

*See p. 99-59<sup>3</sup>  
for signature  
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## ANNUAL COUNCIL

September 28 to October 6, 1999

## ANNUAL COUNCIL OF THE

## GENERAL CONFERENCE EXECUTIVE COMMITTEE

September 28, 1999, 7:00 p.m.

## PRESENT

Milton S Afonso, Frantz Agis, Christian S M Aliddeki, Elie Almonte, Erich Amelung, Niels-Erik Andreasen, Garth Anthony, Radisa Antic, Ronald E Appenzeller, Delbert W Baker, Harold W Baptiste, Graham M Barham, Maurice T Battle, Herman Bauman, Bert B Beach, Matthew A Bediako, Tesfaye Bekalo, Bekele Biri, David Birkenstock, Violetto F Bocala, Adrian Bocaneanu, Per Bolling, Emmanuel Boma, James Brauer, Herbert H Broeckel, Stennett H Brooks, Gloria Brown, Reinder Bruinsma,

Izeas dos Santos Cardoso, Joseph Carlson, G Tom Carter, Selma Chaij, Bjarne Christensen, K Christopher, Pyung Duk Chun, Larry R Colburn, Lowell C Cooper, James A Cress, Vasco Cubenda, A David C Currie, Alipio B da Rosa, Rajmund Dabrowski, Chakravarthy Daniel, Luka T Daniel, Wandyr Mendes de Oliveira, Alicia E de Sistiva, Mart De Groot, Gary B DeBoer, Sandy Dee, Graciela Di Prinzio, Paterno M Diaz, Willmore D Eva, Larry R Evans, Laurie J Evans, Birgid Faber,

Ghanem Fargo, Ronald M Flowers, Philip S Follett, Louise Fomuso, Daniel Fontaine, Ulrich Frikart, Agustin Galicia, Jay Gallimore, L James Gibson, Raul Gomez, Malcolm D Gordon, Rodolpho Gorski, Gordon R Gray, John Graz, Eugene W Grosser, Rodney Grove, Patrick Guenin, Alberto C Gulfan Jr, Roberto Gullon, Stenio Gungadoo, Joseph E Gurubatham, Patricia Gustin, Passmore Hachalinga, Bert B Haloviak, Allan R Handysides, H G Harker, Alex Hendriks, Elie Henry, Saw Sein Han Hla, Eugene Hsu, C Lee Huff,

Daniel R Jackson, Donald G Jacobsen, Sven H Jensen, William G Johnsson, Theodore T Jones, Sabrina Kalliokoski, Michael F Kaminsky, Gerry D Karst, Dennis C Keith Sr, Reinhold Kesaulya, Ivan F Khiminets, Alvin Kibble, Eun Bae Kim, Robert J Kloosterhuis, Dale Kongorski, G Henk Koning, Vladimir Krupsky, P Daniel Kunjachan, Robert E Kyte, Harold J Lance, Harold L Lee, Richard P Lehmann, Robert K Lehmann, Paulo Leitao, Israel Leito, Lionel

Leitzke, Robert E Lemon, Willie J Lewis, Bruno Liske, Richard Liu, Jose R Lizardo,  
Monga-Espoir Lukumbi, Iliya S Lyakhu,

Paminus Machamire, S G Mahapure, Fitzroy Maitland, Benford E Malopa, Lily S  
Mandalas, Famara Mansal, Drago Matak, Reuben Matiko, Ramon H Maury, Benjamin C  
Maxson, Carlos R Mayer, Zoltan Mayor, Siegfried G Mayr, Alfred C McClure, Denzil McNeilus,  
Lyudmila N Melnik, Jose R Menezes, Peter O Mensah, Norman K Miles, Marcel Millaud,  
Armando Miranda, Kenneth J Mittleider, Eric P Monnier, Charles Montille, R Martin Moores,  
K J Moses, Thomas J Mostert Jr, Baraka G Muganda, R L Murphy, Moses Mwenya,

Ruy H Nagel, Daegeuk Nam, Marcio Nastrini, August C M Ngalamulume, Jacques G  
Ngororano, Rosario Niconde, Karel Nowak, Soo Jong Oh, Joseph A Ola, Barry D Oliver, Ivan  
Omana, Moissei I Ostrovsky, J Othoo, Maxime Pape, Orville D Parchment, Ruth E Parish,  
Vernon B Parmenter, Jere D Patzer, Jan Paulsen, David J Perez, Juan O Perla, Pablo Perla,  
Cecil R Perry, Olga G Pervanchuk, C Pheirim, Larry J Pitcher, Pekka T Pohjola, Wladyslaw  
Polok, Haynes Posala, Juan R Prestol, Donald G Pursley, Carlos Puyol,

L D Raelly, Ted L Ramirez, Miguel Ramos, Alex Rantung, Leo Ranzolin, Humberto M  
Rasi, Robert L Rawson, George W Reid, Rick Remmers, Hilda N Rendon, Samuel B Ribeiro,  
Alvin Ringer, Silvia Nanette Rivera, Roger Robertsen, Donald E Robinson, Robert L Robinson,  
Calvin B Rock, Bernardo Rodriguez, Guy Roger, Duane C Rollins, Denis Rosat, Steven G Rose,  
Amon Rugelinyange, Reinhard Rupp, Michael L Ryan, Roy E Ryan,

Donald R Sahly, Charles C Sandefur Jr, P Tercio Sarli, Byron Scheuneman, Don C  
Schneider, Benjamin D Schoun, Makvala Shaylikadze, Marion Shields, Takashi Shiraishi,  
Alexander F Shvarts, H Roger C Silva, Carlyle C Simmons, Dolores E Slikkers, Virginia L  
Smith, Iacob Stelian, Ardis D Stenbakken, Richard O Stenbakken, Wilson W Stephen,  
Warwick H Stokes, Vassili D Stolyar, Robert L Swezey, Agop Tachmissjan, John Tan, Khoen  
Gho Tan, Mack Tennyson, John M Thangkhiew, Valesius V Thomas, G Ralph Thompson, Elias  
Tinoco, Tinsae Tolessa, Athal H Tolhurst, Max Torkelsen II, Max A Trevino, Jansen Trotman,

Andre M van Rensburg, Mario Veloso, Juan Carlos Viera, Daniel B Villosio, Velile S  
Wakaba, Yafesi Walugembe, D Ronald Watts, Neil W Watts, Ralph S Watts Jr, Leon  
Wellington, Bertil Wiklander, Measapogu Wilson, Neal C Wilson, Ted N C Wilson, Edward E  
Wines, Harald Wollan, Kenneth H Wood, Naomi A Yamashiro, Ayako Yokoyama, F Martin  
Ytreberg, James W Zackrisson, Valdis A Zilgalvis

## OPENING

J Alfred Johnson II, Director of Adult Ministries for the North American Division, and Paula Johnson, a Secretary for the Ministerial Association, led the song service.

Matthew A Bediako, General Vice President, opened the meeting with prayer.

Gerry D Karst, Administrative Assistant to the General Conference President, welcomed the attendees to the 1999 Annual Council. Then he introduced the platform participants, as follows:

Jan Paulsen, G Ralph Thompson, Robert L Rawson, Matthew A Bediako, Lowell C Cooper, Philip S Follett, Robert J Kloosterhuis, Leo Ranzolin, Calvin B Rock, Violetto F Bocala, Pyung Duk Chun, Luka T Daniel, Laurie J Evans, Ulrich Frikart, C Lee Huff, Israel Leito, Alfred C McClure, Ruy H Nagel, L D Raelly, Velile S Wakaba, D Ronald Watts, Bertil Wiklander, Sharon Cress, and Baraka Muganda.

The Scripture reading, taken from Colossians 1:15-20, was read by Sharon Cress.

The congregation sang "Crown Him With Many Crowns," followed by the pastoral prayer given by Robert L Rawson, Treasurer of the General Conference.

## WORSHIP IN MUSIC

Worship in music was provided by David Baasch, a student at Takoma Academy, who played "Rondo" by Mozart, as arranged by Kreisler, on his violin.

## CALL TO ORDER

Leo Ranzolin, General Vice President of the General Conference, welcomed the Annual Council attendees. This is the 87<sup>th</sup> meeting of the Annual Council of the world Church. The 50<sup>th</sup> anniversary of Pathfinders was celebrated this year in Oshkosh, Wisconsin. Christian Record Services, Incorporated, celebrated its centennial this year, and the *Adventist Review* celebrated its 150<sup>th</sup> anniversary.

G Ralph Thompson, Secretary of the General Conference, read Article XIII, Section 2.-a., and Article XIII, Section 4., of the General Conference Bylaws which state the constitutional

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provisions for convening the Annual Council. All conditions had been met. Leo Ranzolin then declared the 1999 Annual Council open for the consideration of business.

#### AGENDA NOTEBOOK DISTRIBUTION

Notebooks containing the program and agenda items for the 1999 Annual Council were distributed in the lobby prior to the meeting. These will also be available following the evening meeting and again in the morning.

99AC to GRT

#### DAILY PROGRAM

VOTED, To adopt the daily program for the 1999 Annual Council, as follows:

##### DAILY PROGRAM

September 29 to October 7, except Sabbath

7:00 a.m. to 7:45 a.m.	Steering Committee
8:00 a.m. to 9:00 a.m.	Devotional Meeting
9:00 a.m. to 12:30 p.m.	Council

##### Lunch

12:30 p.m. to 2:30 p.m.	Committees
2:30 p.m. to 5:30 p.m.	Council

SEC/ADCOM/99AC to DRS

#### ANNUAL COUNCIL - 1999—STANDING COMMITTEES

VOTED, To approve standing committees for the 1999 Annual Council, as follows:

##### ADDITIONAL PERSONNEL TO STANDING COMMITTEES

Matthew A Bediako, Chairperson  
Donald R Sahly, Secretary

Members: Harold W Baptiste, Gary B DeBoer, Gerry D Karst

STEERING

Jan Paulsen, Chairperson  
Athal H Tolhurst, Secretary

Members: Harold W Baptiste, Maurice T Battle, Matthew A Bediako, Bjarne Christensen, Larry R Colburn, Lowell C Cooper, Rajmund Dabrowski, Linda M de Leon, Gary B DeBoer, Philip S Follett, Donald G Jacobsen, William G Johnsson, Gerry D Karst, Dennis C Keith Sr, Robert J Kloosterhuis, Robert E Lemon, Alfred C McClure, Ruth E Parish, Vernon B Parmenter, Juan R Prestol, Leo Ranzolin, Robert L Rawson, George W Reid, Donald E Robinson, Calvin B Rock, Steven G Rose, Michael L Ryan, Roy E Ryan, Donald R Sahly, G Ralph Thompson, Mario Veloso, Ralph S Watts Jr.

Invitees: James A Cress, Howard T Karst

99AC to GRT

ADOPTION OF AGENDA

VOTED, To adopt the agenda as listed in the agenda notebook.

TRE/99AC to DER

CONFLICT OF INTEREST DECLARATION—STATEMENT OF  
ACCEPTANCE

All General Conference Executive Committee members were asked to sign and return a conflict of interest statement.

GREETINGS

G Ralph Thompson read greetings from Manuel do Santo, President of the Sao Tome Association, in the Euro-Africa Division.

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## WORSHIP IN MUSIC

Joel Sarli, Associate Secretary of the Ministerial Association, sang "I Never Walk Alone."

## PRESIDENT'S ADDRESS

Jan Paulsen, President of the General Conference, presented the keynote address.

At the beginning of this quinquennium we counseled together about a spiritual motif or focus that we as a leadership group would hold to and promote during the current five-year period. We decided to focus on "Experience Life as it is in Jesus." We would make this emphasis both instructional, i.e. we would study its content and meaning in Scripture; and we would make it invitational, i.e. we would invite: "Come and experience" the richness and fullness of the complete life of faith in Jesus Christ. That life will ultimately reach its peak in the Second Coming of our Lord. And, therefore, fittingly we have chosen as a focus for our spiritual reflections at this final Annual Council of this quinquennium the theme: Experience the Certainty of His Coming.

While no Christian community owns this certainty, it is very fitting that we as an Adventist family—we who since our inception 150 years ago have more than any other Christian communion made the teaching and proclamation of Christ's Second Coming our spiritual trademark—should make this our focus as we enter the year 2000. Many individuals and churches, or Christian communions, as they approach the year 2000, plan for it with a mixture of celebration and mystery. And for some it has a blurred or ill-defined religious content. Many expect cataclysmic events to take place. To us the year 2000 has no more religious content than 1999 or 2001 have. The only significant event in the future which has ultimate consequence is the Second Coming of Christ. At that moment history will be summed up. Finality will have been reached. We will be home. It seems right that we should pause at this Annual Council to remind ourselves of that certainty and to explore how that certainty should impact our lives today.

We have no control over time—the Lord makes His own decisions—but we have significant control over our lives, our values, and our choices. We have the right, the freedom, and the responsibility to set our agenda and to arrange our priorities. The mission of the Church is not finished yet, and it will not be finished by accident or coincidence or pure chance. In full awareness that these are the last days in which we live, and in contemplating the mission that lies before us, we must of necessity set ourselves a very deliberate pace; and there will be a number

of specific choices that will have to be made. Finishing the mission is a very disciplined task. It must be highly focused.

It seems good to me, especially when we as Church leaders sit together in council, that we be acutely conscious of our mission—our decisions must make sense with it in mind—and that we be aware that we are a *spiritual* community, and nothing else.

The question that has been put to me most frequently during the past six months is: What do you see as the greatest challenge ahead for the Seventh-day Adventist Church? I want to reflect on that for a few moments. The challenges, as I see them, fall essentially into three main categories; and I want to pose them as questions:

1. Is our mission succeeding? Is the community of Seventh-day Adventist believers growing? However difficult it may be to fairly and accurately “number Israel,” we *know* whether and where we are growing, where we are reaching out, where we are gathering a harvest, where we are expanding—we know! We also know, with considerable pain, where we are barely keeping afloat, and we know where we are “taking in water.” Some growth is defined under Global Mission’s entry into unentered areas; but most of it is growth in terms of reaching out into communities in which we are already established, and where the laity living in those communities asserts its rights and privileges of participation. As a witnessing community, we must constantly ask ourselves: Is it happening? And we must *care* what the answer is. The day it no longer matters, or we grow tired of this whole thing, decay sets in.

2. Is life in the Seventh-day Adventist community an appealing one? Is the Adventist Church truly a consumer-friendly community? Is it really an attractive and happy quality of life that is to be found and experienced in our Church? To the ordinary man and woman on the street, quality of life will always have a greater appeal than dogma. I praise God and I look with wonder at the extent to which we are growing, particularly in some areas of the world. The Spirit is alive, the Church is alive, and the days are full of wonder. New members join because everything that was presented to them seemed promising and appealing. Christ stands there with open arms, and the teaching and quality of life which He offers are attractive. And the new believers become part of the family. Sadly, after a while, some are gone. Maybe they just drifted away quietly. Why?

If we were able to conduct reliable exit-interviews, I wonder whether we might not find that they are gone because something happened to the quality of life as they experienced it in the Church, or maybe there was a quality of life they had hoped to find in the Church, but did not. They were promised so much, but, alas, it did not happen. There have been hurts and disappointments which they just could not cope with. The human failings became so large.

Your Church and mine must cultivate a warm and appealing quality of life within its community. We are constantly dealing with people, and some of them are very fragile; but they are loved by the Lord. The Lord's servant wrote: "You are related to humanity, and you must be patient, kind, and pitiful. You need to cherish thoughtfulness and subdue selfishness. Let your inquiry be: 'What can I do to bless others?' If your heart is yearning to do them good, even at inconvenience to yourself, you will have the blessing of God. Love, lifted out of the realm of passion and impulse, becomes spiritualized and is revealed in words and acts. A Christian must have a sanctified tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ. O my brother, my sister, educate yourselves in the school of Christ. Let the spirit of controversy cease at home and in the church."—5T 335

The Church is meant to be a good and secure home in which understanding, tolerance, and support are in evidence.

3. How are we doing at holding together? Unity may in part be a by-product of our common faith, our common policies, our common *Church Manual*, and our shared resources, but achieving unity and maintaining it must be part of a deliberate design. It must be seen as a determined objective that has to be worked at, and not left to chance or something that comes of itself. I know, we tend to say quickly that *unity* and *uniformity* are not the same thing; and then we turn the page and go on to a different matter. But, come back to it and hold it there for just a moment: *Unity* is what we have in "One Lord, One faith, and One baptism." We have it in what holds us together as One Body. And we have it in our shared history and tradition. *Unity* is deep. It is not made up of a loose collection of segments. *Unity* is intrinsic and is indivisible. *Uniformity* is an unnatural collection of many segments pushed together which may impose a strain on our fundamental unity, unless we are open and strong enough to allow room for the variance which is there. And the variance which is to be found among people is simply the elements of a finely woven texture of humanity. We are all children of our cultures, and the diversity which is there is not a threat to anyone—rather diversity is a matter of beauty and complimentary fulfillment! Diversity means reciprocal enrichment. But it requires mutual acceptance and understanding. It also means that we have to allow room for the variance to express itself within our family—within the unity of the Adventist faith which binds us together. I suppose that what I am appealing for is that we be more ready to accept one another, and less inclined to be overly opinionated as we look across the boundaries of cultures and ethnicity, and that we be less judgmental in terms of "my culture" and where "I come from."

Unity is both fragile and strong. Unity is fragile in that it will not survive compromises for the sake of convenience. It cannot survive adjustments of principles to accommodate the secular society. If that happens, fragmentation inevitably sets in. But where loyalty to Christ and respect for fundamental principles are protected, unity is strong enough to constructively receive



differences and diversities within the family, and it is strong enough to survive whatever the challenges and no matter how rough the road ahead might be. Unity is neither a luxury nor a bonus; it is essential to the survival of the Church. Unity is Christ's gift to the Church. It is what we have and are intrinsically, in Him. It is what He wants for us; but we must be very deliberate in looking after it, for unity is not self-sustaining and does not look after itself.

While visiting a church a few weeks ago, I met a young lady who is a theology student at one of our universities. She said to me: "We are so glad that you are the president of the General Conference because we think you understand the academic community, and you are not going to bother the educational institutions about the directions they choose, and particularly about the content and structure of their ministerial training programs."

The statement is as perceptive as it is misguided.

I would like to think that I understand the academic community, although nothing stands still. That community was part of my professional life for many years. In my mind, that community is not on trial. I have no hostility whatsoever towards it. Quite the contrary. I have an enormous amount of respect and fondness for the fine quality of professionals who work in Adventist education. They don't come any better! I also trust them to be committed to the Lord, and to love Him as I do, and to serve and protect His Church as I would. So, I proceed in my view of and relationships with the academic community on the basis of trust. There is no acceptable alternative.

But to my fellow servants in Adventist education, let me remind you, if reminding is needed, that it is our history, our sense of calling, our mission, our sense of the lateness of the hour, and our God-given values which give Adventist education its identity. That identity is sacred! Do not try to change it. If you cannot live with it, try to find another way to serve the Lord. This is not a hostile comment, for I want Adventist educators to stay and I want them to be creative in their ministry of teaching, and I want them to feel free and safe in their ministry. But I want them also to preserve, protect, and hold high the identity which is ours. And that identity is not vague. I want them to care for it out of love for the Lord and His Church.

As for the content of ministerial training programs, we took an action a year ago which I recognize caused some consternation in some quarters. Not so much, I think, with regard to the content of the action itself, as with regard to how it is to be implemented; i.e. how do you practically and constructively do it? Maybe the wording needed some help. Let us not get hung up on that. When all is said and done, there are some fundamental points which must not be lost sight of.

There should be no question in anyone's mind that the Seventh-day Adventist Church, as an international community, must have a significant say in what constitutes training for its ministry. That community is much larger and broader than the campus of a particular educational center, although that institution is also part of that community—part of the larger Adventist Church—and not somehow outside of it. That larger Church community, involving professionals both in education and field ministry, together with its elected leadership and with lay participation, must, in creative consultation, define and design a structure of ministerial training that provides this Church with a ministry that is able to reflect accurately who we are, and who has the drive and vision to complete our mission. Shaping the mind of a Seventh-day Adventist minister is a unique and sacred trust. My own wish and hope is that the details of that process or activity can be accomplished essentially at the division level; and that the international board appointed for and by the General Conference will function as the support structure which will provide guidance and broad directions to the divisions, and see to it that the intent of the Annual Council action is accomplished. Where difficulties arise, the international board will serve as a point of reference and help in the resolution process. So, to the division and union presidents, the chairmen of the respective boards, and heads of educational institutions, I say, "We want it to happen. For the good of the Church, and with an eye to securing our future, please move briskly to accomplish what we have agreed on in this matter."

I would also like to say a word about evangelism and witness, and the General Conference's potential role in this matter. The General Conference is not set up to take control of the evangelism agenda of the Church. I am sure it would be counter-productive if we tried. The ownership of that initiative belongs primarily to the local church where the membership lives and where the everyday dynamics of life are experienced. However, the General Conference can be a significant support instrument and cross-divisional coordination center for major outreach activities such as those we have come to know as NET or ACTS or PENTECOST. Through the NET programs, the North American Division has given a very significant boost to world evangelism. I thank the leadership of that division for their contribution. Significant lay leadership in North America has carried both the vision and the purse to make possible the ACTS programs which are currently going on. The target is 100,000 baptisms, and it is clear that number will be exceeded. I acknowledge that contribution and thank the mission-driven lay leadership for it.

But it all points to something which has unlimited scope and potential. Resources are probably the only human limitation. I wish that, as we go into a new quinquennium, the General Conference would set up an Advisory Council of Evangelism and Witness as a somewhat permanent fixture in our jungle of committees. Its purpose would be (1) to focus our thinking and planning on witness, (2) to advise on specific multi-divisional initiatives, and (3) to make financial recommendations to our budgeting process. When all is said and done, if there is any church that should have such a council with a deliberate witness agenda, it is the Seventh-day

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Adventist Church, because *mission* is why we are here. We already have a Global Mission office with its assignment primarily in unentered areas. And we have agreed that we will make a special effort in the "10/40 window" as we enter a new millennium. I just want to make sure that we coordinate our planning to maximum efficiency. Witness for our Lord is the one thing that must succeed. Where that does not happen, the very breathing of the Church falters, and its vision of the future becomes dimmed and uncertain.

"Experience the Certainty of His Coming." That is where we are today. That is the invitation which comes to us from the Lord and which we are asked to pass on. We are in motion—relentlessly, inexorably moving towards and focused on that one event which will sum up history and bring us home.

"Are all the children in?" (In the words of the song). No, not all. Not yet. Therein lies our mission.

Baraka Muganda, Director of the Youth Department, offered the benediction.

Leo Ranzolin, Chairman  
G Ralph Thompson, Secretary  
Athol H Tolhurst, Editorial Secretary  
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE  
GENERAL CONFERENCE EXECUTIVE COMMITTEE

September 29, 1999, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “The Certainty of His Coming—Hope as 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.

It is a joy to stand in this place and to behold our brothers and sisters from around the world. Many of you have welcomed me to your countries and your homes and your hearts, and I do not feel a stranger here today. Though I am no longer officially a part of the General Conference family, it was such a great joy while I was part of that family. I am grateful yet to Paul Gordon and Kenneth Wood for paying me to study the words I love so much from Ellen White. I thank God for the exhilarating experience of working with Jim and Sharon Cress in the Ministerial Association.

I want to share with you today two verses from Matthew 17. “And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, ‘Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias’” (Matt 17:3, 4). I have entitled our thought for today, “Building on the Wrong Mountain.”

You remember the experience of the three disciples who have traveled up the mountain and are weary and exhausted. They came to a point, says Ellen White, where they could no longer make things out clearly, but they could see Jesus moving. I am tempted to preach only about that. The fact is that things have become so dark around us that we too are lost in this darkness, but let us confess that we can still see Jesus moving. And that is all we need to see—we are distracted by too many other things. The disciples came to the psychological moment when their mental state melted with the darkness that surrounded them, and when they could see nothing else they followed the form of Christ. He led them to a point on the mountain and said, “Wait here and pray with me,” and then He went further on.

This was not a moment of sadness. It was a moment when Jesus would prepare them for what was ahead. God knows the end from the beginning. God knows what is before this Church. We are led not by human power, but by God Himself. This Church is not under our control, thank God. We do not have to worry about which person will lead us astray. The fact is that this Church is guided by Christ. What we must be concerned about is simply following Him.

They followed Jesus, they reached their destination, and Jesus prayed a prayer: "Lord, show them who I was before I came in human flesh." They needed to know who He was because they would witness the saddest moments surrounding Calvary. Jesus knew what they would face in the future and He prepared them now.

I have had wise people say to me, "Pastor, whatever you are experiencing now, it is preparing you for something in the future." When I am in a sad time, I wonder what in the world could be in the future. If this is preparation, Lord, what is ahead? But the fact is that God does know where we will go, and even now God is in the process of preparing us for what He knows we will face in the future.

So Jesus's prayer is uttered, "Lord, show them who I am." I can see the angels begin to stir. I suggest to you that there must have been some fluttering of wings, some charging of the atmosphere as angels heard a prayer from their Commander saying, "Lord, show them who I am." But God did not send an angel. In fact, the gate of heaven opened wide and the light of heaven found its way down to that mountain top. Divine light that is always around the throne of God came down. Then something amazing happened, for when Christ became man He did not cease to be God. He was veiled in humanity, but the divine light that is in Christ, that was always there, began to shine back towards heaven. So now the light of God the Father is shining down, and the light of God the Son is shining back. It must have been a bright mountain indeed.

In the midst of all of this brightness, the disciples were asleep. I do not marvel at the phenomenon. Sometimes I look around the Church and am amazed that, with all the light God gives us, some of us are still asleep. I believe we have come now to one of the grandest times in the Church's history. I believe that apostles and prophets, if they could have chosen when they would live, would have chosen our time rather than their own. For I believe that we are on the precipice of the greatest power that the Church has ever known. Some of you know that back home the Holy Spirit moves in a powerful way. There are baptisms that cannot even be reported today because they would get people in trouble. But certain groups that we thought impenetrable to the power of God are now being touched, and people are accepting the Third Angel's Message. It is happening all around us. I thank the Church for the opportunity to travel around the globe and see how God moves. The Holy Spirit moves in a different fashion around the world, and this Church ought to be excited. We are witnessing history-making power.

The disciples were asleep. Perhaps I should speak primarily to America when I say, Let us wake up! This is not a time to be sleeping. We are surrounded by divine light. When the disciples are finally pulled out of their sleep, they find themselves trying to become accustomed to the light and to what is going on. They look to Jesus, and they recognize that Jesus is not alone. Once they are accustomed to the bright light, they realize that Moses and Elias are

standing there. They know that Elijah will come before the great and terrible day of the Lord (Mal 4:5).

We know that these disciples have been studying the Bible. I think this Church is in peril because there are members who have graduated from the Bible. In her last sermon, Ellen White came back to the podium to say, "It is the Word of God." I believe that we ought to be guided by the red books, but this Book is the primary source of guidance for this Church. If we would study the Bible as we ought, Ellen White would never have had to write a word. The same Holy Spirit that gave her words will give us understanding. We must return to the Bible, we must take it and eat it and understand how sweet it is and let the world know that we are a people of the Word of God. Our motivating force is Jesus Christ. We love the messenger to the remnant Church, but Jesus is the reason why we exist.

The disciples have studied the Bible, and they recognized that Elijah is there. One says to another, "Do you think this is the moment?" Evidently they had been present when Jesus declared, "This generation will not pass before the coming occurs." On this very mount, the Mount of Transfiguration, this prophecy is fulfilled. So while these folk are seeing the fulfillment of a prophecy, they misunderstand it. Jesus has not departed, but they are willing to believe that this is the return. They are so quick to believe that what Jesus has said will happen, had happened, that they seize on this moment and say, "This is it. Moses and Elijah have come to be His guardians. This is the fulfillment. Jesus has returned to set up His kingdom. They believe in Christ's coming, but they do not understand it. Believing that Christ's return is certain is not enough to prevent us from misunderstanding things that are connected to it. The disciples believe Jesus will return, but their conclusion is errant. They say, "Lord, let us put up three tents."

When you first hear them, these words sound so sublime. They sound so wonderful. In fact, there is humility in them. After all, they need room for six, but they are willing to accept tents for three. They are willing to sleep on the cold ground if they can continue to bask in this wonderful light. I empathize with them. There have been times in my life when I, too, was caught up in that light. Once you know the light of God's presence, you need nothing else. For God's power replaces all other concerns. Now the disciples say, "Let us build three tents, but let us build them here." They took the initiative of saying, "Let us do something."

There are problems in the Church today because there are people who believe that Jesus will come, yet they do nothing about it. The disciples say, "We believe. Let us do something. Let us put up tents." They are willing to make plans to build on the mountain, but it is not the right mountain. We must go a step further than believing that Jesus will come. Just as surely as there was a flood, there will be a fire—the end will come. The fig tree puts forth its leaves, so we know that summer is at hand. Signs have appeared in the heavens. The marriage feast is at

hand, and we should now put on the wedding garment. The sheep and the goats are about to be separated. The invitations to the great supper have been tendered, and it is nearly time to attend. The bridegroom is coming, and it is time for those who have oil to go out to meet Him. The elements are charged with a great power, and we recognize that the King is coming.

I cannot understand the strange consternation in reaction to the coming of the King. While we should be the greatest proponents of the coming of Christ, we seem to have some mixed reaction to it. If anybody should be happy, it ought to Seventh-day Adventist Christians. I believe that one of the ways that you will be able to tell the remnant from the rest at the end of time is that somebody will be happy. There will be enough sadness to go around. The signs are gathering, the problems are propounding. Everywhere you look there is a reason to be upset. The Bible is clear about what is happening. You and I are witnessing a strange situation when all around the world authority is being put down. Everything is out of control. The societies upon which we have depended are now careening out of control, and we will come to a place in secular society where nobody will be able to control anything. But we understand that when it seems nothing can be controlled, when it seems that confusion will reign, when it seems that there is no solution to the problem, we understand that God is arranging it so that the only power that can bring peace is the power of Jesus Christ. And the government shall be upon His shoulders.

So while everybody else wrings their hands, the remnant people ought to have a certain sanity about them. We ought to have a certain joy about us. Perhaps trials will come that will take away our immediate smiles, but underneath there should be a peace that surpasses understanding. When everybody wonders what is going on, you and I ought to be certain that the King is coming.

I suggest that the certainty of His coming is not enough. We must not end with that certainty and lose focus on our mission. This is not the right mountain upon which to build. Don't let me suggest that we ought not lay plans. God's people must lay plans. This very meeting is called for God's people to come together and make certain that the plans are in order, that we are working together and not working against each other, but that we are functioning as one. However, we must look up from the agenda and recognize that the earthly agenda is not the right mountain. There is another agenda that supercedes this one, and we ought to step outside of the meeting and look up.

The Bible says, "When these things come to pass, look up." I think there is too much looking down and trying to explain why things are as they are, when we know that it will not last, that we are here to represent another power that soon shall come. I think it is time for scholars to move out of their dusty rooms and look up from their books and recognize that we have another agenda—the mission must be kept in focus. Even preachers must from time to time pull away

from their homilies and recognize that it is not enough to preach about what we see. We must preach about what we have never seen, we must preach about what is coming. For the certainty of His coming is not enough if we loose our focus.

The disciples said, "Let us build three tabernacles." But I suggest to you that they are building on the wrong mountain. First of all, it is ludicrous to think that Moses and Elijah will live in a tent on a mountain when you consider from whence they have come. I am blessed to have traveled in so many lands. Some of you have taken me to beautiful palaces, some of you have taken me to wonderful cathedrals. I have stood in cathedrals where the sound bounced so perfectly that you did not need a microphone. You could whisper and be heard all around the cathedral. You have taken me to places where things were covered in gold. You have taken me to bedrooms that were so beautiful that I did not want to leave. You have taken me to your country's best; but I have yet to see anything that compares to the city which is dear to my heart whose Builder and Maker is God.

So build your tabernacle if you will, but my heart will not dwell in a tent on a mountain down here. I am looking for another mountain. The fact is that we must not lose focus even though we are certain that Jesus will come. It is possible that, like the disciples who were armed with this knowledge, we can be overcome with our enthusiasm and forget that it is not time yet to build.

I suggest to you that there are some who have found this Church an end in itself. In fact, someone remarked to me a few years ago, in this very building, "I like working here and I hope the Lord delays His coming." The first thing I wondered was, How can I get a job in that department? While I have been quite happy in most of the places where I have worked, I have yet to come to a place that makes me want to stay here rather than go there. Build your tabernacle if you will, my tabernacle is already being prepared up there.

The other night I read about those angels who are making my crown. Well, you say, that is awfully presumptuous. Please allow me, if you will. Times get rough down here sometimes, and I need to think about my crown. I need to think about the angel who works on it. There are crowns being prepared there. There are resting places being prepared there. I think we must move away from occupation and get to the exhilaration of knowing that there is another mountain up there where we will find our resting place. So I say that no matter what your job may be—you may have the perfect job, it may be fulfilling, it may match your talent mix exactly, you may find yourself so excited to wake up in the morning that you can't wait to get to your office, you may find yourself finally coming to the place where you think you should have been all your life—you must not become comfortable in that place. You must not lose focus on what we are about, for the fact is that down this mountain there is work to do.



There ought to be joy among us. I worry when I travel from one place to another and find people who are part of the remnant Church who are so sober that they don't seem to be looking forward to the coming of Jesus Christ. I love my Church and I have enjoyed working here, but I'll take Jesus.

Our job is to say, "Come out of Babylon." It does not sound too popular now, but it will get more popular as the days go by. At this very moment Jesus is using the phrase "Y2K" to get everybody's mind on the events that are before us. The world is wondering what the new millennium will bring. You and I know what the new millennium will bring. We cannot say exactly when Christ will come, but we can feel it. It is almost here. It is not our job to say, "Relax and be comfortable." It is our job to say, "Come out and worship the One who deserves to be worshiped." That is our responsibility.

The other day my wife and I were walking along a beach. On the beach there were young adults. If you had seen the way they were dressed, the things that they were doing, the music that they listening to, you would have concluded that they had no knowledge of Christ. We walked and enjoyed the scenery. From time to time we passed by a little group and caught the aroma of something that was not exactly a regular cigarette. As we passed through them, looking at the beauty of the sunset on the ocean, there suddenly came a strange ring around the moon. A young lady, who seemed the least likely to understand, said at the top of her voice, "Jesus must be coming." It was all I could do to keep on walking. I had been thinking that only we know what is happening. We have a unique knowledge of the fact that Jesus is coming. What we do not understand is that the Holy Spirit moves from time to time, independent of this denomination. If we don't hurry up and do our job, the rocks will cry out for us. The knowledge that Jesus is about to come is not locked inside this building. There are people outside who know it. My wife and I went back to the car and sat there for a moment, just taking in how strange it was that a young lady who seemed not to care about anything that had to do with God had declared unashamedly that Jesus must be coming.

You and I look at the same signs and pass by nonchalantly while those who appear not to understand a thing about the future are being impressed by the power of the Holy Spirit that Jesus is coming. It is time for us to move from this mountain. This mountain has not been bad for us. The Seventh-day Adventist Church now basks in a wonderful aura of success. Folks have borrowed our health message, they have borrowed the things written by Ellen White that we are sometimes ashamed of. People surf the Internet, read a little bit of what Ellen White has written, and then write to the White Estate, saying that "Dr White" is right. You and I are embarrassed, but they embrace the words that God gave to her. I suggest that it is time for us to go a step further than recognizing that Jesus is coming. It is time for us to stop planning to build tabernacles on this mountain. Our mountain is up there.

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Lowell C Cooper called the second business session of the 1999 Annual Council to order.

Marion Shields, a Layperson from the South Pacific Division, opened the business session with prayer.

99AC to GRT

#### SECRETARY'S REPORT

G Ralph Thompson, Secretary of the General Conference, introduced the Secretariat staff and then presented the Secretary's Report, as follows:

It is my privilege to welcome each of you to the last Annual Council of the General Conference Executive Committee for this quinquennium. This Annual Council will discuss many of the items that will make up the agenda for the forthcoming General Conference Session in Toronto, Canada, slated for June 28 to July 8, 2000.

We expect that the discussion of the various items will take all of the allotted time, and you should plan to stay until the end of Annual Council on October 7. A lot of church money has been expended in bringing together the members of the General Conference Executive Committee from all over the world to plan for and participate in the global issues that will move the Church forward as we close out the 20<sup>th</sup> century and move into the challenges of the 21<sup>st</sup> century.

Our theme for this Annual Council is "Experience the Certainty of His Coming." We Seventh-day Adventists, as an organization, have never set a time for Jesus to return. October 22, 1844 was not a date set by the Seventh-day Adventist Church. This date was set by our predecessors, the Millerites, and led to what we know in church history as the Great Disappointment. These were sincere, earnest, dedicated men and women who, as they studied the prophecies of the book of Daniel, felt that the coming of the Lord was indeed near and associated the cleansing of the sanctuary on October 22, 1844 with the actual return of Jesus Christ the second time. We know that they were wrong in their interpretation of the meaning of the cleansing of the sanctuary. They believed that the sanctuary was this earth and that its cleansing would be brought about by the actual return of Jesus Christ. The expectation of Jesus coming on October 22 was sweet in their mouth, but bitter in their belly.

Jesus did not return on October 22, 1844, but a little flock came out of the shattering disappointment which resulted in the falling away of the majority of those who had taken part in the Millerite movement. The small group continued to study their Bibles, searching diligently for additional truth. This finally led to their understanding of the cleansing of the sanctuary in heaven and the beginning of the investigative, or pre-advent judgment, which ushered in the second phase of Christ's high priestly ministry in the heavenly sanctuary. The judgment was set and the books were opened. The solemn work of judgment began with those who had died, moving on to the living, and determining the fate of all mankind from Adam to the last human being on earth.

The little flock struggled through the agonies of organization. "Shall we or shall we not organize?" Finally, after a long series of debates—which set the standard for subsequent Adventist committee meetings—they did organize. Our pioneers had watched the rise of other religious movements and had noticed three things about them.

First, religious movements all began during a great spiritual revival and outreach, after believers studied the Word of God and came together on what they believed to be present truth for their day, and then they fearlessly went out to proclaim it. There was the spirit of evangelization. So the first phase of this religious movement was to evangelize, to proclaim the truth unapologetically and unashamedly. Believers would witness to everyone with whom they came in contact.

As the movement began to grow and a second generation arose, the movement became respectable, and the second phase was to institutionalize. They built churches, schools, and institutions; they became respectable and educated, and they moved up the social ladder. But something strange, almost imperceptible at first, happened to the movement. As people grew stronger, more respectable, and more educated, the fires on the hearth of evangelism began to grow dim; and the greater the institutionalization, the less fervor there was for evangelization. What the pioneers and the parents of the next generation could do unashamedly, their sons and daughters, now more aristocratic, more educated, were ashamed of doing.

It was not long before the religious movement moved from the first phase, evangelization, to the second phase, institutionalization, and into the third phase, fossilization. Our pioneers had observed these three steps—evangelize, institutionalize, then fossilize. They vowed that would never happen to the Advent movement. After a big discussion, they called themselves Seventh-day Adventists on October 1, 1860, incorporating two of the great truths of the Advent movement—the seventh-day Sabbath and the second coming of Christ. The Michigan Conference was the first to organize in 1861, and then the General Conference was organized in 1863 with about 3,500 members in all the world.

As you will hear during this week of devotions, we have a blessed hope—Jesus will return and His coming is near, even at the door. We do not know the day or the hour, but He is coming and we must be ready and stay ready.

### A Year of Change and Challenge

We are all aware that 1999 has been a year of change and challenge for the Seventh-day Adventist Church. We began the year with a General Conference president who had served outstandingly for eight years, but who found it necessary, under an unfortunate set of circumstances, to step aside for the good of the work. On March 1, for the first time in our history under such circumstances, the world membership of this General Conference Executive Committee came together to choose a successor. By the end of the day the mantle of leadership fell upon our new leader. We should be impressed today that God is the leader and head of this Seventh-day Adventist Church. Elected leaders come and go, but the work goes on under the direction of Jesus Christ our Lord and His representative, the Holy Spirit. We pay tribute to Elder Robert S Folkenberg for his dynamic and visionary leadership during the past eight years. Many things have been accomplished throughout the world field, especially in the area of evangelism and communication and outreach, and the Church has benefitted from his tremendous ability and dedication.

I appeal to all to hold up our new General Conference president, Dr Jan Paulsen, through prayer and support and cooperation. There are some things we learn as we serve in various avenues of leadership in the work of God. And to put it bluntly, we discover that leadership, in many ways, is hardship. The challenge is tough, and some of the saints are rough. But, in spite of it all, it is a great privilege to be a member of this great Church and to serve on its various committees.

We are fortunate to have among our church membership some of the best people in all the world. As I have said before, the Seventh-day Adventist family worldwide is a marvelous, wonderful family. What a body of saints from around the world with whom we have the privilege of associating and fellowshiping and working together!

Let us take a look at how the Lord is blessing His Church around the world.

### Global Mission—Reaching the Unreached With Hope

- Global Mission has placed before the world Church a goal to plant 14,000 new congregations during the current decade. According to the best estimates, the Church has planted 13,000 new churches and thousands more congregations since

1990. The challenge remains to plant 1,000 more churches in the 500 days between February 1999 and the General Conference Session in July 2000.

- More than 19,000 Global Mission Pioneers are now working around the world. Since 1990, pioneers have established more than 11,000 new Seventh-day Adventist congregations.
- In 1990 there were no churches or members in Cambodia. Today there are 3,000 church members and 65 churches.
- In 1990 there were 11 church members in the state of Haryana, north India. Today there are more than 400 members and more than 5,000 regularly attend worship services. The work has grown from one church to 80 congregations.
- China has had the largest growth of any country in the 10/40 window. In fact, since 1990 China has had 40,000 more baptisms than the Euro-Asia Division, which encompasses the former Soviet Union.
- After 85 years of work in Bangladesh (a country of 126 million people), the Adventist Church had, until recently, only 12,000 members. Global Mission is one year into a five-year plan that will double the number of church members.
- Burkina Faso, a Muslim country in West Africa, had scarcely any Adventists after more than 70 years of Adventist presence. Thanks to Global Mission pioneers, there are now three churches and 18 congregations.
- Since 1990, each conference in the Euro-Asia Division has at least quadrupled its membership.
- In 1990, there were only eight members in Turkey. Today there are several congregations, and soon Global Mission pioneers will begin work for the first time in the history of that country.
- Nearly 90 percent of Seventh-day Adventists live in countries with only 23 percent of the world's population. Global Mission is trying to redress that imbalance.
- The number of unreached people groups of one million or more has declined from 2,300 in 1990 to about 1,700 today. (It is important to note that since 1990 world population has increased 600 million, so Global Mission has kept pace as well as establishing a church presence in 600 of these unreached groups.)

- An average of 4.5 churches have been established every day since Global Mission began.
- In 1998 Global Mission helped support 2,400 plans to establish new congregations.
- The fledgling Seventh-day Adventist Church in Mongolia is now starting to grow rapidly, thanks to the Global Mission vision of young people and a new vision for small group ministry. On August 28, 1999, the Church increased its official membership by one-third. Twelve people were baptized that day, and it was the first time anyone over age 25 had been baptized in Mongolia. More than 70 people regularly worship each week in Ulaan Batarr, the capital of Mongolia. Others worship in home churches in the city and in rural areas. Many of these worship groups are led by teenagers in a church dominated by young people.
- Global Mission has been supporting projects to reach secular people in western countries. In Australia Global Mission helped establish Southside Community Church, a new church planted in the southern suburbs of Brisbane. Southside has effectively reached out to secular people and has grown significantly to become one of the leading tithe-paying congregations in the South Queensland Conference. Global Mission has helped church planting projects in the Melbourne area, and is currently supporting the Central Coast Community Church in New South Wales where more than 100 people now regularly attend every Sabbath. Global Mission is also helping similar initiatives in western Europe, New Zealand, and the United States.

Here in North America, Metro '99 New York is having the largest, most aggressive impact upon the world's commercial and political capital to date. During the months of September, October, and November, there will be 70 live evangelistic crusades, 130 church satellite meetings featuring La Red '99 with Alejandro Bullon of South America, and NET New York '99 with Doug Batchelor of *Amazing Facts*.

In addition, there will be 800 home satellite events where members invite their friends and neighbors to join them for La Red '99 or NET New York '99. This makes a total of 1000 Points of Light where the Church will make public contact during Metro '99 Evangelism.

Metro '99 Evangelism has a baptismal objective of 5,000, and hopefully will establish 50 new congregations that are not pastor dependent.

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### Festivals of the Laity in Inter-America

Every five years the Inter-American Division conducts Festivals of the Laity at which outstanding lay preachers and pastors are brought together in various parts of the division to tell what God has been doing through them in their outreach and soul-winning work. To do this costs several thousands of dollars, but the division, unions, and local fields look upon this as an investment for the future. The laymembers of Inter-America are alive and well! One can understand what is going on only by attending one of these Festivals of the Laity. The Inter-American Division began this program 20 years ago. It has been my privilege to attend at least one of them each time during the past 20 years, and they seem to be getting better, more dynamic, and more involved than ever before. If you want to see real, exhilarating joy expressed by lay preachers and laymembers involved in soul-winning outreach, in Ingathering, and in Community Services, you must attend one of these festivals.

There is an explosion of witnessing in Inter-America which is being caught by some of the other divisions. I was happy to see representatives from several of the world divisions in attendance at the Festival of the Laity held in Barbados, and also at the one in Guatemala City where there were 7,500 delegates from Mexico and Central America. You have to see it and experience it to believe it!

When these laymembers talk about being involved in the Church's program, they are not talking about getting membership on various committees of the conference or the union or the division or even the General Conference—though many of them serve at those levels—but they are interested in doing the work that has been given to us to share our faith. They are challenging the pastors to loose them and let them go. They witness in public crusades and various outreaches. In business meetings and in conference sessions they let their voice be heard on what they think about various programs, but they are part of the conference's program. Almost 50 percent of all the soul winning in the conferences and unions is the result of lay participation. More than 30 percent of those lay preachers and witnessing groups are made up of women. Talk about the power of women who are given an opportunity to witness, they have it! I have listened to some powerful preaching and presentations by the women of the Church. We spend a lot of time and energy in some parts of the world discussing the issues of the involvement of women and the ordination of women. These are interesting topics. Let me tell you, I was thrilled to see how the women and men, the laity, join hands with the ministry as a cooperative team to get the work done!

There are a number of divisions that are harnessing the power, the vibrancy, and the dedication of the laity in accomplishing the mission of the Church, and I applaud this kind of enlightened leadership. I would encourage every division to plan some sort of Festival of the Laity to show laymembers that they are appreciated and valued and indeed part of the Church's

program; because the work will never be finished until the laity and the ministry join hands together in proclaiming the everlasting gospel. By the way, the North American Division has a Festival of the Laity planned for April 2002.

### Adventist Global Communication Network

Adventist Global Communication Network (AGCN) is one of the most exciting developments in the ministry of the Adventist Church today.

AGCN satellite broadcasts began in April 1998 with the Pentecost '98 series from Soweto, South Africa. This was followed by Net '98, our first global evangelistic series. ACTS 2000 events with Mark Finley have been uplinked from Manila, Ghana, Brazil, and Romania. It is a thrilling new day in Adventist evangelism when over half a million people simultaneously participate in an evangelistic series, as they have in several of these events. In June we began monthly *Mission Edition* uplinks, sharing news and inspiration for the world Church. AGCN and *It Is Written* plan to uplink a number of events from Chile, India, Los Angeles, and Asia.

The ACTS 2000 events with Mark Finley represent a significant new development in satellite evangelism. Working closely with the churches in the sponsoring division which have strong lay evangelistic programs, Pastor Finley has worked carefully to culturally contextualize his presentations.

God has used unusual means to ensure success of the broadcasts. In Ghana, in the middle of a tropical downpour, the Ghana Army soldiers used their rifle butts to hold up the tent which shielded the broadcasting equipment. In Papua New Guinea, stadiums with a seating capacity of 50,000 have been filled to capacity—even in the rain.

In Bucharest, Romania, the ACTS 2000 event became the occasion of setting a new world record for copying the entire Bible. Over 600 Pathfinders, each of whom had memorized several verses of Scripture, gathered in Bucharest. With Elders Paulsen and Finley participating, at the specified time the young people wrote their verses. In just 28 minutes the entire Bible was copied, making this a world record for copying the Bible from memory. The event was broadcast by AGCN and was featured in the public media.

One major benefit of AGCN services is the tremendous motivation it provides to members to become involved in mission. Ray Zeeman, Ministerial Secretary of the Southern Africa Union Conference, says, "In the SAU, satellite evangelism is almost entirely driven by laypersons. There is a new spirit of evangelism throughout the union. Satellite evangelism has recovered what had long since been lost in our union. Evangelism has once again become the



watchword of our members.” Raymond Coombe, Communication Director for the South Pacific Division, reports that “Union presidents requested the division to make satellite evangelism an ongoing strategy for the future; a Satellite Ministry Committee was established to promote and coordinate more opportunities for satellite ministry.”

Participation in satellite evangelism has also encouraged greater unity and support for the worldwide Church, with reports such as, “Members feel they are truly a part of the global Church.” “A new spirit of comradery grew as our two Conferences worked together on planning, advertising, and follow-up.” “Feeling a part of the newest methods creates enthusiasm, increased participation and support for the whole church organization.” Dalbert Elias of the British Union observes that “Satellite churches discover a sense of belonging. Equipping the churches with satellite facilities created a sense of belonging to the sisterhood of Seventh-day Adventist Churches on a scale unknown before.”

An additional benefit is renewed zeal and growth, as evidenced by results such as: more than 4,400 baptisms from one satellite series, in a union with an annual average of 1800; baptism increases of seven percent per participating church, more than double the previous growth rate; estimates that over 100,000 people were reached in one division from one series; attendance in one union topping 26,000—with over 5,000 visitors; rural churches with baptisms for the first time in years; more than 1,100 sets of tapes ordered for private witnessing and sharing in one division; churches that are overflowing with visitors.

Today more than 6,000 churches worldwide are linked together. The AGCN network can reach over 20 percent of the active church membership, often in our largest and most influential churches. The potential of this new tool of communication is just beginning to be realized. Benjamin C Maxson, Director of the General Conference Stewardship Department, just concluded a Stewardship Training Seminar by satellite for pastors and members in the Euro-Africa Division. The Ministerial Association is now uplinking PREACH Seminars from a number of international locations. In coming months more evangelistic series will be broadcast. Doug Batchelor of *Amazing Facts* will present the Net New York '99 series. Hans Gerhardt, a theologian from Friedensau University in Germany, will present a series from Marienhohe Seminary. The Italian Union plans a series of evangelistic meetings from Rome, featuring the jubilee theme. The South Pacific Division has extensive plans for the year 2000. The Personal Ministries and Sabbath School Department will begin uplinking regular Sabbath School teacher training. AGCN will daily broadcast highlights from the Toronto General Conference Session in 2000.

Let me quote this “thank you” received by AGCN: “Our conference has bought into the satellite evangelism program of the world Church. We are eager to use the equipment over and over to hasten the coming of our precious Saviour. . . . The General Conference and AGCN have

birthed the most world-reaching method of evangelism. We believe this is only the beginning. Thanks to AGCN for keeping the dream alive.”

### Adventist World Radio

Adventist World Radio (AWR) is in the midst of the most aggressive growth in its history. New satellite coverage of the Americas has enabled partnering with local, Church-owned stations and has opened up a potential new audience of more than 30,000,000. A recent survey done by the BBC reports that our daily programs into mainland China have a listening audience of more than one million. Reports continue to come from the Islamic nations of the Middle East of groups of individuals who have accepted Christ and this message and are worshipping regularly on the Sabbath. From Indonesia comes a report that AWR has more than half a million regular listeners—more than any other Christian broadcaster. A recent visitor to Vietnam brought out news of an area in the central highlands where an estimated 10,000 people have accepted Christ and the Sabbath and are waiting for pastors to come and baptize them. For the first time, AWR now has coverage of almost the entire continent of Africa from leased transmitters near Johannesburg. AWR broadcasts 1,200 hours each week in nearly 60 languages, using short wave, AM and FM, satellite, and the Internet. When the new station in Italy is completed, the Adventist Church will have the most thorough coverage of the challenging 10/40 window of any Christian denomination in the world.

### Mission Institutes, Family and Teen Welcome Home Programs

During 1998 the Institute of World Mission leaders completely reorganized the training opportunities for new missionaries. Now every interdivision missionary, regardless of where his or her homeland may be, is expected to have the advantage of receiving training prior to serving the Church in a cross-cultural setting. Patricia Gustin and her staff are conducting six regular Mission Institutes during 1999—to be held in France, North America, and Zimbabwe. This year 134 interdivision employees were or will be trained for service.

In addition to this, two Family Welcome Home Seminars were conducted—one in Australia and one in California. These are designed to assist families who have been abroad for six years or more and are returning home permanently. The purpose is to help the returnees understand the reality of reverse culture shock and how to deal with it. So far we have heard only appreciative comments by those who have attended.

The Institute of World Mission leadership is also experimenting with a special Teen Welcome Home Program. This program is specifically for young people who are returning to their homeland to study. This year two programs were held in North America—one in the west

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and another in the east. This will be a meaningful program for the children of missionaries who return to the base division alone to study.

One other new area for the Institute of World Mission leadership is to provide cross-cultural training for the student missionaries and those who volunteer for service. Two of these training sessions were conducted this year.

The Institute of World Mission leaders have taken some bold steps to help ensure that each interdivision employee is equipped for the sacred responsibilities assigned. We appreciate the contribution the Institute makes to the world Church.

#### Adventist Volunteer Center

The Adventist Volunteer Center has seen remarkable growth over the last two years. More volunteers than ever are going overseas to serve, but a large army of volunteers are also serving within their home divisions. "It is not sufficient to lay money alone upon the altar. God calls for. . . volunteers, to carry the truth to other nations and tongues and people" (3T 404).

A number of changes have taken place that will allow for the program to grow even further. A web page has been designed and created which leads the prospective volunteer through the steps to service. More than one thousand service opportunities are listed on the web site for church members to select from, according to their talents and qualifications.

Volunteerism is more than language schools. While there is a great need for volunteers to fill the numerous vacancies in these schools, there is also a great need for individuals to fill a variety of positions. On the other hand, there are individuals who are willing to serve but for whom we do not have vacancies. There are retired pastors and accountants and other church members with special qualifications who want to serve, but we have nowhere to place them.

It is recognized that a number of divisions do not list their requests with the Adventist Volunteer Center because they do not have the funds to support a volunteer. We need to change the perspective so that it is understood that a volunteer raises all of his expenses from his own resources or from his home church and is then able to serve as a true volunteer. It is possible that this might open up the way for many more church members to serve in places where now there are very few.

The Adventist Volunteer Center is very excited about its new magazine, *Mission Post*, which will roll off the presses in the next few days. This is history in the making. It is hoped that you will receive your copy of this magazine before you go home from these meetings. It tells numerous stories of God blessing in so many ways, and it will become a tool for recruiting

future volunteers. In addition to this, a video has been commissioned, together with new brochures and cards, inviting church members to give at least one year of service overseas. An additional video and workbook have been produced for the training of volunteers by the Institute of World Mission, entitled *Passport to Mission*.

We are reminded that the work on earth will be finished quickly when the laity link hands with the ministry in spreading the good news to the world. The Adventist Volunteer Center is committed to mobilizing the laity for the completion of this task. We would therefore encourage every division to appoint a director who has time to devote to this work which will inevitably grow.

#### World Church Statistics

Let me share some interesting world Church statistics with you. A full report will be coming to you from the office of Archives and Statistics.

- At the end of 1998, there were 44,888 churches in the world field and 44,298 companies. World Church membership at the end of 1998 was 10,163,414. Total accessions for 1998 were 818,754.
- The United Nations recognizes 230 countries. The Seventh-day Adventist Church has established work in 205 countries. The church uses 748 languages in its publications and oral work.
- Worldwide the Church has 5,590 schools on the tertiary, secondary, and primary levels, with a total enrollment of 996,249.
- The Church operates 27 food industries worldwide.
- The healthcare ministry includes 162 hospitals and sanitariums, 102 nursing homes and retirement centers, and 361 clinics and dispensaries. There are 25 orphanages and children's homes.
- There are ten media centers operating around the world.
- There are 57 publishing houses and branches. There are 7,584 credentialed and licensed literature evangelists, and the Church publishes in 272 languages.
- Worldwide there are 107,224 Sabbath Schools with a Sabbath School membership of 11,785,918.

- Adventist Development and Relief Agency International (ADRA) is involved in 121 countries and areas of the world, funding 2,450 projects, with a total value of US\$134,623,423, from which over 18,250,000 people have benefitted.
- Membership Growth of the Seventh-day Adventist Church by Millions

1 Million	107.1 years	(1844 - 1955)
2 Million	14.7 years	(1955 - 1970)
3 Million	7.9 years	(1970 - 1978)
4 Million	5.1 years	(1978 - 1983)
5 Million	3.3 years	(1983 - 1986)
6 Million	2.7 years	(1986 - 1989)
7 Million	2.3 years	(May 31, 1989 - September 30, 1991)
8 Million	2.4 years	(September 30, 1991 - February 2, 1994)
9 Million	2.3 years	(February 2, 1994 - March 21, 1996)
10 Million	2.2 years	(May 21, 1996 - August 23, 1998)

Figures for the second quarter of 1999 show that world membership to date is 10,492,456, in spite of the fact that we must sadly report that there were 26,227 members dropped plus 17,986 reported as missing.

- As of September 1, 1998, there were a total of 118 current calls for interdivision employees and 225 calls for volunteers.

### Conclusion

We pray that the Lord will be precious near to us as we discuss the various items of the agenda. We come with grateful hearts when we see how God has been blessing His Church. In spite of many challenges around the world, we know that He is in control. We see evidences of His leadership and we are confident that God will continue to bless in the future. For, indeed, "We have nothing to fear for the future except as we forget the way the Lord has led us and His teachings in our past history" (LS 196).

Seventh-day Adventists are incurable optimists. We do not have time for pessimism. I like the definition given by Robert Parr in an old *South Pacific Division Record* in which he says, "A pessimist is one who feels bad when he feels good for fear that he'll feel worse when he feels better." Seventh-day Adventists are not pessimists. We know where we came from, and we know where we are going. We know that the great controversy will end with victory for Christ and His Church, and this message that we believe and share is not going to peter out on the rocks

of oblivion, but under the outpouring of the latter rain is destined to end in a fantastic blaze of apocalyptic glory.

The best days of the Advent movement are just ahead, and our hearts are cheered by the certainty of His coming. Let us do everything we can by rededication of life and consecration of time and talent and treasure to hasten on the finishing of God's work in all the world. On that glorious, climactic day may each one of us hear the "well done" from the lips of our Master, welcoming us to that land where all of our fondest dreams will come true. God bless you all.

VOTED, To accept the Secretary's Report

99AC to GRT

#### STATISTICAL REPORT

Bert B Haloviak, Director of the Office of Archives and Statistics, presented the statistical report.

It was 150 years ago that James White wondered if many would accept the truths committed to the Sabbatarian Adventists. At that time it seemed impossible that there would ever be 144,000 Sabbath keepers. Based on the growth rate of the past 20 years, membership should be close to 15,000,000 by 2005. By mid-2009 there should be 20,000,000 members.

The Eastern Africa Division continues to lead all the divisions in baptisms and professions of faith. In 1920 the entire church membership was less than the accessions to the church in the Eastern Africa Division in the last year. The Inter-American Division expects to pass the 2,000,000 membership mark in 2000. Brazil has the largest number of Seventh-day Adventists in any single country. James White would rejoice to know that world Church membership today surpasses the entire population of the United States in 1849.

The Archives and Statistics web page provides access to various types of data. It includes statistical information on baptisms and tithe received during the years 1946 to 1998. The *SDA Yearbook* may be accessed through the web page. Also available are the Foreign Mission Board minutes from 1889 to 1903, the General Conference Session minutes from 1863 to 1888, and the General Conference Executive Committee minutes from 1888 to 1928. General Conference Executive Committee minutes from 1966 to the present are in the process of being scanned.

VOTED, To accept the Statistical Report

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PRE/99AC to LR

#### CHRISTIAN RECORD SERVICES - CENTENNIAL REPORT

Larry J Pitcher, President of Christian Record Services, reported on the activities of that organization. Its mission is to let every blind person know about Jesus Christ and the Three Angels' Messages. Seventy percent of the supporters of Christian Record Services are not Seventh-day Adventists. In 75 countries, 46,761 blind people are served. Materials are produced in English and Spanish. Large print materials are provided to 43,000 individuals. A Sabbath School Bible Study Guide entitled *The Student* is produced for the blind, and most of those who use it are not members of the church. One minister regularly uses this resource in preparing his Sunday sermons. There are currently 3,500 people enrolled in the Bible school.

VOTED, To accept the report from Christian Record Services

PRE/ADCOM/GCC/99AC to JP-00GCS

#### 177-99G EAST ASIA ASSOCIATION AND SOUTH CHINA ISLAND UNION MISSION—REORGANIZATION

RECOMMENDED, 1. To merge the East Asia Association (China) and the South China Island Union Mission (Hong Kong, Macao, and Taiwan) to create the Chinese Union Mission, effective June 13, 1999.

2. To attach the territory of Mongolia to the Northern Asia-Pacific Division, effective June 13, 1999.

SEC/ADCOM/99AC to AHT

#### 249-99G EMPLOYEE REMUNERATION AND ALLOWANCE REVIEW COMMITTEE—1999 ANNUAL COUNCIL - APPOINTMENT

VOTED, To appoint the Employee Remuneration and Allowance Review Committee for the 1999 Annual Council, as follows:

MEMBERSPresidential

PAULSEN, JAN, Chairman  
Bocala, Violetto F  
Chun, Pyung Duk  
Daniel, Luka T  
Evans, Laurie J  
Frikart, Ulrich  
Huff, C Lee  
Leito, Israel  
McClure, Alfred C  
Nagel, Ruy H  
Raelly, L D  
Watts, D Ronald  
Wiklander, Bertil

Secretariat

Sahly, Donald R  
Thompson, G Ralph

Treasury

Rawson, Robert L, Secretary  
Prestol, Juan R  
Lemon, Robert E  
Robinson, Donald E

Departments and Services

Smith, Virginia L  
Zackrison, James W

Institutional Heads

Pitcher, Larry J  
Wilson, Ted N C

Laypersons

Afonso, Milton S  
Bryant, Barbara  
Lance, Harold J  
McNeilus, Denzil  
Ramirez, Ted L  
Ringer, Alvin  
Shields, Marion  
Tennyson, Mack  
Yamashiro, Naomi A

Pastors

Stelian, Iacob  
van Rensburg, Andrew M

Union Presidents

Bolling, Per  
Gordon, Malcolm D  
Lee, Harold L  
Mostert, Thomas J Jr  
Parchment, Orville D  
Perry, Cecil R  
Sandefur, Charles C  
Schneider, Don C  
Trevino, Max A



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SEC/ADCOM/GCDO97SM/97SM/SEC/ADCOM/GCDO97AC/97AC/102-97Gc/SEC/  
ADCOM/GCO&DivPre98SM/98SM/SEC/ADCOM/SEC/ADCOM/GCDO98AC/98AC/  
102-98Gb/ADCOM/GCC/SEC/ADCOM/ADCOM/ADCOM/GCDO99AC/99AC to HWB(DIV)

102-99Ga AUTHORIZED MEETINGS 1999

VOTED, To approve the updated list of Authorized Meetings 1999, with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>September 1999</u>			
28(eve)-Oct 7	Tue	Annual Council	Silver Spring MD
29(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
30(eve)	Thu	IRLA Board	Silver Spring MD
<u>October 1999</u>			
4(eve)	Mon	GC PARL World Affairs	Silver Spring MD
10(pm)	Sun	LLU Board Committees	Loma Linda CA
11	Mon	LLU Board	Loma Linda CA
11(pm)	Mon	LLUMC Board Committees	Loma Linda CA
12	Tue	LLUMC Board	Loma Linda CA
13(am)	Wed	LLUAHSC Board Committees & Board	Loma Linda CA
13-16	Wed	IWM Welcome Home Seminar (Family)	Berrien Springs MI
15-30	Fri	Institute of World Mission	Berrien Springs MI
17,18	Sun	Oakwood College Board	Huntsville AL
17-19	Sun	Christian View of Human Life Committee	Silver Spring MD
<u>November 1999</u>			
16-18	Tue	IRLA World Conference	New Delhi INDIA
17	Wed	Andrews University Executive Committee	Berrien Springs MI
<u>December 1999</u>			
1	Wed	Adventist Risk Management Board	Silver Spring MD
7(am)	Tue	LLU Executive Committee	Loma Linda CA
7(pm)	Tue	LLUMC Board Committees	Loma Linda CA
8(am)	Wed	LLUMC Board	Loma Linda CA
9	Thu	R&H Executive & Finance Committees	Silver Spring MD

SEC/ADCOM/GCO&DivPre98SM/98SM/ADCOM/GCDO98AC/98AC/102-98Gc/ADCOM/  
GCC/SEC/ADCOM/SEC/ADCOM/ADCOM/GCDO99AC/99AC to HWB(DIV)

102-99Gb AUTHORIZED MEETINGS 2000

VOTED, To approve the updated list of Authorized Meetings 2000 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2000</u>			
6(am)	Thu	LLUMC Executive Committee	Loma Linda CA
6-9	Thu	White Estate Consultations	Williamsburg VA
6(pm)	Thu	LLU Executive Committee	Loma Linda CA
6-22	Thu	Institute of World Mission	Loma Linda CA
7-22	Fri	Institute of World Mission	Avondale AUSTRALIA
10	Mon	Inst for the Prevention of Addictions Board	Loma Linda CA
12	Wed	IRLA Board	Silver Spring MD
27-30	Thu	Welcome Home Seminar	Sydney AUSTRALIA
30,31	Sun	Retirement Directors Consultation	Silver Spring MD
<u>February 2000</u>			
1-3	Tue	Tithe Sharing Committee	Silver Spring MD
3,4	Thu	Int Bd of Ministerial & Theological Education	Silver Spring MD
4(am)	Fri	LLU Budget and Finance Committee	Loma Linda CA
6-8	Sun	Global Mission Issues Committee	Silver Spring MD
6(pm)	Sun	LLU Board Committees	Loma Linda CA
7	Mon	LLU Board	Loma Linda CA
8(am)	Tue	LLUAHSC Finance & Executive Committees	Loma Linda CA
8(pm)	Tue	LLUMC Board Committees	Loma Linda CA
9	Wed	LLUMC Board	Loma Linda CA
9,10	Wed	Biblical Research Institute Committee	Loma Linda CA
10	Thu	Geoscience Research Institute Board	Loma Linda CA
17(pm)	Thu	Inst of World Mission Admin Council	Berrien Springs MI
18	Fri	Andrews University Finance Committee	Berrien Springs MI
20	Sun	Andrews University Board Committees	Berrien Springs MI
20(pm)	Sun	Andrews University Seminary Exec Com	Berrien Springs MI
21	Mon	Andrews University Board	Berrien Springs MI
23	Wed	Christian Record Services Board	Lincoln NE
25-29	Fri	PPPA & R&H ABC Marketing Seminar	Hagerstown MD

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GCC Annual Council

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2000</u>			
1	Wed	Adventist Risk Management Board	Silver Spring MD
6	Mon	AIAS Management Committee	Cavite PHILIPPINES
7-22	Tue	Institute of World Mission (AIAS)	Manila PHILIPPINES
16(am)	Thu	LLUMC Executive Committee	Loma Linda CA
16(pm)	Thu	LLU Executive Committee	Loma Linda CA
19-21	Sun	Christian View of Human Life Committee	Loma Linda CA
27-April 1	Mon	Colloquium & Travel Moratorium	Silver Spring MD
28	Tue	PREACH Satellite Seminar	
30-Apr 15	Thu	Institute of World Mission	Abidjan IVORY COAST
<u>April 2000</u>			
3(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
4(am)	Tue	R&H Board	Hagerstown MD
6	Thu	PPPA Board	Nampa ID
10,11	Mon	GC & NAD Un Secretaries & Treasurers Council	Toronto CANADA
12	Wed	Andrews University Executive Committee	Berrien Springs MI
12,13	Wed	GC Officers & Div Presidents Interviews	Silver Spring MD
14	Fri	GC & Division Presidents	Silver Spring MD
16	Sun	Strategic Planning & Budgeting Committee	Silver Spring MD
17	Mon	GC Officers & Division Presidents	Silver Spring MD
17(eve)	Mon	AGCN Operating Committee	Silver Spring MD
18(am)	Tue	ADRA Board	Silver Spring MD
18(pm)	Tue	Adventist World Radio Board	Silver Spring MD
18(eve)	Tue	WHAAT Operating Committee	Silver Spring MD
19,20	Wed	Spring Meeting	Silver Spring MD
19(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
27-May2	Thu	Inter-American Division Survey	Miami FL
<u>May 2000</u>			
1,2	Mon	Oakwood College Board	Huntsville AL
10-16	Wed	Southern Asia-Pacific Division Survey	
21(pm)	Sun	LLU Board Committees	Loma Linda CA
22	Mon	LLU Board	Loma Linda CA
23(am)	Tue	LLUAHSC Finance & Executive Committees	Loma Linda CA
23(pm)	Tue	LLUMC Board Committees	Loma Linda CA
24	Wed	LLUMC Board	Loma Linda CA
24	Wed	Adventist Risk Management Board	Silver Spring MD
25-June 10	Thu	GC Staff Travel Moratorium	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>June 2000</u>			
1-17	Thu	Institute of World Mission	Montemorelos MEXICO
6(pm)	Tue	GC PARL World Affairs	Silver Spring MD
7(pm)	Wed	GC Staff Day	Gaithersburg MD
8(am)	Thu	R&H Executive & Finance Committees	Silver Spring MD
15(am)	Thu	LLUMC Executive Committee	Loma Linda CA
15(pm)	Thu	LLU Executive Committee	Loma Linda CA
19-22	Mon	Conf on Electronic Distance Learning	Silver Spring MD
22	Thu	GC & Division Presidents Council	Toronto CANADA
22	Thu	GC & Division Secretaries Council	Toronto CANADA
22	Thu	GC & Division Treasurers Council	Toronto CANADA
22-25	Thu	New Children's Curriculum Training Session	Toronto CANADA
23,25	Fri	GC & Division Officers	Toronto CANADA
25-29	Sun	World Ministerial Council	Toronto CANADA
29-Jul 8	Thu	General Conference Session	Toronto CANADA
<u>July 2000</u>			
10	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
12-29	Wed	Institute of World Mission	Oshawa CANADA
16-28	Sun	Faith & Learning Seminar	Loma Linda CA
18,19	Tue	IHFA Executive Committee	TANZANIA
<u>August 2000</u>			
1-6	Tue	IWM Welcome Home Seminar (Family & Teen)	Berrien Springs MI
4-8	Fri	Biblical Research Institute Science Council	
9-12	Wed	IWM Welcome Home Seminar (Family & Teen)	Collonges FRANCE
11-26	Fri	Institute of World Mission	Collonges FRANCE
13(pm)	Sun	LLU Board Committees	Loma Linda CA
14	Mon	LLU Board	Loma Linda CA
15(am)	Tue	LLUAHSC Finance & Executive Committees	Loma Linda CA
15(pm)	Tue	LLUMC Board Committees	Loma Linda CA
16	Wed	LLUMC Board	Loma Linda CA
20-Sept 1	Sun	Faith & Learning Seminar	Cavite PHILIPPINES
23	Wed	Christian Record Services Board	Lincoln NE
23,24	Wed	Adventist Risk Management Board	Burlington VT
30	Wed	PPPA Board & Constituency	Nampa ID

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GCC Annual Council

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>September 2000</u>			
5-15	Tue	GC Staff Travel Moratorium	Silver Spring MD
5(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
6(am)	Wed	R&H Board	Hagerstown MD
11	Mon	Inst for the Prevention of Addictions Board	Loma Linda CA
11-13	Mon	Adventist Risk Management Conference	
11-14	Mon	R&H Open House	Hagerstown MD
14(am)	Thu	LLUMC Executive Committee	Loma Linda CA
14	Thu	Human Resources Workshop	
14(pm)	Thu	LLU Executive Committee	Loma Linda CA
19,20	Tue	GC & Division Officer Interviews	Silver Spring MD
19(eve)	Tue	AGCN Operating Committee	Silver Spring MD
20(eve)	Wed	WHAST Operating Committee	Silver Spring MD
21	Thu	GC & Division Presidents Council	Silver Spring MD
21	Thu	GC & Division Secretaries Council	Silver Spring MD
21	Thu	GC & Division Treasurers Council	Silver Spring MD
22	Fri	GC Institution Interviews	Silver Spring MD
24	Sun	GC & Division Officers	Silver Spring MD
25(am)	Mon	ADRA Board	Silver Spring MD
25(pm)	Mon	AIAS Board & Management Committee	Silver Spring MD
26(am)	Tue	Strategic Planning & Budgeting Committee	Silver Spring MD
26(pm)	Tue	Adventist World Radio Board	Silver Spring MD
26(eve)-Oct 2	Tue	Annual Council	Silver Spring MD
27(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
28(eve)	Thu	IRLA Board	Silver Spring MD
<u>October 2000</u>			
1(eve)	Sun	GC PARL World Affairs	Silver Spring MD
5	Thu	Andrews University Board Constituency	Berrien Springs MI
5-21	Thu	Institute of World Mission	Berrien Springs MI
6	Fri	Andrews University Board Finance Committee	Berrien Springs MI
8	Sun	Andrews University Committees	Berrien Springs MI
8(pm)	Sun	Andrews University Seminary Exec Com	Berrien Springs MI
9	Mon	Andrews University Board	Berrien Springs MI
15,16	Sun	Oakwood College Board	Huntsville AL
15-17	Sun	Christian View of Human Life Committee	Silver Spring MD
20(am)	Fri	LLU Budget & Finance Committee	Loma Linda CA
22(pm)	Sun	LLU Board Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2000 contd</u>			
23	Mon	LLU Board	Loma Linda CA
24(am)	Tue	LLUAHSC Board Committees & Board	Loma Linda CA
24(pm)	Tue	LLUMC Board Committees	Loma Linda CA
25	Wed	LLUMC Board	Loma Linda CA
<u>November 2000</u>			
15	Wed	Andrews University Executive Committee	Berrien Springs MI
29	Wed	Adventist Risk Management Board	Silver Spring MD
<u>December 2000</u>			
12(am)	Tue	LLU Executive Committee	Loma Linda CA
12(pm)	Tue	LLUMC Board Committees	Loma Linda CA
13(am)	Wed	LLUMC Board	Loma Linda CA
14(am)	Thu	R&H Executive & Finance Committees	Silver Spring MD

SEC/ADCOM/GCC/SEC/ADCOM/SEC/ADCOM/ADCOM/GCDO99AC/99AC to HWB(DIV)

102-99Gc AUTHORIZED MEETINGS 2001

VOTED, To approve the list of Authorized Meetings 2001 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2001</u>			
8	Mon	Adventist Accrediting Association	Silver Spring MD
16-18	Tue	Global Mission Issues Committee	Silver Spring MD
28-Feb 2	Sun	Family Ministries Advisory	Silver Spring MD
31	Wed	IRLA Board	
<u>February 2001</u>			
4	Sun	LLUAHSC Constituency Meeting	Loma Linda CA
5	Mon	LLUAHSC Board	Loma Linda CA
6	Tue	LLU Board	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>February 2001 contd</u>			
7	Wed	LLUMC Board	Loma Linda CA
15	Thu	Institute of World Mission Admin Council	Berrien Springs MI
16	Fri	Andrews University Building/Finance Committee	Berrien Springs MI
18	Sun	Andrews University Board Committees	Berrien Springs MI
19	Mon	Andrews University Board	Berrien Springs MI
19-22	Mon	ADRA Pan-Asia Consultation	THAILAND
19-Mar 9	Mon	Institute of World Mission	Loma Linda CA
21	Wed	Christian Record Services Board	Lincoln NE
23-27	Fri	PPPA & R&H ABC Marketing Seminar	East Coast
<u>March 2001</u>			
1	Thu	AIAS Board	PHILIPPINES
5-23	Mon	World Departmental Advisories	Silver Spring MD
8	Thu	Adventist Risk Management Board	Silver Spring MD
15(am)	Thu	LLUMC Executive Committee	Loma Linda CA
15(pm)	Thu	LLU Executive Committee	Loma Linda CA
19,20	Mon	Christian View of Human Life Committee	Loma Linda CA
26-31	Mon	GC Colloquium & Travel Moratorium	Silver Spring MD
<u>April 2001</u>			
2(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
2-4	Mon	GC & NAD Union Secretaries Council	
3	Tue	R&H Constituency Board	Hagerstown MD
3-6	Tue	Seminar for Financial VPs & Managers	Silver Spring MD
5	Thu	PPPA Board	Nampa ID
11	Wed	Andrews University Executive Committee	Berrien Springs MI
11,12	Wed	GC Officers & Div Presidents Interviews	Silver Spring MD
13	Fri	GC & Division Presidents	Silver Spring MD
15	Sun	Strategic Planning & Budgeting Committee	Silver Spring MD
16	Mon	GC Officers & Division Presidents	Silver Springs MI
16(eve)	Mon	AGCN Operating Committee	Silver Spring MD
17(am)	Tue	ADRA Board	Silver Spring MD
17(pm)	Tue	Adventist World Radio Board	Silver Spring MD
17(eve)	Tue	WHAST Operating Committee	Silver Spring MD
18	Wed	GC PARL World Affairs	Silver Spring MD
18,19	Wed	Spring Meeting	Silver Spring MD
18(eve)	Wed	HSI/Griggs University Board	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2001 contd</u>			
25-27	Wed	Biblical Research Institute Committee	Berrien Springs MI
30, May 1	Mon	Oakwood College Board	Huntsville AL
30-May 18	Mon	SS&PM Curriculum Subcommittee (CR&KG)	Silver Spring MD
<u>May 2001</u>			
18-20	Fri	LLU, LLUMC & LLUAHSC Board Retreats	Loma Linda CA
21(pm)	Mon	LLU Board Committees	Loma Linda CA
22(am)	Tue	LLU Board	Loma Linda CA
22(pm)	Tue	LLUAHSC Finance & Executive Committees	Loma Linda CA
23(am)	Wed	LLUMC Board Committees	Loma Linda CA
23	Wed	Adventist Risk Management Board	Silver Spring MD
23(pm)	Wed	LLUMC Board	Loma Linda CA
27	Sun	Oakwood College Constituency Meeting	Huntsville AL
<u>June 2001</u>			
4-11	Mon	International Conference on the Bible	Jerusalem ISRAEL
6-11	Wed	ADRA Pan-European Consultation	AUSTRIA
6(pm)	Wed	GC Staff Day	Gaithersburg MD
7(am)	Thu	R&H Executive & Finance Committees	Silver Spring MD
14-30	Thu	Institute of World Mission	Berrien Springs MD
21(am)	Thu	LLUMC Executive Committee	Loma Linda CA
21(pm)	Thu	LLU Executive Committee	Loma Linda CA
<u>July 2001</u>			
9	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
9-27	Mon	SS&PM Curriculum Subcommittee (Primary)	Silver Spring MD
13(am)	Fri	Andrews University Finance Committee	Berrien Springs MI
15	Sun	Andrews University Subcommittees	Berrien Springs MI
15(pm)	Sun	Andrews University Seminary Subcommittee	Berrien Springs MI
16	Mon	Andrews University Board	Berrien Springs MI
<u>August 2001</u>			
3-7	Fri	Biblical Research Institute Science Council	
12	Sun	LLU Board Committees	Loma Linda CA
13	Mon	LLU Board	Loma Linda CA
14(am)	Tue	LLU Finance & Executive Committees	Loma Linda CA
14(pm)	Tue	LLUMC Board Committees	Loma Linda CA



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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>August 2001 contd</u>			
15	Wed	LLUMC Board	Loma Linda CA
16	Thu	PPPA Board	Nampa ID
22	Wed	Christian Record Services Board	Lincoln NE
22,23	Wed	Adventist Risk Management Board	Burlington VT
<u>September 2001</u>			
4-14	Tue	GC Staff Travel Moratorium	Silver Spring MD
10	Mon	Inst for the Prevention of Addictions Board	Silver Spring MD
10-12	Mon	Adventist Risk Management Conference	
10(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
11(am)	Tue	R&H Board	Hagerstown MD
13(am)	Wed	LLUMC Executive Committee	Loma Linda CA
13	Thu	Human Resources Workshop	
13(pm)	Thu	LLU Executive Committee	Loma Linda CA
18,19	Tue	GC & Division Officer Interviews	Jakarta INDONESIA
18(eve)	Tue	AGCN Operating Committee	Jakarta INDONESIA
19(eve)	Wed	WHAST Operating Committee	Jakarta INDONESIA
20	Thu	GC & Division Presidents Council	Jakarta INDONESIA
20	Thu	GC & Division Secretaries Council	Jakarta INDONESIA
20	Thu	GC & Division Treasurers Council	Jakarta INDONESIA
21,23	Fri	GC & Division Officers	Jakarta INDONESIA
24(am)	Mon	ADRA Board	Jakarta INDONESIA
24(pm)	Mon	AILAS Board	Jakarta INDONESIA
24(eve)	Mon	Financial Statement Audit Review Committee	Jakarta INDONESIA
25(am)	Tue	Strategic Planning & Budgeting Committee	Jakarta INDONESIA
25(pm)	Tue	Adventist World Radio Board	Jakarta INDONESIA
25(eve)-Oct 1	Tue	Annual Council	Jakarta INDONESIA
26(eve)	Wed	HSI/Griggs University Board	Jakarta INDONESIA
27(eve)	Thu	GC PARL World Affairs & IRLA Board	Jakarta INDONESIA
<u>October 2001</u>			
11-27	Thu	Institute of World Mission	Berrien Springs MI
12-15	Fri	Oakwood College Board	Orange Beach AL
15,16	Mon	Christian View of Human Life Committee	Silver Spring MD
19	Fri	LLU Budget & Finance Committee	Loma Linda CA
21	Sun	LLU Board Committees	Loma Linda CA
22	Mon	LLU Board	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2001 contd</u>			
23(am)	Tue	LLUAHSC Board Committees & Board	Loma Linda CA
23(pm)	Tue	LLUMC Board Committees	Loma Linda CA
24	Wed	LLUMC Board	Loma Linda CA
29(eve)-Nov 1	Mon	NAD Yearend Meeting	Silver Spring MD
<u>November 2001</u>			
14	Wed	Andrews University Executive Committee	Berrien Springs MI
28	Wed	Adventist Risk Management Board	Silver Spring MD
<u>December 2001</u>			
11(am)	Tue	LLU Executive Committee	Loma Linda CA
11(pm)	Tue	LLUMC Board Committees	Loma Linda CA
12	Wed	LLUMC Board	Loma Linda CA
13(am)	Thu	R&H Executive & Finance Committee	Silver Spring MD

SEC/ADCOM/99AC to AHT

FISHELL, RANDALL S—EDITOR, *GUIDE* - APPROVAL OF  
APPOINTMENT

VOTED, To approve the appointment by the Review and Herald Publishing Association Board of Randall S Fishell as Editor of *Guide*.

ADCOM/GCDO98AC/275-98G/GCDO99AC/99AC to JP(DIV)

171-99G STATEMENT OF ETHICAL FOUNDATIONS FOR THE  
GENERAL CONFERENCE AND ITS EMPLOYEES

It is recommended that divisions adapt the following Statement of Ethical Foundations for the General Conference and Its Employees for use by the territories under their jurisdiction:

## Statement of Ethical Foundations for the General Conference and Its Employees

### Our Mission

The Seventh-day Adventist Church mission is to proclaim to all peoples the everlasting gospel, in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as their personal Savior, and encouraging them to unite with His church and prepare for His soon return. Within the scope of this mission, the General Conference office exists to lead the Church in being a worldwide witness for God's kingdom and in making disciples of Jesus Christ.

### Our Responsibilities

General Conference employees believe:

- We are responsible first to God, our Creator. Individual and collective action must reflect His character and exhibit His love.
- We are responsible to the communities in which we work and live and also to the world community. We accept the challenge to be exemplary individuals and corporate citizens. We support good works and charities. We encourage civic improvements, a better quality of life, security, health, and education for all.
- We are responsible to our fellow church members. We accept accountability for sound leadership decisions and appropriate stewardship.
- We are responsible to each other within the office complex. Every individual deserves to be treated with dignity and respect; to have his or her role and contribution valued and affirmed; to function in a safe working environment; to experience an atmosphere of challenge, open communication, and contentment.

### Our Values

We value the *Bible* as the primary reference for life's direction and qualities.

We value *excellence* in all that we do.

We value *ethical and moral conduct* at all times and in all relationships.

We value *creativity and innovation* in the completion of our mission.

We value *honesty, integrity, and courage* as the foundation of all our actions.

We value the *trust* placed in us by colleagues and by the world Church membership.

We value *people* as children of God and therefore brothers and sisters of one family.

#### Ethical Responsibilities as Employer and Corporate Citizen

In pursuit of its mission, and while maintaining its responsibilities and adhering to its values, the General Conference operates under the following ethical guidelines:

- *Equal opportunity employment.* Within the purview of laws permitting church membership as a condition of employment, and subject to denominational policies on positions requiring ministerial ordination, the General Conference will follow procedures to ensure equal opportunity of employment, remuneration, and advancement on the basis of job qualifications and performance.
- *Equity, fairness and non-discrimination.* The General Conference will treat all individuals and groups with loving justice. It will not practice or condone discrimination with regard to race, national origin, gender, age, marital status, veteran status, or disability that does not prohibit performance of essential job functions.
- *Compliance with laws of the land.* The General Conference will carry on its activities in compliance with the laws of the land provided these are not in contradiction to God's expressed will.
- *Loyalty and fulfillment of contractual obligations.* The General Conference will fulfill the commitments it has entered into through authorized channels. Where misunderstandings arise regarding such commitments, the General Conference shall participate, with the parties concerned, in conflict resolution procedures within the organization before seeking the help of the wider community.
- *Atmosphere of safety and happiness.* The General Conference is committed to providing a work environment that offers physical safety and security. It also strives to encourage and promote genuine happiness through the realization that every employee is valuable and every task, no matter how routine or unnoticed, is a service to God. The General Conference will continue to integrate worship, work, and celebration in a manner that acknowledges wholeness in life and relationships.

- *Respect for human dignity and individuality.* The General Conference affirms and respects the uniqueness of every employee. It recognizes that a person's value surpasses the worth of his or her contribution to the organization. It believes that communal harmony and corporate objectives are enhanced rather than compromised by the broad mosaic of personalities, talents, skills, and viewpoints dedicated to the honor of Jesus Christ. The General Conference shall strive for communication that is timely, truthful, open, candid, and kind.

#### Ethical Responsibilities as Employees

We recognize that employment in the Seventh-day Adventist Church implies commitment to the organization's mission and concurrence with its responsibilities and values. We affirm that the employer-employee relationship grows within a reciprocity of mutual regard. Our reasonable service as employees includes the following ethical responsibilities:

- *Life consistent with church message and mission.* While in the employ of the General Conference we will live in a manner consistent with the beliefs and values of the Church. We will uphold, in word and conduct, the teachings and principles held and advanced by the Seventh-day Adventist Church.
- *Respect for Church-owned assets.* We will respect the property of our organization, including any intellectual property that is developed in the course of our employment. We will use the property, facilities, and resources solely for the benefit of our organization, unless otherwise permitted or when financial compensation for such use has been arranged.
- *Respect for colleagues.* We will respect and uplift our fellow employees. We will refrain from intentionally placing another in a position of embarrassment, disrespect, or harassment. We will avoid all behavior that may be construed as sexually inappropriate. We will honor the privacy and guard the safety of others.
- *Efficiency and attention on the job.* The hours of our employment shall be devoted to the work assignments entrusted to us. We will not use the employer's time for personal business or the advancement of personal interests unrelated to the work assigned by our supervisors. We will not deprive our employer by entering into other employment or activities which impair our performance for the General Conference while on the job. We will aspire to greater efficiency and the reduction of waste in time, effort, and resources.

- *Personal integrity in financial matters.* We will not engage in theft or embezzlement of any kind including the misuse of expense accounts, falsification of time reports, or the misapplication of resources for which we are responsible.
- *Avoiding inappropriate influence.* We acknowledge that the giving or receiving of business gifts can easily inject ulterior considerations in our work and employment relationships. Therefore the use of gifts, payments, or honoraria as incentives or rewards for a particular course of action is unacceptable. We will not offer gifts, favors, payments, or other forms of reward directly or indirectly in exchange for a specific gain or action.
- *Maintaining an ethical environment in the workplace.* We accept the obligation of maintaining ethical standards in personal life and in the workplace. We believe it is our personal responsibility to report, through established confidential channels, any behavior that is inappropriate or which undermines the ethical environment in the office complex. We are prepared to be held accountable by our supervisors and peers for professional conduct representing the moral and ethical values of the Seventh-day Adventist Church.

At 10:55 a.m. the business session was recessed, and at 11:10 a.m. it was reconvened with prayer offered by Richard P Lehmann, President of the Franco-Belgian Union Conference.

ChrView/ADCOM/GCDO98AC/98AC/160-98G/ChrView/ADCOM/GCDO99AC/99AC to LR(DIV)

256-99G BIRTH CONTROL: A SEVENTH-DAY ADVENTIST  
STATEMENT OF CONSENSUS

VOTED, To approve the document, Birth Control: A Seventh-day Adventist Statement of Consensus, which reads as follows:

Birth Control: A Seventh-day Adventist Statement of Consensus

Scientific technologies today permit greater control of human fertility and reproduction than was formerly possible. These technologies make possible sexual intercourse with the expectation of pregnancy and childbirth greatly reduced. Christian married couples have a potential for fertility control that has created many questions with wide-ranging religious, medical, social, and political implications. Opportunities and benefits exist as a result of the new

capabilities, as do challenges and drawbacks. A number of moral issues must be considered. Christians who ultimately must make their own personal choices on these issues must be informed in order to make sound decisions based on biblical principles.

Among the issues to be considered is the question of the appropriateness of human intervention in the natural biological processes of human reproduction. If any intervention is appropriate, then additional questions regarding what, when, and how must be addressed. Other related concerns include:

- Likelihood of increased sexual immorality which the availability and use of birth control methods may promote;
- Gender dominance issues related to the sexual privileges and prerogatives of both women and men;
- Social issues, including the right of a society to encroach upon personal freedom in the interest of the society at large and the burden of economic and educational support for the disadvantaged; and
- Stewardship issues related to population growth and the use of natural resources.

A statement of moral considerations regarding birth control must be set in the broader context of biblical teachings about sexuality, marriage, parenthood, and the value of children—and an understanding of the interconnectedness between these issues. With an awareness of the diversity of opinion within the Church, the following biblically based principles are set forth to educate and to guide in decision making.

1. Responsible stewardship. God created human beings in His own image, male and female, with capacities to think and to make decisions (Isa 1:18; Josh 24:15; Deut 30:15-20). God gave human beings dominion over the earth (Gen 1:26, 28). This dominion requires overseeing and caring for nature. Christian stewardship also requires taking responsibility for human procreation. Sexuality, as one of the aspects of human nature over which the individual has stewardship, is to be expressed in harmony with God's will (Exod 20:14; Gen 39:9; Lev 20:10-21; 1 Cor 6:12-20).

2. Procreative purpose. The perpetuation of the human family is one of God's purposes for human sexuality (Gen 1:28). Though it may be inferred that marriages are generally intended to yield offspring, Scripture never presents procreation as an obligation of every couple in order to please God. However, divine revelation places a high value on children and expresses the joy to be found in parenting (Matt 19:14; Ps 127:3). Bearing and rearing children help

parents to understand God and to develop compassion, caring, humility, and unselfishness (Ps 103:13; Luke 11:13).

3. Unifying purpose. Sexuality serves a unifying purpose in marriage that is God-ordained and distinguishable from the procreative purpose (Gen 2:24). Sexuality in marriage is intended to include joy, pleasure, and delight (Eccl 9:9; Prov 5:18, 19; Song of Sol 4:16–5:1). God intends that couples may have ongoing sexual communion apart from procreation (1 Cor 7:3–5), a communion that forges strong bonds and protects a marriage partner from an inappropriate relationship with someone other than his or her spouse (Prov 5:15–20; Song of Sol 8:6, 7). In God’s design, sexual intimacy is not only for the purpose of conception. Scripture does not prohibit married couples from enjoying the delights of conjugal relations while taking measures to prevent pregnancy.

4. Freedom to choose. In creation—and again through the redemption of Christ—God has given human beings freedom of choice, and He asks them to use their freedom responsibly (Gal 5:1, 13). In the divine plan, husband and wife constitute a distinct family unit, having both the freedom and the responsibility to share in making determinations about their family (Gen 2:24). Married partners should be considerate of each other in making decisions about birth control, being willing to consider the needs of the other as well as one’s own (Phil 2:4). For those who choose to bear children, the procreative choice is not without limits. Several factors must inform their choice, including the ability to provide for the needs of children (1 Tim 5:8); the physical, emotional, and spiritual health of the mother and other care givers (3 John 2; 1 Cor 6:19; Phil 2:4; Eph 5:25); the social and political circumstances into which children will be born (Matt 24:19); and the quality of life and the global resources available. We are stewards of God’s creation and therefore must look beyond our own happiness and desires to consider the needs of others (Phil 2:4).

5. Appropriate methods of birth control. Moral decision making about the choice and use of the various birth control agents must stem from an understanding of their probable effects on physical and emotional health, the manner in which the various agents operate, and the financial expenditure involved. A variety of methods of birth control—including barrier methods, spermicides, and sterilization—prevent conception and are morally acceptable. Some other birth-control methods<sup>1</sup> may prevent the release of the egg (ovulation), may prevent the union of egg and sperm (fertilization), or may prevent attachment of the already fertilized egg (implantation). Because of uncertainty about how they will function in any given instance, they may be morally suspect for people who believe that protectable human life begins at fertilization.

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<sup>1</sup>Some current examples of these methods include intrauterine devices (IUDs), hormone pills (including the “morning-after pill”), injections, or implants. Questions about these methods should be referred to a medical professional.



However, since the majority of fertilized ova naturally fail to implant or are lost after implantation, even when birth control methods are not being used, hormonal methods of birth control and IUDs, which represent a similar process, may be viewed as morally acceptable. Abortion, the intentional termination of an established pregnancy, is not morally acceptable for purposes of birth control.

6. Misuse of birth control. Though the increased ability to manage fertility and protect against sexually transmitted disease may be useful to many married couples, birth control can be misused. For example, those who would engage in premarital and extramarital sexual relations may more readily indulge in such behaviors because of the availability of birth control methods. The use of such methods to protect sex outside of marriage may reduce the risks of sexually transmitted diseases and/or pregnancy. Sex outside of marriage, however, is both harmful and immoral, whether or not these risks have been diminished.

7. A redemptive approach. The availability of birth-control methods makes education about sexuality and morality even more imperative. Less effort should be put forth in condemnation and more in education and redemptive approaches that seek to allow each individual to be persuaded by the deep movings of the Holy Spirit.

PARL/GCDO99AC/99AC to LR(DIV)

#### 264-99G INTERNATIONAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS IN PUBLIC AFFAIRS

Seventh-day Adventists around the world serve their respective nations as members of parliament, legislators, diplomats, governors, and in other influential positions. Most of these individuals are eager to help their Church, but they need spiritual support to accomplish their mission. Occasionally some are called to play important roles in the support and protection of the Church. It is a responsibility of the Church, through the Public Affairs and Religious Liberty Department, to provide special attention, encouragement, and guidance to these individuals. It was

VOTED, To approve the establishment of an International Association of Seventh-day Adventists in Public Affairs, as follows:

1. The purpose of the International Association of Seventh-day Adventists in Public Affairs:

a. To enroll Seventh-day Adventists who serve in elected positions or in responsible governmental positions, public affairs, and other international and national organizations, and to nurture their Christian faith and Adventist identity.

b. To create a network among Seventh-day Adventists working in public affairs.

2. The organization of the International Association of Seventh-day Adventists in Public Affairs:

a. The directors of division Public Affairs and Religious Liberty Departments will contact Seventh-day Adventists working in public affairs.

b. A membership list will be developed by division and by country.

c. There will be a national meeting every other year.

d. There will be an international meeting every five years.

e. There will be an information page at the General Conference web site.

f. In order to maintain a close connection with the church organization and to involve church leadership with members serving in public affairs, the International Association of Seventh-day Adventists in Public Affairs will operate under the umbrella of the General Conference Public Affairs and Religious Liberty Department.

3. Commencement of Operations:

a. The International Association of Seventh-day Adventists in Public Affairs will be organized in 2000.

b. The first national meeting will be held in 2001.

c. The first international meeting will be held in 2002, in connection with the International Religious Liberty Association's Fifth World Congress on Religious Freedom.

4. Expenses—The basic administrative expenses of the International Association of Seventh-day Adventists in Public Affairs will be a part of the annual budget of the General Conference Public Affairs and Religious Liberty Department. Expenses in connection with the international meeting of the International Association of Seventh-day Adventists in Public

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Affairs will be covered under the provision of a special project processed through the Public Affairs and Religious Liberty Department cost center.

5. Expectations—To bond Seventh-day Adventists in public affairs to the Church, thus providing to the Church the benefit of the work and influence of these individuals who serve in high public positions.

OMA/WMissA&P/StratPl&Bud/97AC/101-97Ga/StratPl&Bud98AC/98AC/101-98Ga/SS&PM/StratPl&Bud99AC/99AC to REL(DIV)

101-99Ga CALENDAR OF THIRTEENTH SABBATH  
OFFERINGS—WORLD 2000 - 2006

VOTED, To revise the Calendar of Thirteenth Sabbath Offerings—World 2000 - 2006, as follows:

2000	First Quarter	South Pacific Division
	Second Quarter	Eastern Africa Division
	Third Quarter	Euro-Africa Division
	Fourth Quarter	Trans-European Division
2001	First Quarter	Unusual Opportunities and Attached Union
	Second Quarter	Southern Asia Division
	Third Quarter	Euro-Asia Division
	Fourth Quarter	Inter-American Division
2002	First Quarter	North American Division
	Second Quarter	Northern Asia-Pacific Division
	Third Quarter	Southern Asia-Pacific Division
	Fourth Quarter	Africa-Indian Ocean Division
2003	First Quarter	South American Division
	Second Quarter	South Pacific Division
	Third Quarter	Eastern Africa Division
	Fourth Quarter	Euro-Africa Division

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2004	First Quarter	Trans-European Division
	Second Quarter	Unusual Opportunities and Attached Union
	Third Quarter	Southern Asia Division
	Fourth Quarter	Euro-Asia Division
2005	First Quarter	Inter-American Division
	Second Quarter	North American Division
	Third Quarter	Northern Asia-Pacific Division
	Fourth Quarter	Southern Asia-Pacific Division
2006	First Quarter	Africa-Indian Ocean Division
	Second Quarter	South American Division
	Third Quarter	South Pacific Division
	Fourth Quarter	Eastern Africa Division

OMA/WMissA&P/StratPl&Bud98AC/98AC/101-98Ge/SS&PM/StratPl&Bud99AC/99AC to  
REL(DIV)

#### 101-99Gb CALENDAR OF SPECIAL OFFERINGS—WORLD 2000

VOTED, To revise the Calendar of Special Offerings—World 2000, as follows:

##### January

1	Outreach/Church Budget
8	Division
15	Church Budget
22	Conference/Union
29	Church Budget

##### February

5	Outreach/Church Budget
12	Division
19	Church Budget
26	Conference/Union

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March

4	Outreach/Church Budget
11*+	Adventist World Radio
18	Church Budget
25	Conference/Union

April

1	Outreach/Church Budget
8+	World Mission Budget (IDE projects)
15	Church Budget
22	Conference/Union
29	Division

May

6	Outreach/Church Budget
13*+	Disaster and Famine Relief
20	Church Budget
27	Conference/Union

June

3	Outreach/Church Budget
10	Division
17	Church Budget
24	Conference/Union

July

1	Outreach/Church Budget
8+	World Mission (GC Session offering - 10/40 window project)
15	Church Budget
22	Conference/Union
29	Church Budget

August

5	Outreach/Church Budget
12	Division
19	Church Budget
26	Conference/Union

September

2	Outreach/Church Budget
9+	World Mission Budget (EUD Church building, Eastern Europe)
16	Church Budget
23	Conference/Union
30	Church Budget

October

7	Outreach/Church Budget
14	Division
21	Church Budget
28	Conference/Union

November

4	Outreach/Church Budget
11*+	Week of Sacrifice (Global Mission)
18	Church Budget
25	Conference/Union

December

2	Outreach/Church Budget
9	Division
16	Church Budget
23	Conference/Union
30	Church Budget

Summary of Offerings

General Conference	6
Division	7
Conference/Union	12
Church	28
Total	53

\*Program provided by the General Conference  
+Worldwide offering

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SS&PM/StratPl&Bud99AC/99AC to REL(DIV)

101-99Gc CALENDAR OF SPECIAL DAYS AND EVENTS—  
WORLD 2001

VOTED, To adopt the Calendar of Special Days and Events—World 2001, as follows:

January

6	Soul-Winning Commitment
13	Message and Mission Emphasis
20	Health Ministries
27	Religious Liberty Day

February

3	Bible Evangelism
10*-17	Christian Home and Marriage
17	Youth Temperance
17	Health and Temperance Magazines

March

3*	Women's Day of Prayer (Date at discretion of division)
10	Tract Evangelism
17*-24	Youth Week of Prayer

April

7	Missionary Magazines
14	Youth Spiritual Commitment Celebration (Northern Hemisphere)
21	Literature Evangelism Rally
28	Christian Education

May

1-31	Drug Awareness Month
5	Community Services Evangelism
19	Global Baptism

June

2	Bible Correspondence School
9*	Women's Ministry

July

- 7 Vacation Witnessing (Northern Hemisphere)  
14 Home Study International Promotion

August

- 4 Global Mission Evangelism

September

- 1 Lay Evangelism  
8-15 *Adventist Review*  
15\* Family Togetherness  
15 Youth Spiritual Commitment Celebration (Southern Hemisphere)  
22 Pathfinder Day

October

- Sept 29-6 Health Emphasis  
6 Sabbath School Guest  
6 Community Relations  
13\* Spirit of Prophecy  
27 Children's Sabbath

November

- 3\*-10 Week of Prayer  
17 Ingathering  
24 Bible Emphasis

December

- 1 Stewardship

\*Program provided by the General Conference

OMA/WMissA&P/StratPl&Bud98AC/98AC/101-98Ge/SS&PM/StratPl&Bud99AC/99AC to  
REL(DIV)

101-99Gd CALENDAR OF SPECIAL OFFERINGS—WORLD 2001

VOTED, To revise the Calendar of Special Offerings—World 2001, as follows:



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January

6	Outreach/Church Budget
13	Division
20	Church Budget
27	Conference/Union

February

3	Outreach/Church Budget
10	Division
17	Church Budget
24	Conference/Union

March

3	Outreach/Church Budget
10*+	Adventist World Radio
17	Church Budget
24	Conference/Union
31	Church Budget

April

7	Outreach/Church Budget
14+	World Mission Budget (IDE projects)
21	Church Budget
28	Conference/Union

May

5	Outreach/Church Budget
12*+	Disaster and Famine Relief
19	Church Budget
26	Conference/Union

June

2	Outreach/Church Budget
9	Division
16	Church Budget
23	Conference/Union
30	Church Budget

July

7 Outreach/Church Budget  
14+ World Mission  
21 Church Budget  
28 Conference/Union

August

4 Outreach/Church Budget  
11 Division  
18 Church Budget  
25 Conference/Union

September

1 Outreach/Church Budget  
8+ World Mission Budget (NSD - Church buildings in China)  
15 Church Budget  
22 Conference/Union  
29 Church Budget

October

6 Outreach/Church Budget  
13 Division  
20 Church Budget  
27 Conference/Union

November

3 Outreach/Church Budget  
10\*+ Week of Sacrifice (Global Mission)  
17 Church Budget  
24 Conference/Union

December

1 Outreach/Church Budget  
8 Division  
15 Church Budget  
22 Conference/Union  
29 Church Budget

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### Summary of Offerings

General Conference	6
Division	6
Conference/Union	12
Church	28
Total	52

\*Program provided by the General Conference  
+Worldwide offering

SS&PM/StratPl&Bud99AC/99AC to REL(DIV)

### 101-99Ge CALENDAR OF SPECIAL DAYS AND EVENTS— WORLD 2002

VOTED, To adopt the Calendar of Special Days and Events—World 2002, as follows:

#### January

5	Soul-Winning Commitment
12	Message and Mission Emphasis
19	Health Ministries
26	Religious Liberty Day

#### February

2	Bible Evangelism
9*-16	Christian Home and Marriage
16	Youth Temperance
16	Health and Temperance Magazines

#### March

2*	Women's Day of Prayer (Date at discretion of division)
9	Tract Evangelism
16*-23	Youth Week of Prayer

April

- 6 Missionary Magazines
- 13 Youth Spiritual Commitment Celebration (Northern Hemisphere)
- 20 Literature Evangelism Rally
- 27 Christian Education

May

- 1-31 Drug Awareness Month
- 4 Community Services Evangelism
- 25 Global Baptism

June

- 1 Bible Correspondence School
- 8\* Women's Ministry

July

- 6 Vacation Witnessing (Northern Hemisphere)
- 13 Home Study International Promotion

August

- 3 Global Mission Evangelism

September

- 7 Lay Evangelism
- 7-14 *Adventist Review*
- 14\* Family Togetherness
- 14 Youth Spiritual Commitment Celebration (Southern Hemisphere)
- 21 Pathfinder Day

October

- Sept. 28-5 Health Emphasis
- 5 Sabbath School Guest
- 5 Community Relations
- 12\* Spirit of Prophecy
- 26 Children's Sabbath

November

- 2\*-9 Week of Prayer
- 16 Ingathering
- 23 Bible Emphasis

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December  
7 Stewardship

\*Program provided by the General Conference

TRE/103-98Ga/ADCOM/StratPl&Bud99AC/99AC to REL

### 103-99Ga OPERATING EXPENSE CAP 1998 - REPORT

In fulfillment of the requirement for the General Conference to live within an operating expense cap of 4.25 percent of gross North American Division tithe and world tithe (see GCC 91-443 and GCC 98-21), it was

VOTED, To record the report for the Operating Expense Cap 1998, as follows:

#### Operating Expense Cap 1998

Total income basis .....	\$578,787,538
Expense cap at 4.25 percent of total income basis .....	24,598,470
Expense for 1998 .....	21,618,414
Expense as a percentage of cap .....	87.89%
Amount under the cap .....	2,980,056

#### Operating Expense Cap Summary

YEAR	GROSS NAD TITHE	WORLD TITHE %	TOTAL	CAP	ACTUAL OPERATING EXPENSE	EXPENSE UNDER THE CAP	EXPENSE AS % OF CAP
4.85%*							
1992	446,977,202	2,616,378	449,593,580	21,805,289	19,152,695	2,652,594	87.84%
1993	454,792,764	2,685,069	457,477,833	22,187,675	21,083,033	1,104,642	95.02%
1994	480 730 812	2,902,438	483,633,250	23,456,213	21,918,901	1,527,312	93.45%
1995	491,795,455	3,226,237	495,021,692	24,008,552	22,098,370	1,910,182	92.04%
1996	507,406,829	2,912,685	510,319,514	24,750,496	23,073,972	1,676,524	93.23%

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4.25%*							
1997	534,169,178	4,233,457	538,402,635	22,882,112	21,422,458	1,459,654	93.62%
1998	569,714,074	9,073,464	578,787,538	24,598,470	21,618,414	2,980,056	87.89%

\*Six Cost Centers were removed from the CAP, reducing it from 4.85% to 4.25% (see GCC 98-21):

Adventist World Radio  
Auditing Service  
Ellen G White Estate  
Ellen G White Estate Research Centers  
Geoscience Research Center  
Transportation and International Personnel Services

TRE/103-98Gb/ADCOM/StratPl&Bud99AC/99AC to REL(DIV)

#### 103-99Gb OPERATING EXPENSE CAP

VOTED, To record that actual General Conference expenses for 1998 were \$2,980,056 below the operating expense cap. Budgeted projections for 1999 indicate that the General Conference will operate below the cap by approximately \$1,700,000.

TRE/ADCOM/ADCOM/99AC to REL(DIV)

#### 168-99G GENERAL CONFERENCE MEETINGS—PAYMENT OF EXPENSES FOR GENERAL CONFERENCE EXECUTIVE COMMITTEE MEMBERS

VOTED, To approve the following procedures regarding the payment of authorized expenses for General Conference Executive Committee members (and respective spouses in some cases) when attending General Conference Sessions, Annual Councils, Spring Meetings, and special administrative meetings, effective immediately:\*

1. Each individual shall submit an expense report to the respective division/attached union treasurer. (Advances for indicated expenses may be obtained from the division/attached union treasurer when necessary.)

2. The division will accumulate all authorized charges and bill the General Conference, where applicable, in one debit memo for each occasion.

### FINANCIAL RESPONSIBILITY

	<u>Travel<sup>1</sup></u>	<u>Lodging</u>	<u>Per Diem</u>
General Conference Session:			
GC Officers/Field Secretaries/ Departmental Directors	Trvl Budget	Trvl Budget	Trvl Budget
Spouse of above	GC	Trvl Budget of spouse	Trvl Budget of spouse
GC Institutional Representatives	Institution	Institution	Institution
Spouse of above <sup>2</sup>	Institution	Institution	Institution
Division Officers	Division	GC	GC
Spouse of Division Officer <sup>2</sup>	Division	GC	GC
Division Layperson (3 per division)	GC	GC	GC
Spouse of Division Layperson <sup>2</sup>	Division	GC	GC
Union Presidents <sup>3</sup>	Un/Div <sup>4</sup>	GC	GC
Spouse of Union President <sup>2</sup>	Union	GC	GC
Church Pastor (one or more per div)	GC	GC	GC
Spouse of Church Pastor <sup>2</sup>	Division	GC	GC
Selected Members (30) <sup>5</sup>	GC	GC	GC
Spouse of above <sup>2</sup>	(Optional) <sup>6</sup>	GC	GC

#### Annual Council:<sup>7</sup>

GC Officers/Field Secretaries/ Departmental Directors	Trvl Budget	Trvl Budget	Trvl Budget
GC Institutional Representatives	Institution	Institution	Institution
Division Officers	Division	GC	GC
Division Layperson (3 per division)	GC	GC	GC
Union Presidents <sup>3</sup>	GC	GC	GC
Church Pastor (one or more per division)	GC	GC	GC
Selected Members (30) <sup>5</sup>	GC	GC	GC
Union of Churches	Union	Union	Union

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\*Previously revised by ADCOM 96-151, 98-401.

Spring Meeting:

GC Officers/Field Secretaries/ Departmental Directors	Trvl Budget	Trvl Budget	Trvl Budget
GC Institutional Representatives	Institution	Institution	Institution
Division Presidents	Division	GC	GC
Selected Members (30) resident in NAD <sup>5</sup>	GC	GC	GC
North American Division Laypersons (3)	GC	GC	GC
North American Division Church Pastors(3)	GC	GC	GC
North American Division Union Presidents	Union	Union	Union

Special Administrative Meetings:

Division Officers	Division	Division	Division
Laypersons	GC	GC	GC

(Note: Allowances indicated above are maximum allowances. Some denominational organizations may provide less.)

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<sup>1</sup>Travel covers cost of fares, per diem en route, and accommodation en route.

<sup>2</sup>This is not intended to imply that spouse travel is provided in all cases. It only indicates who is responsible for the cost of spouse travel if such is provided under the policies of the GC/division/union/institution involved.

<sup>3</sup>North American Division union presidents cover their own expense.

<sup>4</sup>For the 2000 General Conference Session only, this will be a General Conference expense.

<sup>5</sup>Expenses for selected members (30) employed by a General Conference institution are the responsibility of that institution.

<sup>6</sup>The cost of spouse travel, if provided for under the policies of the employing or sponsoring organization, shall be the responsibility of that organization. Otherwise, it is a personal expense.

<sup>7</sup>The conference/mission presidents of the division in which the Annual Council is held may be invited to attend by their division, but their expenses are borne by their employing organization.



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STW/StratPl&Bud99AC/99AC to REL(DIV)

## 269-99G WORLD STEWARDSHIP SUMMIT PROPOSAL

### Introduction

In April 1994, the General Conference Stewardship Department, in cooperation with administration, coordinated a World Stewardship Summit at Cohutta Springs Camp in Georgia. The focus of this summit was on the issues of Self Reliance and Giving Systems.

A number of issues confronting the Seventh-day Adventist Church indicate it is time for another World Stewardship Summit. These issues include: shifting giving patterns; long-range patterns of effective decline in giving; membership reactions to current promotional methods; and the growing challenges of increasing mission opportunities.

The General Conference Stewardship Department is proposing that the next World Stewardship Summit be conducted in the spring of 2001.

### Rationale

Changing patterns of membership support threaten the traditional ways of handling church finances. The last thirty years show a decline in giving. There have been dollar increases in most areas; however, when adjusted for inflation and membership growth, the effective per capita giving shows a marked loss. Attempts to deal with this have exacerbated the problem and have created a backlash. Traditional stewardship methods have focused on giving, and members are reacting to what many perceive as a pressured, promotional approach to sustaining an institution.

The risk to the Church has both external and internal factors. The issues are far too large and complex to address in a haphazard way. The answers can only be found in a coordinated strategy whereby administration and Stewardship Department directors work together.

### Proposed Setting

The proposed setting for this summit would be a site such as Cohutta Springs. Because of the seriousness of the challenge, there is a need to give adequate attention to the critical issues. The invitees would include all General Conference and division officers and Stewardship Department directors, as well as the directors of all other General Conference entities involved in promotion, development, and fund raising.

The suggested schedule is for three and a half days. There will be an opening session on the first evening, and the summit will conclude at noon on the fourth day. Administration will choose a date prior to the 2001 Spring Meeting.

### Desired Outcomes

The World Stewardship Summit has the following critical desired outcomes:

1. Develop a clear, shared understanding of biblical stewardship.
2. Develop a shared understanding of issues and trends impacting stewardship and giving patterns.
3. Reexamine the philosophy behind current giving patterns and fund distribution.
4. Identify key stewardship education strategies/elements.
5. Clarify and redefine self-reliance/interdependence in a multi-economy organization, including target dates and strategies.
6. Develop a clear understanding of roles and functions of administration and Stewardship Department directors in relationship to stewardship.
7. Recommend strategies for dealing with issues and trends.
8. Recommend new policies or revisions of existing policies on tithing, giving, or funding.

### World Stewardship Summit Design

The World Stewardship Summit will be designed to first look at the stewardship challenges and opportunities for the world Church. This would be followed by an exploration of the conceptual and theological foundations for stewardship.

The presenters for the major subjects will include the General Conference Stewardship Department director/associate director, biblical scholars, and key administrators.

The total group will be divided into smaller work groups with assignments on different topics. The groups will be given information and principles to discuss as they explore different issues and develop recommendations.

An ad hoc committee will be named to develop the final list of issues and the design of the World Stewardship Summit. Upon approval of this proposal, the ad hoc committee will develop an issues survey for obtaining the input of General Conference and division administrators and Stewardship Department directors.

The results of the World Stewardship Summit will then be sent to the appropriate groups for consideration at Spring Meeting, Annual Council, and the Stewardship Advisory.

### Preliminary Issues

There are a number of issues to be explored at this World Stewardship Summit. The full list will be developed with a broader consultation as suggested above. However, preliminary discussion indicates the following categories are crucial to the suggested process and desired outcomes:

1. Stewardship concepts.
2. Current trends.
3. Financial philosophies and practices.
4. Fund-raising philosophies and practices.
5. Communication with donors.
6. Local financial issues—conference/mission and church.
7. The role of church structure *vis-à-vis* other entities involved in fund-raising.

### Conclusion

The proposed World Stewardship Summit will provide the opportunity for church leadership to carefully consider the current issue of giving and stewardship as radical discipleship—the applied lordship of Jesus Christ. These two areas are critical to the future of the Church. This summit will provide an opportunity for dialog and strategic planning so as to develop a more unified approach to stewardship. It was

VOTED, To approve the concept of holding a World Stewardship Summit in the spring of 2001.

RemScaleBk/ADCOM/GC&DivTre99AC/GCDO99AC/99AC to SGR

259-99Ga GENERAL CONFERENCE REMUNERATION SCALE—  
REVISION

VOTED, To revise the General Conference Remuneration Scale, as follows:

ADVENTIST WORLD RADIO

Percentage

Min   Max

142   162   President

140   160   Vice President

~~138~~   ~~158~~   ~~Associate Director~~

138   158   Treasurer Treasurer/Controller

138   158   Director - Region

138   158   Director - Public Relations

138   158   Director - Operations

134   154   Assistant Director

Below 154   Refer to Page 13, "Remuneration Rates for Employees Based at the GC  
Complex."

RemScaleBk/ADCOM/GC&DivTre99AC/GCDO99AC/99AC to SGR

259-99Gb OVERSEAS DIVISIONS AND INSTITUTIONS OF THE  
GENERAL CONFERENCE REMUNERATION SCALE—  
REVISION

VOTED, To revise the Overseas Divisions and Institutions of the General Conference  
Remuneration Scale, as follows:

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## ADVENTIST WORLD RADIO

Percentage

Min    Max

<u>090</u>	<u>110</u>	<u>Vice President</u>
088	108	<u>Director/Manager</u> <del>General Manager</del>
085	105	Treasurer
084	104	Chief Engineer
084	104	Frequency <u>Manager</u> and Propagation Director*
084	104	Program Director
<del>084</del>	<del>104</del>	<del>Public Relations and Development Director*</del>
<u>083</u>	<u>103</u>	<u>Computer Engineer</u>
<u>081</u>	<u>101</u>	<u>Computer Specialist/Programmer</u>
081	101	Assistant <del>Program</del> Director
081	101	Engineer
<u>080</u>	<u>100</u>	<u>Program Producer</u>
<del>080</del>	<del>100</del>	<del>Station Supervisor</del>
067	097	Asst. Engineer
<u>067</u>	<u>097</u>	<u>Assistant Program Producer</u>
067	097	<u>Chief Operator</u>
<u>067</u>	<u>097</u>	<u>Maintenance Supervisor</u>
063	093	Administrative Secretary
<u>063</u>	<u>093</u>	<u>Assistant Operator</u>
060	090	Office Secretary
<del>055</del>	<del>085</del>	<del>Clerk/Typist</del>

Grounds, Security, Messengers, Receptionists, Accountants: The remuneration for these positions and categories will be based on the local remuneration policies of the highest organization in the country where the employee is working.

\*~~Board Appointments for the system plus 20%.~~

POSCOM/ADCOM/POSCOM/GCDO99AC/99AC to LR(DIV)

260-99Gb RELIGIOUS MINORITIES AND RELIGIOUS FREEDOM:  
A STATEMENT OF COMMITMENT AND CONCERN

VOTED, To approve Religious Minorities and Religious Freedom: A Statement of Commitment and Concern, as follows:

Religious Minorities and Religious Freedom:  
A Statement of Commitment and Concern

Throughout history religious minorities have often been subject to discrimination and outright persecution. Today religious intolerance and prejudice are again on the rise. Notwithstanding the affirmation of the freedom of everyone to hold and disseminate religious views and to change one's religion—an affirmation sustained in the United Nations instruments and documents comprising an "International Bill of Rights"—many countries deny this right to their citizens.

International instruments condemn discrimination against minorities, but tragically, some nations have published lists of religious groups described as potentially dangerous *sects*. Anti-sect commissions have been set up, investigative personnel have been trained, and restrictive laws passed. Hundreds of thousands of innocent believers are now under official suspicion and are treated as second-class citizens. All this violates religious freedom, which is the most basic and essential of the fundamental rights of humankind. Seventh-day Adventists believe in obeying the laws of the land as long as they do not conflict with the laws of God. However, we oppose any law, policy, or activity which discriminates against religious minorities.

The Seventh-day Adventist Church stands for religious freedom for everyone, as well as for the separation of church and state. Scripture teaches that the God who gave life also gave freedom of choice. God only accepts homage that is freely given. Seventh-day Adventists further believe that the law must be applied evenly and without capricious favor. We submit that no religious group should be judged because some adherents may appear to be extremists. Religious freedom is limited when aggressive or violent behavior violates the human rights of others.

In support of Article 18 of the United Nations Universal Declaration of Human Rights and other international instruments, and in harmony with its beliefs and its history, the Seventh-day Adventist Church is fully committed to promote, defend, and protect religious freedom for everyone, everywhere. To that end, we will continue to cooperate with the United Nations Human Rights Commission and other international agencies and religious organizations to

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encourage every nation to implement the fundamental right of religious freedom. In addition, we will continue to promote dialogue and better understanding between governmental authorities and people who belong to religious minorities.

POSCOM/ADCOM/POSCOM/GCDO99AC/99AC to LR(DIV)

#### 260-99Gc STATEMENT ABOUT ADVENTISM AND THE YEAR 2000

VOTED, To approve the Statement About Adventism and the Year 2000, as follows:

##### Statement About Adventism and the Year 2000

Seventh-day Adventists anchor their hope in the life, death, and resurrection of Christ and joyfully look forward to the consummation of that hope in the soon return of Jesus. Adventists base their faith on the teachings of Scripture and believe that the passage of time is significant inasmuch as it brings us closer to the most wonderful event that ever will be witnessed by human eyes. We eagerly expect the visible return of Christ. Yet we do not speculate about the precise historical moment when that event will take place. Jesus told us, "It is not for you to know the times or dates the Father has set by His own authority" (Acts 1:7, NIV).

Consequently, Adventists do not attach religious significance to the ending of one millennium and the beginning of a new one. The year 2000 has no particular prophetic significance; it is not mentioned in the Bible, and any speculation concerning its religious meaning is to be rejected. However, we see each year that passes as bringing us closer to the return of our Lord.

We realize that the turn of a millennium has a significant emotional impact on the human race. No one alive has experienced such an event. Many are filled with concern, expectation, and even fear as we approach the year 2000. While many people are apprehensive in the face of turmoil in nature and in society, our Lord says, "Let not your heart be troubled" (John 14:1, KJV). Thus, as Seventh-day Adventist Christians, we share the hope of a glorious future that will become a reality at God's appointed time.

Lowell C Cooper, Chairman  
Harold W Baptiste, Secretary  
Athol H Tolhurst, Editorial Secretary  
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE  
GENERAL CONFERENCE EXECUTIVE COMMITTEE

September 29, 1999, 2:30 p.m.

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

Takashi Shiraishi, President of the Japan Union, opened the business session with prayer.

99AC to RLR

TREASURER'S REPORT

Robert L Rawson, Treasurer of the General Conference, introduced his staff as follows: Donald E Robinson, Steven G Rose, Gary B DeBoer, Robert E Lemon, Dennis C Keith Sr, Roy E Ryan, Verland V Ernston, W Dean Rogers, and Linda M de Leon. Rawson expressed appreciation to his staff. He then presented the Treasurer's Report, as follows:

During the years of this current quinquennium we have experienced the Lord's leading in many wonderful ways. This Church has moved forward in faith and, as we have moved in faith, we have seen the promises of the Lord fulfilled. As you will see from this report, we have much for which to be thankful. In addition to being thankful for the Lord's bountiful blessings, I would like to express thankfulness to God for our members all around the world who faithfully support God's work on earth. There are still opportunities for us to improve, and yet it is good to pause and reflect on the accomplishments of the past as we look to the challenges for the future.

As we consider how the Lord has used each of us to accomplish His plans, I would like to give recognition to the strong treasury team made up of each of the division treasurers, as well as those who serve at the General Conference. Each has brought a level of professionalism and expertise that are vital to successfully manage the material blessings provided by the Lord through His faithful people.

At the time of the first Annual Council Treasurer's Report of this quinquennium, in 1995, we highlighted six issues of major concern. In this last Annual Council of the quinquennium, let us review together these six issues of concern.



### Concern #1 - Self-Reliance

Progress has and is being made toward this vital goal. It is high on the agenda of the General Conference, its divisions, unions, conferences/missions, and church-operated institutions. Important indicators of self-reliance, such as working capital, cash position, indebtedness, and dependence on appropriations are constantly under review at every level of church organization. While a quick overview of organizational financial statements would indicate significant progress, we are aware that a considerable amount of work yet remains to reach the ultimate in self-reliance. This will continue to be an important part of financial reviews at every level of church organization.

### Concern #2 - Decrease in General Conference Working Capital

In 1995 it was reported that over the previous six years there had been a decrease of 42.3% in the General Conference working capital, due in large degree to operating losses and the construction of the new General Conference office building which used funds previously set aside from the sale of General Conference property sold for this purpose. The receipt of these funds temporarily provided a higher than normal level of working capital.

In 1996 we reported an upturn in the working capital, but 1997 again showed that working capital was below formula requirements. This was in large part due to the transfer of working capital to the North American Division as called for by vote of the 1996 Annual Council. By 1998, with the General Conference operating within budget, with increases in tithe, with a slight increase in World Mission offerings, and with the release of some blocked currencies, working capital increased to percentages in excess of required levels.

Given the fluctuation in world currencies, the volatility of financial markets, and the need for a strong financial base to take advantage of special opportunities, we are proposing to this 1999 Annual Council that the working capital requirement be increased from 20% of unrestricted income to 30%, with 5% of the 10% increase to be implemented this year and the remaining 5% increase to be implemented at the rate of 1% per year for the next five years. We are further recommending that any working capital excess over the new proposed bench mark be made available to divisions and General Conference institutions in the form of a supplemental budget to be voted at the next Annual Council, when applicable. If approved, the supplemental budget for distribution in 1999 will be \$8,392,510.

### Concern #3 - Decline in Cash Reserves

In 1995 I reported a severe erosion in the cash position of the General Conference, thereby affecting the stability of the General Conference during economically uncertain times.

1996 showed an improvement in the cash position, but it was still below required levels. By 1997 the cash position of the General Conference had improved to the 100.08% level. This upward trend was maintained in 1998 and continues in 1999.

While these trends are positive, it is imperative that we continue to be vigilant.

#### Concern #4 - Decline in Mission Offerings through Sabbath School

In 1995 I reported that for several years there had been a steady decline in giving to missions through the Sabbath School mission offerings. This decline continued in the reports of 1996 and 1997, with 11.1% reported as the decline from the 1996 report to the 1997 report. It was reported in 1997 that membership growth was between 5% and 6%, but that per capita giving to the World Mission offering had dropped from \$7.50 to \$6.44. By 1998 we were able to report that North American Division World Mission offerings given through regular channels showed an increase of 1.58%. While the North American Division World Mission offering continues to show a slight increase in 1999, I maintain concern regarding the continued decline in per capita giving to the World Mission offering in North America.

Our 1996 report gave the good news that Global Mission had opened our members' minds to the opportunities of sharing the good news of a soon coming King. At the same time it was noted, as members participated to an increasing degree in project giving, that not only must this form of giving be nurtured, it must also not destroy the base needed to support and maintain the very initiatives established by Global Mission. This tension between project giving and giving to the World Mission program through regular Sabbath School offerings continues to exist. Creative ways to deal with both styles of giving need to be developed so that the styles will be complementary.

#### Concern #5 - Blocked Currency

The report of 1995 stated that the General Conference and affected local fields were facing some unique challenges due to the problem of blocked currency. In 1997 we reported that approximately \$23,000,000 was on deposit in foreign accounts that were subject to governmental currency restrictions.

In 1998 over \$17,000,000 in blocked currency was released for use by the world Church. This has been a real blessing to the strength of the financial statement. At the 1998 Annual Council, a supplemental budget of over \$13,000,000 was voted and disbursed. With the realignment of the Asia-Pacific Division and the creation of the Northern Asia-Pacific Division with headquarters in Korea, there is a continuing benefit in terms of some issues related to blocked currency.

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Continued diligence and creative thinking are required to take advantage of every opportunity to legally address this challenge.

#### Concern #6 - Balanced Budget Operation

Progress in this area has been encouraging. Improvement can be seen in the net worth of the General Conference which reflects the gains that are shown in the yearend statements for much of this quinquennium.

You will be interested in the budget that will be presented by Robert E Lemon later in this Annual Council. It is a budget that is prudent and yet provides levels of support for the various programs of the Church.

In keeping with the importance of operating within a balanced budget, it is worth noting that continued study is being given to each of the divisions' needs and how to balance those needs against the needs and opportunities in other parts of the world field.

The General Conference has consistently operated under the cap established in 1992. Administration continues to remain committed to operating within this cap and to providing budgets that are balanced.

It would be well to note that the current strengthened financial statement reflects the injection of blocked currency in excess of \$17,000,000, which represents an accumulation over several years. Future annual releases, as experienced, will be much smaller.

As we look to a new quinquennium, issues of concern are:

1. Tithe sharing.
2. Wage scale philosophy.
3. Development of better channels to regularly report financial facts to members.
4. Development of financial and administrative structures that can be more responsive to a rapidly changing world environment.
5. Mission Statement driven resource allocation.
6. Development of clarity and consistency in recognizing and responding to issues of ethics and integrity.

7. Progress in moving forward with confidence and preparing to meet our Lord.

VOTED, To accept the Treasurer's Report.

AMELUNG, ERICH—THIRTY YEARS OF SERVICE AS DIVISION  
TREASURER

Erich Amelung, Treasurer of the Euro-Africa Division, has served for 30 years as a division treasurer. He will be retiring from active service at the time of the 2000 General Conference Session. The General Conference presented Amelung with a CD Rom from the White Estate which contains all of Ellen G White's writings, both published and unpublished.

Amelung responded that he is very grateful to the Lord who has given him strength and health, and to his family who has always supported him. He also said that the good relationships he enjoyed with the General Conference, with his division, and with his colleagues contributed to the success of his work.

TREn/99AC to RLR

AUDITED FINANCIAL STATEMENTS 1998 - REPORT

Robert L Rawson commented that God has blessed the financial operations of the General Conference in 1998. Robert E Lemon expressed appreciation to F Martin Ytreberg who prepared the audited financial statements. Lemon briefly summarized the Audited Financial Statements for 1998.

Jack E Powers, of Maner, Costerisan & Ellis, P.C. expressed appreciation for the valuable assistance he has received from the Treasury staff, and he read the auditors' opinion for the combined statements of financial position.

Jack E Powers, of Maner, Costerisan & Ellis, P. C. read the auditors' opinion for each of the following unitized funds which were presented by Gary B DeBoer:

Money Fund  
Investment Fund  
Income Fund  
International Fund  
Emerging Markets Fund

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Pooled Life Income Fund

Asian Equities Fund

Global Fund I

Global Fund II

Robert E Lemon reported on the Unallocated Fund Balance which showed a \$4,000,000 operating gain.

VOTED, To accept the Audited Financial Statements of the General Conference of Seventh-day Adventists for the period ending December 31, 1998, and the auditors' opinions included in the reports. (The Audited Financial Statements for 1998 are filed with the official copy of the minutes.)

FinAudRev/99AC to RLR

#### GENERAL CONFERENCE FINANCIAL AUDIT REVIEW COMMITTEE (ADCOM-SSub) - REPORT

A written report from the General Conference Financial Audit Review Committee was given to the committee members. It was

VOTED, To accept the report of the General Conference Financial Audit Review Committee (ADCOM-SSub), and to approve the recommendations regarding management's response to financial and policy issues raised by the Maner, Costerisan & Ellis audit of the 1998 General Conference financial records.

TRE/99AC to REL

#### FINANCIAL STATEMENT THROUGH AUGUST 1999

VOTED, To record receipt of the interim financial statement through August 1999.

At 3:00 p.m. the business session was adjourned for a meeting of the Corporation Board, and at 3:30 p.m. the business session was reconvened.

ARM/99AC to RLR

ADVENTIST RISK MANAGEMENT - REPORT

Robert L Sweezey, President of Adventist Risk Management, presented a short video report of Adventist Risk Management activities and its financial statement.

VOTED, To accept the Adventist Risk Management report.

POSCoM/ADCOM/POSCoM/GCDO99AC/99AC to LR-POSCoM+99AC(DIV)

260-99Ga SEVENTH-DAY ADVENTIST POSITION STATEMENT  
ON HOMOSEXUALITY

VOTED, To refer the document, Seventh-day Adventist Position Statement on Homosexuality, back to the Public and Official Statements Committee (ADCOM-S), with the suggestion to move the last paragraph to the beginning of the document, and to change the wording to reflect that Jesus is the Creator, wherever Jesus and God are mentioned.

Robert J Kloosterhuis, Chairman  
Maurice T Battle, Secretary  
Athal H Tolhurst, Editorial Secretary  
Betty Pierson, Recording Secretary

ANNUAL COUNCIL OF THE  
GENERAL CONFERENCE EXECUTIVE COMMITTEE

September 30, 1999, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “In the Fullness of Time—Prophetic Certainty” was presented by E Edward Zinke, President of Ann’s House of Nuts in Jessup, Maryland, former President of the Adventist Theological Society, and a doctoral candidate at Catholic University. Scripture texts are taken from the New King James Version.

You have just received an official-looking envelope from the United Nations. With anticipation, you tear it open. Excitement runs through your veins as you read the invitation to join the first international space team to land on the planet Mars. This team will be a select, highly trained group. What a privilege it is to have been chosen. What is more, you have been asked to select other participants to join you. While five additional persons are the absolute minimum, ten would be ideal. You immediately call your closest friends and relatives to inform them of this special event. You can hardly stop talking about it. Nothing this exciting has ever happened to you before.

You carefully choose ten people from around the world to join your team. Lift off will take place in six months. The preparation will be intense. Briefings will include everything from the scientific experiments to be conducted to the physical and mental preparation necessary to survive the trip. You will be taught to handle weightlessness, how to eat with a space suit on, how to sleep, and how to be productive in the environment expected on Mars.

You quickly realize that this upcoming event will dominate every minute of your life. Getting the proper food, rest, exercise, and training will all center on the moment of take off. The way you use your time, the things that you think about, and even the way that you relate to other people will all be affected by this major goal in your life. You are a person largely defined by this future event, a person who will soon be among the first to set foot on Mars. Furthermore, you are part of a team that quickly pulls together to accomplish this challenging task.

Just as final preparations for take off commence, your exuberance becomes mixed with feelings of frustration and loss. One of the ten participants has bought a new tractor to plow his farm. His excitement over trying out his new toy takes the place of his trip to Mars. Two of the team members became acquainted with each other and then engaged to be married while preparing for the Mars mission. They have just moved up the date of their marriage by six months and, therefore, will also be canceling. Another has just bought a piece of property and needs to look it over with the realtor rather than take part in the expedition. Finally, one member

has failed to adequately prepare. When the fullness of time has come, only five team members are ready to participate in this marvelous event. Yet, in spite of the disappointment, the mission is launched and the project is overwhelmingly successful.

Each of us has been handed a similar invitation, not from the United Nations, but from the King of the Universe; not for a temporal event of limited duration, but for eternity! Can anything be more exciting than the invitation from the Creator to explore with Him the vastness and the intricacies of the universe which He has created, and to live throughout eternity in His fellowship and that of our loved ones?

Would we find an invitation from the United Nations more captivating than this invitation from the Lord of the Universe? Would an invitation to be among the first humans to land on Mars be of greater significance to our lives than the invitation to the marriage supper of the Lamb? Would preparation for a Mars landing be of more importance in defining who we are than is the hope of the Second Coming? If so, has the Second Coming lost something of its certainty, its urgency, its reality, and therefore its power to shape our lives?

Let us vow to reinvigorate our appreciation of the greatest event of all time. The invitation to this event has been delivered with special care through prophets, apostles, and God's own Son, Jesus Christ. It did not come wrapped in the formal attire of a business envelope delivered by an impersonal postman. It came from the outstretched arms of God Himself who longs to welcome us home.

God's invitation to come home is not simply an event to add to the twenty-nine other items already on your calendar! It is the event of the ages—the culmination of all that God has done to reconcile us to Himself. When you accept God's invitation, the magnitude of this future occasion will take center stage in your life. It will dominate your thinking, the use of your time, your personal relationships, and it will cement your relationship with God for eternity.

The invitation to participate in the Second Coming of Christ is paralleled by other occasions when God Himself has sent His servants at pivotal times in history to offer salvation to humanity. A study of the key elements involved in each of these events will clarify the issues just before the Second Coming of Christ.

As we study these events, a pattern emerges that parallels the event of the Second Coming of Christ.

1. In the fullness of time, God acted on His own time schedule to bring about judgment and salvation.



2. The event initiated by God took place when humanity had sunk in sin to its lowest depth.
3. The political, religious, and intellectual leaders of the age were foremost in leading the people into sin and apostasy.
4. Apostasy led to the creation of “designer gods” who fit the mood, the culture, the world view, and the intellectual thinking of the age. Reliance upon “designer gods” led to the rejection of God and doubt in His message.
5. God chose a messenger to bring His Word of warning and salvation.
6. God’s people received the salvation offered by God because they accepted His Word by faith. Faith is what gave them certainty in the prophecies of God’s Word.

What was the key characteristic that was decisive for God when He chose Noah, Abraham, Caleb, Joshua, John the Baptist, and many others, to carry His special message to their generation? Hebrews 11 enumerates many of God’s chosen messengers and emphasizes that they successfully carried out God’s will for their lives because they responded to Him in faith. Not only did each of them preach a message of faith in God, they also lived by faith, a faith that implied the Second Coming (Heb 10:37, 38). Although they did not live to see the things that were promised by God, their faith gave them certainty and assurance that He would fulfill His promises and warnings (Heb 11:10, 13, 39).

The event of the flood illustrates the pattern that we noticed above. In the days of Noah, God saw that the wickedness of man was great on the earth, and that every intent of the heart was evil continually (Gen 6:5). If humankind should continue on this course, the image of God would be eradicated from the earth. Therefore, God planned the destruction of this earth by a flood. But how could God destroy man whom He had lovingly shaped by the palm of His hand? God provided a way of salvation. As He has always done throughout history, God sent a messenger to summon humanity to depart from idolatrous ways and to return to the worship of the true God (2 Peter 2:5; Heb 11:7).

Put yourself in Noah’s place and try to understand the faith it required to fulfill God’s call. There had never been a destructive flood. People were happy with their evil ways, with their designer gods who allowed them to live in sin. Yet, the God of heaven asked Noah to commit his resources and 120 of the best years of his life to a cause that was not only unpopular, but that seemed foolish in the eyes of the people.

The scientists from the best universities made it clear that rain was out of the question. The most popular and prestigious theologians clarified the issue—a God of love would not destroy the creatures that He had created! The scholars condemned Noah “because he would not be turned from his purpose by reasonings and theories of men. It is true that Noah could not controvert their philosophies, or refute the claims of science so called; but he could proclaim the word of God; for he knew it contained the infinite wisdom of the Creator, and, as he sounded it everywhere, it lost none of its force and reality because men of the world treated him with ridicule and contempt” (ST 243, 244). Noah lived by faith in the Word of God.

The God who revealed Himself through Noah was weighed in the balances by the antediluvians (the people of Noah’s day) and found wanting. Good gods don’t behave that way. They don’t threaten by a flood, they don’t destroy their creation, they don’t act against the eternal laws of nature.

The antediluvians created their own designer gods. They worshiped the gods who harmonized with their philosophy and science, who fitted their culture, who justified their sin; and thereby they rejected the God of the universe, the God of revelation and salvation.

When the fullness of time was come, God acted in history to bring about the salvation of His people, of those who lived by faith in His Word. He warned them of impending doom and ushered them into the ark of safety.

When the fullness of time had come, God again called upon another of His messengers. Abraham was asked to leave his own country, Ur of the Chaldeans, to go into a land which he knew not. “Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead” (PP 126).

“He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred.” (Ibid 126).

Abraham’s decision was based upon totally different principles from those of the world. The Word of God rather than worldly principles was the foundation of his action.

Again, when the fullness of time had come, God called upon Israel to depart from Kadesh-barnea and invade the land of Canaan. The ten spies responded to the Word of God with doubt. From a human military standpoint the task was impossible. There were giants in the land. The Canaanites were well prepared for battle. They had the latest military techniques, the best weapons, and they lived in well fortified cities. Israel, by contrast, was untrained and unarmed.

No god in his right mind would take a nomadic tribe into such potential slaughter. The designer gods of the age called into question the reasonableness of a God who would make such a command. By contrast, Caleb and Joshua responded in faith to the voice of God, and urged Israel to seize the land under God's blessing (Num 14:7-9, 24, 30).

The decision process of the antediluvians, the idolatrous friends of Abraham, and the ten spies was similar to that of Eve by the tree of knowledge of good and evil. Each started by doubting God's Word—"has God really said?" They then continued with a human analysis of the situation. The serpent has eaten of the tree and now has increased capabilities. If I perform the same experiment, "Why just imagine I might become like God! Furthermore, a God of love would not destroy a creature that He has made." Thus they used the principles of science and philosophy as the foundation for their concept of God. They built a god who fitted their analysis of the situation—a designer god—a god whom they could worship and obey according to their own liking.

If I could go back and rewrite biblical history, it would start like this, "By faith, when confronted by the serpent in the tree in the Garden of Eden, Eve was victorious through her allegiance to the Word of God. She responded to Satan, 'It is written, you shall not eat of the tree of the knowledge of good and evil, for in the day that you eat of it, you shall surely die.'" Instead, Eve responded with methodological doubt in the Word of God. Doubt was for her a key ingredient in knowledge and faith. The humanistic world within which Eve, the antediluvians, the relatives of Abraham, and the ten tribes operated is in sharp contrast to the Christian principle of faith in the Word of God. Noah, Abraham, Caleb, and Joshua based their decisions upon God's Word rather than on human wisdom and doubt.

From the time of the entrance of sin, God has revealed Himself through His messengers in order that humanity might know Him and live in the hope of the coming Messiah. God's promise of a Redeemer was given to Adam and Eve immediately after their sin (Gen 3:15). It was kept alive by Seth, Enoch, Methuselah, and Noah. Abraham was promised that in him all families of the earth would be blessed (Gen 12:3). Jacob foretold that the scepter would not depart from Judah until Shiloh came (Gen 49:8-10). Moses saw the coming of a Deliverer like unto himself (Deut 18:15, 18). The patriarchal and Mosaic sacrifices pointed to the coming Saviour who would be "brought as a lamb to the slaughter" in order to take the sins of the people upon Himself and die in their place (COL 126, PK 681-686).

The prophecy of Daniel 9 foretold the mission of the Messiah:

To finish transgression,  
To make an end of sin,  
To make reconciliation for iniquity,

To bring in everlasting righteousness,  
And to anoint the Most Holy.

This prophecy would be consummated in the middle of the week when Christ would die on the cross and bring an end to sacrifice and offering (Dan 9:24-27).

The Messiah came at God's appointed time. "'When the fullness of the time was come, God sent forth His Son.' Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming.

"At this time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking for light, and who were filled with perplexity and sorrow. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the grave" (DA 32).

The Bible emphasizes that Christ came at the right time. Luke warns about those who are able to discern the weather, but are not able to discern the time of the Messiah (Luke 12:54-57). John proclaimed, "'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel'" (Mark 1:15). Jesus did not go up to Jerusalem, because His time had not yet come (John 7:5-10). At the appropriate moment, Christ declared, "My time is at hand" (Matt 26:18, cf. Luke 9:51-55). And finally, Paul emphasized that "when the fullness of time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Gal 4:4, 5).

As at the time of Noah, so also at the time of the coming of Christ, the deception of sin had reached its height. Darkness covered the people (Isa 9:2; 60:2). "Again men multiplied upon the earth, and again they took the attitude of rebellion against God. . . . Men made void the law, and naturalized the principles of sin. Those who did not disregard the law of God were subject to the strongest enmity; for every species of sin was legalized. Satan boasted before the angels of heaven that he held dominion over the creation of God. The unity of society was made by enmity to God. A corrupt harmony existed among men in their aversion to God, which bound them together in one vast army" (ST, March 5, 1896).

"The fullness of the time had come. Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. Satan had been working to make the gulf

deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.

“Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper.

“Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.

“The message of salvation is communicated to men through human agencies. But the Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of His glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction” (DA 34-36).

Satan’s purposes were progressive. His desire was to misrepresent the character of God. He accomplished this by bringing about a misinterpretation of the Scriptures, which God had given as a revelation of Himself. If he could twist God’s Word in the minds of the people, they would be open to designer gods and to associated sins. The image of God in mankind could be obliterated. Satan was most successful in involving the spiritual leaders in his plan to misrepresent God’s Word.

“Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world” (DA 37).

Thus, the fullness of time came at the point of the deepest depth of sin and degradation of the image of God in humankind. The time was ripe for God to send His Son into the world to redeem fallen humanity.

All heaven marveled and rejoiced that the Son of God who Himself was all the fullness of the Godhead bodily should become one with us. Good tidings of great joy! Glory to God in the highest, for there is born a Saviour, Christ the Lord (Luke 2:10-14). His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa 9:6). He was the Redeemer of Israel, the Holy One of Israel (Isa 49:10), and the Desire of all Nations (Hag 2:7).

He himself was God—the Creator of all things. He had the power to create life on this world in six literal twenty-four hour consecutive days. He had the power to recreate and therefore to offer salvation. He was the Messiah, the Saviour. As our substitute, He would take our sins upon Himself and die in our place in order that we might have life (Hos 14:2; Isa 53:6,7; Rom 3:25).

When the fullness of time was come, Christ came into the world as the revelation of the Father (John 1:18). Christ Himself was the author of truth. He was the way, the truth, and the life (John 14:6). He was grace, love, truth, life, justice, and freedom. He came to restore knowledge of the true God and to make possible the regeneration of the human race.

In the fullness of time, God became flesh and dwelt among us. But He had no form nor comeliness—no beauty that we should desire Him. He was despised and rejected of men; a Man of Sorrows, and acquainted with grief: And we hid as it were our faces from him; He was despised, and we esteemed Him not (Isa 53:2, 3).

The King of Kings, the Lord of Lords, the Creator of the universe, the Saviour of humanity came to His own, and His own received Him not (John 1:9, 10). He was weighed in the balance and found wanting, for He did not fit the standard definitions of a designer god. He did not fit the expectations of the culture. The Majesty of Heaven came and we were ashamed of Him. We loved darkness rather than the light. While heaven rejoiced over this precious gift, we ignored and rejected Him, we plotted to take His life. We clung to our designer gods, asking for Barabbas in place of our Creator and Redeemer.

He came as the way, the truth, and the life, and we put Him in our test tubes to discover whether He was truth. Quality control checked Him out in the spectrometer of history, science, and philosophy, and He failed the test. He was a stumbling block to the Jews who sought knowledge empirically, and foolishness to the Greeks who sought knowledge philosophically. Like Pilate, we asked, "What is truth?" when truth was standing right before us. We saw truth as a concept or as a fact, rather than as a person, and so we attempted to find a way to bring Him into our cannon of truth. Our attempt was to maintain control of the truth rather than to submit to Him who was the way, the truth, and the life. We thought that we were free to seek the truth, when, in fact, it is the truth that sets us free (John 8:32). In our human wisdom, we sought to

find God, and we ended up with our designer gods—we worshiped the creature rather than the Creator (Rom 1:18-32; 1 Cor 1:21; 1SM 249, 250).

In the fullness of time, Christ came to His own, and they rejected him. “But as many as received him, to them he gave the right to become children of God, even to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12, 13). “Satan was exalting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory” (DA 37, 38).

Christ himself set for us an example in living by faith. In the wilderness of temptation, He overcame where Adam, the antediluvians, and the ten spies at Kadesh-barnea failed. Instead of operating humanistically, His decision was founded upon the Word of God.

The temptation of Christ took place immediately after the declaration at His baptism. God had said, “This is my beloved Son, in whom I am well pleased” (Matt 3:17). Satan immediately gave Jesus the opportunity to doubt and test the Word of God for its validity. As if he were an angel of light, Satan came to Jesus declaring that a heavenly being had been cast out of heaven, and that the emaciated appearance of Jesus would indicate Him to be that fallen being. He then asked Jesus to prove His Sonship by turning the stones into bread.

Christ could have listened to the philosophical arguments of Satan—“a God of love would not leave His Son in the wilderness for forty days without food and companionship.” He also could have yielded to the temptation to prove His divinity scientifically by turning the stones into bread. Instead he responded with faith in the Word of God. “It is written” was His answer. In so doing, He set an example for those who are preparing for the Second Coming.

Just as God was guiding history at the *time* of the flood, in the departure of Abraham from Ur of the Chaldeans, in the entrance of Israel into the promised land, and in the first coming of Christ; so, in the fullness of *time*, in God’s own *time*, He will gather together those who have placed their trust in Christ and who have lived by His Word of truth (Eph 1:9-15). The Bible emphasizes that the *time* of the Second Coming and the judgment of the wicked is in God’s hands. “The *time* is at hand. ‘He who is unjust, let him be unjust still; . . . he who is righteous, let him be righteous still’” (Rev 22:10, 11, italics supplied). Daniel speaks about the *time* for the saints to possess the kingdom (Dan 7:22). And John the Revelator emphasizes that there will come a *time* when “there should be delay no longer” (Rev 10:6). There will also be a *time* for the great day of the wrath of the Lamb (Rev 6:16, 17 cf. 12:10-12; 14:14-19). The *time* of the

Second Coming will be manifested in God's own *time*—it will be on His *time* schedule (1 Tim 6:14-17; Acts 1:7).

As in the days of Noah (Luke 17:27; Matt 24:38) so also the Second Coming will take place when the world is at the depth of iniquity. Lawlessness will increase (Matt 24:11, 12). There will be doubt and apostasy in the church. "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables." The antidote for such apostasy will be to present Bible truth. (2 Tim 4:2-4; cf. 2 Peter 2:1, 2). There will be a falling away before the coming of the day of the Lord. The man of sin will be revealed. For he will oppose and exalt himself above God and sit as God in the temple of God showing himself that he is God. Those who do not have the love of the truth will be destroyed with the man of sin (2 Thess 2:1-16). No wonder Christ asked, "When the Son of Man comes—will He find faith on the earth?" (Luke 18:8).

Faith is the key ingredient for those who respond to God's call to salvation. Therefore, it is important for us to understand what faith is. Hebrews 11 describes the faith of those who look forward to the Second Coming and their heavenly home. Faith for them was not based upon the philosophies or the science of their age. Faith was itself the *substance* (vs 1). Faith was not a human creation, it did not come from the knowledge or wisdom of the age. Faith was the gift of God (Eph 12:8, cf. 1 Cor 1, 2, 7BC 940, Ed 253). Faith came by hearing the Word of God (Rom 11:17, cf. 2SM 243, DA 126).

The participants in the hall of faith did not rest their faith in the excellency of reason, or in the power of science, history, psychology, philosophy, or any other human discipline. They placed it in the power of the Word of God. That Word brought worlds into existence. It gave sight to the blind, hearing to the deaf, life to the dead. It is living and powerful, sharper than any two-edged sword, capable of making its own way into the human heart (Heb 4:12). The foundation of faith in God's Word gave them the certainty and the assurance of their hope in the Second Coming.

The messengers of God operated upon a totally different system than did their contemporaries. They lived by faith in the power of the Word of God instead of by the power of human discovery and achievement. They operated in a different ballpark, based upon two totally different sets of rules. So often it is tempting for us to try to find common ground between the system of God and that of the world, but there is no mid-point.

Consider, for example, the difference between ping pong and soccer. Is there a compromise between the two so that the games can be meshed into one? There would need to be agreement concerning the ball field, the ball itself, the rules of the game, the umpires, and the



goals of the game. Imagine the ping pong player bringing his ball and paddle to a soccer game, or a soccer player bringing his ball and his foot to the ping pong table.

The two games are entirely different. God's system is even more distant from the systems of the world. Abraham could not even explain to his friends the basis of his decision, for spiritual things are spiritually discerned. Noah could not controvert the science and philosophy of his age, but he could proclaim the Word of God, and it lost none of its power because of the ridicule of the religious leaders. Instead of seeking a human foundation from which to answer the temptations of Satan, Christ relied totally upon the Word of God.

Faith achieves its goal when we are restored to our original relationship with God. Christianity is a relationship with God which reaches its culmination in the Second Coming. Christ Himself defined salvation as a relationship—"And this is life eternal, that they may know You, the only true God, and Jesus Christ whom You have sent" (John 17:3).

I would like to tell you about a college teacher who is a personal and very close friend of mine. We live at almost opposite ends of the continent, meaning that we do not have the opportunity of seeing each other very often. However, we look forward to those rare occasions, and cherish each moment we have together. I have never seen him without a smile. Even on bad hair days (if men have such), he talks about his difficulties with an exuberant sense that everything is all right because it is in God's hands. He is energetic, yet quiet mannered. His disposition is even, and he is pleasant to be around. There are always new projects and horizons to explore, because he is on the cutting edge of his discipline. But what I like about him the most is his interest in people. I suspect his students love him. I have seen him slide in next to a financially disadvantaged student in the cafeteria line and quietly pick up the student's charge on his own account.

Suppose I surmise that my friend is not really interested in people—that he only cares about what he can get out of them. That is why he appears to be such a nice guy. My suspicions would soon begin to affect our relationship. Not so much from his end—he would still be the same caring, outgoing friend—but from mine. Our relationship would alter because my attitude would begin to change towards him. I would be suspicious of his actions and I would be cautious in opening up to him. Our relationship would become strained, if not broken. A healthy relationship between us depends upon listening to him and acknowledging and accepting him for who he really is.

A healthy relationship with God also depends upon accepting Him for what He is. If I were to deny essential aspects of the character of God, it would distort, if not sever, my relationship with Him—not because God has withdrawn His loving outstretched arms, but because I no longer see Him as having arms outstretched in my direction.

How would it affect my relationship with God if I were to decide that He is not loving and compassionate, but hateful and avenging? Suppose I said that the Bible is not His Word and therefore not His self-revelation, that the Bible is only a collection of reflections by religiously talented people about their encounter with God? What if I were to say, "God, I do not believe that You created me, that You sent Your Son to die as an atonement for my sins, or that He is coming back the second time to take home those who have accepted Him as their Saviour?" What if I challenged, "God, I am not Your servant, but Your equal"? Suppose I did not accept that God will eventually destroy the wicked at the end of the millennium, or that God is interested in whether human beings keep His law?

If I were to affirm any of the above concepts, I would be denying portions of the character of God as He has revealed Himself. In spite of God's outstretched arms of love, I would be putting myself outside of the reach of His love. I would be embracing an idol, a designer god, rather than the true God of the universe. God cannot take home with Him those who are attached to their idols, for it is not possible to have a unique, intimate relationship with those who attach themselves to someone or something else. We must give the God who has revealed Himself our complete allegiance if we are to enter into a full relationship with Him.

Christ did not say life eternal is knowing any designer god, whoever he is—He wants us to relate to the only true God. Paul states that God desires all men to be saved and come to a knowledge of the truth (1 Tim 2:3).

In the fullness of time, God is calling for a people to proclaim the everlasting gospel (Rev 14:6-12)—the fullness of the message that He has revealed in His Word. This message is a call to enter into a relationship with the true God whose hour of judgment has come. It is a call to worship Him as the Creator, an acknowledgment that takes place by accepting His Sabbath, His memorial of creation. This message is important in the last days because meaningful observance of the Sabbath relies solely on acceptance of the Word of God.

God's people are those who have not bowed the knee to Babylon, the capital city of designer gods—of gods that are of human creation and genius. They will keep the commandments of God and have the faith of Jesus (Rev 14:12 cf. 1 Peter 1:3-13).

What is the faith of Jesus? Christ responded to the temptations of Satan by expressing faith in the Word of God. He did not come to Scripture with a sophisticated scientific or philosophical mindset. He did not start with doubt in order to prove God's Word. He answered with a simple, "It is written."

God is looking for a people in the last days who are willing to stand with the faith of Jesus. For in the fullness of time, "God will have a people upon the earth to maintain the Bible,

and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support” (GC 595).

Christ came to this earth to live as we must and to die in our place in order that we might be restored to His image. Why would He like to restore the image of God in humanity? Because He wants to fellowship with us, and sin distorts and destroys the possibility of that fellowship. “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 John 3:2). God is coming for those who eagerly wait for Him (Heb 9:28). He is coming for those who know Him, for they have accepted Him, the only true God, the God who has revealed Himself through prophets, apostles, and Jesus Christ. The certainty of the prophecies concerning the Second Coming does not rest in doubt about who God is or what He has said or done. It rests upon accepting the God who has revealed Himself in the Holy Scriptures.

God’s people accept the truth as it is in Jesus. As Christ’s prayer for unity in John 17 points out, they have come out of the world and have accepted His Word as the basis of their life. Christ has given them God’s Word, and the world has hated them because they are not of the world. They are united because they stand together on God’s Word. They are operating in a different ballpark based upon different rules of the game. They have chosen God’s rules instead of man’s.

In the fullness of time, God will return for a people who love Him as He is. They have not bowed the knee to the designer gods of history, science, sociology, psychology, or any other human discipline. They are not quibbling about the validity of God’s Word. They are not left with uncertainty about the Second Coming. They have fallen in love with God for who He is—the Creator of heaven and earth, the One who has the power, wisdom, and love to create life on this earth just as He said—in six days—the One who gave His life as a substitute for our sins, the One who on our behalf is ministering in the heavenly sanctuary. They accept the fullness of God and want to share the totality of His everlasting gospel with a dying world.

God wants the world to know Him, the only true God. He wants people to respond to Him as He is, in order that they might eternally enter the joy of fellowship with Him. Therefore, in the fullness of time, God will have a people upon the earth who will preach the everlasting gospel to the entire world—teaching all nations to observe all things that God has commanded. That is why we are here. That is our reason for existence.

99-150

September 30, 1999, a.m.

GCC Annual Council

Christ says, Surely I am coming quickly!

Let us respond, Even so, come Lord Jesus!

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

Donald G Pursley, Vice President for Finance at Loma Linda University, opened the business session with prayer.

EDU/99AC to CBR

**ADVENTIST DEVELOPMENT AND RELIEF AGENCY—AWARDED  
GLOBAL AWARD IN ADVENTIST EDUCATION**

Humberto M Rasi, Director of the Education Department, paid the following tribute to Ralph S Watts, Jr, President of the Adventist Development and Relief Agency (ADRA), and to all of those who work for ADRA.

Give a person a fish, and you relieve hunger for the moment. Teach a person how to fish, you relieve hunger for life. The Adventist Development and Relief Agency has been doing both for the past 15 years, motivated by the love of Christ. ADRA is an organization committed to walking in the footprints of the Master Teacher; to improving the world by building people, providing dignity and hope to the poor, the desolate, and the hopeless; and supporting educational endeavors around the world, so that entire communities can stand on their own.

The variety and importance of ADRA's educational initiatives are noteworthy. They benefit people through the provision of books, classrooms, dormitories, equipment, laboratories, literacy programs, school industries, scholarships, teacher training, vocational education, and even water systems. Many of these projects have strengthened and expanded the ministry of Seventh-day Adventist education.

The 45 countries selected by ADRA leaders in which to carry out Adventist-related educational initiatives make an atlas of global ministry—from Bangladesh to Colombia, from Ethiopia to Paraguay, and from Thailand to Zimbabwe. In addition to these international

projects, ADRA has established fruitful partnerships with Adventist educational institutions in order to achieve synergy and effectiveness. Examples include ADRA's alliance with Andrews University in providing graduate level programs in development, and its cooperation with Loma Linda University in various health-related projects.

The funds secured and directed by ADRA toward projects connected with Adventist education during the past 15 years represent tens of millions of dollars. Only God knows the positive and ever-expanding impact of these initiatives on the lives of children, youth, and adults around the world.

I know that I speak with the voice of thousands of Adventist teachers and of hundreds of thousands of students and families worldwide who have benefitted from these visionary initiatives. So today it is my privilege to present to Ralph S Watts, Jr and to the men and women of ADRA, the Global Award in Adventist Education.

PRE/GCDO99AC/99AC to RJK(DIV)

266-99G PROTOCOL FOR FUND RAISING FOR NON-BUDGETING  
SPECIAL PROJECTS

VOTED, To adopt Protocol for Fund Raising for Non-Budgeting Special Projects, as follows:

Protocol for Fund Raising for Non-Budgeting Special Projects

1. Approval shall be obtained from the administrative committee in whose territory a special project is proposed. This authorization, as recorded in the minutes, shall include:

- a. Projected short- and long-term expense.
- b. Projected short- and long-term financial support of the administrative committee, if any.
- c. Anticipated special project financial support.
- d. Summary of fund-raising plan and time period involved.

2. Church employees/organizations wishing to raise funds for a special project shall obtain authorization from their respective administrative committee before undertaking any fund-raising activities. This authorization shall include documentation as outlined in 1. above.

99-152

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3. If proposed fund-raising activities are to be conducted outside of the church employee/organization administrative committee's territorial jurisdiction, but within the same union/division territory, the union/division officers shall be informed of the proposed activity and their consent obtained. This authorization shall include documentation as outlined in 1. above.

4. If proposed fund-raising activities are to be conducted in another division, the officers of both the recipient union/division and the donor conference/union/division shall be informed of the proposed activity and their consent obtained. This authorization shall include documentation as outlined in 1. above.

5. Special project funding may pass through regular denominational channels.

6. A General Conference department/service director or associate director proposing to raise funds for a department/service special project, or a special project in the world field, shall first obtain authorization from his/her Cost Center Review Committee before undertaking any fund-raising activities. Request for this authorization shall include documentation as outlined in 1., 3., and 4. above.

SEC/Con&By/ADCOM/GCDO98AC/98AC/PRE/Con&By/ADCOM/GCDO99AC/99AC to  
CBR-00GCS

113-99G GENERAL CONFERENCE SESSIONS - GENERAL  
CONFERENCE CONSTITUTION AND BYLAWS  
AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Constitution,  
Article IV—General Conference Sessions, to read as follows:

~~ARTICLE IV—GENERAL CONFERENCE SESSIONS~~  
ARTICLE V—GENERAL CONFERENCE SESSIONS

Sec. 1. The General Conference shall hold - No change

Sec. 2. The Executive Committee may call - No change

Sec. 3. The election of officers - No change

Sec. 4. The delegates to a General Conference Session shall be designated as follows:

- a. Regular delegates: delegates, not to exceed 1,240.
- b. Delegates at large: large, not to exceed 760.
- c. ~~The total number of delegates under these two designations shall not exceed 2,000.~~ In case of financial exigency or other major international crisis, crisis within the Church or in the international arena, the Executive Committee may take an action to reduce ~~this cap.~~ the maximum number of delegates to a particular General Conference Session. Such reduction shall then be ~~proportionally distributed in harmony with the categories under Sec. 6., Sec. 7-c., and Sec. 7-d.~~ applied, in the proportions indicated above, to both regular delegates and delegates at large.

Sec. 5. Regular delegates shall represent the General Conference's member union conferences, union missions, member conferences, missions, and unions of churches as defined in ~~Article III,~~ Article IV, as follows:

- a. Delegates representing union conferences having division affiliation shall be appointed by the respective unions.
- b. Delegates representing union missions and unions of churches having division affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.
- c. Delegates representing conferences and missions having union conference affiliation shall be appointed by the respective union conference executive committees in consultation with the organizations concerned.
- d. Delegates representing conferences and missions having union mission affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.
- e. Delegates representing conferences and missions directly attached to divisions, shall be appointed by the respective division executive committees in consultation with the organizations concerned.
- f. Delegates representing division institutions, the number of whom shall correspond to the number of division institutions within each division, shall be appointed by the respective division executive committees in consultation with the organizations concerned.

g. Delegates representing union conferences directly attached to the General Conference shall be appointed by the executive committees of the respective attached union conferences.

h. Delegates representing union missions, conferences, missions, and unions of churches directly attached to the General Conference shall be appointed by the Executive committee in consultation with the organizations concerned.

Sec. 6. Regular delegates shall be allotted on the following basis:

a. ~~Twenty-two~~ Twelve initial delegates for each division without regard to membership.

b. Each division shall be entitled to additional delegates corresponding to the number of division institutions within its territory.

c. Each union conference and union mission having division affiliation, shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership.

d. Each union conference and union mission directly attached to the General Conference shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership.

e. Each conference and ~~mission~~ mission\* having union affiliation shall be entitled to one delegate without regard to membership.

f. Each union of churches, conference, and ~~mission~~ mission\* directly attached to the division shall be entitled to one delegate without regard to membership.

g. Each union of churches, conference, and ~~mission~~ mission\* directly attached to the General Conference shall be entitled to one delegate without regard to membership.

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\*In several areas of the world, local field units not holding conference status may be classified with terminology other than "mission." For the purposes of Article V, Sec. 6., such field units may be considered equivalent to a mission provided they have two or more officers and an executive committee and observe a schedule of regular constituency meetings.



h. Each division shall be entitled to additional delegates based upon its membership as a proportion of the world Church membership. The total number of delegates from all divisions under this provision shall not exceed the difference between ~~2,000~~ 1,240 and the total number of delegates provided for under Sec. 6-a. to Sec. 6-g. ~~and under Sec. 7-a. to 7-d.~~

i. ~~The number of delegates~~ Delegates from each division, provided for under Sec. 6-a. and Sec. 6-h., shall be allotted to the union conferences and union missions that are affiliated with that division, based on each union's proportion of the division membership. Any unallocated delegate entitlements under this process shall be allocated at the discretion of the division executive committee.

j. Unused quotas of regular delegates allocated to unions may be reallocated by the divisions.

Sec. 7. Delegates at large shall represent the General Conference, its divisions, and its organizations, and shall be appointed on the following basis:

a. All members of the Executive Committee.

b. Associate directors/secretaries of General Conference departments and associations.

c. ~~Thirty-four~~ Twenty delegates ~~selected~~ from General Conference appointed staff. Such delegates shall be selected by the Executive Committee upon recommendation from the General Conference Administrative Committee.

d. Ten delegates for each division.

~~d. e.~~ Those representatives of the General Conference and division institutions and other entities, and those employees, field secretaries, laypersons, and pastors who are selected by the Executive Committees of the General Conference and its divisions. The number of these delegates shall be determined as the difference between the sum of all the other categories of delegates at large, and ~~640~~ 760.

Sec. 8. Division administrations shall consult with unions to ensure that the entire division delegation shall be comprised of ~~In the selection of regular delegates and delegates at large, organizations shall choose~~ Seventh-day Adventists in regular standing, at least 50 percent of whom shall be laypersons, pastors, teachers, and nonadministrative employees, of both genders, and representing a range of age groups and nationalities. The majority of the above 50

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percent shall be laypersons. Delegate selections from General Conference and division institutions shall not be required to satisfy the quota for laity.

Sec. 9. Credentials to sessions shall be issued by the General Conference to those appointed in harmony with the provisions of this article.

Sec. 10. Calculations for all delegate allotments, as provided for in this article, shall be based ~~upon the membership as of December 31 of the second year preceding the General Conference Session:~~ upon:

a. The membership as of December 31 of the second year preceding the General Conference Session.

b. The number of denominational entities eligible for inclusion in determining quotas and which are in existence as of December 31 of the second year preceding the General Conference Session.

#### REED, JOSEPH—UNDERSECRETARY GENERAL OF THE UNITED NATIONS - REMARKS TO COMMITTEE

Ambassador Joseph Reed, Undersecretary General of the United Nations, was introduced by Bert B Beach. Reed has served with the past three Secretary Generals of the United Nations and has served as an ambassador to Morocco. He has undergone cancer treatment at the Loma Linda University Medical Center and speaks very highly of the Adventist Health System and the Seventh-day Adventist Church. His remarks to the committee included the following thoughts.

The United Nations is the only universal, governmental organization which encourages cooperation between all nations. It seeks to promote peace, protect human rights, and strengthen international law. It saves children from starvation, disease, and the ravages of war. It attempts to assist countries seeking to democratize and make peace between adversaries.

There are now 188 countries who belong to the United Nations. More than 75 percent of these member states are developing countries. The United Nations was established in 1945 in order to prevent war and foster peace. The new member states have different expectations for the United Nations. They want an organization which will maintain peace and security, deal with poverty, improve health conditions, lower infant mortality, combat drug usage, facilitate more free decision making, and curtail the production of weapons of mass destruction.

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The state should be the servant of its people. Human rights have been enhanced by a renewed consciousness of the right of every individual to control his/her own destiny. We need you, we need your support, we need your counsel. God bless you.

G Ralph Thompson, Secretary of the General Conference, offered a prayer of thankfulness and a request for guidance for Ambassador Joseph Reed, his family, and the work of the United Nations.

Calvin B Rock, Chairman  
Vernon B Parmenter, Secretary  
Athol H Tolhurst, Editorial Secretary  
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE  
GENERAL CONFERENCE EXECUTIVE COMMITTEE

September 30, 1999, 2:30 p.m.

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

Mack Tennyson, a Layperson from the North American Division, opened the business session with prayer.

The business session was immediately recessed for a legal meeting of the International Health and Temperance Association. At 2:45 p.m. the business session was reconvened.

*ADVENTIST REVIEW*— WEB SITE UNVEILED

This year the *Adventist Review* celebrates its 150<sup>th</sup> anniversary. As part of this celebration, William G Johnsson, Editor, and Carlos Medley, Assistant Editor, unveiled the new *Adventist Review* web site which can be found at: [www.adventistreview.org](http://www.adventistreview.org). The web site will contain several articles from each published *Adventist Review*, beginning with the special edition, *The Money Issue*, as well as additional relevant articles, links to other denominational and nondenominational web sites, and the opportunity to subscribe on-line. Complimentary copies of *The Money Issue* were distributed to the delegates.

GCDO98AC/98AC/ADCOM/Con&By/ADCOM/GCDO99AC/99AC to CBR-00GCS

114-99G ELECTION - GENERAL CONFERENCE CONSTITUTION  
AND BYLAWS AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Constitution, Article V—Election, to read as follows:

~~ARTICLE V—ELECTION~~  
ARTICLE VI—ELECTION

Sec. 1. The following shall be elected at each regular session of the General Conference:

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a. A president, vice presidents, a secretary, an undersecretary, associate secretaries, division secretaries, a treasurer, an undertreasurer, associate treasurers, division treasurers, general field secretaries, a director ~~and associate directors~~ of the General Conference Auditing ~~Service~~, ~~Service to serve from the General Conference~~, and a director/secretary and associate director/secretary (directors/secretaries) of each duly organized General Conference department and association as specified in Article X, Sec. 1. of the General Conference Bylaws.

b. A General Conference Auditing Service Board as provided for in the General Conference Bylaws, Article VIII, Sec. 2.

Sec. 2. The following shall be approved by vote of the Executive Committee at a subsequent meeting, following recommendations from the division:

Other persons to serve as members of the Executive Committee as provided for in ~~Article VII~~, Article VIII, Sec. 1-b.

GCDO99AC/99AC to CBR-00GCS

268-99G APPOINTMENT - GENERAL CONFERENCE CONSTITUTION  
AND BYLAWS AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Constitution, Article VI—Appointment, to read as follows:

~~ARTICLE VI—APPOINTMENT~~  
ARTICLE VII—APPOINTMENT

The following shall be appointed at the first Annual Council of the Executive Committee following a regular session: a director of Archives and ~~Statistics~~, ~~associate directors of the General Conference Auditing Service to serve in the divisions~~, Statistics and editors and associate editors for the principal denominational journals prepared at the General Conference.

TRE/ADCOM/Con&By/ADCOM/GCDO99AC/99AC to CBR-00GCS

193-99G CORPORATIONS AND AGENTS - GENERAL CONFERENCE  
CONSTITUTION AND BYLAWS AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Constitution, Article X—Corporations and Agents, to read as follows:

~~ARTICLE X—CORPORATIONS AND AGENTS~~  
ARTICLE XI—CORPORATIONS

Sec. 1. ~~Corporations may be authorized by the General Conference in session or by the Executive Committee. The establishment of corporations to serve the General Conference shall be authorized by either a General Conference Session or by an Annual Council of the General Conference Executive Committee.~~

Sec. 2. ~~The General Conference Corporation is a legal entity formed to hold title to General Conference assets, to serve the General Conference in carrying out its purposes, and to receive gifts and legacies for the General Conference unincorporated. The General Conference Corporation is a legal entity formed to serve the General Conference in carrying out its purposes.~~

Sec. 3. ~~At each regular session of the General Conference, the delegates shall elect the trustees of corporate bodies connected with this organization that may be required by the statutory laws governing each corporate body. At each regular General Conference Session, the delegates shall elect the trustees of the General Conference Corporation.~~

Sec. 4. ~~The Executive Committee shall appoint or employ agents and other persons as necessary to execute its work effectively.~~

SEC/145-96G/113-97G/PRE/Con&By/ADCOM/GCDO98AC/98AC/112-98G/Con&By/  
ADCOM/GCDO99AC/99AC to CBR-00GCS

123-99G EXECUTIVE COMMITTEE - GENERAL CONFERENCE  
CONSTITUTION AND BYLAWS AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Bylaws,  
Article XIII—Executive Committee, to read as follows:

ARTICLE XIII—EXECUTIVE COMMITTEE

Sec. 1. a. During the intervals between sessions of the General Conference, the Executive Committee is delegated the authority to act on behalf of the General Conference in session session. The membership of the Executive Committee includes representatives of all the divisions of the world field and the presidents of all union conferences and union missions, and therefore speaks for the world Church. Major items affecting the world Church are considered at the Annual Council meetings of the Executive Committee, when all the members of the Committee are invited to be present. The authority, therefore, of the Executive Committee is the

~~authority of the world Church, including the authority to elect or remove, for cause\* officers, directors and associate directors of departments/associations/services, and committee members; and to fill for the current term any vacancies that may occur in its offices, boards, committees or agents due to death, resignation or other reasons.~~

b. The Executive Committee shall also have power to grant or withdraw credentials or licenses, to ~~approve~~ appoint committees, such as an administrative committee, with their terms of reference, and to employ personnel that may be necessary to execute its work effectively.

c. The Executive Committee shall have power to elect or remove, for cause, officers, directors, and associate directors of departments/associations/services, and committee members, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents due to death, resignation, or other reasons. The phrase "for cause," when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be the subject of discipline under the Church Manual.

~~c. d.~~ The Executive Committee shall have power to effect the retirement, before the expiration of the term for which they have been elected, of persons elected under ~~Article V, Sec. 1;~~ Article VI, Sec. 1, of the Constitution who may develop a health condition that prevents them from properly discharging their duties.

~~d. e.~~ The removal from office by the Executive Committee of any person elected under ~~Article V, Sec. 1;~~ Article VI, Sec. 1, of the Constitution or its withdrawal of credentials or licenses shall be by a two-thirds vote of the members present and voting at any regular meeting.

~~e. f.~~ The Executive Committee shall have the power to remove, for cause, members from the Executive Committee or any committee for which it is responsible by a two-thirds vote of the members present and voting at any regular meeting.

Sec. 2. a. A meeting of the Executive Committee - No change

b. A meeting - No change

Sec. 3. A majority of the full membership - No change

Sec. 4. Any fifteen members of the Executive Committee, including an officer of the General Conference, shall, after due notice to available members, constitute a quorum of the Executive Committee for the disposition of routine items, and shall be empowered to transact business that is in harmony with the general plans outlined by the Executive Committee at the designated place of meeting of the Executive Committee as hereinafter provided. A quorum of ~~40~~ forty members is required for the disposition of nonroutine items such as major financial decisions, and the dismissal of elected and appointed employees; employees, and the election of presidents of divisions and of general vice presidents.

Sec. 5. All meetings of the Executive Committee - No change

Sec. 6. Meetings of the Executive Committee - No change

Sec. 7. Local conference/mission presidents shall be invited to attend Annual Council meetings of the Executive Committee when it is held within the territory of their division. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting.

Sec. 8. Divisions may send presidents of unions of churches to attend Annual Council meetings of the Executive Committee on a rotating basis, as invitees, so that each president may attend one Annual Council meeting per quinquennium. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting.

~~\*The phrase "for cause," when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be subject of discipline under the Church Manual.~~

AID/Con&By/ADCOM/GCDO98AC/98AC/262-98G/Con&By/ADCOM/GCDO99AC/99AC to  
CBR-00GCS

124-99G DIVISION EXECUTIVE COMMITTEES - GENERAL  
CONFERENCE CONSTITUTION AND BYLAWS  
AMENDMENT

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Bylaws,  
Article XIV—Division Executive Committees, to read as follows:



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#### ARTICLE XIV—DIVISION EXECUTIVE COMMITTEES

Sec. 1. In each division, a division executive committee - No change

Sec. 2. The members of a division executive committee shall - No change

Sec. 3. The actions taken by division executive committees - No change

Sec. 4. Five members of a division executive committee, including the chairman, shall constitute a quorum for the transaction of routine business. When the chairman is unable to be present, the secretary may convene such a meeting at division headquarters and shall serve as chairperson. ~~chairperson unless otherwise determined by the president.~~ Minority meetings of fewer than five members of the division executive committee may be held for the transaction of necessary routine business, but actions taken at such meetings shall not be final until the minutes of such meetings have been approved in a meeting with a quorum present. A quorum of ten members or 25 percent of the committee membership, whichever is greater, is required for the disposition of nonroutine items such as major financial decisions, the dismissal of elected and appointed employees, and the appointment of union mission officers.

AID/PolRev&Dev/ADCOM/GCDO99AC/99AC to AHT

#### 257-99G GENERAL CONFERENCE EXECUTIVE COMMITTEE - POLICY DIRECTIVE

VOTED, To change all references to “General Conference Committee” to “General Conference Executive Committee” in the General Conference *Working Policy*.

SEC/PolRev&Dev/ADCOM/GCDO99AC/99AC to AHT

#### 240-99G RENUMBERING OF GENERAL CONFERENCE *WORKING* *POLICY*

VOTED, To renumber the General Conference *Working Policy*, as follows:

B 01 becomes B 05  
B 02 becomes B 10  
B 03 becomes B 15  
B 04 becomes B 20  
B 05 becomes B 25

B 06 becomes B 30  
B 07 becomes B 35  
B 08 becomes B 40  
B 09 becomes B 45  
B 10 becomes B 50  
B 11 becomes B 55  
B 12 becomes B 60  
B 13 becomes B 65  
B 14 becomes B 70  
B 15 becomes B 80  
B 16 becomes B 85  
B 17 becomes B 90  
B 20 becomes B 95  
B 25 becomes B 100  
B 27 becomes B 105  
B 30 becomes B 110  
B 33 becomes B 115  
B 34 becomes B 120  
B 35 becomes B 125  
B 40 becomes B 130  
B 45 becomes B 135  
B 50 becomes B 140  
B 60 becomes B 145  
B 75 becomes B 150  
B 80 05 becomes B 155 05  
B 80 10 becomes B 155 10  
B 80 15 becomes B 155 15  
B 80 20 becomes B 155 25  
B 80 25 becomes B 155 30  
B 80 30 becomes B 155 35  
B 80 35 becomes B 155 40  
B 80 40 becomes B 155 45

SEC/PolRev&Dev/ADCOM/GC&DivSec99AC/GCDO99AC/99AC to AHT

239-99G TRAVEL BY LAY PERSONS (INTERDIVISION TRAVEL) -  
POLICY AMENDMENT

VOTED, To amend GC B 50 20, Travel By Lay Persons (Interdivision Travel), to read as follows:

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~~B 50-20 B 140 20~~ Travel by ~~Lay Persons—Divisions~~ Laypersons—Divisions requesting ~~lay persons~~ laypersons for official church business for periods of less than one month shall ~~request/initiate request~~ such visits and await approval in harmony with the provisions of this policy.

OGC/PolRev&Dev/ADCOM/GC&DivSec99AC/GCDO99AC/99AC to AHT

245-99G STRUCTURAL STABILITY (OUTLINE OF  
DENOMINATIONAL ORGANIZATION) - POLICY ADDITION

VOTED, To add a new section, GC B 05 25, Structural Stability (Outline of Denominational Organization), to read as follows:

B 05 25 Structural Stability—Local churches, local conferences/missions, union conferences/missions, unions of churches, and institutions are, by vote of the appropriate constituency, and by actions of properly authorized executive committees, a part of the worldwide organization of the Seventh-day Adventist Church. Whereas each has accepted the privilege and responsibility of representing the Church in its part of the world, each is therefore required to operate and minister in harmony with the teachings and policies of the Church, and the actions of the world Church in session. While individual units of the Church are given freedom to function in ways appropriate to their role and culture, no part of the worldwide organization of the Church has a unilateral right to secede.

OGC/PolRev&Dev/ADCOM/GC&DivSec99AC/ADCOM/99AC to AHT

242-99Ga PERSONNEL INFORMATION - POLICY DELETION

VOTED, To delete GC B 70, Personnel Information, which reads as follows:

B 70 Personnel Information

B 70 05 A Corporate Resource—Personnel information is a corporate resource which shall be shared by all organizational elements having a need for access to such data in the conduct of church business and activities.

B 70 10 Integrated Information System—The needs of the Church can best be served by a coordinated cooperative effort to establish a single integrated personnel information system.

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Philip S Follett, Chairman

Donald R Sahly, Secretary

Athal H Tolhurst, Editorial Secretary

Rowena J Moore, Recording Secretary