

GENERAL CONFERENCE COMMITTEE

October 12, 1989, 4:30 p.m.

MEMBERS PRESENT

Neal C Wilson (Ch), R L Dale (Sec), R E Appenzeller, Karl H Bahr, M T Bascom, M A Bediako, G J Bertochini, G H Crumley, G O Engen, D F Gilbert, P A Gordon, V S Griffiths, G Gordon Hadley, J H Harris, G E Knowles, Gordon Madgwick, W L Murrill, R W Olson, H F Otis Jr, S H Parker, G L Plubell, Stoy E Proctor, C B Rock, D A Roth, A E Schmidt, Elizabeth A Sterndale, F G Thomas, G Ralph Thompson, O A Troy, Ted F Wick, Samuel Young

APPROVAL OF MINUTES

VOTED, To approve the following minutes:

September 28, 1989

October 9, 1989 morning session of Annual Council

October 9, 1989 afternoon session of Annual Council

October 9, 1989 evening session of Annual Council

October 10, 1989 morning session of Annual Council

The following items were referred to the General Conference Committee by the Annual Council, and these actions have the same authority as those taken during the Annual Council.

CM/GCO/89AC to KJM

271-89G ADVENTURER CLUB AND OFFICIAL EMBLEM

VOTED, 1. To approve organizing the Adventurer Club as a part of the Pathfinder program and its official emblem as shown below.

2. To request the General Conference Trademark Committee to register the official emblem of the Adventurer Club.



89-578
October 12, 1989 - GCC

WHT/GCO/89AC to RWO-90GCS

277-89G RESOLUTION ON SPIRIT OF PROPHECY--1990 GENERAL
CONFERENCE SESSION

RECOMMENDED, To approve the statement, Resolution on Spirit of Prophecy--1990 General Conference Session, and to refer it to the 1990 General Conference Session for adoption.

Ever since 1867, resolutions of gratitude to God for the rich spiritual gifts that He has bestowed on His church have been voted at General Conference Sessions. Among the leading gifts for which the Church has given thanks has been His inspired Word. Today, when Satan is seeking to deceive, if possible, even "the very elect," we give continued thanks to God for the guidance given to us through Him in the Holy Scriptures. The "sure word of prophecy" is indeed "a light that shineth in a dark place" (2 Peter 1:19).

"In His Word God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."--GC vii

We are grateful to God not only for giving us the Holy Scriptures but also for the last-day manifestation of the gift of prophecy in the life and work of Ellen G White. Her inspired writings have been invaluable to the Church throughout the world in countless ways--exalting the Bible as the inspired Word of God; encouraging Bible study; establishing the faith of God's people in its promises; promoting a spirit of devotion and sacrifice; aiding in the development and organization of an international body of believers; expanding world outreach; providing guiding principles for the operation of publishing, medical, and educational institutions; and guarding and unifying the Church.

Above all, her writings point to Christ's great sacrifice on the cross which leads people to become citizens of the kingdom of grace that His atonement has made possible and which prepares them to meet the Savior in peace at His second advent. As a result of the blessings that have accrued when we have followed inspired counsel, we have learned how wise and practical is the instruction that has come to us through inspiration.

Now we have reached a most interesting and significant moment in history when much of the counsel on health, temperance, and other topics given us long ago has been supported by science and become popular with the general public. This challenges us to renewed study of and fuller appreciation for the extensive body of counsel entrusted by God to the Remnant Church. We believe the time is here to take the fullest advantage of this inestimable treasure of truth given for our guidance.

In the past, General Conferences in session have voted recommendations that urged wider translation, distribution, and use of the writings of Ellen G White. We, the delegates to the 55th General Conference Session, wish to affirm and give added emphasis to these recommendations. But, more importantly, we wish to accept without reservation the counsel that God has bestowed so richly and to commit ourselves, by God's grace and strength, to follow every aspect of His instruction that we have either ignored or neglected in days gone by. As we embrace the total spectrum of "the truth as it is in Jesus," we pray that God will pour out His Holy Spirit in latter-rain power on the Church, thus hastening the glorious day of our Lord's return.

CM/TRE/GCO/FIN/GC&DivTre88AC/GCDO88AC/236-88G/GCDO89AC/89AC to DFG&GEK-

299-89G ALTERNATE TITHE AND OFFERING SIMPLIFIED PLAN
(One Offering Plan--Available Pilot Plan)
(Tithes and Offerings - Policy Addition)
(Tithes and Offerings for Developing Countries)
(Alternate Simplified Tithe and Offering Plan)

VOTED, To authorize the following plan to be used by divisions which may request it as an alternate tithe and offering simplified plan in areas that are unable to follow the regular plan:

ALTERNATE TITHE AND OFFERING SIMPLIFIED PLAN

By action of a division committee the following Alternate Simplified Tithe and Offering Plan may be used as a simple, inclusive, and proportionate method for church finance:

1. Local Church Members:

a. Members shall be urged to return the full tithe (10 percent of income), recognizing that tithe belongs to God and is distinct and separate from an offering.

b. Members shall be educated to give an offering with the understanding that the church will:

- 1) Retain 50 percent for Local Church Budget funds.*
- 2) Forward 50 percent to the conference/mission treasurer as the "Offering Fund."

c. Members who prefer to mark their envelopes with specific offerings should be encouraged to do so. Such offerings shall be credited as marked on the envelopes.

2. Local Church:

a. Tithe:

1) Tithe education shall be conducted weekly during worship.

2) All funds received during the worship service shall be credited to the Tithe Fund unless enclosed in an envelope.

*When the 50 percent for the local church budget does not provide enough money for a building fund, a special building fund offering may be necessary.

b. Offering:

1) Offering education shall be conducted weekly during Sabbath School.

2) The offering shall be received weekly during Sabbath School. This will accommodate members who:

a) Use the Alternate Simplified Tithe and Offering Plan.

b) Mark specific offerings on their envelopes.

3) Undesignated funds shall be credited to the Offering Fund.

c. Tithe and offering envelopes may be turned in either during worship or Sabbath School and shall be credited as marked by members.

d. Tithe and offering envelopes shall be available to all members.

e. The local church treasurer, a church elder, and a deacon or deaconess, together shall count, verify, and receipt funds.

3. Local Church Treasurer:

a. Funds in envelopes marked Tithe plus any undesignated money received at the worship service shall be credited to the Tithe Fund.

b. Funds in envelopes marked for specific offerings shall be credited as indicated.

c. Funds in envelopes marked Offering plus any undesignated money received in Sabbath School shall be credited to the Offering Fund.

d. The Offering Fund shall be allocated as follows:

- 1) 50 percent for local church budget funds.
- 2) 50 percent to the conference/mission treasurer.

e. Individual member tithe and offerings shall be recorded in treasury records as marked on the envelopes.

f. Receipts indicating the amount of tithe and offerings shall be issued to members who use tithe and offering envelopes.

g. Copies of receipts for loose tithe and undesignated offerings shall be given to the head elder and pastor.

4. Conference Treasurer:

a. The Offering Fund (the 50 percent forwarded by local church treasurers) shall be apportioned as follows:

- 1) 40 percent retained, designated, and used as Conference/Mission Development Funds.
- 2) 60 percent forwarded to the union treasurer as the Offering Fund.

b. All other funds shall be channeled as designated on envelopes.

c. The treasurer shall make certain that tithe and offering envelopes and receipt forms are available to all churches.

d. The treasurer shall make certain that local church financial records are audited annually.

5. Union Treasurer:

a. The Offering Fund (the 60 percent received from conferences) shall be apportioned as follows:

- 1) 12 percent retained, designated, and used for the union portion of the General Conference/Division/Union Offerings.**
- 2) 88 percent forwarded to the division treasurer as the Offering Fund.

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b. All other funds shall be channeled as designated.

6. Division Treasurer:

a. The Offering Fund (the 88 percent received from union treasurers) shall be apportioned as follows:

1) 12 percent retained, designated, and used for the division portion of the General Conference/Division/Union Offerings.**

2) 12 percent for the General Conference portion of the General Conference/Division/Union Offerings.**

3) 49 percent for the weekly Sabbath School Mission Offering.

4) 19 percent for the Thirteenth Sabbath Offering.

5) 8 percent for the Birthday-Thank Offering.

b. All other funds shall be channeled as designated.

**Follow the Calendar of Special Days and Offerings.

SabObs/GCO/GCDOUP84AC/G84AC/176-84G/85GCS/127-85G/112-86G/GCO/
106-87G/103-88G/GCDO89AC/89AC to NCW-90SM+90GCS

102-89G SABBATH OBSERVANCE—POSITION STATEMENT

RECOMMENDED, 1. To adopt the following position statement on Sabbath Observance.

2. To request that paragraph 5 (see 89-590) be rewritten and referred to the 1990 Spring Meeting:

Purpose and Perspective

The main objective of this document on Sabbath observance is to provide counsel or guidelines to church members desiring a richer, more meaningful experience in Sabbathkeeping. It is hoped that this will provide an impetus toward a real reform in Sabbathkeeping on a worldwide basis.

Conscious of the fact that the worldwide worshipping community encounters numerous problems in Sabbath observance arising from within a given cultural and ideological context, an attempt has been made to take these difficulties into consideration. It is not the intent of this document to address every question pertaining to Sabbathkeeping, but rather to present Biblical principles and Spirit of Prophecy guidelines that will assist the church members as they endeavour to follow the leading of the Lord.

It is hoped that the counsel given in the document will be helpful. Ultimately, however, decisions made under critical circumstances must be motivated by one's personal faith and trust in the Lord Jesus Christ.

Principles and Theology of Sabbath Observance

Nature and Purpose of the Sabbath. The origin of the Sabbath lies in Creation when God rested from His work on the seventh day (Gen 1-3). The Sabbath has significance as a perpetual sign of the everlasting covenant between God and His people in order that they might know who it is that created them (Ex 31:17) and sanctifies them (Ex 31:13; Ezek 20:12), and that they might recognize Him as the Lord their God (Ezek 20:20).

Uniqueness of the Sabbath. The Sabbath is a special occasion for worshipping God as Creator and Redeemer and as the Lord of life with whom the human family will be reunited at the second advent. The Sabbath commandment forms the center of the moral law as the seal of God's authority. Since it is a symbol of God's love relationship with His earthly children, human beings are obliged to respect this gift in the sense that they will do everything in their power to promote and engage in activities that will help establish and enhance a lasting relationship with God. Thus His people will engage only in those activities that are directed toward God and their fellowmen and not in those that lean toward self-gratification or self-interest.

Universality of the Sabbath. The universality of the Sabbath is rooted in Creation. Thus its privileges and obligations are binding in all nations, sectors, or classes. (See Ex 20:11; 23:12; Deut 5:13; Isa 56:1-8.) Sabbath observance pertains to all members of the household including children and extends even "to the stranger that is within thy gates" (Ex 20:10).

Time Frame of the Sabbath. Biblical Data: The Sabbath starts at the end of the sixth day of the week and lasts one day, from evening to evening (Gen 1; Mark 1:32). This time coincides with the time of sunset. Wherever a clear delineation of the time of sunset is difficult to ascertain, the Sabbathkeeper will begin the Sabbath at the end of the day as marked by the diminishing light.

Principles Guiding Sabbath Observance. Although the Bible does not deal directly with many of the specific questions we may have regarding Sabbath observance in our day, it does provide us with general principles that are applicable today. (See Ex 16:29; 20:8-11; 34:21; Isa 58:13; Neh 13:15-22.)

"The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure

or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."--The Desire of Ages, p 207

This concept, however, is not supportive of total inactivity. Both the Old and New Testaments invite us to care for the needs and alleviate the sufferings of others, for the Sabbath is a good day for all, particularly the lowly and the oppressed (Ex 23:12; Matt 12:10-13; Mark 2:27; Luke 13:11-17; John 9:1-21).

Yet even good works on the Sabbath must not obscure the chief Biblical characteristic of Sabbath observance, namely, rest (Gen 2:1-3). This includes both physical (Ex 23:12) and spiritual rest in God (Matt 11:28). The latter leads the Sabbath observer to seek the presence of, and communion with God in worship (Isa 48:13), both in quiet meditation (Matt 12:1-8) and in public worship (Jer 23:32, 2 Kings 4:23; 11:4-12; 1 Chron 23:30 ff; Isa 56:1-8). Its object is to recognize God as Creator and Redeemer (Gen 2:1-3; Deut 5:12-15), and it is to be shared by the individual family and the larger community (Isa 56:1-8).

Sabbath and the Authority of God's Word. Ellen White points out that the Sabbath commandment is unique, for it contains the seal of God's law. It alone "brings to view both the name and title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given."--The Great Controversy, p 452.

The Sabbath as a sign of the Creator points to His ownership and authority. Meaningful Sabbath observance, therefore, indicates the acceptance of God as Creator and Owner and acknowledges His authority over all creation, including oneself. Sabbath observance is based on the authority of God's Word. There is no other logical reason for it.

Human beings have the freedom to enter into a relationship with the Creator of the universe as with a personal friend.

Sabbathkeepers may have to face resistance at times because of their commitment to God to keep the Sabbath holy. To those who do not recognize God as their Creator, it seems arbitrary or inexplicable for someone to cease from all work on the Sabbath day for merely religious reasons. Meaningful Sabbath observance testifies to the fact that we have chosen to obey God's commandment. We thus recognize that our life is now lived in obedience to God's Word. The Sabbath will be a special test in the end time. The believer will have to make a choice either to give allegiance to God's Word or to human authority (Rev 14:7, 12).

Home and Family Life as Related to the Sabbath

Introduction. Home life is the cornerstone of proper Sabbath observance. Only when individuals keep the Sabbath conscientiously in the home and assume their assigned responsibilities as members of the family will the Church as a whole reveal to the world the joys and privileges of God's holy day.

Different Kinds of Homes. In the twentieth century there are various kinds of homes, for example, the home in which there is a husband, wife, and children; the home in which there is husband and wife and no children; the home in which there is a single parent and children (where because of death or divorce one parent must function in both maternal and paternal roles); the home in which a person has never married or where death or divorce has left one single, and no children are involved; or the home in which one parent only is a member of the Church. In addressing the needs and problems of these categories, it should be understood that some of the principles and suggestions enunciated will apply to all groups and some will be more specialized.

Two Sacred Institutions--The Home and the Sabbath. "In the beginning" God placed a man and a woman in the Garden of Eden as their home. Also, "in the beginning" God gave to human beings the Sabbath. These two institutions, the home and the Sabbath, belong together. Both are gifts from God. Therefore both are sacred, the latter strengthening and enriching in its unique manner the bond of the former.

Close fellowship is an important element of the home. Close fellowship with other human beings also is an important element of the Sabbath. It binds families closer to God and binds the individual members closer to one another. Viewed from this perspective, the importance of the Sabbath to the home cannot be overestimated.

Responsibilities of Adults as Teachers. In choosing Abraham as the father of the chosen people, God said, "I know him, that he will command his children and his household after him" (Gen 18:19). It seems clear, then, that an enormous responsibility has been given to adults in the home for the spiritual welfare of their children. By both precept and example, they must provide the kind of structure and atmosphere that will make the Sabbath a delight and such a vital part of Christian living that, long after leaving the home, the children will continue the customs they were taught in childhood.

In harmony with the injunction, "Thou shalt teach them (God's commandments) diligently unto thy children" (cf Deut 6:4-9), the adult members of the family should teach their children to love God and keep His commandments. They should teach them to be loyal to God and to follow His directives.

From earliest infancy, children should be taught to participate in family worship so that worship in the house of God will become an extension of a family custom. Also from infancy, children should be taught the importance of church attendance, that true Sabbath observance involves going to God's house for worship and Bible study. Adults in the family should set the example by attending services on Sabbath, providing a pattern that will be seen as important when their children make decisions on what is of value in life. Through discussions, as the children grow older and more mature, and through Bible study, the children should be taught the meaning of the Sabbath, its relationship to Christian living, and the enduring quality of the Sabbath.

Preparation for the Sabbath. If the Sabbath is to be observed properly, the entire week should be programmed in such a way that every member will be ready to welcome God's holy day when it arrives. This means that the adult family members will plan so that all household tasks--the buying and preparing of food, the readying of clothes, and all the other necessities of everyday life--will be completed before sundown Friday. The day of rest should become the pivot around which the wheel of the entire week turns. When Friday night approaches and sundown is near, adults and children will be able to greet the Sabbath with tranquility of mind, with all preparation finished, and with the home in readiness to spend the next 24 hours with God and with one another. Children can help achieve this by carrying Sabbath preparation responsibilities commensurate with their maturity. The way the family approaches the beginning of the Sabbath at sundown on Friday night and the way Friday night is spent will set the stage for receiving the blessings that the Lord has in store for the entire day which follows.

Proper Sabbath Dress. Where there are children in the home, on Sabbath morning as the family dresses for church, adults may, by precept and example, teach children that one way to honor God is to appear in His house in clean, representative clothing appropriate to the culture in which they live.

Importance of Bible Study Hour. Where children do not have the advantage of attending Adventist schools, the Sabbath School becomes the most important means of religious instruction outside the home. The value of this Bible study hour cannot be overestimated. Therefore, parents should attend Sabbath morning services and do everything possible to take their children with them.

Family Activities on the Sabbath. In most cultures the Sabbath noon meal, when the family gathers around the dinner table in the home, is a high point of the week. The spirit of sacred joy and fellowship, begun upon arising and continued through the worship services at church, is intensified. Free from the distractions of a secular atmosphere, the family can converse on themes of mutual interest and maintain the spiritual mood of the day.

When the sacred nature of the Sabbath is understood, and a loving relationship exists between parents and children, all will seek to prevent intrusions into the holy hours by secular music, radio, and video and television programs, and by newspapers, books, and magazines.

Sabbath afternoons, as far as possible, will be spent in family activities--exploring nature; making missionary visits to shut-ins, the sick, or others in need of encouragement; and attending meetings in the church. As the children grow older, activities will enlarge to encompass other members of their age groups in the church, with the question always in mind, "Does this activity cause me to understand better the true nature and sacredness of the Sabbath?" Thus proper Sabbath observance in the home will have a lasting influence for time and eternity.

Sabbath Observance and Recreational Activities

Introduction. Sabbath observance includes both worship and fellowship. The invitation to enjoy both is open and generous. Sabbath worship directed toward God usually takes place in a community of believers. The same community provides fellowship. Both worship and fellowship offer unlimited potential to praise God and to enrich the lives of Christians. When either Sabbath worship or fellowship is distorted or abused, both praise to God and personal enrichment are threatened. As God's gift of Himself to us, the Sabbath brings real joy in the Lord. It is an opportunity for believers to recognize and reach their God-given potential. Thus, to the believer the Sabbath is a delight.

Alien Factors to Sabbath Observance. The Sabbath can be intruded upon easily by elements alien to its spirit. In the experience of worship and fellowship the believer must ever be alert to alien factors which are detrimental to one's realization of Sabbath sacredness. The sense of Sabbath holiness is threatened particularly by the wrong kinds of fellowship and activities. By contrast, the sacredness of the Sabbath is upheld when the Creator remains the center of that holy day.

Culturally Conditioned Phenomena in Sabbath Observance. It is important to understand that Christians render obedience to God and thus observe the Sabbath at the place in history and culture where they live. It is possible that both history and culture may falsely condition us and distort our values. By appealing to culture we may be guilty of giving ourselves license or excuse to indulge in sports and recreational activities that are incompatible with Sabbath holiness. For example, intensive physical exertion and various forms of tourism are out of harmony with true Sabbath observance.

Any attempt to regulate Sabbath observance beyond Biblical principles by developing lists of Sabbath prohibitions will be

counterproductive to a sound spiritual experience. The Christian will test his Sabbath experience by principle. He knows that it is the main purpose of the Sabbath to strengthen the bond of union between himself and God. Thus one's activities guided by Biblical principles and contributing toward such a strengthening are acceptable.

Inasmuch as no one can evaluate rightly the personal motives of others, a Christian must be very careful not to criticize his brethren living in cultural contexts other than his own and engaging in Sabbath recreational activities they approve.

While traveling, Adventist tourists should make every effort to observe the Sabbath with their fellow believers in any given area. Respecting the sacredness of the seventh day, it is recommended that Adventists avoid using the day for a holiday set aside for sightseeing and secular activity.

Churches and Church Institutions

In establishing specific guidelines and policies for the corporate Church and Church institutions, the church is setting an example of Sabbathkeeping for the membership at large. It is the responsibility of the members to apply true Sabbathkeeping principles in their own lives. The church can assist by providing Sabbathkeeping principles as found in the Bible and the Spirit of Prophecy, but it cannot be conscience for the members.

Churches--Role of Church and Family in Sabbath Afternoon Activities. The pastor and the local church leaders are entrusted with the responsibility of providing carefully planned Sabbath activities for children, youth, adults, and the elderly, and for families and singles, emphasizing the importance of making the Sabbath a day of joy, worship, and rest. Church activities should complement rather than replace family and home activities.

Churches--Sabbath Music. Music has a powerful impact on a person's moods and emotions. Church leaders will select music and musicians that will enhance the worshipful atmosphere of the Sabbath rest and the person's relationship with God. Sabbath choir rehearsals should be avoided during regularly scheduled Sabbath meetings.

Churches--Community Outreach. Although Christians may participate in certain types of social work for students, youth, and the poor in inner cities or in suburbs, they still will exert an exemplary influence of consistent Sabbathkeeping. When engaged in an extension school or special school for children and youth, they will select subjects and classes that are different from the ordinary secular subjects or classes for the week, including activities that contribute to spiritual culture. Nature or neighborhood walks may replace recesses; nature walks or field trips of minimal effort can replace secular subjects and classes.

Churches--Ingathering. The general practice of Seventh-day Adventist churches is to do Ingathering on days other than the Sabbath. Where there is a practice to do Ingathering on Sabbath, the plan should be implemented so as to bring spiritual benefits to all participants.

Churches--Fund-raising on the Sabbath. The doctrine of Christian stewardship is found throughout the Scriptures. The act of giving has a definite place in the worship services. When appeals for funds are made, they should be conducted in such a manner as to uphold the sacredness of the service as well as of the Sabbath.

Churches--Sabbath Weddings. The marriage service is sacred and would not in itself be out of harmony with the spirit of Sabbathkeeping. However, most weddings involve considerable work and almost inevitably a secular atmosphere develops in preparing for them and in holding receptions. In order that the spirit of the Sabbath not be lost, the holding of weddings on the Sabbath should be discouraged.

Churches--Sabbath Funerals. In general, Adventists should try to avoid Sabbath funerals. In some climates and under certain conditions, however, it may be necessary to conduct funerals without delay, the Sabbath notwithstanding. In such cases arrangements should be made in advance with morticians and cemetery employees to perform their routine tasks for the deceased in advance of the Sabbath day, thus reducing the labor and commotion on the Sabbath. In some instances a memorial service could be held on the Sabbath, and interment take place later.

Seventh-day Adventist Health-care Institutions. Adventist health-care institutions provide the only contact many people have with the Seventh-day Adventist Church. Adventist hospitals are to be more than merely health-care delivery systems. They have a unique opportunity to bear a Christian witness 24 hours a day to the communities they serve. In addition, they have the privilege of presenting the Sabbath message by example every week.

In healing the sick and loosing the bonds of the physically infirm, even on the Sabbath, Christ set an example that we look to as the basis for establishing and operating Adventist health-care institutions. Therefore, an institution offering medical care to the public must be prepared to minister to the needs of the sick and suffering without regard to hours or days.

This places a great responsibility on each institution to develop and implement policies that reflect the example of Christ and apply the principles of Sabbath observance as found in the Scriptures and taught by the Seventh-day Adventist Church. Administrators have a special responsibility to see that all departments maintain the true spirit of Sabbathkeeping by instituting appropriate Sabbath procedures and by guarding against laxity in its observance.

The following applications of Sabbath observance principles are recommended:

1. Provide emergency medical care willingly and cheerfully whenever needed with high levels of excellence. However, neither Adventist institutions nor physicians and dentists should provide the same office or clinic services on the Sabbath as they do on weekdays.

2. Discontinue all routine activities that could be postponed. Usually this means a complete closing of those facilities and departments not immediately related to patient care, and the maintenance of a minimum number of qualified people in other departments to handle emergencies.

3. Postpone elective diagnostic and therapeutic services. Decisions as to what is necessary or of an emergency nature should be made by the attending physician. If this privilege is abused, it should be dealt with by the hospital administration. Nonadministrative institutional employees should not become involved in making these decisions nor should they be obliged to confront the attending physician(s). Misunderstandings may be avoided by making it clear in medical staff bylaws that only surgical, diagnostic, or therapeutic procedures which are not postponable because of the condition of the patient, will be done. A clear understanding with all who are appointed to staff membership, at the time of appointment, will do much to avoid misunderstandings and abuses.

4. Close administrative and business offices to routine business. Although it may be necessary to admit or discharge patients on the Sabbath, it is recommended that the rendering of bills and the collection of money be avoided. Never should the keeping of the Sabbath be a source of irritation to those we seek to serve and to save, but rather a hallmark of "the children of light" (Eph 5:8; Acts of the Apostles, p 260).

5. Make the Sabbath a delightful day for patients, a day when the hustle and bustle of routine work is laid aside and the staff is free to spend more time with the patients, to instruct them, to counsel with them, and to acquaint them with the wonderful love of God. Such missionary activity will provide a memory of Christian witnessing never to be forgotten. Meaningful Sabbathkeeping is much easier to achieve in an institution that employs a predominantly Adventist staff. Presenting the Sabbath in a proper light can be accomplished by the believing workers employed in patient care, and may well be a convicting influence in the lives of those not of our faith.

6. The direct care of the sick is a seven-day-a-week activity. Illness knows no calendar. Nevertheless, when scheduling all personnel, health-care institutions should take into consideration the sincere religious beliefs, observances, and practices of each employee

and prospective employee. The institution should make reasonable accommodation for such religious beliefs unless it is demonstrated that such accommodation would place an undue hardship on its operation. It is recognized that the consciences of individuals vary in regard to the propriety of Sabbath employment. Neither the Church nor its institutions can act as the conscience for its employees. Rather, reasonable accommodation should be made for individual conscience.

7. Resist pressures for relaxing Seventh-day Adventist standards. Some institutions have been pressured by the communities, the medical staffs, and/or employees (where a majority is comprised of non-Adventists), to abandon or weaken Sabbathkeeping principles and practices so that the Sabbath would be treated as any other day. In some cases, pressure has been applied to maintain full services on the Sabbath and reduce them on Sunday instead. Such action should be vigorously resisted. Compliance would cause serious reexamination of the relationship of such an institution to the Church.

8. Educate employees who are not Seventh-day Adventists concerning Sabbathkeeping principles practiced by the institution. Every non-Adventist, at the time of employment at an Adventist health-care institution, should be made aware of Seventh-day Adventist principles, especially institutional policies regarding the observance of the Sabbath. Though non-Adventists may not believe as we do, they should know from the very beginning how they are expected to fit into the institutional program to help it reach its objectives.

9. Foster an attitude for continuing Christian witnessing by Adventist employees. The only contact that many non-Adventist workers ever may have with Seventh-day Adventists may be in the institution employing them. Every relationship should be friendly, kind, and expressive of the love that exemplified the life and work of the Great Physician. Compassion for the sick, unselfish regard for our fellowmen, an eagerness to serve, and unstinted loyalty to God and the Church may well prove to be a savor of life unto life. The keeping of the Sabbath is a privilege and an honor as well as a duty. It should never become burdensome or obnoxious to those who keep it or to those about us.

Sabbath Work in Non-Adventist Hospitals. While it is essential in medical institutions that a minimum of labor be performed at all times in order to maintain the welfare and comfort of the patients, Seventh-day Adventists employed in non-denominational institutions where Sabbath hours bring no relief from routine duties are under obligation to remember the principles that regulate all Sabbath activities. In order to avoid situations where our church members may be faced with problems of Sabbathkeeping in non-Adventist institutions, it is recommended that:

1. When Seventh-day Adventists accept employment in non-Seventh-day Adventist hospitals, they make known their Sabbathkeeping principles and request a work schedule that will exempt them from Sabbath duties.

2. Where work schedules or other factors make this impossible, Adventists should clearly identify the duties, if any, they can conscientiously perform on the Sabbath and the frequency thereof.

3. Where the above accommodations cannot be arranged, members should make loyalty to God's requirements paramount and abstain from routine work.

Seventh-day Adventist Educational Institutions. Seventh-day Adventist secondary boarding schools have a major role in shaping the Sabbath observance habits of future generations of members of the Church, and Seventh-day Adventist colleges and universities do much to mold the thinking of the Church's clergy and professional class. It is important, therefore, that both the theory and practice of how to maximize the joyful blessings of the Sabbath be as close as possible to the ideal in these institutions.

Applications of this principle should include:

1. Adequate preparation for the Sabbath.
2. Demarcation of the beginning and ending of the Sabbath hours.
3. Appropriate school-home activities: worships, prayer bands, witness, etc.
4. Keeping necessary duties to a minimum, preferably entrusting them to people who volunteer their service rather than to those who do the same work for pay during the week.
5. Inspiring worship services, preferably modeling what is expected to characterize such services in the churches of the school's constituency.
6. Adequate and varied activities on Sabbath afternoon.
7. Structuring of the weekly program so that the Sabbath will be a lingering joy and the climax of the week, rather than a prelude to contrasting activities on Saturday night.
 - a. Cafeteria Sales. School cafeterias are designed to serve students and their visiting parents and bona fide guests; they should not be open to the public on the Sabbath. To avoid unnecessary business transactions during sacred time, each institution should make provision for payment outside of the Sabbath hours.

b. Attendance of Faculty at Professional Meetings. In some countries, Seventh-day Adventists are privileged to attend professional meetings in order to keep abreast of current developments in their given field of specialization. It may be tempting to justify attendance at these meetings on the Sabbath. However, it is recommended that academic personnel join fellow members in worship rather than fellow professionals at work.

c. Radio Stations. College radio stations can be a blessing to their communities. To maximize the blessings, programming during the Sabbath hours should reflect the philosophy of the Church. If fund-raising appeals are made on the Sabbath, they should be conducted in such a way as to uphold the sacredness of that day.

d. Promotional Trips. In order to maintain the worshipful nature of the Sabbath, promotional tours should be planned in such a way as to minimize travel on the Sabbath and to provide maximum time for worship with fellow believers. The Sabbath hours should not be used for travel to provide a Saturday night program.

e. Sabbath Observance in Education for the Ministry. Pastors have a large responsibility for shaping the spiritual life of the Church by their personal example. Therefore institutions training ministers and their spouses need to help their trainees form a sound philosophy of Sabbath observance. Proper guidance received at school can be instrumental in the experience of a genuine renewal of the Sabbath joys in their own life as well as in the life of their church.

f. Sabbath Examinations. Seventh-day Adventists who face required examinations given on the Sabbath in non-Adventist schools or for certification by professional governing boards face special problems. In dealing with such situations we recommend that they arrange for administration of the examinations on hours other than the Sabbath. The Church should encourage its members in careful Sabbath observance and where possible intercede with the appropriate authorities to provide for both reverence for God's day and access to the examinations.

Secular Employment and Trade as Related to the Sabbath

Statement of Principle. The Biblical view of the Sabbath includes both a divine and a human dimension (Matt 12:7). From the divine perspective the Sabbath invites the believer to renew his commitment to God by desisting from the daily work in order to worship God more freely and more fully (Ex 20:8-10; 31:15,16; Isa 58:13,14). From the human perspective, the Sabbath summons the believer to celebrate God's creative and redemptive love by showing mercy and concern toward others (Deut 5:12-15; Matt 12:12; Luke 13:12; John 5:17). Thus the Sabbath

encompasses both cessation from secular work for the purpose of honoring God and performing deeds of love and kindness toward fellow beings.

Essential and Emergency Work. In order to uphold the sanctity of the Sabbath, Seventh-day Adventists must make wise choices in matters of employment, guided by a conscience enlightened by the Holy Spirit. Experience has shown that there are hazards in choosing vocations which will not allow them to worship their Creator on the Sabbath day free from involvement in secular labor. This means that they will avoid types of employment which, although essential for the function of a technologically advanced society, may offer problems in Sabbath observance.

The Scriptures and the Spirit of Prophecy are explicit about our duties as Christians to our fellowmen, even on the Sabbath day. In the modern context, many employed in occupations involved with the saving of life and property are called upon to deal with emergencies. Arranging for regular weekend work requiring the use of the Sabbath hours for gainful emergency employment or accepting work only on weekends in emergency occupations to augment the family budget is out of harmony with Sabbathkeeping principles given by Christ. Responding to emergency situations where life and safety are at stake is quite different from earning one's livelihood by routinely engaging in such occupations on the Sabbath which are often accompanied by commercial, secular, or routine activities. (See Christ's comments on rescuing oxen or sheep from ditches and helping people in need. Matt 12:11; Luke 13:16.) Absenting one's self from God's house and being denied fellowship with the believers on the Sabbath can have a chilling effect on one's spiritual life.

Many employers in so-called essential service areas willingly make accommodations for Sabbathkeepers. Where such is not granted, members should review carefully Biblical principles of Sabbathkeeping and in that light examine the type of activity, environment, requirements of the job, and personal motives before committing themselves to working on the Sabbath. They should ask of the Lord as did Paul on the Damascus road, "Lord, what wilt thou have me to do?" When this attitude of faith prevails, we are persuaded that the Lord will lead the believer to discern His will and supply strength and wisdom to follow it.

Moral Decisions Regarding Sabbath Observance. Sabbath privileges are sometimes curtailed or denied by military, educational, political, or other organizations. To prevent and/or alleviate these regrettable situations, the following suggestions should be considered:

A competent church official, preferably the Public Affairs and Religious Liberty director, should be appointed to keep abreast of developments that could undermine freedom of worship on the Sabbath.

When necessary, this official will approach responsible authorities to intercede when an adverse impact upon Seventh-day Adventists is present in any contemplated measure or legislation. This course of action may prevent enactment of laws that could curtail or deny Sabbath privileges.

Adventist members should be encouraged to stand by faith for the principle of Sabbathkeeping regardless of circumstances, resting in the assurance that God will honor their commitment to Him.

Church members should offer spiritual, moral, and, if needed, temporal help to other members experiencing Sabbath problems. Such support will serve to strengthen the commitment to the Lord not only of the individual member facing Sabbath problems but also of the Church as a whole.

Purchase of Goods and Services on the Sabbath. 1. The Sabbath is designed to provide spiritual freedom and joy for every person (Ex 20:8-11). As Christians, we must be supportive of this basic human right granted to each individual by the Creator. As a general rule, the purchasing of goods, eating out in restaurants, and paying for services to be provided by others ought to be avoided because they are out of harmony with the principle and practice of Sabbathkeeping.

2. Furthermore, the above-mentioned commercial activities will turn the mind away from the sacredness of the Sabbath. (See Neh 10:31; 13:15 ff.) With proper planning adequate provisions can be made in advance for foreseeable Sabbath needs.

Sabbath Travel. While Sabbath travel may be necessary for engaging in Sabbath activities, one should not allow Sabbath travel to become a secular function; therefore, preparation should be made in advance. Automobile fuel and other needs should be cared for before the Sabbath begins. Travel on commercial carriers for personal or business reasons should be avoided.

Treating a Specific Employment Problem. When a member of the Church finds it necessary to resign from a position, or loses his job because of Sabbath problems, and is reemployed by the denomination in similar work, and where the new job, because of its essential nature, requires the member to work on the Sabbath, the following suggestions are recommended:

1. A careful explanation of the essential nature of the work will be given to the member.

2. All efforts should be made by the organization to ascertain that only the essential aspects of the new job will be performed on the Sabbath. Administrators should also explain to the new employee the religious purposes and basic objectives of the employing organization.

3. A rotation schedule will be adopted in order that the member who can conscientiously accept such work on the Sabbath may frequently be able to enter into a fuller celebration of the Sabbath day.

Shiftwork. When a Seventh-day Adventist works for an employer where shiftwork is the rule, he may be requested to work on the Sabbath or a portion thereof. Under such circumstances the member involved is encouraged to consider the following:

1. The member should strive to be the best possible worker, a valuable employee whom the employer cannot afford to lose.

2. If a problem develops, the member should seek to resolve it by appealing to the employer personally for an accommodation based on goodwill and fairness.

3. The member should assist the employer by suggesting such accommodations as:

- a. Working a flexible schedule;
- b. Taking a less desirable shift;
- c. Trading shifts with another employee; or
- d. Working on holidays.

4. If the employer resists an accommodation, the member should immediately seek assistance from the pastor and from the Public Affairs and Religious Liberty Department in countries where they are involved in such activities.

Sabbath--A Safeguard of Our Relationship With God

The Sabbath encompasses our entire relation with God. It is an indication of God's action on our behalf in the past, present, and future. The Sabbath protects man's friendship with God and provides the time essential for the development of that relationship. The Sabbath clarifies the relation between God and the human family, for it points to God as Creator at a time when human beings would like to usurp God's position in the universe.

In this age of materialism, the Sabbath points men and women to the spiritual and to the personal. The consequences for forgetting the Sabbath day to keep it holy are serious. It will lead to the distortion and eventual destruction of a person's relationship with God.

When the Sabbath is kept, it is a witness to the rest that comes from trusting God alone as our sustainer, as the basis of our salvation, and as the ground of our hope in the future. As such, the Sabbath is a delight because we have entered God's rest and have accepted the invitation to fellowship with Him.

When God asks us to remember the Sabbath day He does so because He wants us to remember Him.

CM/SEC/GCDOUP89AC/89AC to KJM

239-89GN INTERDIVISION VOLUNTEERS INVOLVED IN
SHORT-TERM PROJECTS - GUIDELINES

VOTED, To record the guidelines entitled, Interdivision
Volunteers Involved in Short-term Projects, as follows:

1. Rationale

a. Meeting the real needs of people is the antidote to the pernicious effects of this materialistic age. Short-term mission projects are developing in answer to a growing frustration on the part of some members who are looking for a hands-on experience in the mission of the Church; they seek ownership, independence, and adventure. The contagious excitement of returned volunteers is having a beneficial effect on local churches.

b. Interest in short-term mission projects by the North American Division Adventist youth and other divisions is increasing. Substantial numbers are already engaged in mission project-cum-holiday tours between divisions. During the last 15 to 20 years the benefit to receiving divisions has been enormous. However, as the popularity of these programs has risen, so the risk has also increased. The Church at its various levels is vulnerable when inadequate or improper procedures are followed.

2. Purpose

The purpose is to provide suitable short-term mission and witness projects for Seventh-day Adventists.

3. Process in Receiving Divisions

a. Churches seeking assistance for projects shall make formal requests accompanied by project descriptions through their church boards to conferences/missions.

b. Conferences/missions shall process all project requests within their territories and shall check to see that:

- 1) The project description is complete.
- 2) Accommodation arrangements are satisfactory.

3) The church finances are sufficient to cover the expected expenses.

4) A suitable local person can be identified and is available to act as project liaison and/or translator.

c. Union conferences/missions shall coordinate and evaluate projects by:

1) Reviewing project proposals to see that the appropriate resources of personnel, material, and finances are in place or will be by the time the project is scheduled to begin.

2) Evaluating each request in consultation with Adventist Development and Relief Agency International (ADRA) if necessary.

3) Recommending projects to the respective divisions.

4. Process at the General Conference

a. The General Conference Church Ministries Department shall proceed as follows:

1) Advertise project lists.

2) Match authorized volunteer groups with projects.

3) Notify receiving divisions and fields of proposed projects in their respective areas.

4) Place project applicants in direct contact with project site leaders.

5. Process in Sending Divisions

a. Projects sponsored by churches and schools, or other entities and independent groups:

1) The local board shall approve the concept, commit to be involved in it, and name a short-term interdivision project group leader.

2) The group leader shall request conference/mission approval for the project and authorization for a board-recommended group leader to promote the project and raise funds within the church district or conference.

3) The group leader shall contact the union or division office for a list of approved interdivision projects.

4) The group leader shall then apply for a project which the group has selected.

b. The conference/mission shall be responsible for seeing that all preembarkation activities/arrangements are complete, such as:

1) Completed application process (as in Adventist Youth Service.)

2) Screening.

3) Medical certificates where necessary.

4) Insurance coverage.

5) Permission slips.

6) Travel arrangements including visas where necessary.

7) All transportation arrangements.

8) Supervision.

9) Orientation - safety, medical needs.

10) Food, accommodation, and other on-site needs.

6. Process at the Project Sites in Receiving Divisions

a. Churches, schools, or other entities shall:

1) Provide logistical support for on-site evaluation by group leader.

2) Assemble necessary or agreed upon equipment.

3) Complete the project in harmony with the project outline.

4) Cooperate with accommodation and food service arrangements.

GCO/GCONUP86SM/GCO/168-86Na/GCO/GCDOUP89AC/89AC to DFG

196-89GN ANNUAL SACRIFICE OFFERING

(World Mission Giving and Annual Sacrifice Offering)

VOTED, 1. To revive the promotion of the Annual Sacrifice Offering as a sacrificial world mission offering.

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2. To allocate 25 percent of the offering to the World Mission Budget.

3. To allocate 75 percent of the offering to be administered by the Global Strategy Executive Committee for specific projects.

GCO/GCO/DivPre/89AC to CBR

311-89G LEADERSHIP TRAINING - GUIDELINES
(Administrative Assistantships)

VOTED, To record the guidelines entitled, Leadership Training, as follows:

1. Non-Industrialized Settings

a. Local Conference/Mission Level—This apprenticeship program will be available to local conference/mission officers, staff members, and pastors and be administered by the union, or where necessary, by division conference officials as follows:

1) Prerequisites:

a) A minimum of five years of successful pastoral experience.

b) Approval to enter the program by the employing organization.

c) Funding:

(1) The sponsoring or host organization initiating the program shall fund the program and provide lodging.

(2) The employing organization shall provide salary, allowances, and travel.

(3) Other arrangements may be approved by the host or employing organization.

2) Study Requirements—Studies will be conducted by Andrews University in cooperation with local college or university or by local Ministerial Association in cooperation with the General Conference Ministerial Association and fitted, where possible, into existing continuing education programs as follows:

a) Selected reading course with reaction paper

(1) One intensive in the field (one to two credit hours) with a written report on field experience

- credit hours)
- (2) One on-campus intensive (two to four credit hours)
 - b) Courses to include a minimum of the following:
 - (1) One in business
 - (2) One in management or leadership theory
 - 3) Practical Experience:
 - a) A minimum of one year as a member or invitee on the conference committee
 - b) Exposure to health-care administration when possible
 - c) Exposure to education administration when possible
 - d) Exposure to publishing administration when possible
 - e) Fifteen carefully selected days working with conference/mission leadership over a maximum two-year period

b. Union Conference/Mission Level--This apprenticeship program will be available to local conference/mission and union conference/mission administration and staff and be administrated by the division.

- 1) Prerequisites:
 - a) A minimum of three years of successful mission or conference responsibility.
 - b) College degree.
 - c) Approved to enter the program by the next level of administration.
- 2) Study Requirements--Studies will be conducted by Andrews University with the cooperation of local college or university or by the local Ministerial Association in cooperation with General Conference Ministerial Association and fitted, where possible, into existing continuing education programs as follows:
 - a) Selected reading course

b) One intensive in field (one to three credit hours) with a written report on field experience

c) One on-campus intensive (two to four credit hours). Courses are to include a minimum of the following:

(1) One in business

(2) One in management or leadership theory

3) Practical Experience:

a) A minimum of one year as a member or invitee on the conference committee and the committee of the next administrative level.

b) Exposure to health-care administration where possible.

c) Exposure to education administration where possible.

d) Exposure to publishing administration where possible.

e) Twenty carefully selected days working with administration of next higher level.

2. Industrialized Settings

a. Local Conference/Mission Level--This apprenticeship program will be available to local conference pastors and be administered by local conference officials

1) Prerequisites:

a) A minimum of eight years pastoral experience which indicates potential for administrative or departmental leadership.

b) Master of Divinity degree or acceptable equivalent.

c) Approval to enter the program by the conference committee and officers.

2) Study Requirements:

a) Reading course completed in advance with reaction papers.

- b) Two selected intensives in the field (one to two credit hours).
- c) Two to four week intensive on campus (three to six credit hours).
- d) Major paper on learning experience.
- e) Courses to include a minimum of the following:
 - (1) One in business
 - (2) One in management or leadership theory

NOTE: This section of the study requirements is to be supervised by Andrews University with the help of various colleges or General Conference Ministerial Association with division, union, and local affiliates.

3) Practical Experience:

- a) A minimum of one year as a member or invitee of the conference committee.
- b) Fifteen carefully selected days working with conference leadership (over a maximum two-year period).
- c) Exposure to hospital administration where available.
- d) Exposure to education administration where available.
- e) Major debriefing of experience following the apprenticeship with conference leadership.

b. Union Conference/Mission Level—This apprenticeship program will be available to local conference leaders and be administered by union conference officials as follows:

- 1) Prerequisites:
 - a) A minimum of three years of conference office experience.
 - b) Master of Divinity or equivalent degree.
 - c) Approval to enter the program by the union officers and union committee.

2) Study Requirements:

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- a) Reading course completed in advance with reaction papers.
- b) Two selected intensives in the field (one to two credit hours).*
- c) Two to four week intensive on campus (three to six credit hours).*
- d) Major paper on learning experience.

*Subject requirements the same as for conference level.

3) Practical Experience:

- a) A minimum of one year as a member or invitee of the union committee.
- b) One year minimum as college or university board member or invitee.
- c) One year minimum as hospital board member or invitee.
- d) Publishing administration exposure, where possible.
- e) One carefully planned week working with union leadership.
- f) Major debriefing of experience following the week with union leadership.

c. Division Level—This apprenticeship program will be available to union conference leaders and be administered by division officials as follows:

- 1) Prerequisites:
 - a) A minimum of two years of union office experience.
 - b) Completion of a Leadership Training Program at the local or union level.
 - c) Approval to enter the program by the division officers and division committee.

2) Study Requirements:

a) Reading course completed in advance with reaction papers.

3) Practical Experience:

a) A minimum of one year of service as a member or invitee on the division committee.

b) A minimum of one year of service as a member or invitee on the boards of education (K-12, BHE).

c) A minimum of one year of service as a member or invitee on the division hospital board.

d) A minimum of one year of service as a member on the publishing house board or committee membership, where possible.

e) One month of service in the field and office with division leadership.

f) Major debriefing of experience following the month of division appointment.

d. General Conference Level—This apprenticeship program will be available to division leaders and be administered by General Conference officials as follows:

1) Prerequisites:

a) A minimum of four years of experience at the union or division office.

b) Completion of the Leadership Training Program at the local or union level.

c) Approval to enter the program by the division committee and General Conference Officers.

2) Study Requirements:

a) Reading course completed in advance with reaction papers.

3) Practical Experience:

a) Three to six months appointment to work with General Conference leadership.

b) Invitee status for meeting with General Conference Officers.

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c) Three to six months service on broad scope of committees at General Conference level.

d) Major debriefing of experience following General Conference experience with a selected committee of General Conference leaders.

H&T/IAHC/Steer89AC/89AC to RJK

315-89G REGIONAL HEALTH-CARE COUNCILS

Seventh-day Adventist health-care institutions are located in multiple countries of varied cultures and socio-economic settings. For adequate long-range planning, there is need to share expertise and common interests. The International Adventist Health-Care Council (IAHC) serves an important role, but the establishment of regional councils would allow a better focus on current needs within each region. Regional councils would function in a similar manner to the World Literature Ministry Coordinating Board (WLMCB).

VOTED, To approve the convening of four regional health-care councils during the next quinquennium. The regions designated and divisions involved will be as follows:

<u>Regional Council</u>	<u>Divisions (Unions)</u>
Africa	AID, EAD, EUD, SAU, SUM, MEU
Asian/Pacific	China, FED, SPD, SUD
European	TED, EUD
Latin America	IAD, SAD

Planning for these councils will be by the executive committee of the IAHC and the General Conference Health and Temperance Department in cooperation with the involved divisions. The effectiveness and continued need of such councils will be evaluated prior to the establishment of any permanent council.

Steer89AC/89AC/89AC to KJM

319-89GN GENERAL CONFERENCE SESSION OFFERING--1990 - AMENDMENT

VOTED, To amend 319-89GN, General Conference Session Offering--1990 (see GCC 89-482), by changing the second date for the General Conference Session Offering from May 26, 1990 to May 19, 1990.

Neal C Wilson, Chairman
R L Dale, Secretary
Fay Welter, Recording Secretary

W. Carson Eag.

Statement Regarding Morris Venden

During the past five or six months, I have had requests from six of our world divisions and numerous individuals and groups to clarify the status of Elder Morris Venden. Many rumors and unfortunate reports have been circulated. By design, I have refrained from making any statement that might be misquoted or that might be considered official. During the past few days a number of you have pressed me on this matter, and it would, therefore, seem advisable and in the best interest of all for me to share my analysis of this case.

There comes a time when someone needs to bring closure to such matters. This whole situation has now continued to be discussed, reviewed, and talked about for two years. It is not fair to allow a matter of this kind to remain open and fester for so long a period of time. Furthermore, it is not fair to the individuals involved, nor is it in the best interest of the church.

Over a year and a half ago, the Texas Conference Executive Committee, after hearing the testimony from an accuser of Elder Morris Venden, voted the following:

A. Grave reservations regarding:

1. Elder Morris Venden's refusal to answer questions which executive committee members wished to ask.

2. His use of poor judgment in continuing to counsel with a lady of another parish after being asked not to do so by the conference administration.

3. His unwillingness to follow the counsel of the brethren.

B. That sufficient evidence was not presented to support the allegations against Elder Morris Venden, therefore, we continue to support his ministry.

Unfortunately, this statement left the door open just enough for those who chose to believe the worst. It also left a number of "uncertainties"--Should a pastor be continued who refuses to answer questions to the executive committee of a conference? Should a pastor be continued who uses poor judgment and ignores the counsel he receives from his ecclesiastical superior? Should a pastor be continued who shows unwillingness to follow the counsel of "the brethren"? These questions raise perplexing issues. Under normal circumstances, a pastor would not be continued about whom there were grave reservations and the matter could not be quickly and completely cleared up.

The second part of the statement has to do with allegations of an adulterous nature. It was our suggestion to the Texas Conference that perhaps this action should have been divided into two parts--the first being a matter of administrative relationships with a pastor, and the second dealing with certain charges that have been made concerning Elder Venden's character and questionable activities. This suggestion was conveyed by the North American Division, and the Texas Conference responded favorably.

Based on the foregoing, the Southeastern California Conference felt clear enough to call Elder Venden to their conference. Since the action of the Texas Conference over a year and a half ago, it has been reported that eight or ten individuals indicated that Elder Venden had engaged them in conversation regarding intimate matters and invited them to participate in certain indiscreet and suggestive relationships. Statements attributed to certain individuals mentioned above have, upon direct inquiry from the person quoted, been denied. Others have sought

to remain faceless and unnamed and have declined to testify before a committee and face Elder Venden.

Because a very specific statement had been made about Elder Venden's person, he took the initiative to have a physical examination. One of our Loma Linda University physicians has issued a written statement indicating that, as the result of a physical exam, no physical abnormalities exist to support a written accusation appearing in a document which has been widely circulated. To many, this would seem to discredit the testimony of one of his chief accusers.

In light of these factors, the Southeastern California Conference on September 14, 1989, took a definite position:

"We have chosen to accept Elder Venden's declaration of innocence over the allegations of his accusers. We believe in his spiritual integrity and in the theological message he preaches. We do not believe in conviction by rumor or public opinion. On September 14 our conference executive committee took the following action: VOTED, That the SECC Executive Committee affirms, in the absence of any better evidence than has thusfar been advanced, its confidence in Elder Morris Venden. That the SECC Executive Committee deplores the sin of those who continue to slanderously agitate charges of immorality against church employees without proof, and further calls for the church to condemn such slander and to discipline those who persist in this sin so specifically condemned by Scripture (I Cor. 5:11). The executive committee maintains its willingness to hear any firsthand evidence subsequent to following the Matt. 18 injunction and its unwillingness to either hear or countenance the telling of second, third, fourth and further hearsay evidence."

While there will be some who will consider this action to be overstated, yet it is my observation that this action represents a sincere effort to put this matter to rest.

I recognize there are those who feel that there is sufficient circumstantial evidence to indicate unacceptable patterns of conduct on the part of Elder Venden, but to my knowledge no hard evidence has been produced. Much talk about these things, however, has been damaging and should not continue.

It is usually the practice of the church in situations where there is one person's word against another, or where there is reasonable doubt, to give the benefit of doubt to the accused. There are, naturally, exceptions to this approach.

We have advocated following the process we usually take and have urged controlling committees to protect the integrity of the ministry. We have withheld judgment, believing that in time the matter would resolve itself or be conclusively determined. This has not happened--there are still unanswered issues--there are still some ambiguities and there are uncertainties. Under these circumstances, it is very difficult to make an unqualified statement of either guilt or innocent. However, due to a lack of substantive evidence that would indicate Morrie is guilty of adulterous actions, and since there seems to be reasonable doubt, I believe that he should be presumed innocent as he has consistently maintained.

The North American Division and the General Conference policy, which has been designed to protect the integrity of the ministry, does not require that hard evidence of an immoral act is necessary to discipline a minister or to suggest that a minister has disqualified himself. It does say that all "uncertainties" should be cleared away. Some will contend

that not all uncertainties have been cleared away. Perhaps only time or eternity will reveal all there is to know.

My appeal is that Elder Venden, you and I and others will learn that we cannot be too careful. We must determine, with God's help, not to leave ourselves vulnerable and open to accusations or activities that can be misconstrued or leave us suspect and thus provide ammunition that can be used to bring reproach on all those who are ministers of the gospel. Our actions should be, as Ellen White tells us, clear as the sun at noonday. The Godly counsel of the apostle Paul to Titus is appropriate for all of us to meditate on, "Young men likewise exhort to be sober minded [discreet]. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:6-8).

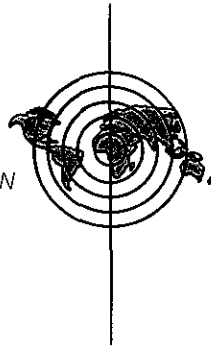
My fellow leaders, let us now leave this matter to the Lord and the Southeastern California Conference and let the rest of us get on with the challenges of the great Commission and thus hasten the coming of our Lord.

October, 1989

Chamberlain Letter

Letter not a
part of the official
records.

DEPARTMENT OF COMMUNICATION




General Conference of

Seventh-day Ad

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October 23, 1989

TO: GC Annual Council and NAD Year-end Meeting Delegates

FROM: Shirley Burton 

RE: Lindy Chamberlain

You are aware, no doubt, that Lindy and Michael Chamberlain are visiting the U.S. again and have a schedule of church meetings in a number of places.

Probably you are wondering, as I did, about the Chamberlains' claims as reported in both the Australian and American media, that the Church in the South Pacific has abandoned the Chamberlains, and that they do not have enough money to buy shoes for their children to wear to school.

Elder Wilson thought you should have a copy of my October 2 memo to Division and Union Communication Directors because my investigations with the South Pacific Division have brought the following information, which will help you to respond to inquiries that come your way.

In January, 1984, Michael Chamberlain chose to resign from the ministry. Subsequently, Church leaders discussed other careers with him, including the possibility of retraining. From the time that Azaria Chamberlain disappeared, the Church in Australia have continued to pay Michael a stipend equal to approximately 75% of a regular minister's wage; they have also continued to benefit from the Church's medical benefits policy, 30% discount on church school fees, and until January, 1989, regular denominational housing subsidies. This arrangement still continues.

For years, the Chamberlains were provided with on-campus housing at Avondale College, which gave them protection from media harassment, until they moved into their own home in January, 1989. (Australian media have reported that they now own four house properties, one with considerable acreage.)

The Church gave Michael work in the Heritage Room of the library at Avondale College, and agreed that he would need to report for work for 20 hours per week. This gave him opportunity to care for his children, and to work with

defense counsel during the years of trial and appeals. This arrangement still exists, even though Michael has not reported for work since their exoneration 12 months ago.

The Church in the South Pacific has also underwritten legal and other expenses for the Chamberlains to the extent of about \$1.5 million (Australian).

This money is still outlaid, obviously affecting the outreach of the Church in the South Pacific. The Church anticipates the repayment of these moneys when the Northern Territory Government agrees to claims made by the Chamberlains.

This information may help guide your response to questions about how the Church has helped the Chamberlains.

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GENERAL CONFERENCE COMMITTEE

October 19, 1989, 10:00 a.m.

MEMBERS PRESENT

Enoch Oliveira (Ch), M C Van Putten (Sec), C E Aeschlimann, Rosa T Banks, M T Bascom, M T Battle, M A Bediako, C E Bracebridge, C E Bradford, W Floyd Bresee, Shirley Burton, W T Clark, G H Crumley, R L Dale, E R Gane, D F Gilbert, J H Harris, Tulio R Haylock, F L Jones, G E Knowles, Israel Leito, J Lynn Martell, W L Murrill, G R Ramsey, Leo Ranzolin, G E Rice, Gary M Ross, D A Roth, E H J Steed, Elizabeth A Sterndale, Iris H Stober, Gary B Swanson, C R Taylor, O A Troy, M C Van Putten, C D Watson, A S Whiting, Ted F Wick, K H Wood, F Donald Yost, Samuel Young

DEVOTIONAL

Enoch Oliveira, General Vice President, presented the devotional. A crisis now shaking Catholicism is dividing the clergy into two antagonistic groups--the verticalists, who are preoccupied with revelation, theology, and divine justice and the horizontalists, who are engrossed in revolution, sociology, and social justice. Every day there is a growing number of evangelical leaders who participate in protest movements and who cry aloud for radical changes in the present social structure. In contrast there are conservative ministers who are separated from the world and indifferent to the problems caused by tyranny, poverty, and social injustice.

When the prophet Isaiah felt himself submerged in the mystical world of the spirit, he left a poetic description of his experience: "I saw also the Lord sitting upon a throne, high and lifted up" (Isa 6:1). But while contemplating the majesty of God, he heard a voice saying, "Whom shall I send?" He responded, "Here am I; send me."

From Isaiah's vision we can conclude that genuine verticalism (worship of God) leads believing souls to a horizontal experience (action for others). These two lines, one directed toward the most High and the other directed toward our neighbor, give us a true vision of the cross and its significance. We cannot allow ourselves to be deceived by the illusion that we can transform the established order of things. God must ultimately accomplish this.

Prayer was offered by E H J Steed.

MINUTES of the Annual Council afternoon sessions held October 10, and October 12, 1989 were approved.

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CA/GCC to SEC

COMMITTEE ON APPOINTEES

VOTED, To approve the following:

Appointments

Addai, J A (AID Natl, St, Andrews U)--Pastor, Kumassi District, Ghana (AID) Natl Returning
Beal, Orville Charles (Charlevoix, MI)--To regularize AVS assignment as Maintenance Worker, Adv U of C Africa, Rwanda (AID) eff Sep 1, 89
Giebel, Beverly Gertrude (Ukiah, CA)--Physician/Anesthesiologist, Gimbie Hosp, Ethiopia (EAD)
Kuist, Bruce Charles (Ozark Academy)--Music Teacher, Montemorelos U, Mexico (IAD)
Matheson, Douglas Wayne (Loma Linda, CA)--Health-Temperance Director, Rwanda Un (AID)
McCormick, Sherman Lindsay (KS-NE Conf)--President, Bangladesh Adv Seminary & Col (FED)
Odaiyar, Charlie Parasram Wailu (Deferred Dental Appointee, LLU D-90)--Dentist, Adv Dental Clinic, Dhaka, Bangladesh (FED)
Opoku-Boateng, Dan (AID Natl, St, Andrews U)--Pastor, Kumassi District, Ghana (AID) Natl Returning
Ray, Ronel Dean (TX Conf)--Pastor, Palau District, Caroline Islands, Guam-Micronesia Mission (FED)

Calls and Transfers Between Divisions

Dodd, Marjorie (SPD)--Request of FED as Nutritionist, Penang SDA English Church, Malaysia (FED) AVS basis, 1 mo
Gudmundsson, Harry (TED)--Call of AID as Physician/Surgeon, Masanga Hosp, Sierra Leone
Luukko, Heikki Johannes (TED)--Call of EAD as ADRA Director, Eastern Africa Division, Zimbabwe
Pearson, Rex Gordon, Teacher, Bulawayo Adv Secondary School, EAD--Call of AID to transfer after furlough as Treasurer, Sierra Leone Mission
Slotegraaf, Aaltje (SPD)--Request of FED as ADRA Project Worker, Thailand Mission (FED) AVS basis, 3 mos
Slotegraaf, Pieter George (SPD)--Request of FED as ADRA Project Worker, Thailand Mission (FED) AVS basis, 3 mos

Releases

Jenson, Charles Vincent from appt as President, Bangladesh Adv Seminary & Col (FED) Declined
Musgrave, Paul Henry from call as Teacher, Industrial Arts Dept, Adv U of C Africa, Rwanda (AID) Declined
Piromgraipakd, Somchai from appt as Dept Director, Southeast Asia Un Mission, Singapore (FED) Declined

Permanent Returns

Berglund, John Douglas, Mathematics Teacher, Gitwe Adv Secondary School, Rwanda (AID) to NAD, Health, eff Sep 89
Gibbs, Dennis Samuel, Principal, Lakpahana Adv Seminary & Col (FED) to NAD, Education, eff Jun 90
Truscott, Paul Blackman, Physician/OB/GYN, Hongkong Adv Hosp (FED) to SPD, Personal, eff Jul 89
Wilson, June Eleanor, Principal Tutor, Kendu Adv Hosp, Kenya (EAD) to NAD, Health, eff Sep 89

GCC to MTB

WILSON, JUNE—EXPRESSION OF APPRECIATION

VOTED, To express great appreciation to June Wilson for her 38 years of service in Africa. She left the United States in 1951 and spent her entire adult life in mission service. She has not only made a tremendous impact on nursing in Kenya and elsewhere in Africa but has also served as an excellent example to her students both spiritually and professionally. As soon as a health problem is taken care of in her family, she plans to return to Africa on a volunteer basis.

BBB/GCC to FLJ

BORROWING OF FUNDS--LOMA LINDA UNIVERSITY

VOTED, To approve the request of Loma Linda University to borrow an additional \$4,000,000, to be repaid in ten years, for completion of the cogeneration power plant (see GCC 88-300).

TED/BBB/GCC to FLJ

TRANS-EUROPEAN DIVISION, SOUTH ENGLAND CONFERENCE
HEADQUARTERS PROJECT--BUILDING AND FINANCIAL
PLANS APPROVED

VOTED, To approve the building and financial plans of the Trans-European Division and the South England Conference for two buildings--a three-story building to house the South England Conference on the ground floor and four apartments on the floors above; the other a five-story building to be leased out by the conference. The cost will be 3.76 million pounds, and there will be no borrowing of funds.

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TRE/GCC to GRT

CITIBANK OF NEW YORK--SIGNATORIES

VOTED, To authorize Citibank New York to recognize the signatures of W L Murrill, or Elton H Wallace, or P N Onwere, or David Gay, to sign and make any changes and order for the payment of money for a new account (checking) in the name of Adventist University of Central Africa.

TRE/GCC to GRT

SOVRAN BANK--SIGNATORIES

VOTED, To authorize Sovran Bank to recognize the signatures of G H Crumley, or D F Gilbert, or W L Murrill, to sign and make any changes and order for the payment of money for a new account (checking) in the name of Retirement Plans Service Bureau.

ADCOM/GCC to EO

INTERDIVISION TRAVEL

VOTED, To approve the following interdivision travel:

1. GENERAL CONFERENCE STAFF

ADRA

Esau, Naomi
(ADRA/Pakistan)

Southern Asia Division,
Nov 5-10, 1989 to attend the
Vitamin A Conference in
Kathmandu, Nepal. Travel will
be paid from the Helen Keller
fund.

Flemmer, Kenneth D

Trans-European Division,
Nov 20-30, 1989 to participate
in a visit by management to
USAID projects in Pakistan.
This trip is in connection with
a trip to the Far Eastern
Division. Travel will be paid
from the Matching and Child
Survival Grant funds.

Howard, John
(ADRA/Canada)

Inter-American Division,
Nov 20-25, 1989 to assist in
the development of the
Agricultural Center Project in
Barbados. Travel will be paid
by ADRA/Canada.

Ochoa, Mario H

Africa-Indian Ocean Division,
Nov 20-29, 1989 to assist in
the ADRA program in Rwanda.

Church Ministries

Bascom, Maurice T

South Pacific Division,
Feb 11-Mar 9, 1990 to conduct
Personal Ministries Workshops.

Monnier, Samuel F

Far Eastern Division, Mar 16-
Apr 29, 1990 to conduct Lay
Leaders Seminars and an
evangelism crusade.

Communications

Haylock, Tulio R

Inter-American Division,
Oct 27-Nov 2, 1989 to attend
the Adventist World Radio board
meetings in Metapec, Mexico.

Education

Rasi, Humberto M

Inter-American Division,
Feb 18-24, 1990 to participate
in a workshop to be held in
the Antillian Union.

General Field Secretary

Bediako, Matthew A

Africa-Indian Ocean Division,
Jan 4-20, 1990 to conduct a
Leadership Seminar in Liberia.

Geoscience Research Institute

Roth, Ariel A

Euro-Africa Division and Trans-
European Division, Nov 13-
Dec 20, 1989 to conduct
seminars at colleges in the
division.

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Health and Temperance

Stober, Iris H

Euro-Africa Division, Mar 8-25, 1990 to conduct nursing seminars.

Presidential

Otis, Harold F Jr

Trans-European Division, Oct 17-19, 1989 to meet with the European and Middle East staffs of the United Bible Societies.

Rock, Calvin B and Clara

China, Oct 28-Nov 1, 1989 to attend the ground-breaking ceremonies for the Hangzhou Hospital. This is in connection with a previously voted trip to Ghana. Travel for Clara will be paid by the General Conference up to \$1,000.

Public Affairs and Religious Liberty

Beach, Bert B

Trans-European Division, Oct 15-27, 1989 to conduct workers' meetings and to meet with government and church officials; South American Division, Jan 19-Feb 5, 1990 to represent the Christian World Communions as an observer at the Assembly of the Lutheran World Federation in Curitiba, Brazil and to conduct workers meetings and meet with government and church officials; Euro-Africa Division, Sept 6-24, 1990 to meet with government officials.

Publishing

Henning, Rudi H

Euro-Africa Division, Mar 18-Apr 21, 1990 to conduct Literature Evangelist Seminars and to visit the publishing houses.

McKee, Richard L

Eastern Africa Division,
November, 1990 to conduct
Literature Evangelist
Institutes at Harare, Zimbabwe.

Risk Management Services

Mastrapa, Hector

Inter-American Division,
Oct 4-10, 1989 to visit areas
that were affected by Hurricane
Hugo for insurance purposes;
South American Division,
Nov 5-Dec 3, 1989 to visit the
union offices for insurance
business and to attend the
division Year-end Meeting.

Skadsheim, Melvin A

Trans-European Division,
Oct 7-24, 1989 to visit the
Risk Management Services
London, England office for
insurance business and to
attend the Risk and Insurance
Managers Society (RIMS)
conference in Monte Carlo.

Treasury

Robinson, Donald E

Southern Asia Division and
Trans-European Division,
Mar 15-25, 1990 for site
inspection visits at Bangalore,
India (SUD) and Belgrade,
Yugoslavia (TED) to check on
meeting places for the 1993
Annual Council.

2. OTHER DENOMINATIONAL WORKERS

Loma Linda University

Neil, Richard

Euro-Africa Division,
Nov 9-16, 1989 to be a guest
speaker at the Year-end
Meeting. Travel will be paid
by the Euro-Africa Division.

North American Division

Atiga, George T
(Pacific Union Conference)

Far Eastern Division,
Feb 18-Mar 3, 1990 to conduct
an evangelistic crusade in
Manila, Philippines. Travel
will be at personal expense.

Batchelor, Douglas
(Northern California Conf)

Far Eastern Division,
October and November, 1989 to
conduct an evangelistic crusade
in the Guam-Micronesia Mission.
Travel will be paid by the
Guam-Micronesia Mission.

Diaz, Lucas
(Florida Conference)

Inter-American Division,
Nov 30-Dec 4, 1989 to
participate in the Central
American Union Education
Congress. Travel will be paid
by the Central American Union.

Wright, Henry
(Columbia Union Conference)

Inter-American Division,
Jan 8-15, 1990 to be a guest
speaker at the Annual
Convention in the Bahamas
Conference. Travel will be
paid by the Bahamas
Conference.

Young, Ernest
(Southern Union Conference)

Trans-European Division,
Nov 18, 1989 to participate in
the London Youth Federation Day
of Fellowship. Travel will be
paid by the London Youth
Federation.

Review and Herald Publishing Association

Johnson, Jeannette

Inter-American Division and
South American Division,
Oct 16-29, 1989 to visit Haiti,
Bolivia, and Peru to gather
information for the Guide
magazine. Travel will be paid
by ADRA/Public Relations and
the Review and Herald
Publishing Association.

3. SPECIALS

North American Division

Black, Vivica
Saxton, Delmer
(Laypersons)

Southern Union Mission,
Oct 15-Dec 15, 1989 to give
instruction on fund-raising
and to work on buildings and
schools. Travel for Black will
be paid from a private fund and
travel for Saxton will be at
personal expense.

Nagel, Sherman
(Retiree)

Africa-Indian Ocean Division,
January to February, 1990 to
conduct health evangelism
meetings in Lagos in the West
Nigerian Conference. Travel
will be at personal expense.

Sawvell, Austin
(Physician)

China, Oct 15-Nov 2, 1989 to
assist Eldon Carman, DDS to
explore the possibility of
establishing self-supporting
dental clinics in Beijing and
Shanghai. Travel will be at
personal expense.

Yingling, Lloyd
Wolfe, Don
(Laypersons)

Southern Union Mission,
Oct 15-Nov 15, 1989 to work on
buildings and schools. Travel
will be at personal expense.

4. ADJUSTMENTS

Ministerial

Spangler, J Robert

South Pacific Division,
Dec 29, 1989-Feb 20, 1990
instead of dates previously
voted.

5. CANCELLATIONS

Andrews University

Oosterwal, Gottfried

Far Eastern Division,
Mar 21-Apr 18, 1990.

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Treasury

Osborn, Robert E

Eastern Africa Division,
Sept 1-11, 1989.

ADCOM/GCC to FGT

GENERAL CALLS

VOTED, To record the following calls involving the General Conference or its institutions:

Hauck, Elmer (Christian Record Services)—Assistant Treasurer,
Mid-America Union

Sleeth, Don, (Kettering Memorial Hospital)—Chief Supervisor,
Employee Food Service, General Conference

GCC to DAR

MEETING PLACE—GENERAL CONFERENCE COMMITTEE

VOTED, To have General Conference Committee meet in 2I-13,14 effective today.

Adjourned.

Enoch Oliveira, Chairman
Meade C Van Putten, Secretary
Fay Welter, Recording Secretary

W. Carson Esq.

GENERAL CONFERENCE COMMITTEE

October 26, 1989, 11:10 a.m.

MEMBERS PRESENT

C E Bradford (Ch), F G Thomas (Sec), Roy Adams, C E Aeschlimann, W Conn Arnold, M T Bascom, M A Bediako, R W Bendall, C E Bracebridge, W Floyd Bresee, C D Brooks, Shirley Burton, W T Clark, G H Crumley, G O Engen, P A Gordon, V S Griffiths, Joseph E Gurubatham, G Gordon Hadley, J H Harris, Marion L Hartlein, Tulio R Haylock, Noelene Johnsson, F L Jones, R J Kloosterhuis, Gordon Madgwick, M J Murray, W L Murrill, J David Newman, R W Olson, R L Pelton, G R Ramsey, Humberto M Rasi, G W Reid, G E Rice, Gary M Ross, Monte Sahlin, A C Segovia, M C Van Putten, M K Widmer, K H Wood, F Donald Yost, Samuel Young

MINUTES of the meeting held October 19, 1989 were approved.

GCO/GCC to RJK

VALDIVIA, MIGUEL, ASSOCIATE EDITOR--APPOINTMENT

VOTED, To approve the appointment of Miguel Valdivia as the Associate Editor of El Centinela magazine.

GCO/GCC to FGT

GENERAL CONFERENCE BYLAWS - AMENDMENT

VOTED, To amend the proposed General Conference Bylaws, Article I--Territorial Administration, Section 3-c, by substituting "China" for "The People's Republic of China."

SAD/GCO/GCC to DFG

EVANGELISM PROGRAM IN SOUTH AMERICAN DIVISION,
BUENOS AIRES 1990--APPROPRIATION

VOTED, To appropriate \$50,000 from the Global Strategy Fund for an evangelism program to be held by Arturo Schmidt and \$20,000 from the General Conference Evangelism Funds for a program to be held by C E Aeschlimann in Buenos Aires, South American Division in 1990.

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GCO/GCO/GCO/GCO/GCO/GCO/GCC to GHC&DFG-GCO

MASON CASE--FINAL SETTLEMENT

VOTED, To refer the final settlement for the Mason Case to General Conference Officers.

Myron Widmer and Raymond L. Pelton cast negative votes.

TED/GCO/GCC to DFG

SALE OF LEASE FOR NEW GALLERY CENTER--
TRANS-EUROPEAN DIVISION

VOTED, To authorize the Trans-European Division to arrange for the sale of the lease for the New Gallery Center in London to a private firm on a cash basis. An endowment fund is to be set up with the money received and only the earnings are to be used. How the earnings are used is to be determined by the General Conference in counsel with the Trans-European Division.

EAD/GCO/GCC to DFG

DJIBOUTI CLINIC (EAD)--APPROPRIATION

VOTED, To authorize the appropriation of \$200,000 from the Global Strategy Fund towards the completion of the Djibouti Clinic in Djibouti (EAD).

GCO/GCC to DFG

EVANGELISTIC CAMPAIGN IN ACCRA, GHANA--APPROPRIATION

VOTED, 1. To appropriate \$20,000 from the General Conference Contingency Fund to the Africa-Indian Ocean Division for the evangelistic campaign to be conducted by C B Rock in Accra, Ghana.

2. To request the Africa-Indian Ocean Division to give careful consideration to the erection of a church to house the new members in Accra.

CA/GCC to SEC

COMMITTEE ON APPOINTEES

VOTED, To approve the following report of the Committee on Appointees:

Appointments

Ray, Paul James Jr (Berrien Springs, MI)—Theology-Biblical
Languages Teacher, Bugema Adv Col, Uganda (EAD)
Turcios, Carlos E (Homestead, FL)—Pastor-Evangelist, Greater
Sydney Conf, Australia (SPD)

TRE/GCC to WLM

EXCHANGE RATES

VOTED, To approve the following adjustments to fixed rates of
exchange, effective November 1, 1989:

<u>Division/Union</u>	<u>Symbol</u>	<u>Local Currency Units Per US \$</u>	<u>US \$ Per Local Currency Units</u>
Africa-Indian Ocean	CFA	315.00	0.003174
Eastern Africa Zimbabwe	ZWD	2.20	0.454545
Euro-Africa France	FFR	6.30	0.158730
Switzerland	SFR	1.60	0.625000
South Africa	ZAR	2.66	0.375940
South America Brazil	BRZ	11.00	0.090909
Southern Asia India	Rs	16.75	0.059701
Trans-European Britain	£	0.625000	1.600000

CAA/GCC to GHC-Retire Plan

INGERSOLL, HERBERT D--RETIREMENT

RECOMMENDED, To grant Retirement Plan benefits to Herbert D Ingersoll
following 35.69 years of service to the Church, effective September 1,
1989.

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GCC to MVP

INGERSOLL, HERBERT D—APPRECIATION

VOTED, To express appreciation to Herbert D Ingersoll for 36 years of faithful service to the Church as a teacher, printer, press manager, chaplain and pastor. Eleven of his 36 years were spent in Africa.

ADCOM/GCC to EO

INTERDIVISION TRAVEL

VOTED, To approve the following interdivision travel:

1. GENERAL CONFERENCE STAFF

ADRA

Bolling, Per
Nyberg, Rigmor
(ADRA/Sweden)

Africa-Indian Ocean Division,
Nov 13-30, 1989 to visit ADRA
projects in Nigeria, Ghana, and
Sierra Leone. Travel will be
paid by ADRA/Sweden.

Buhler, Gordon
(Consultant)

Far Eastern Division,
Dec 1-31, 1989 to conduct ADRA
workshops in Bangkok, Thailand
and to give technical
assistance to the Child
Survival Project in Manado,
Indonesia. Travel will be paid
from the Child Survival Grant.

Graham, Vicki
Havens, Douglas F

South American Division,
Nov 26-Dec 15, 1989 to
participate in the ADRA
workshops to be held in Bolivia
and Peru. Travel will be paid
from the Enhancement Grant.

Monsalve, Rodolfo

South American Division,
Nov 26-Dec 17, 1989 to
participate in the ADRA
workshops to be held in Bolivia
and Peru and to assist with
the development of a computer

program for ADRA. Travel will be paid from the Enhancement Grant.

Moyer, Bruce
(Consultant)

Inter-American Division,
Nov 13-21, 1989 to participate in an Internal Review for the ADRA/Haiti PL480 Program. Travel will be paid from the Enhancement Grant.

Tetz, Raymond D

South Pacific Division,
Nov 28-Dec 6, 1989 to assist with coordinating computer records in the ADRA office.

Watts, Ralph S Jr

South American Division,
Nov 15-17, 1989 to participate in the Manaus Adventist Hospital Inauguration in connection with a previously approved trip to the Eastern Africa Division.

Biblical Research Institute

Reid, George W

South American Division,
Nov 22-Dec 14, 1989 to evaluate the doctoral program at the Latin-American Theological Seminary and to participate in the Latin American Faith and Learning Seminar to be held in Lima, Peru.

Church Ministries

Stevenson, Michael H

Euro-Africa Division,
Jan 8-20, 1990 to participate in Church Ministry/Youth Leadership Seminars in Czechoslovakia and Yugoslavia.

Communications

Burton, Shirley A

Euro-Africa Division,
Sept 3-16, 1990 to participate in conventions with communication leaders.

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Education

Rasi, Humberto M

South American Division,
Dec 6-20, 1989 to coordinate
and to participate in the Latin
American Faith and Learning
Seminar to be held in Lima,
Peru.

Global Centre for Islamic Studies

Schantz, Borge

Far Eastern Division,
Nov 12-Dec 15, 1989 to conduct
workers' meetings and seminars
and to visit Muslim populations
within the division; Africa-
Indian Ocean Division, Jan 21-
Mar 2, 1990 to conduct Islamic
studies; Southern Asia
Division, for six weeks between
October and November, 1990 to
conduct an institute at Spicer
College and to visit Muslim
centers.

Ministerial

Aeschlimann, Carlos E

South American Division,
Jan 2-Feb 18, 1990 to conduct
workers' meetings and an
evangelistic crusade.

Presidential

Mittleider, Kenneth J

Middle East Union Mission,
Feb 25-Mar 11, 1990 to visit
the union and to meet with
government officials.

Secretariat

Thompson, G Ralph

Inter-American Division,
Jan 8-15, 1990 to speak at the
Annual Convention in the
Bahamas.

Treasury

Murrill, William L

Eastern Africa Division,
Jan 17-26, 1990 to meet with
the Botswana Survey Commission.

2. OTHER DENOMINATIONAL WORKERS

Adventist Media Center

Williams, Royce

Far Eastern Division,
Nov 26-Dec 20, 1989 to conduct
revival meetings in the
Philippines. Travel will be
paid by the Far Eastern
Division.

Andrews University

Dederen, Raoul F

South American Division,
Nov 22-Dec 6, 1989 to evaluate
the doctoral program at the
Latin-American Theological
Seminary. Travel will be paid
by the Education Department and
entertainment will be provided
by the host institution.

Nelson, Dwight

Trans-European Division,
Nov 15-20, 1989 to speak in
various churches in the North
British Conference and to
participate in the Youth
Federation Convention. Travel
will be paid by the North
British Conference.

Christian Record Services

Kay, Thompson

Africa-Indian Ocean Division,
Nov 12-Dec 18, 1989 to assist
Calvin B Rock in an
evangelistic crusade in Accra,
Ghana. Travel will be paid
from the evangelistic fund.

Euro-Africa Division

Lucas, Claude

Inter-American Division,
Nov 5-12, 1989 to attend a

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literature evangelist training school in Guadeloupe and Martinique. Travel will be paid by the Life and Health Publishing House of France.

Far Eastern Division

Thomas, Russell C

South Pacific Division,
Jan 19-27, 1990 to speak at the Victorian Camp Meeting. Travel will be paid by the Victorian Conference.

Home Study International

Gurubatham, Joseph E

Far Eastern Division,
Jan 6-21, 1990 to visit the HSI branch offices in Singapore and Seoul, Korea.

Loma Linda University

Andreasen, Neils-Erik

South-American Division,
Nov 22-Dec 6, 1989 to evaluate the doctoral program at the the Latin-American Theological Seminary. Travel will be paid by the Department of Education and entertainment will be provided by the host institution.

Hart, Richard H

Inter-American Division,
Oct 30-Nov 1, 1989 to evaluate the graduate programs in Education and Public Health at Montemorelos University. Travel will be paid by the Department of Education and entertainment will be provided by the host institution.

North American Division

Cheatham, Charles
(Allegheny East Conf)

Africa-Indian Ocean Division,
Nov 5-Dec 18, 1989 to assist Calvin B Rock in an evangelistic crusade in Accra,

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Ghana. Travel will be paid from the evangelistic fund.

Plemons, Elaine
(Potomac Conference)

South Pacific Division,
July 1-5, 1990 to speak at the Primary Principals' Conference to be held in Howqua, Victoria. Travel will be paid by the South Pacific Division.

Shankel, Clinton
(Kentucky-Tennessee Conf)

Far Eastern Division,
Mar 4-25, 1990 to conduct an evangelistic crusade in the West Indonesia Union Mission. Travel will be paid by the Adventist Soulwinners in Action Network (ASIAN).

Wright, Henry M
(Columbia Union Conf)

Inter-American Division,
Dec 4-7, 1989 to speak at a workers' meeting in St Croix. Travel will be paid by the North Caribbean Conference.

Trans-European Division

Dabrowski, Rajmund
Dabrowski, Grazyna

Far Eastern Division,
Nov 20-29, 1989 to visit North Korea and Singapore by invitation of the Korean Christian Federation. Travel will be paid by the Far Eastern Division.

3. SPECIALS

North American Division

Gomez, Elias
(Retiree)

Inter-American Division,
Dec 14-28, 1989 to conduct a Ministerial Seminar in the Antillian Union. Travel will be paid by the West Puerto Conference.

Hodges, Betty
Wallace, Nancy
(Laypersons)

Africa-Indian Ocean Division,
Nov 22-Dec 12, 1989 to assist Calvin B Rock in an evangelistic crusade in Accra, Ghana. Travel will be paid from the evangelistic fund.

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Sims, Anthony
(Dentist)

Africa-Indian Ocean Division,
Nov 13-27, 1989 to assist
Calvin B Rock in an
evangelistic crusade in Accra,
Ghana. Travel will be paid
from the evangelistic fund.

4. ADJUSTMENTS

Knowles, George E
Knowles, Lillian

USSR, Nov 16-26, 1989 instead
of dates previously voted.

5. CANCELLATIONS

North American Division

Wright, Henry M

Inter-American Division,
Jan 8-15, 1990.

ADCOM/GCC to FGT

GENERAL CALLS

VOTED, To record the following call involving the General
Conference or its institutions:

Moyer, Bruce (Potomac Conference)—Assistant Director of
Planning, Adventist Development and Relief Agency
International, General Conference

Adjourned.

C E Bradford, Chairman
F G Thomas, Secretary
Fay Welter, Recording Secretary

W. Conner Esq.