

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 5, 1999, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "Occupy Till He Comes—The Mission of Certainty" was presented by Jonathan Gallagher, Associate Director of the Communication Department. Scripture texts are taken from the King James Version.

"Occupy till I come." As a Church we have always had a problem with this directive. Either we have been so busy *watching for the coming* that we have forgotten what else we should have been doing; or we have been so busy *occupying* that we have forgotten what we were waiting for. In the latter days of the Advent movement, it is certainly true that *occupying* has become the major focus, with the aspect of *watching for the coming* taking a definite second place.

That the Church has recognized this state of affairs is evident from the many appeals of Ellen White, a large number of articles through the years in the *Review* (especially from long-time editor Uriah Smith—as well as later editors), and the actions of church councils, most notably the "Earnest Appeals" of the Annual Councils of 1973 and 1974.

The Early Adventist Experience

In the early days of the Advent movement, the extreme positions taken indicate that the emphasis on the imminence of the Second Coming could prevent accomplishment of the mission of the Church. Some believers thought there was no time left for anything, not even the mission.

Even normal activities should be suspended, according to some. James White wrote in 1845 of two Adventists who had "denied their faith, in being published for marriage. We all look on it as a wile of the Devil. The firm brethren in Maine who are waiting for Christ to come have no fellowship with such a move. We are looking for redemption in the morning. Watch." (James White letter to Brother Jacobs, *Day Star*, October 11, 1845.)

Interestingly, James White married Ellen Harmon the very next year, admitting that their marriage had caused concern to some of the brethren. Ellen White wrote that she never expected to be married, in view of the Lord's soon coming. (Unpublished letter to Brother Collins, August 26, 1846; Ellen G White Estate Document Release 310).

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One congregation even censured one of their members for building a house, on the basis that they felt that house-building denied faith in the soon return of Jesus.

Such tensions between being ready and occupying until the Lord's return led James White to write in 1868 that "The position of suspense is not the most happy one" (James White, *Life Incidents*, Vol. 1, Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1868, p 337).

Over-intense emphasis on the soon return led some to conclude they were in the waiting time, so that no more mission was possible. The shut door theory also worked against the outward focus on occupying until He comes.

Early Adventist writing viewed this world as a very temporary and negative phase. Expressions were used such as "the land of the dying," "this sin-burdened earth," and "pilgrims and strangers on the earth."

Later this emphasis became modified as the realization dawned that much mission work remained to be done. Ellen White wrote frequently on this theme, identifying the second advent as a motivator for outreach, not a restriction of it.

"Living power must attend the message of Christ's second coming in the clouds of heaven. We must not rest until we see many souls converted to the blessed hope of the Lord's appearing. . . . The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe" (Ellen G White, letter to Professor C W Irwin, September 22, 1902).

"Is Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? If so, those who claim to be followers of Christ must work in proportion to their faith. Our part is not to wait in idle expectancy, but to act in accordance with our faith in the word of God. . . . Heart-work reveals itself in actions. . . . We are not in a dreamland of inaction" (*Review and Herald*, April 12, 1898, pp 1, 2). (See also *Review and Herald*, November 12, 1914, p 21; May 15, 1903, p 7; 6T 440.)

The realization was that the second advent needed to become integrated into the life experience of every believer in a practical way. Hence a "motto" from Ellen White which we would all do well to learn:

"The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life" (7T 237).

George I Butler, General Conference President, remarked on this change of emphasis. "The change from the strong expectation of the immediate appearing of the Lord, to the 'waiting,' 'watching' position they later occupied was very great" (G I Butler, *Review and Herald*, March 10, 1885, p 153).

Gerard Damsteegt comments, "The urgency of the imminent parousia changed into a view which expected the Second Advent in the near future, creating in turn a climate in which missionary consciousness could gradually develop to a concept of a world-wide mission responsibility" (Gerard Damsteegt, *Foundations*, p 270).

Adventists of the past century were convinced they were living in the last hours of earth's history. Once the problem of an over-imminent Advent had been dealt with, mission then was seen as the truly urgent task: warning the world before the end came.

This was given even greater impetus by the conviction that those who had seen the signs of the times would live to see Christ come. The popular Adventist interpretation of Matthew 24:34 was that "the generation in which the signs appeared shall not pass till all the wonders of the second advent shall be accomplished" (E J Waggoner, *Prophetic Lights*, Oakland, California: Pacific Press Publishing Association, 1888, p 127).

For some, the absolute nature of this interpretation is very definite: "Without a doubt there will be some living when the Lord comes who saw the falling of the stars in 1833" (Carlyle B Haynes, *The Return of Jesus*, Washington DC: Review and Herald Publishing Association, 1926, p 293).

"The present generation [1918] is the one which is destined to see the second coming of Christ. Just as surely as the great period of tribulation of the church came to pass, just as surely as this period was followed by the occurrence of the dark day in 1780, just as surely as this in turn was followed by the falling of the stars in 1833, just so surely will the coming of Christ take place in the present generation. This is the clear teaching of the Word of God, and the Scriptures cannot be broken" (Carlyle B Haynes, *Our Lord's Return*, Nashville, Tennessee: Southern Publishing Association, 1918, p 56).

You cannot get more assertively definite than that! Ellen White was more circumspect, but she does make statements which might be taken to support the *sign generation* interpretation: "He [Christ] says of those who see the signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand" (DA 632).

Of course, as time passes, this direct and definite correlation of the existing *sign generation* as that of the second advent is harder and harder to maintain, at least in the original sense of the word *generation*.

In the anonymous book, *The World's Crisis*, written about the time of the First World War, the following defense is offered for the continuing validity of the *sign generation*:

"The Saviour's assurance [Matt 24:34] justifies us then in concluding that when the stars fell in 1833 the last generation was then on the stage. When He comes again in glory there will be some alive to see Him who were alive when the stars fell. Any such must now be well over eighty years of age, but it is not unheard of for men and women to outlive a century, so it may yet perhaps be a score of years or more before the coming of the Lord takes place" (Anonymous, *The World's Crisis*, Watford, England: International Tract Society, p 49).

After just that score of years or so later, A G Daniells returned to the problem in a *Ministry* article, "Is Christ's Second Coming Being Delayed? If So, Why?" Here the crisis of delay which results from the *sign generation* approach is now clearly evident:

"We are well aware of the strong faith and positive teaching of the pioneers regarding the signs of His coming as given by our Lord and recorded in Matthew 24. We are also aware of their positive views and teaching regarding 'this generation' of verse 34. They sincerely, wholeheartedly believed that the signs recorded in that chapter were sure heralds of His coming. They believed and taught with great assurance that 'this generation,' which 'shall not pass away, till all these things shall be accomplished,' was the generation in which they were living, and that the Saviour would come in that generation.

"More than fourscore years have come and gone since those earnest, God-fearing leaders reached these conclusions. The Saviour has not yet come. Those pioneers are now in their graves."—A G Daniells, "Is the Second Coming of Christ Being Delayed? If So, Why?" *Ministry*, November 1930, pp 5ff

Present Adventist interpretation can no longer follow the former interpretation without some redefinition. What is happening is a further reinterpretation of the word *generation*—so that not only are Christ's words to His generation expanded to mean more than the literal generation, but also the *sign generation* of the last days is expanded to mean more than a literal generation. This re-defining is clear in this note from the *SDA Bible Commentary*: "Christ declared that the 'generation' that sees the last of the signs, shall not pass before 'all these things (Christ's coming and the end of the world) be fulfilled'" (5BC 503). It is significant that the word *generation* is in quotes.

The Significance of Adventist History on the Expectation of the Advent

Why the history lesson? Because it highlights the continuing challenge that we face today—to make sure that what we are doing and saying is relevant to the world to which we want to witness. It also puts into focus the importance of Christ's words to "Occupy till I come."

There is a tension between the two events or activities. We are to be living with one eye on the here and now and the other focused on the skies. Looking in two different directions can cause problems of focus, of seeing clearly where we should be going.

It was a conviction of Christ's soon return that gave the Adventist mission work its drive and power. The slogan "the gospel message to all the world in this generation" was of utmost importance if you believed this was also the last generation. The second advent component of the Advent message gave it urgency and great conviction.

Today we have many aspects of motivation which are all relevant. We wish to alleviate hunger and misery. We desire to improve people's education and life prospects. We are committed to helping others have a healthy lifestyle. We have adopted a slogan which promotes "a quality of life that is complete in Christ."

Yet the truly Advent part of the Adventist message must always be the emphasis on Adventists as the Church of Hope, the ones who are looking for Jesus' soon return. Without this vital part of our witness, we are no longer Adventists.

The Advent in Adventist Message and Mission

Think of some of the statements we noted last time. The second advent is mentioned 316 times in the New Testament—once in every 25 verses.

What do we do with our belief in the return of Jesus? Does it affect us? How does it affect us? What do we think about it? Do we think about it? Has the heart of Adventism grown cold?

I can share a personal testimony of what drew me to the Adventist Church; specifically, how the mission of the Church was fulfilled in one schoolboy talking to another in a grammar school classroom in Portsmouth, England.

I remember when I first heard that Jesus was coming again. I had been brought up in a Christian home and had attended church regularly every Sunday. But I do not remember hearing

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a sermon on the second coming. So when I met an enthusiastic Adventist at school who told me Jesus was coming again, I was surprised, disbelieving, and above all, terrified!

He took out his little Gideon Bible and showed me what the Bible said: Matthew 24, John 14, Mark 13, Luke 17 and 21, Revelation 21 and 22 and 1 Thessalonians 4. I was amazed!

I had never seen it before—can you believe it? Even though the return of Jesus is mentioned so often, I had missed it. And now I was terrified—thinking of the return of such an awesome Judge. So I studied and studied!

I even completed a PhD thesis of 518 pages! Today my reason for believing is so different. I desperately want Jesus to come. What about you?

“The doctrine of the second advent is the very keynote of the Sacred Scriptures” (GC 299).

The *very keynote* of the sacred scriptures? Why not salvation or righteousness by faith? Because the second advent is the ultimate focus, the realization of hope, the fulfillment of promises.

Knowing that Jesus is coming soon is what makes us want to jump up and tell others, not from the perspective of doom and impending disaster, but because of the wonderful hope this is and the meaning it brings to life in the present.

More than anything else today, our need is for certainty—certainty that our message and mission is right, that it is still relevant, that we still are on course, that Jesus is still coming soon.

Recently I had the real delight and privilege to be in Guatemala and Barbados, attending the Inter-American Division Festival of the Laity. Once again I am reminded that “The message for this time is positive, simple, and of the deepest importance” (Ellen White, Letter 150, 1902, MS 844).

It is not complex. The motivation is the two-fold advent: Christ has come, Christ will come. That is what is at the center of our message.

In the words of non-Adventist Lukas Vischer: “In order for a non-Adventist to understand the missionary impetus of their Church, he must realize the importance given in their preaching and missionary witness to the *imminence* of the second coming. The belief that men are living in the climactic period of this world’s history gives urgency to the proclamation of their message and accounts in part for the expansion and growth of the Seventh-Day Adventist

Church all over the world" (Lukas Vischer, "Seventh-day Adventists," *Ecumenical Review*, Vol 19, Number 1, 1967, p 25).

A PhD thesis from the Catholic University of America comments on this aspect of Adventist theology in relation to mission: "It would be easy to dismiss this notion of an imminent second advent as naïve and visionary, but it should be remembered that this is essentially a New Testament emphasis and a strong motivation in the early church.

"This emphasis on the imminence of the Lord's coming has given a sense of urgency and a strong impetus to the Seventh-day Adventist missionary spirit. It is an emphasis which has to some extent to be restored to the proclamation of the total Christian message" (C Rubencamp, "Immortality and Seventh-day Adventist Eschatology," PhD thesis, Catholic University of America, 1968, p 77).

The importance of being convinced of where we have come from, where we are, and where we are going—that defines who we are!

Occupying and Imminence

Note though that the following parable was given by Jesus in response to an over-emphasis on imminence: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, 'A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.'"—Luke 19:11-15

Adventists who are fulfilling their mission confront everyone with three questions:

Where are you going?
What are you doing?
And why?

The answers to these questions say much about us and our mission in life.

World's Wake-up Call

We have a wake-up call for the world.

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I was returning from an extended bird watching trip. My friend and I had made the trip from the northern Shetland Islands to London by boat and train. Now we were hitchhiking the rest of the way to Portsmouth—to save ourselves money! But our long trip meant that by this time we had been awake for over 36 hours. We were desperately tired.

A car stopped to pick us up near Guildford for the last leg of our homebound trip. My kind friend dived into the back seat saying it was his turn, and within moments he was fast asleep. I was stuck in the front seat with our kind driver who was talking away. It soon became clear that he had only stopped to pick us up because he wanted some company. He asked where we were from, and where we were going, and what for. . . .

After a few minutes of this my brain switched off. I kept on waking up with a jerk as my head fell forward. I said to myself: I will not go to sleep, I will not go to sleep! But try as I might, I just kept on nodding off and jumping awake as if I were one of those nodding dogs you see in the back windows of cars.

I just could not stay awake—whatever I wanted!

Have you ever had that experience? It is hard, isn't it? It is as though some unknown force were tying down your eyelids and loosening your neck muscles! But the worst of this example is that so many of us are in a similar state of spiritual dozing. Even in the church we have become comfortable and we start nodding off. Our lives are quiet and prosperous, and we feel at ease.

What about the idea of sleeping while someone we hardly know serves as our driver—taking us who knows where?!

We truly DO need to wake up—and STAY awake. But we also need to be awake to ourselves—to see the way we are—to realize our deficiencies and our needs!

When he was young—about three years old—my son Paul would sometimes come in to see us in the morning. He would be quiet for a while, but then he would come over and put his fingers in my eye and say, “Daddy, woke up, woke up.” Paul was “woke up” and he wanted everybody else to be “woke up.” Isn't there a lesson for us here—not that we should go around putting our fingers in people's eyes, but that we should encourage them to “WOKE UP”!

Recognizing the future element that impacts the present is the answer to our first question: Where are we going?

So the second question: What are we doing? In Jesus' words, we cannot serve God and mammon. We cannot serve two masters. In our mission, we reflect the motivation at the core, the blessed hope.

But even if all this is so, we can be so misguided. That is why we have to ask that all important last question: WHY? Why do we then do what we do?

Many people strive to follow God, to do as He commands—for all the wrong reasons. The religious leaders of Christ's time were doing what they thought was right. They were very scrupulous to do exactly as God said. But in the end, they were absolutely and totally wrong.

Look at them and see if there are any parallels with yourself. Were they expecting the Messiah? Did they believe in His coming? YES.

Did they keep the seventh-day Sabbath? YES.

Did they pay tithe? YES—even of the herbs in their gardens!

Did they believe in God-centered education? Yes—they had a better religious school system than we have today!

Did they give offerings to God? YES—most of them gave more than we do!

Did they practice health reform? YES—they ate no unclean meats . . . and so on.

But they put to death the Lord of glory. Even belief in the second Advent, and all the work we may do, will be nothing unless we recognize the spiritual principles and values of God's kingdom now.

So it is high time to awake out of sleep. Time rushes on, and our wish must be that of the waiting God, who is long-suffering, not willing that any should perish, but that all should come to repentance.

These words are even more urgent, as we rightly occupy and use our time:

“While much has been accomplished in pushing our work into new fields, much remains to be done. . . . this is the time for labor. . . .

“Now is the time to work; now is the time to step into the openings created by God's special providence to be filled at this present hour. . . .

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“This is the critical moment. The golden opportunity, if let pass, may never come again. It is this year, not next; to-day, not tomorrow. . . .

“Soon will the time of labor be ended. Soon will the harvest be overpast. . . .

“Already the hilltops are glimmering with the light of the dawning day. Already the earth is trembling with the tread of the coming Conqueror. Let none look back now. . . .

“Now is God’s time, and let his time be your time. . . .

“Our all is what God asks of us at this time.”—*General Conference Bulletin*, Fourth Quarter, 1896, pp 772-774

The second advent is both the goal and the process for mission. Occupying with the work of sharing the gospel is our joy as we eagerly anticipate the return of our Loving Lord.

A Parable of Day’s End

The day is soft, warm, bright. The date is early October—now. The time is early evening. Autumn goldness is everywhere, deeper than summer, and the better for being unexpected.

Searching the brambles round the lakeshore, hunting blackberries among the thorns. Man, woman, and child; a family full of life’s goodness, the goodness of God.

Over the shimmering lake, the sun spreads a sparkling net, fish are jumping. Swallows and martins splashing down, flittering on a thousand wings in their summer endtime—before the migration journey begins.

The boy laughs. Eyes full of beauty: everywhere he looks life is crammed full of wonder. He stops to watch a water rat paddling towards the shore. “Look, mummy, look.” A pheasant calls out in excitement, the boy points and shouts.

There is a crab apple to pick and taste, sharpsouring the tongue, but good for all that. Rabbits skipscampering, prancing in the goldlight, fur ashine. Air so still, expectant, awaiting. Ready for a better place, an earth made new. A family together forever. A time when God shall be with them and be their God. A time when even this autumn beauty will seem like faded leaves, shrivelled and brown. A time when blackberry picking will not be marred by thorns that rip and cut, wounds that bleed. A time when thorns will no longer be the crown.

The path leads on. The sun falls low among the oaks, blazing the leaves. The swallows stop their playing to gather on the wires, still chittering. Ready to leave.

The berry basket is full. The sun has gone. The path leads home.

And the day has ended. The father calls: "Are you ready? It is time to go." Are you ready?

Robert J Kloosterhuis called the tenth business session of the 1999 Annual Council to order.

Ivan Khiminets, President of the East Russian Union Mission, opened the business session with prayer.

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126-99G REASONS FOR WHICH MEMBERS SHALL BE
DISCIPLINED - *CHURCH MANUAL* AMENDMENT

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

Reasons for Which Members Shall Be Disciplined

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

1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.

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3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.

4. Such violations as fornication, promiscuity, incest, homosexual ~~practice practice~~, sexual abuse of children and vulnerable adults, and other gross sexual perversions, and the remarriage of a divorced person, except of the ~~"innocent party"~~ spouse who has remained faithful to the marriage vow in a divorce for adultery or for gross sexual perversions.

5. Physical violence, including violence within the family.

~~5:~~ 6. Fraud or willful misrepresentation in business.

~~6:~~ 7. Disorderly conduct which brings reproach upon the cause.

~~7:~~ 8. Adhering to or taking part in a divisive or disloyal movement or organization.
(See p. 164.)

~~8:~~ 9. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

9: 10. The use, manufacture, or sale of alcoholic beverages.

~~10:~~ 11. The use, manufacture, or sale of tobacco in any of its forms for human consumption.

~~11:~~ 12. The misuse of, or trafficking in, narcotics or other drugs.

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

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

~~In cases~~ However, in a case of flagrant ~~violation~~ violations of the law of God, which have brought public reproach upon the cause, the church may deem it necessary, even though a sincere confession has been made, to ~~disfellowship the member~~ remove an individual from church membership to protect its *fair* name and its Christian standards. Later, when it is evident that the

individual's life is consistent with church standards, the offender may be received back into the fold after rebaptism. The church cannot afford to deal lightly with such sins, nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval of the sins of fornication, adultery, all acts of moral indiscretion, and other grievous sins; at the same time it must do everything to restore and reclaim the erring ones. As the world continually grows more lax in moral matters, the church must not lower the standards set by God. ~~God, but must take prompt and decisive action where moral lapses have occurred.~~

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219-99G DIVORCE AND REMARRIAGE - *CHURCH MANUAL*
AMENDMENT

VOTED, To refer to the Church Manual Committee the suggestions made by the General Conference Executive Committee to amend the *Church Manual*, Chapter 15, Divorce and Remarriage, pages 181-184.

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ChMan/ADCOM/GCDO99AC/99AC/ChMan/99AC to LCC-00GCS

125-99G THE DEACON - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 6, Church Officers and Their Duties, pages 51-54, The Deacon, to read as follows:

The Deacon

The office of deacon is described in the New Testament (1 Tim. 3:8-13) where the Greek word *diakonos* is used from which the English "deacon" is derived. The Greek word is variously interpreted as "servant, minister, writer, attendant" and in Christian circles acquired the specialized meaning now attached to "deacon." Scripture clearly endorses the office in the New Testament church: "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13). On this authority, the church elects some of its members to serve in eminently practical ways, caring for several aspects of church services, as well as for church property.

The deacon is elected to office, serving for a term of one or two years as determined by the local church. (See p. 45.)

Importance of the Office - No change

Board of Deacons - No change

Deacons Must Be Ordained - No change

Deacons Not Authorized to Preside—The deacon is not authorized to preside at any of the ordinances of the church, nor can he perform the marriage ceremony. He may not preside at any of the business meetings of the church, neither may he officiate at the reception or transfer of members. Where a church has no one authorized to perform such duties, the church shall contact the conference/mission for assistance.

~~The Duties of Deacons—The deacons have responsibility for the care of the church property. It is their duty to see that the building is kept clean and in repair, and that the grounds upon which the church stands are kept clean and made attractive. This also includes ensuring that the janitor work is cared for. In large churches it is often necessary to employ a janitor. The deacons should recommend a suitable person to the church board, which takes action by vote to employ such help, or the church board may authorize the deacons to employ a janitor. Church board authorization should be obtained for all major repair expenses. All bills for repairs, as well as for water, light, fuel, et cetera, are referred to the church treasurer for payment.~~

The Duties of Deacons—The work of the deacons involves a wide range of practical services for the church including:

1. Assistance at Services and Meetings—At At church services, the deacons are usually responsible for welcoming members and visitors as they enter the church, and for assisting them, where necessary, to find seats. They also stand ready to cooperate with pastor and elders for the smooth functioning of the meetings conducted in the church.

2. Visitation of Members—An Another important duty belonging to deacons is that of visiting church members in their homes. (See p. 55.) In many churches this is arranged by a distribution of membership by districts, assigning a deacon to each district, with the expectation that he will visit each home at least once a quarter. (See p. 55.)

3. To Assist in Church Ordinances—The deacons assist in the celebration of the ordinances of the church. They Preparation for Baptismal Services—The deacons should assist at baptismal services, ensuring that the baptistry is prepared and water heated, and that male candidates are cared for both before and after the ceremony. They should do their part in making the necessary preparations for this service; there should be no confusion or delay. (See p. 32.)

4. Assistance at the Communion Service—~~At~~ At the celebration of the ordinance of foot-washing, the deacons or deaconesses provide everything that is needed for the service, such as: towels, basins, water ~~(hot or cold)~~ (at a comfortable temperature as the occasion may require), buckets, et cetera. After the service they should see that the vessels and linen used are washed and returned to their proper place.

~~At the ordinance of the Lord's Supper the deacons should place the communion table in position after it has been arranged by the deaconesses. They should then be seated on the front row of seats, facing the communion table. After the minister or elder has asked the blessing on the bread and has broken it, he will pass the plates to the deacons. The deacons in turn will pass the emblem to the congregation. After serving the people, the deacons return the plates to the elder or the minister, who then serves the deacons. If two ordained persons are officiating, they serve each other; otherwise a deacon serves the minister or elder who then returns the plate to the table. All should then be seated. The same procedure is to be followed in serving the wine. (See pp. 69-74.)~~

Great care should be exercised in disposing of any bread or wine left over after all have partaken of these emblems. Any wine remaining that was blessed, is to be poured out. Any of the bread remaining ~~of that~~ which was blessed should be burned.

~~The deacon is not authorized to preside at any of the ordinances of the church, nor can he perform the marriage ceremony. He may not preside at any of the business meetings of the church, neither may he officiate at the reception or transfer of members. Where a church has no elder or no one who has been elected as church leader, such duties may be performed only by a visiting minister authorized by the conference.~~

5. The Care of the Sick and the Poor—Another important responsibility of deacons is the care of the sick, relieving the poor, and aiding the unfortunate. Money should be provided for this work from the church fund for the needy. The treasurer, on recommendation from the church board, will pass over to the deacons or deaconesses whatever may be needed for use in needy cases. This work is the particular charge of the deacons and the deaconesses, but the church is to be kept fully acquainted with the needs, in order to enlist the membership's support.

6. Care and Maintenance of Church Property—In some churches, where the responsibility for the care and maintenance of the church property is not assigned to a building committee, the deacons have this responsibility. It is their duty to see that the building is kept clean and in repair, and that the grounds upon which the church stands are kept clean and made attractive. This also includes ensuring that the janitorial work is done. In large churches it is often necessary to employ a janitor. The deacons should recommend a suitable person to the church board, which takes action by vote to employ such help, or the church board may authorize

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the deacons to employ a janitor. Church board authorization should be obtained for all major repair expenses. All bills for repairs, as well as for water, light, fuel, et cetera, are referred to the church treasurer for payment.

ChMan/ChMan/ADCOM/GCDO99AC/99AC/ChMan/99AC to LCC-00GCS

207-99G THE COMMUNION SERVICE - *CHURCH MANUAL*
AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 69-74, The Communion Service, to read as follows:

The Communion Service

In the Seventh-day Adventist Church the communion service customarily is celebrated once per quarter. The service includes the ordinance of foot-washing and the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, as well as to the minister or elder. Conducting the communion service is undoubtedly one of the most sacred duties that a minister or elder is called upon to perform. Jesus, the great Redeemer of this world, is holy. The angels declare: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Therefore, since Jesus is holy, the symbols that represent His body and His blood are also holy. Since the Lord Himself selected the deeply meaningful symbols of the unleavened bread and unfermented fruit of the vine and used the simplest of means for washing the disciples' feet, there should be great reluctance to introduce alternative symbols and means (except under truly emergency conditions) lest the original significance of the service be lost. Likewise in the order of service and the traditional roles played by the ministers, elders, deacons, and deaconesses in the communion service, there should be caution lest substitution and innovation contribute to a tendency to make common that which is sacred. Individualism and independence of action and practice could become an expression of unconcern for church unity and fellowship on this most blessed and sacred occasion. Desire for change could neutralize the element of remembrance in this service instituted by our Lord Himself as He entered upon His passion.

The service of the Lord's Supper is just as holy today as it was when instituted by Jesus Christ. Jesus is still present when this sacred ordinance is celebrated. We read, "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence."—*The Desire of Ages*, p. 656.

Ordinance of Foot-Washing—“Now, having washed the disciples’ feet, He said, ‘I have given you an example, that ye should do as I have done to you.’ In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this . . . ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

“This ordinance is Christ’s appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.”—*The Desire of Ages*, p. 650.

In the act of washing the disciples’ feet, Christ performed a deeper cleansing, that of washing from the heart the stain of sin. The communicant senses an unworthiness to accept the sacred emblems before experiencing the cleansing that makes one “clean every whit” (John 13:10). Jesus desired to wash away “alienation, jealousy, and pride from their hearts. . . . Pride and self-seeking create dissension and hatred, but all this Jesus washed away. . . . Looking upon them, Jesus could say, ‘Ye are clean.’”—*The Desire of Ages*, p. 646.

The spiritual experience that lies at the heart of foot-washing lifts it from being a common custom to being a sacred ordinance. It conveys a message of forgiveness, acceptance, assurance, and solidarity, primarily from Christ to the believer, but also between the believers themselves. This message is expressed in an atmosphere of humility.

Unleavened Bread and Unfermented Wine—“Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the ‘Lamb without blemish and without spot,’ 1 Peter 1:19.”—*The Desire of Ages*, p. 653.

Neither the wine nor the bread contained elements of fermentation, as on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Ex. 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the communion service; so great care must be exercised in providing these elements. In those more isolated areas of the world where grape or raisin juice or concentrate is not available, the conference/mission office will provide advice or assistance.

A Memorial of the Crucifixion—“By partaking of the Lord’s Supper, the broken bread and the fruit of the vine, we show forth the Lord’s death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds.”—*Early Writings*, p. 217.

“As we receive the bread and wine symbolizing Christ’s broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.”—*The Desire of Ages*, p. 661.

A Proclamation of the Second Coming—“The Communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how ‘He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new Testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’ In their tribulation they found comfort in the hope of their Lord’s return. Unspeakably precious to them was the thought, ‘As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.’ 1 Cor 11:26.”—*The Desire of Ages*, p. 659.

Announcing the Communion Service—The communion service may appropriately be included as part of any Christian worship service. However, to give proper emphasis and make communion available to the greatest possible number of members, usually it is part of the Sabbath worship service, preferably on the next to the last Sabbath of each quarter.

On the preceding Sabbath an announcement should be made of the service calling attention to the importance of the forthcoming communion, so that all members may prepare their hearts and make sure that unresolved differences are put right with one another. When they come to the table of the Lord the following week, the service then can bring the blessing intended. Those who were not present for the announcement should be notified and invited to attend.

Conducting the Communion Service—Length of Service—Time is not the most significant factor in planning the communion service. However, attendance can be improved and the spiritual impact increased by:

1. Eliminating all extraneous items from the worship service on this high day.
2. Avoiding delays before and after the foot-washing.

3. Having the deaconesses arrange the emblems on the communion table well beforehand.

Preliminaries—The introductory portion of the service should include only very brief announcements, hymn, prayer, offering, and a short sermon before separating for the washing of ~~feet: feet, and then returning for the Lord's Supper which follows.~~ More worshipers will be encouraged to stay for the entire service if the early part of the service has been brief.

Foot-washing—Men and women should be provided separate areas for the foot-washing. Where stairs or distance is a problem, special arrangements should be made for the ~~handicapped-~~ disabled. In places where it is socially acceptable and where clothing is such that there would be no immodesty, separate arrangements may be made for husband and wife or parents and baptized children to share with each other in the foot-washing ceremony. To encourage shy or sensitive people who may view the selecting of a foot-washing partner as an embarrassing experience, church leaders should be designated whose responsibility during the foot-washing is to help such persons find partners.

~~Before the service, deacons and deaconesses should prepare basins, towels, and water at a comfortable temperature for the foot-washing. Soap and an extra basin should be available for washing the hands afterward.~~

Bread and Wine—A hymn may be sung during the reassembly of the congregation as the officiating ministers or elders take their places at the table on which the bread and wine have been placed, and the deacons and deaconesses take their places on the front row of the church places. The covering over the bread is removed. A suitable passage of Scripture may be read such as 1 Corinthians 11:23, 24; Matthew 26:26; Mark 14:22; or Luke 22:19, or a brief sermon may be given at this point in the service rather than earlier. This can be especially effective if the sermon emphasizes the meaning of the bread and wine so its message is still fresh in the minds of participants as the emblems are being distributed. Those officiating normally kneel while the blessing is asked on the bread. The congregation may kneel or remain seated. Most of the bread to be served is usually broken ahead of time, with a small portion left on each plate for the elders or pastors to break. The minister and elders hand the plates containing the bread to the deacons, then the deacons serve the congregation. During this time there may be a choice of special music, testimonies, a summary of the sermon, selected readings, congregational singing, or meditative organ or piano music.

Each person should retain his or her portion of the bread until the officiating minister or elder has been served. When everyone has been seated, the leader invites all to partake of the bread together. Silent prayers are offered as the bread is eaten.

The minister then reads a suitable passage such as 1 Corinthians 11:25, 26; Matthew 26:27-29; Mark 14:23-25; or Luke 22:20. Leaders kneel as the prayer is given over the wine. Again, deacons serve the congregation. Activities such as those suggested during the passing of the bread may be continued at this time. After the officiating ministers or elders have been served, all worshipers partake of the wine together.

An optional method is for the bread to be blessed and broken; then the bread and wine are placed on the same tray and passed to the congregation. The worshiper takes both from the tray at the same time. The bread is eaten, followed by silent prayer. Then after prayer over the wine, it is taken, followed by silent prayer. Where pews or seats are equipped with racks to hold the wine glasses, the collection of glasses is unnecessary until after the service.

Celebration—The service may close with a musical feature or congregational singing followed by dismissal. However it closes, it should end on a high note. Communion should always be a solemn experience but never a somber one. Wrongs have been righted, sins have been forgiven, and faith has been reaffirmed; it is a time for celebration. Let the music be bright and joyous.

An offering for the poor is often taken as the congregation leaves. After the service the deacons and deaconesses clear the table, collect glasses, and dispose of any bread or wine left over by burning or burying the bread and pouring the wine on the ground.

Who May Participate—The Seventh-day Adventist Church practices open communion. All who have committed their lives to the Saviour may participate. Children learn the significance of the service by observing others participate. After receiving formal instruction in baptismal classes and making their commitment to Jesus in baptism, they are thereby prepared to partake in the service themselves.

“Christ’s example forbids exclusiveness at the Lord’s Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Cor. 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup.’ For ‘whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.’ ‘He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.’ 1 Cor. 11:28, 27, 29.

“When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit.

Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.”—*The Desire of Ages*, p. 656.

Every Member Should Attend—“None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, ‘Ye are not all clean.’”—*The Desire of Ages*, p. 656

~~Unleavened Bread and Unfermented Wine—“Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the ‘Lamb without blemish and without spot.’ 1 Peter 1:19.”—*The Desire of Ages*, p. 653.~~

~~Neither the “cup” nor the bread contained elements of fermentation as on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Ex. 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the communion service; so great care must be exercised in providing these elements. In those more isolated areas of the world where grape or raisin juice or concentrate is not readily available, the conference office will provide advice or assistance in obtaining it for the churches.~~

~~A Memorial of the Crucifixion—“By partaking of the Lord’s Supper, the broken bread and the fruit of the vine, we show forth the Lord’s death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds.”—*Early Writings*, p. 217.~~

~~“As we receive the bread and wine symbolizing Christ’s broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.”—*The Desire of Ages*, p. 661.~~

~~Ordinance of Foot-Washing—"Now, having washed the disciples' feet, He said, 'I have given you an example, that ye should do as I have done to you.'~~ In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this . . . [expression of humility] ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

~~"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."~~*The Desire of Ages*, p. 650.

~~In the act of washing the disciples' feet, Christ performed a deeper cleansing, that of washing from the heart the stain of sin. The communicant senses an unworthiness to accept the sacred emblems before experiencing the cleansing that makes one "clean every whit" (John 13:10). Jesus desired to wash away "alienation, jealousy, and pride from their hearts. . . . Pride and self-seeking create dissension and hatred, but all this Jesus washed away. . . . Looking upon them, Jesus could say, 'Ye are clean.'"~~*The Desire of Ages*, p. 646.

~~The spiritual experience that lies at the heart of foot-washing lifts it from being a common custom to being a sacred ordinance. It conveys a message of forgiveness, acceptance, assurance, and solidarity, primarily from Christ to the believer, but also between the believers themselves. This message is expressed in an atmosphere of humility.~~

~~Who May Conduct Communion Service—The communion service is to be conducted by an ordained minister or a church elder. Deacons, although ordained, cannot conduct the service, but they can assist by passing the bread and wine to the members.~~

~~Communion for the Sick—If any members are ill or cannot for any other reason leave the home to attend the communion service in the house of worship, a special service in the home may be held for them. This service can be conducted only by an ordained minister or a church elder, who may be accompanied and assisted by deacons or deaconesses who assist in the regular service.~~

Robert J Kloosterhuis, Chairman
Harold W Baptiste, Secretary
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 5, 1999, 2:30 p.m.

Calvin B Rock called the eleventh business session of the 1999 Annual Council to order.

L D Raelly, President of the Eastern Africa Division, opened the business session with prayer.

PRE/99AC to JP

PICTURE ROLL EVANGELISM - REPORT

Garwin and Marilyn McNeilus, Laypersons from Minnesota, shared their vision and plans for picture roll evangelism.

Picture rolls have been used by the Seventh-day Adventist Church for the past 84 years. However, many Sabbath Schools and churches around the world have absolutely no visual aids, not even picture rolls. Some people have never seen Christ portrayed in a picture.

In order to explain the story of salvation as outlined in the Holy Bible, Adventist-Laymen's Services and Industries and other laymembers in the North American Division have provided funds (\$3,500,000) for 100,000 picture rolls to be provided free of charge to areas of the world where they are needed. These picture rolls are made of special paper that will not tear, that bugs will not eat, and from which liquid can be wiped off. A special water-tight storage tube will hold two picture rolls and a guide book. It is expected that the picture rolls will be used in Sabbath School classes for children and adults, church services, church schools, prayer meetings, evangelistic meetings, and in other outreach activities. There are no words on the picture rolls, making it appropriate to use them in every language situation. More than 400 Bible stories can be taught using each set of pictures.

World Church leadership was asked to make the following commitments:

1. To translate the booklet as soon as they receive it (it is ready to go to print now).
2. To conduct training programs to instruct people on how to use the picture rolls.
3. To distribute the picture rolls wherever they can be used.

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VOTED, To express appreciation to Garwin and Marilyn McNeilus, who have been driven by love for Christ to take the initiative to spread the gospel through the use of picture rolls.

OAKWOOD COLLEGE - REPORT

Delbert W Baker, President of Oakwood College, presented a report. Oakwood College was established in 1896. It is situated on 1,200 acres and currently serves 1,734 students from 30 countries and 40 states in the United States. Currently 15 degrees are offered in 47 majors. Of the black students in North America who attend Seventh-day Adventist schools, 85 percent of them graduate from Oakwood College.

One challenge is that the dormitories can only house 1,200 to 1,300 students. Another challenge is an increase in secularism; but Oakwood College continues to maintain church standards. Students are actively involved in witnessing on and off campus. At the beginning of this school year, a two-week series of meetings resulted in the baptism of 55 students.

Oakwood College is cooperating with Loma Linda University in offering a physical therapy assistant program; and is cooperating with Andrews University in offering a Doctor of Ministry degree in which 35 students are currently enrolled. A branch office of the Ellen G White Estate has recently been opened on campus. A new business and technology building will be built within a year. It is hoped that Oakwood College will eventually attain university status.

VOTED, To accept the report from Oakwood College.

GLOBAL MISSION - REPORT

The 2000 General Conference Session offering will establish at least 1,040 new congregations in the 10/40 window. Just ten years ago large blocks of the 10/40 window were closed to Christianity. Now membership in India, China, Bangladesh, and many places in the Muslim world is expanding rapidly.

A video was shown depicting the needs of people living in the 10/40 window. This video has been sent to all the divisions for use in promoting the 2000 General Conference Session offering.

VOTED, To accept the report from Global Mission regarding the 2000 General Conference Session offering which will be devoted to church planting in the 10/40 window.

ChMan/ChMan/ADCOM/ChMan/ADCOM/GCDO99AC/99C to LCC-00GCS

220-99G AUXILIARY ORGANIZATIONS OF THE CHURCH AND
THEIR OFFICERS - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, page 87, with a new introduction to the chapter, to read as follows:

CHAPTER 8

Auxiliary Organizations of the
Church and Their Officers

~~The overall responsibilities of the pastor or district leader in the church program require that he take an active and personal interest in the various activities carried on by the church, serving as a close counselor to the committees of all auxiliary organizations. In case of emergency, or where circumstances require such action, the pastor may call a meeting of any committee or organization of the church to conduct necessary business in the interest of the church.~~

The structure of the church, under the guidance of the Holy Spirit, is vital for the spiritual growth of members and for the fulfillment of the mission of the church. It is the skeleton of the body. And "the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:16, RSV). The most important elements of the local church structure and organization are the church officer roles (see chapter 6) and the auxiliary organizations or departments. This chapter is a description of their design, objectives, leadership, functions, and activities. The departments in the local church are expected to cooperate with the corresponding departments of the local conference/mission, union, and division.

The work of the departments in the local church is closely tied to the work of the pastor because both are equally engaged in the same program of the church. The pastor serves as a close counselor to the committees of all auxiliary organizations, and the departments assist in correlation with the church in implementing its program. In case of emergency, or where circumstances require such action, the pastor may call a meeting of any committee or organization of the church to conduct necessary business in the interest of the church. Every local church should utilize the services of the departments described in this chapter to nurture its members and accomplish the mission given by Christ to the Christian church, and particularly to the remnant church in the end time (Matt. 28:19; Rev 10:11; Rev 14:6).

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CHM/WM/ChMan/ADCOM/H&T/ChMan/ADCOM/GCDO98AC/143-98G/SS&PM/ChMan/
ADCOM/ChMan/ADCOM/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

143-99G THE DEPARTMENT OF LAY ACTIVITIES - *CHURCH*
MANUAL AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 87-91, The Department of Lay Activities, to read as follows:

The Department of Lay Activities
The Personal Ministries Department

The Personal Ministries Department of Lay Activities was organized to direct and train the laity provides resources and trains church members to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member in active soul-winning service for God.

Lay Activities Council—The Personal Ministries Council—The Personal Ministries Council guides the outreach efforts of the local church and works under the direction of the church board. The council should meet at least once each month. This council shall consist of the following: the Lay Activities Personal Ministries leader (chairperson), Personal Ministries secretary, the pastor, an elder, Lay Activities secretary, church treasurer, Dorcas Society leader, Dorcas Society secretary, Adventist Men's organization leader, Interest coordinator, Temperance leader, Health secretary, Ministries leader, Communication secretary, Sabbath School superintendent, Youth director, leader, coordinator for Ministry to People with Disabilities, Children's Ministries coordinator, Women's Ministries leader, and director of Community Services center or Community Services leader, leader, and other members as deemed necessary. The Personal Ministries Council may assign subcommittees for specialized tasks as deemed necessary. All subcommittees report to the Personal Ministries Council. In churches which elect a Community Services leader as an assistant to the Lay Activities leader, that officer shall also be a member of the Lay Activities Council. The church may wish to add other members to this council. The Lay Activities secretary is the secretary of this council. The council should meet at least once each month.

The duties of this council shall be the following:

1. To arrange for the missionary outreach (missionary) meetings of the church, to study its field of missionary outreach (missionary) activity, to counsel with the church board concerning the missionary program of the church, and to enlist every church member in definite lines of service.

2. To ~~direct~~ enlist the laity members' in, though not limited to, the following specific areas of missionary service involvement in outreach (missionary) activities sponsored by the Lay Activities Department: Personal Ministries Department, such as:

- a. Literature distribution and circulation of ~~missionary periodicals outreach (missionary) periodicals, including subscription magazines.~~
- b. Bible course enrollments.
- c. Community Services (~~welfare and medical-missionary work~~); and/or Dorcas Society activities.
- d. ~~Plans and provision for any needed disaster-relief operations. Entry events such as stop-smoking clinics, cooking schools, stress management seminars, etc.~~
- e. ~~Bible evangelism, including Bible evangelism crusades (Bible studies, cottage meetings, community Bible schools, lay preaching, street or plaza meetings). Outreach (missionary) activities such as Bible studies and follow up of contacts, public evangelistic meetings, seminar evangelism, and other outreach plans and projects.~~
- f. ~~Ingathering.~~

3. ~~To aid the church board in arranging territorial assignments. To be responsible for the planning and implementation of the annual Ingathering campaign where conducted.~~

4. To train and lead members in Christian ~~witnessing~~; witnessing, such as:

a. Conducting or arranging for classes in how to give Bible studies, methods of personal missionary work, witnessing, the operation of and in Community Services programs, and provision of disaster relief service. services.

b. Giving practical demonstrations in how to do this work.

c. ~~Leading the members in active missionary service.~~

5. To encourage reporting through the ~~Lay Activities secretary and band leaders. Personal Ministries secretary.~~

6. To supervise the Community Services activities of the church and serve as the governing committee of the church's Community Services center.

7. To cooperate with the Personal Ministries Department of Lay Activities of the local ~~conference~~ conference/mission in carrying out its program.

8. To ~~disburse the~~ authorize disbursement of local church missionary Personal Ministries funds.

9. To plan for and conduct the weekly and monthly missionary Personal Ministries meetings as called for in the church calendar.

Lay Activities Personal Ministries Leader—The Lay Activities Personal Ministries leader is elected by the church to lead in training and directing the church in active missionary outreach (missionary) service and is chairperson of the Lay Activities Personal Ministries Council, which ~~meets each month~~ Council. It is ~~his or her~~ the leader's duty to present to the church, in the monthly Sabbath missionary Personal Ministries service and in the church business meetings, a report on the total missionary outreach (missionary) activities of the church.

Lay Activities Personal Ministries Secretary—The Lay Activities Personal Ministries secretary is elected by the church and serves as the representative of the Adventist Book Center for all departments of the church. The secretary works closely with the Lay Activities Personal Ministries leader in developing the missionary outreach (missionary) programs of the church. The duties of the Lay Activities Personal Ministries secretary are:

1. ~~To assist in the direction of the missionary activities of the church.~~ To serve as secretary of the Personal Ministries Council, recording the minutes of Personal Ministries' meetings and taking an active part in implementing departmental plans. The secretary should record reports of outreach (missionary) work done by church members, and complete and send all required reports and other information about such activities to the conference/mission Personal Ministries Department promptly each quarter.

2. ~~To be present at all missionary meetings, keeping the minutes and endeavoring in every way to cooperate with the Lay Activities leader in fostering missionary activity.~~ To give a report of Personal Ministries activities to the church during the monthly Sabbath Personal Ministries service and during church business meetings.

3. ~~To conduct the transactions of the church in all relations with the Adventist Book Center, such as ordering supplies, keeping accounts, making collections, and to ensure that the receipts from all sources are sufficient to pay for that which is ordered.~~ To be responsible for all local church transactions with the Adventist Book Center, or other suppliers. The secretary will maintain careful accounts with the suppliers, using a duplicate order at all times and, in

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cooperation with the church treasurer, will see that accounts are settled speedily, with clearance of outstanding items on a monthly basis.

4. ~~To secure a duplicate order book for use in reconciling the Adventist Book Center invoices. Orders should never be written in letters, since they are likely to be overlooked. Care should be taken to write the orders clearly, with correct names and addresses, stating how the supplies are to be sent and giving other necessary instruction. To call the attention of the church to resources that are available for use.~~

5. ~~To order at the proper time from the Adventist Book Center all supplies such as missionary tracts, Sabbath School lesson pamphlets, Christian Home Calendars, Morning Watch Calendars/Books, et cetera.~~

6. ~~5. To see that plan periodic offerings are taken at suitable times to provide tracts and other missionary Personal Ministries supplies for the members: members when such are not provided for through the church budget or the conference/mission approved offering schedule. A church missionary Personal Ministries offering for this purpose is may be received on the first Sabbath of the month. If this offering does not provide sufficient funds, collections offerings may be taken at the weekly missionary Personal Ministries meeting. In the case of a church on the Personal Giving Plan, provision is already made for the funding of missionary supplies. The disposition of such church missionary Personal Ministries funds shall be made by action of the Lay Activities Personal Ministries Council.~~

6. ~~To record details of services and reports of work done by church members, and to be prompt in sending a summary to the Personal Ministries director of the conference/mission at the appointed time.~~

7. ~~To ensure that the receipts from all sources are sufficient to pay for that which is ordered, and to make certain that the account with the Adventist Book Center is settled each month.~~

8. ~~To serve as secretary of the Lay Activities Council, keeping the minutes of this council and taking an active part in carrying into effect the plans developed by the council.~~

9. ~~To keep record of the reports of work done by church members, to keep proper records of all services, and to be prompt in sending a summary to the Lay Activities director of the conference or field at the appointed time.~~

10. ~~To call the attention of the church to literature which is available for use.~~

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11. ~~To maintain close touch with the conference/mission Lay Activities director and to keep him or her informed with regard to the progress of the work. The Lay Activities secretary may do this by writing on the reverse side of the quarterly report blank information such as the following:~~

- a. ~~A report of the condition and progress of the missionary organization.~~
- b. ~~Any outstanding experiences the members may have had during the month.~~
- c. ~~Interesting statistics concerning any missionary activities the church may be conducting, such as Ingathering, et cetera.~~

12. ~~To present a statement of the church account with the Adventist Book Center at church business meetings.~~

13. ~~To give a report of lay activities to the church on occasions such as the monthly missionary meeting and business meetings.~~

~~Dorcas Society—The Dorcas Community Services/Dorcas Society—The Community Services/Dorcas Society is an important feature of the lay activities outreach (missionary) activities of the church. The leader of this society, and the assistant leader (if needed), if needed, together with and the secretary-treasurer, are elected at the regular church election. This society is usually composed of the women of the church who, banded together in this way, devote time and talents to the gathering and preparing of gathers and prepares clothing, food, and other supplies for the poor, needy, and unfortunate. This organization works in close cooperation with the deacons and deaconesses of the church. Dorcas Community Services/Dorcas ministry, however, includes more than the giving of material aid; it encompasses also adult education, visiting, homemaking, home nursing, counseling, and other services. The church Personal Ministries Department of Lay Activities and the Dorcas Society have has primary responsibility also for Community Services: this work. Referring to the work of Dorcas and other noble characters of the Bible, we read: "Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—Testimonies, vol. 5, p. 304.~~

~~Adventist Men—Adventist Men is another subsidiary group within the Personal Ministries Department. Department of Lay Activities. The chief missionary outreach (missionary) programs carried on by this group are lay preaching efforts, prison ministry, and Community Services. Community Services for men usually focuses on furniture service, repair~~

~~of homes for the aged, invalids, and widows, and disaster relief services such as rescue, transport of relief supplies, counseling, cleanup, and rehabilitation.~~

Community Services Center—Where a church operates a Community Services ~~center~~, Center, the ~~Lay Activities~~ Personal Ministries Council is the governing committee of the center. The director of the center is appointed by the ~~Lay Activities~~ Personal Ministries Council and is a member of the council.

Where a number of churches within a single district operate a Community Services ~~center~~ Center jointly, a governing committee for the center should be appointed by the supporting churches of the district, with representatives from each church, the district ~~leader~~ pastor serving as the chairman.

Where a center is operated by two or more districts of ~~churches within a conference~~, churches, the center governing committee should be composed of representatives of the supporting churches, with additional representatives appointed by the ~~conference~~ conference/mission committee. The committee elects its own ~~chairperson~~, chairperson, but sometimes is chaired by the conference/mission Personal Ministries or Community Services director.

Ministry to People with Disabilities—Through the Ministry to People with Disabilities, a local church Personal Ministries Council should give special attention to members and others with disabilities. It should develop programs for witnessing to people who have disabilities; make recommendations to the church board regarding possible actions which could make the church facilities more accessible for people with disabilities; assist the church in transportation solutions for people with disabilities; and advise departmental and church leadership regarding possible involvement of members who have disabilities.

The coordinator of Ministry to People with Disabilities serves as a liaison with organizations providing services for people with disabilities such as Christian Record Services and promotes Christian Record Services programs in the local church.

SS&PM/ChMan/ChMan/ChMan/ADCOM/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

194-99G THE SABBATH SCHOOL - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 91-96, The Sabbath School, to read as follows:

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The Sabbath School
The Sabbath School Department

“The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous.”—Counsels on Sabbath School Work, p. 9.

The Sabbath School is the primary religious education system of the Seventh-day Adventist Church and has four purposes: study of the Scripture, fellowship, community outreach, and world mission emphasis.

In cooperation with world divisions, the specific mission of the General Conference Sabbath School Department is to distribute the Sabbath School Bible Study Guide for all age levels, provide designs for Sabbath School programming within the context of the various world division cultures, provide resources and training systems for Sabbath School teachers, and promote world mission Sabbath School offerings.

“The Sabbath school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God’s word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by its holy teachings.”—Counsels on Sabbath School Work, pp. 10, 11.

“The Sabbath school, if rightly conducted, is one of God’s great instrumentalities to bring souls to a knowledge of the truth.”—Counsels on Sabbath School Work, p. 115.

The officers, teachers, and entire Sabbath School membership should cooperate with the other departments of the church in all missionary outreach (missionary) work and soul-saving activities, as well as energetically carrying on Sabbath School evangelism by means of the regular Sabbath School classes, and such activities as Decision Days, pastors’ Bible classes, Community Guest Days, Vacation Bible Schools, and branch Sabbath Schools, including Neighborhood Bible Clubs and Story Hours. In churches which have a Children’s Ministries Department, Vacation Bible Schools, children’s branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours will come under the direction of the Children’s Ministries Department. (See p. 118.) Likewise, all departments of the church should work together with the Sabbath School to build up the Sabbath School and make the entire church work of the entire church as effective as possible.

The officers of the Sabbath School should be members of the local church. They are elected for one or two years as determined by the local church. (See p. 45.) The officers who serve as members of the Sabbath School Council are elected in the same manner and at the same time as the officers of the church. The list of Sabbath School officers and their assistants who

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are to be elected by the church is as follows: ~~superintendents~~, superintendent, with one or more assistants; secretary, with one or more assistants; a leader for each division, including the adult and extension divisions; a Children's Ministries coordinator and/or Vacation Bible School director; and an Investment secretary.

~~When at least two assistant superintendents are elected, the first assistant shall be assigned the responsibility of promoting Sabbath School evangelism and shall be called the assistant superintendent for evangelism. The second assistant shall be assigned the responsibility of caring for membership and shall be called the assistant superintendent for membership. Where possible, the Interest coordinator should carry this responsibility.~~

The Sabbath School Council—The Sabbath School Council is the administrative body of the Sabbath School. It consists of the following: superintendent (to serve as chairperson), assistant superintendent(s), secretary (to serve as secretary of the council), assistant secretaries, division leaders, Investment secretary, ~~Lay Activities~~ Personal Ministries leader, Children's Ministries coordinator and/or Vacation Bible School director, an elder (appointed by the church board or by the board of elders), and the pastor. As soon as possible after the officers are elected, the superintendent should call a Sabbath School Council meeting to appoint, as needed for the various divisions, other officers who do not serve as members of the Sabbath School Council. These may include assistant division leaders, division secretaries, music directors, pianists and/or organists, and greeters.

In addition to the appointed officers listed in the paragraph above, the Sabbath School Council appoints the teachers for all ~~divisions~~: divisions, who are then approved by the church board. Careful study should be given to the needs of all groups. It is advisable to consult with the division ~~leaders~~ leaders, particularly when selecting teachers for the children's divisions.

~~Teachers are appointed by the Sabbath School Council and approved by the church board.~~

~~The Sabbath School Council is responsible for the successful operation of the entire Sabbath School through the leadership of its chairperson, the superintendent. The council should meet at least once each month.~~

Because of the importance of maintaining the integrity of the truths being ~~taught~~, taught and maintaining a high quality of teaching, great care should be exercised in the choice of Sabbath School teachers. The time allotted for teaching ~~approximates that of the pastor in the pulpit~~: should be at least thirty minutes. All teachers shall be members of the church in regular standing and serve at the pleasure of the church board: standing.

The Sabbath School Council is responsible for the successful operation of the entire Sabbath School through the leadership of its chairperson, the superintendent. The council should

meet regularly as needed to affect proper coordination of the program for all divisions. The council should ensure that program helps and materials, including the *Sabbath School Bible Study Guide*, prepared by the General Conference are supplied in sufficient quantities and in a timely manner.

The Superintendent—The Sabbath School superintendent is the leading officer of the Sabbath School. As soon as the superintendent is elected, elected he or she should begin planning for the smooth and effective operation of the school. The superintendent should be acquainted with the support the plans and emphases of the Sabbath School Department of the General Conference of the conference/mission, and The superintendent is expected to abide by the decisions of the Sabbath School Council concerning the operation of the Sabbath School.

~~The superintendent is the administrator of all divisions of the Sabbath School. This does not automatically include the leadership of the adult division. However, the superintendent may be elected as leader of the adult or another division. All leaders of divisions should submit all suggested major changes in the operation of their division to the superintendent to be presented to the Sabbath School Council.~~

~~Sabbath School teachers are usually appointed for the calendar year but are subject to change at the discretion of the Sabbath School Council. A number of substitute teachers sufficient for each division should be appointed by the Sabbath School Council when the regular teachers are appointed. These may be called upon by the superintendent to fill such vacancies as may occur from time to time in the division for which they are chosen.~~

~~If a vacancy occurs in any appointed office, or if a teacher leaves at any time, it is the superintendent's duty to convene the Sabbath School Council and fill such vacancy.~~

The superintendent is to:

1. Serve the church as administrator of all divisions of the Sabbath School. He/She is not the leader of the adult division by virtue of being general superintendent, although he/she may also be elected as leader of the adult or another division.

2. Study and follow the counsel and guidelines found in *Counsels on Sabbath School Work* by Ellen G. White, and the *Sabbath School Handbook* published by the General Conference Sabbath School Department. The superintendent should encourage the church to make these books available to leaders and teachers in all divisions of the Sabbath School.

3. Become conversant with the promotion plans of the mission program of the world church and lead the Sabbath School in such sacrificial giving as will enlist their wholehearted support of world missions.

4. Call and chair the Sabbath School Council meetings to care for immediate needs, including recommendations dealing with officer or teacher vacancies.

5. Receive from division leaders all agenda items pertaining to the operation and finances of the Sabbath School and present them to the Sabbath School Council.

6. Implement the decisions of the Sabbath School Council.

7. ~~The superintendent should have~~ Be in general charge of the teachers' meeting. While others may have duties in particular lines, such as the lesson study, the superintendent with the assistant, should take the lead and seek to make the teachers' meeting a vital part of the Sabbath School work and through it endeavor to build up a strong, spiritual teaching force.

~~The Sabbath School carries a substantial part of the financial support of the worldwide program of Seventh-day Adventists. The major percentage of the offerings given in some countries for the advancement of the gospel in the world field is given by the Sabbath Schools. It is one of the responsibilities of every Sabbath School superintendent to be conversant with the promotion plans of the mission program and to seek to lead the school in such sacrificial giving as will enlist their wholehearted support of world mission and thus meet the financial goals of the Sabbath School.~~

~~The Assistant Superintendent—One or more assistant superintendents should~~ may be elected to assist the superintendent: superintendent as needed. ~~The first two assistants are the assistant superintendent for evangelism and the assistant superintendent for membership. Additional assistants may also be elected as required. Other specific duties in the school should be assigned to the assistants: caring for visitors, providing for the weekly missions emphasis, seeing that substitute teachers are provided when vacancies occur in classes, and any other responsibilities in which the superintendent needs assistance in carrying out the Sabbath School program promptly and efficiently. The assistant(s) may be assigned specific responsibilities such as: promoting Sabbath School evangelism and world missions; coordinating the weekly missions emphasis, and planning and promoting offering goals; fostering and coordinating evangelistic outreach plans and activities in the community; and caring for membership by checking Sabbath School rolls with the church membership roll, and then making and implementing plans to increase Sabbath School attendance and membership. Such plans should encourage individual and class outreach to contact nonattending and new members.~~

~~The Secretary—There is perhaps no office in the Sabbath School where faithfulness, The Secretary—Faithfulness, accuracy, and Christian courtesy are more especially necessary than in the work of the secretary. Next to that of the superintendent, no position in the Sabbath School offers a greater variety of opportunities for useful service. The secretary becomes one of~~

~~the superintendent's chief helpers, and serves also as secretary of the adult division. The faithfulness and careful attention to details by the secretary enables the superintendent to be aware of the pulse of the entire school.~~

The secretary's duties ~~may be summarized~~ are as follows:

1. To keep all records called for on the official report form supplied by the conference/mission, to compile a complete and accurate quarterly Sabbath School report, and to promptly forward the report form to the appropriate individuals. The secretary should also bring before the Sabbath School appropriate reports of Sabbath School work.

2. To distribute supplies to the teachers and gather ~~their~~ class records and offerings. offerings from each division.

3. To ~~mark the officers' class record and receive their offerings.~~ ensure that the various Sabbath School divisions are supplied with materials as needed.

4. To keep a record of the weekly Sabbath School offerings, ~~Thirteenth offerings—Thirteenth Sabbath Offerings,~~ special projects offerings, Birthday-Thank Offerings, offerings, Investment funds, and Sabbath School expense money, if the latter is not included in the church budget, budget of church expense. and to give all offerings to the church treasurer. The financial records kept by the secretary should agree with those of the church treasurer.

5. To ~~pass on to the church treasurer all Sabbath School moneys for missions, also all expense money received in the Sabbath School.~~ To order through the Personal Ministries secretary the Sabbath School supplies, materials, and resources agreed upon by the Sabbath School Council.

6. To order through the Lay Activities secretary the Sabbath School supplies and special helps agreed upon by the Sabbath School Council. To keep the minutes of meetings of the Sabbath School Council.

7. To keep the minutes of meetings of the Sabbath School Council.

8. To keep all records called for by the Sabbath School secretary's Record Book, making sure that all financial records agree with those of the church treasurer. It is important that the report rendered by the church treasurer to the conference treasurer and the report of the Sabbath School secretary shall agree.

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~~Assistant Secretaries—In Secretary—~~In the absence of the secretary, an assistant secretary assumes the responsibilities. The assistant ~~secretaries~~ secretary should be present at each Sabbath School service, ready to assist by doing whatever the superintendent or the secretary may require. ~~An assistant secretary should occasionally be requested to prepare and present the report.~~

If desired, the assistant may act as secretary of the teachers' meeting and report to the secretary any business that should be recorded.

Investment Secretary—The Investment secretary gives promotional leadership to the Investment Plan for mission support. He/She encourages investment activity in all divisions of the Sabbath School, keeping all members informed of progress.

Vacation Bible School Director—The Vacation Bible School director leads in organizing, promoting, and launching community evangelism through the annual Vacation Bible School. (In some churches this responsibility may be given to the Children's Ministries coordinator.)

~~The Music Director—In larger Sabbath Schools a Director—~~A music director is usually ~~may be appointed by the Sabbath School Council~~ to lead the music of the school and plan with the division leader for the presentation of this phase of worship each Sabbath. ~~In some of the larger schools an assistant music director is also selected.~~

~~Only such special music should be provided as~~ As an expression of worship, care should be taken to provide music which will glorify God. Singers should be as carefully selected as are the workers for other parts of the Sabbath School service, and should be measured by the same standards. (See p. 84.)

~~The Pianist and/or Organist—Great care should be exercised in the selection of the Sabbath School pianist or organist. Musical ability, standards of character, dress, and deportment should be taken into consideration.~~ Organist—The Sabbath School pianists and/or organists are appointed by the Sabbath School Council.

Sabbath School Division Leaders—A leader is elected for each division of the Sabbath School by the church board. Assistants, as needed, may be appointed by the Sabbath School Council. More information on the age-related divisions, ranging from beginners through adult, is detailed in the Sabbath School Handbook which may be obtained from the Adventist Book Center or the conference/mission Sabbath School Department.

Duties of division leaders include arranging for the weekly program of the Sabbath School. Every division should follow the suggested schedule for that division as outlined in the

Sabbath School Handbook, and should always include a time for mission emphasis and for lesson study discussion appropriate to the age level of those in that Sabbath School division. Division leaders need to be sure that there are adequate physical facilities and supplies of the Sabbath School Bible Study Guide and weekly papers for all members and visitors, as well as goal devices, charts, and other teaching aids as needed.

Extension Division—The extension division cares for those who are unable to attend Sabbath School due to age or infirmity. Special information on the work of the extension division leader may be found in the Sabbath School Handbook.

Sabbath School Teachers—All teachers are chosen by the Sabbath School Council and approved by the church board to serve for one year. These individuals should have an aptitude for teaching and be willing to study ways to improve their teaching ability. They should be diligent in their preparation, be regular and punctual in attendance, and set an example to the class in the daily study of the Sabbath School lesson.

Special effort should be made to select teachers for children and youth from among those members who have their special interest at heart and who have the ability to meet their needs.

All teachers should be encouraged to participate in the teacher training courses published by the General Conference and/or division which are available through the conference/mission Sabbath School Department.

The Sabbath School Teachers' Meeting—It is recommended that every Sabbath School have a weekly teachers' meeting. The superintendent should have charge, although someone else may be appointed to conduct the survey of the next Sabbath's lesson. The best results are obtained when the teachers' meeting is held prior to the Sabbath, as this provides opportunity for private study both before and after the meeting; it is also likely to be less hurried than if held on Sabbath morning. Sufficient time should be allowed for the teachers' meeting, and at least three things should be accomplished: a profitable survey of the next Sabbath's lesson, a brief consideration of one or more Sabbath School goals, and discussion of any general problem requiring attention.

Sabbath School Lessons—Realizing that "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*The Great Controversy*, pp. 593, 594), the Sabbath School Department leaders should do all that is possible to encourage regular systematic study of the Word. Sabbath School lesson materials are designed to encourage the habit of daily feasting on the Word. This time-honored practice has done much to maintain Christian unity throughout the world church.

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The General Conference publishes Sabbath School lessons for each division of the Sabbath School. Every member should have access to those lessons through the *Sabbath School Bible Study Guide* appropriate to the member's age level. Helps for leaders and teachers are produced by the General Conference and/or division, and the appropriate helps should be made available to every leader and teacher in each Sabbath School division.

Sabbath School Offerings—All Sabbath School offerings are to be carefully recorded by the Sabbath School secretary and handed to the church treasurer at the earliest suitable moment. ~~This helps prevent accidental loss.~~ When the extension division offerings are received, ~~usually at the end of the quarter,~~ they should be added to the offerings already received from the Sabbath School.

With the exception of the expense fund, all Sabbath School offerings are General Conference offerings and are to be passed on in their entirety by the church treasurer to the conference/mission for transfer to the General Conference. These funds include the regular Sabbath School weekly offering, the Thirteenth Sabbath Offering, Sabbath School Investment, and Birthday-Thank Offering. They are all mission funds, each of which is to be identified as a separate fund in the regular system of records from the local church to the General Conference. This is necessary to enable the General Conference to appropriate the percentages used for special projects according to church policy. No mission funds may be retained by the local church or conference/mission.

Expense Money—Many Sabbath Schools take offerings at stated periods for Sabbath School expense. All such money should be recorded by the secretary, passed on to the local church treasurer, and used only for paying Sabbath School expense as authorized by the Sabbath School Council. In many churches, Sabbath School expenses are included in the church budget and expended as authorized by the Sabbath School Council.

The Sabbath School expense offering and the mission offering shall not be taken as one offering and divided according to an agreed-upon formula or percentage. Sabbath School expense offerings must be kept entirely separate from the mission offerings.

~~In many churches, Sabbath School expenses are included in the church budget and expended as authorized by the Sabbath School Council.~~

~~The Quarterly Report—This should be made out~~ Report—The Quarterly Report should be completed immediately after the last Sabbath of the quarter and mailed ~~as soon as possible before the stated deadline~~ to the ~~conference conference/mission~~ Sabbath School ~~School and~~ Personal Ministries director. ~~It may be read before the school the first Sabbath of the new quarter; it~~ It should be read presented at the quarterly business meeting of the church. The

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secretary should ~~make this report in quadruplicate—the original for~~ send the report on the appropriate form to the conference conference/mission Sabbath School and Personal Ministries director, and a copy for each of the following: the Sabbath School superintendent, the pastor, and place a copy in the secretary's permanent file. This file should be complete and up to date, ready for comparisons between quarters. file, and provide copies for the Sabbath School superintendent and the pastor.

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ADCOM/GCDO99AC/99AC to LCC-00GCS

142-99G ADVENTIST YOUTH SOCIETY (AUXILIARY
ORGANIZATIONS OF THE CHURCH AND THEIR
OFFICERS) - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 96-101, Adventist Youth Society, to read as follows:

Adventist Youth Society

The Adventist Youth Society (~~formerly Missionary Volunteer Society~~) is a department of the church through which the church works for and through her youth.

“Moses answered, ‘We will go with our young and old, with our sons and daughters, and with our flocks and herds, because we are to celebrate a festival to the Lord’” (Ex. 10:9, NIV). “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates” (Deut. 6:6-8, NIV). “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and purity” (1 Tim. 4:12, NIV).

“We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth.”—Ellen G. White, in *General Conference Bulletin*, Jan. 29, 30, 1893, p. 24.

The servant of God called for the establishment of a youth organization in each church and told what kind of organization it should be. “Let there be a company formed somewhat after the order of the Christian Endeavor Society. . . .”—*Counsels on Health*, p. 537. “Let there be

companies organized in every church to do this work.”—Ellen G. White, in *Signs of the Times*, May 29, 1893.

“When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.”—*Gospel Workers*, p. 210.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—*Messages to Young People*, p. 196.

While there is to be an active Adventist Youth Society in every church, it is important that the youth program not be isolated from the rest of the church. In addition to their participation in the youth organization, the young people should be integrated into responsible leadership and involvement in the entire church program. There should be young elders, young deacons and deaconesses, et cetera, working with experienced church officers. In all lines of church work the youth should be active. “In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men.”—*Gospel Workers*, p. 67.

Mission Statement—The primary focus of youth ministry is the salvation of youth through Jesus Christ. We understand youth ministry to be that work of the Church that is conducted for, with, and by young people.¹

Our task is to:

1. Lead youth to understand their individual worth and to discover and develop their spiritual gifts and abilities.

¹Adopted by the General Conference and Division Youth Directors, July 1993.

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2. Equip and empower youth for a life of service with God's Church and the community.

3. Ensure the integration of youth into all aspects of church life and leadership in order that they might be full participants in the mission of the Church.

To accomplish our task:

1. We will achieve a balanced ministry by incorporating the biblical dynamics of fellowship, nurture, worship, and mission.

2. We will be committed to maintaining relevance and effectiveness in ministry by relating all ministry to the needs of the youth. It is imperative that we listen to and are informed by their perceptions, concerns, and suggestions. Effective ministry becomes possible in an atmosphere of love, acceptance, and forgiveness. We will conduct ongoing research to discover areas that need attention. We are committed to experimentation and innovation in our programs because we recognize the ever changing nature of today's youth.

3. We will find inspiration in God's Word and our history, and have faith in God for the future. Our philosophy will find expression in a wide variety of God-ordained ministry styles and programs.

4. We will provide regular evaluation to ensure that our primary focus is achieved.

Objectives—In response to these inspired directives, the Youth Department was organized to give leadership training; training and to provide resource materials and evangelistic plans for the Adventist Youth Society in the local churches. The Spirit of Prophecy sets forth the objectives of the youth organization as follows: (1) to train the youth to work for other youth, (2) to recruit the youth to help their church and "those who profess to be Sabbathkeepers", and (3) to work "for those who are not of our faith."—*Signs of the Times*, May 29, 1893.

In seeking to reach these objectives the youth are called upon (1) to pray together, (2) to study the Word together, (3) to fellowship together in Christian social interaction, (4) to act together in small groups to carry out well-laid plans for witnessing, (5) to develop tact and skill and talent in the Master's service, and (6) to encourage one another in spiritual growth.

The *Aim* of the Adventist Youth Society is: "The Advent Message to All the World in This My Generation."

The *Motto* is: "The Love of Christ ~~Constraineth Us.~~" Constrains Me."

~~Membership in the Adventist Youth Society—Requirements for regular membership in the Adventist Youth Society are:~~

- ~~1. Membership in the Seventh-day Adventist Church.~~
- ~~2. Age of 16 years (or ninth grade) up to 30 years, inclusive.²~~
- ~~3. Willingness to subscribe to the objectives of the society.~~

~~Since the youth organization has as one of its goals reaching youth who are not members of the Seventh-day Adventist Church, provision should be made for taking such young people into the society fellowship as associate members. These youth should also be willing to subscribe to the objectives of the society.~~

~~Associate members should not be elected as officers of the society, but should be actively involved in all of the youth activities and be made to feel an integral part of the organization. Through fellowship with Adventist youth, whose lives are a living witness to God's love and truth, many will be encouraged to become baptized members of the church.~~

~~For those societies that wish to have a membership induction ceremony, the following Adventist Youth Society Pledge may be used:~~

Membership in the Adventist Youth Society—There are three categories of membership in the Adventist Youth Society:

1. Regular Members—Young people 16 to 30 years of age who are members of the Seventh-day Adventist Church in regular standing and who, subscribing to the objectives of the society, desire to engage in active service for Christ may enroll as regular members.

2. Associate Members—Young people who are not members of the Seventh-day Adventist Church, but who have Christian ideals and desire to be associated with the young people of the church in missionary work should be accepted as associate members. Associate members may not hold office, but they should be cordially received into all the society work and into its bands, and encouraged to become regular members as soon as possible.

²The youth leader, who may be chosen from those who are older, is considered a regular member regardless of age, as may also other older adults who are involved in leadership responsibilities with the youth.

3. Honorary members—Adult members of the church who support the youth may enroll as honorary members. Many persons who have passed the age of 30 would like to continue attending Adventist Youth Society meetings and participate in whatever way possible. Whenever it may seem advisable, they should receive an honorary membership card. Their membership is not included in the secretary's report, and they report their outreach (missionary) work in the regular way through the church.

Upon joining the Adventist Youth Society, new members take the following membership pledge:

“Loving the Lord Jesus, I promise to take an active part in the work of the Adventist Youth Society, doing what I can to help others and to finish the work of the gospel in all the world.”

~~Officers of the Adventist Youth Society—A chief factor in the success of any Adventist Youth Society is its leadership. When the officers are dedicated, active Christians, with initiative and ability to organize and inspire others, the work will go forward, young people will be saved and trained in God's service, and the whole church will be strengthened.~~

~~The officers of the Adventist Youth Society which are elected by the church are: youth leader, associate youth leader, secretary-treasurer, assistant secretary-treasurer, chorister, pianist or organist, and sponsor, who may be one of the local elders. This group forms the nucleus for the Adventist Youth Society Council, which in counsel with the young people appoints other officers such as fellowship or social director, devotional director, librarian, publicity director, and action group leaders. In smaller churches one person will of necessity carry several responsibilities. As many youth as possible should be involved in the planning and execution of the youth program.~~

~~The Adventist Youth Society Council—The Ministries Committee—The Adventist Youth Society Council (formerly MV Executive Committee) is Ministries Committee is the umbrella organization in the local church responsible for the general planning of the youth program in the local church: ministry program. (See p. 76.) It includes the elected officers of the society plus the Lay Activities Personal Ministries leader, youth Sabbath School division leader, Temperance Health Ministries leader, Pathfinder Club director, Adventurer Club director, principal of the junior academy or day academy school, if there is such, the sponsor, and the pastor. The Adventist Youth Society leader, who is a member of the local church board, chairs this council: committee.~~

~~The council committee should meet as often as necessary to plan and direct a successful youth ministry in the local church. Council Committee meetings should include time for prayer,~~

a study of ways to help the youth spiritually, and plans for witnessing activities. The council committee will also be responsible for seeing that regular meetings are scheduled for the youth and will work with other departments in coordinating the youth program in the local church. There should be short- and long-range goals if the society youth ministry is to be effective in reaching its objectives.

The Adventist Youth Society Committee—The Adventist Youth Society Committee is responsible for senior youth activities of the local church and works in coordination with the other youth entities through the Adventist Youth Ministries Committee. Where there is no Pathfinder or Adventurer program, the AYS will include these younger members in a Junior Society.

Officers of the Adventist Youth Society—A chief factor in the success of any Adventist Youth Society is its leadership. When the officers are dedicated, active Christians, with initiative and ability to organize and inspire others, the work will go forward, young people will be saved and trained in God's service, and the whole church will be strengthened.

The officers of the Adventist Youth Society which are elected by the local church are: youth leader, associate youth leader, secretary-treasurer, assistant secretary-treasurer, chorister, pianist or organist, and sponsor, who may be one of the local elders. Since music plays such an important role in the formation of the youth character, musicians should be as carefully selected as the rest of the officers of the Adventist Youth Society. (See p. 84.) This group forms the nucleus for the Adventist Youth Society Committee which in counsel with the young people appoints other officers such as fellowship or social leader, devotional leader, librarian, publicity leader, and the various action group leaders. In smaller churches one person will of necessity carry several responsibilities. As many youth as possible should be involved in the planning and execution of the youth program.

Youth Leader and Associate Youth Leader—The Youth leader as a follower of Jesus must exemplify the graces of a genuine Christian, with a burden for soul-winning and a contagious enthusiasm. In helping motivate the youth to work together and take responsibilities, the leader will be in the background—guiding, counseling, and encouraging the youth, helping them to gain experience and the joys of achievement. It will be necessary to study the youth profile of the church and seek to involve every youth in the society.

The Youth leader will keep in close touch with pastors and sponsors and with the conference Youth director, taking advantage of every opportunity for in-service training, leading the society into a cooperative relationship with the church and the conference.

The associate Youth leader will assist the Youth leader in this work and in the absence of the Youth leader will chair the Adventist Youth Society Council Committee and perform the

duties of the leader. The associate will also be assigned certain responsibilities as determined by the ~~council~~ committee. In smaller churches the ~~council~~ committee may assign the assistant to the office of secretary-treasurer.

Secretary-Treasurer and Assistant—As in the case of the other officers, the secretary-treasurer's first qualification is spirituality and dedication. One should know the Lord, be able to speak from personal experience, and have a burden for young people. The secretary-treasurer will keep a record of the activities of the society and send in a monthly report on special forms provided to the local conference/mission youth director who will also encourage the young people to report their witnessing activities during the ten-minute ~~lay activities~~ personal ministries period at the close of the Sabbath School class lesson study.

Another important responsibility of the secretary-treasurer is to keep an accurate record of the receipts and disbursements of all funds of the Adventist Youth Society. Society funds are deposited with the church treasurer and held in trust until such times as their disbursement is ordered by the Adventist Youth Society ~~Council~~ Committee. This ~~council~~ committee shall also review the financial records of the society each quarter and have them audited once each year by the church treasurer. Many churches include the youth organization in their budget.

The assistant secretary-treasurer (when needed) assists with the secretary-treasurer's work as may be mutually arranged and acts in the absence of the secretary-treasurer.

Adventist Youth Society Sponsor—This may be an elder or other qualified person on the church board who understands thoroughly the objectives of the society and who is sympathetic with the youth and their ~~problems~~ involvement in the church's ministries. This individual serves as a guide or counselor to the Adventist Youth Society officers and meets with them regularly at the time of the Adventist Youth Society ~~Council~~ Committee meeting. The sponsor will be one whom the young people love and look to for counsel, working with the Youth leader in bringing the needs of the society before the church board. ~~Many churches include the youth organization in their budget.~~

The sponsor should become acquainted with the local conference Youth director, keeping him or her informed of any changes in officer personnel and other matters relating to the Adventist Youth Society. Along with the society officers, the sponsor should attend the youth training institutes of the local conference/mission to keep pace with what is developing in youth ministry and thus be more effective in giving counsel. It would be well if the sponsor could serve over a several-year period for continuity.

Adventist Youth Features—~~The Youth Department has developed numerous features to help young people acquire right attitudes, right knowledge, and necessary skills to grow in grace and be effective in their witness for the Lord. These include the following:~~

Adventist Youth Features—As young people grow in their relationship with Jesus Christ, the Youth Department seeks to provide them with age-related, dynamic, active programming that provides an environment for development of spiritual gifts in preparation for this life and the life to come. These include the following:

1. Devotional and Educational—Morning Watch, Bible reading plans, Encounter series, Adventist Youth Week of Prayer, Youth Bible Conference, Youth Ministry Training Course, Pathfinder Staff Training Course, Adventist Youth Book Club, Guide, Master Guide and related leadership training classes, Adventist Youth Honors, Outdoor Club, ~~Perception, and New Beginnings: and others.~~
2. Witnessing—Voice of Youth, Friendship Teams, branch Sabbath Schools, Story Hours, Adventist Youth Taskforce, Adventist Youth Service Volunteers, Festival of the Word, Youth Rallies, Sunshine or Singing Band, Community Services, Literature and Correspondence Action Group, Youth Music Witnessing Teams: Teams, and AY Honors.
3. Recreation—Social to Save, nature exploration, outdoor clubs, Adventist Youth Camping, ~~music specialty~~ camps, Adventist Youth Honors, Silver Award, Gold Award.

YOUTH/ChMan/ADCOM/GCDO98AC/154-98G/SS&PM/ChMan/ChMan/ADCOM/
GCDO99AC/99AC to LCC-00GCS

145-99G THE ADVENTIST JUNIOR YOUTH SOCIETY - *CHURCH* *MANUAL* AMENDMENT

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

The Adventist Junior Youth Society

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

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

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

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

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

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

Adventist Junior Youth Pledge

By the grace of God—

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

Adventist Junior Youth Law

The Adventist Junior Youth Law is for me to—

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

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

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

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

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146-99G PATHFINDER CLUB - *CHURCH MANUAL* AMENDMENT

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

Pathfinder Club

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

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

Youth from ages 10 to 15 are eligible to become members of the Pathfinder Club through a special induction ceremony. The triangular emblem has been adopted internationally even though there is sometimes a change in the name "Pathfinder" ~~because of~~ through translation ~~problems. and local equivalence.~~ Members wear the an approved Pathfinder uniform with its insignia to all club functions, including the weekly club meeting, Pathfinder fairs, and camporees, and on Sabbath morning to church for Pathfinder Day. In ~~larger~~ some churches the age groups are divided into the Junior Pathfinder Club and the Teen Pathfinder Club and when older Pathfinders reach the age of 15 they may become ~~junior counselors. staff members through~~ a Teen Leadership Training (TLT) program.

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

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

YOUTH/ChMan/ADCOM/GCDO98AC/156-98G/99AC to LCC-00GCS

147-99G AUXILIARY ORGANIZATIONS OF THE CHURCH AND
THEIR OFFICERS, ADVENTURER CLUB - *CHURCH MANUAL*
ADDITION

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

Adventurer Club

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

A sampling of activities as presented in the *Adventurer Manual* includes special day trips, study and application of Bible stories, talent shows, nature activities, crafts, social skills development, and many others. The club has its own flag, uniform, emblems, award patches, and pins and scarves which are different from Pathfinders and must not be mixed or confused with the Pathfinder items. An entire component of the club activities involves parental training in child development, and understanding how to be the model Christian parents all wish to become.

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

ChMan/ADCOM/H&T/ChMan/GCDO98AC/158-98G/ChMan/ADCOM/GCDO99AC/99AC to
LCC-00GCS

149-99G EDUCATION - *CHURCH MANUAL* AMENDMENT

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

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Education

Christian Education and the Church School

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

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

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

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

Church Education Secretary

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

1. To be responsible for the regular promotion of Christian education and to plan, in cooperation with the pastor and Home and School Association leader, periodic programs or services that emphasize the values of Christian education.

2. To contact all Seventh-day Adventist homes where there are school-age children or young people, to encourage attendance at the local church school or at a Seventh-day Adventist secondary school, college, or university, and to suggest possible solutions to problems.
3. To make every reasonable effort, where church schools are not available, to encourage the church to provide Seventh-day Adventist education in the area.
4. To maintain contact with students from the church who are in attendance at Seventh-day Adventist or other schools away from the home church.
5. To contact members who have no school-age children, encouraging them to provide financial aid for needy Seventh-day Adventist students.
6. To maintain an up-to-date census of all the children and youth of the church.

ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

211-99G HOME AND SCHOOL ASSOCIATION - *CHURCH MANUAL*
AMENDMENT

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

Home and School Association

Purpose—The purpose of the association is twofold:

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

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

2. To promote cooperation between parents and teachers in the educational process.

3. To give guidance for establishing in the home an atmosphere of love and discipline in which Seventh-day Adventist Christian values can be instilled in children through Bible study, prayer, family worship, and the example of the parents.

4. To provide an opportunity for parents and teachers to develop a positive relationship in their work for the children.

5. To support the church school in its effort to more fully harmonize the principles of Christian education in philosophy, content, and methodology.

6. To strengthen the relationship between home and school by promoting such activities as:

a. Providing suggestions to the administration and school board for curriculum improvement.

b. Encouraging frequent communication between home and school.

c. Encouraging parents to visit the school.

d. Encouraging teachers to visit the homes of students.

e. Providing volunteer services as requested by the school.

f. Assisting in providing the school with additional equipment and facilities not provided by the church or conference/mission.

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

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

Officers—All parents of students are encouraged to be active in the Home and School Association. However, the officers of this association shall be members of the Seventh-day Adventist Church. The officers shall consist of a leader, assistant leader, secretary-treasurer, librarian, and the church educational secretary. (See p. 130.) ~~In a school supported by one church, the Home and School Association officers are nominated by the church nominating~~

~~committee and appointed by the church school board. Where a school is supported by more than one church, the Home and School Association officers and committee shall be appointed by the school board at its first meeting each school year. To give continuity, it is recommended that some of the officers be reelected for a second term.~~

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

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

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

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

COM/ChMan/ADCOM/GCDO98AC/212-98G/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

161-99G COMMUNICATION - *CHURCH MANUAL* AMENDMENT

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

Communication Communication Department

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

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

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

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

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

The Communication secretary will assist in organizing support for the denomination's ~~broadcast and Bible correspondence school ministries;~~ media programs. This may include the placement of announcements and advertisements for broadcast and Bible correspondence school courses, the promotion of the ~~radio and television~~ media ministry offerings, and participation in ~~field days events~~ for the distribution of radio, television, and Bible correspondence school materials. The Communication secretary will cooperate with the ~~conference~~ conference/mission Communication secretary in carrying out the plans of the ~~conference~~ conference/mission and reporting as requested and will also present periodic reports to the church business meeting.

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

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

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

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

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

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

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

H&T/ChMan/ADCOM/GCDO98AC/201-98G/99AC to LCC-00GCS

150-99G DEPARTMENT OF HEALTH AND TEMPERANCE - *CHURCH* *MANUAL* AMENDMENT

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

Department of Health and Temperance Health Ministries Department

The church accepts its responsibility to make Christ known to the world and believes this includes a moral obligation to preserve human dignity by obtaining optimal levels of physical,

mental, and spiritual health. In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting abundant health, optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.

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

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

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

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

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

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

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

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

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

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

STW/ChMan/ADCOM/GCDO98AC/207-98G/99AC to LCC-00GCS

156-99G DEPARTMENT OF STEWARDSHIP AND DEVELOPMENT -
CHURCH MANUAL AMENDMENT

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

~~Department of Stewardship and Development~~
Stewardship Department

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

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

The Stewardship secretary leader acts in a liaison capacity between the conference Stewardship Department and congregation. The secretary leader will implement the general educational program of the Stewardship Department as it is presented and expanded periodically

to meet a continuing need. This responsibility includes assisting the pastor in World Stewardship Day emphasis, conducting stewardship classes, tithe and offering education, and teaching the basic stewardship concepts during Sabbath services or on other occasions.

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

WM/ChMan/ChMan/ADCOM/GCDO98AC/128-98G/ChMan/ADCOM/GCDO99AC/99AC to
LCC-00GCS

132-99G DEPARTMENT OF WOMEN'S MINISTRIES - *CHURCH*
MANUAL ADDITION

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

Department of Women's Ministries

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

Objectives—This ministry seeks to:

1. Foster spiritual growth and renewal among women.
2. Affirm that women are of inestimable worth by virtue of their creation and redemption, and equip them for service in the church.
3. Minister to the broad spectrum of women's needs across the life span, being sensitive to multicultural and multiethnic perspectives.
4. Liaise and cooperate with other specialized departments of the church to facilitate the ministry to women and of women.

5. Build goodwill among women in the world Church that encourages bonds of friendship, support for church service, and the creative exchange of ideas and information.

6. Mentor and encourage Seventh-day Adventist women, creating paths for their involvement in the church as they reach for their potential in Christ.

7. Find ways and means to challenge each Seventh-day Adventist woman to use her gifts to complement the talents of others as they work side by side to further the global mission of the Church.

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

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

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

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

1. Assess the needs of women in the local church and community, by utilizing surveys and interviews, and in counsel with the pastor and church leaders.

2. Brainstorm, develop strategies, and cooperate with other specialized departments of the church to foster programs and activities which minister to women.

3. Plan and implement these and other initiatives which relate to women's specific and varied needs, in cooperation with the pastor, departmental specialists, and other church leaders.

4. Facilitate local church participation in annual programs and activities initiated by the conference/union/division/General Conference such as the International Women's Day of Prayer, Women's Ministries Day, and small group ministries to support women and encourage them in service. Information regarding these programs is available through the conference/mission Department of Women's Ministries.

CHM/ChMan/CHM/ChMan/ADCOM/ChMan/ADCOM/GCDO98AC/129-98G/CHM/ChMan/
CHM/OGC/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

133-99G DEPARTMENT OF CHILDREN'S MINISTRIES - *CHURCH*
MANUAL ADDITION

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

Department of Children's Ministries

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

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

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

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

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

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

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

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

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

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

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

Safeguarding Children—In Matthew 18:6 Christ spoke strongly about those who would intentionally hurt children: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The local church should take reasonable steps to safeguard children

engaged in church-sponsored activities by choosing individuals with high spiritual and moral backgrounds as leaders and participants in programs for children.

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

1. Providing cooperation and balance among the religious education activities planned for children.
2. Working together to coordinate all activities in order to avoid overlaps or gaps in the plans for children, and preparing a yearly activities calendar that incorporates all children's programs.
3. Keeping up-to-date records of church members' children and community children who have participated in church activities.
4. Conducting a needs assessment of children in the congregation and/or community.

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

1. Scheduling and chairing the Children's Ministries Committee, encouraging a spirit of teamwork among those working for and with children, and being the team leader in creating a ministry for children that draws them to Christ and provides for their participation in all church activities.
2. Serving as an advocate of the interests of children to:
 - a. The Church Board—by keeping the board members informed of concerns and successes, by reporting the results of the children's needs assessment, and by encouraging funding for children's programs.
 - b. The pastor—by working together to make the various aspects of church life meaningful to children.

- c. The Personal Ministries Council—by participating in the council's planning for the church, suggesting ways to involve children.
 - d. The leaders of children's activities—by supporting and encouraging them.
3. Taking reasonable steps to maintain a high moral and ethical quality of leadership for the children.
 4. Maintaining communication with parents and leaders of children's activities, informing them about workshops, conventions, camp meetings, and other resources, and encouraging their growth in understanding children.
 5. Seeking opportunities to spend time with children in order to stay in touch with their thinking and their needs.

ChMan/ADCOM/GCDO97AC/97AC/144-97G/117-98G/SAD/ChMan/ChMan/ADCOM/
GCDO99AC/99AC to LCC-00GCS

128-99G NOMINATING COMMITTEE, WHO SHOULD BE
MEMBERS OF THE NOMINATING COMMITTEE -
CHURCH MANUAL AMENDMENT

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

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

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StratPl&Bud99AC/99AC to REL(DIV)

GENERAL CONFERENCE BUDGET - 2000

VOTED, To approve the 2000 General Conference Budget as presented. (See pp 510 to 514.)

StratPl&Bud99AC/99AC to REL

GENERAL CONFERENCE APPROPRIATIONS BUDGET - 2000— NON-TITHE RESTRICTED

VOTED, To record, for information purposes, the restricted investment offering distribution for the year 2000, as shown on page 515.

TRE/StratPl&Bud99AC/99AC to REL

271-99G ADDITIONAL ALLOCATION TO GENERAL CONFERENCE SESSION FUNCTION

VOTED, To allocate \$2,200,000 from 1999 unallocated funds to the General Conference Session function to help cover the costs of the 2000 General Conference Session, the World Ministers Council, the bringing of union presidents to the 2000 General Conference Session, and the special appropriation to Adventist World Radio.

StratPl&Bud99AC/99AC to REL

270-99G SUPPLEMENTAL BUDGET - 1999

VOTED, To approve the Supplemental Budget - 1999, as follows:

Supplemental Budget - 1999

Africa-Indian Ocean Division

West African Union Mission (new)

\$170,000

Church Building Opportunities (re ACTS 2000)

Ghana	\$200,000
Rwanda Union Mission	<u>\$200,000</u>
Total	<u>\$570,000</u>

Eastern Africa Division

Office building	<u>\$550,000</u>
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Euro-Asia Division Affairs Committee

Zaoksky Theological Seminary - endowment fund	\$500,000
ESD - completion of churches	<u>\$ 90,000</u>
Total	<u>\$590,000</u>

Euro-Africa Division

Collonges Seminary - extension of chapel	\$250,000
Rumanian Union - office building	\$250,000
France Satellite Evangelism 2000	\$ 40,000
Rome Satellite Evangelism 2000	<u>\$ 40,000</u>
Total	<u>\$580,000</u>

Inter-American Division

Montemorelos University	\$105,000
Colombian Adventist University (Unac)	\$110,000
Haitian Adventist University	\$110,000
Caribbean Union College	\$120,000
Northern Caribbean University	<u>\$120,000</u>
Total	<u>\$565,000</u>

North American Division

Satellite evangelism	\$100,000
Breath of Life - working capital replacement	<u>\$300,000</u>

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Total	<u>\$400,000</u>
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Northern Asia-Pacific Division

NSD Mongolia office/church building (already paid)	\$150,000
People's Republic of China - church buildings	\$400,000
Japan Union College - capital development	\$100,000
NSD Special Need Item	\$100,000
• AIIAS - administration building	<u>\$ 75,000</u>
Total	<u>\$825,000</u>

Southern Africa Union Conference

Evangelism	\$100,000
Church buildings	\$125,000
Namibia Field - new headquarters office	\$100,000
Northeast Namibia church buildings	<u>\$100,000</u>
Total	<u>\$425,000</u>

South America Division

Evangelism - preparation of materials	<u>\$600,000</u>
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South Pacific Division

Satellite up-linking equipment	\$240,500
Completion of Secular Video Series	\$227,500
Avondale College	
Major structural repairs - auditorium	\$200,000
Jesus 2000 Sydney Satellite	<u>\$ 55,000</u>
Total	<u>\$723,000</u>

Southern Asia-Pacific Division

Valencia Hospital/Mountain View College	\$50,000
Mountain Provinces Mission multi-purpose hall	\$50,000
Division-wide implementation	

dynamic strategic plan	\$200,000
Division-wide new chapels subsidy	\$244,000
• AIIAS - administration building	<u>\$ 75,000</u>
Total	<u>\$619,000</u>

Southern Asia Division

For purchase of church properties (already paid)	\$150,000
Metro-Mumbai Region church properties	\$200,000
Metro-Chennai Region church properties	\$150,000
Calcutta church property	\$100,000
To be distributed by division	<u>\$150,000</u>
Total	<u>\$750,000</u>

Trans-European Division

Duch - Skodsborg/Nutana	\$115,000
Gdansk Church - Poland	\$100,000
Middle East Union Media Center	\$130,000
South East European Union Conference	\$100,000
Division Office property renovation	<u>\$150,510</u>
Total	<u>\$595,510</u>

Institution

• AIIAS - administration building	\$200,000
Bringing all union presidents to Spring Meeting (already paid)	<u>\$400,000</u>
Grand total	\$8,392,510
Available	<u>\$8,392,510</u>
Still to distribute	<u>\$ 0</u>

**General Conference of Seventh-day Adventists
2000 Appropriations Budget**

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Summary:

		1999			2000		
		Tithe	Non-Tithe	Total	Tithe	Non-Tithe	Total
Income							
	Unallocated	0	0	0	0	0	0
S-62	Ingathering	0	0	0	0	0	0
S-70	Tithe	62,034,500	0	62,034,500	65,887,440	0	65,887,440
S-73	Unrestricted Offerings	0	40,294,406	40,294,406	0	40,270,000	40,270,000
S-74	Unrestricted Donations	0	500,000	500,000	0	592,500	592,500
S-76	Unrestrict Invest Earn	0	3,681,000	3,681,000	0	3,885,000	3,685,000
S-77	Endowments	0	0	0	0	0	0
S-79	Miscellaneous Income	0	235,000	235,000	0	213,200	213,200
		62,034,500	44,710,406	106,744,906	65,887,440	44,760,700	110,648,140
S-71	Additional Tithe	25,000,000	(25,000,000)	0	25,000,000	(25,000,000)	0
S-95	Trfs fr Other Functions	(4,944,313)	5,444,313	500,000	(4,477,450)	4,477,450	0
S-96	Trfs From Other Funds	0	450,000	450,000	0	500,000	500,000
		<u>82,090,187</u>	<u>25,604,719</u>	<u>107,694,906</u>	<u>86,409,990</u>	<u>24,738,150</u>	<u>111,148,140</u>
Expense							
I.	GC Operations	22,132,112	0	22,132,112	24,422,355	0	24,422,355
II.	GC Administered Funds	3,328,000	890,111	4,218,111	4,703,000	928,264	5,631,264
III.	IDE Funding	19,239,823	0	19,239,823	19,239,823	0	19,239,823
IV.	Appropriations	37,390,252	21,393,608	58,783,860	38,044,812	21,908,386	59,953,198
V.	Special Funding	0	3,321,000	3,321,000	0	1,901,500	1,901,500
VI.	Ingathering Appropriations	0	0	0	0	0	0
		<u>82,090,187</u>	<u>25,604,719</u>	<u>107,694,906</u>	<u>86,409,990</u>	<u>24,738,150</u>	<u>111,148,140</u>

**General Conference of Seventh-day Adventists
2000 Appropriations Budget
Tithe**

	Actual 1998	Budget 1999	Budget 2000
I. Office Operating (Tithe) [Cap: 4.85% of world tithe (1999 - 4.25%)]	<u>20,754,209</u>	<u>22,132,112</u>	<u>24,422,355</u>
II. GC Administered Funds (Tithe)			
AR Telemarketing	12,322	0	0
COMSTRAT	9,702	0	0
Temp. Offering Reversion	84,954	0	0
White Research Centers	80,000	100,000	100,000
Elmshaven Repairs and Renovations	20,000	20,000	20,000
Elmshaven Supervision Assistance	8,000	8,000	8,000
World Dept. Special Projects	288,951	400,000	200,000
Annual Council	55,229	100,000	100,000
Annual Council Travel	602,566	450,000	500,000
Annual Council AV Broadcast	46,280	0	0
Annual Council Message & Mission	16,796	25,000	0
Exchange, Monetary	544,804	100,000	100,000
GC Session	300,000	600,000	2,000,000
GC Session 2000	525	0	0
Offerings Promotion - General	50,000	100,000	100,000
OGC Special Counsel & Litigation	50,000	50,000	200,000
Pre Media Opportunity	200,000	200,000	200,000
Pre Video Production	550,000	600,000	600,000
PRE OMA SS Offering Promotion	175,000	200,000	200,000
Spring Meeting	10,864	100,000	100,000
WHA Satellite Television	<u>651,957</u>	<u>275,000</u>	<u>275,000</u>
Total GC Administered Funds (Tithe)	<u>3,757,950</u>	<u>3,328,000</u>	<u>4,703,000</u>
II. GC Administered Funds (Non-Tithe)			
GRI Specials	35,423	0	0
Contingencies:			
General	196,692	790,111	778,264
Crisis Committee	5,233	50,000	50,000
Legal	<u>233,025</u>	<u>50,000</u>	<u>100,000</u>
Total GC Administered Funds (Non-Tithe)	<u>470,373</u>	<u>890,111</u>	<u>928,264</u>
Total GC Administered Funds	<u>4,228,323</u>	<u>4,218,111</u>	<u>5,631,264</u>

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**General Conference of Seventh-day Adventists
2000 Appropriations Budget
Tithe**

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	Actual 1998	Budget 1999	Budget 2000
III. IDE Funding (Tithe)	<u>15,518,724</u>	<u>19,239,823</u>	<u>19,239,823</u>
IV. Appropriations (Tithe)			
Divisions	22,876,718	22,831,386	20,280,023
Institutions	6,800,877	7,966,103	7,861,300
Excess Aviation - Liability Insurance	616,307	880,000	880,000
Evangelism	98,216	100,000	100,000
Graduate Scholarships	200,000	180,000	180,000
Global Mission (Const. Oversight)	0	100,000	100,000
Hope 2000 Project	0	100,000	0
Southern Africa Affairs Committee	361,536	392,000	360,000
TED Special	<u>1,456,665</u>	<u>1,150,000</u>	<u>1,150,000</u>
	32,410,319	33,699,489	30,911,323
Separate Board Units			
Adventist World Radio	0	244,739	264,318
Auditing Services	0	650,000	650,000
Auditing Service Divisions	0	0	3,123,922
ADRA Audits	0	0	160,000
Geoscience Research Institute	0	635,371	669,664
White Estate	0	866,757	938,551
White Estate Branches	<u>0</u>	<u>256,263</u>	<u>274,054</u>
	0	2,653,130	6,080,509
Publishing Programs			
AR Monthly Edition Subsidy	230,052	239,133	248,214
AR World Edition	30,000	50,000	50,000
Ministry Magazine	80,000	84,000	84,000
YTH AMICUS	87,000	89,000	95,266
Jrnl Adv Educ - English Edition	110,000	100,000	100,000
Jrnl Adv Educ - International Edition	20,000	20,000	20,000
S.D.A. Periodical Index	5,500	5,500	5,500
Commentary Volume 11	20,000	0	0
SOP Bks Subsidy for Transl/Print	350,000	350,000	350,000
PARL Liberty Magazine	<u>100,000</u>	<u>100,000</u>	<u>100,000</u>
	1,032,552	1,037,633	1,052,980
Total Appropriations (Tithe)	<u>33,442,871</u>	<u>37,390,252</u>	<u>38,044,812</u>

**General Conference of Seventh-day Adventists
2000 Appropriations Budget**

	<u>Actual 1998</u>	<u>Budget 1999</u>	<u>Budget 2000</u>
IV. Appropriations (Non-Tithe)			
Divisions	10,163,592	10,136,281	10,238,789
Institutions	10,990,506	11,191,327	11,603,597
Donations	55,750	60,000	60,000
Global Mission (Const. Oversight)	100,000	0	0
Maranatha Type Projects - Travel	1,123	6,000	6,000
Missions Extension Reversion	<u>98,227</u>	<u>0</u>	<u>0</u>
Total Appropriations (Non-Tithe)	<u>21,409,198</u>	<u>21,393,608</u>	<u>21,908,386</u>
Total Appropriations	<u><u>54,852,069</u></u>	<u><u>58,783,860</u></u>	<u><u>59,953,198</u></u>
V. Special Funding (Non-Tithe)			
Divisions	2,568,604	1,850,000	925,000
East Asia Association	0	0	0
Southern Africa Affairs	167,500	160,000	160,000
Others & Institutions	<u>2,178,119</u>	<u>1,311,000</u>	<u>816,500</u>
Total Special Funding (Non-Tithe)	<u><u>4,914,223</u></u>	<u><u>3,321,000</u></u>	<u><u>1,901,500</u></u>

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**General Conference of Seventh-day Adventists
2000 Appropriations Budget
Non-Tithe**

	<u>Base Appropriations</u>			<u>Special Appropriations</u>
	<u>Tithe</u>	<u>Non-Tithe</u>	<u>Total</u>	<u>Non-Tithe</u>
Divisions:				
Africa-Indian Ocean	2,536,265	1,892,609	4,428,874	70,000
Eastern Africa	2,711,762	1,465,013	4,176,775	90,000
Euro-Africa	2,569,817	730,239	3,300,056	70,000
ESD Affairs Committee	955,187	237,050	1,192,237	90,000
Inter-America	916,402	975,943	1,892,345	75,000
Northern Asia Pacific	1,339,090	157,237	1,496,327	95,000
South American	1,669,086	958,086	2,627,172	70,000
South Pacific	960,974	742,754	1,703,728	50,000
Southern Asia	1,556,034	861,972	2,418,006	95,000
Southern Asia Pacific	1,967,965	1,110,129	3,078,094	50,000
Trans-European	2,522,216	923,118	3,445,334	170,000
Southern Africa Union	575,225	184,639	759,864	160,000
	<u>20,280,023</u>	<u>10,238,789</u>	<u>30,518,812</u>	<u>1,085,000</u>
Others:				
ADRA	126,027	100,000	226,027	0
Advent World Radio	1,350,000	0	1,350,000	120,000
AGCN - Satellite	1,600,000	0	1,600,000	0
AIAS	400,050	370,315	770,365	10,000
Andrews University	1,539,393	2,229,369	3,768,762	175,000
Home Study Int'l	60,600	191,900	252,500	236,500
Int'l Health Food Assn	35,000	0	35,000	0
Loma Linda Univ	2,750,230	7,624,889	10,375,119	150,000
Oakwood College	0	1,087,124	1,087,124	0
Servicemen's Center - Korea	0	0	0	35,000
WHAAT/AGCN - Equipment	0	0	0	90,000
	<u>7,861,300</u>	<u>11,603,597</u>	<u>19,464,897</u>	<u>816,500</u>

**General Conference of Seventh-day Adventists
2000 Appropriations Budget
Non-Tithe Restricted**

Appropriations:

	<u>Actual 1998</u>	<u>Budget 1999</u>	<u>Budget 2000</u>
52028 Appropriations, Investment - Outreach:			
Africa-Indian Ocean Division	146,739	135,359	124,777
Asia Pacific Division	0	0	0
Eastern Africa Division	130,873	128,095	117,675
Euro-Africa Division	106,416	103,181	92,975
ESD Affairs Committee	32,036	33,284	33,590
Inter-American Division	74,279	71,988	53,314
Northern Asia Pacific Division	40,020	41,540	42,157
South American Division	89,741	88,749	70,413
South Pacific Division	62,051	61,366	41,779
Southern Asia Division	74,279	73,374	68,124
Southern Asia Pacific Division	123,495	102,528	86,721
Trans-European Division	106,214	107,152	97,068
Middle East Union - TED	0	0	0
Southern Africa Union Conference	<u>24,457</u>	<u>23,979</u>	<u>21,407</u>
	1,010,600	970,594	850,000
52263 Global Mission Approp - Ann Sac	4,155,000	0	0
52780 Thirteenth Sabbath Special Project	<u>1,800,000</u>	<u>0</u>	<u>0</u>
Total Restricted Funds	<u>6,965,600</u>	<u>970,594</u>	<u>850,000</u>

99-515
October 5, 1999, p.m.
GCC Annual Council

99-516

October 5, 1999, p.m.

GCC Annual Council

Calvin B Rock, Chairman

Maurice T Battle, Secretary

Athal H Tolhurst, Editorial Secretary

Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 6, 1999, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "The God Who is Coming—The God of Certainty" was presented by Walter L Pearson Jr, Director/Speaker of Breath of Life and General Field Secretary for the North American Division. Scripture texts are taken from the King James Version.

Matthew 26:29 says, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Some grand themes come to mind when I consider the God who is coming. Immediately I think of Isaiah, at the inauguration of his ministry, when he went down to the temple and, as it were, saw the walls of the temple move aside. In his mind he looked into the heavenly temple and said, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged."—Isa 6:1-7

I thought, there is a description of the grandeur of God.

My mind goes to Moses in the mountain. He had been there so long that he thought it was about time that he saw the One with whom he communed. So he said, "show me your glory." I think I might have said the same. Moses expresses my sentiments exactly. How can you talk with someone so long without being able to see each other?

God said to him, "Moses, you can't bear to see all of Me. You can't bear to see all My glory; for my absolute righteousness and your weakness cannot dwell in the same place. However, if you will hide in that hole in the rock, I will cover you with my hand and pass by." God expressed Himself in anthropomorphic terms, as though being all glory Himself, He might cover His glory. When Moses was hidden, God passed by and allowed him to see His back. Moses saw enough glory that when he came down from the mountain, his skin was illuminated. And the people said, "Cover him up, he is too bright for us to look at."

I looked at that moment and said, there is God.

But the fact is that God, with all of the options at His disposal, did not come with the grandeur of a temple or the grandeur of a mountain. When He was called upon to express Himself to us, He gave us His Son. He gave us God in the form of a baby. He gave us God in the parameters of humankind, gave us God who pitched His tent next to our tent, gave us God in human flesh. Instead of coming in a way that would singe our senses, instead of coming in a way that we could not comprehend, God gave us Himself in a fashion that we could understand. And so I choose to look at God as He came to us.

When the disciples declared, "show us the Father," Jesus said, "If you have seen Me, you have seen the Father. I am the expression of My Father." This God who wants Himself to be known chooses to be known in a human perspective. I might never have understood what goes on in the temple with the angels; I might never have comprehended the glory on the mountain where the law was given to Moses; but I do comprehend Jesus.

Jesus is best understood at the cross. Ellen White says, "God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. . . . But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other. 'Mercy and truth are met together; righteousness and peace have kissed each other.' Ps. 85:10" (DA 762). So at the cross justice and mercy met. That is the place where sinners run out of excuses and skeptics run out of explanations, where believers run to Him and cling to Him. And that is the place where we will focus our minds, for our hope is centered there.

Without the blood of Jesus we are doomed, but with the blood of Jesus we have a blessed hope. Just hours before He went to the cross, Jesus called His disciples together to celebrate the Passover. They met together in a borrowed room. Jesus could have chosen a homily that was appropriate for the occasion. He might have talked about Israel being delivered from Egypt. The Israelites were told, "You must get blood and sprinkle it above the door post, for if the blood is not there, then the death angel will come." "But if the blood is there," Jesus declares, "I will pass over. There will be no death where the blood is, for the blood will obviate death." Perhaps with that theme Jesus could have captured the power of His sacrifice.

But history does not record that Jesus spoke on that theme. Instead, with His disciples close by, He takes bread, having declared, "I am the Bread of Life." He takes the symbol of Himself and breaks it and distributes it, and it becomes a symbol of their sustenance. Jesus declares with that action that He Himself will be broken.

All of the feasts had pointed to Christ, but Israel had drawn so far into other thought patterns that they could not focus on Christ. They lost Him somewhere. So Jesus broke bread and tried to show his disciples that everything had pointed to Him, that He was willing to be broken for their sins. Then He took the cup, as an emblem of His blood, and said to them, "You must continue in this Lord's Supper and let it remind you of my death until I come. But I will not drink it again until you and I meet in My Father's kingdom."

It was just hours before they would watch their Lord hang on a cross. It was just hours before they would see Him beaten almost to death, hours before He would be suspended between earth and heaven, hours before He would give up what sin could not take from Him, hours before they would watch—most of them from a distance—His cold lifeless form being taken down from a cross, hours before those terrible events that would scatter those who claimed to be His closest friends. Jesus said to them, "You keep on doing this. I have instituted for you something that must be repeated again and again; because for you it will have meaning, but I will not do it again until we meet again."

Jesus made an appointment with us. Jesus was the Passover Lamb who opened not His mouth, whose powerful gift to all mankind subsumed all of the metaphors and symbols when type met antitype. In fact, the Passover, with all of its meaning is subsumed in the Lord's Supper. No longer do we look at the great salvation of Israel from the bowels of Egypt as the greatest delivery. Our minds are turned now to events that will come at the end of time when all of those who believe in Christ shall be delivered from sin, and sin shall have no more victory over us.

We move from the Passover to the Lord's Supper. When Christ instituted the Lord's Supper, He set it up as a promise that the kingdom which had been talked about would come in reality. You and I do not believe in some fable.

There are many people today who call God by many names, and they are not certain why they gather. But you and I serve a risen Saviour. There is no closed tomb filled with the body of Jesus. There is no place where we can worship close to the remains of the Saviour who is ours, for our Saviour has risen and gone to sit at the right hand of God. Our Jesus ministers in the heavenly sanctuary. We know why He is there. While the world is lost in a fog, you and I see clearly. We understand that every time we come to the table which is called communion, we accept the promise from God that the kingdom shall come.

This drama of the ages is not to work itself out on earth. Many of my friends believe that the kingdom will come on earth. They are not part of the lost Jewish nation. They are part of those who claim to believe in the Saviour, and yet they think that somehow God will bring the kingdom here. You and I recognize that with all of the imperfections around us, it cannot be.

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October 6, 1999, a.m.

GCC Annual Council

We recognize that there must be something else. Every time we engage in the communion service we express our faith that the kingdom will come. We believe in heaven.

A popular figure declared, "God may exist, but I am not sure about heaven." I am sure about heaven. I believe that there is a heaven. If there were no heaven, I could not bear what I bear here on earth. Jesus says, "When you break this bread and drink this cup, you remind yourself that there shall be a kingdom." But He adds, "I am going to wait, because there is an appointment that I want to share with you."

When I was a little boy I went to communion. I am sure some of you had parents like mine who were very careful about the emblems. I remember being hungry at communion time. It was not clear to me why my hunger could not be addressed by the very things that were before me. In one small country church in Mississippi they did not have all the cute little things that we have, the tiny bread. Some dear sister had baked unleavened bread and it came in big pieces. There were large cups, and my brother and I would nudge each other and think, "Why can't we eat now? Why must we wait to eat dinner when there is dinner here?" My mother would say "No, you can't." "Why not?" "Because that is special. That represents something."

I soon came to understand that the communion bread was not to take away the body's hunger. But it was to take away the soul's desire for a better place. You and I know that this is not it. We sit in this beautiful place today and think of how pivotal it is to the church, but this is not it. This cannot be it.

In describing the God who is coming, I was about to take off down that grand highway and talk about God whose character has been impugned, and how God in His own efficacious manner will handle those things that have been said against Him. I believe that will happen someday, but I do not believe that describes God. I do not believe that God is self centered. He is jealous for His name, to be sure; jealous for His character, certainly. I believe that the record will be made straight. I believe that not only will the truth be declared, but that every knee shall bow and every tongue shall confess that Jesus is Lord of all.

I thought all about the injustice of man to man and all of the tragedies that happen—up to and including the train wreck in England yesterday—and I wondered if I shouldn't talk about God's bringing an end to these things. For every day that we live, every breath that we breathe gives us exposure to yet another pain.

Surely the court of public opinion must have a preponderance of the evidence; surely we have all declared in our own minds that God is right and Satan is wrong; surely as we watch what he does with his evil, we must know that Lucifer is no longer the light bearer. Surely it must be

time now for the judgement to be rendered. But neither does that describe the God who is coming.

I believe God is best described, not by His grand power, not by His jealousy for His own name, but by His longing for us. "There are some things that I will not do," says Jesus; "there are some joys that I will not initiate. I will not celebrate again the Lord's Supper until I do it with you in my Father's kingdom."

Some of you have come from families who have traditionally possessed grand things, and I know you are being quite humble when you assemble with us. Others may not know, but you come from a lineage that gives you a silver spoon. I am thankful to God that He brought you here. We need you. All of God's children cannot be poor. There must be a Joseph of Arimathaea and a Nicodemus. But some of us have not possessed enough worldly goods to imagine that when an invitation is given, it includes us. Some of us have been so excluded for so long that we first imagine that we shall not be included. We hear Jesus say, "I will not do this until you and I meet together. I will be in heaven and you will be there, and I will not celebrate the Lord's Supper until we do it together." Some of us who are not used to being invited will leap for joy when we think that here is one invitation that nobody can take from us. This invitation has been issued by Jesus Himself, and it is for me.

I am not so ethnocentric as to think that all suffering has occurred in the black community. I have been to Auschwitz. I have read of people throughout history who, not because of the color of their skin, but because of the accident of their geography, have been taunted and teased and hurt. Because you and I have chosen to follow Jesus, we will most often not be invited to the grand places or events on the face of this earth.

I would rather turn this moment from a description of God in grand terms, to a description of the Christ who knows us individually. The greatest description of our God is not necessarily His glory or His grandeur, but His quality of love for us individually. He can look into each of our hearts and know each of our pains, each of our weaknesses, each of our fears, and by the power of Jesus Christ each of them may be addressed.

When Jesus came to this earth as a Babe in Bethlehem's manger, angels came just for a moment. They warned the shepherds, "Don't be disturbed. You are about to see something like you have never seen before. This will be the greatest power in the universe, and you will see it for just a moment. The Bible says, "And suddenly there was with the angel a multitude of the heavenly host" (Luke 2:13). The choir from heaven came to announce that Jesus had arrived on earth. For just a moment the hills were bathed in a light and music such as man had never known. But then they took it back, for this is not the description of God in essence. It is not His brightness and His glory that describes Him as well as His care and His concern.

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October 6, 1999, a.m.

GCC Annual Council

Just moments before the cross He said, "You keep on having the Lord's Supper, but I am going to wait until the day when you and I are together in My Father's kingdom. I want to make an appointment with you, so that no matter what things you may pass through, you will always know that at the end of this experience you and I shall meet again. Whatever your position in life may be, whatever your cares or hurts may be, Jesus declares "I understand, and I have prepared a place for you. You have communion every quarter, but I am going to wait; and one day, at the end of this experience, you and I will meet in my Father's kingdom, and we will have communion together. You and I will sit at the Lord's table."

Philip S Follett called the twelfth business session of the 1999 Annual Council to order.

G Ralph Thompson, Secretary of the General Conference, opened the business session with prayer.

99AC to LCC-ADCOM+00AC

CHURCH MANUAL COMMITTEE—REPRESENTATION BY
LAYPERSONS AND PASTORS

VOTED, To request the Administrative Committee to study the composition of the Church Manual Committee, so that laypersons and pastors throughout the world Church are significantly represented, and to bring a report to the 2000 Annual Council.

SPD/ChMan/ChMan/ChMan/ADCOM/GCDO99AC/99AC/ChMan/ADCOM to LCC-
99AC/00GCS

219-99G DIVORCE AND REMARRIAGE - *CHURCH MANUAL*
AMENDMENT

The proposed amendment to the *Church Manual*, Chapter 15, Divorce and Remarriage, pages 181-184, was discussed, and it was agreed that discussion would continue at the afternoon business session.

99-523

October 6, 1999, a.m.
GCC Annual Council

Philip S Follett, Chairman
Larry R Colburn, Secretary
Athal H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 6, 1999, 2:30 p.m.

Philip S Follett called the thirteenth business session of the 1999 Annual Council to order.

Baraka Muganda, Director of the Youth Department, opened the business session with prayer.

ADVENTIST HERITAGE MINISTRIES - REPORT

Donald E Robinson, Treasurer of Adventist Heritage Ministries, reported that through a recent series of miracles Adventist Heritage Ministries was able to purchase a church and a residence in Battle Creek, Michigan which it had previously been unable to purchase.

A video was shown giving an update of the work of Adventist Heritage Ministries in Battle Creek, Michigan.

WOMEN'S MINISTRIES EVANGELISM MANUAL - PRESENTATION

Ardis D Stenbakken, Director of Women's Ministries, presented the first copy of the *Women's Ministries Evangelism Manual* to Jan Paulsen. This manual contains resource material for women who want to be involved in evangelism. Stenbakken also presented Paulsen with the first copy of the Women's Ministries devotional book for 2000, *In God's Garden*. Proceeds from the sale of the devotional books provide scholarships for women. This book also serves as an evangelistic tool.

MINISTRY TO THE ABUSED—RESOURCE MATERIAL

Karen M Flowers, Associate Director of the Family Ministries Department, announced that a kit has been prepared which includes a video and educational materials for the local church as they seek to minister to those who are abused and who are experiencing violence in their families. The materials are available in English, French, and Spanish. Kits are available now for each of the union presidents and division presidents.

99-526

October 6, 1999, p.m.

GCC Annual Council

PRE/99AC to JP

276-99G MINISTERIAL COUNCILS FOR QUINQUENNium BEGINNING
IN 2005

Instead of holding a Ministerial Council in Utrecht in 1995, the General Conference Ministerial Association assisted divisions in holding ministerial councils in each division during the past quinquennium. It is recommended that the Ministerial Association not hold a Ministerial Council in connection with the 2005 General Conference Session. Instead, such councils will be held in each division during the course of the quinquennium. This will make it possible to deal with issues which are more relevant to the needs of a particular division. This arrangement will also benefit more people, and the cost will be less than having one council at the time of the General Conference Session. The primary responsibility for planning for these councils will lie with the respective divisions, who will be assisted by the General Conference Ministerial Association, as requested. Under this plan, there will be one day at the opening of the 2005 General Conference Session when a special emphasis will be given to spiritual matters before the business of the session is considered. It was

VOTED, To approve the concept of omitting the World Ministerial Council prior to the 2005 General Conference Session, and to instead hold Ministerial Councils in each division during the quinquennium following the session.

SPD/ChMan/ChMan/ChMan/ADCOM/GCDO99AC/99AC/ChMan/ADCOM/99AC to LCC-00GCS

219-99G DIVORCE AND REMARRIAGE - *CHURCH MANUAL*
AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 15, Divorce and Remarriage, pages 181-184, to read as follows:

CHAPTER 15

Divorce and Remarriage
Marriage, Divorce, and Remarriage

Biblical Teachings on Marriage

The Origin of Marriage—Marriage is a divine institution established by God Himself before the fall when everything, including marriage, was still “very good.” (Gen. 1:31).

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:24). “God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honourable’; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise.”—The Adventist Home, pp. 25, 26.

The Oneness of Marriage—God intended Adam and Eve’s marriage to be the pattern for all future marriages, and Christ endorsed this original concept saying: “Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4-6).

The Permanence of Marriage—Marriage is a lifelong commitment of husband and wife to each other and between the couple and God (Mark 10:2-9; Rom. 7:2). Paul indicates that the commitment which Christ has for the church is a model of the relationship between husband and wife (Eph. 5:31, 32). God intended the marriage relationship to be as permanent as Christ’s relationship with the church.

Sexual Intimacy in Marriage—Sexual intimacy within marriage is a sacred gift from God to the human family. It is an integral part of marriage, reserved for marriage only (Gen. 2:24; Prov. 5:5-20). Such intimacy, designed to be shared exclusively between husband and wife, promotes ever-increasing closeness, happiness, and security, and provides for the perpetuation of the human race. In addition to being monogamous, marriage, as instituted by God, is a heterosexual relationship (Matt. 19:4, 5).

Partnership in Marriage—Unity in marriage is achieved by mutual respect and love. No one is superior (Eph. 5:22-28). “Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other. God’s Word condemns violence in personal relationships (Gen. 6:11, 13; Ps. 11:5; Isa. 58:4, 5; Rom. 13:10; Gal. 5:19-21). It is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them (Rom. 12:10; 14:19; Eph. 4:26; 5:28, 29; Col. 3:8-14; 1 Thess. 5:11). There is no room among Christ’s followers for tyrannical control and the abuse of power (Matt. 20:25-28; Eph. 6:4). Violence in the setting of marriage and family is abhorrent. (See *Adventist Home*, p. 343.)

“Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the

church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other.”—Testimonies, vol. 7, pp. 46, 47.

The Effects of the Fall on Marriage—The entrance of sin adversely affected marriage. When Adam and Eve sinned, they lost the oneness which they had known with God and with one another (Gen. 3:6-24). Their relationship became marked with guilt, shame, blame, and pain. As a part of the curse of sin, rulership was given to the husband (Gen. 3:16; see also *Patriarchs and Prophets*, pp. 58, 59). Wherever sin reigns, its sad effects on marriage include alienation, desertion, unfaithfulness, neglect, abuse, violence, separation, divorce, domination of one partner by the other, and sexual perversion. Marriages involving more than one spouse are also an expression of the effects of sin on the institution of marriage. Such marriages, although practiced in Old Testament times, are not in harmony with the divine design. God’s plan for marriage requires His people to transcend the mores of popular culture which are in conflict with the biblical view.

Restoration and Healing—1. Divine Ideal to be Restored in Christ—In redeeming the world from sin and its consequences, God also seeks to restore marriage to its original ideal. This is envisioned for the lives of those who have been born again into the kingdom of Christ, those whose hearts are being sanctified by the Holy Spirit and who have as their primary purpose in life the exaltation of the Lord Jesus Christ. (See also 1 Peter 3:7; *Thoughts From the Mount of Blessing*, p. 64.)

2. Oneness and Equality to be Restored in Christ—The gospel emphasizes the love and submission of husband and wife to one another (1 Cor. 7:3, 4; Eph. 5:21). The model for the husband’s leadership is the self-sacrificial love and service that Christ gives to the church (Eph. 5:24, 25). Both Peter and Paul speak about the need for respect in the marriage relationship (1 Peter 3:7; Eph. 5:22, 23).

3. Grace Available for All—God seeks to restore to wholeness and reconcile to Himself all who have failed to attain the divine standard (2 Cor. 5:19). This includes those who have experienced broken marriage relationships.

4. The Role of the Church—Moses in the Old Testament and Paul in the New Testament dealt with the problems caused by broken marriages (Deut. 24:1-5; 1 Cor. 7:11). Both, while upholding and affirming the ideal, worked constructively and redemptively with those who had fallen short of the divine standard. Similarly, the church today is called to uphold and affirm God’s ideal for marriage and, at the same time, to be a reconciling, forgiving, healing community, showing understanding and compassion when brokenness occurs.

Biblical Teachings on Divorce

God's Original Purpose—Divorce is contrary to God's original purpose in creating marriage (Matt. 19:3-8; Mark 10:2-9), but the Bible is not silent about it. Because divorce occurred as part of the fallen human experience, biblical legislation was given to limit the damage it caused (Deut. 24:1-4). The Bible consistently seeks to elevate marriage and to discourage divorce by describing the joys of married love and faithfulness (Prov. 5:18-20; Song of Sol. 2:16; 4:9-5:1), by referring to the marriage-like relationship of God with His people (Isa. 54:5; Jer. 3:1), by focusing on the possibilities of forgiveness and marital renewal (Hosea 3:1-3), and by indicating God's abhorrence of divorce and the misery it causes (Mal. 2:15, 16). Jesus restored the creation view of marriage as a lifelong commitment between a man and a woman and between the couple and God (Matt. 19:4-6; Mark 10:6-9). Much biblical instruction affirms marriage and seeks to correct problems which tend to weaken or destroy the foundation of marriage (Eph. 5:21-33; Heb. 13:4; 1 Peter 3:7).

Marriages Can Be Destroyed—Marriage rests on principles of love, loyalty, exclusiveness, trust, and support upheld by both partners in obedience to God (Gen. 2:24; Matt. 19:6; 1 Cor. 13; Eph. 5:21-29; 1 Thess. 4:1-7). When these principles are violated, the marriage is endangered. Scripture acknowledges that tragic circumstances can destroy marriage.

Divine Grace—Divine grace is the only remedy for the brokenness of divorce. When marriage fails, former partners should be encouraged to examine their experience and to seek God's will for their lives. God provides comfort to those who have been wounded. God also accepts the repentance of individuals who commit the most destructive sins, even those that carry with them irreparable consequences (2 Sam. 11; 12; Ps. 34:18; 86:5; Joel 2:12, 13; John 8:2-11; 1 John 1:9).

Grounds for Divorce—Scripture recognizes adultery and/or fornication (Matt. 5:32) as well as abandonment by an unbelieving partner (1 Cor. 7:10-15) as grounds for divorce.

Biblical Teachings on Remarriage

There is no direct teaching in Scripture regarding remarriage after divorce. However, there is a strong implication in Jesus' words in Matthew 19:9 that would allow the remarriage of one who has remained faithful, but whose spouse has been unfaithful to the marriage vow.

The Church's Position on Divorce and Remarriage

Acknowledging the teachings of the Bible on marriage, the church is aware that marriage relationships are less than ideal in many cases. The problem of divorce and remarriage can be

seen in its true light only as it is viewed from Heaven's viewpoint and against the background of the Garden of Eden. Central to God's holy plan for our world was the creation of beings made in His image who would multiply and replenish the earth, and live together in purity, harmony, and happiness. For the accomplishment of this most important part of His whole creative activity, He performed a miracle; brought forth Eve from the side of Adam, and gave her to Adam as his wife. Thus was marriage instituted—God the author of the institution, God the officiator at the first marriage. After the Lord had revealed to Adam the nature of the miracle performed upon him; that Eve was verily bone of his bone and flesh of his flesh, there could never arise a doubt in his mind that they twain were one flesh. Nor could ever a doubt arise in the mind of either of the holy pair that God intended that their home should endure forever.

~~To this view of marriage and the home the~~ The church adheres to this view of marriage and home without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. The belief that marriage is a divine institution rests upon the Holy Scriptures. Accordingly, all thinking and reasoning in the perplexing field of divorce and remarriage must constantly be harmonized with that holy ideal revealed in Eden. ~~Only thus can the church escape from error and from unscriptural laxness of standards.~~

~~Those who speak for the Advent Movement are not commissioned of God to frame resolutions that accord with the desire of the human heart, but only those that harmonize with the heavenly standards. The question of divorce and remarriage is one that has always troubled the church, and no easy solutions are possible to the fearful problems that men and women often create for themselves and the church by their departure from God's ideal. But spiritual problems that grow out of violated standards are never solved by lowering those standards.~~

The church believes in the law of God; it also believes in the forgiving mercy of God. It believes that victory and salvation can as surely be found by those who have transgressed in the matter of divorce and remarriage as by those who have failed in any other of God's holy standards. Nothing presented here is intended to minimize the mercy of God or the forgiveness of God. In the fear of the Lord, the church here sets forth the principles and rules practices that should apply in this matter of marriage, divorce, and remarriage.

Our Position

Though marriage was first performed by God alone, it is recognized that people now live under civil government governments on this earth. ~~The first fact, earth;~~ therefore, ~~that should be kept clearly in mind is that~~ marriage has both a divine and a civil aspect. The divine aspect is governed by the laws of God, the civil by the laws of the state.

In harmony with these principles, teachings, the following ~~statement sets~~ statements set forth the position of the Seventh-day Adventist Church on the subject of divorce and remarriage: Church:

1. When Jesus said, "Let not man put asunder," He established a rule of conduct for the church under the dispensation of grace which must transcend all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. Here He gives a rule to His followers who should adhere to it whether or not the state or prevailing custom allows larger liberty. "In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—*Thoughts From the Mount of Blessing*, p. 63. (Matt. 5:32; 19:9.)

~~When Jesus said, "Let not man put asunder," He established a rule of conduct for the church under the dispensation of grace which must transcend forever all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. He here gives a rule to His followers, who should adhere to it whether or not the state or prevailing custom allows larger liberty.~~

2. Unfaithfulness to the marriage vow has generally been seen to mean adultery and/or fornication. However, the New Testament word for fornication includes certain other sexual irregularities. (1 Cor. 6:9; 1 Tim. 1:9, 10; Rom. 1:24-27.) Therefore, sexual perversions, including incest, child sexual abuse, and homosexual practices, are also recognized as a misuse of sexual powers and a violation of the divine intention in marriage. As such they are just cause for separation or divorce.

Even though the Scriptures allow divorce for the reasons mentioned above, as well as for abandonment by an unbelieving spouse (1 Cor. 7:10-15), earnest endeavors should be made by the church and those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct, so that the marriage union may be maintained: spouses to manifest toward each other a Christ-like spirit of forgiveness and restoration. The church is urged to relate lovingly and redemptively toward the guilty party: couple in order to assist in the reconciliation process.

3. In the event that reconciliation is not effected, the innocent spouse who has remained faithful to the spouse who violated the marriage vow has the biblical right to secure a divorce, and also to remarry.

4. A spouse ~~found guilty of unfaithfulness to~~ who has violated the marriage vow (see sections 1 and 2 above) ~~by the church shall be subject to church discipline: discipline by the local church.~~ (See Chapter 13, Church Discipline, pp. 167-174.) ~~Even though he or she may be If~~

genuinely repentant, the ~~transgressor shall~~ spouse may be placed under censure by the church for a stated period of time as an expression of the church's abhorrence of such evil: rather than removed from church membership. ~~The transgressor who~~ A spouse who gives no evidence of full and sincere ~~repentance~~ repentance, shall be ~~disfellowshipped~~ removed from church membership. In case the violation has ~~been so flagrant as to bring~~ brought public reproach on the cause of God, the church, in order to maintain its high standards and good name, shall ~~may~~ disfellowship ~~remove the individual from church membership~~ even though there is evidence of repentance.

Any of these forms of discipline shall be applied by the local church in a manner that would seek to attain the two objectives of church discipline—to correct and redeem. In the gospel of Christ, the redemptive side of discipline is always tied to an authentic transformation of the sinner into a new creature in Jesus Christ.

5. ~~A guilty spouse, spouse who has violated the marriage vow and who is divorced, has not~~ does not have the moral right to marry another while the ~~innocent spouse who has been faithful to the marriage vow~~ still lives and remains unmarried and chaste. ~~Should he or she do so, he or she, if a member, The person who does so shall be disfellowshipped~~ removed from church membership. The person whom he or she marries, if a member, shall also be ~~disfellowshipped~~ removed from church membership.

6. It is recognized that sometimes marriage relations deteriorate to the point where it is better for a husband and wife to separate. "To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife" (1 Cor. 7:10, 11, RSV). In many such cases the custody of the children, the adjustment of property rights, or even personal protection may make necessary a change in marriage status. In such cases it may be permissible to secure what is known in some countries as a legal separation. However, in some civil jurisdictions such a separation can be secured only by divorce.

A separation or divorce which results from factors such as physical violence or divorce, in which "unfaithfulness to the marriage vow" (see sections 1 and 2 above) is not involved, does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried; committed adultery or fornication; or died. Should a member who has been thus divorced remarry without these biblical grounds, he or she shall be ~~disfellowshipped~~ removed from church membership; and the one whom he or she marries, if a member, shall also be ~~disfellowshipped from the church~~ removed from church membership. (See pp. 168-170.)

7. A guilty spouse who has violated ~~his or her the~~ marriage vow and has been divorced and ~~disfellowshipped~~ removed from church membership and who has remarried, or a

person who has been divorced on other than the grounds set forth in sections 1 and 2 above and has remarried, and who has been ~~disfellowshipped from the church; removed from church membership~~, shall be considered as standing under the disapproval of the church and thus ineligible for membership except as hereinafter provided.

8. The marriage contract is not only ~~more~~ sacred but also infinitely more complex than ordinary contracts in its possible involvements; for example, ~~in the factor of the children who may be born: with children~~. Hence, in a case where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents apparently insuperable problems, his or her plea for readmittance shall, before final action is taken, in a request for readmittance to church membership, the options available to the repentant may be severely limited. Before final action is taken by the local church, the request for readmittance shall be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation as to any possible steps that the repentant one, or ones, may take to secure such readmittance.

9. Readmittance to membership of those who have been ~~disfellowshipped removed from church membership~~ for reasons given in the foregoing sections, shall normally be on the basis of rebaptism. (See p. 173.)

10. When a person who has been ~~involved in divorce proceedings removed from membership~~ is finally readmitted to church membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel: counsel with the conference/mission administration.

11. No Seventh-day Adventist minister has the right to officiate at the remarriage of any person who, under the stipulation of the preceding paragraphs, has no scriptural right to remarry.

Local Church Ministry for Families

The church as a redemptive agency of Christ is to minister to its members in all of their needs and to nurture every one so that all may grow into a mature Christian experience. This is particularly true when members face lifelong decisions such as marriage, and distressful experiences such as divorce. When a couple's marriage is in danger of breaking down, every effort should be made by the partners and those in the church or family who minister to them to bring about their reconciliation in harmony with divine principles for restoring wounded relationships (Hosea 3:1-3; 1 Cor. 7:10, 11; 13:4-7; Gal. 6:1).

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Resources are available through the local church or other church organizations which can be of assistance to members in the development of a strong Christian home. These resources include: (1) programs of orientation for couples engaged to be married, (2) programs of instruction for married couples with their families, and (3) programs of support for broken families and divorced individuals.

Pastoral support is vital in the area of instruction and orientation in the case of marriage, and healing and restoration in the case of divorce. The pastoral function in the latter case is both disciplinary and supportive. That function includes sharing of information relevant to the case; however, the disclosure of sensitive information should be done with great discretion. This ethical concern alone should not be the grounds for avoiding disciplinary actions established in sections 1. to 11. above.

Church members are called to forgive and accept those who have failed as God has forgiven them (Isa. 54:5-8; Matt. 6:14, 15; Eph. 4:32). The Bible urges patience, compassion, and forgiveness in the Christian care of those who have erred (Matt. 18:10-20; Gal. 6:1, 2). During the time when individuals are under discipline, either by censure, or by being removed from membership, the church, as an instrument of God's mission, shall make every effort to maintain caring and spiritually-nurturing contact with them.

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144-99G NOMINATING COMMITTEE, WORK OF THE
NOMINATING COMMITTEE - *CHURCH MANUAL*
AMENDMENT

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

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

The church nominating committee deals with the following:

Elder or elders
Deacon or deacons
Deaconess or deaconesses
Clerk
Treasurer
Assistant treasurer or treasurers
Children's Ministries leader coordinator
Church chorister or song leader
Church organist or pianist
Church Education secretary
Family Ministries leader(s)
Women's Ministries leader
Ministry to People with Disabilities coordinator
~~Lay Activities~~ Personal Ministries leader
~~Lay Activities~~ Personal Ministries secretary
Interest coordinator
Community Services director
Sabbath School superintendent
Sabbath School assistant superintendents
Sabbath School secretary
Sabbath School assistant secretary
Sabbath School division leaders, including leaders for the adult and extension divisions
Sabbath School Investment secretary
Vacation Bible School director
Home and School Association leader
Home and School Association secretary-treasurer
Dorcas Society leader
Dorcas Society secretary-treasurer
Adventist Junior Youth Society ~~superintendent~~ leader
Adventist Junior Youth assistant ~~superintendent(s)~~ leader(s)
Adventist Youth Society leader
Adventist Youth Society associate leader
Adventist Youth Society sponsor
Adventist Youth Society secretary-treasurer
Adventist Youth Society assistant secretary-treasurer
Adventist Youth Society music director
Adventist Youth Society pianist or organist
Pathfinder Club director

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Pathfinder Club deputy director

Adventurer Club director

Religious Liberty leader

Temperance leader

Communication secretary or Church Communication Committee

Health ~~secretary~~ Ministries leader

Stewardship leader

Church board

Church school board

Such other leadership personnel as the church may deem advisable, except Sabbath

School teachers who shall be appointed by the Sabbath School Council and approved by the church board.

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

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

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136-99G STEWARDSHIP - *CHURCH MANUAL* AMENDMENT

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

Stewardship

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

and of the bestowal of His grace upon our hearts. As we grow in the understanding of these principles we shall be led into a fuller appreciation of the way God's love operates in our lives.

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

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

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158-99G GOSPEL FINANCE - *CHURCH MANUAL* AMENDMENT

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

Gospel Finance

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

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

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

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

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

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

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

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

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

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

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

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159-99G THE TITHE - CHURCH MANUAL AMENDMENT

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

The Tithe

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

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

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

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business

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aspect of the work are of great importance. They cannot be separated from the proclamation of the message of salvation; they are indeed an integral part of it.

Systematic Benevolence and Unity—The financial plan of the denomination serves a larger purpose than appears in its financial and statistical reports. The arrangement is more than a means of gathering and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement. God's people are a united people. The church's system of dividing the tithe between the conference and the union and between the union and the General Conference and of sharing the funds with the world fields has served a wonderful purpose in unifying the work throughout the world.

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

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

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

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

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

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

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160-99G OFFERINGS, SAMPLE BUDGET - *CHURCH MANUAL*
AMENDMENT

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

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

Church Budget

Estimated Receipts—

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

Estimated Expenses—

Repairs and Painting Church Building	\$ 625.00	<u>\$ 2,250.00</u>
Fuel	350.00	<u>2,350.00</u>
Janitor and Supplies	525.00	<u>1,475.00</u>
Insurance on Building and Furnishings	250.00	<u>750.00</u>
Church Fund for the Needy	500.00	<u>1,450.00</u>
Sabbath School Supplies	250.00	<u>1,250.00</u>
Emergency Expense	330.00	<u>2,000.00</u>
Light	225.00	<u>7,220.00</u>
Water	60.00	<u>360.00</u>
Gas	45.00	<u>550.00</u>
Stationery and Supplies	50.00	<u>500.00</u>
Laundry	36.00	<u>75.00</u>
Church School Expense <u>Subsidy</u>	1,144.00	<u>8,000.00</u>
Welfare Expense	300.00	<u>1,000.00</u>

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~~\$-4,690.00~~
\$29,230.00

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

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234-99G BIBLE STUDY AND PRAYER - *CHURCH MANUAL*
AMENDMENT

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

Bible Study and Prayer

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

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

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

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235-99G SABBATHKEEPING - *CHURCH MANUAL* AMENDMENT

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

Sabbathkeeping

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

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

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

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

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

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

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153-99G HEALTH AND TEMPERANCE - *CHURCH MANUAL*
AMENDMENT

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

Health and Temperance
Health Ministries

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

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

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

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

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

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

EUD/ChMan/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

236-99G READING - *CHURCH MANUAL* AMENDMENT

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

Reading

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

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

SS&PM/ChMan/ADCOM/GCDO99AC/99AC to LCC-00GCS

203-99G RECREATION AND ENTERTAINMENT - *CHURCH*
MANUAL AMENDMENT

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

Recreation and Entertainment

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

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

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

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

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

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

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204-99G SOCIAL RELATIONSHIPS - *CHURCH MANUAL*
AMENDMENT

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

Social Relationships

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

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

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

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

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

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

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

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

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

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

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233-99G COURTSHIP AND MARRIAGE - *CHURCH MANUAL*
AMENDMENT

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

Courtship and Marriage

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

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

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

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

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

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

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

The church recognizes that it is the prerogative of the individual to make the final decision relative to the choice of a marriage partner. However, it is the hope of the church that, if the member chooses a marriage partner who is not a member of the church, the couple will realize and appreciate that the Seventh-day Adventist pastor, who has covenanted to uphold the principles outlined above, should not be expected to perform such a marriage. If an individual does enter into such a marriage, the church is to demonstrate love and concern with the purpose of encouraging the couple toward complete unity in Christ. (For further information on the subject of marriage, see Chapter 13, Marriage, Divorce, and Remarriage.)

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148-99G GENERAL PRINCIPLES, SELF-APPOINTED
ORGANIZATIONS - *CHURCH MANUAL* AMENDMENT

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

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

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212-99G CENSURE DEFINED - *CHURCH MANUAL* AMENDMENT

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

~~Censure Defined~~
Discipline by Censure

An erring member may be placed under censure by a vote of the church at any duly called business meeting of the church, provided the member concerned has been notified. The individual may be present if he or she so desires. A vote of censure is for a stated period of time, from a minimum of one month to a maximum of twelve months; it terminates the erring one's election or appointment to any and all offices he or she may hold in the church, and removes the

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privilege of election to office while under censure. A member under censure has no right to participate by voice or by vote in the affairs of the church and can have no public part in the exercises thereof, such as teaching a Sabbath School class, et cetera. Neither may the individual's membership be transferred to another church during the period of censure. He or she is not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or the ordinances of the Lord's house. A vote of censure must not carry any provision involving severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed course. If observed conduct is satisfactory, the individual may then be considered in regular standing without further action. If observed conduct is not satisfactory, the case should again be considered and such discipline administered as is required. Any return to church office must be by election.

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162-99Ga *CHURCH MANUAL*—PROPOSED FORMAT CHANGE

The Church Manual Committee held several meetings in which it studied the proposed format change of the *Church Manual*. It was

RECOMMENDED, 1. To continue to produce one *Church Manual* book.

2. To divide the content of some chapters into two types of material: (a) the main content; and (b) notes containing explanatory material which will appear at the end of the chapter.

3. To continue the practice of making changes in the main content of the *Church Manual* only at a General Conference Session. Changes to Notes at the end of chapters in the *Church Manual* may be assembled for approval by the General Conference Executive Committee at the final Annual Council meeting of the quinquennium, when the final recommendations for amendments to the main content of the *Church Manual* are approved. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council.

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247-99G TIMELINESS IN THE DISCIPLINARY PROCESS - *CHURCH*
MANUAL ADDITION

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

Timeliness in the Disciplinary Process

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

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205-99G PREFACE AND NOTES - *CHURCH MANUAL* REVISION

RECOMMENDED, To revise the *Church Manual* pages xvii-xx, Preface and Notes, to read as follows:

INTRODUCTION

Historical Development of the Seventh-day Adventist Church—In fulfillment of the divine plan, the Advent Movement began its prophetic journey toward the kingdom in the year 1844. Few in number, often with unhappy memories of having been cast out of their churches because they had accepted the Advent doctrine, the Movement's pioneers walked uncertainly at first. They were sure of the doctrines they held, but unsure as to the form of organization, if any, that they should adopt. Indeed, most of them so sharply remembered how strong, well-organized church bodies had used that strength to oppose the Advent truth, that they instinctively feared any centralized order and government. Nevertheless, certain pioneer leaders saw with increasing clarity that some kind of government was imperative if good order was to prevail and the Movement grow strong. Their conviction was greatly strengthened by messages coming from the pen of Ellen G. White.

The result was that in 1860 a church name, Seventh-day Adventist, was chosen and a legal body created to hold church property. This was followed, in 1861, by the organization of our first conference, Michigan. This involved the organizing of local churches, with the members signing a church covenant, and the organizing of the various churches into one united body to constitute what is now called a local conference. Action was also taken to give identifying papers to the ministers, thus protecting the churches against impostors who might seek to prey upon them.

In 1863 the General Conference was organized, thus gathering into one organization a number of local conferences which had been created by that time. This set the Advent Movement on a coordinated, organized course.

Historical Development of the *Church Manual*—As the General Conference met year by year, in session, actions were taken on various matters of church order in an endeavor to spell out the proper rules for different situations in church life. The 1882 General Conference Session voted to have prepared “instructions to church officers, to be printed in the *Review and Herald* or in tract form.”—*Review and Herald*, Dec. 26, 1882. This action revealed the growing realization that church order was imperative if church organization was to function effectively, and that uniformity in such order required its guiding principles to be put into printed form. Accordingly the articles were published. But at the 1883 General Conference Session, when it was proposed that these articles be placed in permanent form as a church manual, the idea was rejected. The brethren feared that it would possibly formalize the church and take from its ministers their freedom to deal with matters of church order as they might individually desire.

But this fear—doubtless reflecting the opposition that had existed twenty years before to any kind of church organization—evidently soon departed. The annual General Conference sessions continued to take actions on matters of church order. In other words, they slowly but surely were producing material for a church manual. At times certain prominent brethren sought to gather together in book or booklet form the generally accepted rules for church life. Perhaps the most impressive of such endeavors was a 184-page book by none other than the pioneer J. N. Loughborough, entitled, *The Church, Its Organization, Order and Discipline*, which was published in 1907. Elder Loughborough’s book, though in a sense a personal undertaking, dealt with many of the topics now covered by the *Church Manual* and long held an honored place in the Movement.

Meanwhile the Movement continued to grow rapidly both at home and abroad. It was therefore in the best interests of the very order and proper uniformity that had long been our goal, that the General Conference Committee took action in 1931 to publish a church manual. J. L. McElhany, then vice-president of the General Conference for North America, and later president of the General Conference for fourteen years, was asked to prepare the manuscript. This

manuscript was carefully examined by the General Conference Committee and then published in 1932. The opening sentence of the preface of that first edition observes that “it has become increasingly evident that a manual on church government is needed to set forth and preserve our denominational practices and polity.” Note the word *preserve*. Here was no attempt at a late date to suddenly create a whole pattern of church government. Rather it was an endeavor first to *preserve* all the good actions taken through the years, and then to add such regulations as the church’s increasing growth and complexity might require

Authority of the *Church Manual*—The 1946 General Conference Session action that all “changes or revisions of policy” in the *Church Manual* shall be “authorized by the General Conference session,” reflects a conception of the authoritative status of General Conference sessions that has long been held. In the 1877 session this action was taken:

“*Resolved*, that the highest authority under God among Seventh-day Adventists is found in the will of the body of that people, as expressed in the decisions of the General Conference when acting within its proper jurisdiction; and that such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience.”—*Review and Herald*, vol. 50, No. 14, p. 106.

Ellen G. White wrote in 1909: “But, when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.”—*Testimonies*, vol. 9, p. 260.

Long before this—in 1875—Mrs. White had written in the same vein: “The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man’s mind, one man’s judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves.”—*Testimonies*, vol. 3, p. 445

In these inspired words, in the 1877 General Conference action, and in the need for well-defined rules that are requisite to good order, is found not only the justification for this *Church Manual* but also its rightful claim upon us all, both ministry and laity.

Content of the *Church Manual*—The content of this *Church Manual*, as it is presented in chapters and sections within the chapters, is divided into two types of material. The main content of each chapter is of worldwide value and applicable to every church. Recognizing the need for some variations, additional material which is explanatory in nature appears as Notes at the end of

some chapters and is given as guidance. The Notes have subheadings which correspond to chapter subheadings and correlate to specific page numbers.

Procedure for Changes in the *Church Manual*—Realizing increasingly how important it is that everything “be done decently and in order” in our worldwide work, and that actions on church government should not only express the mind but have the full authority of the church, the 1946 General Conference Session adopted the following procedure:

“All changes or revisions of policy that are to be made in the *Manual* shall be authorized by the General Conference session.”—*General Conference Report*, No. 8, p. 197 (June 14, 1946).

However, local conditions in different parts of the world sometimes call for special actions. Accordingly, the 1948 Autumn Council, which had taken action to submit suggested revisions of the *Church Manual* to the 1950 General Conference Session, also voted:

“That each division, including the North American Division of the world field, prepare a ‘Supplement’ to the new *Church Manual* not in any way modifying it but containing such additional matter as is applicable to the conditions and circumstances prevailing in the division; the manuscripts for these Supplements to be submitted to the General Conference Committee for endorsement before being printed.”—*Autumn Council Actions*, 1948, p. 19.

Changes in or revisions of the *Church Manual*, the Notes excepted (see below), can be made only by action of a General Conference session in which delegates of the world body of believers are assembled and have a voice in making revisions. If revisions in the *Church Manual* are considered necessary by any of the constituent levels (see p. 24), such revisions should be submitted to the next constituent level for wider counsel and study. If approved, the suggested revisions are then submitted to the next constituent level for further evaluation. Any proposed revisions shall then be sent to the General Conference Church Manual Committee. This committee will consider all recommended amendments or revisions and, if approved, prepare them for presentation at an Annual Council and/or General Conference session.

If revisions to the Notes at the end of some chapters of the *Church Manual* are considered necessary by any of the constituent levels (see p. 24), such revisions should be submitted to the next constituent level for consideration. If approved, the suggested revisions should continue on through the next constituent levels for further evaluation until they are received by the Church Manual Committee. The Church Manual Committee will process the request and, if approved, the revisions will be acted upon by the General Conference Executive Committee at the final Annual Council of the quinquennium to coordinate them with the changes of the main content that the General Conference Executive Committee will recommend to the next General

Conference session. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council.

A new edition of the *Church Manual* is published after every General Conference session. It is recommended that leaders at all levels of the Church should always work with the most recent edition of the *Church Manual*.

Clarification of Meaning—Churches should look to the local conference for advice pertaining to the operating of the church or on questions arising from the *Church Manual*. If mutual understanding or agreement is not reached, the matter should be referred to the union for clarification.

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

The Present Edition—This present edition incorporates all revisions and additions accepted up to and including the [insert year of last] General Conference session.

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162-99Gb *CHURCH MANUAL*—PROPOSED FORMAT CHANGE -
CHAPTER 6

RECOMMENDED, To refer to the 2000 General Conference Session the proposed format change of the *Church Manual*, Chapter 6, Church Officers and Their Duties. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

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162-99Gc *CHURCH MANUAL*—PROPOSED FORMAT CHANGE -
CHAPTER 7

RECOMMENDED, To refer to the 2000 General Conference Session the proposed format change of the *Church Manual*, Chapter 7, The Services and Meetings of the Church. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

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162-99Gd *CHURCH MANUAL*—PROPOSED FORMAT CHANGE -
CHAPTER 8

RECOMMENDED, To refer to the 2000 General Conference Session the proposed format change of the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

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265-99G CHURCH MANUAL COMMITTEE (ADCOM-S)—TERMS
OF REFERENCE ADJUSTMENT

RECOMMENDED, To authorize the General Conference Administrative Committee to amend the terms of reference for the Church Manual Committee to allow the Church Manual Committee to perform routine editorial tasks (such as copy-editing and updating of denominational terminology) which do not alter the meaning of the particular passage. A report of the Church Manual Committee's editorial work shall be presented to Annual Council through the General Conference Administrative Committee. In the event the Administrative Committee or the Annual Council determines that such editorial work substantively alters the meaning of a passage, any proposed changes in question will be considered at a General Conference Session.

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186-99G THE DEACONESS, THE DUTIES OF DEACONESSSES -
CHURCH MANUAL REVISION

RECOMMENDED, To revise the *Church Manual*, Chapter 6, Church Officers and Their Duties, page 54, The Deaconess, The Duties of Deaconesses, to read as follows:

The Duties of Deaconesses—Deaconesses serve the church in a wide variety of important activities including:

1. Assistance at Baptisms—Deaconesses assist at the baptismal services, ensuring that female candidates are cared for both before and after the ceremony. They also give such counsel and help as may be necessary regarding suitable garments for baptism. Robes of suitable material should be provided. Where robes are used, the deaconesses should see that they are laundered and carefully set aside for future use. (See p. 32.)

2. Arrangements for the Communion Service—The deaconesses assist in the ordinance of foot-washing, giving special aid to women visitors or those who have newly joined the church. It is the duty of the deaconesses to arrange everything needed for this service, such as seeing that the table linen, towels, et cetera, used in the celebration of ordinances, are laundered and carefully stored. (See p. 70.)

The deaconesses make arrangements for the communion table including: preparing the bread and wine, arranging the ordinance table, pouring the wine, placing the plates of unleavened bread, and covering the table with the linen provided for that purpose. All these matters should be cared for before the service begins.

3. The Care of the Sick and the Poor—Deaconesses are to do their part in caring for the sick, the needy, and the unfortunate, cooperating with the deacons in this work. (See p. 54 above.)

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

230-99Gf EXTENDED INTERDIVISION SERVICE ALLOWANCE -
POLICY AMENDMENT

VOTED, To amend GC Q 35, Extended Interdivision Service Allowance, to read as follows:

Q 35 Extended Interdivision Service Allowance

Q 35 05 General Purpose—Interdivision employees who have not received the benefits in the host division country that normally accrue to homeowners, who have given long service abroad, and who return permanently to their base division or a division of their choice leave interdivision service shall be granted financial assistance to reestablish themselves. In countries where homeowners' allowance is included in the remuneration package, this provision does not apply, even if the interdivision employee does not own a house. An interdivision employee who owns his/her own house in the host division country but is not provided a homeowner's allowance may still qualify for the benefits of this allowance.

Q 35 10 Basic Plan—1. An interdivision employee who has served seven or more years in a division other than the base division shall receive an extended interdivision service allowance for each year of service beyond an initial period of six years. The first six years of interdivision service are the qualifying years whether or not the interdivision employee received homeowners benefits during those years. The only years to be used in calculating the extended interdivision service allowance are those during which the interdivision employee did not receive homeowners benefits and which were served subsequently to the first six years of interdivision service. To qualify, the interdivision employee shall have served at least one full year beyond the initial six-year period. The allowance shall be granted at the time of permanent return, or as provided in Q 35 20, paragraph 6.; 5., and shall be in addition to the regular rehabilitation allowance.

2. The allowance shall be computed as a percentage of the interdivision employee's basic unpackaged annual ~~homeland~~ base division country salary, set at the same percentage on the wage scale at which the salary was set in the ~~interdivision field~~ host division country at the time of permanent return. This allowance shall be paid in the currency and rate of the interdivision employee's base division country.

3. The allowance shall be based on the years of interdivision service - No change

4. An interdivision family shall receive an allowance for the family. ~~If both spouses have been employed, the allowance shall be based on the higher of the two remuneration levels.~~

5. The extended interdivision service allowance is based on the base division country wage factor and service credit accrued on the service record of the interdivision employee and not on that of the interdivision-employed spouse. If, however, during the interdivision service there has been a change and the spouse becomes the appointee the extended interdivision service allowance payment the family will receive will be determined as follows:

- a. Adding the years that the first appointee served to those of the current appointee.
- b. Determining the extended interdivision service allowance percentage as per the formula in Q 35 30 using the combined years as in paragraph a. above.
- c. Applying the percentage in paragraph b. above to each individual's portion of the combined total years at their respective salary percentages and base division country wage factors.

Q 35 15 Responsibility for Expense - No change

Q 35 20 Special Cases—1. Breaks in Service - No change

2. Permanent Return Prior to January 1, 1973—Any interdivision employee who has given interdivision service of more than six years, who was permanently returned, and who was in the base division on January 1, 1973, shall receive credit only for the initial six-year qualifying period of previous interdivision service in the event that the ~~interdivision employee~~ individual accepts further interdivision appointments.

3. Multiple Permanent Returns - No change

4. ~~A Single Interdivision Employee Who Marries—The benefits of this policy shall apply to a single interdivision employee who marries a national employee or nonemployee, provided he/she returns permanently to his/her base division or division of his/her choice prior to the termination date for denominational responsibility established by the division committee and the General Conference Appointees Committee.~~

5: 4. Optional Initial Advance—An interdivision employee who has given at least 15 years of interdivision service shall have the option of requesting up to one half of the extended interdivision service allowance within two years prior to the anticipated permanent return. The request shall be approved in advance by the General Conference Interdivision Employee Remuneration and Allowances Committee and recorded in the interdivision employee's permanent file.

6: 5. Option of Taking Allowance for Purchase of House or Property—An interdivision employee who has given at least 15 years of interdivision service shall have the option of requesting a payout of his/her accrued extended interdivision service allowance to be used for purchase of a house or property or to pay off an existing mortgage on a house or property. The request shall be approved in advance by the General Conference Interdivision Employee

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Remuneration and Allowances Committee and recorded in the interdivision employee's permanent file. In cases where an interdivision employee already owns a home and does not have a mortgage obligation, any request for an advance to be used for other purposes shall be submitted to the General Conference Interdivision Employee Remuneration and Allowances Committee for consideration. The withdrawal of funds shall be based on the calculations at that point and will be treated as though a permanent return had taken place at that point. The years of service included in the settlement shall not be adjusted by subsequent allowance computations, but at the time of permanent return all interdivision service to date shall be taken into consideration in determining the allowance percentage level to apply to the service credit earned after the withdrawal.

It should be pointed out to interdivision employees with less than 24 years of interdivision service that they may be jeopardizing substantial benefits by drawing out funds before qualifying for the maximum percentage rate.

Q 35 25 Effective Date - No change

Q 35 30 Schedule of Percentage Rates - No change

Q 35 35 Intradivision Service - No change

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

230-99Gg FINANCIAL SETTLEMENT WITH INTERDIVISION
EMPLOYEES AND THEIR CHILDREN WHO ELECT NOT TO
RETURN TO THE BASE DIVISION - POLICY AMENDMENT

VOTED, To amend GC Q 40, Financial Settlement With Interdivision Employees and Their Children Who Elect Not to Return to the Base Division, effective January 1, 2000, to read as follows:

Q 40 Financial Settlement With Interdivision Employees and Their Children
Who Elect Not to Return to the Base Division
or Family Adopted Division, Where Applicable

Q 40 05 Financial Settlement With Interdivision Employees Who Elect Not to Return to the Base Division—1. Division or Family Adopted Division, Where Applicable—1. If an interdivision employee chooses not to return to the base division or family adopted division,

where applicable, when the permanent return is voted, such an individual shall be granted as settlement all allowances for which he/she is eligible, 80 percent of the airfare equivalent, and one month of salary at host division country or base division country rate, whichever is greater, by the host division at the time the interdivision appointment ends.

2. Such an interdivision employee shall sign an agreement accepting this settlement as final and releasing the local employing organization, the host division, and the General Conference from all further responsibility for return to the base ~~division~~: division or family adopted division, where applicable.

3. In cases where the denomination provided letters of guarantee when the interdivision employee first entered the host division country, the host division shall notify the government concerned of the circumstances and of the decision made by the interdivision ~~employee~~: employee, except in cases where the individual concerned has become a citizen of the host division country.

Q 40 10 Financial Settlement With Children of Interdivision Employees Who Elect Not to Return to the Base ~~Division~~—1. Division or Family Adopted Division, Where Applicable—1. When a child of an interdivision employee reaches the age of twenty-two and is not employed by the denomination, but has completed the approved course of study and wishes to remain in the field host division for personal reasons, the host division shall negotiate with the interdivision employee and the child concerned, arranging a terminal date for the responsibility of the denomination to return the child to the base ~~division~~: division or family adopted division, where applicable. If the return is not effected at that date, allowances according to policy and airfare equivalent shall then be granted in respect of to the child.

2. ~~Such an adult child~~ The interdivision employee shall sign an agreement accepting this settlement as final for the child and releasing the interdivision employee's employing organization, the host division, and the General Conference from all further responsibility for return to the base ~~division~~: division or family adopted division, where applicable.

3. In cases where the denomination provided letters of guarantee when the interdivision employee first entered the host division country, the host division shall notify the government concerned of the circumstances and of the decision made by the child of the interdivision ~~employee~~: employee, except in cases where the child has become a citizen of the host division country.

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SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

230-99Gh PLACING PERMANENTLY RETURNED INTERDIVISION
EMPLOYEES - POLICY AMENDMENT

VOTED, To amend GC Q 45, Placing Permanently Returned Interdivision Employees, effective January 1, 2000, to read as follows:

Q 45 Placing Permanently Returned Interdivision
Employees

Q 45 05 Employment—When an interdivision ~~employee~~ family returns to the base division, the base division will assist such an individual in his/her search for employment, should ~~that individual wish to continue in denominational employment and is recommended for such by the former employing division.~~ division or family adopted division, where applicable, and either spouse wishes to continue in denominational employment and is recommended for such by the former employing host division. ~~he/she is responsible to meet immigration requirements for employment. In such situations, the division will assist the individual in his/her search for employment.~~ There is no assurance, however, that the division will succeed in finding employment for the individual. (See Q 45 35.)

Q 45 10 One Month for Return—A permanently returning interdivision employee shall be allowed one month of salary, at base division country rate, from the date of leaving interdivision employment, to travel, visit parents and/or children, and move to the place of employment/residence in the base ~~division.~~ division country. (See Q 10 10 and Q 10 20.) If the individual is continuing in denominational employment, it is expected he/she will accept employment the base division offers upon expiration of that time.

Q 45 15 Salary Assistance to the Employing Organization—1. Each base division, or in the case of North American Division-based individuals, the General Conference, is encouraged to develop policies in keeping with the provisions outlined in this section of the policy, to meet the special needs of interdivision employees returning permanently to their base divisions. In accordance with its policy, the base division, or in the case of North American Division-based individuals, the General Conference, may grant salary to the denominational organization which employs a permanently returned interdivision employee on a regular full-time basis, except where that organization is specifically excluded from such assistance by the policies applicable in the base division. (See Q 45 20.) General Conference entities having payroll systems of their own shall be eligible for assistance when employing permanently returned interdivision employees under the provisions of this policy.

2. The salary assistance provision shall be calculated - No change
3. If an interdivision employee on furlough or optional annual leave - No change

4. If an interdivision employee on furlough or optional annual leave is obliged to request a permanent return for health or other reasons, or if the ~~employing~~ host division initiates a recommendation for a permanent return after the furlough or optional annual leave has begun, the date for calculating salary assistance or final settlement shall normally be the date the decision was made by the interdivision employee to take a permanent return or, in the case of a permanent return initiated by recommendation of the host division, the date of the General Conference Appointees Committee action authorizing the permanent return.

5. If an interdivision employee is permanently returned - No change

Q 45 20 Ineligible for Salary Assistance if Employed by Health Care Institutions in North America - No change

Q 45 25 Serious Health Condition—If an interdivision employee is permanently returned because of a serious health condition, salary support shall be provided for a period of up to three months from the date of leaving the ~~field~~ host division. If necessary, support shall be provided for an additional period of up to three months. If it is then determined that employment is still not possible, the case shall be referred to the retirement plan committee of the base division or, in the case of North American Division-based individuals, the interdivision employee shall apply under terms of the long-term disability insurance purchased, as the North American Division retirement plan does not provide for disability retirement benefits.

Q 45 30 Additional Education - No change

Q 45 35 Discontinuing Denominational Employment—1. If a permanently returned interdivision employee chooses - No change

2. If a permanently returned interdivision employee is ~~not~~ recommended for ~~continued~~ discontinuance of denominational employment, a final settlement ~~may~~ shall be given.

3. If a permanently returned interdivision employee who is recommended for, and wishes to continue in, denominational service is not employed within the period provided, the ~~base division;~~ division or family adopted division, where applicable, or in the case of North American Division-based individuals, the General Conference, shall consider what, if any, further steps should be taken to find employment, or it may recommend a final settlement.

Q 45 40 Funding—The distribution of responsibility for the funding of the salary assistance and support provisions shall be as follows:

1. The cost of permanent return salary, salary subsidy to employing organizations, or final salary settlement for up to three months (including the one month for visitation and getting settled as outlined in Q 45 10) is borne by the General Conference for employees on Code 1, 2, 3, and 6 budgets, and by the employing organization in the host division for those on Code 4 budgets. Employees on Code 5 budgets do not receive permanent return salary continuation but are entitled to payment of any unused accrued vacation at time of departure from the ~~field~~, host division country.

2. Any permanent return salary - No change

3. When an interdivision employee is not provided - No change

4. Salary assistance provided to an employing organization - No change

Q 45 45 Irregular Negotiations—If irregular negotiations between an interdivision employee in the ~~field and an organization in the base division, or in a third division, result~~ host division country and any denominational organization results in a permanent return which disrupts the plans of the host division, no salary assistance shall be granted and the expenses incurred for the permanent return shall be the responsibility of the denominational organization ~~in the base division involved in hiring the individual~~.

Q 45 50 Retirement—An interdivision employee permanently returned for retirement shall be supported for one month from the date of leaving interdivision employment, after which the provisions of the base division country retirement plan shall apply. Any retirement policies of the base division country which provide for a retirement allowance, period of subsidy to full salary, or continuation of full salary by the previous employer shall apply following the one month for visitation and getting settled. The costs of such provisions shall be distributed among previous employers in accordance with the policies of the base division. Costs assigned to interdivision service, up to the equivalent of three months salary at base division country rate, shall be borne by the General Conference for those on Code 1, 2, 3, 5, and 6 budgets, and by the employing organization in the host division for those on Code 4 budgets. If the amount, including the one month of permanent return salary, exceeds the equivalent of three months of salary at the base division country rate, the expense shall be borne by the General Conference regardless of the budget code involved.

An interdivision employee who elects to remain in the host division when he/she reaches retirement age and who is eligible for retirement benefits in the host division is not eligible for

the one-month continuation of salary but only to unused accrued vacation time at time of retirement.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

230-99Gi DISCONTINUANCE OF INTERDIVISION EMPLOYMENT
(INTERDIVISION PERMANENT RETURNS) - POLICY
AMENDMENT

VOTED, To amend GC Q 50, Discontinuance of Interdivision Employment
(Interdivision Permanent Returns), to read as follows:

Q 50 Discontinuance of Interdivision Employment

1. The General Conference, while retaining the right to recall - No change
2. The host division committee ~~appointing interdivision employees~~ shares with the field local employing organization the responsibility of advising and dealing with an interdivision employee whose service is discontinued. Except for temporary suspension on grounds involving possible reproach upon the ~~cause~~ Church requiring immediate action, pending final determination, a local conference/mission committee should counsel with the union committee before discontinuing the services of an interdivision employee ~~secured from outside its own territory~~ and shall be responsible for his/her support until such a time as he/she may be assigned to new duties, or to a time agreed upon. Similarly, a union should counsel with the division in case of contemplated dismissal of an interdivision employee, ~~employee secured from outside the union~~; the host division in such cases having to assume responsibility of advising as to the interdivision employee's future service.
3. When a host division committee terminates the interdivision service of an employee and votes permanent return, it shall notify the General ~~Conference~~. Conference Secretariat.

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SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to
AHT(DIV)

231-99Ga DIVISION RETIREMENT PLANS - POLICY AMENDMENT

VOTED, To amend GC Z 05, Division Retirement Plans, to read as follows:

Z 05 Division Retirement Plans

Z 05 05 Division Retirement Plans—Because of increased government control of retirement plans and changing financial and social circumstances in many countries, ability to maintain a uniform world retirement policy is not possible.

Each division of the General Conference shall make provision for its retired and disabled employees, including interdivision employees sent from that division, in harmony with legal requirements. Benefits may be provided in the form of government sponsored pension or social security systems, defined benefit or defined contribution retirement plans, insurance coverage, or a combination of benefit forms. Divisions maintaining defined benefit plans shall administer those plans in harmony with the general principles outlined in Z 10 through ~~Z 45~~. Z 55. ~~Z 50~~ Z 60 addresses issues involved in changing from a defined benefit plan to an alternative plan.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to
AHT(DIV)

231-99Gb ADMINISTRATION (RETIREMENT PLAN) - POLICY
AMENDMENT

VOTED, To amend GC Z 10, Administration (Retirement Plan), to read as follows:

Z 10 Administration

Z 10 05 Definition of Terms—The terms as here defined are used in the policies of the Seventh-day Adventist Retirement Plans.

1. Division Committee - No change
2. Conference - No change
3. Mission Service - No change

4. Denominational Remuneration Scale - No change

5. Remuneration Factor - No change

6. Basic Remuneration - No change

7. Full Remuneration - No change

8. Supplement to Full Remuneration—The difference between a person's an individual's retirement benefits and the full remuneration ~~he~~ he/she was receiving as an active employee with the exception of benefits that are provided by the respective Retirement Plan.

9. Full-Time ~~Employee—A person~~ Employee—An individual who works the required number of hours to be classified as full time by ~~his~~ his/her employer, the minimum requirement being 36 hours per week.

10. Regular ~~Beneficiary—A person~~ Beneficiary—An individual who is currently receiving benefits and who is eligible for benefits because of having met the age and service requirements.

11. Temporary ~~Beneficiary—A person~~ Beneficiary—An individual who does not qualify for regular retirement benefits but who is currently receiving benefits because of disability or, in the case of a surviving spouse, having dependent children. Such beneficiaries are subject to an annual review.

12. Dependent Spouse - No change

13. Dependent Child—a. the unmarried child of a participant:

- 1) up to ~~his~~ his/her 18th birthday.
- 2) in the case of a full-time student, up to ~~his~~ his/her 24th birthday.
- 3) who became handicapped prior to ~~his~~ his/her 18th birthday.
- 4) who, in the case of a full-time student, became handicapped prior to ~~his~~ his/her 24th birthday.

14. Disability—A physical or mental condition that has incapacitated the employee to such an extent that ~~he~~ he/she is incapable of performing ~~his~~ his/her regular work or other

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full-time work in harmony with his his/her education, training, and experience, as determined by the Retirement Plan Committee.

15. Eligible Surviving Spouse - No change
16. Vesting - No change
17. Joint and Survivor Annuity - No change
18. Retirement Allowance - No change
19. Service Credit - No change

Z 10 10 Beneficiaries of Retirement Plans—1. Eligible Denominational Employees—The benefits of the Retirement Plans are designed for those who have ~~devoted their lives to the work~~ been employees of the Seventh-day Adventist Church and are eligible to retire for reasons of age or disability.

2. Eligible Spouses/Children—The Plans provide for assistance to employees' eligible spouses, dependent children, and the eligible surviving spouses and children of deceased beneficiaries.

Z 10 15 The Division Retirement Plan Committee - No change

~~Z 10 17~~ Z 10 20 Limitation of Liability—In administering the Plan, neither the Committee nor any person to whom it may properly delegate any duty in connection with the administering of the Plan shall be liable for any action or failure to act so long as the Committee and such persons to whom it has delegated responsibility have acted with the care, skill, prudence, and diligence under the circumstances then prevailing that a prudent man acting in like capacity and familiar with such matters would use in the conduct of an operation of like character.

~~Z 10 20~~ Z 10 25 Amendments—Division committees have authority to amend Retirement Plan policies at midyear or ~~year-end~~ yearend meetings of the committee.

~~Z 10 25~~ Z 10 30 Termination of Benefits—The benefits shall terminate with the decease of the beneficiary, except where there is an eligible surviving spouse and/or children.

~~Z 10 30~~ Z 10 35 Funding—1. Source of Funding—Division Retirement Plans shall be funded by contributions from participating denominational organizations. Employees do not contribute to Retirement Plan funds, except in countries which require employee participation.

2. Other Sources - No change
3. Separate Funds - No change
4. Union Responsibility - No change
5. Retirement Fund Balance—Each Retirement Plan shall endeavor to maintain a balance of not less than three times the disbursements for the latest complete fiscal year. If a fund drops below this ~~objective~~ objective, the ~~Division Committee~~ division committee shall institute plans to cover the deficit.
6. Rates of Contribution - No change
7. Adherence to Plan - No change
8. Payment in Full - No change

~~Z 10 35~~ Z 10 40 Monthly Remittances of Contributions—Retirement Plan contributions shall be remitted monthly through the usual denominational channels. It shall be the duty of division, union, and local conference treasurers to collect Retirement Plan contributions and to make the monthly remittances.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gc RESPONSIBILITY OF DIVISIONS (RETIREMENT PLAN) -
POLICY AMENDMENT

VOTED, To amend GC Z 15, Responsibility of Divisions (Retirement Plan), effective January 1, 2000, to read as follows:

Z 15 Responsibility of Divisions

Z 15 05 Responsibility for Interdivision Employees—1. ~~Base Division Is Responsible—The base division from which an interdivision employee is called to serve in another division shall assume responsibility for the retirement benefits of that employee.~~ Base Division is Responsible—The base division (or base division country where denominational retirement plans are in place) of an interdivision employee shall assume the responsibility for retirement benefits of that interdivision employee except where an interdivision employee has

made a choice to participate in the host division country retirement plan for subsequent interdivision service, in place of the base division country retirement plan.

Divisions are urged to include reciprocity provisions in their division retirement plans for vesting purposes only so that total years of service accrued to the credit of an employee in both the base division country and the host division country count toward vesting in each plan. However, subsequent service credit or contributions shall accrue only in the plan chosen by the interdivision employee.

Subsequent changes will be permitted only if there is a change in citizenship, a loss of resident status, or a change in the host division country involved. There will be no retroactive changes allowed and any choice will be limited to what is permitted or required under the laws of the countries involved.

It must be understood that an interdivision employee may choose to participate in the retirement plan of a country that is different from the country of his/her social security/national insurance providing

- a. The laws of the country allow a choice.
- b. The denominational retirement plan is not coordinated with the social security/national insurance plan.
- c. The host and base division countries both have denominational retirement plans. There are cases where the social security/national insurance plans provide a level of income that provides the total retirement benefits.

Such a choice is possible provided the divisions involved have policies providing reciprocity for vesting between their retirement plans for those in interdivision service.

The interdivision employee is responsible to take into consideration all the implications of such a choice. The appointee/interdivision employee and spouse may make different choices, if so desired.

This choice cannot be left until retirement with the expectation of benefitting from the host division country retirement plan. When the selection is requested, it shall be submitted to the General Conference Interdivision Employee Remuneration and Allowances Committee for review and, if it meets policy requirements, for recording. It shall also be recorded by the relevant division committees.

2. Marriage of Single Interdivision Employee—The marriage of a single interdivision employee to an employee of another division shall not automatically release the interdivision employee's base division from responsibility for retirement benefits if eligibility requirements are met. Division responsibility in such cases shall be determined under the provisions of O90, Single Interdivision Employee Who Marries, which allows the former single interdivision employee and his/her spouse to choose a family adopted division. Each employee shall continue to earn service credit in his/her base division country for retirement purposes.

3. Interdivision Employees With Different Base Divisions—When a defined contribution retirement plan is implemented in the base division country, each employee begins to participate in that plan at the time of the change, except where divisions have implemented transition options. Those in interdivision service as of October 1, 1998 may have that division country as the family adopted division, in harmony with previous application of family adopted division policy for retirement purposes. If the interdivision employee or spouse under these circumstances does not have the legal right to participate in such a defined contribution retirement plan, an alternative provision shall be arranged for the current uninterrupted period of service.

3: 4. Base Division Approval—A Division Retirement Plan Committee which recommends benefits for an employee which must be paid by another base division country retirement plan shall not take definitive action regarding admission to that plan or regarding the retirement rate until the base division has approved the recommendation.

Z 15 10 Contributions to the Base Division Country Retirement Plan—1. Prior to 1995 the base divisions bore the full cost of contributions to the base division country retirement plan for service by interdivision employees from their divisions.

2. Starting in 1995, a phase-in program was initiated whereby the General Conference, for those on Code 1, 2, 3, 5, and 6 budgets and the local employing organization or base division for those on Code 4 budgets, contributes to the base division country retirement plan. The local employing organization is responsible for the equivalent cost of what contributions would be, at the same phase-in rate, for a local employee on the local wage factor of the position held by an interdivision employee. The contribution by the General Conference to each division for Code 1, 2, 3, 5, and 6 budgets will be the net of the contributions for interdivision employees receiving service credit within the base divisions, less the amount that would be contributed by their employing organizations, based on the relevant local wage factors, if the positions currently held by interdivision employees were held by local employees. If the deductions exceed the contributions, no credit will be sent from the General Conference, but in no case will the base division be sent a charge.

3. Starting in 1996, contributions are based on a percentage of what the base division country salary rate would be, rather than on the base country deposits. The contribution as a percentage of the unpackaged wage factor will be phased in on the following schedule until it is equal to what institutions within the same country contribute to the retirement plan for their employees (the General Conference is not responsible for unfunded costs for past service which was earned while the retirement plan contribution was the responsibility of the base division. Guidelines are to be developed to deal with countries where the retirement plan contribution and the social security/national insurance programs have been merged or where the contribution rate for local institutions does not appropriately reflect the cost of new accruals of service):

	<u>All countries except the United States of America</u>	<u>United States of America</u>
<u>1996</u>	<u>1.500%</u>	<u>1.500%</u>
<u>1997</u>	<u>4.375%</u>	<u>4.375%</u>
<u>1998</u>	<u>7.250%</u>	<u>5.625%</u>
<u>1999</u>	<u>10.125%</u>	<u>6.875%</u>
<u>2000</u>	<u>13.000%</u>	<u>8.125%*</u>
<u>2001</u>	<u>15.500%</u>	<u>9.375%*</u>
<u>2002</u>	<u>18.000%</u>	<u>10.725%*</u>
<u>2003</u>	<u>Fully implemented</u>	<u>11.875%*</u>
<u>2004</u>		<u>13.000%*</u>

*Plus 4% to 5% direct contributions under defined contribution plan.

4. If interdivision employees choose to receive service credit in the host division country plan, the host division or local employing organization will be responsible for such contributions even for interdivision employees on Code 1, 2, 3, 5, and 6 budgets. But because such contributions would normally be made by the host division, the local equivalent for those positions would not be included in the calculation of paragraph 2. above.

~~Z-15-10~~ Z 15 15 Independent Transfers—Division responsibility for employees who have made an independent transfer is outlined in Z 20, Employees Who Effect An Independent Transfer.

~~Z-15-15~~ Z 15 20 Interdivision Students—Individuals who go to another division for educational purposes and who return to their home division for service shall be considered employees of their home division which also shall assume responsibility for their service records and retirement benefits.

~~Z 15-20~~ Z 15 25 Displaced Persons—The responsibility for the retirement benefits of displaced persons when eligible shall be the responsibility of their base division. Divisions shall consult with the General Conference in cases where displaced persons are from outside their division territory.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gd EMPLOYEES WHO EFFECT AN INDEPENDENT
TRANSFER (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 20, Employees Who Effect An Independent Transfer (Retirement Plan), effective January 1, 2000, to read as follows:

Z 20 Employees Who Effect An Independent Transfer

Z 20 05 General Provisions—The following general provisions shall apply to individuals who have effected an independent transfer from one division to another (see ~~E 17~~; E 20, Independent Transfers):

1. No Transfer of Benefits - No change
2. Retirement Applications—The independent transferee shall be eligible to apply through the Retirement Plan office in the division where ~~he~~ he/she is currently employed for retirement benefits from each of the divisions in which ~~he~~ he/she has served and accumulated the required minimum service credit for retirement eligibility as outlined in ~~Z 20 15~~ below: Z 20 15.
3. Minimum Service Requirements - No change
4. ~~Basis of Benefits—Eligibility~~ Basis of Benefits of Division Which Maintains a Defined Benefit Retirement Plan—Eligibility for retirement benefits, spouse allowance, disability benefits, health care expense assistance, tuition assistance, and funeral allowance where applicable shall be based on the total years of service credit in all divisions with each division bearing the costs based on its proportionate share of total service credit in accordance with its policies. Benefits shall be paid in local currency where it is impossible to transfer funds.
5. Service Credit Limited to First 40 Years—The service credit which an employee may apply toward retirement benefits from the divisions where ~~he~~ he/she has served shall be the

first 40 years except in those cases where the independent transfer was effected after December 31, 1977.

6. Vesting in Adopted Division—In order to be eligible for retirement benefits in the adopted division to which he he/she is transferring, an employee who effects an independent transfer must begin employment in the adopted division at an age which will allow him him/her to become vested in the adopted division by the time he he/she reaches the normal retirement age set by that division.

7. Divisions With Defined Contribution Retirement Plans—When an employee effects an independent transfer to a country in which the denominational provision is through a defined contribution plan, the employee will begin to participate in that plan on the beginning date of his/her employment and will be entitled to receive, at retirement, benefits provided by the plan.

Z 20 10 Interdivision Service—Any independent transferee who is later appointed to interdivision service by his his/her adopted base division shall ~~continue accruing~~ accrue service credit ~~credit~~, subject to maintaining the legal right to employment, in the ~~division that appointed him~~ adopted base division country retirement plan. The interdivision employee may choose the host division country retirement plan, but needs to be aware of the implications of this choice if he/she is not vested in the base division country and there are no reciprocity agreements between divisions' retirement plans. (See Z 15 05.)

Z 20 15 Return to Home Division—1. Retirement Responsibility—If an employee who has effected an independent transfer from his his/her home division to an adopted division is subsequently called back without the benefit of an interdivision call or transfers independently to his his/her home division, retirement responsibility for his his/her service shall be in harmony with the following provisions:

a. If the employee made his his/her first independent transfer to the adopted base division before January 1, 1978 and if he he/she has a minimum of ten years of service in the adopted ~~division~~ base division country, he he/she may request that the adopted base division assume responsibility for his his/her total denominational service up to the date of his his/her reemployment by the home division. If he he/she elects not to make this request, the responsibility for his his/her service shall be shared by the divisions in harmony with Z 20 05, paragraph 4.

b. If the employee made his his/her first independent transfer before January, January 1, 1978 but did not fulfill the 10-year service requirement in the adopted base division, only his his/her service from the time of the independent transfer to the date of reemployment by

the home division shall be recognized by the adopted base division. However, if the employee returned and was reemployed by the home division prior to January 1, 1978, ~~he~~ he/she may request the adopted base division to assume responsibility for ~~his~~ his/her total denominational service provided ~~he~~ he/she has returned to the adopted base division on an independent transfer basis and resumed employment by December 31, 1980 and subsequently completes the ten-year service requirement.

c. If the employee made ~~his~~ his/her first independent transfer after December 31, 1977, only ~~his~~ his/her service from the time of the independent transfer to the date of reemployment by the home division shall be recognized by the adopted base division.

d. Regardless of the date when the employee made ~~his~~ his/her first independent transfer to ~~his~~ his/her adopted base division, ~~he~~ he/she shall be allowed to accrue service in the adopted base division for any subsequent service there, or add to any service that remains in the adopted base division (~~see E 17 25, paragraph 4.~~), (see E 20 25, paragraph 3.), provided ~~he~~ he/she returns to the adopted base division on an independent transfer basis. Application of this policy is subject to the terms and conditions of the retirement ~~funds~~ plan policy in the division/country concerned.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Ge SERVICE CREDIT (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 25, Service Credit (Retirement Plan), to read as follows:

Z 25 Service Credit

Z 25 05 Criteria for Recognizing Service—Each division shall establish criteria for granting service credit, where applicable, including the following:

1. Minimum and maximum - No change
2. Requirements for full - No change
3. Requirements for proportionate - No change
4. Minimum and maximum - No change

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5. Minimum length of consecutive - No change

6. Student work - No change

7. Penalty, if any, for breaks - No change

Z 25 10 Severance Settlement - No change

Z 25 15 Service Verification—Each entry on the service record of an employee shall be verified individually by an officer or the personnel director of the employing organization. In organizations where service records are maintained in an automated system, only the last page of the permanently bound printout will need to be hand signed and dated. (~~See E-55-15.~~ E 70 15.) This signature does not guarantee that such service will count toward eligibility for retirement benefits but only verifies that the person was employed during the period indicated. In order to count toward eligibility for retirement benefits, the service shall meet the criteria of the Retirement Plan policies and the final decision in each case shall be made by the Retirement Plan Committee.

Z 25 20 Educational Employees - No change

Z 25 25 Literature Evangelists - No change

Z 25 30 Local Church and Elementary School Personnel - No change

Z 25 35 Dentists - No change

Z 25 40 Physicians - No change

Z 25 45 Military Service—Full-time employees who are drafted directly from denominational service into military service shall be granted service credit for the actual period they were in military service provided:

1. Minimum Service - No change

2. Reentering Denominational Service—The person individual returns within one year to denominational employment upon discharge from the service or engages in further training for denominational service and reenters denominational employment within one year after completion of such training.

Z 25 50 Service in Self-Supporting Institutions - No change

Z 25 55 Study Leave—Service credit may be granted to employees on study leave as follows:

1. Full Remuneration - No change

2. Graduate Study—When the employing organization grants a leave of absence for study on the graduate level (with less than full or with no denominational remuneration) under the following conditions:

a. Actual time spent in graduate study - No change

b. The organization employing the person after completion of the degree shall contribute to the Retirement Plan an amount in harmony with the provisions of the Division Retirement Plan for the period of the study leave. In the case of an interdivision employee, the base division shall be considered the employing division for purposes of applying this policy, thus no contribution would be required on his his/her behalf.

3. Vesting - No change

Z 25 60 Commission Salesmen - No change

Z 25 65 Employed Spouse of Beneficiary - No change

Z 25 70 Employee Returning on Special Arrangement—The service credit of ~~a person~~ an individual who is called from his his/her adopted base division to serve in his his/her home division on the basis of an employee returning on special arrangement (see E-17-25 E 20 25 and E-25-10) E 30 10) shall be validated in the adopted base division by the calling division's paying into the employee's adopted division Retirement Plan 15 percent of that division's wage factor for each month of service. Application of this policy is subject to the terms and conditions of the retirement plan policy in the division/country concerned.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gf ELIGIBILITY (RETIREMENT PLAN) - POLICY
AMENDMENT

VOTED, To amend GC Z 30, Eligibility (Retirement Plan), to read as follows:

Z 30 Eligibility

Z 30 05 Service and Age Requirements—1. Determination of Service Credit - No change

2. Normal Retirement Age—The normal retirement age is 65. An employee who meets the service credit requirement and who retires on ~~his~~ his/her normal retirement date shall be entitled to receive retirement benefits.

3. Early Retirement - No change

4. Employer Recommended Retirement—An employing organization may also elect to recommend an employee for retirement benefits who has reached the age of 62 and who has 35 years of service credit provided the organization pays to the Plan the equivalent of ~~his~~ his/her basic remuneration for six months. This provision is not a guarantee of continuous employment to the age of 62.

5. Alternative Plan - No change

Z 30 10 Disabled Employees—1. Eligibility - No change

2. Temporary Benefits - No change

3. Mission Interdivision Service—Employees who become disabled in ~~mission~~ interdivision service may be granted minimum benefits without regard to length of service.

4. Reemployment - No change

Z 30 15 Military Chaplains—When ~~an ordained~~ a qualified minister enters the military service as a denominationally approved chaplain the following shall apply:

1. Service Record—The service record shall include denominational service and military service. When a chaplain who has become eligible for a government pension reenters denominational employment, service credit and regular denominational remuneration shall be granted even though he is currently receiving a pension. Health care assistance shall also be granted by the denomination when such cannot be obtained from the government as a result of military service.

2. Government Pension - No change

Z 30 20 Ministers From Other - No change

Z 30 25 Surviving Spouses—The surviving spouse of an employee may qualify for benefits under the following provisions:

1. Eligibility—If the person individual has been the spouse of an employee for not less than 15 years, or shared in the employee's active service for less than 15 years but was in service prior to marriage or after the active service of the employee ceased, and personal service added to the service of the employee during their married life amounts to 15 years or more; such surviving spouses must also meet the age requirements. Care should be exercised that a surviving spouse, whose total service credit is short, not be admitted to the Plan until it has been found that no other provision can be made for the individual's support.

2. Dependent Children—If the surviving spouse is not eligible for retirement benefits under paragraph 1. but is left with one or more dependent children, the person individual may be granted assistance from the Plan until such time as the children have reached age 18. ~~Care should be exercised that a surviving spouse, whose total service credit is short, not be admitted to the Plan until it has been found that no other provision can be made for the person's support.~~

3. Mission Interdivision Service—If the employee died in mission interdivision service, the surviving spouse may be granted minimum benefits ~~without regard to the length of their service.~~ in the event their years of service did not meet the minimum requirement.

4. Employment - No change

5. Age 55—Special Provisions—The surviving spouse of a denominational employee may be granted retirement benefits following the decease of the employee and even though the person does not have dependent children if the spouse has not been employed on a regular basis and does not have adequate employable skills, provided the person is at least 55 years of age and meets the minimum service requirement. When a surviving spouse has not reached the age of 55 and because of lack of training is unable to secure suitable employment, the person individual may be granted temporary benefits for a period of up to 18 months to enable ~~the person~~ him/her to secure the necessary preparation in order to obtain proper employment.

6. Employment—With Dependent Children—When a surviving spouse who is a beneficiary of the Retirement Plan because of having been left with one or more dependent children secures full-time employment, the benefits will be terminated; but the Retirement Plan Committee may continue the child allowance for dependent children. Efforts should be made to help a surviving spouse qualify for employment—preferably denominational so that person

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individual can add to personal service credit. A surviving spouse who is receiving benefits from the Plan because of having dependent children and who is able to work only part time may continue receiving benefits and the child allowance for dependent children.

7. Remarriage of Temporary Beneficiary—The benefits of a surviving ~~spouse~~ spouse, who is a temporary beneficiary because of having been left with ~~a dependent children~~ child/children, shall be terminated at the time of ~~remarriage~~, remarriage, ~~except the~~ The child allowances may be continued if the deceased employee had 15 or more years of service credit.

8. Remarriage of Regular Beneficiary - No change

9. Modifications - No change

Z 30 35 Review of Temporary Beneficiaries—Once each year Division Retirement Plan Committees shall review the cases of temporary beneficiaries within their territories to determine which beneficiaries shall ~~be continued on~~ continue to receive benefits from the Plan.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gg APPLICATIONS (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 35, Applications (Retirement Plan), to read as follows:

Z 35 Applications

Z 35 05 Application Procedure—Applicants for benefits from the Plan shall submit satisfactory evidence that they are entitled to benefits, and applications shall be processed as follows:

1. Local Conference Employees—Applications from employees of local conferences shall be recommended by the local conference committee. The ~~application~~ applications shall then be sent to the union conference for recommendation.

2. Conference Institutional Employees—Applications from employees of conference institutions shall be recommended by the institutional board and the conference committee. The ~~application~~ applications shall then be sent to the union conference for recommendation.

3. Union Conference Employees - No change
 4. Union Institutional Employees—Applications from employees of union institutions shall be recommended by the institutional board. The ~~application~~ applications shall then be sent to the union conference for recommendation.
 5. Division Employees - No change
 6. Division Institutional Employees - No change
 7. ~~Persons~~ Individuals Not Currently Employed—Applications from ~~persons~~ individuals who are not currently employed shall be submitted to and processed by the last employing organization.
 8. ~~Signatures—The~~ Signatures—Each application shall be signed by an officer of each organization that is involved in the process.
 9. Final Action - No change
- Z 35 10 Protection of ~~Plan—Conference~~ Retirement Plans—Conference committees and institutional boards should protect the plan by declining to recommend applications of ~~persons~~ individuals who do not qualify for benefits.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gh BENEFITS (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 40, Benefits (Retirement Plan), to read as follows:

Z 40 Benefits

Z 40 05 Monthly Rates—Benefit rates are set by the division committees and shall be in harmony with the following guidelines:

1. Family Rate - No change
2. Basic Rate - No change

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3. Separate Benefits - No change
4. Continuance of Family Rate - No change
5. Basic Rate Beneficiaries - No change
6. Marriage—~~Single Women—A Individual—A~~ single ~~woman~~ individual receiving benefits on the basis of ~~her~~ his/her own service record shall continue to draw benefits from the Plan at the basic rate after marriage.
7. Dependent Children - No change
8. Divorce Situations—*In cases where the courts have not made a determination of the ex-spouse's rights to retirement benefits, and the two parties are unable to reach a mutual agreement at the time of admission to the Plan, the Committee is empowered to allocate the benefits between the two parties in harmony with the following guidelines:*
 - a. The ex-spouse makes application - No change
 - b. If the ex-spouse was married to the employee - No change
 - c. The ex-spouse shall be granted 50 percent - No change
 - d. The ex-spouse who qualifies for a portion of the employee's retirement benefits shall also be eligible for a ~~rateable~~ prorated portion of health care expense assistance and funeral allowance.
 - e. These provisions shall also apply - No change
9. Government Pensions and Denominational Retirement Benefits—*In cases where the denomination shares with an employee in contributing to a government pension plan, divisions may limit benefits to an amount that, when combined with the government pension, does not exceed the level of basic remuneration the employee would receive if ~~he~~ he/she were in active service. In such cases the amount of the reduction shall be limited to the proportion of the denomination's contribution to the proportional government pension plan while the employee was in active service. This limit is so that the total retirement benefit received including the government pension, which is paid for by the denomination, does not exceed the basic remuneration the employee would receive if ~~he~~ he/she were in active service. Each division shall define "basic remuneration."*

10. Lump Sum Option - No change

Z 40 10 Child Allowances—1. ~~Eligibility—Persons~~ Eligibility—Individuals who were admitted to the Retirement Plan directly from denominational service and who have an unmarried, dependent ~~children~~ child/children under 18 years of age, may be granted a monthly child allowance for each child. The amount shall be up to 10 percent of the remuneration factor, the exact amount to be established annually by the Retirement Plan Committee.

2. Full-Time Student—If the ~~unmarried~~ unmarried, dependent child is a full-time student in a Seventh-day Adventist school, the child allowance may be continued after 18 years of age up to a maximum of four years of undergraduate study, or up to the 24th birthday. Such children are also eligible for health care assistance.

3. Exceptions—Child allowance is not granted for children that are born or adopted after the beneficiary discontinued full-time denominational service. However, an exception may be made for children born to a beneficiary during the time ~~he~~ he/she is receiving disability retirement benefits.

Z 40 15 Health Care Assistance—Beneficiaries having medical, dental, optical, and/or hearing aid expenses are granted assistance on the following basis:

1. Amount of Assistance - No change

2. Expenses Covered—The specific kinds of health care expenses and maximums to which assistance is applied shall be established by the ~~Division Committee~~ division committee.

3. Dependent Children—A beneficiary who is receiving child allowances for a dependent ~~children~~ child/children is granted assistance on their health care expenses. If the beneficiary's spouse is employed, assistance is granted on children's expenses that are not otherwise covered by insurance provided by the spouse's employer.

4. Employed Beneficiaries - No change

5. Assistance - No change

6. Evidence of Payment - No change

Z 40 20 Funeral Allowance - No change

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Z 40 25 ~~Special Disability Assistance—Persons~~ Assistance—Individuals who entered denominational service on a regular basis at an age that would have enabled them to become vested by the time they reach the normal retirement age, but who become disabled and because of insufficient service are not eligible for benefits from the Retirement Plan, may be granted special disability assistance on the following basis:

1. Six Months' Remuneration—Employees, except those who work on a commission basis, shall be granted assistance only after the employing organization has granted the employee full remuneration for six months from the time ~~he~~ he/she became disabled and ceased employment. Organizations recommending special disability assistance shall include with the application a report from a physician verifying that the applicant, after receiving support from ~~his~~ his/her employing organization for six months, is still disabled.

2. Amount of Assistance - No change

3. Commission Employees - No change

4. Disbursement - No change

5. Disabled While Employed - No change

Z 40 30 Other Allowances—Division ~~Committees~~ committees may approve additional allowances such as educational, moving, and rent.

Z 40 35 Prorating of Allowances—Division ~~Committees~~ committees may approve the prorating of some or all of the allowances that are provided to retirees based on their years of service credit.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gi EMPLOYER-PROVIDED BENEFITS (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 42, Employer-Provided Benefits (Retirement Plan), to read as follows:

Z-42 Z 45 Employer-Provided Benefits

Z-42-05 Z 45 05 Supplement to Full Remuneration—Employees who qualify for regular retirement benefits because of having met the age and service requirements and who are admitted to the Retirement Plan from active service shall have their retirement benefits supplemented to full remuneration for up to six months by the employing denominational organization. This benefit may be prorated based on years of service credit. This provision does not apply to employees whose remuneration is based wholly or in part on commissions. Conferences provide the supplement for church school teachers.

Z-42-10 Z 45 10 Retirement Allowance—Divisions may provide a retirement allowance to retiring employees instead of the supplement to full remuneration.

Z-42-15 Z 45 15 Disability Retirement—1. Six Months' Continuance of Remuneration—When an employee becomes disabled and ceases active service, ~~his~~ his/her employing denominational organization shall continue his his/her full remuneration for six months prior to his his/her admission to the Retirement Plan, these six months to be added to the employee's service record. In cases where an employee is granted sick leave for a period of months, returns to work for a few months, and then is admitted to the Retirement Plan because of disability, the previous sick leave may be applied to the six months' retirement if it occurred within twelve months of the date of termination of employment. Unused vacation time may also be applied to the six months' requirement.

2. ~~Special Exemptions—Organizations Exemptions—~~Denominational organizations employing, on a regular basis, a former Retirement Plan beneficiary or ~~a person~~ an individual who has received a severance settlement of six months or more shall not be required to continue such an employee for a period of six months either on full remuneration or on a supplemented basis after active work ceases because of disability or having reached the retirement age and is again granted retirement benefits if

(a) ~~if he~~ a. He/She has given less than 10 years of service to the denomination since being a beneficiary of the Plan, or

(b) ~~if he~~ b. He/She has given less than 10 years of service since receiving a severance settlement and because of disability.

3. ~~Employing Permanently Returned Interdivision Employees—Organizations~~
Employees—Denominational organizations employing ~~a person~~ an individual recently returned from interdivision service, whose return was caused by a health problem, shall be required to continue the employee on full remuneration for only three months following ~~his~~ his/her

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becoming disabled by recurrence of the health problem that caused ~~his~~ his/her return, if ~~he~~ he/she has worked less than three years since ~~his~~ his/her return from interdivision service. The base division shall provide full remuneration for an additional three months.

4. Employing Permanently Returned Interdivision Employees over 55—~~Organizations Over 55 Years of Age—Denominational organizations~~ employing ~~persons~~ individuals permanently returned from interdivision service who are over 55 years of age, who become disabled within three years of their employment and are approved for retirement benefits shall be responsible for continuing their remuneration for three months. The base division shall provide full remuneration for an additional three months.

5. Interdivision Employees Retiring Because of Disability—If because of disability an employee in interdivision service finds it necessary to return to ~~his base division~~, he his/her base division country, he/she is supported by the last employing division for three months from the date of ~~his~~ his/her leaving that division. He He/She may be eligible to for continuation of remuneration or a retirement allowance and retirement benefits in accordance with base division policy.

6. ~~Exclusions—Persons~~ Exclusions—Individuals whose remuneration is based wholly or in part on commissions are not eligible for the six months' continuation of remuneration.

~~Z-42-20~~ Z 45 20 Interdivision Employees Retiring Because of Age—If an employee in interdivision service retires because of age and returns to the base ~~division~~, division country, he/she ~~he~~ is supported by the ~~last employing host~~ division for one month from the date of leaving that ~~division~~, host division country. The employee shall then be eligible for supplement to full remuneration for a period of months or a retirement allowance from the base division and retirement benefits in accordance with base division country policy.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to AHT(DIV)

231-99Gj RATES OF BENEFICIARIES IN OTHER DIVISIONS (RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 43, Rates of Beneficiaries in Other Divisions (Retirement Plan), effective January 1, 2000, to read as follows:

Z-43 Z 50 Rates of Beneficiaries in Other Divisions

Z-43-05 Z 50 05 Basic Plan—When a beneficiary after retirement moves from his his/her base division country to another division, ~~he~~ he/she shall continue receiving benefits at the rate of his his/her base division for all years in which ~~he~~ he/she was earning service credit, except in the following situations:

1. ~~Funding—Employees Funding—~~Retirees who move from countries which do not participate in the funding of the base ~~Division~~ division country Retirement Plan cannot expect to continue receiving benefits from that Plan.
2. Payment of Benefits—The retirement benefits of ~~persons~~ individuals who transfer to another country after retirement shall be paid in local currency where it is impossible to transfer funds.
3. Remuneration Factor - No change

Z-43-10 Z 50 10 Interdivision Employees—1. Retirement in Host Division of Last Interdivision Service—A beneficiary who has been an interdivision employee prior to January 1, 2000, and who has served continuously in ~~church~~ denominational employment in the host division country until retirement, or for at least ten years or until retirement may elect to remain in the last host division to which he/she was ~~called~~ called, even though it is not his/her base division, and receive benefits according to the Retirement Plan policies of that division even though it is not his/her base division: for all his/her years of service up to December 31, 1999, or until such time as the host division country implements a defined contribution plan, whichever occurs earlier. An individual who does not have ten years of uninterrupted interdivision service in the host division country at January 1, 2000, may benefit from these provisions provided he/she continues in interdivision service in that host division country until retirement or until he/she has served in that host division country for ten years as an interdivision employee. Such benefits shall be charged to the beneficiary's base division. Under no circumstances does any service after January 1, 2000 count, under this provision, for retirement benefits.

- a. If the benefits exceed what they would be in the base ~~division~~, division country, the host division in which the beneficiary elected to retire shall assume responsibility for the difference.
- b. If the beneficiary referred to in paragraph 1. above moves to another division other than the one to which he/she was called, or returns to the base division on the basis of an official permanent return at the time of retirement or sometime later, the beneficiary shall be eligible to again receive the provisions in paragraph 1. only if he/she returns to the host

division country from which the permanent return was granted within five years of the date of retirement.

c. If the beneficiary returns to the base division for a period of time at personal expense, he/she may request to have retirement benefits sent to a personal bank account in the division in which he/she last served for up to six months. However, if the beneficiary chooses to receive benefits in the base division country or stays in ~~that the base~~ division longer than six months, benefits shall be recalculated according to the rates of the base ~~division~~ division country. The beneficiary shall be eligible to have the rate of the host division country in which he/she last served ~~as an interdivision employee~~ reinstated provided he/she returns to ~~that the host~~ the host division country within five years of the date of retirement.

~~Z-43-15~~ Z 50 15 Independent Transferees—If a beneficiary who has effected an independent transfer(s) during his his/her denominational service returns to one of his his/her base divisions, either home or adopted, ~~he~~ he/she shall receive benefits for service performed in all divisions at the rate effective in the division to which ~~he~~ he/she has returned. However, at no time shall his his/her benefits exceed the corresponding benefits being paid in the divisions in which ~~he~~ he/she qualified.

~~Z-43-20~~ Z 50 20 Retirement Plan Assignees to Base/Home Division—1. Procedure—A retirement beneficiary who as an active employee has transferred from one division to a second division on the basis of a call or an independent transfer, and who has elected to retire in the second division under the provisions of GC ~~Z-43, Interdivision Calls,~~ Z 50 10, Interdivision Employees, may be invited to return to his his/her base/home division under the Interdivision Adventist Volunteer Service plan ~~R15~~) (see R 15) and continue to receive retirement benefits based on the rates of the division in which ~~he~~ he/she has retired provided the following conditions are met:

- a. The retiree's base/home division shall request his his/her services under the provisions of the Interdivision Adventist Volunteer Service plan. (See R 15.)
- b. The initial request shall be for a specified period - No change
- c. The General Conference Appointees Committee shall approve the request.

2. Extension—If the retiree's base/home division wishes to request his his/her further service under the AVS plan, either as an extension of the initial request or as a new request, it shall do so under the same conditions outlined in a. above.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to
AHT(DIV)

231-99Gk POST-RETIREMENT SERVICE (RETIREMENT PLAN) -
POLICY AMENDMENT

VOTED, To amend GC Z 45, Post-Retirement Service (Retirement Plan), to read as
follows:

Z-45 Z 55 Post-Retirement Service

Z-45-05 Z 55 05 Employment of a Retiree—1. When a Retirement Plan beneficiary is
employed by the denomination, the following regulations shall apply:

a. Maximum Remuneration - No change

b. ~~Remuneration Ceiling—The remuneration of a denominationally
employed beneficiary, who is also the recipient of a government retirement program (such as
Social Security) which imposes a ceiling on earnings, shall not exceed the annual permissible
earnings without penalty.~~

b. Remuneration Ceiling—A retiree who is a recipient of a government
retirement program such as social security/national insurance which imposes ceilings on annual
earnings, will suffer reduction in those governmental provisions if his/her denominational
remuneration combined with his/her retirement benefits exceed the government-imposed ceiling.

SEC&TRE/PolRev&Dev/ADCOM/GC&DivSec99AC/GC&DivTre99AC/GCDO99AC/99AC to
AHT(DIV)

231-99GI ALTERNATIVE TO DEFINED BENEFIT PLAN
(RETIREMENT PLAN) - POLICY AMENDMENT

VOTED, To amend GC Z 50, Alternative to Defined Benefit Plan (Retirement Plan),
effective January 1, 2000, to read as follows:

Z-50 Z 60 Alternative to Defined Benefit Plan

Z-50-05 Z 60 05 Establishment of Alternative Plan—1. Divisions may establish types of
retirement plans in addition to or in place of defined benefit plans. Specific benefits may be

provided in the form of insurance policies in place of coverage in a retirement plan. In the establishment of alternative plans, divisions shall apply the legal requirements in the countries, states, or provinces covered; and care shall be exercised to honor previous commitments.

2. Where a division converts from a defined benefit plan - No change

~~Z 50 10 Interdivision Employees—1. When an interdivision employee is called to work in a division using a defined contribution plan, negotiations between the base division and the calling division shall be made in consultation with the employee to determine whether the employee will remain on the retirement plan of the base division or will come under the defined contribution plan of the host division for the years served in the host division.~~

~~2. At the time a host division changes from a defined benefit plan to some other type of retirement plan, current interdivision employees should be given a choice as to whether they wish to remain on their base division retirement plan or come under the new plan of the host division. If the employee chooses to come under the host division retirement plan, negotiations must be made with the base division.~~

~~Negotiations between employees and divisions must be agreed to within the framework of the laws of each country involved. The decision shall be recorded in writing and filed with both divisions.~~

~~3. Interdivision employees who have not completed vesting requirements in their base division shall be notified of the potential loss of accrued service in the base division unless there is subsequent service to meet the vesting requirement. Service credit accrued under one plan is not transferable to another plan.~~

~~4. The provisions of Z 43 10 shall apply only if both the calling and sending divisions maintain defined benefit plans. At the time either division establishes an alternative plan in place of a defined benefit plan, coordination between the divisions shall be reviewed and options shall be communicated to the interdivision employees affected by the change.~~

~~Z 50 15 Z 60 10 Independent Transferees—An employee who is employed on the basis of an independent transfer from one division to another shall be covered by the same type of retirement plan available to other employees in the adopted division: base division for the years served in the adopted base division.~~

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GCC Annual Council

PRESIDENT'S CLOSING REMARKS

Jan Paulsen urged committee members to return tomorrow morning to hear the devotional message, Preparing for the Coming of Jesus; and he expressed appreciation to those who prepared materials for the meetings, to those who chaired the meetings, and to all the committee members.

Adjourned.

Robert W. Nifon
General Counsel
HC/COA
Dec. 15, 1999

Philip S Follett and Calvin B Rock, Chairmen
Larry R Colburn and Mario Veloso, Secretaries
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary