

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 1, 2000, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "The Word of God and Unity of Decision" was presented by Paul Birch Petersen, Field Secretary for the South Pacific Division.

The issues involved in the topic I have been given for this presentation, may be viewed from two different, yet complementary angles. One is from the viewpoint of the leadership of the Church, the other from the viewpoint of the individual member.

As leaders of the Church, we evidently share an interest in persuading members in general, that they, as well as all of us, should submit to and be united in the decisions taken by the various boards and sessions of the Church. Furthermore, we would like the believers to accept that the authority with which these bodies speak originates in Scripture, in the Word of God. Part of the purpose of this presentation is to investigate to what degree and in what sense this is true.

On the other hand, as Adventists we regularly emphasize that the fulfillment of the gospel commission goes hand in hand with the filling of the individual believers and their local churches with the Holy Spirit. We want to encourage members to develop a personal relationship with our Lord, to study the Word of God for themselves, and, led by the Spirit, to take initiative in evangelistic outreach. Therefore, it is important for the mission of the Church that the decisions we take as a unified body are biblically based, that they are generally perceived as such by most members, and that these decisions are felt to be relevant for and supportive of the evangelistic outreach of the local congregation. As another aspect of this presentation, I will also touch upon the relationship between the Spirit, the individual, and the Church as the body of Christ.

Summarizing, I approach the topic with two closely connected questions in mind. The major question will be, What does Scripture teach about authority and, in particular, about the authority of the Church? The related question is, What is the proper relationship between the individual believer and the Church as a whole in regard to this authority?

The scope of these questions is very wide, and I have no intention to provide all the answers. It may very well be that more questions are raised than answers given. But I hope to be able to clarify some basic principles of Scripture that may help the Church to progress.

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I will begin in and with Scripture. If we want to know what kind of authority the Word of God lends to any institution on earth, the Church included, we first have to understand with which authority the Scripture speaks; that is, what authority does the Scripture attach to itself?

Before looking at some of the most essential biblical texts dealing with this question, let me underline one important thought, a consequence of what is often called the *sola scriptura* principle, that is, “from the Scripture alone.”

Our concept of authority should not be based upon a general, philosophical notion about authority which we subsequently impose upon Scripture. Rather, it should rise from the very texts themselves. Let me illustrate. Even when reading the book of Esther, we believe that the author was inspired by the Holy Spirit and, therefore, that the book has authority. However, its authority is linked to what the text actually is speaking about. It is specific. We do not turn to this book to find the answers on the nature of Christ for the simple reason that this is not its content. This theme is not what the author was inspired by the Spirit to address. Consequently, when asking for authority we will always—in order to avoid imposing our own concept of authority upon the texts—also have to ask the question, “authority in regard to *what?*” So, we maintain belief in an identical inspiration for all the biblical writings, or writers, and we do believe in their authority. But we also believe that some texts or books (for instance, the gospel of John) obviously are of higher importance than others (like the Book of Esther) when it comes to some issues, like the question of who Jesus is. The authority of the holy writings is specific. It should not be imposed from without, but has to be understood against the background of the actual content. In this sense, not all biblical texts are of equal importance, nor are all themes of the Bible, nor are all laws. There are various levels of importance.

In consequence of this view of inspiration and biblical authority, we as Adventists have generally employed what has been labeled the historical-grammatical approach to the study of Scripture, demanding a historical, contextual reading of the inspired writings.

Let us turn to the text. The three examples I have chosen have been of great importance throughout the history of the Christian church. Better than any, the discussion surrounding these texts illustrates the basic issues.

“Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Barjona, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’”—Matt 16:16-19, NKJV

The important issue here is to identify the keys. What is the power given to Peter by which he will be able to open or shut the gates of heaven? The Catholic church has interpreted the text in an ecclesiastical manner, understanding the power to be entrusted to the church as an organization, as a hierarchy extending through the popes from the apostle Peter himself. The reformers, however, and Martin Luther in particular, read the text differently. Not surprisingly, Adventists have followed their lead. The power is not the office of the church, but the proclamation of the gospel. The power and authority is the Word, the Word that confesses Christ as the Son of the living God and the Saviour of men. Whenever this Word is truthfully proclaimed, people will hear and believe and thus enter the gates of heaven—or they will not believe and consequently be eternally shut out.

“First of all you must understand this, that no prophecy of Scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.”—2 Peter 1:20, 21, NRSV

“At the same time, we must recognise that the interpretation of scriptural prophecy is never a matter for the individual. For no prophecy ever came from human initiative. When people spoke for God it was the Holy Spirit that moved them.”—2 Peter 1:20, 21, The New Jerusalem Bible

In the history of the church, two interpretations of the term *private* or *man’s own*, compete. The first one has, not surprisingly, been shared by most interpreters from the major churches, and it is therefore also reflected even in many modern translations. According to this interpretation, the Greek term (from *idios*) has been understood as referring to any individual who as a private person pursues his own understanding of the biblical text in spite of the prevailing view of the church. Not surprisingly, I personally support the alternative interpretation which I find confirmed by the context. In this understanding, the contrast is not between the individual man and the power structure of the church, whether exemplified by the office or by the staff of professional theologians. The contrast is between man on his own and man guided by the Holy Spirit. As the Spirit moved and inspired the writers of the prophecies of old, so every man today needs the guidance of the Holy Spirit to understand and interpret the divine messages contained in the Scriptures.

“For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things.”—Acts 15:28, NKJV

Throughout the history of interpretation, many church leaders have been tempted to read this text without proper attention to its historical and textual context. “The Holy Spirit and we have decided” has at times been turned into “we have as leaders decided, and you as members have to agree, because whenever we as leaders decide, it is a decision made by the Holy Spirit.”

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However, reading the flow of events in Acts and taking note of the specific discussion at this early General Conference Session in Jerusalem, we come to understand the text differently. Leaders, representatives for the various Christian churches, were gathered to discuss the problem of whether gentiles could be part of the church on an equal footing with those Christians who were born as Jews and still kept the Mosaic laws. Within the book of Acts, the move from Jerusalem through Samaria and towards the end of the world (cf. Acts 1:8) was already taking place. The persecution of the Christians following the martyrdom of Stephen had led Philip to Samaria and sent him on his way to Gaza where he baptized the Ethiopian noble. But this earliest baptism of a gentile was not a public event and at this time it was probably unknown to the church in general. Not unknown, however, were the strange circumstances surrounding the conversion of the Italian centurion named Cornelius. To overcome the prejudices of the Jewish Christians, the Holy Spirit changed His usual procedure and imparted His particular gifts to the gentile Cornelius even before the ritual of baptism had occurred (Acts 10:44-48). This was understood by those present as a sign from God of His approval, and Peter went on and performed the ceremony. In the face of human traditions and social prejudices, the Holy Spirit had shown the way.

During the heated discussions at the meeting in Jerusalem, Peter rose up to defend the proposal that the Gentiles should become part of the church without having to obey the Mosaic laws. In doing so, Peter argued by referring to what happened to Cornelius. Note his words, "Peter rose up and said to them: 'Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us.'"—Acts 15:7, 8, NKJV

Fortunately, the leaders of the early Christian church decided to side with the Holy Spirit. It was a choice. Later in history there may have been situations in which the leaders by their decisions disagreed with what the Spirit had already previously revealed, whether through the inspired word of Scripture or through His guidance in the evangelistic mission of the church. The leadership of the church is not to take the place of the Holy Spirit by making the claim that whatever it decides, it is thereby also automatically expressing the will of the Spirit. The Church is a channel to be used by the Spirit. Its leadership is neither a replacement for the Holy Spirit nor a substitute for the Son of God.

The conclusion is that the Scripture emphasizes the authority of the Word of God over against any other channel, the church and the offices of the church included. To understand the nature and the authority that the church has been given, it is necessary to view it in the context of what the Scripture teaches about authority in general.

Let us be surprised by the text: "You are worthy, O Lord, to receive glory and honor and power; for You created all things, And by Your will they exist, and were created."—Rev 4:11, NKJV

Have you ever wondered how it is possible for God to receive not only glory and honor, but also power? Is He not already in possession of all power?

The answer to that question reveals what I find to be a unique aspect with the Adventist understanding of history, that is, the great conflict between good and evil. The story of a Norwegian peasant from the 16th century illustrates the point. He was sentenced to death and executed for blasphemy. It began when, at the funeral of his wife, obsessed with anger and probably partly possessed by strong beer, he lashed out against God, grasped his axe, and publicly claimed that if God were only present he would use his tool as a weapon against God.

His execution for blasphemy reveals the hardness of the age, but also contains a paradox. The poor peasant only reacted against what he had been taught all his life. Sunday after Sunday he had been told that God is the absolute Sovereign, and that nothing happens that is not His will. This teaching was only contradicted by the regular repetition of the Lord's prayer, according to which we pray that God's will should be done in earth as it is in heaven. We pray so exactly because it is not already the case. God's will does not always happen. Though God is the almighty Creator, the Sovereign, He has shared His sovereignty with His creation. And He has also entrusted man with power and given us a certain amount of freedom.

This truth is evident in the apocalyptic books. In the book of Revelation, power is in various forms given to entities like the horses and the riders (Rev 6:2, 4, 8), the locusts (Rev 9:3, 5), and the beast from the sea (Rev 13:5, 7). In general, it is understood by what is at times called a "divine passive," that the power is entrusted by God. (The exception found in Revelation 13:2 in which the dragon "gives" of its power to the beast, may be seen as an ironical illustration of the dragon's ambition to be like God.)

In the book of Daniel, the giving of power to human entities is one of the major themes. The book opens with a struggle in which the king of Judah is "given into the hand [power]" of the king of Babylon (Dan 1:2). In the following chapter, Daniel praises God who "removes and installs kings" (Dan 2:21), and in his subsequent interpretation of Nebuchadnezzar's dream, Daniel repeats this basic lesson: the power of Nebuchadnezzar is but given him by God (Dan 2:37, 38). Years later, the Babylonian king finally acknowledges the lessons God has taught him, that all power belongs to God who gives it to man according to his will (Dan 4:14, 22, 29).

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These narratives of the first part of the book help us to understand the events described in the visions of the second part. Even the beasts receive their power from God alone. (See Dan 7:6, 12, 25; cf. 8:12, 24. The texts from chapter 8 are only partially clear in most modern translations.)

The overall theological message of these scenes is double: God has entrusted human beings and institutions with power and responsibility, a gift that involves a certain amount of freedom. But at the day of judgment, God will once again take back or receive His power. At the present, evil powers create innocent suffering, but when His kingdom comes, His will shall be done. At that day He will ask everyone how the freedom given has been used. And we will all be held accountable for the power we have been given freedom to exercise.

In Daniel 7 the focus is on power systems, on kingdoms and states and governments. The Bible makes it clear that human societies have been given the right to exercise civil authority (cf. Rom 13:1), though this right unfortunately is often misused. But man is also put in many other roles or positions in which power is exercised. We may do it as spouses, as parents, or as teachers. Or we may have been given power or authority as leaders in the church. In all these situations, for all these roles, God provides a standard, and the Holy Spirit sets some limitations.

As the judgment scene in Daniel 7 reaches its climax, and the kingdoms of this world all have been tested and found wanting, yet another character arrives at the scene and is acclaimed as the worthy regent for eternity: "I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed."—Dan 7:13, 14, NRSV

In comparison, just as was the case with the beasts, power is given to the Son of Man. But in contrast, His kingdom will never pass away. Another contrast is worth noticing. In the visionary symbols, the "son of man" as a man is the weaker part (cf. Dan 7:4). It would seem evident for any viewer that his chances, when facing the beasts in battle, are extremely limited.

Exactly the same contrast meets our eyes in the book of Revelation. Going forward as the divine warrior to meet the terrifying monsters, called even by the name of the Lion of Judah, is none other than a slain and bleeding lamb (Rev 5:5, 6). In the eyes of the reader, the outcome of the battle seems settled beforehand.

But the battle is not fought by power or might. This is the paradox of the gospel. The Word beats the sword (Rev 1:16). The one who lays down his life will gain it. Love conquers death. The one who is willing to relinquish all power and die for the sake of love, will go forth as victor.

For that reason, Jesus is acknowledged as worthy of receiving power for all eternity—in Daniel 7 as the Son of Man and in Revelation 5 as the slain lamb. He alone is worthy to be trusted with all power because He is the only human being ever who has never misused it. He did not seek power for himself, but was willing to risk all He had and lose it. He is worthy. His exercise of power is the divine standard against which all other powers and authorities will be finally measured.

The Holy Spirit has set up a principal limitation for any exercise of power and drawn clear lines to mark the boundaries for each role of authority entrusted to men.

Does this statement surprise you? Many Christians have grown accustomed to associating the work of the Holy Spirit with a life or an experience in which there is no limitation whatsoever. Religious revivals happen, and at times they are shown on TV in a way that identifies a manifestation of the Holy Spirit with a complete lack of control. Some preachers claim that the time of the Word has been replaced by the age of the Spirit.

Such claims are not founded in Scripture. The Spirit that inspired the prophets to write the Bible, will never work to replace the Word. It is interesting that in the list of the gifts of the Spirit in 1 Corinthians 12:7-11, at least half of these gifts are directly linked to the utterance of words. Any genuine prophet will always point toward the inspired Word of God. And even though you and I are not prophets, the responsibility we have been given to teach or preach, should never be misused to attract people to ourselves or to make others dependent upon us for their spiritual welfare. We should always, always, always point to Jesus, leading to the Word, helping others to establish a personal relationship to Jesus and in their daily walk with Him be guided by the Holy Spirit through the inspired writings of the Bible.

I want you to see the connection at this point between the life of the individual and the authority of institutions. In the life of an individual, he or she is always to depend on and be guided by a power outside of himself or herself—by the Word of God. At times, the charismatic experiences of some professing Christians replace their dependency upon that Word as a reality outside of themselves. In such cases, their religious ecstasy, their own human spirituality, is taking over the role intended for God alone.

Likewise, the various principalities are given the right to exercise their authority within certain limits. Whenever they extend these limits, they are playing the role of God.

The state, for instance, is given the right to exercise its power in civil matters for the sake of order and peace in a world of disorder and rebellion (Rom 13:1ff.). But it is not allowed by the Word of God to enter the area of personal religion and force anyone to support a worship contrary to his or her convictions. Parents are put in a role in which children may regard them as

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gods, and parents have been entrusted with a certain amount of power. But as parents, or as government officials, or teachers, we are but human. We are all to kneel down together with our children, worshipping our Heavenly Father and confessing to our common Saviour that we are all sinners in need of divine mercy. And if we demand of our children what is unbiblical, they do not break the divine commandment by not obeying our rules.

As a body, the Church has also been invested with authority. And as with other institutions, the Spirit of God has also delineated certain boundaries for the exercise of this authority. To explore these boundaries, I will briefly discuss the biblical definition of *church*.

In the comparative study of the Christian churches and movements, four categories are often employed to describe the various denominations, distinguish between them, and underscore the peculiarities of each of them: dogmatics (teaching and theology), organization (hierarchy, ecclesiastical law, etc), liturgy (worship style), and ethos (life style and moral values).

Not all churches emphasize the same categories to the same degree. To the orthodox churches, liturgy has been and still is the major issue causing conflicts and splits, while theological discussions such as the debate on justification by faith historically has been of lesser significance. To the Lutheran church, the foremost important question has been that of theology, of dogmatics. To the Catholic church, however, theology has been of less importance, while maintaining the authority as expressed in the church hierarchy and in the offices of the church is, I believe, still all essential.

How is the Adventist Church best described? Though we have had heated discussions on both organization and liturgy, these areas have had only relative importance in comparison to our doctrinal discussions. From the reformers we inherited a quest for defending and describing the truth in many details. And from the Calvinistic and Armenian branches of the protestant movement in particular, we have also inherited a very strong emphasis on life style issues.

With these categories in mind, I will turn to the Scriptures to see whether the Bible attaches more significance to some aspects of *church* than to others.

No better text is found to define what the church is than the great gospel commission in Matthew 28:18-20, NRSV. Below follows the text printed in a manner that underscores the various aspects of the definition of *church*.

authority:	“All authority in heaven and on earth has been given to me.
mission:	Go therefore and make disciples of all the nations,
ritual/liturgy:	baptizing them in the name of the Father and of the Son and of the Holy Spirit, and

teaching/ethos: teaching them to everything that I have commanded you.
promise: And remember, I am with you always, to the end of the age.”

As a first observation, I notice that in this text the authority is “given.” Jesus has received it on the basis of His sacrifice. Second, Jesus keeps the authority as His own. It is not left to the church. He is still the head of His church (Eph 5:23). The leader of the church is not an earthly figure, but a heavenly High Priest, and the church on earth has no authority in or by itself. One of the implications is that church is never to be static. The church must continually receive the power of Jesus in order to carry out the gospel commission. If a professing church is no longer faithful to this call to mission or becomes basically disloyal to the teachings of Jesus, it has no longer any divine authority.

Third, in defining the church, the mission and the teachings of Christ are primary—worship style and church organization/office are secondary. In other words, the church is organized to serve an evangelistic purpose and, where and if the particular form of organization no longer fulfills this purpose, it should be replaced. There may be situations in which certain ways of organizing or conducting worship are contrary to the teachings of Christ. This should obviously be avoided, not because liturgy or organization are primary, but because part of the purpose of mission is to help people observe what Jesus has taught. Let me add as a fourth observation that to become a part of the church is to be incorporated into a fellowship of worship. I believe that is implied by the concept of baptism. But the unity of the saints in worship is not secured by a particular form of worship, demanding uniformity in style and culture, but maintained by unity in purpose and mission and a basic unity in the understanding of the teachings of Christ.

My final observation has to do with these teachings. They not only consist of doctrinal truth, but also, as underlined by the covenant language employed, contain issues of life style and ethos.

Having looked at the biblical teaching regarding the related concepts of authority and church, it is time to summarize.

First of all, it is a basic biblical truth that the authority of the Word of God can never be replaced by any other authority, not even by the church. The organization of the church, as well as its worship style, is to serve the missionary purpose of making disciples who observe the teachings, that is, the words of Jesus. Therefore, mission and the proclamation of the Word are the primary reasons for the church’s existence. If the church as a body attempts to make liturgy or organization just as important and generally binding as the theological teachings of Jesus or as its evangelistic vision and outreach, it may misuse or go beyond its God-given authority.

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Second, while this basic truth delineates the boundaries of the offices of the church, it should not be taken as an excuse for anarchy within the church. Also seen from the perspective of the individual believer, the theological truth of the priesthood of all believers is, in reality, the very foundation for supporting the majority decisions within the church. The doctrine of the priesthood of all believers implies that any leader who is elected or appointed derives his or her authority from the church itself. The church has a divinely given right to organize for the sake of order and for the purpose of mission. If he or she, as a leader, is faithful to the teachings of the Bible and does not extend the entrusted authority beyond the appointed boundaries, every member can be expected to stay loyal to the elected leadership. In such a case, disloyalty to leadership is disloyalty to the church as a whole.

In closing, I will first briefly identify some of the practical problem areas related to the decision process of the church, next I will summarize the biblical principles for governing as discussed in this presentation.

Let me point to a few problem areas:

1. The two extremes: bureaucratic hierarchy and charismatic cult leaders.
2. The challenge of distance.
 - a. Between the business of the church and its frontier mission, the local churches in missionary outreach, the youth of the church, etc; and
 - b. Between the scholarship of the church and the individual believer in his or her personal reading of, as well as evangelistic testimony to the Word of God.
3. Submitting to authority: levels of importance.
4. Loyalty and disagreement.

The following are principles of government:

1. Scriptural authority—The Word of God has an absolute authority over any institution, the church and its office included.
2. The guidance of the Spirit—In facing divisive issues, in which human traditions play an important role, the church should let itself be guided both by what the Spirit has already revealed through the Scriptures, and by the leading of the Spirit in the actual mission of the church.

3. Limitations of authority—Within the church, it is necessary to acknowledge different levels of importance, maintaining the priority of mission and the teachings of Jesus, avoiding the temptation to demand a uniformity among church members in matters of less importance.

4. Leadership style—Leadership style comes to the fore in the process by which the church reaches its decisions as an organization. The more the leadership style reflects the biblical ideal, the more it will be able to foster sympathy and understanding among most members and thereby help to retain the unity of the church. The biblical ideal may be exemplified in the following:

- a. The *ethos* of mission (John 13:34, 35),
- b. Servanthood (Matt 20:25-28),
- c. The exercise of power, taking Christ as the example (Daniel 7; Revelation 5).

Armando Miranda called the eighth business session of the 2000 Annual Council to order.

Wesley M Beene, a Layperson from the Eastern Africa Division, opened the business session with prayer.

PRE/00AC to JP

SCHEDULING OF SPRING MEETING AND ANNUAL COUNCIL

VOTED, 1. To schedule Spring Meeting for all day Wednesday and for only the morning on Thursday.

2. To schedule Annual Council to begin on Tuesday evening and run through Sunday afternoon. No meeting will be held on Friday afternoon. A worship service will be held in the auditorium on Friday evening.

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00AC to AHT

DISTRIBUTION OF AGENDA MATERIALS PRIOR TO ANNUAL COUNCIL

Committee members requested that agenda materials be sent to them at least two weeks prior to Annual Council so they would have sufficient time to read the materials before the beginning of the meetings. However, most of the agenda materials are routed through meetings which involve division officers and other groups just prior to the commencement of Annual Council and are therefore not in their final form until the day before Annual Council begins. It was

VOTED, To request that committee members be sent as much agenda material as possible at least two weeks prior to Annual Council.

PRE/00AC to JP

SHADY GROVE ADVENTIST HOSPITAL - REPORT

Harold L Lee, Chairman of the Board of Adventist Healthcare Inc, gave a report on the situation at Shady Grove Adventist Hospital. He indicated that in a letter received from the Joint Commission on Accreditation of Healthcare Organizations (JCAHO) on Friday, September 29, 2000—after nearly one year of intense scrutiny by the Commission and much unfavorable publicity by the media—the hospital's accreditation status has been upgraded from "Conditional Accreditation" to "Accreditation with Type I Recommendations." This welcome news was the result of a successful survey conducted by the Joint Commission on September 11 to 13, 2000.

During the past year Shady Grove Adventist Hospital faced significant problems surrounding patient care and executive compensation. In the interim the hospital was given a "Conditional Accreditation" status by the Commission. The executive compensation issues have been appropriately resolved and there is full compliance with Church guidelines. Lee noted the outstanding leadership of William "Bill" Robertson, President and Chief Executive Officer of Adventist Healthcare, Deborah Yancer, Chief Operating Officer of Shady Grove Adventist Hospital, and many others who have worked diligently for the benefit of the hospital and the community it serves.

TRE/00AC 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, 1. To accept the report from the General Conference Financial Audit Review Committee, and to approve the recommendations regarding management's response to finance and policy issues raised by the Maner, Costerisan & Ellis audit of the 1999 General Conference financial records.

2. To distribute the report from the General Conference Financial Audit Review Committee to General Conference Executive Committee members two days before it is presented at future Annual Councils.

PRE/00AC to JP

STRATEGIC PLANNING REPORTS

Jan Paulsen gave a brief report on the strategic planning process and announced that every year at Annual Council an update will be provided by the Strategic Planning Committee.

SEC/00AC to AHT

325-00G COMMISSION ON HIGHER EDUCATION—
APPOINTMENT

VOTED, To appoint a Commission on Higher Education with terms of reference and membership, as follows:

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TERMS OF REFERENCE

1. Develop, in conjunction with the General Conference strategic planning process, a global plan for Adventist higher education, in response to the current and projected needs of the Church in fulfilling its mission.
2. Conduct research, surveys, and evaluations regarding the strengths, weaknesses, opportunities, and challenges at each Adventist college, seminary, and university.
3. Identify areas of duplication in institutions and programs of higher education within each division.
4. Outline conditions necessary to establish new institutions of higher learning and to launch new educational programs.
5. Develop strategies to strengthen the unity, integrity, and financial viability of the Adventist system of higher education.
6. Develop lines of administrative authority designed to apply appropriate means of compliance to the recommendations made.

AUTHORITY AND RESPONSIBILITY

1. Recommend to Annual Council through ADCOM and GCDO.
2. Power to act.
3. Power to act.
4. Recommend to Annual Council through ADCOM and GCDO.
5. Recommend to Annual Council through ADCOM and GCDO.
6. Recommend to Annual Council through ADCOM and GCDO.

MEMBERS

ROCK, CALVIN B, Chairman
Rasi, Humberto M, Vice-chairman
Dulan, C Garland, Secretary

Ryan, Roy E, Associate Secretary
Becerra, Enrique
DeBoer, Gary B
Fowler, John M
Galicia, Agustin
Gurubatham, Joseph E
Jones, Theodore T

Keith, Dennis C Sr
Lemon, Robert E
Ryan, Michael L
Sabot, Claude
Sahly, Donald R
Tolhurst, Athal H

Division and attached union Department of Education directors
Three women with experience in higher education

Consultants: Experts with experience in international education, as needed.

AGENDA

1. Outline and format of the Commission's report
2. Procedure for gathering information needed in each world division
3. Time table for the work of the Commission
4. Assignment to the divisions, institutions, and their constituencies
5. Role and authority envisioned for the International Board of Education, the International Board of Ministerial and Theological Education, and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.
6. Committee's authority and follow-up

NOTE: SPECIAL NEEDS

- Staff assistance will be needed in the Department of Education for the work of this commission and its follow-up.
- Travel assistance for division education directors will need to be budgeted.

PRE/ADCOM/GCO&DivPre&Tre00SM/GCDO00AC/00AC to LCC

210-00Ga GUIDELINES FOR TRANSLATION, FORMATTING,
AND LEARNING STYLE ADAPTATION OF THE SABBATH
SCHOOL BIBLE STUDY GUIDES

VOTED, To adopt the Guidelines for Translation, Formatting, and Learning Style
Adaptation of the Sabbath School Bible Study Guides, which read as follows:

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Guidelines for Translation, Formatting, and Learning Style Adaptation of the Sabbath School Bible Study Guides

Introduction

The purpose of the Sabbath School Bible Study Guides is to lead Sabbath School members to study the Scriptures for themselves. They are based on the study of Bible books, religious themes and issues, and the doctrines of the Seventh-day Adventist Church as outlined in its officially approved statement of fundamental beliefs.

The Seventh-day Adventist Church uses world Sabbath School curricula, approved and authorized by the General Conference Administrative Committee in its function as publisher. These curricula are formulated by the World Sabbath School Advisory, authorized by the Administrative Committee, developed by the World Sabbath School Curriculum Committee, and managed by the Sabbath School Publications Board.

The phrase "officially approved manuscript" refers to the manuscript purchased from the principal contributor and approved by the Sabbath School Publications Board on behalf of the Administrative Committee, the publisher. These officially approved manuscripts are the result of study and suggestions from world division manuscript evaluation committees, resident manuscript evaluation committees, and an extensive editorial process. They represent the consensus of the worldwide Seventh-day Adventist Church. They are sent to world divisions in English for translation, printing, and distribution.

Purpose of the Guidelines

It is the purpose of these guidelines to assure that the theological integrity and accuracy of the content of the Sabbath School Bible Study Guides are preserved and to give guidance and orientation to Sabbath School department directors, translators, publishing house personnel, and anyone else involved in the translation, printing, and distribution of Sabbath School Bible Study Guides. The guidelines apply to all Sabbath School Bible Study Guides for all age groups, beginners through adult.

Translation Guidelines

1. Translators should use understandable language. Idiomatic expressions should be translated by equivalent expressions in the local language. Expressions in the officially approved manuscript that are not understandable or translatable should be replaced by expressions that convey the original meaning.

2. Translators are not authorized to change, modify, or include any variations which alter the meaning or the theological content of the Sabbath School Bible Study Guides.
3. An illustration that may not be understood in a particular culture may be replaced by one that adequately illustrates the point.
4. Statements or quotations in the officially approved manuscript from theologians or Bible commentators may be replaced by statements from theologians or Bible commentators of repute writing in the local language, as long as they make the same points and fit naturally into the context of the lessons.
5. A reference to an Ellen G White quotation may be changed to reflect an Ellen G White publication in the local language, if the original source is available in that language. Otherwise, the statement should be translated as quoted in the officially approved manuscript.
6. Beginners, kindergarten, primary, and junior/teen lessons are made up of two major parts: the Bible story and practical application and teaching suggestions. The Bible story should be accurately translated as it appears in the officially approved manuscript. Practical application and teaching suggestions may require adaptation to local customs and available material.

Format and Learning Style Guidelines

The format and learning style built into the Sabbath School Bible Study Guides are developed by the World Sabbath School Curriculum Committee. If a division feels that the format or learning style of any Sabbath School Bible Study Guide should be modified to meet the needs in its territory beyond the stipulations below, it may submit a proposal to the Sabbath School Publications Board detailing how and why it plans to modify the standard format. After due study, the Sabbath School Publications Board will present a recommendation to the Administrative Committee for official action on the request.

Sabbath School Bible Study Guides in any language may be modified for local environments only in the following ways:

1. The officially approved manuscript shall not be rewritten, the lesson scope and sequence shall not be rearranged or restructured, the daily sequence of lessons shall not be rearranged, nor shall the explanatory notes be rewritten or modified. The theological content and spiritual message of the officially approved manuscript shall be maintained.
2. Spellings may be changed.

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3. An illustration that may not be understood in a particular culture may be replaced as indicated in the Translation Guidelines, paragraph 3.
4. Statements or quotations in the officially approved manuscript from theologians and/or Bible commentators may be replaced as stipulated in Translation Guidelines, paragraph 4.
5. Discussion questions and applications may be reworded so as to suit local learning styles, but the rewording must not change the focus or theological position of the lessons.
6. In the Adult Easy Reading edition, footnotes and words in parentheses may be deleted or changed depending on local needs (some of these footnotes are indications of sign language for the hearing impaired).
7. Questions requiring Bible answers shall not be changed so as to alter the theological content and application of the lesson.

Guidelines for Spirit of Prophecy Statements

Ellen G White often comments on diverse aspects and applications of a Bible text or biblical teaching. The editorial process of the Sabbath School Bible Study Guides, which incorporates evaluation and suggestions from all world divisions, makes every effort to assure that the quotations used in a given instance accurately apply to the point being made.

1. Ellen G White quotations shall not be deleted or replaced except as indicated in Translation Guidelines, paragraph 5.

PRE/ADCOM/GCO&DivPre&Tre00SM/PolRev&Div/ADCOM/GCDO00AC/00AC to
AHT(DIV)

210-00Gb SABBATH SCHOOL CURRICULUM AND BIBLE STUDY
GUIDES (SABBATH SCHOOL BIBLE STUDY GUIDES) -
POLICY AMENDMENT

VOTED, To amend GC B 85 05, Sabbath School Curriculum and Bible Study Guides, to read as follows:

B 85 05 Sabbath School Curriculum and Bible Study Guides—1. The General Conference, in consultation with its divisions, establishes a denomination-wide curriculum for

each age level and prepares Sabbath School Bible Study Guides, providing for Sabbath School members to study the same age-appropriate Bible lessons concurrently.

2. The purpose of a denomination-wide system - No change

3. Manuscript evaluation committees - No change

4. The General Conference Administrative Committee is the publisher (though not the printer) of all Sabbath School Bible Study Guides for the world Church. Where necessary, a division committee may arrange for the ~~translation~~ translation, formatting, or learning style and cultural adaptation of the Sabbath School Bible Study Guides, using the guidelines as approved by the General Conference ~~Administrative Committee~~ Executive Committee at the 2000 Annual Council.^{*} Names of translators and the manuscript evaluation committee members shall be published in the respective Sabbath School Bible Study Guides.

5. In addition to the officially approved manuscripts - No change

*Guidelines for Translating, Formatting, and Learning Style Adaptation of the Sabbath School Bible Study Guides.

Armando Miranda, Chairman
Donald R Sahly, Secretary
Athal H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 1, 2000, 2:30 p.m.

Calvin B Rock called the seventh business session of the 2000 Annual Council to order.

Max A Trevino, President of the Southwestern Union Conference in the North American Division, opened the business session with prayer.

OMA/WMissA&P/StratPl&Bud/97AC/101-97Ga/StratPl&Bud98AC/98AC/101-98Ga/SS&PM/
StratPl&Bud99AC/99AC/101-99Ga/SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Ga CALENDAR OF THIRTEENTH SABBATH
OFFERINGS—WORLD 2001 - 2010

VOTED, To revise the Calendar of Thirteenth Sabbath Offerings—World 2001 - 2010,
as follows:

2001	First Quarter	Unusual Opportunities and Attached Union* (Churches in China)
	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
2004	First Quarter	Trans-European Division
	Second Quarter	Unusual Opportunities and Attached Union*
	Third Quarter	Southern Asia Division
	Fourth Quarter	Euro-Asia Division

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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
2007	First Quarter	Euro-Africa Division
	Second Quarter	Trans-European Division
	Third Quarter	Unusual Opportunities and Attached Union*
	Fourth Quarter	Southern Asia Division
2008	First Quarter	Euro-Asia Division
	Second Quarter	Inter-American Division
	Third Quarter	North American Division
	Fourth Quarter	Northern Asia-Pacific Division
2009	First Quarter	Southern Asia-Pacific Division
	Second Quarter	Africa-Indian Ocean Division
	Third Quarter	South American Division
	Fourth Quarter	South Pacific Division
2010	First Quarter	Eastern Africa Division
	Second Quarter	Euro-Africa Division
	Third Quarter	Trans-European Division
	Fourth Quarter	Unusual Opportunities and Attached Union*

* 60% goes to attached Union and 40% goes to Unusual Opportunity fund

OMA/WMissA&P/StratPl&Bud98AC/98AC/101-98Ge/SS&PM/StratPl&Bud99AC/99AC/
101-99Gd/SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Gb CALENDAR OF SPECIAL OFFERINGS—WORLD 2001

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

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 (China church building project)
21 Church Budget
28 Conference/Union

May

5 Outreach/Church Budget
12*+ Disaster and Famine Relief (program provided for NAD only)
19 Church Budget
26 Conference/Union

June

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

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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 (Interdivision Employee Project)
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*+ Annual 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

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/101-99Gc/SS&PM/FinPl&Bud00AC /00AC to REL(DIV)

101-00Gc CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2001

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

January

6	Soul-Winning Commitment	Program provided by divisions
13	United by the Word of God Emphasis	
20	Health Ministries	Program provided by divisions
27	Religious Liberty Day	

February

3	Bible Evangelism	
10-17	Christian Home and Marriage	Program provided by GC
17	Youth Temperance	
17	Health and Temperance Magazines	Program provided by divisions

March

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

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April

7	Missionary Magazines	Program provided by publishing houses
14	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
21	Literature Evangelism Rally	Program provided by divisions
28	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	
5	Community Services Evangelism	Program provided by divisions
19	Global Baptism	

June

2	Bible Correspondence School	
9	Women's Ministry	Program provided by GC

July

14	Home Study International Promotion	
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August

4	Global Mission Evangelism	Program provided by divisions
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September

1	Lay Evangelism	Program provided by divisions
8-15	<i>Adventist Review</i> (Annual subscription promotion)	
15	Family Togetherness	Program provided by GC
15	Youth Spiritual Commitment Celebration (Southern Hemisphere)	
22	Pathfinder Day	
29-Oct 6	Health Emphasis	Program provided by divisions

October

6	Sabbath School Guest	Program provided by divisions
6	Community Relations	
13	Spirit of Prophecy	Program provided by White Estate
27	Children's Sabbath	

November

3-10 Week of Prayer
17 Ingathering
24 Bible Emphasis
Program provided by divisions

December

1 Stewardship
Program provided by divisions

SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Gd CALENDAR OF SPECIAL OFFERINGS—WORLD 2002

VOTED, To adopt the Calendar of Special Offerings—World 2002, as follows:

January

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

February

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

March

2 Outreach/Church Budget
9*+ Adventist World Radio
16 Church Budget
23 Conference/Union
30 Church Budget

April

6 Outreach/Church Budget
13+ World Mission Budget (Church properties in SUD)
20 Conference Budget
27 Conference/Union

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May

4 Outreach/Church Budget
11*+ Disaster and Famine Relief (Program provided for NAD only)
18 Church Budget
25 Conference/Union

June

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

July

6 Outreach/Church Budget
13+ World Mission
20 Church Budget
27 Conference/Union

August

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

September

7 Outreach/Church Budget
14+ World Mission Budget (Interdivision Employee project)
21 Church Budget
28 Conference/Union

October

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

November

2 Outreach/Church Budget
9*+ Annual Sacrifice (Global Mission)
16 Church Budget
23 Conference/Union
30 Church Budget

December

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

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/101-99Ge/SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Ge CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2002

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

January

5	Soul-Winning Commitment	Program provided by divisions
12	United in Worship of God Emphasis	
19	Health Ministries	Program provided by divisions
26	Religious Liberty Day	

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February

2	Bible Evangelism	
9-16	Christian Home and Marriage	Program provided by GC
16	Youth Temperance	
16	Health and Temperance Magazines	Program provided by divisions

March

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

April

6	Missionary Magazines	Program provided by publishing houses
13	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
20	Literature Evangelism Rally	Program provided by divisions
27	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	
4	Community Services Evangelism	Program provided by divisions
25	Global Baptism	

June

1	Bible Correspondence School	
8	Women's Ministry	Program provided by GC

July

13	Home Study International Promotion	
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August

3	Global Mission Evangelism	Program provided by divisions
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September

7	Lay Evangelism	Program provided by divisions
7-14	<i>Adventist Review</i> (Annual subscription promotion)	
14	Family Togetherness	Program provided by GC
14	Youth Spiritual Commitment Celebration (Southern Hemisphere)	
21	Pathfinder Day	
28-Oct 5	Health Emphasis	Program provided by divisions

October

5	Sabbath School Guest	Program provided by divisions
5	Community Relations	
12	Spirit of Prophecy	Program provided by White Estate
26	Children's Sabbath	

November

2-9	Week of Prayer	
16	Ingathering	
23	Bible Emphasis	Program provided by divisions

December

7	Stewardship	Program provided by divisions
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SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Gf CALENDAR OF SPECIAL OFFERINGS—WORLD 2003

VOTED, To adopt the Calendar of Special Offerings—World 2003, as follows:

January

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

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February

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

March

1 Outreach/Church Budget
8*+ Adventist World Radio
15 Church Budget
22 Conference/Union
29 Church Budget

April

5 Outreach/Church Budget
12+ World Mission Budget (Special project to be voted in 2001)
19 Church Budget
26 Conference/Union

May

3 Outreach/Church Budget
10*+ Disaster and Famine Relief (Program provided for NAD only)
17 Church Budget
24 Conference/Union
31 Church Budget

June

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

July

5 Outreach/Church Budget
12+ World Mission
19 Church Budget
26 Conference/Union

August

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

September

6 Outreach/Church Budget
13+ World Mission Budget (Interdivision Employee project)
20 Church Budget
27 Conference/Union

October

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

November

1 Outreach/Church Budget
8*+ Annual Sacrifice (Global Mission)
15 Church Budget
22 Conference Union
29 Church Budget

December

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

Summary of Offerings

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

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*Program provided by the General Conference
+Worldwide offering

SS&PM/FinPl&Bud00AC/00AC to REL(DIV)

101-00Gg CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2003

VOTED, To adopt the Calendar of Special Days and Events—World 2003, as follows:

January

4	Soul-Winning Commitment	Program provided by divisions
11	United in Wonder of His Grace Emphasis	
18	Health Ministries	Program provided by divisions
26	Religious Liberty Day	

February

1	Bible Evangelism	
8-15	Christian Home and Marriage	Program provided by GC
15	Youth Temperance	
15	Health and Temperance Magazines	Program provided by divisions

March

1	Women's Day of Prayer (Date at discretion of division)	Program provided by GC
8	Tract Evangelism	
15-22	Youth Week of Prayer	Program provided by GC

April

5	Missionary Magazines	Program provided by Publishing houses
12	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
19	Literature Evangelism Rally	Program provided by divisions
26	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	
3	Community Service Evangelism	Program Provided by divisions
24	Global Baptism	

June

7	Bible Correspondence School	
14	Women's Ministry	Program provided by GC

July

12	Home Study International Promotion	
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August

2	Global Mission Evangelism	Program provided by divisions
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September

6	Lay Evangelism	Program provided by divisions
6-13	Adventist Review (Annual subscription promotion)	
13	Family Togetherness	Program provided by GC
13	Your Spiritual Commitment Celebration (Southern Hemisphere)	
20	Pathfinder Day	
27-Oct 4	Health Emphasis	Program provided by divisions

October

4	Sabbath School Guest	Program provided by divisions
4	Community Relations	
11	Spirit of Prophecy	Program provided by White Estate
25	Children's Sabbath	

November

1-8	Week of Prayer	
15	Ingathering	
22	Bible Emphasis	Program provided by divisions

December

6	Stewardship	Program provided by divisions
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NomCom00AC/00AC to MAB

NOMINATING COMMITTEE REPORT #3

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

GENERAL CONFERENCE AUDITING SERVICE ASSOCIATE DIRECTORS

Herzel, Daniel E	Headquarters
Nixon, Ellen C	Headquarters
Salsbery, Richard L	Headquarters
Blakeney, Maxwell P	Eastern Africa Area (EAA)
de Villiers, Terence	Trans-European Area (TEA)
Douglas, Paul H	Inter-American Area (IAA)
Halm, Jean-Claude	Euro-Africa Area (EUA)
Haupt, Coenraad J	Southern Africa Area (SOA)
Just, Philip R	North American Area (NAA)
Kajiura, Robyn W	North American Area (NAA)
Kattwinkel, Edemar (Acting)	South American Area (SAA)
Kim, Tae Seung	Northern Asia-Pacific Area (NSA)
Manu, Emmanuel S D	Southern Asia-Pacific Area (SSA)
Miller, Thomas P	North American Area (NAA)
Pannekoek, Mark R	South Pacific Area (SPA)
Prasado Rao, Michael (Acting)	Southern Asia Area (SUA)
Schwark, Rodney R (Acting)	Euro-Asia Area (ESA)

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

256-00G DIVISION PRESIDENT (PROCEDURES FOR
REPLACEMENT OF DIVISION OFFICERS) - POLICY
AMENDMENT

VOTED, To amend GC C 17 05, Division President, to read as follows:

C 17 05 Division President—1. The division secretary shall serve - No change

2. Division presidents are vice presidents of the General Conference and are normally elected by the General Conference in session and assigned at the time of their election to preside over division territories (see Constitution, ~~Article VII, Sec. 3~~; Article IX, Sec. 4;

Bylaws, Article III, Sec. 1. and 3.). Both the General Conference and the division concerned shall therefore be involved in the election between sessions of a new division president.

3. In order to ensure division involvement - No change
4. The General Conference Executive Committee - No change
5. In addition to the provisions of paragraph 3. above - No change

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

310-00G DIVISION ADMINISTRATION (DENOMINATIONAL AVIATION) - RENUMBERING

VOTED, To renumber GC C 90, Division Administration (Denominational Aviation), wherever the numbers appear in the *Working Policy*, as follows:

- C 90 16 becomes C 90 20
- C 90 17 becomes C 90 25
- C 90 18 becomes C 90 30
- C 90 19 becomes C 90 35
- C 90 20 becomes C 90 40
- C 90 22 becomes C 90 45
- C 90 25 becomes C 90 50
- C 90 30 becomes C 90 55
- C 90 35 becomes C 90 60

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SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

258-00G MODEL LOCAL MISSION OPERATING POLICY -
POLICY AMENDMENT

VOTED, To amend GC D 25 05, Model Local Mission Operating Policy, Article VII—
Executive Committee, to read as follows:

Article VII—Executive Committee

Sec. 1. The mission executive committee, of which the president shall be the chairman and the secretary-treasurer shall be the secretary, shall consist of from five to eleven members, as determined by the division committee. The officers of the _____ Union Mission/Union Conference, the _____ Division and of the General Conference of Seventh-day Adventists are members ex officio of the mission executive committee; however, their membership shall be in addition to the number detailed above. Any such officers exercising their voting rights at any one meeting shall not make up more than ten percent of the committee membership present.

Sec. 2. During the intervals between sessions of this mission, the mission committee shall have administrative power, with authority to employ personnel that may be necessary to execute its work effectively, to grant and withdraw such licenses as are within its power, and to fill all vacancies occurring by death, resignation, or otherwise, in offices which have been filled by local mission election. The above actions shall require the consent by vote of two-thirds of the members of the committee and the concurrence of the officers of the union mission/union conference. The mission committee may also appoint committees, such as an administrative committee, with their terms of reference.

Sec. 3. Any _____ members of the mission committee, including the president, shall be empowered to transact such mission business as is in harmony with the general plans outlined by the committee, but the concurrence of _____ members shall be necessary to pass any measure. (The division union conference/union mission shall determine the number numbers on the basis of the size of the mission committee.)

Sec. 4. Meetings of the mission committee may be called at any time or place by the president, or should he be absent from the field, such meetings may be called by the secretary upon the written request of any three members of the mission committee.

SEC/GCDO00AC/00AC to AHT(DIV)

312-00G HONORARY CREDENTIALS (CREDENTIALS AND
LICENSES) - POLICY AMENDMENT

VOTED, To amend GC E 05 35, Honorary Credentials, to read as follows:

E 05 35 Honorary Credentials—Honorary credentials, corresponding to the credentials they held while in active service, may be granted to retirement beneficiaries who are members of the Seventh-day Adventist Church. (See E 10 05.)

SEC/GCDO00AC/00AC to AHT(DIV)

311-00G HONORARY CREDENTIALS (CREDENTIALS AND
LICENSES—METHOD OF ISSUING) - POLICY AMENDMENT

VOTED, To amend GC E 10 50, Honorary Credentials, to read as follows:

E 10 50 Honorary Credentials—~~Interdivision Credentials~~—1. Honorary credentials shall be issued by union conferences and union missions to retired denominational employees who are entitled to such credentials, and who reside within the territory of their unions, except for those provided for in E 10 55.

2. Retired employees who reside within fields that are attached directly to divisions, and who are entitled to receive honorary credentials, shall be issued their honorary credentials by the divisions in which they reside.

3. Interdivision employees, or those who have been in General Conference employ, who, though in good standing, are without employment in denominational work for a period of one year from the time their employment ceased, shall be referred to the union conference/mission in which they reside. Honorary credentials may be issued to them by the union conference/mission committee and renewed from time to time at its discretion.

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

259-00G SUBSEQUENT TRANSFERS (INDEPENDENT TRANSFERS) -
POLICY AMENDMENT

VOTED, To amend GC E 20 25, Subsequent Transfers, to read as follows:

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E 20 25 Subsequent Transfers—1. To the Home Division on an Interdivision Call Basis—If an employee is called from the adopted division to return to the home division on an interdivision call basis, he/she shall continue to earn eligibility in the adopted division country retirement plan. An exception to this policy shall apply when the individual is a citizen of the home division country ~~country. (See paragraph 4.) and the laws of that country demand equitable employment provisions for all citizens.~~ In such cases, the individual shall serve on a local employee basis.

2. To the Home Division on Special Arrangement - No change

3. To the Home Division Without Benefit of an Interdivision Call - No change

4. Interdivision Status Shall Not Apply if the Appointee/Employee is a Citizen of the Host Division Country—If the potential appointee/employee is a citizen of the proposed host division country, the employment shall not be on the basis of interdivision service, but shall come under the terms of E 25 15, Service in the Home Division on Special Arrangement, or T 50, National Returning to the Home Division. If the spouse of an interdivision appointee/employee is a citizen of the host division country, he/she shall be eligible to receive only the allowances which are applicable to the family of an interdivision employee, such as appointee/furlough/permanent return travel and related allowances, which are not tied to specific employment, and shall not be eligible for assignment to any interdivision budget code. He/She shall not be eligible for base country deposit, expatriate allowance, service credit in another division, nor employer contributions to the social security/national insurance of another country. He/She shall be treated as a local employee but shall receive furlough travel and travel related expenses on the same basis as a spouse who was not employed. The same arrangement shall apply for the spouse of a single interdivision employee who marries a citizen of the host division country (see 0 90).

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

260-00G SERVICE IN THE HOME DIVISION (ADOPTED DIVISION
STATUS FOR INDIVIDUALS NEVER EMPLOYED BY THEIR
HOME DIVISION) - POLICY AMENDMENT

VOTED, To amend GC E 30 10, Service in the Home Division, to read as follows:

E 30 10 Service in the Home Division—When a call is placed for an individual who qualifies for interdivision service in terms of E 30 05 to serve in the home division, it shall be on the basis of a regular call with full interdivision service status. ~~An~~ However, an individual who holds citizenship in the country to which he/she is called shall serve on a local employee basis.

~~(See E 20 25, paragraph 4.) basis if the laws of that country demand equitable employment provisions for all citizens.~~

TRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

261-00G TRANSFERS (VACATIONS AND HOLIDAYS) - POLICY
AMENDMENT

VOTED, To amend GC E 75 25, Transfers, to read as follows:

E 75 25 Transfers—When an employee is transferred from one denominational organization to another, accrued vacation time of up to ~~four~~ six weeks may be transferred to the new employing organization with the necessary payment made by the former to the new ~~employer.~~ employer or may be paid out in cash, depending on the policy of the division. ~~In such cases the time of vacation is to be arranged with the new employer.~~

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

274-00G EDUCATION—DEPARTMENTAL POLICIES -
RENUMBERING

VOTED, To renumber GC FE, Education—Departmental Policies, wherever the numbers appear in the *Working Policy*, as follows:

FE 15 02 becomes FE 15 05

FE 15 03 becomes FE 15 10

FE 15 05 becomes FE 15 25

FE 15 06 becomes FE 15 30

FE 15 10 becomes FE 15 35

FE 15 15 becomes FE 15 40

FE 15 20 becomes FE 15 45

FE 15 25 becomes FE 15 50

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FE 15 30 becomes FE 15 55

FE 15 35 becomes FE 15 60

EDU/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

268-00G GENERAL CONFERENCE INTERNATIONAL BOARD OF
EDUCATION (EDUCATION—DEPARTMENTAL POLICIES) -
POLICY AMENDMENT

VOTED, To amend GC FE 15 03, *General Conference International Board of Education*,
to read as follows:

~~FE 15 03~~ FE 15 10 *General Conference International Board of Education—1.*

Purpose—The General Conference International Board of Education is the primary vehicle through which the General Conference Department of Education coordinates the world system of Seventh-day Adventist education. It is authorized to act in the areas that are indicated in this *Working Policy*. (Institutions and programs in Ministerial and Theological education are under the purview of the International Board of Ministerial and Theological Education.)

2. Composition of the Board—a. The membership of the General Conference International Board of Education shall be designated by the first Annual Council following the General Conference Session. The director of the Department of Education, with the Nominating Committee, shall serve to nominate the membership of this board.

b. The General Conference International Board of Education shall be composed of the following members:

- *GC Vice President (advisor for education), Chairman
- *GC Vice President, ~~Vice-Chairman~~ Vice-chairman
- *GC Department of Education Director, Executive Secretary
- *GC Department of Education Associate Directors, Assistant Secretaries
- *GC Undertreasurer, Treasurer
- *GC ~~Department of Health and Temperance~~ Ministries Department Director
- ~~Adventist International Institute of Advanced Studies President~~
- ~~Andrews University President~~
- ~~Loma Linda University President~~
- ~~Home Study International President~~
- Presidents of General Conference-operated institutions of higher learning
- *North American Division President
- Division/attached union directors of education (attending as authorized)

Up to five members, as selected by the Board

Ex officio members:

- *General Conference President
- *General Conference Secretary
- *General Conference Treasurer
- Division Presidents

- c. Board members shall hold - No change
 - d. Vacancies on the Board - No change
 - e. The Board shall hold regularly - No change
 - f. A quorum shall consist - No change
 - g. The Board may invite - No change
3. Executive Committee - No change
 4. Duties of the Board - No change
 5. The Executive Secretary - No change
 6. Board Minutes - No change
 7. Finances - No change
 8. Right of Appeal - No change
 9. Changes and Amendments - No change

*Members of the Executive Committee

EDU/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

269-00G COMMITTEE ON SEVENTH-DAY ADVENTIST
THEOLOGICAL EDUCATION (EDUCATIONAL
ADMINISTRATION OUTLINE) - POLICY DELETION

VOTED, To delete GC FE 15 04, Committee on Seventh-day Adventist Theological Education, which reads as follows:

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FE 15 04 *Committee on Seventh-day Adventist Theological Education*—1. Purpose—The General Conference Executive Committee on Seventh-day Adventist Theological Education, operating with delegated authority from the General Conference International Board of Education, is responsible for developing standards and guidelines and coordinating the Church's postsecondary degree programs for the training of ministers, Bible instructors, and Bible/religion/theology teachers.

2. Functions—This Committee shall meet at least once each year and shall exercise the following main functions:

a. To establish and monitor the general goals and objectives for Seventh-day Adventist theological education at denominational colleges and seminaries.

b. To develop guidelines for curricula that will meet the needs of the field and of ministers trained at denominational colleges and seminaries.

c. To recommend to colleges and seminaries basic standards for undergraduate and graduate programs in religion, theology, and ministerial training.

d. To cooperate with the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities in the evaluation of ministerial/religious/theological education programs.

e. To conduct once a quinquennium evaluations of graduate programs in religion, theology, and ministerial training offered by denominational institutions.

3. Membership—*a.* The membership of this committee shall be designated by the first Annual Council following the General Conference Session. The Nominating Committee, with the counsel of the director of the General Conference Department of Education, shall serve to nominate the membership of this committee.

b. The membership of this committee shall consist of the following persons:

General Conference Vice President (Advisor for Education), Chairman
General Conference Vice President (Advisor for the Ministerial Association), Vice-chairman

Director (or designee), General Conference Department of Education,
Secretary

Secretary, General Conference Ministerial Association, Associate
Secretary

Associate Director, General Conference Department of Education
Director, General Conference Department of Sabbath School

Director, Biblical Research Institute
Director, Ellen G White Estate
Presidents of world divisions
Deans of Seventh-day Adventist Seminaries with institutionally based
graduate programs—no less than one per division
Four individuals in ministry and/or theological education, two of whom
shall be women
President, General Conference
Secretary, General Conference
Treasurer, General Conference
Two laypersons
Two union presidents
One conference president

c. The General Conference Administrative Committee shall appoint the four in ministry and/or theological education, and the two laypersons.

d. Committee members shall hold office until the first Annual Council following the next quinquennial General Conference Session at which time elections take place.

e. Vacancies on the committee shall be filled by the General Conference Executive Committee for the unexpired term.

SEC/PolRev&Dev/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

270-00G COMMITTEE ON SEVENTH-DAY ADVENTIST HEALTH
PROFESSIONAL EDUCATION (EDUCATIONAL
ADMINISTRATION OUTLINE) - POLICY AMENDMENT

VOTED, To amend GC FE 15 05, Committee on Seventh-day Adventist Health Professional Education, to read as follows:

~~FE 15 05~~ FE 15 25 Committee on Seventh-day Adventist Health Professional Education—1. Purpose—The General Conference Executive - No change

2. Functions—This committee shall meet - No change

3. Membership—a. The membership of this committee shall be appointed by the General Conference ~~Administrative Executive~~ Executive Committee soon after ~~the~~ each regular General Conference Session, with the counsel of the director of the General Conference Department of Education.

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- b. The membership of this committee shall include the following persons:
General Conference Health and Temperance Ministries Department
Director, Chairman
General Conference Department of Education Associate
Director, Secretary
Deans of Seventh-day Adventist schools of medicine
Deans or directors of graduate nursing programs
Deans or directors of graduate programs in public other health areas

c. Committee members shall hold office until the first Annual Council following the next quinquennial General Conference Session, at which time elections take place. The committee may, during the course of the quinquennium, recommend to the International Board of Education the names of individuals it seeks to have serve as consultants to the committee.

d. Vacancies on the committee shall be filled by the General Conference Executive Committee for the unexpired term.

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

271-00G ACCREDITING ASSOCIATION OF SEVENTH-DAY
ADVENTIST SCHOOLS, COLLEGES, AND UNIVERSITIES
(EDUCATIONAL ADMINISTRATION OUTLINE) - POLICY
AMENDMENT

VOTED, To amend GC FE 15 06, Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, to read as follows:

~~FE 15 06~~ FE 15 30 Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities—1. Purpose—The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities is the denominational accrediting authority for all tertiary and graduate educational programs and institutions operated in the name of the Seventh-day Adventist Church. It also reviews and endorses the accreditation of secondary schools, as recommended by the Commissions on Accreditation of the divisions and attached ~~unions~~ union (see ~~FE 15 10~~; FE 15 35). The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities and the Commissions on Accreditation evaluate the quality of the denominational institutions' programs and their implementation of the Seventh-day Adventist philosophy of education in order to foster the unity and mission of the Church.

2. Composition of the Accrediting Association—a. The members of the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities shall be designated by

the first Annual Council following the General Conference Session, upon recommendation from the General Conference Department of Education. The membership of the Association shall be:

- *Chairman, director, General Conference Department of Education
- *Executive Secretary, an associate director, General Conference Department of Education
- *The General Conference vice presidential advisor for education
- *Associate directors of the General Conference Department of Education
- *The divisions/attached unions directors of education (attending as authorized)
 - one college/university board chairman
 - one college/university president
 - one college/university academic vice president/dean
 - one college/university registrar or admissions officer
 - one college/university finance officer
 - one college/university dean/department chairman of education
 - one union director of education Department of Education
 - one conference/mission superintendent/director of education Department of Education
 - three individuals with international experience in Adventist education
 - at least two persons engaged in education not employed by the Church
- Ex officio members:
 - General Conference president
 - General Conference secretary
 - General Conference treasurer

b. Vacancies shall be filled by the board for unexpired terms.

3. Procedure - No change
4. Meetings - No change
5. Appeals - No change
6. Reports - No change
7. Budget - No change

*Members of the Executive Committee

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215-00Ga INTERNATIONAL BOARD OF MINISTERIAL AND
THEOLOGICAL EDUCATION - NEW POLICY

VOTED, To adopt a new policy, GC FE 15 15, International Board of Ministerial and Theological Education, to read as follows:

FE 15 15 International Board of Ministerial and Theological Education—1. Purpose—
The International Board of Ministerial and Theological Education (GCC-B) works in cooperation with the world divisions in providing overall guidance and standards to the professional training that Church-supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation. Utilizing existing interconnected institutional boards, policies, standards, and procedures, the board seeks to achieve the following objectives in relation to graduate, undergraduate, and other types of ministerial and theological education:

- a. Foster a dynamic theological unity in the world Church.
- b. Sharpen the focus on Seventh-day Adventist message and mission.
- c. Support the spiritual and professional development of faculty involved in ministerial programs.
- d. Promote professional excellence in ministerial training and practice.
- e. Nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry.
- f. Energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty.

2. Composition of the Board

a. The members of the International Board of Ministerial and Theological Education shall be designated by the first Annual Council following each regular General Conference Session. The Annual Council Nominating Committee, in counsel with administration, the General Conference Department of Education, and the Ministerial Association, shall nominate the membership of this board.

b. The International Board of Ministerial and Theological Education shall be composed of the following members, at least six of whom shall be women:

- *GC President or designee, Chairman
- *GC Vice President (advisor for education), Vice-chairman
- *GC Vice President (advisor for Ministerial Association), Vice-chairman
- *GC Department of Education Director, Secretary
- *GC Ministerial Association Secretary, Associate Secretary
- *GC Secretary
- *GC Treasurer
- *GC Adventist Chaplaincy Ministries Director
- *GC Biblical Research Institute Director
- Division Presidents
- *GC Education Department Associate Director
- *GC Ministerial Association Associate Secretary
- Presidents/Deans of seminaries and universities offering denominationally recognized doctoral programs in ministerial formation
- Two deans of graduate programs in ministerial and religious formation
- Two chairmen of undergraduate programs in ministerial and religious formation
- Four faculty from institutions offering programs in ministerial and religious formation
- Six individuals experienced and active in ministerial formation (pastors, chaplains, Bible instructors, etc)
- Up to four additional members, as selected by the board

c. Board members shall hold office for five years

d. Vacancies on the board shall be filled by the board for the unexpired term.

e. Each world division shall designate one consultant to the board who will attend meetings as authorized by the employing organization.

3. Meetings—The board shall hold regularly scheduled meetings at least once each year. A quorum shall consist of one-third of the regular membership.

4. Executive Committee—The executive committee of the board shall consist of the members marked with an asterisk under paragraph 2. above, plus up to nine members selected by the board. The executive committee shall meet as necessary between the sessions of the board and shall operate within the powers designated to it by the board. A quorum shall consist of one-third of the members.

5. Duties of the Board

*See paragraph 4. for composition of Executive Committee.

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a. To establish the general goals and objectives for Seventh-day Adventist undergraduate and graduate education for pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation in the world field.

b. To establish a basic series of subject areas and requisite content as well as to develop guidelines and core standards for faculty selection and student entry into programs that will meet the needs of the field and foster the mission of the Church through undergraduate and graduate programs for denominational employees involved in ministerial and religious formation.

c. To provide guidelines to be used by the division boards of Ministerial and Theological Education to endorse faculty, including the design of the faculty application procedure for denominational endorsement.

d. To arrange for surveys and to grant recognition to new programs designed to prepare denominational employees involved in ministerial and religious formation, as recommended by the respective division Board of Ministerial and Theological Education, and then to recommend the new programs to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

e. To facilitate the exchange of endorsed faculty from among the recognized programs offered in the world divisions.

f. To affirm the faculty authorized to teach in these programs at General Conference educational institutions through the process of denominational endorsement voted by this board. This endorsement may be valid for up to five years, as long as the faculty member is teaching in the program for which he/she was endorsed, and may be renewed.

g. To recommend to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities the criteria for the accreditation of seminaries, schools, and departments offering undergraduate and graduate programs designed to prepare denominational employees involved in ministerial and religious formation, and to cooperate with the Association in conducting accreditation visits.

6. Accreditation—Seminaries, schools, and departments offering undergraduate and graduate programs for denominational employees involved in ministerial and religious formation shall follow the process of accreditation outlined by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

7. Handbook—The goals, objectives, standards, criteria, and procedures relating to the duties of this board are included in the *Handbook of Seventh-day Adventist Ministerial and Theological Education*.

8. The Secretary—Subject to the approval of the board, the secretary shall perform the following executive responsibilities:

- a. Administer all policies and activities prescribed by the board.
- b. Record and have custody of the official minutes.
- c. Communicate to the appropriate parties the actions of the board.
- d. Advise in the development and maintenance of a comprehensive master plan for institutions and programs designed to prepare denominational employees involved in ministerial and religious formation.

9. The Associate Secretary—Subject to the approval of the board and in consultation with the Secretary, the Associate Secretary shall assist him/her in the fulfillment of his/her duties.

10. Staff of the Board—The elected members of the General Conference Department of Education and of the Ministerial Association shall serve as the staff of the board.

11. Right of Appeal—Any action of the board involving a specific institution or program may be appealed by the same in writing, through the respective division Board of Ministerial and Theological Education, within 120 days of notification of such action. Such an appeal may be supported by a representation of no more than three persons before a meeting of the board. The board, in closed session, shall then render its decision. In extreme and far-reaching decisions, further appeal may be made to the General Conference Executive Committee.

12. Changes and Amendments—Any changes or amendments to the organization or policies of the board shall have a two-thirds majority vote of all the members present at any duly called meeting. A vote to change or amend shall then be sent to the General Conference Administrative Committee prior to confirmation at an Annual Council.

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98AC/IBMTE/ADCOM/00SM/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

215-00Gb DIVISION BOARDS OF MINISTERIAL AND
THEOLOGICAL EDUCATION - NEW POLICY

VOTED, To adopt a new policy, GC FE 15 20, Division Boards of Ministerial and Theological Education, to read as follows:

FE 15 20 Division Boards of Ministerial and Theological Education—1. Purpose—The division boards of Ministerial and Theological Education provide, within their respective territories, oversight, supervision, guidance, and coordination to the preparation that Church supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation. Working in cooperation with the International Board of Ministerial and Theological Education and educational institutions through interconnected boards, policies, standards, and procedures, these boards seek to achieve the following objectives in relation to graduate, undergraduate, and other types of ministerial and theological education:

- a. Foster a dynamic theological unity in the world Church.
- b. Sharpen the focus on Seventh-day Adventist message and mission.
- c. Support the spiritual and professional development of faculty involved in ministerial programs.
- d. Promote professional excellence in ministerial training and practice.
- e. Nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry.
- f. Energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty.

2. Composition of the Division Boards

- a. The members of each division Board of Ministerial and Theological Education shall be designated by the division committee at its annual meeting following each regular General Conference Session. The division nominating committee, in counsel with administration, the Department of Education, and the Ministerial Association, shall nominate the membership of this board.

b. Each division Board of Ministerial and Theological Education shall be composed of the following members, at least three of whom shall be women:

Division President or designee, Chairman
Division Vice President or Secretary, Vice-chairman
Department of Education Director or Ministerial Association Secretary, Secretary
Ministerial Association Secretary or Department of Education Director, Associate
Secretary
Division Secretary
Division Treasurer
Adventist Chaplaincy Ministries Director
Appropriate representation from union/conference leadership
Appropriate representation from denominationally recognized institutions offering
ministerial and theological education programs
Pastors and front-line denominational employees
Active laypersons
Up to two additional members, as selected by the board

c. Board members shall hold office for five years.

d. Vacancies on the board shall be filled by the division executive committee for the unexpired term.

3. Meetings—The board shall hold regularly scheduled meetings at least once each year.

4. Executive Committee—The board may appoint an executive committee to meet as necessary between sessions of the board and to operate within the powers designated to it by the board.

5. Duties of the Board

a. To establish division-specific goals and objectives of Seventh-day Adventist training for leaders in ministerial and religious formation which are congruent with those established by the International Board of Ministerial and Theological Education.

b. To authorize programs for the development of leaders in ministerial and religious formation as follows:

1) Designate the institution(s) in which education for leaders in ministerial and religious formation will be offered.

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2) Review and recommend to the International Board of Ministerial and Theological Education new undergraduate and graduate programs designed to prepare leaders in ministerial and religious formation, as proposed by institutional boards where such programs are to be offered.

c. To consult with leaders and faculty of institutions, schools, and departments offering programs for students in *pastoral ministry, theology, Bible/religion teaching, and chaplaincy*, in order to:

1) Provide guidelines for the selection of faculty in such programs.

2) Establish requirements for admission of students into these programs.

3) Stipulate subjects, in addition to those determined by the International Board of Ministerial and Theological Education, as may meet the division's specific needs for such students.

4) Provide guidance to each institution on the design of the overall curriculum for the training of leaders in ministerial and religious formation.

5) Design, in consultation with the field, the internship for each of the areas referenced in paragraph 5. c. above.

6) Establish a program of quality assurance and monitor expectations necessary for employment.

7) Encourage the employment by denominational entities only of those persons who have completed training conducted by institutions offering programs as outlined by this board.

8) Develop guidelines for the educational development of individuals employed in ministry who have not completed training in denominational institutions.

d. To respond to the recommendation(s) received from the institutional search committee for candidates to serve as seminary president, dean of school of theology, or religion/theology department chairman. This search committee, appointed on the joint initiative of the institutional head and institutional board chairman, shall include adequate representation from the institution, church leadership, and this board. Final action on filling the vacancy will be taken by the institutional board.

e. To affirm the faculty authorized to teach in these programs through a process of denominational endorsement implemented by this board, as recommended or authorized by the International Board of Ministerial and Theological Education. This endorsement may be valid for up to five years, as long as the faculty member is teaching in the program for which he/she was endorsed, and it may be renewed.

f. To cooperate with the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities in conducting accreditation visits to institutions offering degree programs in Bible/religion/theology.

6. Alternative Procedures—Divisions wishing to operate under alternative procedures to those described under paragraphs 5. c., 5. d., and 5. e. above may do so provided the following is observed:

a. The alternative procedures lead to the achievement of the same objectives as those of the international and the division boards of Ministerial and Theological Education (see paragraphs 1. a. to 1. f. above).

b. The proposed alternative procedures are submitted to and authorized by the International Board of Ministerial and Theological Education before they are implemented.

7. Right of Appeal—Any action of the division Board of Ministerial and Theological Education involving a specific institution or program may be appealed by the same in writing within 120 days of notification of such action. Such an appeal may be supported by a representation of no more than three persons before a meeting of the division board. The division board in closed session shall then render its decision. In extreme and far-reaching decisions, further appeal may be made to the International Board of Ministerial and Theological Education.

H&T/PolRev&Dev/ADCOM/200-98Gd/167-99Ga/PolRev&Dev/GCDO00AC/00AC to
AHT(DIV)

205-00Ga HEALTH AND TEMPERANCE DEPARTMENTAL
POLICIES - POLICY AMENDMENT

VOTED, To amend GC FH, Health and Temperance Departmental Policies, to read as follows:

FH

HEALTH AND TEMPERANCE
DEPARTMENTAL POLICIES

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FH

HEALTH MINISTRIES
DEPARTMENTAL POLICIES

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AHT(DIV)

205-00Gb STATEMENT OF PHILOSOPHY (HEALTH AND
TEMPERANCE DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

VOTED, To amend GC FH 05, Statement of Philosophy, to read as follows:

FH 05 Statement of Philosophy

1. The Seventh-day Adventist Church - No change
2. While advocating positive steps - No change
3. The Church has also joined with - No change
4. The Church, with its deep concern - No change
5. The brain is an organ of the body - No change
6. We are now in the time when the sophistries of the devil are rampant, both within and without the Church. The philosophy of the ~~Department of Health and Temperance~~ Health Ministries Department is to encourage Church members through Divine grace to bring their way of life into harmony with physical law, not only to enjoy the benefits of better health and longer life, but also the larger and more important purpose of moral discernment.
7. The ~~Department of Health and Temperance~~ Health Ministries Department upholds the healthful life-style given by God and promotes its wise presentation as a means of introducing others to the fullness of the gospel message which encompasses the physical, mental, social and spiritual nature of man.

H&T/PolRev&Dev/ADCOM/200-98Gf/167-99Gc/PolRev&Dev/GCDO00AC/00AC to
AHT(DIV)

205-00Gc DEPARTMENT FUNCTIONS (HEALTH AND
TEMPERANCE DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

VOTED, To amend GC FH 10, Department Functions, to read as follows:

FH 10 Department Functions

The Health Ministries Department of ~~Health and Temperance~~ has the following functions
at all levels of church organizations:

1. To serve as a resource - No change
2. To advise the Church - No change
3. To promote a healthful life-style - No change
4. To provide through publications - No change
5. To sponsor and/or organize - No change
6. To encourage involvement - No change
7. To provide support for - No change
8. To maintain liaison with - No change
9. To promote and/or sponsor health - No change
10. To develop and/or catalogue - No change

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205-00Gf INTERNATIONAL HEALTH AND TEMPERANCE
ASSOCIATION CONSTITUTION (FINANCES) (HEALTH
AND TEMPERANCE DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

VOTED, To amend GC FH 80, International Health and Temperance Association
Constitution, Article VII—Finances, to read as follows:

Article VII—Finances

Ten percent of the funds received by the national or regional societies shall be remitted through the respective organizations to the International Health and Temperance Association treasurer for the promotion of the health and temperance cause throughout the world field, as the Executive Council and the Health and Temperance Ministries Department of the General Conference of Seventh-day Adventists may direct.

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205-00Gh INTERNATIONAL HEALTH AND TEMPERANCE
ASSOCIATION CONSTITUTION (PURPOSE) (HEALTH AND
TEMPERANCE DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

VOTED, To amend GC FH 80, International Health and Temperance Association
Constitution, Article II—Purpose, to read as follows:

Article II—Purpose

It shall be the purpose of this international organization to promote the principles and programs of health and temperance to improve the quality of life and character, and to counter the use of alcohol, tobacco, debasing drugs, and other harmful substances and practices. This Association shall carry out its purpose as a function of the Health and Temperance Ministries Department of the General Conference of Seventh-day Adventists.

SEC/PoIRev&Dev/ADCOM/GCDO00AC/00AC to AHT

272-00G APPOINTMENT OF EDITORS - POLICY AMENDMENT

VOTED, To amend GC FP 10, Appointment of Editors, to read as follows:

FP 10 Appointment of Editors

Editors and associate editors for the principal denominational journals, (except as provided for below) and book editors and associate book editors shall be nominated by the respective publishing house boards and/or publishers; they shall be approved in overseas divisions by the division committee and in North America by the General Conference Executive Committee before final appointment by publishing houses or publishers.

Editors and associate editors for the following denominational journals and publications prepared at the General Conference shall be appointed by the General Conference Executive Committee as provided for in the General Conference Constitution and Bylaws, Constitution ~~Article VI:~~ Article VII:

Adventist Review

Dialogue

Journal of Adventist Education

Ministry

Sabbath School Lessons Bible Study Guides

Adult Sabbath School Lessons Bible Study Guide

Collegiate Quarterly

Cornerstone Connections Youth Quarterly

~~Cradle Roll~~ Beginners Sabbath School Lessons Bible Study Guide

~~Earliteen Sabbath School Lessons~~

~~Junior Sabbath School Lessons~~

Kindergarten Lessons for Sabbath School Sabbath School Bible Study Guide

PowerPoints

Primary Sabbath School Lessons Bible Study Guide

Appointments shall be based on a person's demonstrated skill in writing and in careful handling of manuscripts, as well as on knowledge of publication production and of the particular field dealt with by the publication. The editor shall be a Seventh-day Adventist who has given evidence of being a dedicated employee in the Church.

In addition to having editorial skills, the senior editors of publications dealing with theological matters shall be experienced Bible students with skill and experience in

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interpretation, shall have maturity in the Church and a wide exposure to its total work, and a broad background of ministerial or similar experience.

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT

262-00G DEPARTMENTAL RESPONSIBILITIES (SABBATH SCHOOL
AND PERSONAL MINISTRIES—DEPARTMENTAL
POLICIES) - POLICY AMENDMENT

VOTED, To amend GC FR 15, Departmental Responsibilities, to read as follows:

FR 15 Departmental Responsibilities

In cooperation and consultation with world divisions, the Sabbath School and Personal Ministries Department has the responsibility to assist *administration* in accomplishing the mission of the Church in the following ways:

1. Prepare Sabbath School Bible Study Guides - No change
2. Promote the worldwide use of students - No change
3. Design materials for Sabbath School - No change
4. Provide training systems and resources - No change
5. Develop and provide resources for membership - No change
6. Promote Sabbath School as a soul-winning - No change
7. Equip members for soul winning - No change
8. Offer training and resources to aid members - No change
9. Cooperate effectively in developing - No change
10. ~~Cooperate with the Office of Mission Awareness in~~ Develop materials for the promotion of and support for world missions.
11. Coordinate, evaluate, and monitor - No change
12. Provide leadership and skills training - No change

13. Design programs and resources - No change
14. Experiment with new and innovative ways - No change
15. Give leadership and coordination - No change

PRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

278-00G ORGANIZATION (ORGANIZATION AND PROCEDURES)
(ADVENTIST DEVELOPMENT AND RELIEF AGENCY) -
POLICY AMENDMENT

VOTED, To amend GC HA 10 05, Organization, to read as follows:

HA 10 05 Organization—1. The Adventist Development and Relief Agency (ADRA) is the international development and relief agency of the Seventh-day Adventist Church. Where advisable ADRA may authorize the use of other names and agencies.

2. ADRA at the General Conference - No change

3. ~~The General Conference Executive Committee shall appoint the~~ The Board of Directors of ADRA International shall be appointed quinquennially by the ADRA Membership Meeting, and shall hold the ~~The Board shall be~~ responsible for all ADRA operations which will be administered through an Executive Committee of the Board and in harmony with denominational policies.

4. The division sections of the General Conference or groupings thereof and, where necessary, union conferences/missions shall be encouraged to establish subsidiary ADRA organizations, patterned after the ADRA International organization, to coordinate the ADRA programs in their respective territories.

SEC/GCDO00AC/00AC to AHT(DIV)

308-00G CATEGORIES OF INTERDIVISION EMPLOYEE BUDGETS
(INTERDIVISION EMPLOYEE BUDGET CODE PLAN) -
POLICY AMENDMENT

VOTED, To amend GC M 20 05, Categories of Interdivision Employee Budgets, to read as follows:

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M 20 05 Categories of Interdivision Employee Budgets—To plan for more efficient use of church resources, all interdivision employee positions are assigned one of the following budget codes:

1. Code 1 - Regular - No change
2. Code 2 - General Conference - No change
3. Code 3 - Direct - No change
4. Code 4 - Institutionally or Locally - No change
5. Code 5 - Locally Employed Spouse—The spouse of an interdivision employee who receives only local host division country salary and allowances plus service credit in the base division country. (This category should be used only in exceptional situations.)
6. Code 6 - Flat Rate Institutionally - No change

IWM/GCDO00AC/00AC to AHT(DIV)

314-00G SEVENTH-DAY ADVENTIST INSTITUTE OF
WORLD MISSION - POLICY AMENDMENT

VOTED, To amend GC N 15, Seventh-day Adventist Institute of World Mission, to read as follows:

N 15 Seventh-day Adventist Institute of World Mission

N 15 05 Purpose—1. To review and reaffirm the mission of the ~~Church and Church~~; to define the interdivision employee's role in the fulfillment of that ~~mission~~; mission; and to help clarify and affirm the meaning of mission in the Church today for interdivision employees.

2. To acquaint newly appointed interdivision employees with the conditions and challenges they ~~will~~ may meet in their respective fields of service and to prepare them to relate to these conditions and challenges in a tactful and Christ-like ~~manner~~; manner; and further, to acquaint local employees with some of the special challenges they may face in dealing with employees coming from many different cultures and backgrounds, and to familiarize them with ways in which they can deal with these challenges in a tactful and Christ-like manner.

3. To further inform interdivision employees regarding the general policies and procedures under which they will serve.

~~3.~~ 4. To discuss the current issues and strategies in mission and how interdivision employees can relate to them successfully; successfully; and further, to make world leaders and employees from the world fields aware of the current issues and strategies in mission.

~~4. To inform interdivision employees regarding the general policies and procedures under which they will serve.~~

5. To provide an on-going "flow of care" for interdivision employee families that will nurture and affirm them and enhance their service as well as their long-term relationship as employees of the Church.

6. To help develop and maintain mission consciousness in the world Church.

7. To help develop leaders with intercultural leadership skills who can effectively deal with the global identity and needs of the Church with sensitivity, while at the same time giving attention to local needs.

8. To conduct regular training programs and to prepare appropriate training materials to accomplish the above.

9. To conduct research activities which can prove of benefit to the missionary program of the Church.

10. To cooperate with Global Mission in the fulfilment of the mission of the Church.

11. To provide information to organizations who may choose to send volunteers and/or intradivision employees for cross-cultural training to the Institute of World Mission sessions.

N 15 10 Operation - No change

N 15 15 Frequency - No change

N 15 20 Location - No change

N 15 25 Division Institutes - No change

N 15 30 Attendance—1. All appointees to interdivision service, including former interdivision employees who are reappointed but have never attended a session of the Institute, shall be expected to attend unless excused by the General Conference Secretariat. required to attend. The period spent in attendance at the Institute shall be in addition to the regular preembarkation month.

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2. Employees in interdivision service who have not attended an Institute are ~~expected~~ required to do so in connection with a furlough or optional annual leave with the approval of their host division, the base division, and the General Conference Secretariat. The period spent in attendance at the Institute shall be in addition to the regular furlough or optional annual leave period.

3. Spouses of appointees/interdivision employees who are authorized to attend are also ~~expected~~ required to be present at the Institute and to attend all classes. Care for younger children is provided to make this possible.

4. Divisions are encouraged - No change

N 15 35 Financial Arrangements - No change

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

220-00G REIMBURSEMENT OF EXPENSE FOR DOCTORAL
DEGREES (FINANCIAL ASSISTANCE ON INDEBTEDNESS) -
POLICY AMENDMENT

VOTED, To amend GC N 25 15, Reimbursement of Expense for Doctoral Degrees, to read as follows:

N 25 15 Reimbursement of Expense for Doctoral Degrees—1. When a prospective appointee is to serve as a faculty member of an institution of advanced education and has completed work on a doctoral degree within the past 36 months, either at his/her own expense or by having only a portion paid by the denomination, he/she may receive, with agreement of the General Conference and the calling division, financial reimbursement on the following basis:

a. Actual educational expense (tuition, books, and required fees) paid towards getting the doctoral degree, the total amount reimbursed not to exceed 70 percent of the annual ~~United States of America Category A remuneration factor~~ remuneration factor of the area in which the study was taken, in effect at the time of the implementation of the agreement. If some of the expense was borne by the denomination, the reimbursement is limited to actual educational expense (tuition, books, and required fees) not reimbursed.

b. This reimbursement is to be made - No change

c. The expense of providing these - No change

d. An individual receiving benefits under this policy who has unamortized service obligations shall receive assistance up to the equivalent of 70 percent of the annual remuneration factor of the country area in which the study was taken, in effect at the time of the implementation of the agreement. This total shall include any other educational assistance which might be allowed in connection with an appointment to interdivision service.

- e. Interdivision appointees who have earned - No change
- f. When the doctoral degree is a Doctor of Ministry degree - No change
- g. Provisions of this policy differ - No change
- h. An interdivision appointee or spouse who is working - No change
- i. All reimbursements under this policy - No change
- j. Those receiving assistance under this policy - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

245-00G UNUSED FREIGHT (FREIGHT ALLOWANCE) - POLICY
AMENDMENT

VOTED, To amend GC N 50 40, Unused Freight, to read as follows:

N 50 40 Unused Freight—With the widespread use of container van shipments, even if an interdivision employee elects to take to the host division country less than the freight allowance provided in N 50 20, there frequently are little or no savings to the denomination. The unused freight allowance is based on a sharing of any savings involved, and in principle only applies where there are actual savings. Since 3,000 pounds (1,364 kilograms) is generally the dividing line between the weight that is more economical to send by container as opposed to break bulk, the following shall apply for underweight freight settlements:

- 1. Where an interdivision employee ships less than 3,000 pounds (1,364 kilograms), an underweight freight settlement shall be allowed for any weight under that authorized in N 50 20, at the following rates regardless of method of shipment:
 - a. Class A - US\$1.00 per pound (US\$2.20 per kilogram) of underweight.
 - b. Class B - US\$1.50 per pound (US\$3.30 per kilogram) of underweight.

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(Underweight freight settlements for shipments transported less than 1,000 miles [1,600 kilometers] ~~or to a neighboring contiguous country~~ by land will be settled at 50 percent of the rates in paragraphs a. and b.)

2. Where 3,000 pounds - No change
3. If the shipment is from - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

229-00G ALLOWANCES, REMUNERATION, AND BENEFITS
(MISCELLANEOUS FINANCIAL PROVISIONS) - POLICY
AMENDMENT

VOTED, To amend GC N 75 10, Allowances, Remuneration, and Benefits, to read as follows:

N 75 10 Allowances, Remuneration, and Benefits—1. Allowances, remuneration, and benefits in connection with special terms shall be calculated as follows:

Preembarkation benefits:

Institute of World Mission	As for regular appointees
Medical examination	100% of cost
Outfitting allowance	Prorated on basis of full term but not less than 33 $\frac{1}{3}$ % of that granted to regular appointees on similar appointment
Salary	Prorated on basis of full term but not less than the equivalent of ten days' salary
Travel	Maximum of two destinations

International travel:

Baggage allowance	As for regular appointees
Freight allowance	Prorated on basis of full term but not less than 33 $\frac{1}{3}$ % of that granted to regular appointees on similar appointment
Hotel	As for regular appointees
Per diem	As for regular appointees
Ticket costs	As for regular appointees

While in host division country:	
Amortization of educational debt	As for regular interdivision employees
Educational assistance for children	As for regular interdivision employees
Family visit of children	As for regular interdivision employees
Health care expense	As for regular interdivision employees
Insurance coverage	As for regular interdivision employees
Salary (local salary, base country deposit, expatriate allowance)	As for regular interdivision employees
Furlough benefits:	
For two years or less	None
For more than two years	As per furlough schedule
Optional Annual Leave:	As for regular interdivision employees
Permanent Return benefits:	
Rehabilitation allowance	Prorated for months served up to outfitting allowance received under appointment
Baggage allowance	As for regular interdivision employees
Freight allowance	After Two Years of Continuous Interdivision Service Since Appointment— 100 percent of the voted appointee freight allowance for the country involved. (See N 50 20.) After Less Than Two Years of Continuous Interdivision Service Since Appointment— Actual authorized weight that was shipped at time of appointment. Any unused freight would be settled at 1/22 <u>1/24</u> of the underweight settlement for each month served on an interdivision basis.
Salary continuation	Based on period of service as for regular interdivision employees
Extended interdivision service allowance	Applicable to those who have accumulated at least seven years of qualifying interdivision service
2.	In cases where an interdivision employee continues to serve - No change

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3. In cases where an interdivision employee continues to serve beyond - No change

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218-00Ga STUDYING IN BASE DIVISION COUNTRY (EDUCATION OF SECONDARY SCHOOL-AGE CHILDREN) - POLICY AMENDMENT

VOTED, To amend GC O 50 10, Studying in Base Division Country, to read as follows:

O 50 10 Studying in Base Division Country—1. Attending Seventh-day Adventist Secondary Schools—Educational allowance for attending Seventh-day Adventist secondary schools shall be at the higher of paragraphs a. or b. below:

- a. The full cost of tuition - No change
- b. The educational allowance - No change
2. Attending Non-Seventh-day Adventist Secondary Schools - No change
3. Trips to Visit Parent(s) - No change
4. Nondormitory Arrangements - No change
5. Correspondence School—Students who remain in the base division and take full-time secondary schooling by correspondence, or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year by correspondence, shall receive educational allowance at the rate of 75 percent ~~on~~ of the cost of tuition, required fees, ~~and airmail postage.~~ airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

218-00Gb STUDYING IN HOST DIVISION (EDUCATION OF SECONDARY SCHOOL-AGE CHILDREN) - POLICY AMENDMENT

VOTED, To amend GC O 50 15, Studying in Host Division, to read as follows:

O 50 15 Studying in the Host Division—It is not possible to have a policy which takes into account all the varying circumstances and is fair and acceptable in all countries. (The host divisions are to provide the General Conference Transportation and International Personnel Services with copies of their policies and any updates, when voted, and identify which policies apply to which host division countries.) Because of these widely varying circumstances, the host division shall decide, on a country-by-country basis, which of the following three options applies to all interdivision employees serving within that country:

1. Local Educational Allowance Policy - No change
2. General Conference Education Allowance Policy—The following General Conference approved educational allowance policy gives details of allowances for children of interdivision employees attending secondary school in the host division:
 - a. Attending a Seventh-day Adventist Secondary School - No change
 - b. Attending Non-Seventh-day Adventist Schools - No change
 - c. Correspondence School—Students who proceed to the host division country and take full-time secondary schooling by correspondence, or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year by correspondence, shall receive educational allowance at the rate of 75 percent of the cost of tuition, required fees, ~~and airmail postage~~; airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.
3. Special Host Division Interdivision Employee Educational Allowance Policy - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

219-00Ga STUDYING IN BASE DIVISION COUNTRY (EDUCATION OF COLLEGE-AGE CHILDREN) - POLICY AMENDMENT

VOTED, To amend GC O 55 10, Studying in Base Division Country, to read as follows:

O 55 10 Studying in Base Division Country—1. Attending a Seventh-day Adventist College or University—An educational allowance for attending a Seventh-day Adventist college or university shall be at the higher of paragraphs a. or b. below:

- a. 75 percent of tuition - No change

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- b. The educational allowance - No change
2. Attending a Non-Seventh-day Adventist College or University - No change
3. Correspondence School—Students who remain in the base division and take full time college or university work by correspondence, or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year by correspondence, shall receive an educational allowance at the rate of 75 percent of the cost of tuition, required fees, ~~and airmail postage.~~ airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.
4. Relationship of Scholarships to Educational Allowance - No change
5. Nondormitory Arrangements - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

219-00Gb STUDYING IN HOST DIVISION (EDUCATION OF COLLEGE-AGE CHILDREN) - POLICY AMENDMENT

VOTED, To amend GC O 55 15, Studying in Host Division, to read as follows:

O 55 15 Studying in Host Division—It is not possible to have a policy which takes into account all these circumstances and is fair and acceptable in all countries. (The host divisions are to provide the General Conference Transportation and International Personnel Services with copies of their policies and any updates, when voted, and identify which policies apply to which host division countries.) Because of these widely varying circumstances, the host division shall decide on a country-by-country basis which of the following three options applies to all interdivision employees serving within that country:

1. Local Educational Allowance Policy - No change
2. General Conference Educational Allowance Policy—The following General Conference approved educational allowance policy for children of interdivision employees attending a college or university in the host division:
 - a. 75 percent of tuition, room and board - No change
 - b. Educational allowance for attending - No change

c. Correspondence School—Students who remain in the host division country and take full-time college or university work by correspondence, or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year by correspondence, shall receive an educational allowance at the rate of 75 percent of the cost of tuition, required fees, ~~and airmail postage.~~ airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.

d. Relationship of Scholarships to Educational Allowance - No change

3. Special Host Division Interdivision Employee Educational Allowance Policy - No change

TRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

263-00G OPTIONAL ANNUAL LEAVES (OPTIONAL ANNUAL LEAVE ARRANGEMENTS) - POLICY AMENDMENT

VOTED, To amend GC P 25 05, Optional Annual Leaves, to read as follows:

P 25 05 Optional Annual Leaves—The optional annual leave policy was developed to assist in resolving a number of needs both on the part of interdivision employees and the denominational organization. Optional annual leaves may help where there are limited institutional vacation periods, difficulty for the employing organization to provide relief service for regular furlough periods, family responsibilities, or health problems. Optional annual leave allows the family to get together annually even if there is more than one college-age child studying in the base division country and the policy on visitation of older children would only allow for a visit by one child or parent. Interdivision employees need to keep in mind both the needs of the organization as well as personal needs when deciding whether to request a furlough or an optional annual leave.

The interdivision employee and family may choose to spend part of the optional annual leave period in visitation of family in the base division or family adopted division, where applicable, and part in the host division.

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264-00G VISITS TO FAMILY (AUTHORIZED DESTINATION POINTS) (FURLOUGH AND OPTIONAL ANNUAL LEAVE FINANCIAL ARRANGEMENTS) - POLICY AMENDMENT

VOTED, To amend GC P 40 25, Visits to Family (Authorized Destination Points), to read as follows:

P 40 25 Visits to Family (Authorized Destination Points)—1. Interdivision employees and family members qualifying for furlough travel (see P 35 30 and P 35 35) shall be allowed transportation expense at furlough time to the following:

a. Parents and children of both the interdivision employee and spouse living in the base division or family adopted division country, where applicable. (See M 15 20.) In cases where parents or children of either the interdivision employee or spouse are living in countries adjacent to each other on the same continent, but separated by division boundaries, furlough travel to those countries shall be authorized. Authorized travel also includes the point in the base division or family adopted division, where applicable, that is closest to a second division in which parents or children may reside, but whose country of residence is not adjacent to the base division of the furlougee.

b. One point in the base division - No change

c. In base divisions or family adopted - No change

d. In very unusual circumstances - No change

2. In the event of the death - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

236-00G DUPLICATE RENT/HOUSING ALLOWANCE DURING FURLOUGH OR OPTIONAL ANNUAL LEAVE - POLICY AMENDMENT

VOTED, To amend GC P 40 45, Duplicate Rent/Housing Allowance During Furlough or Optional Annual Leave, to read as follows:

P 40 45 Duplicate Rent/Housing Allowance During Furlough or Optional Annual Leave—Interdivision employees may incur duplicate rent/housing expense during furloughs or optional annual leaves.

1. Generally, interdivision employees continue - No change
2. No duplicate rent/housing allowance is provided - No change
3. If, during furlough, an interdivision employee - No change

4. In the North American Division a portion of the package plan, amounting to 30 percent of the ~~applicable United States of America~~ Category A remuneration factor, factor in the country of the North American Division where the interdivision employee is taking furlough, is provided as a housing or rent allowance. Those interdivision employees based in the North American Division who receive a furlough salary top-up while on furlough ~~Only those incurring and incur~~ rental costs in excess of ~~this amount~~ 30 percent of the applicable Category A remuneration factor in the country of the North American Division where they take furlough during their furlough entitled to are eligible for duplicate rent allowance. Any assistance is limited to the rent ceiling for the area as set by the North American Division, less the amount included in the package plan. Those interdivision employees serving in the North American Division who do not receive a furlough salary top-up during furlough are covered under paragraph 3. above.

5. The duplicate rent/housing allowance - No change
6. The expense of the duplicate rent/housing allowance - No change

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

246-00Ga FURLOUGH OR OPTIONAL ANNUAL LEAVE CHANGED
TO PERMANENT RETURN BY INTERDIVISION EMPLOYEE -
POLICY AMENDMENT

VOTED, To amend GC Q 10 40, Furlough or Optional Annual Leave Changed to Permanent Return by Interdivision Employee, to read as follows:

Q 10 40 Furlough or Optional Annual Leave Changed to Permanent Return by Interdivision Employee—When an interdivision employee who has returned to the base division or family adopted division, where applicable, on a furlough or optional annual leave basis decides, without prior notice, ~~near the termination of the furlough or optional annual leave period~~, to remain in the base division or family adopted division, where applicable, it causes

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~~perplexity and embarrassment. Should such a decision be made, any furlough or optional annual leave benefits received will be offset against the permanent return benefits provided by policy.~~
policy, as follows:

1. If an interdivision employee on furlough or optional annual leave decides on his/her own initiative and for personal reasons to remain permanently in the base division or family adopted division, where applicable, the date for calculating salary assistance or final settlement shall be the beginning date of the furlough or optional annual leave, or as otherwise determined by the General Conference Appointees Committee.

2. If an interdivision employee on furlough or optional annual leave is obliged to request a permanent return for health or other extenuating circumstances, the date for calculating salary assistance or final settlement shall normally be the date the decision was made by the interdivision employee to take a permanent return.

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

246-00Gb FURLOUGH OR OPTIONAL ANNUAL LEAVE CHANGED
TO PERMANENT RETURN BY HOST DIVISION - POLICY
AMENDMENT

VOTED, To amend GC Q 10 45, Furlough or Optional Annual Leave Changed to Permanent Return by Host Division, to read as follows:

Q 10 45 Furlough or Optional Annual Leave Changed to Permanent Return by Host Division ~~Division~~—1. Embarrassment and sorrow are sometimes brought to interdivision employees who return to the base division or family adopted division, where applicable, on furlough or optional annual leave and then later are informed that they are not expected to return to the host division country. Therefore, the host division should study its need for interdivision employees and, before the interdivision employees are voted a furlough or optional annual leave, determine whether they should be asked to take a furlough or optional annual leave and return for further service or be voted a permanent return. Divisions should counsel with the General Conference Secretariat relative to termination of interdivision service or permanent return of interdivision employees called by the General Conference Appointees Committee, so that there may be good understanding and cooperation between the base division and the host division in the delicate matter of dealing with interdivision employees abroad and after their return. In the case of permanent return of interdivision employees who do not look to continued denominational employment, a clear understanding as to termination of financial support should be reached between the host division, the base division, or in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services, and the interdivision employees concerned.

2. In the case of a permanent return initiated by recommendation of the host division, the date for calculating salary assistance or final settlement shall normally be the date of the General Conference Appointees Committee action authorizing the permanent return.

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

228-00G HOUSEHOLD GOODS FREIGHT SETTLEMENT (FREIGHT ALLOWANCE) - POLICY AMENDMENT

VOTED, To amend GC Q 25 05, Household Goods Freight Settlement, to read as follows:

Q 25 05 Household Goods Freight Settlement—The host division shall arrange for the shipment of the household goods of the permanently returning interdivision employee on the following basis:

1. Freight, cartage, and handling, as well as necessary packing and crating charges on household goods and personal effects (not including automobiles and articles intended for sale or carried for other persons), are allowed from the place of residence in the host division to a location in the base division (see Q 10 10), on the following basis:

a. After Two Years of Continuous Interdivision Service Since Appointment - No change

b. ~~After Less Than Two Years of Continuous Interdivision Service Since Appointment—Actual authorized weight that was shipped at the time of appointment and any unused freight would be settled at 1/22 of the underweight freight allowances as per N 50 40 for each month served on an interdivision basis.~~ Appointment—Actual weight that was shipped at the time of appointment, provided it was in harmony with the provisions of N 50 20. The unused freight allowance will be based on the appointee freight allowance for the host country, and will be settled at 1/24 of the allowance for each month served on an interdivision basis.

2. Provision for van container shipments - No change

3. If an interdivision employee does not elect - No change

4. The host division is responsible for securing insurance coverage - No change

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247-00G FINANCIAL SETTLEMENT WITH INTERDIVISION
EMPLOYEES WHO ELECT NOT TO RETURN TO THE BASE
DIVISION OR FAMILY ADOPTED DIVISION, WHERE
APPLICABLE - POLICY AMENDMENT

VOTED, To amend GC Q 40 05, Financial Settlement With Interdivision Employees Who Elect Not to Return to the Base Division or Family Adopted Division, Where Applicable, to read as follows:

Q 40 05 Financial Settlement With Interdivision Employees Who Elect Not to Return to the Base Division or Family Adopted Division, Where Applicable—1. If an interdivision employee chooses not to return to the base division or family adopted division, where applicable, when the permanent return is voted, such an individual shall be granted as settlement all allowances for which he/she is eligible, 80 percent of the airfare equivalent, and one month of salary at host division country or base division country rate, whichever is greater, by the host division at the time the interdivision appointment ends.

2. An interdivision employee who elects to remain in the host division when he/she reaches retirement age and who is eligible for retirement benefits in the host division is not eligible for the one-month continuation of salary but only for unused accrued vacation time at time of retirement.

~~2.~~ 3. Such an interdivision employee shall sign an agreement accepting this settlement as final and releasing the local employing organization, the host division, and the General Conference from all further responsibility for return to the base division or family adopted division, where applicable.

~~3.~~ 4. In cases where the denomination provided letters of guarantee when the interdivision employee first entered the host division country, the host division shall notify the government concerned of the circumstances and of the decision made by the interdivision employee, except in cases where the individual concerned has become a citizen of the host division country.

TRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

281-00G SALARY ASSISTANCE TO THE EMPLOYING
ORGANIZATION (PLACING PERMANENTLY RETURNED
INTERDIVISION EMPLOYEES) - POLICY AMENDMENT

VOTED, To amend GC Q 45 15, Salary Assistance to the Employing Organizations, to read as follows:

Q 45 15 Salary Assistance to the Employing Organization—1. Each base division - No change

2. The salary assistance provision - No change

3. If an interdivision employee - No change

4. If an interdivision employee on furlough or optional annual leave is obliged to request a permanent return for health or other reasons; extenuating circumstances or if the host division initiates a recommendation for a permanent return after the furlough or optional annual leave has begun, the date for calculating salary assistance or final settlement shall normally be the date the decision was made by the interdivision employee to take a permanent return or, in the case of a permanent return initiated by recommendation of the host division, the date of the General Conference Appointees Committee action authorizing the permanent return.

5. If an interdivision employee - No change

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265-00Ga INVESTMENT OF FUNDS (SAFEGUARDING
DENOMINATIONAL FUNDS) - POLICY AMENDMENT

VOTED, To amend GC S 40 40, Investment of Funds, to read as follows:

S 40 40 Investment of Funds—1. Approved Vehicles for Short-term Investments—Adequate resources should be maintained in these funds to meet the day-to-day operating requirements. Unless specifically state elsewhere in the policy, the investment of all denominational funds, including local church funds and working capital available for temporary investment, shall be limited to the following:

a. Commercial banks - No change

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- b. Savings banks - No change
 - c. Savings and loan associations - No change
 - d. Bankers' acceptances issued - No change
 - e. Certificates of deposit - No change
 - f. Credit unions - No change
 - g. National government obligations - No change
 - h. National government agency - No change
 - i. Commercial paper rated - No change
 - j. Money market funds - No change
 - k. Bond mutual funds - No change
 - l. Repurchase Agreements backed - No change
 - m. Union revolving loan - No change
 - n. ~~The Seventh-day Adventist Investment Fund Trust (SAIF)/Capstone~~
Capstone Social Ethical Religious Values Fund (SERV) - Money Market and Short-term Bond Portfolios.
2. Only the strongest and most secure - No change

TRE/PoIRev&Dev/ADCOM/GCDO00AC/00AC to AHT

265-00Gb OTHER INVESTMENTS (SAFEGUARDING
DENOMINATIONAL FUNDS) - POLICY AMENDMENT

VOTED, To amend GC S 40 45, Other Investments, to read as follows:

S 40 45 Other Investments—1. Approved Vehicles for Long-term Investments—In addition to the investments listed in S 40 40, certain denominational funds (as detailed by entity in S 40 50) when available for an extended period of time shall be diversified and limited to the following investment vehicles:

a. General Conference, division, or union unitized funds. Funds available for investing for at least three years may be invested in a division or union investment fund which shall be maintained on a unitized basis so that organizations may share in the income and growth of the funds thus invested. Funds may be deposited in one or more of the unitized funds established by the General Conference, or in the ~~Seventh-day Adventist Investment Fund Trust (SAIF)~~, or Capstone Social Ethical Religious Values Fund (SERV) portfolios (the money market, short-term bond, intermediate-term bond, large cap equity, small cap equity, or international equity portfolios). The unitized investment funds shall also serve General Conference institutions and the General Conference proper. All organizations have the prerogative of placing funds in whatever fund is desired and interchanging at any valuation date. All loans other than deposits in union revolving loan funds shall be adequately secured by recorded deeds of trust or chattel mortgages on equipment.

- b. Division/union deposit fund. - No change
- c. Union revolving loan fund - No change
- d. Pooled investment/loan fund. - No change
- e. Government and corporate bonds - No change
- f. Government, Federal Agency - No change
- g. Preferred stocks, common stocks - No change
- h. Special temporary employee loans - No change
- i. Purchase of building sites - No change
- j. Real Estate (nonleveraged) - No change
- k. Intradominational loans - No change
- l. Secured motor vehicle loans - No change
- m. Secured loans to denominational - No change
- n. Secured trust deeds/mortgages - No change
- o. Conference Agency Fund - No change
- p. Real estate syndicates - No change

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- q. Real estate loans - No change

TRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

275-00G GENERAL CONFERENCE GRADUATE (PhD/ThD)
SCHOLARSHIP FUND - POLICY AMENDMENT

VOTED, To amend GC S 90, General Conference Graduate (PhD/ThD) Scholarship Fund, to read as follows:

S 90 General Conference Graduate (PhD/ThD)
Scholarship Fund

S 90 05 General Conference Graduate (PhD/ThD) Scholarship Fund—1. The General Conference Graduate (PhD/ThD) Scholarship Fund has been established for the purpose of sharing with all divisions and the attached unions union the expense of providing an increased number of college and seminary teachers with PhD and ThD degrees earned at ~~a General Conference subsidized seminary/school of theology~~: Andrews University or at the Adventist International Institute of Advanced Studies.

2. The General Conference and the divisions shall share the cost as follows:

a. The General Conference shall provide from its Graduate Scholarship Fund one continuing doctoral scholarship at Andrews University or up to three continuing doctoral scholarships at the Adventist International Institute of Advanced Studies for each division to meet the following expenses:

1) Fifty percent of the living expenses for a graduate (PhD/ThD) student at ~~a General Conference subsidized seminary/school of theology~~; Andrews University or the Adventist International Institute of Advanced Studies, as provided for under the following sections of T 40, Assistance to Workers Sponsored for Study Outside Their Base Division: T 40 05, Salary; Salary (an exception to this salary provision shall be made for those studying at the Adventist International Institute of Advanced Studies where the salary would be 100 percent of the local wage factor in effect at the Adventist International Institute of Advanced Studies); T 40 05, paragraph 6., Rent Subsidy; T 40 05, paragraph 7., Utility Allowance; T 40 05, paragraph 8., Health Care Assistance Expense; T 40 05, paragraph 10., Tuition Assistance Dependent Children; and T 40 05, paragraph 12., Auto Insurance.

2) Full tuition and fees for the respective graduate program as specified under T 40 05, paragraph 9., Education Expenses.

b. The respective divisions and ~~the attached unions~~ union shall be responsible to:

1) Select and nominate the qualified ~~person~~ person(s) to receive the ~~scholarship~~ scholarship(s) subject to approval by the General Conference and acceptance into the respective doctoral program ~~of the approved school, either by the General Conference subsidized seminary/school of theology that has been approved as the place of study.~~ Andrews University or the Adventist International Institute of Advanced Studies.

2) Provide for travel expense - No change

3) Provide for any additional expenses - No change

4) Assist in securing visas and all other documents for entry into the ~~country where the General Conference subsidized seminary/school of theology is located~~ United States of America if the program is to be taken at Andrews University, or into the Philippines if the program is to be taken at the Adventist International Institute of Advanced Studies, and for return to the individual's home country/country of employment.

5) Provide a four-year sponsorship for one student at Andrews University for four years; ~~or for up to three students at the Adventist International Institute of Advanced Studies.~~ If the period is extended, the sponsorship, including the items listed in paragraph 2. a. 1) above, shall become the responsibility of the employing organization. If students are being sponsored at the Adventist International Institute of Advanced Studies and the respective division or attached union wishes to send a student to Andrews University, the sponsorship cost for the students at the Adventist International Institute of Advanced Studies becomes the responsibility of the sponsoring organization. If this change takes place, the course of study for the students at the Adventist International Institute of Advanced Studies must be completed under sponsorship by the respective division or attached union.

6) Inform those who are sponsored - No change

7) Prepare a written contract - No change

3. The General Conference Graduate (PhD/ThD) Scholarship Fund ~~has also~~ may alternatively be used for the purpose of helping successful PhD/ThD students already enrolled in ~~General Conference subsidized seminaries/schools of theology,~~ at Andrews University or the Adventist International Institute of Advanced Studies, ~~with preference given to divisions and attached unions which do not have candidates already under this full scholarship plan.~~

a. PhD/ThD students already enrolled are eligible for special monthly stipends, provided that they:

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1) Have completed - No change

2) Are recommended to the General Conference and to the respective home divisions or the attached union, and to the home unions by the dean of the seminary/school of theology at Andrews University or the Adventist International Institute of Advanced Studies. ~~to the General Conference, to the respective home divisions or attached unions, and to the home unions.~~

3) Are selected and nominated - No change

4) Commit themselves to serve - No change

b. The respective divisions shall be responsible to:

1) Report to the General Conference - No change

2) Prepare a written contract - No change

3) Provide travel expense - No change

c. ~~The General Conference shall make available the special monthly stipends to approved candidates; The financial provisions shall be the same as outlined in paragraph 2. above normally for a maximum of two years (24 months). The monetary value of each monthly stipend will normally be equivalent to sixty percent of the monthly salary of the area in which the study program is undertaken.~~

ADCOM/98AC/ADCOM/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

276-00G GENERAL CONFERENCE AUDITING SERVICE
OPERATING BOARD (AUDITORS AND AUDITING) -
POLICY AMENDMENT

VOTED, To amend GC SA 05 40, General Conference Auditing Service Operating Board, to read as follows:

SA 05 40 General Conference Auditing Service ~~Operating~~ Board—1. Function—a. General—The General Conference Auditing Service is accountable to the General Conference Executive Committee through the General Conference president. Due to the complexity of operations, the General Conference Auditing Service ~~Operating~~ Board shall have administrative oversight over the nonprofessional aspects of the General Conference Auditing Service. The involvement of the General Conference with the General Conference Auditing Service is on an

operational (such as office space, personnel relations, etc.,) level, and not on a professional auditing standard-setting level; the General Conference Auditing Service functions independently in implementing the accounting and auditing standards of the accounting profession.

b. Personnel—1) The director and associate directors of the General Conference Auditing Service ~~and the associate directors who serve from the General Conference~~ shall be elected by the General Conference in session.

2) a) A recommendation for director of the General Conference Auditing Service and associate directors to serve from the General Conference shall be made by the General Conference Auditing Service Board to each regular General Conference Session nominating committee. ~~Nominations for associate directors resident in the divisions shall be recommended by the General Conference Auditing Service Operating Board, after consultation with the administration of the respective divisions, to the General Conference session nominating committee.~~

b) Recommendations for associate directors of the General Conference Auditing Service resident in the divisions shall be made by the General Conference Auditing Service Board, after consultation with the administration of the respective divisions, to each regular General Conference Session nominating committee.

3) ~~Assistant directors shall be appointed by the General Conference Auditing Service Operating Board after consultation with the administration of the respective divisions:~~

2) Assistant directors of the General Conference Auditing Service to serve from the General Conference shall be appointed by the General Conference Auditing Service Board.

3) Assistant directors of the General Conference Auditing Service resident in the divisions shall be appointed by the General Conference Auditing Service Board, after consultation with the administration of the respective divisions.

4) All other professional personnel necessary for the discharge of the responsibilities of the General Conference Auditing Service at the headquarters and in the North American Division shall be appointed by ~~the General Conference Auditing Service Operating Board employed by the Human Resources Committee upon recommendation of the director of the General Conference Auditing Service:~~ in consultation with the director of the General Conference Auditing Service.

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5) The General Conference Auditing Service ~~Operating~~ Board shall consider situations where remedial steps or removal, for cause, of elected/appointed auditing personnel may be deemed necessary, and shall take the action where appropriate and make recommendations to the General Conference Executive Committee, or recommend such action to the body responsible for the employment of the individual(s) concerned.

6) To implement section SA 05 50, paragraph 3., the director of the General Conference Auditing Service ~~Operating~~ Board shall review staffing requirements in the different areas areas, in consultation with relevant organizations, and recommend appropriate adequate staffing levels to the General Conference Executive Committee, appropriate committees.

2. Composition—The General Conference Auditing Service ~~Operating~~ Board shall be ~~under the chairmanship of the General Conference president. Members of the General Conference Auditing Service Operating Board shall be appointed by the General Conference Executive Committee and shall include representatives from the world divisions of the General Conference, elected at each regular General Conference Session, and shall be composed of seventeen members, approximately two-thirds of whom must be nondenominationally employed Seventh-day Adventists, one from each division, chosen from qualified auditors and/or knowledgeable professionals in related fields. Other members shall be the General Conference president, secretary, and treasurer, a vice president assigned by the president, and the director of the General Conference Auditing Service. The chairperson of the Board shall be a layperson selected by the Board from among its members. The vice-chairman shall be a General Conference vice president, and the~~ The secretary shall be the director of the General Conference Auditing Service.

TRE/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

266-00G WORKING CAPITAL - POLICY AMENDMENT

VOTED, To amend GC T 15 05, Working Capital, to read as follows:

T 15 05 Working Capital—In order that adequate financial resources will be available for the sound and effective operation of all organizations, the following provisions are outlined:

1. Working Capital Definition - No change
2. Formulas—The recommended working capital of organizations shall be as follows:

a. General Conference—25 percent of the latest fiscal year's unrestricted income, commencing in the year 2000, and adding 1 percent per year until a maximum of 30 percent is reached, plus 100 percent of long-term payables, gross allocated funds, and Capital Additions Functions Balances.

b. Divisions—20 percent of the latest fiscal year's total operating expense of the latest complete fiscal year, for the year 2000, increasing to 25 percent in the year 2001, and adding 1 percent per year until a maximum of 30 percent is reached, plus 15 percent of the amount voted by the division to its respective organizations for operating appropriations and operating appropriations to subsidiary organizations for the latest complete fiscal year, plus allocated funds. Some divisions may require a larger working capital.

- c. Union Conferences/Missions - No change
 - d. Local Conferences/Missions - No change
 - e. Conference Associations/Corporations - No change
 - f. Home Health Education Service - No change
 - g. Adventist Book Centers - No change
 - h. Universities, colleges and junior colleges - No change
 - i. Academies - No change
 - j. Health care institutions - No change
 - k. Publishing houses - No change
 - l. Adventist Risk Management - No change
 - m. Adventist Media Center - No change
 - n. Adventist World Radio Institutions - No change
- 3. Liquid Assets - No change
 - 4. Periodic Surveys - No change
 - 5. Liquid Funds - No change

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6. Exception to Liquidity Requirement - No change
7. Allocations - No change

TitheSharCom/PolRev&Dev/ADCOM/173-99G/TitheSharCom/PolRev&Dev/ADCOM/
GCDO00AC/00AC to AHT(DIV)

208-00G SHARING THE TITHE - POLICY AMENDMENT

VOTED, To amend GC V 10, Sharing the Tithe, to read as follows:

V 10 Sharing the Tithe

V 10 05 Support of Worldwide Work—1. Divine Plan—In harmony with the divine principle set forth in the Bible and the Spirit of Prophecy that all should share in the responsibility of supporting the worldwide work, we recognize the equity of conferences and missions sharing their tithe.

2. Regular Tithe Percentages—In the administration of conference/mission organizations, the following schedule of regular tithe percentages shall be followed:

a. The conference/mission receives shall receive from churches and individuals within its territory 100 percent of the tithe receipts.

b. The union conference/mission receives shall receive from the local ~~conference/mission~~ conferences/missions, and its attached fields, 10 percent of the tithe received.

c. ~~The General Conference receives from the union conference/mission 10 percent of the total tithe received from the local conferences/missions, and 1 per cent of any direct tithe receipts of unions and divisions.~~

3. ~~Special Tithe Percentage Schedule in Divisions Other Than North America—~~ Each Divisions—Each division shall arrange for the conferences/missions and the attached fields within its territory to contribute a percentage of their tithe to the division division, as determined by the division committee, to be used on behalf of the work within the division, in addition to the tithe of tithe and Retirement Plan percentage. The division committee shall develop a graduated percentage scale, up to a maximum of 20 percent, that best fits the needs and objectives of the division. Divisions not already having such a plan may need several years of increments before such a plan can be totally implemented.

~~4. Special Tithe Percentage Schedule in the North American Division—In the North American Division the conferences shall share 20 percent of their gross tithe along with 10 percent of the tithe received by the North American Division unions with the North American Division. The North American Division shall share a specific percentage of the tithes thus received based upon an Annual Council action with the General Conference. This special tithe makes provision for the General Conference to help support the work of the world Church.~~

4. The General Conference shall receive, on behalf of the world field, percentages of the gross tithe remitted by the unions to the world divisions (other than the North American Division), calculated as 1.2 percent of such tithe for the year 2001 and increasing by .2 percent annually to 2 percent for the year 2005. The North American Division shall reduce its tithe percentage remittance to the General Conference from 10.72 percent to 10 percent for the year 2001 and decreasing by steps of .5 percent annually to 8 percent for the year 2005.

5. Additional Tithe to a Division - No change

~~V-10-25 V 10 10~~ Tithe Exchange With Divisions—1. Rationale—As the work of the Church develops around the world, some conferences/missions with larger memberships and relatively more tithe funds have urgent needs which require nontithe funds, while at the same time situations exist in other areas where additional tithe funds can be used to meet appropriate needs. This is particularly true where needs arise which cannot properly be met from tithe funds, such as expanding church or school facilities, certain educational needs, or land, buildings, or equipment costs. Therefore, it seems prudent for some organizations to pass on such additional tithe to the division within certain limits, and with the understanding that an equal amount of nontithe funds will be appropriated to the organization.

2. Guidelines - No change

SEC/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

267-00G USE OF TITHE - POLICY AMENDMENT

VOTED, To amend GC V 12, Use of Tithe, to read as follows:

~~V-12 V 15~~ Use of Tithe

~~V-12-05 V 15 05~~ Seventh-day Adventist Plan of Church Finance—1. Sources of Funding—God's plan for the support of His work on this earth is through the tithe and freewill offerings of His people. The tithe is the main source of funding for the total proclamation of the gospel to all the world by the Seventh-day Adventist Church. This includes a balanced and comprehensive evangelistic outreach to the public and the spiritual nurturing of church members.

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Because the tithe is reserved for a special purpose, freewill offerings must provide the funding for many functions of the gospel work.

2. Tithing Plan - No change
3. Financial Support - No change
4. Storehouse - No change

~~V-12-10~~ V 15 10 Use of Tithe—1. Philosophy—Through the Bible and the ministry of Ellen G White, God gives inspired counsel and valuable guidance on many matters. This enables the Church to develop sound policies, the application of which will be in harmony with our understanding of God's revealed will.

2. World Mission of the Church - No change

~~V-12-15~~ V 15 15 Purposes for Which Tithe May Be Used—1. Support of Pastors, Evangelists, Ministers—The tithe shall be utilized to support salaried personnel directly engaged in pastoral and evangelistic soul-winning endeavors. “The tithe is to be used for one purpose—to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God” (Ellen G White, *Manuscript* 82, 1904).

2. World Missions - No change
3. Soul-Winning Support Personnel - No change
4. Conference/Mission Operating Expense - No change
5. Literature Evangelist Benefit Fund - No change
6. Subsidies for Specified Activities - No change
7. Evangelistic and Conference/Mission Office Equipment - No change
8. Bible/Religion Teaching and Support Personnel in Schools—(See ~~V-12-20~~ V 15 20 below.)
9. Retired Employees - No change

~~V-12-20~~ V 15 20 Use of Tithe for Education—1. General Principles—a. In view of the Ellen G White counsel restricting the use of tithe “for school purposes,” our system of education

must be funded largely from other sources. Mrs Ellen G White does, however, make an exception in connection with Bible teaching in our schools. In the chapter entitled "School Management and Finance" in *Testimonies for the Church*, volume 6, pages 206-218, there is a section about the opening and operating of schools. It was written about the year 1899 and specifies certain individuals who could be paid from the tithe:

- b. "Our conferences . . . should give the schools - No change
 - c. Our total school system is religious - No change
 - d. In her practical counsel for the administration - No change
 - e. On the other hand, a careful consideration - No change
 - f. By applying the lessons to be learned - No change
2. Use of Tithe in Schools - No change

~~V 12 25~~ V 15 25 Purposes for Which Tithe Shall Not Be Used—1. Capital Expenditures for Buildings and Facilities—Capital expenditures for buildings and facilities shall be drawn from nontithe funds. This includes such items as conference/mission offices, camp meeting facilities, youth camps, elementary schools, academies, church buildings, welfare centers, and college and university facilities.

- 2. Equipment - No change
- 3. Local Church Operating Expense - No change
- 4. School Operating Expenses - No change

~~V 12 30~~ V 15 30 Continuous Monitoring of Tithe Use—Administrators on General Conference, division, union, and local levels, accountable as they are to God for their stewardship, shall give continued earnest study, in the light of the Bible and Spirit of Prophecy counsels, to the purposes and proportions in which tithe funds are being used in the organizations for which they are responsible.

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IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

248-00G CONTRIBUTIONS TO THE BASE DIVISION COUNTRY
RETIREMENT PLAN (RESPONSIBILITY OF DIVISIONS) -
POLICY AMENDMENT

VOTED, To amend GC Z 15 10, Contributions to the Base Division Country Retirement Plan, to read as follows:

Z 15 10 Contributions to the Base Division Country Retirement Plan—1. Prior to 1995 the base divisions - No change

2. Starting in 1995, a phase-in program was initiated whereby the General Conference, for those on Code 1, 2, 3, 5, and 6 budgets and the local employing organization or base division for those on Code 4 budgets, contributes to the base division country retirement plan. ~~The local employing organization is responsible for the equivalent cost of what contributions would be, at the same phase-in rate, for a local employee on the local wage factor of the position held by an interdivision employee. The contribution by the General Conference to each division for Code 1, 2, 3, 5, and 6 budgets will be the net of the contributions for interdivision employees receiving service credit within the base divisions, less the amount that would be contributed by their employing organizations, based on the relevant local wage factors, if the positions currently held by interdivision employees were held by local employees. If the deductions exceed the contributions, no credit will be sent from the General Conference, but in no case will the base division be sent a charge.~~

3. Starting in 1996, contributions are based on a percentage of what the base division country salary rate would be, rather than on the base country deposits. The contribution as a percentage of the unpackaged wage factor (except for the United States of America where the packaged rate will be used from 2000 onwards) will be phased in on the following schedule until it is equal to what institutions within the same country contribute to the retirement plan for their employees (the General Conference is not responsible for unfunded costs for past service which was earned while the retirement plan contribution was the responsibility of the base division. Guidelines are to be developed to deal with countries where the retirement plan contribution and the social security/national insurance programs have been merged or where the contribution rate for local institutions does not appropriately reflect the cost of new accruals of service):

	All countries except the United States of America	United States of America
1996	1.500%	1.500%)
1997	4.375%	4.375%) <u>Unpackaged</u>
1998	7.250%	5.625%) <u>Rate</u>
1999	10.125%	6.875%)

2000	13.000%	8.125%*	<u>6.375%*</u> }
2001	15.500%	9.375%*	<u>8.00%*</u> } Packaged
2002	18.000%	10.725%*	<u>9.625%*</u> } Rate
2003	Fully implemented	11.875%*	<u>11.25%*</u> }
2004		13.000%*	

*Plus 4% to 5% direct contributions under defined contribution plan

4. If interdivision employees choose to receive service credit in the host division country plan, the host division or local employing organization will be responsible for such contributions even for interdivision employees on Code 1, 2, 3, 5, and 6 budgets. ~~But because such contributions would normally be made by the host division, the local equivalent for those positions would not be included in the calculation of paragraph 2, above.~~

IDERem&All/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

237-00G HEALTH CARE ASSISTANCE - POLICY AMENDMENT

VOTED, To amend GC Z 40 15, Health Care Assistance, to read as follows:

Z 40 15 Health Care Assistance—Beneficiaries having medical, dental, optical, and/or hearing aid expenses are granted assistance on the following basis:

1. Amount of Assistance - No change
2. Expenses Covered - No change
3. Dependent Children - No change
4. Employed Beneficiaries - No change
5. Assistance - No change

6. Reciprocity Provisions for Interdivision Employees—Assistance for health care expenses for interdivision employees, who because of reciprocity arrangements for vesting purposes may receive benefits from two separate division country retirement plans, will be payable, where legally possible, to the retiree on a proportionate basis for service under the division country retirement plan on the same basis as the proportional retirement benefits regardless of what country the retiree lives in. The proportional health care assistance will be payable in terms of the division country denominational retirement health care assistance provisions for the country remuneration system on which the retirement benefits are determined. The division country retirement plan policies relative to coverage of health care expense

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assistance incurred outside of the country of the plan will be followed in cases where an interdivision employee is receiving proportionate retirement benefits from such plans.

6. 7. Evidence of Payment—Assistance is granted only on satisfactory evidence of actual payment made by the beneficiary for health care expenses.

IDERem&All/PolRev&Dev/ADCOM/PolRev&Dev/ADCOM/GCDO00AC/00AC to AHT(DIV)

238-00G RETIREMENT ALLOWANCE (EMPLOYER PROVIDED
BENEFITS) - POLICY AMENDMENT

VOTED, To amend GC Z 45 10, Retirement Allowance, to read as follows:

Z 45 10 Retirement Allowance—Divisions may provide a retirement allowance to retiring employees instead of the supplement to full remuneration.

For an interdivision employee who has chosen to participate in the retirement plan of the host division country (and thus no longer participates in his/her base division retirement plan for future service credit accruals while serving on an interdivision employee basis) and retires from active service in that country, the last employer (or employers depending on the division retirement plan policies) in the host division country shall cover the payment of the retirement allowance according to the policies and rates applicable in that country's denominational retirement plan for all years of denominational service to the date of retirement.

IHFA/PolRev&Dev/ADCOM/ADCOM/250-99G/Pre/00AC to AHT(DIV)

206-00Ga RATIONALE FOR SEVENTH-DAY ADVENTIST
INTERNATIONAL HEALTH FOOD ASSOCIATION -
POLICY AMENDMENT

VOTED, To amend GC HI 05 05, Rationale for Seventh-day Adventist International Health Food Association, to read as follows:

HI 05 05 Rationale—The Seventh-day Adventist Church believes that man was made in the image of God. The entrance of sin into the world marred that image and separated man from his Maker, to his physical, mental, and spiritual detriment. The effects of sin ultimately can be eliminated only by the beneficent influence of the Gospel, the principal goal of which is to make man truly whole. The Church believes that its health and food ministry distinctively contributes to the restoration of the whole man. This belief derives from the Bible-based conviction that

man, made in the image of God, has a responsibility toward his Creator, recognizing himself to be “the temple of the living God . . . bought with a price,” and that it is incumbent upon him to care for his body as well as his spirit, since both belong to God.

These convictions led the Church into a worldwide ministry of healing (sanitariums, hospitals, leprosariums, clinics) and of teaching (health classes, stop-smoking clinics, dietary instruction, cookery schools). Its conviction that a vegetarian diet is near to the ideal planned by the Creator influenced the Church to establish food industries for the production of plant protein foods. Since 1893 these have supplied specialized types of food that conform to the standards recommended in the Church’s teachings.

This food ministry, by continual research in food processing technology, and by the production of palatable, nourishing, and inexpensive foods, assists men to avoid illnesses caused by disregard of health principles and by those that arise from the high incidence of disease and contaminants in flesh meat.

The objectives of the food ministry of the Church are in part defined in the writings of Ellen G White, one of the early leaders of the Seventh-day Adventist Church, and one who, because of inspired insights, wrote with more than ordinary knowledge.

“The productions which God has supplied are to be made up into healthful foods which people can prepare for themselves. Then we can appropriately present the principles of health reform and those who hear will be convinced of the consistency of these principles and will accept them. But until we can present health reform foods which are palatable, nourishing, and yet inexpensive we are not at liberty to present the most advanced phases of health reform in diet.” Ellen G White, *Letter 98*, 1901.

“When conducted in such a manner that the gospel of Christ is brought to the attention of the people, the health-food work can be profitably engaged in. But I lift my voice in warning against efforts that accomplish nothing more than the production of foods to supply the physical needs. It is a serious mistake to employ so much time and so much of the talents of men and women, in manufacturing food, with no special effort being made at the same time to supply the multitudes with the bread of life. Great dangers attend a work that has not for its object the revelation of the way of eternal life.” Ellen G White, CD 277.

“The health food business is in need of means and of the active cooperation of our people that it may accomplish the work it ought to do. Its purpose is to supply the people with food that will take the place of flesh meat, and also milk and butter, which on account of the diseases of cattle, are becoming more and more objectionable.” Ellen G White, *Ibid.*, p 350.

In fulfillment of such counsels, the health food work operated by the Church is not simply a commercial enterprise, but endeavors to combine its specialized function with the

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primary purpose of the church in preaching the gospel. This concept is defined in a further quotation from Ellen G White:

“. . . there should be facilities for the manufacture of inexpensive, necessary health foods. Worldly policy is not to be brought into this work . . . The health food business should be regarded as God's gift to His people." Ellen G White, *Letter 25*, 1902.

In order to maximize the success of the health food companies in fulfilling the goals as outlined above, the International Health Food Association has been established by which each denominationally owned health food company is encouraged to be accredited. Each health food company shall operate in harmony with the philosophy of the International Health Food Association and with the manufacturing and marketing standards and procedures as set forth in these policies and administered by the International Health Food Association.

IHFA/PolRev&Dev/ADCOM/ADCOM/251-99G/PRE/00AC to AHT(DIV)-TABLED

206-00Gb ORGANIZATION AND PROCEDURES (INTERNATIONAL HEALTH FOOD ASSOCIATION) - POLICY AMENDMENT

VOTED, To table the proposed amendments to GC HI 15, Organization and Procedures (International Health Food Association).

GCAS/00AC to AHT

324-00G ASSIGNMENT (AUDITORS AND AUDITING) - POLICY AMENDMENT

VOTED, To amend GC SA 05 25, Assignment, to read as follows:

SA 05 25 Assignment—I. Client Base—The General Conference Auditing Service shall be responsible for performing, or arranging for the performance of, all audits of the General Conference and its world divisions, union and local conferences and missions, unions of churches, affiliated services, and organizations and institutions at all levels above the local congregations. Audits by or under the direction of the General Conference Auditing Service shall be conducted on all entities, regardless of type, that are controlled/directed/managed by a local conference/field/mission, union, division, or the General Conference. The General Conference Auditing Service shall also be responsible for the audit of Adventist Development and Relief Agency country and regional administrations and projects (not audited by external auditors) and special funds. The General Conference Auditing Service shall not be responsible for the audit of entities, regardless of type, that are controlled/directed/managed by either a single local

congregation or a number of local congregations. Exceptions to the above requirements shall be by specific action of the General Conference Executive Committee.

2. New Organizations—It shall be the responsibility of the next higher organization to inform the General Conference Auditing Service through standard denominational channels whenever a new entity is organized or created. The Adventist Development and Relief Agency shall advise the General Conference Auditing Service as soon as a proposal for a project has been approved by an aid organization.

3. General Conference Audit—The financial records of the General Conference shall be audited by a ~~Seventh-day Adventist accountant in public practice;~~ certified public accounting firm, who shall sign the audit reports, assisted by the General Conference Auditing Service.

00AC to CBR

ADVENTIST HEALTH INTERNATIONAL INCORPORATED—
BYLAWS RECOMMENDATION

VOTED, To recommend to Adventist Health International Incorporated that it amend its Bylaws, as follows:

1. Include in its Bylaws, Article IV, Members, the addition of the chairman of the board and president of Kettering Medical Center.

2. Include in its Bylaws, Article V, Directors, Section 5.03, Election, Designation, and Term of Office, a representative from Kettering Medical Center Foundation, as selected by its president.

00AC to LCC-GCAS+ADCOM+GCDO01AC+01AC

329-00G GENERAL CONFERENCE AUDITING SERVICE BOARD -
RECOMMENDATIONS

VOTED, To request the General Conference Auditing Service Board to give study to changing relevant policies concerning the following issues and to bring a report back to the 2001 Annual Council:

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1. To authorize the General Conference Executive Committee to select external auditors for the General Conference rather than their being chosen by the General Conference Auditing Service.
2. To authorize the General Conference Executive Committee to periodically review whether the incumbent external audit firm should be continued or a new one selected.
3. To require that all audit reports be addressed to the General Conference Executive Committee.
4. To require that the General Conference Treasury letter of response to the auditors' report be addressed to the General Conference Executive Committee.

DEVOTIONAL MESSAGE

The devotional message entitled "The Word of God and Unity in Diversity" was presented by Jong-Keun Lee, Assistant Dean of the Sahmyook University Graduate School of Theology in Seoul, Korea. All Scripture texts are taken from the New Revised Standard Version.

Unity in diversity is the principle of God's creation. We can see it everywhere in nature. Everywhere we turn there is beauty, harmony and symmetry, balance and rhythm. In the flowers there are many different and harmonious colors, all united to make them beautiful. In the natural light itself there are all the colors of a rainbow.

It is not only in nature that we see unity in diversity, but also in the providence of God in history. God's plan for ancient Israel is a model for us. I invite you to review the concept of identity and unity in diversity in the development of ancient Israel.

Ancient Israel began with Abraham's migration from Mesopotamia to Canaan, but it did not become a nation until the Exodus. The Exodus began in the land of Egypt where the descendants of Abraham had lived for several hundred years. So the Israelite ideas concerning government were influenced by two civilizations—Mesopotamian and Egyptian.

In ancient Mesopotamia kings were despotic. They controlled the land, the people, and the religion. Governments were despotic, centralized, and bureaucratic, and all the kingdoms in the ancient Near East followed this Mesopotamian model. Each king endeavored to expand the boundaries of his nation by conquering and exploiting other lands.

In Egypt kings were considered divine. They claimed to be gods and the sons of gods, and therefore represented both the gods and the nation. These claims were royal propaganda

which gave the king ownership, authority, and responsibility over his land and people, and enabled him to monopolize wealth and power.

Hebrew thought did not arise out of a vacuum. The Hebrews always saw themselves in relation to the legacy of the cultures around them and acknowledged their need for the additional guidance of divine revelation. So it is not surprising that Israel sometimes shared common worldviews with its neighbors and sometimes had surprisingly unique perspectives. The result was a unique model of government.

Israel alone in the ancient world pursued a model of government based on the principle of unity in diversity. Other nations pursued unity in conformity, not allowing any diversity at all. As the chosen people of God, Israel was sheltered so it could fulfill the gospel commission for the whole world and be a blessing to all nations. The Israelite tribes and monarchy were to demonstrate God's way of government and a new way of life.

At the Exodus Israel became a nation by the almighty acts of God under the leadership of Moses. God's purpose was to create an ideal nation where wealth, land, and power would be divided among tribes of people and where land would be distributed to landless people. The whole of Canaan was divided into areas controlled by twelve different tribes. Each tribe kept its identity, uniqueness, and self-respect. They had a system of checks and balances for power, land, and wealth. They were different and distinct; yet each was dependent upon the one God. They were to be a light in the world. They were to multiply, increase, fill the earth, and master and manage it (Gen 1:27; 2:15). As situations developed that did not match the social ideal, the prophets looked forward to the messianic kingdom, where peace and righteousness reigned together.

Pre-monarchic Israel was egalitarian in government, religion, and land rites. Politics and religion were separated from each other. Kings were not divine. They were not allowed to interfere in temple rites. The powers of the state were distributed among tribal leaders. Yet within this tribal league, yearly festivals—like the Passover, the Feast of Tabernacles, and others—helped maintain religious consensus and check tendencies towards disunion.

By about 1200 BC the Israelites found themselves under attack by the Philistines and by the sea people, and they were defeated. The main reason for their vulnerability was their lack of faith in God. One of the results of erosion of faith was erosion of consensus. There was no unified command system.

To compensate for the loss of faith and consensus, the people felt the need of a monarchy and expected that a centralized government under a king would solve their problems. This is expressed in 1 Samuel 8:19, 20: "But the people refused to listen to the voice of Samuel: they said, 'No! But we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles.'"

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In the books of Samuel we find a tension between the ideal of divine kingship and the idea of human kingship. Samuel advocated divine kingship. He opposed the popular *clamoring* for human kingship, but the people were strongly influenced by models of government among the neighboring kingdoms. Samuel painted a worst-case scenario of what would be the result of having kings. However, in the end, human kingship was allowed and given.¹ God consoled Samuel with the thought that the people had not rejected him but had forsaken God. In this way the league of tribes became a royal kingdom.

To this point Israelite society had been tribal, egalitarian, decentralized, and agrarian. The tribal league of Israel had been based on unity amid the diversity of the tribes. The unity of the tribes was their common faith in Yahweh (YHWH), their traditions, and their salvation history. However, the tribal society of the Israelites weakened its identity by neglecting its Yahweh faith and compromising its diversity in order to defend itself from the dangers that threatened it from outside.

From the beginning of the monarchy there had been rivalry between southern and northern Israel. Disagreement began at the crowning of David as King of Israel. For strategic reasons, David chose Jerusalem as the capital of the new united kingdom, and he brought the ark of the covenant to Jerusalem. David extended foreign relations and improved Israel's recognition in the region. He went too far when he married foreign women and adopted their customs. These activities served to undermine the uniqueness of the nation and weaken their identity as the peculiar people of God.

The seeds for the breakup of the united kingdom were sown in the time of David and Solomon. The causes of schism were unbelief, disobedience to God's commandments, oppression of the people, and the moral delinquency of the leaders. The fundamental issues of unity within a nation are a common origin and a common religio-socio-political status. The united kingdom was divided under Solomon's misbehavior and under the poor leadership of Rehoboam, his son.

Solomon accumulated much wealth from caravan trade and through various commercial enterprises. He indulged in a vast building program, erecting a magnificent temple and royal palaces. All this was great for identity. But in time people felt the burden of the price they paid for human kingship. Discontentment seethed among the northern tribes. When Solomon died his kingdom was under a double threat of foreign invasion and internal strife.

Solomon wreaked havoc on the national identity by changing tribal boundaries for his own military and political purposes and by marrying foreign women. These were fatal blows to

¹Later the people repented of their hastiness and confessed that they had sinned in asking for a human king (1 Sam 12:19).

the common bond that had existed in the diversity that was Israel. The land was an inheritance for the Israelites, not a commodity to be bought and sold, not something to be under the control of kings. It was never to be sold or turned over to others, except in the emergency of severe poverty. And then it was to be returned to the original owner, to the original family and tribe, in the Year of Jubilee.

Solomon's policies regarding taxation caused widespread complaints among the people. His policies weakened the identity of the nation, even though he strengthened its diversity through increased interaction with other nations. And so the kingdom was divided, never to be united again.

The change to a royal monarchy in Israel, instead of enhancing unity in diversity, became a fatal blow to the identity of the Hebrew faith. It opened the way for idolatry and resulted in oppression and dictatorship. It increased diversity through increased interaction with foreign nations, and this interaction contributed to the collapse of the nation. Israel turned back to unity in conformity, the concept which they had been called to reform.

Both the northern and the southern kingdoms were enjoined to keep the Hebrew faith and to live a holy life for God among the surrounding heathen people. They were to balance the identity of their Hebrew faith with flexibility and appropriate response when dealing with the foreign powers surrounding them. Both kingdoms were threatened by foreign powers from Mesopotamia, Canaan, and Egypt. They were not able to withstand any of them by their own power. In the midst of these problems, prophets gave them messages of both hope and doom. Messages of encouragement and hope were tempered with warnings of doom if they did not obey God's commandments.

Northern Israel had adopted idolatry from the beginning, and they had corrupted their identity as God's people. They tried to expand their diversity by association with foreign cultures, but they ended up destabilizing themselves spiritually and nationally. In the end, the Assyrians annihilated them in 722 BC.

In Jeremiah's time the Judean dynasty was in its final phase. Assyria was declining in influence and Babylon was the rising world power. Jeremiah advised the king and the people to make peace with Babylon. But the rulers and the people were convinced that since God dwelt in the temple in Jerusalem, He would protect the city and the nation and the throne of David, just as surely as He kept the sun and moon in the heavens. Nobody listened to the messages of the prophet. Instead they turned to Egypt for help and revolted against Babylon again and again.

Jeremiah struggled to correct the misconceptions concerning the divine promise for the protection of the city and the nation. Punishment and exile were inevitable if they failed to live up to God's plan for them. The divine promises for their protection were conditional. And so it came about that the Babylonians came and terminated the Judean dynasty in 586.

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Prophets constantly lifted up the vision of the unity of the two kingdoms. They gave stern messages to promote consensus among the people and fearlessly pointed out the causes of division in the nation. They identified oppression, injustice, immorality, and spiritual decline in society as the causes for division. They upheld the ideal of unity based on justice and righteousness. The main burden of the prophetic messages to ancient Israel was the reestablishment of justice and righteousness in the community of faith (Gen 18:19; Isa 1:27; 9:4; 16:5; Hos 2:21; Amos 5:24). If they did not practice the principles of justice and righteousness, they would be weak in Hebrew identity and would be unable to defend the nation.

Through the Year of Jubilee, the Sabbatical year, and the Sabbath, through tithes and many other ways, the Israelites were reminded and trained to care for the disadvantaged in their society. They were to share their harvests with the landless and homeless among them. This same principle is reiterated in the New Testament in Jesus' affirmation that love to God and man is the greatest commandment. All the law and the prophets are focused on this ultimate love to God and ultimate fairness to fellow human beings (Matt 22:37-40).

Ancient Israel was built upon the social ideal of diverse unity, whether it was during the period of tribal Israel or the period of the monarchy. National unity was based on a common identity of Yahweh faith among the Israelites, and their common holiness in lives lived for God. National preservation meant they needed to adapt and be flexible enough to cope with changing conditions and the threat of the various neighboring cultures. But they were not to adapt too much. Adaptation was for survival, but survival within the limits of their faith identity. They were to survive by the grace of God.

Unity in diversity could only be achieved on the basis of their identity as the chosen people of God, which in itself enlarged and deepened their character and mission as a nation. As this identity was eroded, through mixing with other people, following those neighbors' customs, and forgetting Yahweh, they destroyed themselves individually and collectively. They were to cling to Yahweh and to remember the salvation history of their nation. On such a foundation of Hebrew identity, they were able to increase their differences with and their diversity from other nations, and thus they would be a light in the world.

As the Exodus was a new start of nationhood, the cross of Calvary was the beginning of a new spiritual community, the church. Jesus took away all barriers of division. He united all people through the cross. Jesus made all one and equal in God (Gal 3:28; Eph 2:11-19). He restored humanity to its original status.

Jesus mentioned that a grand unity will ultimately exist (John 17:9-11, 21, 23). All historical differences of race, nationality, and social status are to be obliterated, not by political unification, but by the overwhelming power of love, mutual respect, and a common allegiance to Christ. The unity Jesus calls for requires complete submission of each believer's will to its Lord and Master. This unity is like that which a musical conductor expects from the different

instruments of the orchestra. The church that cannot fuse into unity and a common devotion to its Lord faces certain defeat and rejection.

Paul exhorts Christians to make every effort to maintain the unity of the Spirit in the bond of peace (Eph 4:13). Christians should live at peace with each other and preserve the oneness that the Spirit imparts to all who are baptized into the body of Christ. They have to incorporate diversity, and various gifts and ministries are provided to build up the unity of the Christian community. They have to attain a maturity marked by the unity of faith and of the knowledge of the Son of God.

Unity is the grace of the Spirit, for the Spirit is the great source of oneness among us. Christians should be able to work together harmoniously despite differences in viewpoint if the spirit of pride is suppressed by a genuine desire to work together. Christians must unite in a cordial bond of fellowship (John 17:21; Rom 12:10,16). This is the unity that must characterize the people of God whenever they expect of Him a manifestation of His power.

As the many parts compose one body in the man, so the multitude of Christians is one body in Christ. When each part of the body is strong and functions well, the whole body will be in good condition. Christ is the One who unites the whole company of believers into one body, the church. The unity of the Christian church implies the mutual dependence of its members. Since they all belong to one body, they individually belong to one another (3BC 918; 6BC 135, 618, 679, 1014-1016, 1021-1022, 1024). The Spirit dispels the divisions and disharmonies in the Church. Disunity is a certain sign that the Holy Spirit is absent. Oneness of purpose and of action will characterize the new Israel of God.

How about ourselves and our Church today? Unity in diversity has always been a heavenly model for true prosperity and success. It presupposes the strength, power and efficiency of a local church to fulfill the great commission. It is not only to emphasize the unity of the whole Church, but also to encourage the individual church to be rooted deeply in the cultural setting of the gospel. It is a call to invite the Spirit to guide in our individual lives so that the unity of the same Spirit rules in all lives. This will result in the development of individual capabilities and in boldness to utilize our various opportunities to the best of our ability for the glory of God. It intensifies the identity of individuals, while maintaining the diversity of the whole. It always encourages creative thinking and it discourages the numbing unity brought about by conformity.

How can we restore the identity of Seventh-day Adventists in each distinct country and nation? How can the Adventist church prosper and fulfill the divine commission to evangelize the world? Let me illustrate this with a few examples from Korea.

Beginning in 1950, the Korean government requested the Seventh-day Adventist Church in Korea to open a medical school for the welfare of the nation. The church rejected the

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invitation because both missionaries and local church leaders thought the coming of the Lord was too near at hand to be diverted by that kind of work. For decades our church members repeatedly appealed to the church leaders to reconsider, but the response was always the same. In those days our hospital was the best on the whole peninsula and all the national leaders came to our hospital for treatment and recuperation.

We identified Adventism in a narrow sense. We dwelt on the expectation that Sunday laws would be proclaimed soon, county living would be imperative, and so on. Natural remedies were preferred to modern medicine. So the government subsidized other hospitals who were willing to provide medical schools for the nation. Now other schools and denominations operate a few fine medical schools, and we see their hospitals in all of our cities. We lost a golden opportunity for medical evangelism. Now we have awakened to our shortsightedness and have applied for permission to start a medical school at Sahmyook University. But the government says there are too many medical schools and no more are needed.

We lacked the ability to be flexible and to adjust ourselves to the social demands of the gospel and the current needs of the people, and instead we focused on a narrow sense of identity based on the single perspective of eschatology. I want to share with you my own efforts to be true to the unity in diversity vision.

Traditionally we Korean Adventists have believed in the principle of separation of church and state. We tended to focus on last-day events and neglect our current responsibility to the people and the nation. For decades we have been regarded as a sect because we were so different from other Christians and from ordinary people. In the face of Japanese colonialism and the division of the nation and the threat of other countries, Koreans have had to agonize with issues of national identity. Those groups and churches who have done great things for the nation during times of national suffering have been granted the privilege to claim their rights as orthodox traditions for the nation. As members of the Adventist Church we were branded as heretics because we have had nothing to do with relieving national suffering.

There is some truth in their criticism. We have often avoided and ignored national issues. While some people have complemented us on our contributions to health, we have still been branded as anti-nationalist and anti-social and scorned as extreme eschatologists, hermits, and even as social deviants. We have been identified as a dangerous minority sect. As a result, it has become very difficult for us to get a hearing in Korea. This general misperception of our church is a hindrance to our mission.

My education took me from our own Sahmyook University, to Seoul National University, to our seminary in the Philippines, and finally to Harvard and Boston Universities. Through those experiences my eyes were opened to many diverse environments and perspectives. I began to see our problems more critically and contextually. When I returned to Korea I decided to see if we had always been so cultish and anti-national. I was surprised to find

much evidence that showed how individual Korean Adventists had demonstrated heroic dedication in and for their country. I would like to briefly note some examples.

Lim Ki Pan was one of two founders of the Korean Adventist church. In 1904, when he returned to Korea after serving Korean laborers in the sugar cane fields in Hawaii, he received the Adventist message and started the Adventist church in Korea. He was among the top national leaders of the country. He was a close associate of An Chang Ho who is regarded as one of the architects of modern nationalist Korea and who did much to build the nation from 1880 through 1930, through the last days of the Lee Dynasty and under the Imperial Japanese occupation.

Almost a century later, my students and I began to piece together his story, and we discovered many invaluable evidences of his contributions. We then applied to the appropriate authorities for consideration of Lim Ki Pan as a national patriot. Just last month we were notified that our government had recognized him as a national patriot. At a ceremony to posthumously honor him, Elder Lim's grandson received his medal and a certificate by the president of Korea. Many national newspapers featured his story, noting that he was one of the founders of the Korean Seventh-day Adventist Church and of Sahmyook University.

It turns out that Lim Ki Pan was not just the visionary person who initiated missionary work in Korea, but he also worked for Koreans in the United States. After he returned to Korea, he wrote to two Korean laborers in California inviting them to believe in Jesus, and they went to see Ellen G White who was then in California. These two were the founders of the Korean Adventist church in the United States.

Because of Ellen White's contact with these two Korean men, she became interested in Korea and in time had a direct influence on Howard and Carrie Lee, early missionaries who came to Korea. Just before they left for Korea in 1910, Ellen White gave them instructions that shaped the school that was the forerunner of Sahmyook University, now the largest Adventist University in the world. What a wonderful story!

Here are themes of unity and diversity. The Adventist Church in Korea had a glorious beginning. One of the recognized national leaders of our country started our church and schools and helped to build the nation. I have determined to bring these facts to light and change the image of our church as a group of deviant anti-national millennialists to an image that includes a church that has led and nurtured our nation.

In the course of my research I found that the Adventist Church was the only one to keep the Christian faith and to promote religious freedom during the Imperial Japanese occupation. Official church histories say that Adventists were the first to capitulate to the Japanese and the first to worship the emperor as God. It simply is not true.

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During the Pacific War between Japan and the United States, all missionaries were forced to evacuate Korea beginning in December 1941. During the ensuing years many of our young people were forced into the service of the imperial forces as human shields at battlefield fronts, and many of our young girls were forced to serve as comfort women for the army. All churches were forced to close, all Koreans were forced to change their names to Japanese names, and our nation was made to bow down and worship the emperor of another country in their Shinto shrine worship. It is not my intention to revive any anti-Japanese sentiment. Many unspeakable things have been committed in many places in times of the reduced accountability that accompanies war. There are many heroes of faith and mercy among the Japanese also. However it is necessary to faithfully portray the situation in order to appreciate how brightly another Adventist national patriot shone.

After the removal of the foreign missionary leaders, Chai Tae Hyun was appointed as the president of the union and chairman of the Board of Directors of Sahmyook University. In the face of Japanese orders, he refused to disband the Adventist church or to bow down in shrine worship. As an Adventist leader, he was put into prison and became the first martyr for the Christian faith. He has now been posthumously honored as a national hero and patriot.

The story of this Adventist hero of *spiritual faith and patriotism* has been published in major national newspapers and a movie on his life will be aired on public television. All this is the result of a conscious intention we have to clear the accusations against our church.

I tell you these stories to show how we are trying to restore the image and identity of our Korean Adventists as a faithful caring church for God and our nation. And I hope that this telling will inspire some of you to publicize the dignity of your heroes of faith. Recently many newspapers and journals have featured our church in a positive perspective for the first time in a century. With all barriers and prejudice broken down, I believe the doors will open for our witness. There are about 160,000 Adventists in Korea at present. We used to be among the leading Christian denominations in the country. It is my sincere desire to make a revival possible and for our church to increase its membership to 500,000 or even a million as it becomes attractive once again to listen to the Adventist message.

I don't know what mission is needed in your place, in your situation. However I believe the recovery of honor is one of the critical tasks of the Korean church. And God has provided the way to do that through the wonderful lives of our pioneers.

We have a common mission in this end time; but if we slavishly follow central super plans too closely, or mimic each other too much, we will neglect the mission that is present truth for our own church in our own place at this time. We need to nurture the precious responsibility of diversity.

Unity integrates both identity and diversity. Diversity focuses on flexibility to deal with different situations outside us, while maintaining identity individually and collectively. Identity focuses on the sameness or likeness of an entity, while diversity embraces heterogeneity to stand as a God-given entity. Christians must focus more on unity of spirit and on common truths.

Diversity presupposes an entity will stand as a responsible and individual church. Both identity and diversity are essential elements of life. A single person or church has both identity and diversity. Each person has a unique personality and character as an entity, but that person also has flexibility to be adaptable to diverse people and situations.

Unity is fundamental to the strength and order of the Church, while diversity results in beauty, charm, and freshness. But if unity does not incorporate diversity, it will become weak and will break down in the end. Failure of unity, or centralized unity which results in uniformity or conformity, will give opportunity for oppression, manipulation, and injustice. Diversity alone is confusion, but when it is united in harmony it will be power, friendliness, and life. So unity and diversity are inter-related and vital to each other. It is something like our human bodies which are made of innumerable parts, yet all parts work together as one body.

Unity in diversity is the optimal state of identity. It is strong enough to overcome all difficulties and hardships encountered in seeking to fulfill the divine commission to reach out to diverse peoples. It is also needed to keep consensus and oneness of the vision, mission, and policies of the Church, while allowing difference of opinions, cultures, genders, colors, nationalities, and lifestyles.

Unity in diversity mandates that all procedures, methods, and goals are to be fair, just, democratic, and effective for the gospel mission of the Church. It does not allow any room for nationalism, institutional selfishness, or power struggles for position. It is to care for all members and to warn against any injustice in human rights or any form of violence among church members.

Unity among believers requires a basic agreement with respect to fundamental beliefs and to the objectives and methods of the Church. But this unity does not require absolute uniformity in every detail. Church members are different because they think differently. Yet despite this diversity, there can still be unity concerning principles and working policies. Unity in diversity is more a matter of the heart than of the mind. We have to aim for unity and stress the commonality in the confession of faith, in our *Church Manual*, and in policies and practices. Properly balanced literature will help to promote appropriate unity.

Unity in diversity among Seventh-day Adventists is a call for reform addressed first to our Church leaders and then to our laymembers. We need to be sensitive to the diverse needs of our diverse situations. We need to spread ourselves like salt among the people. Leaders need to let the Spirit work among different peoples and different groups and different churches. They

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need to nurture adaptive creativity. Unity in diversity will strengthen our Church by establishing the identity of the Church and by meeting the diverse needs of the communities around those groups.

Unity in diversity is a call to distribute the authority, the power, the budgets, and the privileges of the Church hierarchy to the diverse segments of the Church, as was done in ancient Israel. It nurtures diversity, yet mandates against any minority group seceding from the world Church. All parts must remain in unity of faith and life and be prepared to responsibly support those functions carried by the central organizations with cooperation, loyalty, and financial support. But we also have to reduce centralization of power and resources and support more diversification of mission.

Unity in diversity is the principle of government for the people, by the people, and of the people. One of the inalienable principles of God's government is that power, wealth, and opportunity should be distributed to the welfare of the people. To put that into the current situation, they should be distributed to the lower organizational levels, the local churches and the church members. Operation of the Church should be based on the principles of justice and righteousness. The authority of the Church should be based on the will of the whole Church, and not be controlled centrally, or even hierarchically, by a group of dominating leaders.

I have related to you some of my mission for the church in Korea. I believe it is an appropriate mission for this time and essential to the future of the church in Korea. Where did the strategic plan come from to take up this mission, to share the noble stories of our pioneers with the public, to make them public property? Which department of the General Conference initiated this mission or supports this sort of thing? I don't know. Maybe it is a unique need in Korea. But that is the point. Each people, each nation has its own diverse tasks that must be tackled. To the extent that we all focus too much on the same super plans, or global strategies, or satellite evangelism programs, or any other worldwide initiative, we may end up neglecting the different tasks that need to be done in our diverse contexts.

Jesus tells us "to go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you" (Mark 5:19). He wants us to go to our kindred, our native people and tell them what the Lord has done for us and for our nation. In our case we badly need to win a reevaluation that will get us a hearing in our society.

Unity in diversity is a call for efficiency in fulfilling our gospel commission. It has to include all people and all places. No one is to be left out, for every soul is precious in Jesus. He has died for each one of us and for each group of us.

How can we achieve unity in diversity? We may devise many ways to promote appropriate unity in diversity. Usually we think of a prism as splitting light into its many colors. If we put together all natural colors, the result is one single color of light. I believe this is the

way the General Conference should work. All believers—including all races, colors, genders, cultures, and nationalities—should be united through the Church to show one true light, Jesus Christ. Even if the prism is made of inferior glass, is badly cut, and is chipped and stained, that is not sufficient reason for any group or individual to refuse to shine through it. If the Church or its leaders are defective, that is not sufficient reason to pull out of the world Church. Each group or individual should be united into this world Church, even though there are defects in higher organizations either in systems or individuals. When the nation of Israel divided, it accelerated its own collapse. We will not achieve anything by disunity.

Higher levels in the Church need to promote and nurture diversity at the lower levels. The current drive for centralization and kingly government is frightening. Each national church should be encouraged to be strong within the context of its own culture. It should be encouraged to seek its own mission.

Uniformity is an unnatural collection of many segments. When things are forced together it may impose a strain on our fundamental unity, unless we are flexible enough to allow room for variety. The variance which is naturally found between different peoples can contribute threads to the finely woven texture of the human tapestry. We are all children of our culture, and there is diversity among us that is not a threat to anyone, or even to organic unity. Rather diversity is a matter of beauty and complimentary fulfillment! Diversity means reciprocal enrichment. But to exist it requires mutual acceptance and understanding. It requires space to express itself, and it needs to be treasured, nurtured, and supported. That is true within the microcosm of our families and also within the family of faith. Diversity is needed within the unity of the Adventist faith that binds us together.

A local church should have a mission that is firmly built on biblical principles; however it should not be squeezed into a mold of conformity. Diversity of individual Adventist churches means creative contextualization of each church to its culture so that each church can become efficient in witnessing and serving the real needs in its own community.

I believe in the message of Revelation 18:1, which says, "After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor." According to this prophecy, the gospel commission is destined to advance speedily and it will cover the whole earth just as the sun shines all over the earth. This suggests that all peoples everywhere are included in the gospel work.

We have to let God work among our members as they do creative missions for Him. We must stop trying to get the worldwide Church to put our specific plans into action. It means we have to enhance local church and local individual visions and dreams. We have to concede that the Holy Spirit does move upon the heart of the Church to do diverse works for the glory of God. We should not try to control our members or manipulate them to obey according to human plans.

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We should not put God in the box of our own interpretation to protect our territory, our turf, our department, or our country, while ignoring the principles of His government.

The essence of unity in diversity is to let the Holy Spirit work in different ways among the people. We need to be open to diversity of opinions, views, and practices. This does not mean liberalism. I want you, the world leaders, to listen to the diverse voices of our Church, and to be sensitive to our diverse needs. We need to build the identity of Adventists among many nations and peoples, as well as to emphasize the spiritual unity of the whole Church worldwide.

We need to aim for unity in diversity. The biblical messages were geared toward unity within diversity, and culminated in the ideal of justice and righteousness in the community of faith. We need to promote and nurture identity and diversity. Unity is the creative tension between identity and diversity. The struggle between these two elements continues even in our day. May God bless our General Conference abundantly to lead our world Church in the way of unity in diversity.

Adjourned.

Robert W. Hinch
General Counsel
Nov. 21, 2000

Calvin B Rock, Chairman
Vernon B Parmenter, Secretary
Athol H Tolhurst, Editor
Rowena J Moore, Recording Secretary