int-Am Div (Cent Am Un), Nov 25-Dec 2, 1973
Mazie Herin	Int-Am Div (Nicaragua), January, 1974
R L Pelton	Trans-Afr Div, Oct 24-Dec 23, 1974

### (Specials)

Mardian Blair (Portland Hospital)	Trans-Afr Div, Fall of 1974 (Request NADCA)
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### Cancellations

J W Peeke	Int-Am Div (Miami) Nov 9-13, 1973
K H Wood	So Am Div, Nov 15-Dec 31, 1974
J R Spangler	Int-Am Div, Sept or Oct, 1973

### EUGENE WHIPPS--TEMPORARY SUSTENTATION

VOTED, To recommend to the Sustentation Committee that Eugene Whipps be granted temporary sustentation, beginning March 1, 1974.



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A A CREE--SUSTENTATION

VOTED, To recommend to the Sustentation Committee that A A Cree be granted the benefits of sustentation beginning November 1, 1973, after 28 years of denominational service.

LARRY L CRANE--CENTRAL CALIFORNIA CONF

VOTED, To pass on to Loma Linda University, the call of the Pacific Union and Central California Conferences for Larry Lamont Crane to serve as associate pastor of the Bakersfield Central Church.

Adjourned

Theodore Carcich, Chairman  
C E Bradford, Secretary  
Martha Horn, Recording Secretary

