

SPRING MEETING

Silver Spring, Maryland April 17-19, 2002

SPRING MEETING OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 17, 2002, 8:00 a.m.

PRESENT

Cesario Acevedo del Villar, Patrick L Allen, Lucio Altin, Niels-Erik Andreasen, Carl-David Andreasen, John R Andrianasoa, Delbert W Baker, K J Balaji, Sergio E Balboa, Harold W Baptiste, Bert B Beach, Mathew A Bediako, Wesley M Beene, B Lyn Behrens, Guillermo E Biaggi, David Birkenstock, Violeto F Bocala, Adrian Bocaneanu, Rodney G Brady, Luis Barba Briceno, Benjamin P Browne, Elisea Bustamante,

Marta Caceres, Jose L Campos, Izeas dos Santos Cardoso, Dennis N Carlson, Pyung-Duk Chun, Douglas Clayville, Larry R Colburn, Lalchansanga Colney, Lowell C Cooper, Nevenka Cop, Roque M Crespo, James A Cress, Rajmund Dabrowski, Luka T Daniel, Rousvelt Daniel, Nestor D Dayson, Claritza O Heyaime de Jimenez, Marino F de Oliveira, Gary B DeBoer, Belzazar Denila,

Emanuel Egas, George Egwakhe, Teodoro Elias, Wyson Eliya, Larry R Evans, Laurie J Evans, George W Fafale, Mumtaz A Fargo, Melchor A Ferreyra, Mark A Finley, Ronald M Flowers, Daniel Fontaine-Marquez, Robinson D Francis, Agustin Galicia, L James Gibson, Carlo Giliberti, Clifford Goldstein, Raul Gomez, Cesar Gomez, Leonardo Grant, Doris Gratz, John Graz, Eugene W Grosser, Alberto F Guaita, Alberto C Gulfan Jr, Joseph E Gurubatham, Patricia J Gustin,

Erkki Haapasald, Passmore Hachalinga, Bert Haloviak, Allan R Handysides, Dallian Haokip, Ceazar J Hechanova, Eric Hepburn, Eugene Hsu, C Lee Huff, Daniel R Jackson, David Javier-Perez, Choudampalli John, M C John, William G Johnsson, Theodore T Jones, Michael F Kaminsky, Gerry D Karst, Dennis C Keith Sr, Reinhold Kesaulya, Ivan F Khiminets, Kenyu Kinjo, Vladimir A Krupsky, P Daniel Kunjachan, Kwame B Kwanin, Robert E Kyte,

Ilie S Leahu, Harold L Lee, Richard P Lehmann, Paulo Leitao, Israel Leito, Robert E Lemon, Nikola T Levterov, P I Liberansky, Jose R Lizardo, Japheth S Maranga, Heber Mascarenhas, Dalbir Masih, Benjamin C Maxson, Zoltan Mayor, Alfred C McClure, Norman K

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Miles, Armando Miranda, Eric P Monnier, R Martin Moores, Kalapala J Moses, Jose Moyano, Harry G Mtiike, Musyoka Paul Muasya, Nahor Muchiutti, Baraka G Muganda, Pardon Mwansa,

Ruy H Nagel, Sikumbuzo Ndlovu, G T Ng, Wai-Chun Stanley Ng, August de Clerc M Ngalamulume, Victor Niconde, James R Nix, Don Noble, Karel Nowak, Etzer Obas, Joseph A Ola, Barry D Oliver, William M Olson, Walter A Osako, Richard C Osborn, Ruth E Parish, Vernon B Parmenter, Ephraim M Parulan, Jere D Patzer, Jan Paulsen, Juan O Perla, Pablo Perla, Cecil R Perry, Sally Lam Phoon, Larry J Pitcher, Wladyslaw Polok, T Michael Porter, Juan R Prestol, Donald G Pursley, Carlos Puyol, Guido R Quinteros,

Ted L Ramirez, Miguel Ramos, Leo Ranzolin, Humberto M Rasi, Bruno Raso, John Rathinaraj, Paul S Ratsara, Robert L Rawson, Nils Rechter, Gordon L Retzer, Robin D Riches, R Bruce Roberts, Donald E Robinson, Angel M Rodriguez, Guy F Roger, Duane C Rollins, Walter Romero, Denis P Rosat, Steven G Rose, Amon K Rugelinyange, Lucas N Rugemarila, Iouliia Roussina, Michael L Ryan, Roy E Ryan, Claude Sabot, Charles C Sandefur Jr, Tercio Sarli, Anna A Savchenko, Byron Scheuneman, Gunter Schleifer, Don C Schneider, Benjamin D Schoun, Mozart S Serrant, Tin Tun Shin, Kei Hoon Shin, Alexandr F Shvarts, Helder Roger C Silva, Pavel Simek, Ella Simmons, Houtman E Sinaga, Dolores E Slikkers, Robert S Smith, Virginia L Smith, Chester G Stanley, Ken Stanton, Artur A Stele, Ardis D Stenbakken, Richard O Stenbakken, Vassili D Stoliar, Robert L Sweezey,

Remelito Aguilar Tabingo, Jean-Marie Tchoualeu, Mack Tennyson, G Ralph Thompson, Tor Tjeransen, Athal H Tolhurst, Max A Trevino, Filiberto M Verduzco, Velile S Wakaba, D Ronald Watts, Youke Welan, Kingsley Whitsett, Bertil Wiklander, Juan A Williams-Acosta, Jeffrey K Wilson, Neal C Wilson, Ted N C Wilson, Edward E Wines, Harald Wollan, James S F Wu, F Martin Ytreberg, Moses Da-Yuan Yu, James W Zackrison, Valdis A Zilgalvis, Rita U Zirimwabagabo

DEVOTIONAL MESSAGE

The devotional message entitled "The Mystery of God's Grace" was presented by Angel M Rodriguez, Director of the Biblical Research Institute. Scripture quotations are taken from the New International Version.

It is called the big bang theory, and it is possibly the most popular cosmological hypothesis on the origin of the universe. According to this theory, the matter and energy that constitute the universe we know was originally concentrated in what is often called the primeval atom or cosmic egg. At a particular moment, and for reasons unknown to us, there was an explosion and all the energy and matter concentrated in that primeval atom was released. The universe was born. Everything we see today in the expanding universe was originally located

there, including the elements that constitute our bodies and minds. That explosion is the most potent release of energy and power that scientists are able to imagine.

The fallacy of the big bang theory regarding the origin of the universe is not the focus of our discussion today. However, we believe that the process of re-creation was initiated by a magnificent release of power or creative energy whose impact on the universe we can hardly begin to comprehend. This most glorious and powerful explosion did not take place in the emptiness of nothingness, but on the cross of Christ. We do not call it the big bang; we call it the release of grace. This grace, hidden in the Divine Being, at a particular moment was mysteriously discharged in order to transform, even to re-create, a universe that had been tainted and permanently damaged by sin. Allow me to tell you a little about the mystery, the power, and the embodiment of grace.

The word *grace* is usually employed to designate an aspect of the character of God that is closely related to His love. In the Bible *grace* is not something that God has, but rather the way God is and how He acts with respect to sinners. The sacrifice of Christ is not simply a revelation of God's grace, but grace itself in action. I imagine that with the entrance of sin into the world a new question was probably raised in the mind of God's intelligent creatures: How will God now relate to sinful rebellious creatures? The answer required a revelation of an aspect of God's nature that was hidden in the mystery of His being. There are many aspects of God that are beyond the comprehension of any of His intelligent creatures. Throughout eternity God will continue to reveal to us dimensions of His character that are beyond our full comprehension.

Therefore, it should not surprise us at all that after the fall of Adam and Eve an aspect of the multiformity of God's wisdom and nature was revealed to His creatures. We call that aspect of God, that dimension of His being, *grace*. It is a dimension of His spontaneous love, the very essence of God, that revealed itself in a glorious way in the presence of sin and rebellion. It was always part of the richness of the mysteries of God, but now it has found an occasion to express itself in the context of sin. The angels witnessed a revelation of an aspect of God's character they had never before seen in action. God showed Himself to be by nature kindly and mercifully disposed toward sinful creatures who did not deserve kindness or compassion. Jesus said, "He is kind to the ungrateful and wicked."—Luke 6:35

That unavoidable urge of God's own natural spontaneous disposition to love His sinful creatures needed to express itself, and it did so in Jesus. Grace designates a dynamic, consistent, and permanent aspect of God's nature revealed to His creatures after the fall. The term is employed to describe the benefits of grace in our lives, for instance: salvation (Eph 2:8), sanctification (our growth in grace), or the reception of the gifts of the Spirit. In fact, grace is its own means of expression—it is power and at the same time the objective configuration of the results of that power; it is the conveyor of the gift and the gift itself (we call them *graces*). We do not have in English, or in any other language that I am acquainted with, a single word that

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could encompass the richness of content and power found in the biblical concept of grace. That grace came to our planet!

“For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor [“to be a beggar, go begging, beg”], so that you through his poverty might become rich.”—2 Cor 8:9 I wish I could understand and at the same time be able to explain to you the meaning of that text. “He became poor!” We are confronted here with the mystery of God’s grace revealed to us, incarnated in Christ. He became the dispossessed one, the resourceless one, the incapacitated one, the one that could be removed from the universe without impoverishing it because He had nothing to contribute to it. He became a cosmic liability, not an asset.

How did He become that monstrosity? He who had it all gave everything He had on behalf of a sinful human race; a resourceless, dispossessed, and incapacitated race who had no contribution to make to God’s creation. He became poor! The Son of God took our place and we received through Him grace and in Him God experienced our “dis-grace,” the impenetrable darkness of our misery, sin, and death. He became poor! Here is the mystery: God, who is by nature graceful to all of us, was not graceful to His Son! In Jesus our poverty was taken over by God Himself and God did not become the object of His own grace! How could He? Grace flows out from God to the other! What a magnificent exchange! Grace for us, but for Him our griefs, our sorrows, our afflictions, our iniquities, our state of “dis-grace,” our death (Isaiah 53). The mystery of grace is located in God’s unsearchable being, but it appeared to us as a gift on the cross of Christ. What a model of disinterested service for Church leaders and Christians in general! The mystery of that grace should also be incarnated in us.

On the cross there was the most glorious and magnificent explosion of God’s grace ever witnessed by the intelligent creatures of the universe. The apostle exclaimed, “Where sin increased, grace abounded all the more.”—Rom 5:20 What an abundance of grace! There is enough grace to supply the needs of every sinner and to leave a surplus. Ellen G White comments, “The atonement for the world was to be full, abundant, and complete. Christ’s offering was exceedingly abundant, reaching every soul that God had created. It could not be restricted nor measured so as not to exceed the number who would accept the great gift. All men are not saved; yet the plan of salvation is not a waste because it does not accomplish all that its liberality has provided for. There must be enough and to spare.”—*Youth’s Instructor*, July 19, 1900, p 7 What a tremendous release of grace! The very mission of the Church is grounded on the overabundance of grace that does not exclude any individual and that does not know geographical, ethnic, or gender barriers. It is for everyone, and the Church must proclaim and live it.

In order to understand better the dynamic nature of grace, theologians usually talk about common grace and salvific or sanctifying grace. From the Adventist perspective, common grace

is the kind disposition of God manifested toward us in the preservation of life on the planet and the work of the Spirit in the human heart calling us to repentance, confession, and conversion. The death of Christ on the cross released an atmosphere of grace that surrounded the planet: "In the matchless gift of His Son God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus."—SC 68 There is grace all around the planet—common grace—and we can choose to receive its fullest benefits by breathing it, by appropriating it by faith in Christ—salvific/sanctifying grace.

It is because of common grace that God "brings the clouds to . . . water his earth and show his love."—Job 37:13 Paul writes, "For in him we live and move and have our being."—Acts 17:28 That sphere of His grace was made possible through the cross. Again, the psalmist adds, "O LORD, you preserve both man and beast. How priceless is your unfailing love!"—Ps 36:6, 7 The abundance of grace reaches the animal world! God provides for the temporal needs of all. Paul and Barnabas, addressing a group of pagans, said to them, "He [God] has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."—Acts 14:17 It is He who "makes grass grow for the cattle, and plants for man to cultivate—bringing forth food from the earth."—Ps 104:14 Even the lions "seek their food from God."—Ps 104:21 One more passage from the Psalms: "You care for the land and water it; you enrich it abundantly. The streams of God are filled with water to provide the people with grain, for so you have ordained it."—Ps 65:9 All of this is totally undeserved by His creatures and is an expression of God's loving grace through Christ.

It is well known that every good thing that we have or experience is the result of God's grace. James wrote, "Every good and perfect gift is from above, coming down from the Father."—James 1:17 Even what appears to be the natural goodness of the heart of sinners is the work of the grace of God in us: It is true that men sometimes become ashamed of their sinful ways and give up some of their evil habits before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened and the outward life is amended."—2MCP 600

All the good gifts and blessings that the human race enjoy from God are the result of His grace and have the purpose of leading us through the Spirit to the cross of Calvary. Paul asked, "Do you show contempt for the richness of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?"—Rom 2:4 There is a great need on the part of all of us to keep fresh in our memories the fact that it was the kindness of God that led us to Jesus (Gal 1:6). Our repentance does not create kindness and love in God toward us. Neither does salvation come into existence when we repent or believe. It was already acquired for us by Jesus and now through the work of the Spirit it is offered to us as a free gift from God. Grace is not irresistible or forced on us by God. Grace, because of its very nature, respects human

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freedom and allows humans to reject it or to fall from it. Grace respects human choices for or against it because it is not irrational sentimentality. By implication we, as beneficiaries of that grace and as Church leaders, should not give the impression to the Church that grace is sentimental permissiveness; it is rather the power of love that acknowledges and respects human choices for or against God and His will and that brings with it particular consequences.

The grace that saves has been bestowed upon us in the beloved (Eph 1:6). In fact, He is what theologians call the embodiment of God's grace. God's kind disposition towards sinners is not a passive emotion but a dynamic dimension of His character that was incarnated in Christ and to which we have full access when we are by faith incorporated into Him (Eph 2:8). Grace is found only in Jesus and it is the Spirit's work to take us to Jesus, to the cross: "In Him we have redemption through his blood, the forgiveness of our sins in accordance with the riches of God's grace."—Eph 1:7

Everything we need is located in Jesus. Outside Him there is disruption, "dis-grace," and sin as a controlling and enslaving power. Outside Him we exist in alienation from God in a state of total poverty, destined to total extinction. He is the divine expression of grace in bodily form. He was born in union with God. After the fall of Adam only Jesus was born in union with God. The Adamic humanity was characterized by rebellion and total distance from God. By nature we belong to that humanity; we are naturally born in Adam. To be in Adam is to belong to the old creation and therefore destined to eternal death because in Adam all die (1 Cor 15:22).

But grace has achieved the unimaginable! The power of grace is of such a magnitude that it confronted the power of sin, defeated it, and brought into existence a new creation in Christ. The release of divine power required to re-create sinful creatures is of a major magnitude similar to the power displayed by God when He created the universe. God created in an effortless way; He commanded and it was. But God's grace brought into existence a new creation in the context of a cosmic conflict. In the new creation, grace was displayed as a power that was able to defeat all evil powers, creating a new humanity in union with God. At the head of it is Jesus, the second Adam (Rom 5:14).

We are not by nature members of that new creation, that new humanity. Christ is the sphere where this new creation is operative: "For we are God's workmanship, created in Christ Jesus to do good works."—Eph 2:10 Paul adds, "If anyone is in Christ, he is a new creation [creature]."—2 Cor 5:17. How do we come to be in Christ? By faith, not by fate! "For by grace you have been saved through faith—and this is not from yourselves, it is the gift of God."—Eph 2:8 The new creation announced by the prophets is already here in Christ (Isa 65:17; 66:22) and we become part of it by faith. The old person, the Adamic one, who belongs to the old creation, has to die and then a new creature comes into existence who is reconciled to God and a member of the new humanity instituted and inaugurated by Christ

(Eph 4:22-24). The new individual is the result of a new birth that takes place when we are baptized. It is at that moment that we are incorporated into Christ, becoming new creatures, members of the new humanity whose head is Christ (Rom 6:1-6). This new creature is being renewed "in the image of its Creator."—Col 3:10 Then all the gifts of grace that God placed in the gracious hands of Jesus, the head of the new humanity, are in fact ours. Consequently, the apostle can call us to "put on the new self created to be like God in truth, righteousness and holiness."—Eph 4:24 Subdued by the work of the Spirit through common grace, we embrace and are embraced by the power of God's grace embodied in Christ.

Some scientists speculate that the expansion of the universe that resulted from the big bang will, at a particular moment, slow down and will eventually reverse itself by gravity. Then the universe will collapse catastrophically upon itself and probably fuse once more into the primeval atom, only to begin the process again. However, we believe that grace will bring the universe back to the original unity and harmony that characterized it when it came from the hands of the Creator. Grace will restore all, and it has begun this process in the Church. As leaders of the Church we should never lose sight of the wonder of God's grace that rescued sinners like me and you and then gave us the privilege, the grace, of being servants of His church. Servanthood and grace are inseparable. May the power of His grace in Christ be constantly manifested in our ministry to His Church.

Jan Paulsen called to order the first session of the 2002 Spring Meeting.

Prayer was offered by George Egwakhe, Treasurer of the Southern Asia-Pacific Division.

APPRECIATION TO DEPARTING OFFICERS

The following individuals were honored for their many years of service to the world Church, and especially to the General Conference:

Robert L Rawson and his wife Carolyn. Elder Rawson served as Treasurer of the General Conference for seven years. Carolyn Rawson worked during this time for Adventist World Radio.

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George W Reid and his wife Julia. Dr Reid served for two years as an Associate Editor of the *Adventist Review*, and for 18 years as Director of the Biblical Research Institute and as a General Field Secretary of the General Conference. Julia Reid spent part of that time as Director of GC Travel.

Ralph S Watts Jr and his wife Pat. Elder Watts served for 16 years as President of the Adventist Development and Relief Agency International and as a General Field Secretary of the General Conference.

Donald R Sahly and his wife Weslyne. Dr Sahly served the General Conference for five years—as an Associate Director of the Education Department, an Associate Secretary of the General Conference, and most recently as Director of Global Leadership Training and as a General Field Secretary. Weslyne Sahly, an Assistant Director of Archives and Statistics, served as Editor of the Seventh-day Adventist *Yearbook*.

Elder Rawson, Dr Reid, and Elder Watts are all retiring. Dr Sahly has accepted the position as President of Southwestern Adventist University. We thank each of these men and their wives for the wonderful service they have provided to the Church, and we pray that the Lord will enrich and bless them in the years that lie ahead.

PRESIDENT'S OPENING REMARKS

Three Strategic Values—The three strategic values which the Church has chosen to highlight [growth, unity, quality of life] are not listed on the agenda for Spring Meeting, but we must turn our attention to them. They were chosen in a very deliberate manner. They express the ethos and self-awareness of the Seventh-day Adventist Church. We cannot capture the essence of being an end-time Church without speaking of growth in evangelism, growth in our personal experience, and growth in discipleship. We cannot capture what we are without speaking about unity. We are one family around the world, bound together by the Holy Spirit, constantly sharing and learning to defer to one another as members of one body in Christ. We cannot go forward without giving due attention to the quality of life which expresses the heart of Adventism. The quality of life is visible to the public and what we say about it is important. It affects a range of life's everyday decisions. It is also a critical factor in our personal lives. We must be sure we belong to the Lord, finding the rest and assurance of forgiveness, finding contentment in the journey we are on. We wish we were stronger and had come further in this respect.

These three values contain the genius of Seventh-day Adventism. Do not say they don't specifically relate to what I am doing for the Church. Do not describe your service or ministry in a way that places you outside the mission of the Church. How deliberate are you in

incorporating them into the activities of the Church, in laying them out before the people in your preaching? I wish more attention were given to exploring the depth and content of what we describe as quality of life. We are talking about what it means to be a Seventh-day Adventist. These values are not hastily chosen side issues. They are the heart of the matter as we bond together as a people on our pilgrimage. At the 2002 Annual Council we will explore where we are going with these strategic issues. Materials are being prepared for presentation at that time.

Office of Global Leadership Training—Donald R Sahly, Director of the Office of Global Leadership Training, has been called to another assignment. The fact that he has not yet been replaced should not be seen as a weakening of commitment to provide leadership training. The world Church has indicated that we need to focus deliberately on the next generation of leadership. Donald R Sahly will, in the remaining months of this year, continue to give some of his time and skill to this matter. Niels-Erik Andreasen and others from Andrews University will assist in providing a continuous flow of leadership training. Gerry D Karst will serve as a coordinator for the requests for leadership training and provide a link to those outside the building who will provide this training.

Department/Institution Reports—General Conference departments and institutions will each have an opportunity during this quinquennium to make a report to the General Conference Executive Committee. Some of these reports will come during this Spring Meeting and some will be made at the upcoming Annual Councils.

Annual Council Schedule—Our primary purpose for existence is mission. Money, programs, ideas, concepts, and such find meaning only in the mission of the Church. We have felt we should pay attention to maintaining a spiritual focus when we come together for meetings. In order to accomplish that, beginning with the 2003 Annual Council, the work of the General Conference Executive Committee will take 3½ days. The opening meeting will be Friday evening, and we will celebrate Sabbath together as a family of elected leaders. On Sunday morning, we will begin the business of the Executive Committee.

Cross-Cultural Mission Conference—We have many partners in mission. Many who are not members of this committee and who represent supporting ministries of the Church will be coming here for the weekend for the Cross-Cultural Mission Conference. It is hoped that many of you are planning to participate in the program. I expect we will be richly blessed.

MISSION STATEMENT OF THE SEVENTH-DAY ADVENTIST CHURCH

The Mission Statement of the Seventh-day Adventist Church was read by the Secretary of the business session.

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02SM to MAB

DAILY PROGRAM

VOTED, To approve the daily program for the 2002 Spring Meeting, as follows:

DAILY PROGRAM
April 17 to 19 (noon), 2002

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

Lunch

12:00 p.m. to 2:00 p.m.	Committees
2:00 p.m. to 5:30 p.m.	Business Meeting

SEC/ADCOM/02SM to AHT

GENERAL CONFERENCE EXECUTIVE COMMITTEE—
MEMBERSHIP ADJUSTMENT

VOTED, To adjust the membership of the General Conference Executive Committee, as follows:

In the category of Thirty Elected Members:

Add Evans, Larry R

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116-02G SPRING MEETING - 2002—STANDING COMMITTEES

VOTED, To approve standing committees for the 2002 Spring Meeting, as follows:

ADDITIONAL PERSONNEL TO STANDING COMMITTEES

Ted N C Wilson, Chairman

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Vernon B Parmenter, Secretary

Members: Harold W Baptiste, Larry R Colburn, James A Cress, Dennis C Keith Sr.

NOMINATING

Jan Paulsen, Chairman
Matthew A Bediako, Secretary

Members: Niels-Erik Andreasen, Delbert W Baker, Harold W Baptiste, B Lyn Behrens, Guillermo R Biaggi, David Birkenstock, Violeto F Bocala, Mauro C Braga, Pyung-Duk Chun, Douglas Clayville, Lowell C Cooper, Nevenka Cop, Luka T Daniel, Gary B DeBoer, Balazar Denila, Marino F de Oliveira, Laurie J Evans, Melchor A Ferreyra, Ronald M Flowers, Ulrich Frikart, Agustin Galicia, Doris Gratz, Alberto C Gulfan Jr, Joseph E Gurubatham, Allan R Handysides, Eugene Hsu, William G Johnsson, Theodore T Jones,

Gerry D Karst, Dennis C Keith Sr, Lorinda Knowlton, G Hendrik Koning, Daniel P Kunjachan, Robert E Kyte, Harold L Lee, Israel Leito, Robert E Lemon, Bruno Liske, Jose R Lizardo, Geoffrey G Mbwana, Denzil McNeilus, Armando Miranda, R Martin Moores, Pardon Mwansa, Ruy H Nagel, G T Ng, James R Nix, Joseph A Ola, Barry D Oliver, William M Olsen, Elizabeth E Ostring, Vernon B Parmenter, Ephraim M Parulan, Jere D Patzer, Juan O Perla, Larry J Pitcher, Juan R Prestol, Donald G Pursley, Carlos Puyol, Leo Ranzolin, Humberto M Rasi, Gordon L Retzer, Donald E Robinson, Duane C Rollins, Steven G Rose, Michael L Ryan,

Claude Sabot, Charles C Sandefur Jr, Anna A Savchenko, Don C Schneider, Benjamin D Schoun, Mozart Serrant, Ella Simmons, Robert S Smith, Virginia L Smith, Chester G Stanley, Artur A Stele, Ardis D Stenbakken, Richard O Stenbakken, Vassili D Stoliar, Robert L Sweezy, Thipparapu V Thompson, Max A Trevino, Jansen E Trotman, Velile S Wakaba, D Ronald Watts, Bertil A Wiklander, Ted N C Wilson, Edward E Wines, Harald Wollan, F Martin Ytreberg.

STEERING

Jan Paulsen, Chairman
Athal H Tolhurst, Secretary

Members: Harold W Baptiste, Matthew A Bediako, Douglas Clayville, Larry R Colburn, Lowell C Cooper, Rajmund Dabrowski, Gary B DeBoer, Linda M de Leon, Agustin Galicia, Eugene Hsu, William G Johnsson, Theodore T Jones, Gerry D Karst, Howard T Karst, Dennis C Keith Sr, Robert E Lemon, Armando Miranda, Robert W Nixon, Ruth E Parish,

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Vernon B Parmenter, Juan R Prestol, Leo Ranzolin, Humberto M Rasi, Robert L Rawson, Donald E Robinson, Elaine A Robinson, Angel M Rodriguez, Steven G Rose, Michael L Ryan, Roy E Ryan, Claude Sabot, Charles C Sandefur Jr, Don C Schneider, Benjamin D Schoun, Virginia L Smith, Ardis D Stenbakken, Richard O Stenbakken, Jeffrey K Wilson, Ted N C Wilson.

SEC/ADCOM/02SM to AHT

115-02G EMPLOYEE REMUNERATION AND ALLOWANCE
REVIEW COMMITTEE—2002 SPRING MEETING -
APPOINTMENT

VOTED, To appoint an Employee Remuneration and Allowance Review Committee for the 2002 Spring Meeting, as follows:

MEMBERS

Presidential

PAULSEN, JAN, Chairman
Bocala, Violetto F
Chun, Pyung-Duk
Daniel, Luka T
Evans, Laurie J
Frikart, Ulrich
Leito, Israel
Mwansa, Pardon
Nagel, Ruy H
Schneider, Don C
Stele, Artur A
Watts, D Ronald
Wiklander, Bertil

Secretariat

Baptiste, Harold W
Bediako, Matthew A

Treasury

Rawson, Robert L, Secretary
Biaggi, Guillermo
Kunjachan, P David

Treasury - contd

Lemon, Robert E
Moores, R Martin
Olsen, William M
Prestol, Juan R
Rose, Steven G

Institutional Administrators

Andreasen, Niels-Erik
Baker, Delbert W
Birkenstock, David
Pursley, Donald G
Smith, Robert S

Pastors and Front Line Employees

Andrianasoa, John R
Nixon, John S
Osborn, Richard C
Romero, Walter
Simek, Pavel

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Departments and Services

Cress, James A
Rasi, Humberto M

Laypersons

Caceres, Marta
Fargo, Mumtaz
Gratz, Doris
Gunawan, Sendra
Hepburn, Eric
Knowlton, Lorinda
McNeilus, Denzil
Noble, Don
Okwubunka, Salomey
Ramirez, Ted L
Roussina, Iouliia
Slikkers, Dolores E
Tennyson, Mack

Union Presidents

Balboa, Sergio E
Carlson, Dennis N
Gordon, Malcolm D
Gulfan, Alberto C Jr
Haapasald, Erkki
Jackson, Daniel R
John, Choudampalli
King, Donald G
Lee, Harold L
Liberansky, P I
Liske, Bruno
Mbwana, Geoffrey G
Mensah, Peter O
Mostert, Thomas J Jr
Patzner, Jere D
Retzer, Gordon L
Roberts, R Bruce
Sarli, Tercio
Trevino, Max A
Wakaba, Velile S
Wu, James S F

02SM to JP

TIME LIMIT TO DISCUSSION OF PHILOSOPHY OF
REMUNERATION DOCUMENT

VOTED, To limit discussion on the Philosophy of Remuneration document so that it will end no later than 12:30 p.m. today.

RemStCom(ad hoc)/ADCOM/RemStCom/PREXAD/RemStCom/PREXAD/ADCOM&
RemStCom/RemStCom/GCDO&FinPl&Bud02SM/RemStCom/02SM to GDK(DIV)

229-02Gd PHILOSOPHY OF REMUNERATION—APPROVAL OF
CONCEPT

VOTED, To approve, in principle, the Philosophy of Remuneration policy as prepared by the Remuneration Study Commission (ADCOM-A); to allow members of the General

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Conference Executive Committee time to provide additional input to the Remuneration Study Commission; and to defer until the 2002 Annual Council the final vote on the proposed addition to the General Conference *Working Policy*, Y 05, Philosophy of Remuneration, which reads as follows:

Y 05 Philosophy of Remuneration

Y 05 05 Philosophy of Remuneration—1. Introduction—In order that there may be an equitable basis for the remuneration of denominational employees, these principles have been adopted for the Seventh-day Adventist Church.

2. Philosophy—The Church has accepted the commission given by Jesus Christ to His disciples to proclaim the gospel to the entire world. Many agencies are utilized to accomplish this spiritual task. Each employee has the privilege and responsibility to participate specifically in the mission of the Church and its central objective—the salvation of humanity (2 Cor 4:1-6).

“There are needed in the cause of God workers who will make a covenant with Him by sacrifice, who will labor for the love of souls, not for the wages they receive.”—CH 302

“... the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward.”—2SM 211

The work of the Church, including all denominational organizations, is a mission to which lives are dedicated in selfless service (7T 215, 216; 1MR 85; CH 316).

Remuneration shall be guided by principles set forth in the Bible and the Spirit of Prophecy counsels of Ellen G White, and informed by community practices.

a. Responsibility for, attitude toward, and unity of the work:

“You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last.”—John 15:16, NIV

God worked in the beginning (Gen 1:1), and work was assigned to humanity before the fall (Gen 1:26; 2:15). “My Father is working still, and I am working.”—John 5:17, RSV

“Nothing is drudgery to the one who submits to the will of God. ‘Doing it unto the Lord’ is the thought that throws a charm over the work that God gives him to do.”—Lt 43, 1902

“The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work.”—2SM 178

While the work of God is one, all have individual roles to fill (1 Corinthians 12).

b. Faithfulness and productivity required, employees are responsible for value of wages received:

“God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demand. Oh, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the spirit of Christ they would work the works of Christ. ‘Let this mind be in you, which was also in Christ Jesus’ (Phil 2:5).”
—2SM 194, 195

c. Wages should be reasonable, ample, fair, and just:

The Levites received food, clothes, shelter, and ten shekels of silver a year (Judg 17:10). This was considered to be a reasonable and just remuneration.

“He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”—Mic 6:8, RSV

The same principle of justice is apparent in the parable of the talents (Matt 25:14-30). “The laborer is worthy of his wages.”—Luke 10:7, NKJV

The Spirit of Prophecy counsels of Ellen G White affirmed that the wages paid to the church’s workers should be “sufficient to support themselves and their families.” She asked, “are not those who faithfully engage in this work [of disseminating truth, and leading souls to Christ] justly entitled to ample remuneration?”—AA 341

“Those placed in leading positions should be men who have sufficient breadth of mind to appreciate persons of cultivated intellect and to recompense them proportionately to the responsibilities they bear. True, those who engage in the work of God should not do so merely for the wages they receive, but rather for the honor of God, for the advancement of His cause, and to obtain imperishable riches. At the same time we should not expect that those who are capable of doing with exactness and thoroughness work that requires thought and painstaking effort should receive no greater compensation than the less skillful workman. . . .

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“To connect the right class of laborers with the work may require a greater outlay of means, but it will be economy in the end; for while it is essential that economy be exercised in everything possible, it will be found that the efforts to save means by employing those who will work for low wages, and whose labor corresponds in character with their wages, will result in loss. The work will be retarded and the cause belittled. Brethren, you may economize as much as you please in your personal affairs, in building your houses, in arranging your clothing, in providing your food, and in your general expenses; but do not bring this economy to bear upon the work of God in such a way as to hinder men of ability and true moral worth from engaging in it.”—5T 551

d. Equality and unselfishness:

“For as the body is one, and has many members, but all the members of that one body, being many, are one body: so also is Christ. For in fact the body is not one member but many. If the foot should say, ‘Because I am not a hand, I am not of the body,’ is it therefore not of the body? And if the ear should say, ‘Because I am not an eye, I am not of the body,’ is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. Now you are the body of Christ, and members individually.”—1 Cor 12:12, 14-18, 27, NKJV

“Let there be more equality among us. There is too much eager grasping for recompense. Selfish estimates of the labor done are being made.”—2SM 183 “The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution, and publishing house. Their wages should not be fashioned after the worldling’s standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven.”—2SM 192

e. Faith required when filling positions:

“Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God.”—2SM 175

f. Demands for higher wages not according to God’s plan:

“Those who refuse to work except for the highest wages should not be encouraged to connect with this institution. We do not need those who have no spirit of self-sacrifice.”—1MR 275

“God’s work is to go forward. Its success depends on the putting forth of consecrated efforts and the carrying out of pure principles. Amidst the apparent confusion of surrounding difficulties, we may feel at a loss to know how to proceed. Let us be sure that those who are united with the work are first united with Christ.”—Lt 106, 1903, pp 4, 5, “To the General Conference Committee,” May 30, 1903

“Yes; and they will have the temptation continually before them. But in the matter of encouraging our physicians to set their own wages, we must be very guarded. I am sorry I am not able to present this matter fully as it has been opened up before me in the night season. I hope to be able to say more in the future regarding this question; but I can say that I must continue to bear my testimony against the idea that men may be permitted to set their own wages. Let a man begin on this line, and Satan will help him wonderfully.”—1MR 86, 87; Ms 14, 1913

3. Remuneration defined—Remuneration encompasses a broad range of cash and non-cash items such as gross salary, benefits, allowances, incentives, bonuses, etc. It must be understood that in certain parts of the world where salary levels are very low, certain benefits such as housing allowance, automobile depreciation, and employer provided housing would have to be dealt with outside of the percentage maximums as defined in paragraph 5. of this policy.

The remuneration scale described in this policy provides minimums and maximums expressed as percentages of a remuneration factor. In some cases this may not work well for certain categories of support staff because of community patterns of remuneration. Where desirable, the controlling boards/committees may establish, for support staff, remuneration rates and plans which are not based on minimum and maximum percentages applied to a remuneration factor, so long as the rates do not exceed the average community rates for such categories. This provision only applies to positions with a maximum remuneration level that is less than that of an ordained pastor.

4. Objective—The objective of each remuneration plan is to provide employees with an adequate income, while endeavoring to provide a reasonable level of comfort. Because of the principles of equality and self-sacrifice, it is accepted that increased responsibility may require a greater level of sacrifice.

5. Principles of Remuneration Scale Development—Wide variations in national economies and employment environments make it impossible to establish a single remuneration scale that is equitable and appropriate everywhere. For this reason, each division is responsible for establishing a remuneration plan(s), including various allowances, that is sensitive to the local environments within its territory. Each division executive committee shall establish a remuneration committee with representation from ministers, educators, and accountants, along with significant representation from laypersons with financial, management, and business

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experience and who have an understanding of denominational policy and practice. The remuneration committee shall recommend to the division executive committee a remuneration plan(s) and remuneration levels to be used within its territory. In the preparation of a remuneration plan(s), the committee shall bear in mind that the call to ministry is important—whether to pastoral work, administration, or any other line of denominational employment. All minister on behalf of the Church. The General Conference and its institutions shall follow these principles in determining their remuneration plans.

Remuneration plans addressed in paragraph 5. shall incorporate the following features and, prior to their adoption, be reviewed by the General Conference Administrative Committee to determine adherence to these broad principles and guidelines.

- a. Unity and consistency in job classification and relative ranking within a division.
- b. Preference for a single remuneration scale in the division for all employees that encourages employee collegiality, especially between pastoral workers and administration. Accordingly, the remuneration of a division president and of the General Conference President shall not exceed by more than 25 percent (division) nor by 30 percent (General Conference) respectively the remuneration of the highest classification of a local church pastor in the division/country.
- c. Alternate scale(s) used only for unique and limited situations. Although the main remuneration scale should normally be the predominant standard for organizations in a division, in some unique and limited situations the division executive committee, and in the case of the General Conference the General Conference Executive Committee, may wish to approve an alternate remuneration scale(s). In such cases, the remuneration scale(s) must reflect the sacrificial service philosophy as expressed in this policy and be informed by the median market values as revealed in surveys of community practice. Where such a remuneration scale(s) is deemed to be useful, it shall be determined by the division executive committee, and in the case of the General Conference by the General Conference Executive Committee, but shall not exceed by more than 50 percent the remuneration of the highest classification of a local church pastor in the division/country. The average value of allowances shall not exceed those provided for under current policies.
- d. A clearly defined method and time frame for determining how and when an employee advances from minimum to maximum remuneration based on performance evaluation.

e. Remuneration levels that do not discriminate on the basis of race, color, national origin, disability, gender, age, or any other basis prohibited by law and are not contrary to biblical principles.

f. Remuneration factors for the area applied to the various levels of church organization in the same locality, and which take into account cost of living/cost of housing for the area.

g. Government regulations concerning employee remuneration observed at all times.

6. Economic and Geographic Variations—National or locally-hired employees shall be remunerated on the basis of the church remuneration policy and practice in effect in the location or country in which they reside. Employees retained under interdivision or intradivision policies shall receive remuneration in harmony with the applicable policies for each classification.

7. When setting individual wages the following items should be taken into consideration with respect to each employee:

- a. Preparation, education, and commitment.
- b. Previous experience and achievement.
- c. Years of service.
- d. Responsibility and annual evaluations.

8. From time to time remuneration adjustments may be necessary to either increase or decrease remuneration within this philosophy. Factors to be considered in making such adjustments shall include the financial resources available, cost of living changes, competitive wages, and performance appraisals.

9. Variations for Commercial Business Organizations—The boards/governing committees of institutions/organizations of the Church whose viability rests on their success in the commercial environment and who do not receive denominational appropriations, and who derive a significant majority of their income from nondenominational sources, may establish remuneration levels and/or compensation benefits (allowances) which to a limited extent reflect the prevailing remuneration level of the local environment. Each board/governing committee will exercise its judgment in evaluating the combined effect of the sacrificial service philosophy as expressed in this policy and the median market values as revealed in surveys of community

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practice. The remuneration levels of each institution/organization of the Church under this category shall be reviewed by its respective division executive committee and compliance reported annually to that committee and to the full governing board of the institution/organization.

Robert W. Nip
General Counsel
June 18, 2002

Jan Paulsen, Chairman
Harold W Baptiste, Secretary
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

SPRING MEETING

GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 17, 2002, 2:00 p.m.

Jan Paulsen called to order the second session of the 2002 Spring Meeting.

Prayer was offered by Bruce Roberts, President of the Trans-Pacific Union Conference in the South Pacific Division.

THE ESSENTIAL JESUS—PRESENTATION OF BOOK

A presentation on the book *The Essential Jesus* was given by co-authors Bryan B Ball and William G Johnsson. This book is sponsored by the South Pacific Division and printed by Sign's Publishing Company, on behalf of the Pacific Press Publishing Association. It is a Seventh-day Adventist response to continuing attacks on the biblical person of Jesus. A copy of the book was presented to Jan Paulsen.

DONATION TO EURO-ASIA DIVISION FOR BIBLE
TRANSLATION

A gift of \$40,000 was presented to Artur Stele, President of the Euro-Asia Division. This gift was raised by the Adventist Theological Society and the Pacific Press Publishing Association for translating and printing the Bible in Russian.

CAMEROON SATELLITE EVANGELISM

Doug Batchelor, Director/President of Amazing Facts, made a presentation on the proposed evangelistic event to be held in Yaounde, Cameroon, Africa on November 8 to 30, 2002. There will be a satellite uplink of the event and it will be jointly sponsored by Amazing Facts, Adventist Television Network, and the Africa-Indian Ocean Division. This program will be presented in as many as 40 languages with most of the projected audience residing in the 10/40 window.

The business session of the General Conference Executive Committee recessed at 2:30 p.m.

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INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION—LEGAL
MEETING

At 2:30 p.m. a legal meeting of the International Religious Liberty Association was convened.

At 3:05 p.m. the business session of the General Conference Executive Committee was reconvened.

AfricaComm/GCDO02SM/02SM to LCC+02AC+05GCS

119-02GS COMMISSION ON AFRICA - REPORT
(Territorial Realignment Resulting in Three Divisions
in Africa)

Seventh-day Adventist Church membership on the continent of Africa exceeds 4,000,000 with continued rapid growth anticipated in the future. Territorial realignments in Africa have been made from time to time in order to provide appropriate leadership and supervision in the face of changing circumstances. A review of current social, political, and economic realities and of Seventh-day Adventist Church infrastructure serving the African continent indicates new opportunities for more efficient and effective alignment of division territories. Therefore, it was

VOTED, 1. To receive with favor the Commission on Africa proposal for the realignment of territory in Africa resulting in three divisions and the corresponding establishment of a division office in the Nairobi area, which reads as follows:

a. To authorize, effective January 1, 2003, the realignment of territory in Africa and surrounding island nations, thus establishing a third division based in Africa with territorial configuration of the three divisions as follows:

1) East-Central Africa Division (EAD) comprised of Burundi Association, East African Union Mission, East Congo Union Mission, Eritrea Mission Field, Ethiopian Union Mission, Rwanda Union Mission, Tanzania Union Mission, Uganda Union Mission, and West Congo Union Mission.

2) Southern Africa-Indian Ocean Division (SID) comprised of Angola Union Mission, Indian Ocean Union Mission, Malawi Union Mission, Mozambique

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Union Mission, North Botswana Field, Southern Africa Union Conference, South Botswana Field, Zambia Union Mission, and Zimbabwe Union Conference.

3) Western Africa Division (WAD) comprised of Central African Union Mission, Ghana Union Conference, Nigeria Union Mission, Sahel Union Mission, and West African Union Mission.

b. To authorize the establishment of a division office in the Nairobi area. (It is expected that the Southern Africa-Indian Ocean and Western Africa Divisions can be served for the time being from present division offices in Harare and Abidjan respectively.)

c. To authorize the General Conference Administrative Committee to appoint a transition management committee with appropriate terms of reference to arrange the details of the territorial realignment.

2. To refer the Commission on Africa recommendation to the 2002 Annual Council for formal action in harmony with the General Conference Bylaws, Article I, Sec. 2.a. and the General Conference *Working Policy* B 35.

3. To authorize the General Conference administration to proceed with remaining matters related to an action authorizing a new division and the projected implementation date of January 1, 2003.

Jan Paulsen, Chairman
Vernon B Parmenter, Secretary
Athal H Tolhurst, Editorial Secretary
Ana T Faigao, Recording Secretary

Robert W. Miller
General Council
June 18, 2002

SPRING MEETING

GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 18, 2002, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “The Motivation of His Grace” was presented by Roy Adams, Associate Editor of the *Adventist Review*. Scripture quotations are taken from the New International Version, unless noted otherwise.

“The Motivation of His Grace”—that’s the topic the committee assigned me.

As I understand the topic, it basically means to get at the reason(s) behind God’s grace, the driving force behind His mercy. In other words, Why did He choose to act in our behalf? Why has He been so kind to us?

About six years ago my son Dwayne was in charge of family worship at our home, and an illustration he used fascinated me. It came from an article in the April 1997 issue of *National Geographic* magazine, documenting some of the findings of the giant Hubble telescope which was launched into space back in 1990.

One of the graphics in the report Dwayne used depicted what astronomers know as the Eagle Nebula, named because of its shape. It consists of a series of pillar-like formations composed of dense, cool gas and dust.

Now, what would you guess is the height of the tallest of these? Suppose I say it is 88 million miles? That would be a fairly decent guess, wouldn’t you think? But I would be wrong. It is more than that. Suppose I put the figure of 597 billion in front of the number I just gave, making the distance come to 597 billion, 88 million miles? I can imagine, if I did that, some of you would be inclined to say: Wrong again—that is too much. But then we would both be wrong. It is a little more than that. According to the *National Geographic* article, the tallest of these measures three light years in height, which Dwayne calculated to equal 17 trillion, 597 billion, 88 million miles. And my head begins to spin.

Imagine a spacecraft traveling about 20 miles per second (which, I understand, is the approximate speed of these things). In one hour that craft will have traveled 72,000 miles. At that rate it would take the craft a total of some 27,900 years to travel from bottom to top.

This means that if the craft had taken off from one end of the pillar the day Adam was created (and I leave you to put your own figure in there as to how long ago that was), heading to the top end of the nebula and traveling at the fantastic speed of 72,000 miles every hour—all

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through the lifetime of Methuselah; through the time of Abraham; through the hundreds of years of Egyptian captivity; through the time of the judges, the kings, and the prophets; through the time of Jesus and the early church; through the Middle Ages and the Reformation; through the time of the Great Disappointment; through the period of the Civil War in America; across two world wars; and down to this morning, April 18, 2002—that spacecraft will have done less than one-third the distance.

And remember, we are talking only about one little segment of the universe!

National Geographic, describing a shot to which it gave the intriguing caption: “World Without End,” explained that Hubble pointed at one of the (apparently) emptiest parts of the sky, and focused on a region the size of a grain of sand held at arms length. What it found was layer upon layer upon layer of galaxies, as far as Hubbles’ eyes could see!

Moreover, only a few of the objects seen by Hubble are individual stars (which appear as spiked points of light). Everything else is a galaxy, each one containing billions of stars. The large white galaxy is the closest to us—at four billion light years away. That is billion with a “b.”

If you think about it for a second your mind will shut down in sheer astonishment and wonder.

Measured on the scale of the rest of the universe, this planet is less than a speck. It does not exist. I laugh inside every time I hear reports that scientists are trying to discover whether there is intelligent life elsewhere in the universe and, I think, How dumb can we be? It is preposterous to even entertain the notion for a split second that in this whole colossal cosmos intelligent life could be found only on this spec of an outpost. No, you and I can infer from the inspired writings that there are literally billions and billions and billions of other beings that God has created and scattered throughout the unending vastness of space.

Yet God in Jesus Christ has literally emptied heaven for us. The question is: Why? What is the motivation of such awesome grace? What made Him do it?

As I reflected on the question, knowing that all you bright people were coming from all across North America and from around the world, I felt the temptation to come up with some brilliant answer that would simply blow you away, something you had never thought about before. But while these thoughts were fleeting across my mind, I recalled an incident that took place when my family spent some time in the Philippines back in the 1980s.

There in Puting Kahoy where we lived, we had a terrific view of the night sky, especially at the top of the hill behind our house. Our children had the opportunity to be wowed every evening by God's great cosmic canvas, without the distraction of excessive artificial light.

One evening as we went back inside, Dwayne (he was probably about nine at the time) suddenly said: "Daddy, will there be stars in heaven?" I heard the question and wished it were never asked; but nevertheless I was fixing to let loose some profound theological response when his little sister, seven-year-old Kim, came to my rescue. Without even raising her head from her coloring book, and totally oblivious of the profound response about to descend upon her big brother, she calmly answered: "Of course not. There'll be no night there."

"Uhm," I said to Dwayne, "I think your sister's got it." Sometimes the simplest answers are the best.

So the answer I have to the question before us this morning is a simple one. And it comes from the most well-known of all biblical passages, a passage which is the mother of all soteriological pronouncements, the Magna Carta of our salvation: John 3:16.

What this passage says about the motivation of God's grace is that the impetus, the stimulus, the force behind that grace is love—pure, unadulterated, unconditional love. At this point, to avoid misunderstanding, may I just say that we are not talking here about unconditional acceptance. We are talking unconditional love. It is downright dangerous, in my thinking, to confuse the two, and we should not.

When I think of unconditional love, the motive behind God's grace, my mind goes back to one of the most gripping stories in the Old Testament—the story of Absalom. The narrative documents the tense, rocky relationship between the young man and his royal father David (a tension provoked by Absalom's murder of his own half brother Amnon for sexually violating Absalom's sister Tamar). It is a long story, as you know—taking us through Absalom's self-imposed exile; his return following an ingenuous scheme devised by Joab, the head of his father's army; his temporary reconciliation with his father; and his eventual rebellion.

The Bible describes the young prince as an exceedingly handsome chap. It says in 2 Samuel 14:25 that "In all Israel there was not a man so highly praised for his handsome appearance as Absalom. From the top of his head to the sole of his foot there was no blemish in him." Wouldn't Hollywood like to get hold of a guy like that! The Bible says that when he cut his hair (adding, parenthetically, that he cut it from time to time when it got too heavy for him) it would weigh 200 shekels, which I understand was something like five pounds.

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But in time that handsome head plotted treason against his father's government; and there came the day when a messenger rushed into the throne room of the king with the awful news that the king's own son had launched a coup d'etat.

The account describes how the king, upon receiving the news, hastily abandoned the palace and the capital, accompanied by the rest of the royal household as well as his personal bodyguards and fighting men. The text says that "the whole countryside wept aloud as all the people passed by," heading in the direction of the desert. (See 2 Sam 15:23.) And "David," it says poignantly, "continued up the Mount of Olives, weeping as he went; his head . . . covered and he was barefoot. All the people with him covered their heads too and were weeping as they went up."—2 Sam 15:30 He was heart-broken, absolutely crushed and devastated. And the keenest humiliation came from knowing that the one now hunting him down was not his envious predecessor, but his own child.

As David's men prepare to engage the forces of Absalom, something exceedingly tender transpires, something that begins to look more and more like grace. Standing beside the gate as the troops marched out, David, in the hearing of the whole army, gave a strange command to the leaders of his forces: "The king stood beside the gate while all the men marched out in units of hundreds and of thousands. The king commanded Joab, Abishai and Ittai, 'Be gentle with the young man Absalom for my sake.' And all the troops heard the king giving orders concerning Absalom to each of the commanders."—2 Sam 18:4, 5

Incredible!

The decisive moment of that bloody day in the forest of Ephraim needed no video to enhance it. Here it is: "Now Absalom happened to meet David's men. He was riding his mule, and as the mule went under the thick branches of a large oak, Absalom's head got caught in the tree. He was left hanging in midair, while the mule he was riding kept on going."—2 Sam 18:9

Poetic justice, one might say. Here is a rebel against the kingdom of his own father, caught up in a tree by his head—that same handsome Oscar-winning head, graced by the most beautiful dark hair anywhere in Israel; the same head that plotted the bloody rebellion that day is now caught up in a tree. It is still full of murderous mischief, but powerless to do anything. What irony!

Scrambling frantically to reach General Joab, the young soldier could hardly get the words out quick enough: "I just saw Absalom hanging in an oak tree," he says. And Joab was like: "What?"

That is what Joab said when the soldier came to him with the astonishing report that he had just seen the most wanted man in Israel caught in a tree.

“What?” Joab said. “You saw him? Why didn’t you strike him to the ground right there?” Within minutes, Joab had reached the critical spot. Wasting no time, the Bible says, “he took three javelins in his hand and plunged them into Absalom’s heart while Absalom was still alive in the oak tree. And ten of Joab’s armor-bearers surrounded Absalom and killed him.”—2 Sam 18:14, 15 They then dumped his body into a large pit in the forest, and piled a large heap of rocks over it.

And now for the crux of the story. A messenger, later that day, fresh from the battlefield, rushed in to the king at his secure hideaway with a report on the battle. I go now to the poignant exchange: “Then the Cushite arrived and said, ‘My lord the king, hear the good news! The LORD has delivered you today from all who rose up against you.’ The king asked the Cushite, ‘Is the young man Absalom safe?’ The Cushite replied, ‘May the enemies of my lord the king and all who rise up to harm you be like that young man.’ The king was shaken. He went up to the room over the gateway and wept. As he went, he said: ‘O my son Absalom!, My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!’”—2 Sam 18:31-33

Two thousand years ago, the One whom some of His contemporaries called Jesus, Son of David, traversed the same grounds as did his ancient human father. And from the Mount of Olives, days before His death, as He looked down upon a city filled with Absaloms, His heart broke: “Oh Jerusalem, Jerusalem,” and I put words in His mouth, “if you only knew! If you only knew!” (See Matt 23:37; Luke 19:41-44.) Days later he hung dying upon the cross. But it was not Roman nails that killed Him. It was us! We murdered Him, and yet He loves us still.

In Jesus we see the embodiment of unconditional love. This is not as easy a concept to understand as many mistakenly think.

I was watching *America’s Most Wanted* recently. As a pregnant woman and her male coworker close up at the end of the day, a man (who perhaps had been hiding in some washroom on the premises) emerges from the darkness and confronts them. The security cameras at the bar record the whole scene on tape. The two workers do as they are told. They surrender all the cash they have in the register, and the pregnant woman—her hands shaking with fear and a gun pointed at her head—struggles to remember the combination of the safe. Finally she manages to open it. The guy empties the contents into his bag and orders the two people to lie flat on the floor. He starts to leave, then turns back. He stands over the pregnant, cowering woman and pumps three bullets into her brain, killing her. How do you respond to such human vermin? If that pregnant woman was your wife, gentlemen, and you were shown a video of the horrible and degrading way she met her end, how would you love the creature responsible for it?

In Fyodor Dostoevsky’s *The Grand Inquisitor*, the agnostic Ivan is posing difficult situations to confound his religious sibling. He tells the story of atrocities committed by soldiers

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of a certain country in central Europe—soldiers who “burn villages, [who] murder, [and who] outrage women and children.” “They nail their prisoners by the ears to the fences,” he said, “leave them so till morning, and in the morning they hang them. . . . They toss babies up in the air and catch them on the points of their bayonets before their mother’s eyes.” Then Ivan proceeded to mention what he considered the ultimate atrocity. He says: “These . . . [soldiers] took pleasure in torturing children Imagine a trembling mother with her baby in her arms, a circle of invading . . . [soldiers] around her. They’ve planned a diversion; they pet the baby, laugh to make it laugh. They succeed; the baby laughs. At that moment, a . . . [soldier] points a pistol four inches from the baby’s face. The baby laughs with glee, holds out its little hands to the pistol, and . . . [the soldier, at that very moment] pulls the trigger in the baby’s face and blows out its brains.”

Has anyone in this room arrived at the state of holiness where they find it easy to love such beasts in human skin? But what my Bible tells me, and the point of John’s great “whosoever,” is that there is Somebody in the universe who actually loves the vilest, the wickedest, the most contemptuous human being on the face of the planet, and who would give His life all over again for that person alone. Brothers and sisters, you may understand such motivation, you may understand such love, but I confess it blows me away.

That is the motivation of God’s grace: sheer, unadulterated, unconditional love. This love reaches out to you, reaches out to me—no matter who we are, no matter where we are, no matter what we are, no matter how degraded we are. The Hound of Heaven is on our trail and will never give up the chase until there is utterly no hope left. God looks past the externals and sees some spark that He can nurture into life, some little flame He can rekindle.

I thought of this the other day as I reflected again on George Orwell’s renowned political satire, *Nineteen Eighty-Four*, with its uncannily prophetic commentary on many of the issues and atrocities of our times.

Winston and Julia, two of the characters Orwell created, live in Oceania, whose government, otherwise known as “the Party,” ruthlessly puts down all opposition, creating a completely manipulated and brutalized society.

Winston and Julia are rebels—secret rebels against “the Party.” They are also lovers—married for all intents and purposes, we might say, given the inhuman circumstances under which they are forced to exist. In a cloak-and-dagger meeting they appear before rebel leader O’Brien, a bulky man who, with brutal candor, leads them through a frightening oath of loyalty that sought to match atrocity with atrocity:

“Are you prepared,” he asked them, “to give your lives?” They answered, “Yes.”

“To commit murder?” “Yes.”

“To commit acts of sabotage that may cause the death of hundreds of innocent people?” “Yes.”

“To betray your country to foreign powers?” “Yes.”

“To cheat, to forge, to blackmail, to corrupt the minds of children, . . . to do anything which is likely to cause demoralization and weaken the power of the Party?” “Yes.”

“Are you prepared to lose your identity and live out the rest of your lives as a waiter or a dock-worker?” “Yes.”

“Are you prepared to commit suicide, if and when we order you to do so?” “Yes.”

Then O'Brien came to the final question: “Are you prepared, the two of you, to separate and never see one another again?” “No!” cried Julia. And a moment later Winston spoke up: “No!”

In the midst of overwhelming brutality, here were people who had managed to retain this one tender thread, this one spark of decency, this one vestige, so to speak, of the divine image. And so it is that when to all appearances human beings appear totally brutalized and corrupted, the Hound of Heaven refuses to give up. As many of us sang during our Spiritual Emphasis Week in this same room a couple of weeks ago:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace will restore.

I can fall in love with a Savior like that.

This brings me to the other side of the concept of the Motivation of Grace. So far we have been talking about motivation in the sense of cause. We have been talking about what is behind God's grace, what propels it, what makes it happen, what makes God act. And we have answered that the motive force is unconditional love, the purest and most precious motive imaginable in the universe. That is what is behind His grace. But there is a sense in which we may speak about the motivation of God's grace as meaning the intention of God's grace. That is to say: What does God's grace move toward? What is in front of it? What does it intend to accomplish? What does it want to see?

For me one of the answers to that question comes in Isaiah 53:11, KJV: “He shall see of the travail of his soul, and shall be satisfied.” This passage tells me that Jesus is looking forward

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to that grand moment when millions and untold millions from this minuscule outpost of the universe will gather all around Him in His kingdom, saved by His blood.

Friends, we have been placed here by His grace to help make that happen. And we can only help it happen, we can only become effective channels of his unconditional love when we first fall in love with Him.

It occurs to me, brothers and sisters, that that is what it is all about. Millions will be saved in the kingdom of God *in spite of* our failure to get to them. But other millions will be lost *because of* our failure to get to them. And the urgency of mission is that we do not know exactly who they are. It is a mystery locked up in the inscrutable wisdom of God. And so we go—in obedience to His command. That is the rationale behind the urgency of mission. We are motivated by God's redeeming grace.

It is in this mission—and especially in the One who stands at the head of this mission—that we should find both our value and our identity. Let me stay with this a minute as I come in now for a landing.

It has been correctly said in this room again and again that we who occupy positions of leadership in the Church are in particular danger of confusing our value and our essential identity with our position in the Church. It is altogether too easy for us to think that our identity lies in the number of prestigious committees we attend, in the title we hold, in the position we occupy.

The other day a colleague came to my office and the conversation, for reasons not entirely remote, drifted to the subject of retirement. What we both had noticed was that, generally, in the Adventist Church, after Adventist workers retire, they begin to be forgotten almost as if they had never existed. And why? The reason, if we are brutally honest about it, is that, as a rule, they no longer wield power. They no longer sit on committees deciding the professional fate of their colleagues. Their clout is gone. And we who sit here in this place, give or take 20 years or so from now, will be in precisely that place. The letterhead will be gone. The crowds around us will have disappeared.

We are all heading for deep disappointment unless we have something to hang on to that transcends the job we do now; that is more important than the power we have now; that supercedes the clout we wield now. Our only lasting anchor is Jesus.

This is what has kept African-Americans on solid ground through the unspeakable indignity and humiliation they have suffered in this country. You ask: What has kept them? What has caused them to stick with Christianity, knowing full well that it was professed Christians who abused them? Why have they stayed? The answer, I think, comes down to this: It is Jesus. His motives are pure. His love is deep. They can trust Him.

In this sense the Black American experience becomes both a parable and a paradigm for God's Remnant Church as we face the perils of the gathering storm.

As Martin Luther King Jr, the quintessential Black American, peered into the threatening future on that final night of his life, he gave cryptic words to his thoughts in front of a congregation gathered under considerable tension in a Baptist church in Memphis, Tennessee:

"I don't know what will happen now," he said. "We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop; and I don't mind. Like anybody, I would like to live a long life—longevity has its place. But I'm not concerned about that now; I just want to do God's will. And He's allowed me to go up to the mountain, and I've looked over, and I've seen the promised land. I may not get there with you; but I want you to know tonight, that we, as a people will get to the promised land. And so I'm happy tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord."

It is that kind of thickness with Jesus, that kind of hope, that has kept this people. And that is exactly what will keep us all through the encircling gloom that was sung about at the beginning. For when all else fails us, Jesus never will. That is precisely the message, the burden, of a certain song coming directly from the heart of the Black American community, born out of trial and grace, and made popular by the well-known gospel singer Shirley Caesar:

"Jesus, my Jesus, how I love calling your name.
Jesus, my sweet Jesus, everyday Your name is the same."

What assurance! What grace! And what a Savior!

Ted N C Wilson called to order the third session of the 2002 Spring Meeting.

Prayer was offered by Paul S Ratsara, Secretary of the Africa-Indian Ocean Division, and Paulo I Liberansky, President of the Caucasus Union Mission in the Euro-Asia Division.

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NomCom02SM/02SM to MAB

NOMINATING COMMITTEE REPORT #1

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

TREASURY

Robert E Lemon, Treasurer

John Luga Wani, President of the Uganda Union Mission, prayed for Robert E Lemon and his wife, Sherry, as Elder Lemon takes up his new responsibility as Treasurer of the General Conference.

GCAS/02SM to MAB

BOKENKAMP, GERALDO—ASSOCIATE DIRECTOR, GENERAL
CONFERENCE AUDITING SERVICE - ELECTION

VOTED, To elect Geraldo Bokenkamp as an Associate Director for the General Conference Auditing Service in the South American Division.

GCAS/02SM to MAB

RAO, MICHAEL PRASADA—ASSOCIATE DIRECTOR, GENERAL
CONFERENCE AUDITING SERVICE - ELECTION

VOTED, To elect Michael Prasada Rao as an Associate Director for the General Conference Auditing Service in the Southern Asia Division.

YOU/ADCOM/113-01G/GCDO02SM/02SM to LR(DIV)

112-02G WORLD CONFERENCE ON YOUTH EVANGELISM—
BANGKOK, THAILAND

During the World Youth Advisory in Sao Paulo, Brazil in March and April of 2001, youth leaders and young people from all over the world took an action to involve Seventh-day

Adventist youth in the mission of the Church. Since the General Conference leadership has identified the 10/40 Window as a target area for focused evangelism for the world Church, and since leadership has repeatedly emphasized the need to involve young adults in the mission of the Church, it was

VOTED, To approve the request of the Youth Department to hold a World Conference on Youth Evangelism in Bangkok, Thailand from December 29, 2003 to January 3, 2004. The following provisions will apply to this meeting:

1. Prior to the conference, from December 18 to 28, 2003, the region around the conference will be saturated with service projects (building churches, clinics, and classrooms; community projects, drilling wells, cleaning classrooms, Youth-to-Youth programs, health evangelism, and evangelistic meetings).

2. Participants will include 5,000 youth and young adults between the ages of 18 and 30 who come from around the world. Each participant will be responsible for his/her own transportation and hotel expenses.

3. During the conference reports will be given on what the Lord has done through the participants during the pre-conference activities.

PRE/02SM to JP

120-02G APPEAL FOR STRUCTURAL UNITY IN THE SOUTHERN AFRICA UNION CONFERENCE

At the 1991 Annual Council of the General Conference Executive Committee, held in Perth, Australia, the Final Report of the Commission on the Church in South Africa was presented. Recommendations were made in the interest of the unity of the church in South Africa. The commission based its recommendations on the clear teachings of the Word of God and the counsels of Ellen G White in which the concept of unity within the Church is set forth. Included in the report was the following appeal:

“The Church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and

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hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children.

“The Church must not neglect taking the necessary spiritual and organizational steps required to close ranks and work in equality and unity to finish the work.”

The action of the 1991 Annual Council called for the merger of the two Southern Africa unions by December 31, 1991, and the merger of local conferences and fields into new unified structures with boundaries drawn geographically. Due to a number of factors requiring time, the objective, as voted, was that mergers in all areas be accomplished by December 31, 1993.

It was further noted in the action that “The General Conference, having initiated the present process, will continue to give guidance until it is completed.”

More than ten years have passed, and during that time the General Conference has remained active in encouraging compliance with the committee action of 1991. This introduction acknowledges with satisfaction the mergers that have been accomplished—first the two unions, subsequently the conferences in the Natal area, and then two of the conferences in the Cape region. These mergers have proved to be successful and are cause for rejoicing.

However, the task is but partially fulfilled. Therefore it was,

VOTED, To record the concern of the General Conference Executive Committee that there are organizational units in the Southern Africa Union Conference that have not yet achieved the projected organizational unity which the 1991 Annual Council action requested; and, further, to call upon the church members, pastors, and conference leadership in the Southern Africa Union Conference, in the true spirit of humility and unity, to take immediate steps to correct the situation and to take actions that will establish a unified administrative structure in each geographic territory.

SEC/ADCOM/02SM to AHT

ADVENTIST DEVELOPMENT AND RELIEF AGENCY
BOARD (GCC-B)—MEMBERSHIP ADJUSTMENT

VOTED, To adjust the membership of the Adventist Development and Relief Agency Board (GCC-B), as follows:

Add Roussina, Iouliia (ESD)

TRE/02SM to DER

CONFLICT OF INTEREST DECLARATION—STATEMENT OF
ACCEPTANCE

All General Conference Executive Committee members were asked to read and sign the Conflict of Interest Statement for 2001, following which the statements were collected.

PRE/ADCOM/PolRev&Dev/GCDO00AC/249-00Gc/212-01Gc/02SM to AHT(DIV)

225-02Gc CONFLICT OF INTEREST AND/OR COMMITMENT -
POLICY ADDITION

VOTED, To add a new section, GC E 85, Conflict of Interest and/or Commitment, to read as follows:

E 85 Conflict of Interest and/or Commitment

E 85 05 Conflict of Interest and/or Commitment Defined—Conflict of interest shall mean any circumstance under which an employee or volunteer by virtue of financial or other personal interest, present or potential, directly or indirectly, may be influenced or appear to be influenced by any motive or desire for personal advantage, tangible or intangible, other than the success and well-being of the denomination.

Because of the common objectives embraced by the various organizational units and institutions of the Seventh-day Adventist Church, membership held concurrently on more than one denominational committee or board does not of itself constitute a conflict of interest provided that all the other requirements of the policy are met.

A conflict of commitment shall mean any situation which interferes with an employee's ability to carry out his/her duties effectively. Elected, appointed, or salaried employees on full-time assignment are compensated for full-time employment; therefore, outside or dual employment or other activity, whether compensated or not, that in any way interferes with the performance of an employee's duties and responsibilities is a conflict of commitment. A conflict of commitment also exists in situations where an employee functions contrary to the values and ethical conduct outlined in the organization's statement of ethical foundations and conduct (see model Statement of Ethical Foundations recommended by the 1999 Annual Council as guidelines for divisions) or when an employee functions contrary to established codes of ethical conduct for employees in particular professions (e.g. legal, investments).

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E 85 10 Individuals Included Under This Policy—All trustees, officers, executive committee/board members, employees, and volunteers of denominational organizations shall be subject to this policy.

E 85 15 Conditions Constituting Conflict—A trustee, officer, executive committee/board member, employee, or volunteer has a duty to be free from the influence of any conflicting interest or commitment when serving the organization or representing it in negotiations or dealings with third parties. Both while on and off the job an employee is expected to protect the best interests of the employing organization. The following list, though not exhaustive, describes circumstances and conditions that illustrate conflict of interest or commitment:

1. Engaging in outside business or employment that encroaches on the denominational organization's call for the full services of its employees even though there may be no other conflict.
2. Engaging in business or employment that is in any way competitive or in conflict with any transaction, activity, policy, or objective of the organization.
3. Engaging in any business with or employment by an employer who is a supplier of goods or services to any denominational organization.
4. Making use of the fact of employment by the denominational organization to further outside business or employment, associating the denominational organization or its prestige with an outside business or employment, or using one's connection to the denomination to further personal or partisan political interests.
5. Owning or leasing any property with knowledge that the denominational organization has an active or potential interest therein.
6. Lending money to or borrowing money from any third party, excluding financial institutions, who is a supplier of goods or services or lending to/borrowing from a trustor or anyone who is in any fiduciary relationship to the denominational organization or is otherwise regularly involved in business transactions with the denominational organization.
7. Accepting or offering of any gratuity, favor, benefit, or gift of greater than nominal value or of any commission or payment of any sort in connection with work for the denominational organization other than the compensation agreed upon between the denominational organization and/or the employer and the employee.

8. Making use of or disseminating, including by electronic means, any confidential information acquired through employment by the denominational organization for personal profit or advantage, directly or indirectly.

9. Using denominational personnel, property, equipment, supplies, or goodwill for other than approved activities, programs, and purposes.

10. Expending unreasonable time, during normal business hours, for personal affairs or for other organizations, to the detriment of work performance for the denomination.

11. Using one's connections within the organization to secure favors for one's family or relatives.

E 85 20 Statement of Acceptance—1. By employees—At the time of initial employment an employee shall sign a statement indicating acceptance of the conditions of employment as outlined in the organization's employee handbook. This acceptance shall constitute the employee's declaration of compliance and resolve to remain in compliance with the conflict of interest and/or commitment policy. On an annual basis the employer shall provide employees with a copy of the Statement of Ethical Foundations, plus a copy of the conflict of interest and/or commitment policy, and shall inform employees regarding the duty to disclose potential conflicts of interest and/or commitment.

2. By administrators, department directors, and trustees—The chief administrator, or designee, of the organization concerned shall receive annually a statement of acceptance and compliance with the policy on conflict of interest and/or commitment from each administrator, department director, member of the board/executive committee, and any other person authorized to handle resources of the organization. (The employing organization may determine that other individuals shall also be required to submit annually a statement of acceptance and compliance.) Submission of the statement by persons identified above shall constitute a declaration of compliance with the policy and shall place the individual under obligation to disclose potential conflicts of interest and/or commitment that may arise during the ensuing year.

E 85 25 Reporting Potential or Actual Conflicts of Interest or Commitment—All present and potential conflicts of interest must be disclosed:

1. If known, in advance of any meeting, business transaction, or other activity at which the issue may be discussed or on which the issue may have a bearing on the person's approach to the issue, whether directly or indirectly; or

2. If not known in advance, when the actual, possible, or potential conflict becomes apparent. Disclosure must be made to the person in charge of the meeting or activity and to the

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full meeting, or to the person's supervisor, as appropriate. The person should remove himself/herself from the room or situation to avoid participation in all discussion or deliberation on the issue, and voting. All such actions should be recorded in any minutes or records kept. Following full disclosure of the present or potential conflict, the board or equivalent group may decide that no conflict of interest exists and invite the participation of the person.

This policy establishes a process which is self-identifying. However, third parties may report alleged conflicts in writing with supporting documentation, to an officer of the organization concerned if the employee fails to disclose a conflict or does so inadequately. The source of third party reports shall be held in confidence by the recipient unless it is required to divulge the information pursuant to a court order or if there is indication that the report is fraudulent or made with malicious intent.

E 85 30 Review Process for Conflicts of Interest and/or Commitment—The officer or human resource/personnel office that receives the report of potential conflict shall inform the employee's supervisor and shall have the matter reviewed by the appropriate employing authority or by the committee assigned to review such matters. If the disclosure has come from a third party, the officer or human resource/personnel office shall inform the employee concerned and shall give the employee an opportunity to submit any information which may help in the review of the reported conflict. The decision of the employing authority or review committee as to whether or not a conflict exists shall be communicated to the employee in writing.

E 85 35 Sanctions for Noncompliance—Noncompliance includes failure to:

1. Comply with this policy;
2. Report accurately on the disclosure form;
3. Comply with decisions made by the employing authority or review committee as a result of reported potential or actual conflicts of interest and/or commitment.

Noncompliance may result in disciplinary action, up to and including termination from employment. Termination from employment shall be processed in harmony with existing policies.

E 85 40 Model Statement of Acceptance—The following model statement of acceptance may be modified in a manner appropriate to the organization concerned.

THIS DECLARATION applies, to the best of my knowledge, to all members of my immediate family (spouse, children, parents) and its provisions shall protect any organization affiliated with or subsidiary to the _____ . In the event facts change in the future that may

create a potential conflict of interest, I agree to notify the _____ in writing.

1. I have read the Statement of Ethical Foundations and the policy on Conflict of Interest and/or Commitment.

2. I am in compliance with my employer's policy on Conflict of Interest and/or Commitment as printed above.

3. Except as disclosed below:

a. Neither I nor my family have a financial interest or business relationship which competes with or conflicts with the interests of the _____.

b. Neither I nor my family have a financial interest in nor am or have been an employee, officer, director, or trustee of, nor receive/have received financial benefits either directly or indirectly from any enterprise (excluding less than five percent [5%] ownership in any entity with publicly traded securities) which is or has been doing business with or is a competitor of the _____.

c. Neither I nor my family receive/received any payments or gifts (other than of token value) from other denominational entities, suppliers, or agencies doing business with the _____.

d. Neither I nor my family serve/have served as an officer, director, trustee, or agent of any organization affiliated with or subsidiary to the _____ in any decision-making process involving financial or legal interests adverse to _____.

Disclosures:

- 1.
- 2.
- 3.
- 4.
- 5.

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Name	Position/Title	Date
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PRE/ADCOM/PolRev&Dev/GCDO00AC/249-00Ga/212-01Ga/02SM to AHT(DIV)

225-02Ga CONFLICT OF INTEREST - POLICY DELETION

VOTED, To delete GC S 50, Conflict of Interest, which reads as follows:

S 50 Conflict of Interest

S 50 05 Statement of Policy—1. Individuals Included—All trustees, officers and employees of denominational organizations have a duty to be free from the influence of any conflicting interest when they represent the organization in negotiations or make representations with respect to dealings with third parties, and they are expected to deal with all persons doing business with the organization on a basis that is for the best interest of the organization without favor or preference to third parties or personal considerations.

2. Definition of Conflict—a. A conflict of interest arises when a trustee, an officer, or an employee of the organization has such a substantial personal interest in a transaction or in a party to a transaction that it reasonably might affect the judgment he/she exercises on behalf of the organization. He/She is to consider only the interests of the organization, always avoid sharp practices, and faithfully follow the established policies of the organization.

b. Because of the common objectives embraced by the various organizational units and institutions of the Seventh-day Adventist Church, membership held concurrently on more than one denominational committee or board, does not of itself constitute a conflict of interest provided that all the other requirements of the policy are met.

3. Conditions Constituting Conflict—Although it is not feasible in a policy statement to describe all the circumstances and conditions that might have the potentiality of being considered as conflicts of interest, the following situations are considered to have the potentiality of being in conflict and therefore are to be avoided:

a. Engaging in outside business or employment that permits encroachment on the denominational organization's call for the full services of its employees even though there may not be any other conflict.

b. Engaging in business with or employment by an employer that is in any way competitive or in conflict with any transaction, activity, or objective of the organization.

c. Engaging in any business with or employment by a nondenominational employer who is a supplier of goods or services to the denominational organization.

d. Making use of the fact of employment by the denominational organization to further outside business or employment, or associating the denominational organization or its prestige with an outside business or employment.

e. Owning or leasing any property with knowledge that the denominational organization has an active or potential interest therein.

f. Lending money to or borrowing money from any third person who is a supplier of goods or services or a trustor or who is in any fiduciary relationship to the denominational organization or is otherwise regularly involved in business transactions with the denominational organization.

g. Accepting any gratuity, favor, benefit, or gift of greater than nominal value beyond the common courtesies usually associated with accepted business practice, or of any commission or payment of any sort in connection with work for the denominational organization other than the compensation agreed upon between the denominational organization and the employee.

h. Making use of any confidential information acquired through employment by the denominational organization for personal profit or advantage, directly or indirectly.

4. Statement of Acceptance—The chief administrative officer of the organization concerned shall present a statement of acceptance of the policy on conflict of interest to denominational administrators and department directors, and to each member of the boards of trustees, and all employees of denominational associations and institutional corporations having responsibility in connection with the handling of trustee funds, and such statements shall be signed annually and made available to the responsible auditors. The boards of trustees of such organizations shall be apprised annually by denominational auditors of inherent exposures to denominational assets. Each division shall implement this policy, but the method and extent of the use of the statement of acceptance shall be at the discretion of the division concerned.

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PRE/ADCOM/PolRev&Dev/GCDO00AC/249-00Gb/212-01Gb/02SM to AHT(DIV)

225-02Gb CONFLICT OF INTEREST DECLARATION—MODEL
STATEMENT OF ACCEPTANCE - POLICY DELETION

VOTED, To delete GC S 52, Conflict of Interest Declaration—Model Statement of Acceptance, which reads as follows:

S 52 Conflict of Interest Declaration—
Model Statement of Acceptance

1. I am in full compliance with General Conference S 50 05 as to “Conflict of Interest” as printed on the reverse side of instrument and have been in compliance at all times during the past twelve months except as to specific exclusions attached hereto and incorporated herein by reference.

2. I have had no financial interest or business relationship which competes with or conflicts with the interests of the _____.

3. I have had no financial interest in; been an employee, officer, director, or trustee of; or received financial benefits either directly or indirectly from any enterprise (excluding less than ten percent (10%) ownership in any entity with publicly traded securities), which is or has been doing business with or a competitor of the _____.

4. I have received no substantial payments or gifts (other than a token value) from suppliers or agencies doing business with the _____.

5. I have not served as an officer, director, trustee, or agent of any organization affiliated with or subsidiary to the _____ in any decision-making process involving financial or legal interests adverse to the _____.

THIS DECLARATION applies, to the best of my knowledge, to all members of my immediate family (spouse, children, parents) and its provisions shall protect any organization affiliated with or subsidiary to the _____. In the event facts change in the future that may create a potential conflict of interest, I agree to notify the _____ in writing.

DATED: _____

Name

Title

PRE/02SM to GDK-GCDO02AC(DIV)

125-02G INTERNATIONAL CONFERENCE ON RELIGIOUS AND
THEOLOGICAL EDUCATION

VOTED, To hold an International Conference on Religious and Theological Education from July 7 to 11, 2003, in Silver Spring, Maryland, as follows:

Background:

One of the major strategic objectives of this quinquennium is to foster unity among the leaders and members of the rapidly expanding Seventh-day Adventist Church.

The International Board of Ministerial and Theological Education (IBMTE) and its division counterparts (BMTEs) represent an important initiative designed to strengthen the formation of future ministers and theologians. These bodies have also been asked to work with international boards to “energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty.”

Bible/Religion/Theology teachers serve 70,000 college/university students who can be grouped in three categories: 1) future Seventh-day Adventist ministers; 2) Seventh-day Adventist students taking Bible/Religion classes as part of the general education requirements; and 3) a rapidly growing number of non-Seventh-day Adventist students (in some cases, more than 50 percent of the enrollment) who are also required to take Bible/Religion classes. Each of these groups of students have specific needs and expectations that must be fulfilled.

Concept:

In order to respond adequately to these needs from a unified global perspective, it is recommended that an International Conference on Religious and Theological Education be convened in the summer of 2003 at the General Conference headquarters. Invited to participate in the conference will be the chairs of Religion/Theology Departments and Deans of Seminaries from Seventh-day Adventist colleges and universities. Also included will be a selected group of faculty who teach Religion as a general education subject for nonministerial students.

Objectives:

1. Foster theological unity among Bible/Religion/Theology teachers worldwide.
2. Strengthen the quality of Bible/Religion/Theology teaching.

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3. Review and update the curricula of Bible/Religion/Theology programs to respond to the needs of the three groups of students attending Seventh-day Adventist colleges, seminaries, and universities.

4. Recommend, if appropriate, the development of textbooks.

5. Exchange successful ideas and approaches in Bible/Religion/Theology teaching and learning.

Sample topics:

- Objectives of religion classes offered as part of the general education requirements. Recommended curricula and textbooks.
- Objectives of religion courses designed for non-Adventist students attending Adventist colleges/universities. Recommended curricula and textbooks.
- The role of the Religion Department faculty in conveying Adventist beliefs and values to students.
- Strengthening the quality of future Seventh-day Adventist ministers through improved curricula, teaching materials, and field experience.
- The role of the Religion Department faculty and students in campus inreach and outreach.
- Fostering a strong partnership between the Religion/Theology Department faculty and the campus pastor/chaplain and the institutional administration.

Next steps:

- Request the General Conference Administrative Committee to appoint a planning committee, chaired by the chairman of the International Board of Ministerial and Theological Education, with representatives from the Education Department, the Ministerial Association, Biblical Research Institute, and General Conference institutions.
- Bring an update to division administrators during the 2002 Annual Council.

TRE/ADCOM/GCDO02SM/02SM to SGR(DIV)

113-02G INTERDIVISION EMPLOYEE DATABASE AND
PROCEDURES REVIEW

VOTED, To hold a meeting from September 25 to 30, 2002, in Silver Spring, Maryland, for division Secretariat and Treasury personnel who are responsible for the administration of the interdivision employee program in their divisions. Interdivision employee policies, procedures, and the new database will be discussed.

PRE/ADCOM/GCDO02SM/02SM to EH(DIV)

114-02G WORLD STEWARDSHIP SUMMIT RECOMMENDATIONS

The World Stewardship Summit which was held prior to the 2001 Spring Meeting made various recommendations which, along with an implementation plan, were to be presented to a meeting of the General Conference Executive Committee. A small ad hoc committee was formed which prepared an implementation plan. Following approval by the 2002 Spring Meeting, appropriate policies will be prepared for inclusion in the General Conference *Working Policy*, and will be submitted to the 2002 Annual Council.

VOTED, To approve the concept of a simplified offering system and its implementation as follows:

1. Simplified Offering System - Characteristics
 - a. Offerings will be promoted as worship to God in response to His blessings.
 - b. The distinction between tithes and offerings and the utilization of each will be preserved.
 - c. All regular/systematic offerings will go to a unified fund and will be distributed according to established guidelines.
 - d. While encouraging the simplified offering system, the plan will respect the wishes of donors who designate a specific use for their offering.

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e. It will be understood that one's expression of worship through financial stewardship begins with tithing and the regular support of the Church through systematic offerings.

f. Church members will be informed as to how tithes and offerings are used in accomplishing the mission of the Church.

2. Simplified Offering System - Distribution

Funds received from the simplified offering system will be distributed as follows:

a. The local church will receive a minimum of 50 percent and a maximum of 60 percent of the unified fund for the local church budget.

b. World mission will receive a minimum of 20 percent and a maximum of 25 percent of the unified fund.

c. Division committees will determine the specific distribution of the funds within the percentages expressed above in establishing the proportions for the local church, mission/conference, union, division, and World mission.

3. Simplified Offering System - Implementation Guidelines

The World Stewardship Summit has recommended important initiatives which will require significant time and commitment, and the world Church is investing a significant amount of funds in developing materials for these stewardship initiatives.

The following are the implementation guidelines for the simplified offering system:

a. Before a conference/mission implements the simplified offering system, there must be a clear training of pastors in the biblical stewardship principles, as well as in the simplified offering system.

b. Before a conference/mission implements the simplified offering system, the conference/mission shall have a system for communicating how church funds are used.

c. Before implementing the simplified offering system, each church organization shall name a department director whose primary responsibility will be to direct the Stewardship Department, and these directors shall attain the secondary level of Stewardship Certification.

d. The local church or local conference/mission/union shall be given the choice as to when to transition to the simplified offering system.

4. Quarterly Mission Projects

Each quarter, a Quarterly World Mission Project will be designated which will replace the existing 13th Sabbath Offering Project, and General Conference Treasury will be requested to assign (recommend) a fixed percentage/amount of the World Mission percentage (unified fund portion coming to World Mission) for that quarterly project.

5. Direct Appeals and Priority of Systematic Church Support

All entities making direct appeals to the Seventh-day Adventist donor base will be requested to include in their donor materials an affirmation of the donor's prior responsibility to worship God through tithe and regular support of the Church through systematic offerings. Such affirmation shall include a statement such as: "Contributions to the appeal should be above and beyond your regular return of tithe and systematic offerings through your local church."

6. Church Finance Communication Strategy

Because the communication of church financial information is crucial to the credibility of the Church and its leadership, the Stewardship Department will be responsible for developing and implementing a church finance communication strategy for the General Conference that has both hi-tech and low-tech elements and is reflective of the approved actual use of offerings as well as finance communication strategy models for other church entities at all levels. These entities shall implement a church finance communication strategy, and the Stewardship Department at each level shall have primary responsibility for developing and implementing this strategy in cooperation with administration, particularly treasury.

7. Statement on Financial Integrity and Transparency

The following statement on Financial Integrity and Transparency will be developed into a written pledge to be signed by church leaders:

The role of leadership is critical for developing the confidence of church members in their Church and in strengthening their relationship with God. We are living in an information age. Information is easily discovered and easily shared. Information contributes to confidence in leadership and in the Church organization. When that information is not provided by organizational leadership in an open and understandable way, it is easily misunderstood. Therefore, it is the responsibility of Church leadership to be transparent and credible in all its dealings.

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The Apostle Paul provides a biblical example of this type of leadership: “And we are sending along with him the brother who is praised by all the churches for his service to the gospel. What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men.”—2 Cor 8:18-21, NIV

Ellen G White states, in the context of dealing with tithe and the financial side of church leadership, that “Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work.”—MR Vol 13, 198

Church leadership considers itself accountable to the Church at large and to its published policies in the use of its financial resources. Thus, the Church is committed to integrity and an open leadership that will encourage confidence in God and His Church. It is the responsibility of organizational leadership to provide information regarding the financial dealings of the Church organization in a way that is clear and understandable. Details regarding an individual and his/her finances are to be respected and kept confidential. All other dealings and appropriate financial information of the church organizations are to be reported regularly and completely to the respective organizational constituencies.

LOMA LINDA UNIVERSITY/LOMA LINDA UNIVERSITY MEDICAL CENTER - REPORT

Nearly 100 years ago, during the Spring Council in 1905, Ellen G White indicated that land should be purchased on which Loma Linda University and the Loma Linda University Medical Center now stand. The most important value that these institutions bring to the Church is credibility and integrity and an ongoing quest to relate faith and science.

B Lyn Behrens, President of Loma Linda University and Loma Linda University Medical Center, introduced a video report which highlighted the role of these institutions in rebuilding the Kabul University School of Medicine in Afghanistan, doing fossil research in Peru, operating the Sir Run Run Hospital in China, and providing free dental care to children attending a Head Start preschool in Needles, California.

YOUTH DEPARTMENT - REPORT

The Youth Department works for and through its youth. Its primary focus is the salvation of youth through Jesus Christ and their acceptance of and involvement in the mission of the Church. The purpose of the Youth Department is to facilitate and support the ministry of the Church in winning, training, holding, and reclaiming its youth. All its activities are coordinated into a master strategy for soul winning and soul conservation. The twin objectives of the department are salvation and service.

World Seventh-day Adventist Youth Statistics

- Seventy percent of the membership of the Seventh-day Adventist Church is under 30 years of age.
- There are more than 7.1 million youth in the Seventh-day Adventist Church.
- Worldwide Pathfinder membership is approximately 2,000,000 in 90,000 clubs. There are nearly 90,000 Pathfinders in Papua New Guinea, nearly 150,000 Pathfinders in the Inter-America Division, more than 150,000 Pathfinders in the South American Division, and more than 500,000 Pathfinders in Africa,
- There are 600,000 Adventurers in uniform around the world.

The Youth Department has set goals to meet the needs of the young people and to reflect the Mission Statement. New initiatives include a *Pastors and Elders Manual for Youth Ministry*, social brochures, lifestyle brochures, and a first *Youth Ministry Resource Book* for youth professionals in the Seventh-day Adventist Church. The department also publishes manuals and a quarterly magazine, *Youth Ministry Accent*, to provide ideas and materials for the youth leaders of the world Church. Every year a new theme is promoted in the world divisions to bring a spiritual awakening among youth.

Strategic Plan 2001 to 2005

Three core values for youth have been given a high priority:

1. Quality of Life
 - Focus all Youth Department curricula on God's centrality in the lives of youth and the Church.
 - Develop and implement curricula with a strong discipleship/mentoring focus.

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- Focus all Youth Department curricula and materials around the motto: “Salvation and Service.”
2. Unity
- Develop youth devotional books with focus on values, standards, and lifestyle issues.
 - Design a curriculum that is flexible enough to fit local culture.
 - Ensure that the Youth Department is fully integrated in its belief in and commitment to diversity throughout its governance, programs, and affiliation.
3. Growth
- Provide and promote booklets, videos, and such activities as seminars, youth congresses, Pathfinder Camporees, and leadership weekends.
 - Continue to promote Adventurers, Pathfinder Clubs, and Adventist Youth Societies in every local church.
 - Involve youth on all boards and youth advisory committees.
 - Use the “Empowering Youth” document in every division, focusing on Discipleship, Leadership, Missions, and Evangelism.

MINISTERIAL ASSOCIATION - REPORT

For eighty years—since its founding in 1922—the General Conference Ministerial Association has served the Church by providing motivation, training, resources, and inspiration to the ministers of the world Church. Currently it serves five distinct target groups:

Seventh-day Adventist pastors
Pastoral spouses and families
Local church elders
Clergy of other denominations
Conference, union, and division Ministerial Secretaries

The Ministerial Association accomplishes its work through concentration on the following areas:

Evangelism and Church Growth—Peter Prime, Associate Secretary, provides resources and training in the best evangelistic methods including a new grace-based curriculum for evangelistic preaching and specific soul winning training resources designed to involve all members.

Continuing Education and Outreach to Clergy of Other Denominations—Nikolaus Satelmajer, Associate Secretary, provides field-based professional development for ministers and emphasizes sharing Adventism with religious leaders in all faiths. Thousands of pastors in other denominations participate annually in satellite seminars.

Elders' Training and Theological Education—Joel Sarli, Associate Secretary, provides training and resources for local lay leaders and serves as a liaison with colleges and seminaries which educate pastors for the Church. The quarterly magazine, *Elder's Digest*, and other resources combine to give elders a certified training for effective support of pastoral leadership as lay church leaders.

Shepherdess International—Sharon Cress, Associate Secretary, provides training, resources, and encouragement for pastoral spouses who participate in team ministry and for pastoral families. The quarterly magazine, *Shepherdess Journal*, affirms the unique and paraprofessional role that pastoral families provide to the Church, and income-producing products sponsor specific evangelistic projects by pastoral spouses.

Ministry magazine—Willmore Eva, Associate Secretary and Editor of *Ministry*, and Julia Norcott, Managing Editor, produce an international magazine which has become the premier professional journal for clergy. Various language editions, plus thousands of readers who are members of other denominations, have expanded the readership to wider audiences than could have been anticipated when *Ministry* first began as an idea-sharing publication.

Ministerial Resource Center—Cathy Payne, Coordinator, provides the finest resources to leaders at the most affordable prices possible. For example, in 1938 the Ministerial Reading Course provided pastors with four books at a total price of US\$4.95. Six decades later, in 2002, four books are priced at just \$4.00 through a global distribution process of pre-publication orders. Books, videos, training courses, and soul winning tools help pastors and elders stay on the cutting edge of ministry.

The ultimate objective of the Ministerial Association is to serve the global Church in its proclamation of the everlasting gospel and its divine mission to prepare people to meet their soon-coming Lord.

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Ted N C Wilson
General Council
June 18, 2002

Ted N C Wilson, Chairman
Claude Sabot, Secretary
Athal H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

SPRING MEETING

GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 18, 2002, 2:00 p.m.

Lowell C Cooper called to order the fourth session of the 2002 Spring Meeting.

Prayer was offered by Doris Gratz, an Attorney from Austria who is serving as a layperson from the Euro-Africa Division.

NomCom02SM/02SM to MAB

NOMINATING COMMITTEE REPORT #2

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

TREASURY

Steven G Rose, Undertreasurer
Jose R Lizardo, Associate Treasurer

ELLEN G WHITE ESTATE - REPORT

The Director and Associate Directors of the Ellen G White Estate reported as follows:

James R Nix. Continuing its tradition of service to the Church since its organization immediately following Ellen G White's death in 1915, the Ellen G White Estate is currently involved in several innovations to meet the needs of today's Seventh-day Adventists. Two new books have been published recently to reach special groups. *Messiah*, a complete paraphrase of *Desire of Ages*, was prepared specifically for young people. Another book, *All Stand Apart*, paraphrases a collection of Ellen G White's writings. In addition to these books, a new CD-ROM has been designed specifically for children.

Recognizing that the Church's exploding worldwide membership brings both new opportunities and new challenges, the White Estate seeks to address these with the same commitment to the Church's prophetic mission and message as it has done in the past. Two of the greatest challenges facing the White Estate are the need to provide Spirit of Prophecy books that are affordable to members around the world and to respond to attacks from negative web sites.

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One of the duties of the White Estate Board is to serve as the constituency for Adventist Heritage Ministry which operates the William Miller and Hiram Edson farms in New York State and the Historic Adventist Village in Battle Creek, Michigan.

Teofilo V Ferreira. World advisories conducted by the White Estate are being held in each of the world divisions. Division and union Spirit of Prophecy Coordinators are encouraged to promote special Sabbath programs in all the churches once every five years. These programs include Adventist heritage awareness and feature stories about the pioneers and about Ellen G White as a person. The intent is to help Seventh-day Adventists better understand the fundamental reasons why their Church exists. Sermons are being prepared to be preached on that day, and the afternoon program includes a presentation on how to study and interpret the Bible and the writings of Ellen G White. The goal is to help young people catch the vision of the early church pioneers.

Timothy L Poirier. One of the major goals of the White Estate is to increase the availability of Ellen G White's writings. During the past 12 months a new research center was opened in the Eastern Africa Division at the University of Eastern Africa, Baraton in Kenya. Later this year the Euro-Africa Division will open a research center at Saleve Adventist University in France. In an effort to make the Ellen G White CD-ROMs an affordable resource for pastors and teachers around the world, the White Estate Board voted a special one-time 12-month offer whereby CDs could be ordered in bulk by each division at prices adjusted to local economic wage scales. All of Ellen G White's published works may be read and searched on the White Estate's web site at www.WhiteEstate.org.

Ivan L Warden. The White Estate is attempting to help extrapolate the 19th century principles found in the Spirit of Prophecy and apply those principles in creative and innovative ways in the 21st century. It is interesting to note that contemporary authors often agree with what Ellen G White wrote many years ago. For instance, in his book *Timeless Healing* (the power of biology and belief), Herbert Benson, MD, writes about the intimate relationship between the body and the mind. In the book *Patriarchs and Prophets*, p. 601, Ellen G White states: "There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded."

At 2:20 p.m. the business session of the General Conference Executive Committee was recessed.

INTERNATIONAL TEMPERANCE ASSOCIATION—LEGAL
MEETING

At 2:20 p.m. a legal meeting of the International Temperance Association was convened.

At 2:40 p.m. the business session of the General Conference Executive Committee was reconvened.

02SM to RLR

AUDITED FINANCIAL STATEMENTS 2001 - REPORT

Robert L Rawson introduced Jack E Powers, of Maner, Costerisan & Ellis, P. C., who read the auditors' opinion for the combined financial statements.

Gary B DeBoer gave a report of the funds invested by the Investment staff.

Robert E Lemon pointed out areas of particular interest in the combined financial statements of the General Conference.

Jack E Powers, of Maner, Costerisan & Ellis, P. C., presented the auditors' opinion for each of the following unitized funds:

Money Fund
Income Fund
Large Cap US Equity Fund
Small Cap Fund
Global Fund I
Global Fund II
International Fund
Asian Equities Fund
Emerging Markets Fund
Micro Cap & Private Equity Fund
Pooled Life Income Fund

VOTED, To accept the Audited Financial Statements of the General Conference of Seventh-day Adventists for the period ending December 31, 2001, and the auditors' opinions included in the reports. (The financial statements are filed with the official copy of the minutes.)

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At 4:00 p.m. the business session of the General Conference Executive Committee was recessed.

GENERAL CONFERENCE CORPORATION MEETING

At 4:00 p.m. a meeting was called of the General Conference Corporation of Seventh-day Adventists.

At 4:20 p.m. the business session of the General Conference Executive Committee was reconvened.

103-99Ga/FinPl&Bud00SM/00SM/103-00Ga/FinPl&Bud01SM/01SM/103-01Ga/
 FinPl&Bud02SM/02SM to REL

103-02G OPERATING EXPENSE CAP 2002 - REPORT

In fulfillment of the requirement for the General Conference to live within an operating expense cap of 2.0 percent of gross world tithe (see GCC 91-443, GCC 98-21, and GCC 00-23), it was

VOTED, To record the report for the Operating Expense Cap 2001, as follows:

Operating Expense Cap 2001

Total income basis	\$1,114,551,997
Expense cap at 1/5 of distance between old and new calculation.....	\$27,913,439
Expense for 2001	\$23,868,558
Expense as a percentage of cap.....	85.51%
Amount under the cap.....	\$4,044,881

Operating Expense Cap Summary

YEAR	GROSS NAD TITHE	WORLD TITHE %	TOTAL	CAP	ACTUAL OPERATING EXPENSE	EXPENSE UNDER THE CAP	EXPENSE AS % OF CAP
4.85%*							

1992	446,977,202	2,616,378	449,593,580	21,805,289	19,152,695	2,652,594	87.84%
1993	454,792,764	2,685,069	457,477,833	22,187,675	21,083,033	1,104,642	95.02%
1994	480 730 812	2,902,438	483,633,250	23,456,213	21,918,901	1,527,312	93.45%
1995	491,795,455	3,226,237	495,021,692	24,008,552	22,098,370	1,910,182	92.04%
1996	507,406,829	2,912,685	510,319,514	24,750,496	23,073,972	1,676,524	93.23%
4.25%*							
1997	534,169,178	4,233,457	538,402,635	22,882,112	21,422,458	1,459,654	93.62%
1998	569,714,074	9,073,464	578,787 538	24,598,470	21,618,414	2,980,056	87.89%
1999	610,215,571	4,209,332	614,424,903	26,113,058	20,999,068	5,111,990	80.42%
2000	656,938,361	4,235,930	661,174,291	28,099,907	22,877,949	5,221,958	81.42%
YEAR	GROSS NAD TITHE	GROSS NON-NAD TITHE	GROSS WORLD TITHE	CAP	ACTUAL OPERATING EXPENSE	EXPENSE UNDER THE CAP	EXPENSE AS % OF CAP
2.00%**							
2001	685,051,305	429,500,692	1,114,551,997	27,913,439	23,862,558	4,044,881	25.51%

*The following six cost centers were removed from the cap, reducing it from 4.85% to 4.25% (see GCC 98-21):

- 11050 Adventist World Radio
- 41215 Geoscience Research Center
- 41920 Ellen G White Estate
- 41935 Ellen G White Estate Research Centers
- 61175 Auditing Service
- 61794 TRIPS

**Because of NAD's tithe percentage being phased down from 10.72% to 8.0% over 5 years, and the non-NAD divisions' tithe percentage being increased from 1% to 2% over 5 years, the CAP is also being phased in over the same 5-year period and is calculated as 2% of Gross World Tithe, as follows (see GCC 00-23):

- 2001 1/5 of distance between old and new calculation
- 2002 2/5 of distance between old and new calculation
- 2003 3/5 of distance between old and new calculation

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- 2004 4/5 of distance between old and new calculation
- 2005 Full implementation of new calculation

02SM to RLR

TREASURER'S REPORT

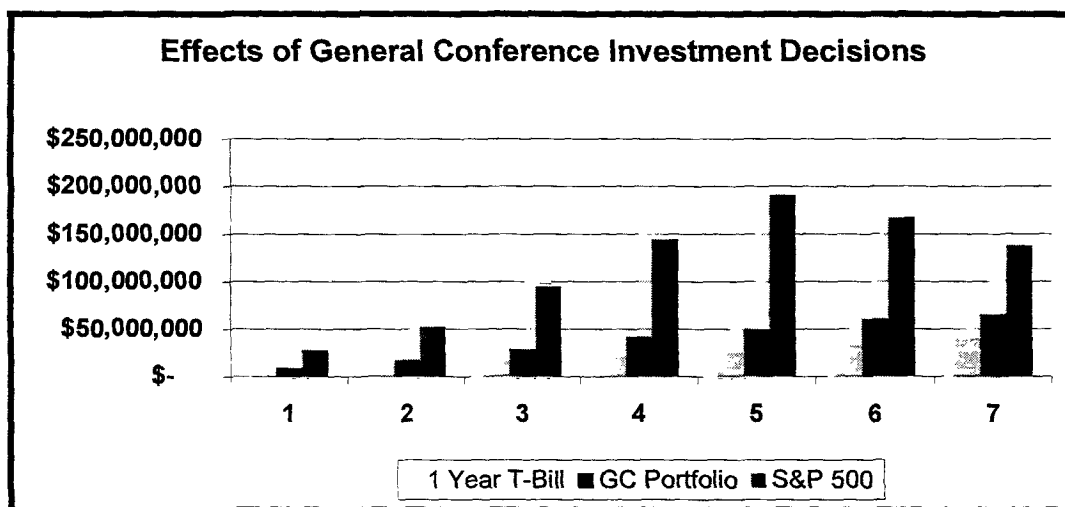
Robert L Rawson, Treasurer of the General Conference, presented the Treasurer's Report, as follows:

What an exciting time to be alive! Evidence that God is leading His Church is prevalent every day everywhere. There is much for which to be thankful. This afternoon we want to share with you some of the ways God has blessed His Church. Robert E Lemon, the newly elected General Conference Treasurer, and Gary B DeBoer, General Conference Associate Treasurer with responsibility for the Church's investments, reviewed with you the budget, audited statement, and a report on the investments of the Church.

Investments

As Elder DeBoer has reported, the past couple of years have been challenging for the Church's investment office. The following chart illustrates the challenges.

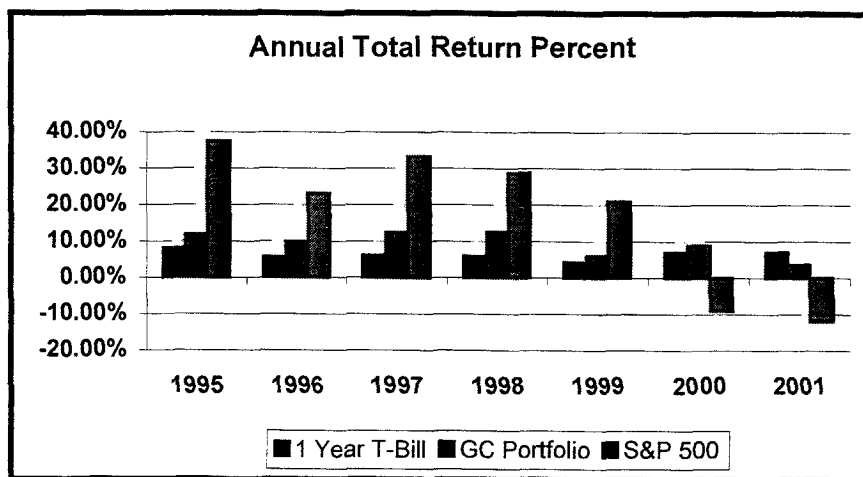
Figure 1



The difference between what the General Conference would have earned if it had invested all of its funds in the S&P 500 and the return of the General Conference portfolio in Figure 1 is explained by the fact that on average over time approximately 50 percent of the General Conference portfolio is held in short-term investment instruments. This large amount of cash affects the return on the General Conference portfolio. It is considered necessary in order to meet the cash flow needs of the General Conference and its working capital requirements. Figure I shows that the investment decision to retain equities in the General Conference portfolio has resulted in earnings of approximately \$25 million more over the past seven years than would have resulted if all the funds were invested in one-year US Treasury Bills.

The diversification of the portfolio has helped to contain the down years and has contributed to a reduction in the volatility of the investments as shown in Figure II.

Figure II



The General Conference must be able to withstand changes in the market place. The General Conference budget is not dependent in a material way on the returns of the investment markets. I would continue to sound a note of caution regarding year-to-year operating budget dependency on market driven investment income.

As we look to the future I believe that two actions of the past have been instrumental in bringing us to the current financial position. They have the potential to continue to strengthen the financial foundation of the General Conference.

The first action, taken in 1999, increased the working capital requirement from 20 percent to 30 percent on a phased-in basis. This decision has positioned the General Conference in such a way that it is able to protect the year-to-year operations of the Church from wide

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swings in budget needs for the strategic initiatives of the Church. It has allowed the Church to resist the necessity of liquidating investments in a down market in order to provide the liquidity needed for current operations. Due to the strength of the financial position of the General Conference, we have been able to absorb over a \$3,000,000 decline in value of marketable securities without the necessity of impacting operations here at the world headquarters or in any of the divisions.

The second action was the introduction of the supplemental budgets, released at the close of the following year when it is clear there is a surplus of working capital over that required by policy. The first supplemental budget was distributed in 1997. The guidelines laid down at that time have served the world Church well. Since 1997, more than \$37 million has been released for use by the world Church.

The supplemental budget of 1997 allowed the General Conference to care for all existing commitments which in turn allowed General Conference institutions to liquidate virtually all institutional debt. In addition, the supplemental budget enabled the Church to take advantage of opportunities in what is now the Euro-Asia Division (ESD). The ESD office complex was completed without the necessity of impacting any of the then current programs. During the years from 1998 to 2000, the supplemental budgets have been used to establish endowments, provide funding for capital projects, and conduct evangelism as the Lord provides expanded opportunities.

Reporting and Accountability

In our effort to develop financial and administrative structures that will be more responsive to a rapidly changing world environment, we reported at the time of the 2001 Spring Meeting that the Church had completed negotiations for an accounting and management package. Since that time, under the leadership of J Raymond Whalen, we have completed a requirement review, system design, and system configuration and have just completed the installation at the first pilot site. Installation and use of the package has shown the hoped for flexibility of the software. Within the next few days installation at the second pilot site will begin.

President's House

On September 26, 2000, the Annual Council Financial Planning and Budgeting Committee, with the General Conference and Division Officers present, endorsed the idea of purchasing a house for the President of the General Conference by the General Conference Corporation. With this action in place, the General Conference Corporation took action on August 14, 2001 to purchase a house not far from the General Conference office. We took possession of the house on December 14, 2001. Elder and Mrs Paulsen moved into the house

January 22, 2002. A public announcement was released by the Communication Department of the General Conference on the Adventist News Network and on the Church's web site found at www.adventist.org and through the *Adventist Review*.

On a Personal Note

As I lay down my responsibilities I do so with a quiet confidence in the future. More than 44 years ago I felt the call of the Lord to His work. Carolyn and I have shared many rich experiences through the years with our Lord and His people. Our faith in God has grown strong. Out of that faith comes an assurance that "the church is the one object upon which God bestows in a special sense His supreme regard."—AA 12

I believe that "The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her."—AA 600

As I look at each of you this morning I know that this Church will be true to her allegiance. I have come to know many of you personally over the years and I know you to be fearlessly committed to the mission of this Church. I know you to be men and women of prayer and of the Word. Still, I would remind all of us that our enemy is constantly seeking our souls. Let us take time on our knees and delve deeply into the Word. With the pressures of leadership and administration it can become difficult to find time for these most important aspects of our life.

With Peter I would counsel "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:10, 11

As I consider the leadership of this Church around the world I see a bright and exciting future. God has called Carolyn and me to a different ministry on a smaller stage. Over the years I have found that life is most rewarding when we accept His call. Rest assured, we will be watching the rapid progress of this Church in this earth's closing hour. I leave with a sense of profound gratitude that the Lord has allowed me to serve His Church for so many years. I look forward to heaven where we will all meet again. I would remind you of the promise and words of encouragement Moses left with Joshua: "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—Deut 31:8

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I know for a certainty that we are God's people and that we will go through to the Promised Land. With God's promises we cannot fail. I know that we are building the old waste places and raising up foundations for heaven. We are a people who build things up, who change things and those about us. We are restorers of broken walls and we are building a path that leads to the throne of God where we each will throw our crown at the feet of our God. I wish for each of you the joy that comes from serving the Lord. You may be assured of our prayers as you continue to lead this people toward our eternal home.

In closing, I would like to express my appreciation to the Treasury associates and staff members for their hard work and dedication.

PRE/POSCom/ADCOM/POSCom/PreC02SM/02SM to TNCW(DIV)

117-02G A SEVENTH-DAY ADVENTIST CALL FOR PEACE

VOTED, To approve the statement A Seventh-day Adventist Call for Peace, which reads as follows:

A SEVENTH-DAY ADVENTIST CALL FOR PEACE

We are living in an increasingly unstable and dangerous world. Recent events have resulted in a heightened sense of vulnerability and personal or corporate fear of violence. Throughout the world, countless millions are haunted by war and apprehension and are oppressed by hate and intimidation.

Total War

Humanity has, since the middle of the last century, been living in an age of total war. Total war implies the theoretical possibility that, except for the providence of God, earth's inhabitants could wipe out their entire civilization. Nuclear weapons and biochemical arms of mass destruction are aimed at centers of population. Whole nations and societies are mobilized or targeted for war, and when such war erupts it is carried on with the greatest violence and destruction. The justification of war has become more complex, even though advances in technology make possible greater precision in destroying targets with a minimum of civilian casualties.

A New Dimension

While both the United Nations and various religious bodies have proclaimed the first decade of the 21st century as a decade for the promotion of peace and security in the place of

violence in its various forms, a new and insidious dimension of violence has emerged: organized international terrorism. Terrorism itself is not new, but worldwide terrorist networks are. Another new factor is the appeal to so-called divine mandates as the rationale for terrorist activity under the guise of culture war, or even “religious” war.

The rise of international terrorism makes it clear that it is not only a nation or state that makes war, but human beings in various combinations. As one of the leading founders of the Seventh-day Adventist Church pointed out a century ago, “The inhumanity of man toward man is our greatest sin.”¹ Indeed, human nature is prone to violence. From a Christian perspective, all this inhumanity is really part of a cosmic war, the great controversy between good and evil.

Terrorism Exploits the Concept of God

Terrorists, in particular those having motivations based on religion, claim that their cause is absolute and that taking lives indiscriminately is fully justified. While they claim to be representing the justice of God, they wholly fail to represent the great love of God. Furthermore, such international terrorism is totally at odds with the concept of religious liberty. The former is based on political and/or religious extremism and fundamentalistic fanaticism which arrogate the right to impose a certain religious conviction or worldview and to destroy those who oppose their convictions. Imposing one’s religious views on other people, by means of inquisition and terror, involves an endeavor to exploit and manipulate God by turning Him into an idol of evil and violence. The result is a disregard for the dignity of human beings created in the image of God.

While it is inevitable that nations and people will try to defend themselves by responding in a military way to violence and terror—which sometimes results in short-term success—lasting answers to deep problems of division in society cannot be achieved by using violent means.

The Pillars of Peace

From both a Christian and practical perspective, any lasting peace involves at least four ingredients: dialog, justice, forgiveness, and reconciliation.

Dialog—There needs to be dialog and discussion in place of diatribe and the cry for war. Lasting peace does not result from violent means, but is achieved by negotiation, dialog, and, inevitably, political compromise. In the long run, reasoned discourse has superior authority over military force. In particular, Christians should always be ready to “reason together,” as the Bible says.

¹ Ellen G White, *Ministry of Healing*, p 163

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Justice—Unfortunately, the world is rampant with injustice and a fallout of injustice is strife. Justice and peace join hands, as do injustice and war. Poverty and exploitation breed discontent and hopelessness, which lead to desperation and violence.

On the other hand, “God’s word sanctions no policy that will enrich one class by the oppression and suffering of another.”²

Justice requires respect for human rights, in particular religious liberty which deals with the profoundest human aspirations and undergirds all human rights. Justice requires non-discrimination, respect for human dignity and equality, and a more equitable distribution of the necessities of life. Economic and social policies will either produce peace or discontent. Seventh-day Adventist concern for social justice is expressed through the support and promotion of religious liberty, and through organizations and departments of the Church which work to relieve poverty and conditions of marginalization. Such efforts on the part of the Church can, over time, reduce resentment and terrorism.

Forgiveness—Forgiveness is usually thought of as necessary to heal broken interpersonal relationships. It is highlighted in the prayer Jesus asked His followers to pray (Matt. 6:12). However, we must not overlook the corporate, societal, and even international dimensions. If there is to be peace, it is vital to drop the burdens of the past, to move beyond well-worn battle grounds, and to work toward reconciliation. At a minimum, this requires overlooking past injustices and violence; and, at its best, it involves forgiveness which absorbs the pain without retaliating.

Because of sinful human nature and the resulting violence, some form of forgiveness is necessary in order to break the vicious cycle of resentment, hate, and revenge on all levels. Forgiveness goes against the grain of human nature. It is natural for human beings to deal in terms of revenge and the return of evil for evil.

There is, therefore, first of all the need to foster a culture of forgiveness in the Church. As Christians and church leaders, it is our duty to help individuals and nations to liberate themselves from the shackles of past violence and refuse to reenact year after year, and even generation after generation, the hatred and violence generated by past experiences.

Reconciliation

Forgiveness provides a foundation for reconciliation and the accompanying restoration of relationships that have become estranged and hostile. Reconciliation is the only way to success on the road to cooperation, harmony, and peace.

² Ibid, p 187

We call upon Christian churches and leaders to exercise a ministry of reconciliation and act as ambassadors of goodwill, openness, and forgiveness. (See 2 Cor 5:17-19.) This will always be a difficult, sensitive task. While trying to avoid the many political pitfalls along the way, we must nevertheless proclaim liberty in the land—liberty from persecution, discrimination, abject poverty, and other forms of injustice. It is a Christian responsibility to endeavor to provide protection for those who are in danger of being violated, exploited, and terrorized.

Support of Quality of Life

Silent efforts of religious bodies and individuals behind the scenes are invaluable. But this is not enough: “We are not just creatures of a spiritual environment. We are actively interested in everything that shapes the way we live and we are concerned about the well-being of our planet.” The Christian ministry of reconciliation will and must “contribute to the restoration of human dignity, equality, and unity through the grace of God in which human beings see each other as members of the family of God.”³

Churches should not only be known for spiritual contributions—though these are foundational—but also for their support of quality of life, and in this connection peacemaking is essential. We need to repent from expressions or deeds of violence that Christians and churches, throughout history and even more recently, have either been involved in as actors, have tolerated, or have tried to justify. We appeal to Christians and people of goodwill all around the world to take an active role in making and sustaining peace, thus being part of the solution rather than part of the problem.

Peacemakers

The Seventh-day Adventist Church wishes to stand for the uncoercive harmony of God’s coming kingdom. This requires bridge-building to promote reconciliation between the various sides in a conflict. In the words of the prophet Isaiah, “You will be called the repairer of the breach, the restorer of the streets in which to dwell.”—Isa 58:12 Jesus Christ, the Prince of Peace, wants His followers to be peacemakers in society and hence calls them blessed (Matt 5:9).

Culture of Peace Through Education

The Seventh-day Adventist Church operates what may be the second largest worldwide parochial school system. Each of its more than 6,000 schools, colleges, and universities is being asked to set aside one week each school year to emphasize and highlight, through various programs, respect, cultural awareness, nonviolence, peacemaking, conflict resolution, and reconciliation as a way of making a specifically “Adventist” contribution to a culture of social

³ Quote from Pastor Jan Paulsen, President of the General Conference of Seventh-day Adventists

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harmony and peace. With this in mind, the Church's Education Department is preparing curricula and other materials to help in implementing this peace program.

The education of the church member in the pew, for nonviolence, peace, and reconciliation, needs to be an ongoing process. Pastors are being asked to use their pulpits to proclaim the gospel of peace, forgiveness, and reconciliation which dissolves barriers created by race, ethnicity, nationality, gender, and religion, and promotes peaceful human relations between individuals, groups, and nations.

The Christian Hope

While peacemaking may seem to be a forbidding task, there is the promise and possibility of transformation through renewal. All violence and terrorism are really one aspect of the ongoing controversy, in theological terms, between Christ and Satan. The Christian has hope because of the assurance that evil—the mystery of iniquity—will run its course and be conquered by the Prince of Peace and the world will be made new. This is our hope.

The Old Testament, despite the record of wars and violence, looks forward to the new creation and promises, like the New Testament, the end of the vicious cycle of war and terror, when arms will disappear and become agricultural implements, and peace and knowledge of God and His love will cover the whole world like the waters cover the oceans. (See Isa 2:4; 11:9.)

In the meantime, we need, in all relationships, to follow the golden rule, which asks us to do unto others as we would wish them to do unto us (see Matt. 7:12), and not only love God, but love as God loves. (See 1 John 3:14, 15; 4:11, 20, 21.)

SUDUnSurveyComm/ADCOM/02SM to LCC-05GCS

123-02GS CENTRAL INDIA UNION AND SOUTH INDIA UNION— TERRITORIAL ADJUSTMENT

VOTED, To approve, effective April 1, 2002, the territorial adjustment of the Central India Union and the South India Union resulting in two unions of reduced size, and three fields and one territory attached to the Southern Asia Division, and to refer this action to the 2005 General Conference Session for ratification. The adjusted configuration of territory is as follows:

1. Central India Union Mission—The Indian states of Andhra Pradesh, Orissa, and Yanam comprising the North Andhra Section, Northeast Andhra Region, Orissa Section, South

Andhra Section, Southeast Andhra Region, South Rayalseema Region, and West Andhra Section.

2. South India Union Mission—The Indian states of Tamil Nadu and Pondicherry comprising the Chennai Metro Region, Erode-Nilgiris Region, North Tamil Conference, Ramnathpuram-Sivgangai Region, and South Tamil Conference.

3. Karnataka-Goa Attached Field—The Indian states of Goa and Karnataka comprising the Bangalore Metro Region, Belgaum Region, Kolar-Chintamani Region, North Karnataka Region, and South Karnataka Section.

4. Kerala Attached Field—The Indian state of Kerala comprising the Malabar Region, North Kerala Section, and South Kerala Section.

5. Western India Attached Field—The Indian states of Daman and Diu, Gujarat, Maharashtra, and the territory of Dadra, Daman, Diu, and Nagar Haveli comprising the Gujarat Conference, Maharashtra Section, Mumbai Metro Region, North Maharashtra Region, and Vidharbha Region.

6. The Maldives will be a territory attached directly to the Southern Asia Division.

HM/PRE/ADCOM/GCDO02SM/02SM to LR(DIV)

118-02G FAITH-BASED INTERNATIONAL HIV/AIDS CONFERENCE

VOTED, To approve a Faith-Based International HIV/AIDS Conference to be held just prior to the 2005 General Conference Session, with arrangements as follows:

In light of the expanding HIV/AIDS pandemic, which is involving thousands of church members and millions of other citizens, there exists a moral imperative for the Seventh-day Adventist Church to play its part in the activities to educate, prevent, treat, and care for HIV/AIDS victims and their families. Widows and orphans form part of the group for which Christians have been given responsibility by our Lord. Adventists seek ways to involve themselves and others in addressing the pandemic, for obviously the problem is greater than the resources of the Seventh-day Adventist Church. Collaborative group action is necessary in facing the onslaught.

Our natural partners in this battle would be primarily those in the Christian faith community, but the extensive nature of the problem dictates even wider cooperative action and

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all faith-based organizations are constrained to share in the responsibility. We will invite others to share their experience with us and join us in searching for strategies.

It is proposed that the world Church augment its current outreach and activities by planning and cooperatively hosting a Faith-Based International HIV/AIDS Conference. The objectives are to:

1. Examine the proportions, extent, and full implications of the epidemic.
2. Explore avenues of cooperation with other organizations having similar objectives.
3. Promote the current activities and explore further avenues of church-related endeavor against the epidemic.
4. Evaluate current programs and educate leaders as to opportunities for further involvement.
5. Facilitate interdepartmental cooperation within the Church against the epidemic, and at the same time nurture synergy in action.
6. Focus the resources of all departments on youth, educators, and the entire pastorate.
7. Devise a practicable, affordable, common therapeutic set of guidelines for denominational health care relating to HIV/AIDS at all levels.
8. Provide a forum at which Treasury can present data from a study into the financial impact of the epidemic on the function and mission of the Church and similar organizations.
9. Publish a report at the 2005 General Conference Session which will educate and inform the Church body at large with the intent of gaining worldwide involvement in the prevention of the disease and the care of those infected.

A Faith-based International HIV/AIDS Conference Planning Committee will be appointed with representation from the following entities:

Adventist Chaplaincy Ministries
Adventist Development and Relief Agency
Children's Ministries Department
Communication Department

Education Department
Family Ministries Department
Health Ministries Department
Institute for the Prevention of Addictions
International Commission for the Prevention of Alcoholism and Drug Dependency
Loma Linda University/Adventist Health System
Ministerial Association
North American Division Health Ministries Department
Presidential
Public Affairs and Religious Liberty Department
Sabbath School and Personal Ministries Department
Secretariat
Treasury
Women's Ministries Department
Youth Department
Any other interested General Conference department or entity

A smaller working committee will be elected by the Planning Committee to engage in detailed planning of the conference.

Venue—An airport hotel having appropriate facilities in St Louis, Missouri

Date—June 26 (evening) through June 28, 2005 (just prior to GC Session)

Program

- Registration and opening ceremony Sunday evening, June 26
- Plenary session each morning and afternoon, followed by breakout workshop-style sessions
- Two luncheons
- One evening function on June 28

Breakout sessions will be moderated by the departments involved. Media coverage will be provided by the Communication Department and the Public Affairs and Religious Liberty Department. Exhibits and sponsorships will be sought from those involved in HIV/AIDS work, subject to ethical guidelines. Invitations will be sent to key internationally recognized groups and individuals whose contribution will assist in meeting the objectives of the conference. Only invited speakers who are not church employees will be funded from the conference budget. Participants will be subjected to geographic and departmental quotas. A maximum of 1,000 participants will be accommodated.

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Budget—Estimated hotel costs are in the region of \$80 per night (2001 rate), subject to an increase based on cost of living which could result in \$100 to \$110 per night by 2005. The meeting facilities should be included with the rental of the rooms.

Cost of luncheons is estimated at \$25 per person per meal; cost of the evening function is estimated at \$45 per person; registration and administrative costs are estimated at \$35 per person, for a total cost per person of \$105, or \$105,000 for 1,000 people.

Advertising and promotion are expected to cost \$30 per person, or \$30,000.

Speakers, special visitors, etc—based on 16 people at \$2,000 each—would cost \$32,000, bringing the total cost for the event to \$167,000.

Hotel costs will be the responsibility of the attendees. The proposed registration fee will be \$200 per person, providing a total income of \$200,000. Any profits from the conference will be reverted to General Conference Treasury to cover departmental budgetary costs involved in the conference.

Lowell C Cooper, Chairman
Agustin Galicia, Secretary
Athal H Tolhurst, Editorial Secretary
Dian Lawrence, Recording Secretary

Robert W. Nigh
General Counsel
June 18, 2002

SPRING MEETING
GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 18, 2002, 7:00 p.m.

Ted N C Wilson called to order the fifth session of the 2002 Spring Meeting.

Prayer was offered by Mumtaz Fargo, a layperson from the North American Division.

PRE/GCDO02SM/02SM to GDK

121-02G NOMINATING COMMITTEE AT GENERAL
CONFERENCE SESSIONS—SUGGESTIONS FOR CHANGE
OF PROCEDURE

VOTED, To not approve the Nominating Committee procedure for General Conference Sessions, which reads as follows:

Preamble:

The current system for electing leaders for the world Church was established many years ago when the membership of the world Church was relatively small. The system served us well while we were a relatively small organization. At present, with a rapidly growing membership which before too many years will reach 25 million, the need for a more efficient method of electing leaders for the world Church is becoming apparent.

Some of the reasons for suggesting a change include:

1. The pressure of time to accomplish the task within the days of the business sessions.
2. Persons nominated for positions in many cases have only a few minutes to consider accepting or refusing the nomination.
3. When major business items are under consideration and being debated on the floor of the session, about 230 of the top leaders and administrators are absent from the proceedings.

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Suggestions for modification:

Any change from the current process will necessitate a change in the constitution and by-laws of the General Conference. This being the case, it would be the year 2010 before a new system could be implemented. Therefore, a recommendation to amend the constitution and by-laws would need to be developed for the upcoming session to authorize a change in procedure and allow for the following:

1. The Annual Council prior to a General Conference Session will record an action (in harmony with the constitution) regarding the size and composition (by division categories) of the Nominating Committee for the forthcoming session.
2. Each division, at its yearend meeting prior to the General Conference Session, will apportion its quota of Nominating Committee members to its unions (and perhaps retain a small portion of the quota for the division and its institutions).
3. Nominating Committee members representing a classification other than unions (i.e. division office and division institutions) shall be chosen by the division executive committee at its yearend meeting prior to a General Conference Session.
4. Nominating Committee members representing unions within a division shall be chosen by the union executive committee at its yearend meeting prior to a General Conference Session.
5. The Spring Meeting of the General Conference Executive Committee shall record and publish the names of the Nominating Committee members.

The Nominating Committee will convene a few days prior to a General Conference Session in a manner suggested below.

One suggested scenario:

The members of the nominating committee would convene before the opening of the session to begin their work with the objective of having the orientation, organizing, and nomination for president completed by the opening of the session.

When the General Conference Session begins the division groups could still meet, as is the case now. The division caucus groups, with selected advisors, could then meet and make their recommendations regarding division officers. This would preserve some of the role and involvement of the entire delegation.

Suggested schedule:

Proposal for Modified Nominating Committee Procedure

	Current System	Proposed Change
Wednesday 7:00 pm		Nominating Committee gets orientation and organizes
Thursday 8:00 am		Nominate the president
Thursday 3:00 pm	Session begins	Session begins
4:00 - 5:30	Division caucuses elect members of nominating com	*Elect president *Division caucuses meet to begin their business *NC begins working
7:30 - 9:00	*President's Report *Secretariat compiles list of NC members and brings to floor for delegate approval.	
9:00 - ??	NC gets orientation and organizes	NC continues working until finished
Friday 8:00 am	Nominate the president	
12:00 noon	Elect president	
2:00 - 5:00 pm	NC begins work	

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Sunday	8:00 am	NC continues until finished	
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Since the presidents of the world divisions have close and extensive interaction with the General Conference President, it is suggested that at the time the position of president is under consideration, that the division presidents be given the opportunity to speak to the nominating committee and possibly sit with the nominating committee as consultants for this item.

PRE/PolRev&Dev/ADCOM/SecC02SM/GCDO02SM/02SM to AHT(DIV)

234-02G OUTLINE OF DENOMINATIONAL ORGANIZATION
(GENERAL ADMINISTRATIVE POLICIES) - POLICY
AMENDMENT

VOTED, To amend GC B 05, Outline of Denominational Organization, to read as follows:

B 05 Outline of Denominational Organization

B 05 05 Local Church—A local church is a united organized body of individual believers, specific group of Seventh-day Adventist members in a defined location that has been granted, by the constituency of a local conference/mission, in session, official status as a Seventh-day Adventist church.

B 05 10 Local Conference/Mission/Field—A local conference/mission/field is a united organized body of local churches in a state, province or territory, specific group of local churches, within a defined geographic area, that has been granted, by the constituency of a union conference/mission, in session, official status as a Seventh-day Adventist local conference/mission/field.

B 05 15 Union Conference/Mission—A union conference/mission is a united body of conferences/missions/fields within a larger territory, specific group of local conferences/missions/fields, within a defined geographic area, that has been granted, by a General Conference Session, official status as a Seventh-day Adventist union conference/mission.

B 05 20 General Conference—1. The General Conference is the largest unit of organization of the Seventh-day Adventist Church and embraces embracing all union conferences/missions and other church organizations all church organizational structure in all parts of the world. To facilitate its worldwide activity, the General Conference has established

regional offices, known as divisions of the General Conference, which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general supervisory responsibilities for designated groups of unions and other church units within specific geographic areas. (See C 05, Division Territories.)

2. ~~Division Sections—As Divisions—As~~ provided by its Constitution and Bylaws, the General Conference conducts its work through the divisions. ~~in division sections. Each division section operates within a specific territory in harmony with General Conference policies. (See C 05, Division Territories.)~~ A division section embraces all the unions and local or union conferences/missions/fields and institutions (other than General Conference institutions) in its assigned area of the world.

3. Highest Organization—The General Conference is the highest organization in the administration of the worldwide work of the Church, and is authorized by its Constitution to create subordinate organizations to promote specific interests in various sections of the world; it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference in session as the highest authority under God. When differences arise in or between organizations and institutions on matters not already addressed in the Constitution and Bylaws, in the policies of the General Conference, or in its Executive Committee actions at Annual Councils, appeal to the next higher organization is proper until it reaches the General Conference in session, or the Executive Committee in Annual Council. During the interim between these sessions, the Executive Committee shall constitute the body of final authority on all questions where a difference of viewpoint may develop, whose decisions shall control on such controverted points, but whose decision may be reviewed at a session of the General Conference or an Annual Council of the Executive Committee. (See also B 100 10.)

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

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ADCOM/GCDO00AC/250-00G/PolRev&Dev/ADCOM/203-01G/PolRev&Dev/ADCOM/
SecC02SM/GCDO02SM/02SM to AHT(DIV)

202-02G VARIATIONS IN ADMINISTRATIVE RELATIONSHIPS
(OUTLINE OF DENOMINATIONAL ORGANIZATION) -
POLICY ADDITION

VOTED, To add a new section, GC B 05 35, Variations in Administrative Relationships,
to read as follows:

B 05 35 Variations in Administrative Relationships—1. For the purpose of fulfilling the mission of the Church, division administrations are authorized to recommend modified organizational structures and/or administrative relationships in situations which do not involve the resizing of unions, as outlined below in paragraphs a. through c., or to experiment with further modifications in territories where unusual economic, political, geographic, religious, or demographic circumstances, or strategic purposes make normal church organizational and administrative structures impractical or inefficient. In all cases where alternative arrangements are implemented, the four constituent levels of Church organization shall be maintained, and the following fundamental principles for Seventh-day Adventist organizational structure and relationships shall be preserved:

- a. All basic administrative units shall have a constituency voice (regular constituency sessions).
- b. All administrative relationships shall be clearly defined (responsibility is ultimately held by an elected/appointed officer(s) who is accountable to an executive committee).
- c. Constitutions and bylaws may be amended to provide for alternative administrative arrangements and the process by which such arrangements are continued or suspended.

2. Innovations in organizational structure and administrative relationships must be approved by the respective division committees and the General Conference Executive Committee and will be reviewed periodically by division administrations to determine the strengths and weaknesses of each arrangement. Division committees may grant constituencies the option to continue or discontinue the alternative administrative arrangement.

ADCOM/SecC01AC/233-01Ga/GCDO02SM/02SM/02SM to AHT(DIV)

203-02Ga ADJUSTMENT BETWEEN LOCAL FIELDS
(TERRITORIAL ADJUSTMENTS IN CONFERENCES/
MISSIONS/UNIONS) - POLICY DELETION

VOTED, To delete GC B 40 05, Adjustment between Local Fields, which reads as follows:

B 40 05 Adjustments Between Local Fields—1. If it is proposed to make territorial adjustments between local conferences/missions within a union, the proposal shall first be considered by the respective union committee at a time when full representation of the fields and institutions in the union is present.

2. If the union approves the proposal, it shall request the division to consider it.

3. The final decision on the proposal shall be made by the division committee at the time of a year-end or mid-year meeting, or at a division council.

4. If the territory of a conference is involved, the union committee, in counsel with the division, shall use its discretion to determine whether a conference constituency meeting(s) should be called and, if so, at what point(s) in the procedure.

ADCOM/SecC01AC/233-01Gc/SecC02SM/GCDO02SM/02SM to AHT(DIV)

203-02Gc ADJUSTMENTS OR RESIZING OF TERRITORIES
(TERRITORIAL ADJUSTMENTS IN CONFERENCES/MISSIONS/
UNIONS) - POLICY ADDITION

VOTED, To add a new section, GC B 40 05, Territorial Adjustments or Resizing of Territories, to read as follows:

B 40 05 Territorial Adjustments or Resizing of Territories—1. If it is proposed to make territorial adjustments between local fields or between unions, or to resize the territorial units, the proposal shall be considered by the executive committee of the next higher administrative organization, at a time when a full representation of the territories and organizations involved is present.

2. If the proposal is approved by the executive committee of the next higher level of church organization, the proposal shall then be routed to the executive committee of the division,

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in the case of local field territories, and of the General Conference, in the case of union territories, where, in each case, the final decision shall be made.

3. If the territory of a conference or union conference is involved, the administration of the next higher organization shall use its discretion to examine constitutions and legal requirements to determine whether a constituency meeting should be called and, if so, at what point(s) in the procedure.

PRE/PolRev&Dev/ADCOM/SecC01AC/223-01Gb/GCDO02SM/02SM to AHT(DIV)

203-02Gb ADJUSTMENT BETWEEN UNIONS (TERRITORIAL
ADJUSTMENTS IN CONFERENCES/MISSIONS/UNIONS) -
POLICY DELETION

VOTED, To delete GC B 40 10, Adjustments Between Unions, which reads as follows:

B 40 10 Adjustments Between Unions—1. If it is proposed to make territorial adjustments between unions within a division, the proposal shall first be considered by the respective division committee at a mid-year or year-end meeting.

2. If the division committee approves the proposal, it shall request the General Conference to consider it.

3. The final decision on the proposal shall be made by the General Conference Executive Committee.

4. If the territory of a union conference is involved, the division committee shall use its discretion to determine whether a union conference constituency meeting(s) should be called and, if so, at what point(s) in the procedure.

ADCOM/SecC01AC/232-01Gb/SecC02SM/GCDO02SM/02SM to AHT(DIV)

204-02Ga LOCAL CONFERENCE STATUS—PROCEDURE
(ORGANIZING MISSIONS/FIELDS INTO CONFERENCES) -
POLICY AMENDMENT

VOTED, To amend GC B 55 10, Local Conference Status—Procedure, to read as follows:

B 55 10 Local Conference Status—Procedure—Local missions/fields desiring local conference status shall proceed as follows:

1. The local mission/field shall request - No change
2. At the request of the local mission/field - No change
3. The local mission/field executive committee - No change
4. If the union executive committee, in consultation - No change
5. The survey team shall conduct an on-site evaluation and report its findings to the union and the division executive committees. committee. In the event the mission/field is not ready for conference status at the time of the division's evaluation, recommendations will be made, and, after a suitable passage of time, a further evaluation conducted.
6. The union executive committee shall study the findings of the survey team and, if satisfied that the mission/field is ready for conference status, shall record an action to this effect at its yearend meeting, a meeting of the union executive committee when the president of the local mission/field is present, and forward the request to the division for consideration.
7. The division executive committee shall, at its midyear or yearend meeting, a meeting when the president of the union is present, take action on the request and advise the union of its decision.
8. Upon the approval of the division executive committee - No change
9. Where there has been a change of status - No change

ADCOM/SecC01AC/232-01Gc/SecC02SM/GCDO02SM/02SM to AHT(DIV)

204-02Gb UNION CONFERENCE STATUS—PROCEDURE
(ORGANIZING UNION MISSIONS INTO UNION
CONFERENCES) - POLICY AMENDMENT

VOTED, To amend GC B 60 10, Union Conference Status—Procedure, to read as follows:

B 60 10 Union Conference Status—Procedure—Union missions desiring union conference status shall proceed as follows:

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1. The union mission shall request - No change
2. At the request of the union mission - No change
3. The union mission executive committee - No change
4. If the division executive committee - No change
5. The survey team shall conduct an on-site evaluation and report its findings to the division and General Conference executive committees. committee. In the event the union mission is not ready for union conference status at the time of the General Conference's evaluation, recommendations will be ~~made~~, made and, after a suitable passage of time, a further evaluation conducted.
6. The division executive committee shall study the findings of the survey team and, if satisfied that the union mission is ready for union conference status, shall record an action to this effect at ~~its midyear or yearend meeting~~, a meeting when the presidents of the unions are present and forward the request to the General Conference for consideration.
7. The General Conference Executive Committee - No change
8. Upon the approval of the General Conference - No change
9. Where there has been a change of status - No change

IAD/PolRev&Dev/ADCOM/SecC01AC/236-01G/SecC02SM/GCDO02SM/02SM to
AHT(DIV)

205-02G DIVIDING EXISTING UNION CONFERENCES -
POLICY ADDITION

VOTED, To add a new section, B 65, Dividing Existing Union Conferences, to read as follows:

B 65 Dividing Existing Union Conferences

B 65 05 Criteria for Dividing an Existing Union Conference into Two or More Unions—
Care should be exercised to assure that dividing a union conference is of benefit to the mission of the Church and does not add an unreasonable burden to the administration of the work of the church that would cancel out the benefits. As a means of evaluating the situation and guiding the

organizations responsible for determining the benefits of dividing a union conference, one or more of the following criteria shall apply:

1. Extremely difficult political situations which hinder travel and proper supervision from one area to another.
2. Internal situations where cultural, linguistic, ethnic, territorial, and/or financial issues render it advisable.
3. An increase in the number of local conferences/missions which places an unmanageable demand on the union staff.
4. A decision on the part of the division officers that the division of the union will provide a strategic advantage for the fulfillment of the mission of the Church.
5. Evidence that there is sufficient leadership, with experience and dedication, to staff the new entities and to care for the various lines of activity.
6. The proposal to divide shall be driven by a genuine desire for the advancement of the work of the Church and not by a lack of unity within the union conference.
7. Sufficient financial stability for the new organizations to be self-supporting, and able to meet their financial obligations promptly.

B 65 10 Dividing a Union Conference—Procedure—1. A proposal to divide a union conference into two or more unions may be proposed by the union conference or by the division. In any case, the division shall assist the union administration in assessing the need and viability of the increased number of unions, as proposed.

2. If the division executive committee, in consultation with the division committee(s) for strategic and financial planning, determines that the proposal has merit, it shall ask the General Conference to appoint a survey team composed of General Conference, division, and union representatives.
3. The survey team shall conduct an on-site evaluation and report its findings to the division executive committee.
4. The division executive committee shall study the findings of the survey team at a meeting at which the union presidents are present and, if satisfied that dividing the union will be an advantage to the mission of the Church, shall record an action to this effect and forward the request to the General Conference for consideration.

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5. The General Conference Executive Committee shall, at its Spring Meeting or Annual Council, take action on the request and advise the division of its decision.

6. Upon the approval of the General Conference Executive Committee, the division shall call a constituency meeting of the union conference in order to initiate proceedings for the establishment of the new unions. Delegates will be asked to vote to dissolve the union conference as a first step in the organization of the new unions.

7. For any new union conferences, the division shall call constituency meetings of the delegates representing the new territories to elect officers, department directors, and members of the union executive committees and to adopt constitutions and bylaws.

8. For any new union missions, the division executive committee shall appoint the officers and approve constitutions and bylaws. The division shall then call constituency meetings of delegates representing the new territories to elect department directors and union mission executive committees.

9. The division shall recommend to the General Conference that the changes thus achieved be approved at the next General Conference Session.

ChMan/SEC/PolRev&Dev/ADCOM/SecC02SM/GCDO02SM/02SM to AHT(DIV)

235-02G CHANGES/REVISIONS ONLY BY GC SESSION
(*CHURCH MANUAL*) - POLICY AMENDMENT

VOTED, To amend GC B 85 10, Changes/Revisions only by GC Session, to read as follows:

B 85 10 Changes/Revisions ~~only~~ Only by GC Session—The *Church Manual* may be changed or revised only by the General Conference in session. (See General Conference Report, No 8, p 197, June 14, 1946.) The content of the *Church Manual* is presented in two formats, namely Chapters and Notes. The main content of each Chapter is of worldwide value and applicable to every local church. Acknowledging the need for some variations in the operations of local churches, additional material which is explanatory in nature has been added as Notes at the end of some of the Chapters and is intended to serve as guidance.

If revisions to the Notes of the *Church Manual* are requested and are processed through the relevant constituent levels of the Church, the Church Manual Committee will consider the requested revisions. If approved, the revisions will be acted upon by the General Conference Executive Committee at the final Annual Council meeting of the quinquennium so as to

coordinate them with any changes to the main content of the *Church Manual* that will be recommended to the next General Conference Session. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council.

The Church Manual Committee shall be authorized to perform routine editorial tasks which do not alter the meaning of the current text of the *Church Manual*. A report of the Church Manual Committee's editorial work shall be presented, through the General Conference Administrative Committee, to the General Conference Executive Committee at its final Annual Council meeting of the quinquennium. In the event that the Administrative Committee or the General Conference Executive Committee determines by a one-third vote that such editorial work substantively alters the meaning of the current text, such proposed changes will be decided by a General Conference Session.

SEC/PolRev&Dev/ADCOM/SecC02SM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

238-02G TRAVEL BY LAYPERSONS (INTERDIVISION
TRAVEL) - POLICY AMENDMENT

VOTED, To amend GC B 145 20, Travel by Laypersons, to read as follows:

B 145 20 Travel by Laypersons—Divisions requesting ~~laypersons~~ laypersons, including retirees, for official church business for periods of less than one month shall request such visits and await approval in harmony with the provisions of this policy. the Adventist Volunteer Service policy. (See Chapter R.)

NSD/PolRev&Dev/ADCOM/SecC02SM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

236-02G AUDITED STATEMENTS (UNION CONFERENCE
SESSION) - POLICY ADDITION

VOTED, To add a new section, GC C 25 20, Audited Statements, to read as follows:

C 25 20 Audited Statements—Audited statements and the auditors' reports are to be presented to union conference sessions as a regular procedure when financial statements are presented. Whenever possible the audit report is to be presented personally by the auditor.

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NSD/PolRev&Dev/ADCOM/SecC02SM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

237-02G AUDITED STATEMENTS (LOCAL CONFERENCE
SESSIONS) - POLICY AMENDMENT

VOTED, To amend GC C 30 20, Audited Statements, to read as follows:

C 30 20 Audited Statements—Audited statements and the auditors' certificates reports are to be presented to conference sessions as a regular procedure when financial statements are read. presented. Whenever possible they are the audit report is to be presented by the auditor himself, personally by the auditor.

NSD/IDERem&All/PolRev&Dev/ADCOM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

233-02G AUDIT—INTERDIVISION EMPLOYEES (DIVISION
EMPLOYEES' ACCOUNTS—AUDIT OF) - POLICY DELETION

VOTED, To delete GC C 60 10, Audit—Interdivision Employees, which reads as follows:

C 60 10 Audit—Interdivision Employees—The Division Overseas Employees Committee shall arrange for an annual audit of the expense accounts and set the wages of all interdivision employees.

IAD/PolRev&Dev/SecC01AC/240-01G/SecC02SM/GCDO02SM/02SM to AHT(DIV)

206-02G MODEL UNION MISSION OPERATING POLICY -
POLICY AMENDMENT

VOTED, To amend GC D 15, Model Union Mission Operating Policy, Article VI—Representation, to read as follows:

Article VI—Representation

Sec. 1. Delegates at large: Delegates at large to a union mission session shall be:

a. **The members of the executive committee of this union mission**

b. **Members of the General Conference and _____ Division committees who may be present at any session of this union mission. The number of such delegates shall not exceed ten percent of the total number of delegates otherwise provided for**

~~e. **All ordained ministers in regular standing holding regular credentials from the union**~~

~~d. **Such other persons as may be recommended by the union executive committee, and accepted by the delegates in session.**~~

c. **Such other persons from the union mission staff, denominational institutions owned and operated by the union, and local conferences/missions, as may be recommended by the union mission executive committee and accepted by the delegates in session. The number of such delegates shall not exceed ten percent of the total number of regular delegates provided for hereinabove.**

Sec. 2. Regular Delegates: Regular delegates - No change

Sec. 3. All delegates appointed to represent - No change

SEC/PolRev&Dev/ADCOM/SecC02SM/GCDO02SM/02SM to AHT(DIV)

242-02G MODEL LOCAL CONFERENCE CONSTITUTION
AND BYLAWS - POLICY AMENDMENT

VOTED, To amend GC D 20, Model Local Conference Constitution and Bylaws, Bylaws, Article III—Representation, to read as follows:

Article III—Representation

Sec. 1. The delegates at any constituency meeting of this conference shall be regular delegates and delegates at large.

a. **Regular Delegates: All delegates duly accredited by any one of the organized churches of the conference. Each church shall be entitled to one delegate for the organization and one additional delegate for each _____ members or major fraction thereof and who hold membership in the local church which accredits them.**

b. Delegates at large:

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- 1) All members of the executive committee of the _____ Conference.
- 2) **All members of the executive committee of the _____ Union Mission/Union Conference who may be present at any constituency meeting of this conference.**
- 3) All employees holding credentials or ministerial licenses issued by this conference.
- 4) **Members of the General Conference Executive Committee who may be present at any constituency meeting of this conference. The number of such delegates representing the General Conference of Seventh-day Adventists shall not exceed ten percent of the total number of delegates otherwise provided for.**
- 5) Such other persons as may be recommended by the executive committee and accepted by the delegates in session. The number of such delegates shall not exceed ten percent of the total number of regular delegates provided for hereinabove.

Sec. 2. All delegates appointed to represent the members of this conference at any constituency meeting shall be members in regular standing of the Seventh-day Adventist Church.

SEC/PolRev&Dev/ADCOM/SecC01AC/242-01G/SecC02SM/GCDO02SM/02SM to
AHT(DIV)

207-02G MODEL LOCAL MISSION OPERATING POLICY -
POLICY AMENDMENT

VOTED, To amend GC D 25, 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~~ secretary/secretary-treasurer shall be the secretary, shall consist of from five to eleven ~~fifteen~~ members, as determined by the union conference/union mission executive committee. The officers of the _____ Union Mission/Union Conference, the _____ ~~Division~~ ~~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 - No change

Sec. 3. Any _____ members of the mission committee - No change

Sec. 4. Meetings of the mission committee - No change

IDERem&All/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/221-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

208-02G BASE DIVISION COUNTRY (HOMELAND, DIVISION,
AND DIVISION COUNTRY RELATIONSHIPS) -
POLICY AMENDMENT

VOTED, To amend GC E 15 20, Base Division Country, to read as follows:

E 15 20 Base Division Country—The base division country is the country chosen by the individual in which he/she holds citizenship or holds resident status under the following criteria: criteria (for situations involving dual citizenship, see E 20 25, paragraph 5):

1. Resident status shall be of a nature - No change
2. Resident status shall be maintained - No change
3. Resident status shall include the legal right - No change

4. ~~The individual shall have been resident in the country for at least two years immediately prior to entry into interdivision service, except if his/her spouse is a citizen of that country and it is the spouse's base division country. (Residence referred to here shall include physical presence in the country of residence for at least 20 of the 24 months immediately preceding entry into interdivision service and the entire time shall have been under a visa status that meets the criteria of paragraphs 1. to 3. above.)~~ The individual must have been resident in the country for at least the qualifying period of residency as required by the immigration department.

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5. An individual whose home division country is other than his/her proposed adopted division country shall have been voted an independent transfer by the division committee of the chosen country in order for that division to become his/her base division.

~~5. The requirement in paragraph 4. above is waived for children of interdivision employees who may go directly into interdivision service without ever having been resident in either parent's base division country as long as the criteria in paragraphs 1. to 3. above are met.~~

6. The base division country of the spouse of an interdivision employee is identified under the same criteria as appears in paragraphs 1. to 5. above.

IDERem&All/PoIRev&Dev/ADCOM/SecC01AC/TreC01AC/217-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

209-02G SUBSEQUENT TRANSFERS (INDEPENDENT
TRANSFERS) - POLICY AMENDMENT

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

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. ~~(See paragraph 4.)~~ (See paragraphs 4. and 5.) In such cases, the individual shall serve on a local employee basis.

2. To the Home Division on Special Arrangement—If an employee is called from the adopted division to return to the home division under home division remuneration policies, the call shall be recorded as on special arrangement. The called individual may have subsequent service earned in the home division validated by the adopted division provided both divisions maintain defined benefit retirement plans and the following conditions are met (see Z 25 70):

a. The employee ~~has a minimum of ten years of service~~ is vested in the adopted division. Any rare exception shall be approved by the adopted division and the General Conference Appointees Committee.

b. The call is for - No change

c. The employee, through the home division - No change

- d. The General Conference approves - No change
 - e. The adopted division accepts - No change
 - f. The home division pays into the retirement plan - No change
 - g. The home division accepts responsibility - 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, paragraph 2. above Service in the Home Division on Special Arrangement, or T 50, National Employees Returning. Returning to the Home Division. (For exceptions see paragraph 5. below.) 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~~ national insurance/social security 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 O 90).
5. Situations Involving Dual Citizenship—In cases where a potential appointee/employee has dual citizenship, with one of the countries of citizenship being the proposed host division country, he/she may be appointed to that host division country as an interdivision employee only if the immigration laws of the host division country allow him/her to enter for employment purposes as a citizen of another country and the appointment is on that basis. Any unusual cases that do not fall within these parameters shall be considered on a case-by-case basis.

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SEC/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/244-01Ga/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

210-02G SERVICE IN A THIRD DIVISION (ADOPTED
DIVISION STATUS FOR INDIVIDUALS NEVER EMPLOYED
BY THEIR HOME DIVISION) - POLICY AMENDMENT

VOTED, To amend GC E 30 05, Service in a Third Division, to read as follows:

E 30 05 Service in a Third Division—1. An individual who has never been employed denominationally in the home division, but has on his/her own responsibility transferred to a second division where he/she may or may not be denominationally employed, may be called for service in a third division with the second being recognized as the adopted (base) division provided the following requirements are met:

a. The home division has no investment - No change

b. The individual has indicated his/her intent to make the second division the adopted division, either by having acquired citizenship in a country of the second division, or by having had acquired permanent resident status there which can be maintained while in interdivision service and which gives the right to employment in the country, to participation in the national insurance/social security plan of the country, and to eventual citizenship. The individual must have been resident in the country for at least the qualifying period of residency as required by the immigration department. ~~two years immediately prior to entry into interdivision service, except if his/her spouse is a citizen of that country and it is the spouse's base division country. (Residence referred to here must include physical presence in the country of residence for at least 20 of the 24 months immediately preceding entry into interdivision service and the entire time must have been under a visa status that meets the criteria as outlined in E 15 20.)~~

SEC/PolRev&Dev/ADCOM/SecC01AC/245-01Ga/SecC02SM/GCDO02SM/02SM to
AHT(DIV)

211-02G SERVICE RECORD FORMATS - POLICY
AMENDMENT

VOTED, To amend GC E 70 15, Service Record Formats, to read as follows:

~~E 70 15~~ E 70 20 Service Record Formats—Each denominational organization shall maintain service records for all its employees in either manual or automated format as follows:

1. Manual Systems - No change
2. Automated System—The automated system consists of maintaining the service record in a computerized form.
 - a. Information to be Recorded - No change
 - b. Standard Format - No change
 - c. Annual Service Entries Report—~~The personnel director of the organization~~ individual authorized to maintain/be responsible for service records shall prepare by January 31 of each year a report of all service record entries for all employees of the preceding year. Each page of this report shall be hand signed and dated by ~~two officers, one of whom shall be the officer~~ the individual responsible for service records, except in the case of permanently bound ~~printouts~~, printouts which need only be hand signed and dated on the last page. In harmony with the provisions of B 150, Retention and Safeguarding of Records, this report shall be stored in the organization's records center in a secure and permanent file.
 - d. Annual Service Corrections Report - No change
 - e. Microfiching or Microfilming of Printouts - No change
 - f. Biennial Copy to the Employee - No change
 - g. Annual Schedule for Transmissions - No change

EDU/PolRev&Dev/ADCOM/GCDO02SM/02SM to AHT(DIV)

240-02G GENERAL CONFERENCE INTERNATIONAL
BOARD OF EDUCATION - POLICY AMENDMENT

VOTED, To amend GC FE 15 10, General Conference International Board of Education, to read as follows:

FE 15 10 General Conference International Board of Education—1. Purpose—The General Conference International Board of Education - No change

2. Composition of the Board—
 - a. The membership - No change

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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
 - *GC Department of Education Director, Executive Secretary
 - *GC Department of Education Associate Directors, Assistant Secretaries
 - *GC Undertreasurer, Treasurer
 - *GC Health Ministries Department Director
 - *Presidents ~~Presidents~~ of General Conference-operated institutions of higher learning
 - *North American Division President
 - ~~Division/attached Division/Attached~~ union directors of education (attending as ~~Authorized~~) 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 office - No change

d. Vacancies on the Board - No change

e. The Board shall hold - No change

f. A quorum shall consist - No change

g. The Board may invite - No change

3. Executive Committee - No change

4. Duties of Board—The duties of the General Conference International Board of Education are:

a. To establish general guidelines - No change

b. To develop and maintain - No change

*Members of the Executive Committee

- c. To approve the establishment - No change
 - d. To develop funding plans - No change
 - e. To require from division departments - No change
 - f. To recommend to the division boards - No change
 - g. To coordinate implementation - No change
 - h. To review, through the Accrediting Association - No change
 - i. To commission research on the needs - No change
 - ~~j. To coordinate, through the Committee on SDA Theological Education, the total program of theological studies throughout the world field, including the approval of seminaries and advanced programs in religion, theology, and ministry.~~
 - ~~k.~~ j. To coordinate all interdivision programs of professional education.
- 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

EDU/PolRev&Dev/ADCOM/247-01G/SecC02SM/GCDO02SM/02SM to AHT(DIV)

213-02G ACCREDITING ASSOCIATION OF SEVENTH-DAY
ADVENTIST SCHOOLS, COLLEGES, AND UNIVERSITIES -
POLICY AMENDMENT

VOTED, To amend GC FE 15 30, Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, to read as follows:

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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~~ owned by the Seventh-day Adventist Church. It also reviews and endorses the accreditation of secondary ~~schools, schools owned by the Church,~~ as recommended by the Commissions on Accreditation of the ~~divisions and attached union~~ divisions/attached union (see FE 15 35). The Commission on Accreditation of each division/attached union is responsible for the denominational accreditation of primary schools owned by the Church in its territory. 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~~ union 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 ~~Department of Education~~ department of education
 - one conference/mission superintendent/director of ~~Department 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~~ President

*Members of the Executive Committee

General Conference ~~secretary~~ Secretary
General Conference ~~treasurer~~ Treasurer

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

3. Staff—The director and the associate directors of the General Conference Department of Education serve as the staff of the Adventist Accrediting Association.

~~3. 4. Procedure—The staff of the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities shall, in consultation with the divisions/attached unions union directors of departments of education, appoint the accreditation teams committees responsible for the evaluation of tertiary institutions. institutions and act upon their recommendation. These teams evaluation committees shall usually include a member of the General Conference Department of Education staff. In divisions with a Board of Higher Education, the recommendations from the accreditation teams shall be forwarded to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities through the respective Board of Higher Education. The Handbook of Accreditation, produced by the Adventist Accrediting Association, Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, will assist institutions and teams evaluation committees in accomplishing the purposes of denominational accreditation. The decisions of the Association shall be communicated to the chairman of the board of the institution involved, to its chief administrator, and to the education director of the respective division/attached union. In the case of secondary institutions, the Association shall endorse the recommendations of the division/attached union Commissions on Accreditation and forward to them a certificate of denominational accreditation. Only those institutions holding current denominational accreditation shall be eligible to receive denominational subsidies.~~

Not later than two months after completing an evaluation visit, the chairman of the evaluation committee involved shall submit to the executive secretary of the Adventist Accrediting Association a written report of the visit, accompanied by the committee's recommendation regarding the terms of (re)accreditation of the institution and its programs. The recommendation may include the requirement of an interim visit or another option. A copy of the evaluation committee's report will also be sent to the division/attached union department of education director as well as to the chief administrator and board chairman of the institution visited.

The Adventist Accrediting Association, at its next meeting, will review and act upon the recommendation received from the evaluation committee. The decisions of the Adventist Accrediting Association shall be communicated to the chairman of the board of the institution involved, to its chief administrator, and to the department of education director of the respective

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division/attached union. The chairman and the executive secretary of the Adventist Accrediting Association shall issue and mail the appropriate certificate of accreditation. Only those institutions holding current denominational accreditation shall be eligible to receive denominational subsidies.

5. Focused Evaluation Visit—In addition to the full evaluation and the interim evaluation visits conducted by an evaluation committee appointed by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, the Adventist Accrediting Association, in consultation with the department of education director of the respective division/attached union, may approve an evaluation visit to focus on and respond to any of the following:

a. An invitation extended by the administration and/or the board of an accredited institution seeking counsel on an issue of institutional concern.

b. Substantive change in the pattern of governance of the educational institution which negatively affects its operation or the quality of its programs.

c. The receipt of reliable information, providing evidence of significant institutional noncompliance with accreditation criteria since the last evaluation visit, that leads the Adventist Accrediting Association to conclude that a focused evaluation visit is advisable.

In response to paragraphs b. and c. above, the Adventist Accrediting Association chairman and executive secretary will send a letter of inquiry to the board chairman and the chief administrator of the accredited institution, with a copy to the division/attached union department of education director, outlining the issue at hand and requesting a formal response within 30 days. On the basis of the response received, and in consultation with the division/attached union department of education director, the Adventist Accrediting Association staff will decide whether the answer clears the issue or whether additional information is required and/or a focused evaluation visit is warranted. If the staff agrees to recommend a focused evaluation visit, all members of the Adventist Accrediting Association will be contacted and a two-thirds vote of members casting a ballot will be required to proceed with the visit within 60 days of the action. Travel expenses for the focused evaluation visit will be the responsibility of the Adventist Accrediting Association. The written report of the focused evaluation visit, with recommendations, will be considered by the Adventist Accrediting Association for appropriate action.

4. 6. Meetings—a. The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities shall hold regularly scheduled meetings at least once a year. A quorum shall consist of eight members of the Association.

b. The Association may invite consultants to attend as deemed necessary.

c. The Executive Committee of the Association shall consist of those members marked by an asterisk in 2-a. It shall meet as necessary between the sessions of the Association and shall operate within the powers delegated to it by the Association.

5. 7. Appeals—Any action of the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities involving a specific institution may be appealed by the same in writing within 90 days of notification of such action, following the procedure outlined in the *Handbook of Accreditation*.

6. 8. Reports—All denominationally operated secondary and post-secondary institutions accredited by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities shall be listed in the yearly edition of the *World Report of Seventh-day Adventist Education. Education and the Seventh-day Adventist Yearbook*, and publicized through other means.

7. 9. Budget—The General Conference shall annually appropriate to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities the funds necessary to carry out the denominational accreditation process.

Ted N C Wilson and Gerry D Karst, Chairmen
Claude Sabot, Secretary
Athal H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

Robert W. Wilson
General Council
June 18, 2002

SPRING MEETING

GENERAL CONFERENCE EXECUTIVE COMMITTEE

April 19, 2002, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “The Divine Manifestation of His Grace” was presented by Carlos Puyol, Secretary of the Euro-Africa Division. All Scripture quotations are taken from the New International Version.

“For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearance of our great God and Savior, Jesus Christ.”—Titus 2:11-13

I was 18, and I planned to attend the Madrid Seminary to prepare for the ministry. First I needed to take an exam that would allow me to access the Baccalaureate at the end of my secondary studies. One of the classes I needed to pass was a class in Catholic religion. The teacher was a canon from the Zaragoza Cathedral, known for his violent anti-Protestant bias. He asked me to explain the doctrine of grace. As I did not know then exactly what the Catholic Church taught on this topic which is so important for us, I presented my personal conviction that “the grace of God that brings salvation has appeared to all men.”—Titus 2:11 The teacher was extremely surprised and told me: “You surely have not learned this from a Catholic priest!” In short, I failed the exam. But the poor teacher—who had assured me that with him I would never pass this exam—suffered a lethal heart attack the following night.

Six years later I stood before another jury—this time at the Collonges Seminary—to obtain my Diploma of Licentiate Evangelist that would allow me to begin my ministry. I had to make a theological presentation before a jury composed of teachers and union conference presidents. My chosen topic was “Law and Grace.” After my presentation, the President of the Franco-Belgian Union, the veteran preacher Francis Lavanchy, said to me: “Well done, son! This topic must become the keynote of your preaching and teaching as a Seventh-day Adventist minister.”

Who among us could not add his personal testimony of his personal conviction and his preaching of divine grace? We are all debtors to God’s grace as manifested in Jesus Christ—and not only on the level of an intellectual acceptance of the biblical doctrine of grace, but particularly as a spiritual experience.

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Maybe we felt debtors when we first discovered “the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith.”—Eph 2:7, 8

Maybe we felt debtors when we fell into the depths of temptation and sin and, as David, called on the Lord and cried out to Him: “Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions.”—Ps 51:1 Then the Lord told us that we had received “the forgiveness of sins, in accordance with the riches of God’s grace.”—Eph 1:7

Maybe we felt debtors when, as Paul, we sank into suffering or sickness, helplessness, anxiety, or anguish, and the Lord answered: “My grace is sufficient for you, for my power is made perfect in weakness.”—2 Cor 12:9

Maybe we felt debtors when we, as servants of the Lord and “faithfully administering God’s grace in its various forms” (1 Peter 4:10), preached the everlasting gospel to the world. “Freely you have received, freely give” (Matt 10:8).

The *Speakers’s Bible*, edited by Edward Hastings, in its commentary on Titus 2:11, reads: “The grace of God hath appeared.’ Grace! There is no word more vivid, more rich in the whole of our language. It brings before us kindness of disposition, goodness of heart, welling up and welling out ceaselessly towards those who most need it and least deserve it. . . .

“It describes God as Himself delighting in saving men; coming into our human life by the lowliest door and into its hardest conditions, for this work of salvation. No one word in the English language is equivalent to this great word ‘Grace.’ The wealth of the whole historic revelation of God in Jesus Christ is enshrined in it. . . . It portrays the attitude of God towards a lost race, because it reveals Him not simply as He appears, but as He is in the core of His being, in the deep verity of His nature. God is grace.”

And in its commentary on 2 Corinthians 12:9 the same source states: “The Grace of God is the first word and the last in the gospel of St Paul. No other theme is so often on his lips. It is his favourite benediction. It is the burden alike of his thought and of his speech, as it is the foundation of his faith. By grace we are saved, sanctified, and set apart for service. . . . The words ‘Grace’ and ‘Christ’ are interchangeable in the language of his faith. . . .

“The Grace of God is the eternal power of God, His living love, in which we ‘live and move and have our being,’ everywhere present, always active, sustaining all human life. Many-sided, inexhaustible, accessible, and infinitely beneficent; it is not possible to say that there is ‘higher gift than grace,’ or to describe the Grace of God as anything other than God Himself, by whose power we live every moment, who is our fullness, and in whom alone we are complete.”

Robert Louis Stevenson declares about God's grace: "The Grace of God! We live in it, we breathe it, we walk upon it. It is the roof, the rafters, the floor, and the nails of the universe" (Ibid).

After hearing the presentations by Angel M Rodríguez and Roy Adams, I have no desire to make another theological presentation on God's grace. I shall limit myself to the fulfillment of grace in the plan of salvation, the successive steps that marked its historical evolution, from its hidden character in its primeval state, from grace in the Old Testament as a preparation and promise to its fullness manifested in Jesus Christ, also called the visible grace or the advent and fulfillment of grace, and finally its eschatological intensification in the time of the end and its definitive fulfillment in everlasting life.

In the conclusion to his most important epistle, Paul speaks of "the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God."—Rom 16:25, 26

The same idea is advanced by Peter, who affirms that "you were redeemed from the empty way of life. . . with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake."—1 Peter 1:18-20

The author of the book of Revelation takes up the idea that Christ—the Lamb—"was slain from the creation of the world."—Rev 13:8

And finally, Paul uses the word "grace" in reference to the same fact: God "has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus."—2 Tim 1:9, 10

Grace as a project, as an intrinsic attitude of the divine nature toward the universe, was already in existence in the graceful purpose of God's will. Through it, a long time before creation, "He chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ."—Eph 1:4, 5 This is what the New Testament calls the secret mystery and hidden grace.

The narrative of the origin of the world makes a clear distinction between the creation of human beings and the creation of other creatures. Mankind appears last on the stage, as the crowning act of all creation. He was created "in his own image, in the image of God" (Gen 1:27), designed to enter a special communion with the Creator. Does the privileged constitution of man and his superiority over animals come only from his rational nature? Isn't there more to

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it? Isn't it already the life of grace? Yes, the grace by which we were created unique beings in creation is a grace, indeed.

Through grace God gave His supernatural gifts to man when he was still in his innocence. Through grace man received the gift of freedom as a condition for the gifts of holiness, life, intelligence, knowledge, and happiness. All these gifts were a manifestation of an invisible state of grace accompanying man in Eden in his friendly relationship with God.

Man's disobedience, his separation from his Creator, and his fall deprived him partially or totally of his supernatural gifts, producing instantaneously the most dramatic consequences: the conditioning of his freedom, the weakening of his body, sickness, death, physical and moral suffering, the weakening of intelligence and the ability to acquire knowledge, shame, and fear.

Man experienced the collapse of his trust in God, of his faith in His promises and in His overmastering love for him. The essential character of this fall was that man was deprived of his state of grace, righteousness, and holiness which God had granted him at creation. He swapped a friendly relationship with his Creator for the slavery of the devil's service. The New Testament gives many examples (John 14:30; 16:11; Col 1:13; Eph 2:2; 2 Cor 4:4).

How the severity of the divine sentence is tempered, in the narrative of man's fall, with the attributes and concerns of His mercy! As Paul puts it: "Where sin increased, grace increased all the more."—Rom 5:20 Before God Himself covered Adam and Eve's nakedness with the skin of victims He, in the curse pronounced upon the serpent, uttered the first promise of salvation—which is nothing else than another manifestation of grace. This time it is a promise, a grace to be realized in the future of human history which would bring forgiveness, redemption, salvation, and victory over evil, and awaken faith, hope, and love.

"I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."—Gen 3:15

This promise—a renewed manifestation of the primeval divine grace—explicitly implies enmity, conflict, suffering, and a spiritual struggle with the powers of evil. Even if grace is a gift of the divine loving-kindness, an unmerited and freely-given favor of His love, it always demands man's assent—his faith and his free and responsible cooperation. We are going to meet this reality of the divine grace, lived so many times in our personal experience, in all its historical manifestations. This is why Paul exhorted Timothy: "You then, my son, be strong in the grace that is in Christ Jesus."—2 Tim 2:1

It is a serious breach against biblical revelation to claim that the Old Testament features an economy of law and the New Testament an economy of grace. Even if the word "grace" appears only in the New Testament and if the Old Testament has only equivalents of it like

compassionate, gracious, abounding in love (Ex 34:6), divine grace is always present in mankind. The state of grace is hidden in the divine purpose and manifested in creation and in the first promise, and it reaches its full and resplendent manifestation in Jesus Christ.

Bible history itself is nothing other than a manifestation of the doctrine of grace as seen through the historical events. The Bible teaches us the development of a divine economy in this world, full of loving-kindness and mercy, abounding with acts of free favor and unmerited loving-kindness for mankind.

The whole of the Old Testament rests upon grace. The life stories of the patriarchs, the historical narratives of the chosen people, along with their images and symbols, are all reminders of the mystery of grace. These scenes from sacred history, in which the supernatural is present so often, are rooted in an atmosphere of grace.

In the Old Testament the manifestations of grace are always associated with the covenant, the election, God's law, and forgiveness of sins.

The history and literature of the Hebrew people is dominated with the notion of covenant. The universal covenant with Noah is likened to a second creation (Gen 9:11-17). Noah "found favor (grace) in the eyes of the Lord."—Gen 6:8 Then there is the covenant of promise with Abraham, a covenant of faith and justification, made with the father of all believers (Genesis 15, 16, 17). Finally there is the covenant with Israel at Sinai which was renewed many times (Exodus 19, Deuteronomy 5).

These Old Testament covenants were not bilateral agreements between two partners committed to equal and reciprocal obligations; but rather were a unilateral agreement, a free decision of the well-meaning divine initiative. This means they were covenants of grace. The decisive expression of God's revelation to Moses, which is the framework of the covenant with Israel and of the delivery of the law at Sinai, is an expression which sums up the attributes of God's grace in the Old Testament: "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness."—Ex 34:6

It is not by mere chance that the covenant is constantly presented in the Old Testament as a fruit of Israel's election by the Lord. The core of this covenant between God and Israel is always couched in words expressing the notions of election and belonging.

"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation."—Ex 19:5, 6

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To mention the election is to express the notions of possession, union, friendship, communion; it is to define a privileged status. Israel's election is totally free (Deut 9:5). Its only justification is God's sovereign love and His faithfulness to His promise given to the fathers.

The people of Israel were not chosen by Jehovah because of their greatness. They did not enter the promised land because of their righteousness (Deut 7:7; 9:4). Compassion alone motivated God's decision and its fulfillment (Deut 10:14ff). Later the prophets stated that, in spite of Israel's sins, the Lord kept His loving-kindness to them and that His loving-kindness always prevailed over the just punishment they deserved (Joel 2:13; Jer 31:34; Isa 57:15ff).

"In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you. . . . Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the LORD, who has compassion on you."—Isa 54:8, 10

God's grace was just as efficient in the giving of the law and the institutions bound with it. In its origin, the law proceeds from the God of grace, the God of the covenant of grace, the God-Father who has made an election of grace for His child, Israel. In its nature, "the law of the LORD is perfect, reviving the soul. . . . The precepts of the LORD are right, giving joy to the heart."—Ps 19:7, 8 David says: "Blessed are they whose ways are blameless, who walk according to the law of the LORD."—Ps 119:1 He mentions finding "wonderful things in your law" (vs 18), and testifies: "I delight in your commands" (vs 27). He prays to God: "Be gracious to me through your law" (vs 29). In its goal, God's law is a compendium of prescriptions God offers His children for their own good, that they may keep the covenant and inherit the promises bound with it. The law leads men to the supernatural goal of happiness and requires, for its observance, a supernatural strength—grace.

There is no contradiction nor opposition between law and grace in the Old Testament; the psalms on the law (Ps 25:12; 27:11; 37:31; 40:8 and particularly Psalm 119) testify to it. The law as an institution of the old covenant is a fruit of grace. It is grace. The argumentation of the New Testament on this topic, particularly in Paul's epistles, is produced more by the social and religious context of the Judaizing party of the early church than by antinomian theology.

Let us add that divine grace—whatever name it assumes in Old Testament parlance: loving-kindness, mercy, or compassion—is often linked with the forgiveness of sins, one of its first benefits. This truth is highlighted in the Sinai pronouncement, already mentioned, and in all those which are a repetition of it. The solemn proclamation of the three attributes of grace (Ex 34:6) is followed immediately by the statement upon the forgiveness of sin: ". . . forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished"—Ex 34:7.

This impressive association in the response to the Sinai pronouncement set the tone in sacred literature. Each time the attributes of divine mercy are mentioned we may expect to hear moving accents of confession of sins and calls to forgiveness. They are like two interdependent aspects of the language of grace. Let us examine them in the famous psalm: “Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin.”—Ps 51:1, 2

It is this grace of God that “brings salvation. . . to all men” (Titus 2:11)—hidden in God’s purpose since eternal times, announced, typified, prepared, expected, and prophesied during the long centuries of the history of Israel—which reached its highest development and fulfillment in the person and work of Jesus Christ, Emmanuel, the gracious God-made-flesh.

Christ’s advent in this world meant the advent or “epiphany” of grace, its fullness—what a pastor once called “the invasion of grace,” and another “the visible grace.”

All the New Testament writers are enthusiastic about the coming of Christ to this world. Paul exclaimed: “The grace of God. . . has appeared.”—Titus 2:11 A few lines later he adds: “When the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy.”—Titus 3:4, 5 The author of the Epistle to the Hebrews announced the advent of Christ in these words: “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son. . . . the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.”—Heb 1:1-3 Peter expressed before the Sanhedrin his blissful assurance in Christ the Saviour: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”—Acts 4:12

To keep this list of testimonies on the appearance of grace to a minimum, let us read some verses from the prologue to the gospel of John in the paraphrase of it given by the *Speaker’s Bible*: “The Eternal Mind which was in the world, by whom the world was made, who had been ever in the world, though the world knew it not, who had been the light of every man coming into the world, though men received it not, is made flesh, and tabernacles among us, and we beheld His glory, the glory as of the only-begotten from the Father, full of grace and truth.”—John 1:10-14

Thus did God, through Christ, institute His kingdom of grace in this world. Christ began His ministry by preaching of the kingdom of God: “The time has come. . . . The kingdom of God is near. Repent and believe the good news.”—Mark 1:15 The good news was the establishment of a kingdom of peace, reconciliation, forgiveness, righteousness, love, hope, and faith. Paul said: “Just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”—Rom 5:21

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This was to be a kingdom in which man is no more under the law and the tyrannical, enslaving empire of sin; but under the liberating kingdom of grace and Christ's law, which is the law of love: "For sin shall not be your master, because you are not under law, but under grace."—Rom 6:14

This was to be a kingdom of grace in which, even though His throne is in heaven, we may have a direct access to Christ. "Let us approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."—Heb 4:16

This was to be a kingdom in which the ministry of dispensing grace brought the gospel to all nations, destroying the walls of separation between the peoples and leading all to the unity of the body of Christ—His church. Paul admitted: "Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ."—Eph 3:8

And last, this was to be an unmovable kingdom. "The kingdom of heaven has been forcefully advancing, and forceful men lay hold of it."—Matt 11:12 We are invited "to continue in the grace of God" (Acts 13:43), "to be strengthened by grace" (Heb 13:9), to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18), to "be strong in the grace which is in Christ Jesus" (2 Tim 2:1), and "not to receive God's grace in vain" (2 Cor 6:1).

This invasion of grace into Satan's world was to lead to a dramatic and paradoxical conclusion: Christ's death on the cross—a sad, cruel, scandalous event, which revealed as never before the infinite dimensions of the love, compassion, mercy, and loving-kindness of the visible grace of God. This was the fulfillment of grace, its crowning act. In this way God's grace reached us as an efficient instrument of our salvation. At the cross the atoning sacrifice for our sins was made and the price of our redemption paid. Jesus suffered the punishment for our condemnation and, as a consequence, the deadly wound was inflicted on the serpent. The cross was the victory of divine grace, its total fulfillment and revelation. The prince of this world was cast outside of this world and all mankind, without exception, was given access to salvation.

The grace of God that brings salvation has appeared to all men. God promises us a special manifestation of grace in the future. This is what we call the latter rain, and it will appear immediately before the end of the time of grace. In these last days, God's grace will become more and more intense and compelling in its manifestations, as the world marches to the final crisis and the evil powers rage in society. While fear and anguish reign in men's hearts, we shall witness the intensification of God's grace. Ellen G White spoke about it:

"The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. . . . We must pray that God will unseal the fountain of the water of life. And we

must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us.”—TM 509

How can we understand this magnificent mystery of grace manifested when Christ came in the flesh? How can we receive, live, experience Paul’s extraordinary theology of divine grace? Only by turning concepts into life and ideas into experiences.

Paul testified: “Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.”—1 Tim 1:13, 14

To the woman taken in adultery and sentenced to be stoned by the keepers of the orthodoxy of the time, the Prince of Grace said: “‘Woman, where are they? Has no one condemned you?’ ‘No one, Sir,’ she said. ‘Then neither do I condemn you,’ Jesus declared. ‘Go now and leave your life of sin.’”—John 8:10, 11

You may have a personal experience of grace as a servant of the Church and one of those entrusted with God’s amazing grace. Of how many miracles of His grace has the Lord made us the admiring witnesses! How many times were we unable to believe that what was presently happening was a realization of divine grace! Our privilege as ministers of God’s grace is to testify of what the Lord is doing every day in His Church and through His Church in the world.

Allow me to repeat our initial text once more: “The grace of God that brings salvation has appeared to all men.”—Titus 2:11. Indeed, it has appeared throughout the history of mankind. Let us now live in the grace and in the blessed hope of “the glorious appearance of our great God and Savior, Jesus Christ.”—Titus 2:13

Leo Ranzolin called to order the sixth session of the 2002 Spring Meeting.

Prayer was offered by Izeas dos Santos Cardoso, President of the North Brazil Union Mission in the South American Division.

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FinPl&Bud02SM/02SM to SGR(DIV)

101-02Gc CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2003

VOTED, To revise 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

August

2 Global Mission Evangelism Program provided by divisions
23 Abuse Prevention Emphasis Program provided by GC

September

6 Lay Evangelism Program provided by divisions
6-13 *Adventist Review*
(Annual subscription promotion)
13 Family Togetherness Program provided by GC
13 Youth 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
18 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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SS&PM/FinPl&Bud01AC/01AC/101-01Gg/SS&PM/FinPl&Bud02SM/02SM to SGR(DIV)

101-02Ge CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2004

VOTED, To revise the Calendar of Special Days and Events—World 2004, as follows:

January

3	Soul-Winning Commitment	Program provided by divisions
10	United in Wonder of His Grace Emphasis	
17	Health Ministries	Program provided by divisions
24	Religious Liberty Day	

February

7	Bible Evangelism	
14-21	Christian Home and Marriage	Program provided by GC
21	Youth Temperance	
21	Health and Temperance Magazines	Program provided by divisions

March

6	Women's Day of Prayer (Date at discretion of division)	Program provided by GC
13	Tract Evangelism	
20-27	Youth Week of Prayer	Program provided by GC

April

3	Missionary Magazines	Program provided by publishing houses
10	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
17	Literature Evangelism Rally	Program provided by divisions
24	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	
1	Community Service Evangelism	Program provided by divisions
22	Global Baptism	

June

5	Bible Correspondence School	
12	Women's Ministry	Program provided by GC

July

10 Home Study International Promotion

August

7 Global Mission Evangelism Program provided by divisions
28 Abuse Prevention Emphasis Program provided by GC

September

4 Lay Evangelism Program provided by divisions
4-11 *Adventist Review*
(Annual subscription promotion)
11 Family Togetherness Program provided by GC
11 Youth Spiritual Commitment
Celebration (Southern Hemisphere)
18 Pathfinder Day
25-Oct 2 Health Emphasis Program provided by divisions

October

2 Sabbath School Guest Program provided by divisions
2 Community Relations
16 Spirit of Prophecy Program provided by White Estate
23 Children's Sabbath

November

6-13 Week of Prayer
20 Ingathering
27 Bible Emphasis Program provided by divisions

December

4 Stewardship Program provided by divisions

PRE/ADCOM/02SM to JP

124-02G GENERAL CONFERENCE SESSION - 2005—THEME

VOTED, To select the theme "Transformed in Christ" for the 2005 General Conference Session.

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GO ONE MILLION—DISTRIBUTION OF KITS

Go One Million kits were distributed to the committee members and the materials inside them were explained. It was noted that additional materials could be included in the kits which would meet the needs of a specific area.

ADVENTIST TELEVISION NETWORK

Adventist Television Network (ATN) is a growing organization with a special emphasis on reaching members of the Seventh-day Adventist Church around the globe and the general public with the beautiful message of the Bible. The goal is to present the Word of God around the world in the Seventh-day Adventist context. The Adventist Television Network Operating Committee (ADCOM-S) has voted to approve the idea of broadcasting 24/7 as soon as it becomes feasible.

ATN will bring the news of the Church to the Church in an effective, inspirational manner. Suggestions and new ideas will be sought from the members of the Executive Committee, who represent many areas of the world, for sharing the wonderful reality of the Church and the way in which communities are impacted by the Church. A thirty-minute daily news program will be launched in June 2002. Adventist media centers around the world are working with the Communication Department to prepare this segment of the program. A thirty-minute Sabbath School program and a thirty-minute devotional are already being broadcast.

CRISIS MANAGEMENT

A crisis management training manual and CD have been sent to each world division, and each division has been requested to establish a crisis management committee. At the 2002 Annual Council more information will be shared concerning crisis management.

ADCOM/GCDO00AC/00AC/102-00Gc/ADCOM/GCO&DivPre01SM/01SM/SEC/ADCOM/
GCDO01AC/01AC/102-01Gb/PREXAD/ADCOM/SEC/ADCOM/GCDO02SM/02SM to
HWB(DIV)

102-02Ga AUTHORIZED MEETINGS 2002

VOTED, To approve the updated list of Authorized Meetings 2002 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2002</u>			
19-21	Fri	Cross-Cultural Mission Agencies Conference	Silver Spring MD
21	Sun	Adventist Heritage Ministry Finance Committee	Groveland FL
21-24	Sun	Education Leadership Seminar—European	Salou SPAIN
22,23	Mon	Adventist Heritage Ministry Executive Committee	Groveland FL
28,29	Sun	Oakwood College Board	Huntsville AL
29-May 7	Mon	Theological Field Conference	MIDDLE EAST
<u>May 2002</u>			
10	Fri	Ellen G White Estate Board	Silver Spring MD
15-17	Wed	Biblical Research Institute Committee	Berrien Springs MI
16(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
21	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
22	Wed	Loma Linda Boards	Loma Linda CA
<u>June 2002</u>			
4,5	Tue	Adventist Risk Management Board	Woodstock VT
6(am)	Thu	R&H Executive & Finance Committee	Silver Spring MD
9-14	Sun	ADRA Pan-Europe Consultation	AUSTRIA
10-13	Mon	IRLA World Congress	Manila PHILIPPINES
12	Wed	GC Staff Day	Gaithersburg MD
13-29	Thu	Institute of World Mission	Berrien Springs MI
14	Fri	IAAPA Meeting	Manila PHILIPPINES
15	Sat	Festival of Religious Freedom	Manila PHILIPPINES
16-18	Sun	PARL Training Seminar	Manila PHILIPPINES
16-28	Sun	30 th Faith & Learning Seminar	Seoul KOREA
17-20	Mon	PREXAD	Lancaster PA
<u>July 2002</u>			
7-10	Sun	Conference for VPs for Student Life	Silver Spring MD
8	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
17-20	Wed	World Leadership Conference	Berrien Springs MI
18	Thu	Ellen G White Estate Board	Silver Spring MD
18-Aug 3	Thu	Institute of World Mission	Collonges FRANCE
<u>August 2002</u>			
13	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
14	Wed	PPPA Board Finance Committee	Nampa ID
15	Thu	PPPA Board	Nampa ID

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>August 2002 contd</u>			
21	Wed	Christian Record Services Board	Lincoln NE
21	Wed	Adventist Risk Management Board	Silver Spring MD
23-29	Fri	International Faith & Science Conference	Ogden UT
25	Sun	Adventist Heritage Ministry Finance Committee	Battle Creek MI
26,27	Mon	Adventist Heritage Ministry Executive Committee	Battle Creek MI
<u>September 2002</u>			
3(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
3-5	Tue	International Risk Management Conference	Miami FL
4(am)	Wed	R&H Board	Hagerstown MD
9-12	Mon	Adventist Risk Management Conference	Miami FL
12	Thu	Ellen G White Estate Board	Silver Spring MD
13(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
15	Sun	Andrews University Board Subcommittees	Berrien Springs MI
15(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
16	Mon	Andrews University Board	Berrien Springs MI
17-27	Tue	GC Staff Travel Moratorium	Silver Spring MD
25-30	Wed	Interdivision Employee Processing Meeting	Silver Spring MD
30-Oct 1	Mon	Council on Evangelism & Witness	Silver Spring MD
<u>October 2002</u>			
1,2	Tue	Division Officer Interviews	Silver Spring MD
2(pm)	Wed	Adventist Television Network Operating Com	Silver Spring MD
2(pm)	Wed	IBMTE Board	Silver Spring MD
3	Thu	Secretaries Council	Silver Spring MD
3	Thu	Treasurers Council	Silver Spring MD
3	Thu	Presidents Council	Silver Spring MD
4	Fri	GC & Division Officers	Silver Spring MD
6(am)	Sun	Commission on Africa	Silver Spring MD
6(pm)	Sun	Financial Planning & Budgeting Committee	Silver Spring MD
6(pm)	Sun	Adventist World Radio Board	Silver Spring MD
6(pm)	Sun	AIIAS Board	Silver Spring MD
6(pm)	Sun	GCAS Board	Silver Spring MD
6(eve)	Sun	Financial Statement Audit Review Committee	Silver Spring MD
7(am)	Mon	ADRA Board	Silver Spring MD
7(am)	Mon	Church Manual Committee	Silver Spring MD
7(pm)-10	Mon	Annual Council	Silver Spring MD
9(eve)	Wed	HSI/Griggs University Board	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2002 contd</u>			
10(eve)	Thu	GC PARL World Affairs & IRLA Board	Silver Spring MD
14,15	Mon	Oakwood College Board	Huntsville AL
22	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA

<u>November 2002</u>			
3(eve)-6	Sun	NAD Yearend Meeting	Silver Spring MD
21	Thu	Ellen G White Estate Board	Silver Spring MD

<u>December 2002</u>			
4	Wed	Adventist Risk Management Board	Silver Spring MD
9	Mon	Inst for the Prevention of Addictions Board	Berrien Springs MI
11	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
12	Thu	Loma Linda Boards	Loma Linda CA
19(pm)	Thu	R&H Executive & Finance Committee	Silver Spring MD

SEC/ADCOM/GCO&DivPre01SM/01SM/SEC/ADCOM/GCDO01AC/01AC/102-01Gc/
 SEC/ADCOM/GCDO02SM/02SM to HWB(DIV)

102-02Gb AUTHORIZED MEETINGS 2003

VOTED, To approve the updated list of Authorized Meetings 2003 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2003</u>			
3-5	Fri	Ellen G White Estate Board	
3-18	Fri	Institute of World Mission	Avondale AUSTRALIA
6	Mon	Adventist Accrediting Association	Silver Spring MD
6-11	Mon	PREXAD	FLORIDA
9-25	Thu	Institute of World Mission	Loma Linda CA
17-24	Fri	GCAS International Seminar	Chiang-mai THAILAND
29	Wed	GC PARL & World Affairs IRLA Board	Silver Spring MD
<u>February 2003</u>			
10	Mon	Loma Linda Boards—Board Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>February 2003 contd</u>			
11	Tue	Loma Linda Boards	Loma Linda CA
12,13	Wed	Biblical Research Institute Committee	Loma Linda CA
13	Thu	Geoscience Research Institute Board	Loma Linda CA
17-20	Mon	ADRA International Presidents Council	SOUTH PACIFIC DIV
19	Wed	Christian Record Services Board	Lincoln NE
21-25	Fri	PPPA, R&H, ABC Marketing Seminar	East Coast
27	Thu	AIAS Board	PHILIPPINES
<u>March 2003</u>			
6	Thu	Adventist Risk Management Board	Silver Spring MD
6(pm)	Thu	IWM Administrative Council	Berrien Springs MI
7(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
9	Sun	Andrews University Board Subcommittees	Berrien Springs MI
9-12	Sun	Education Leadership Seminar—Americas	BAHAMAS
9-13	Sun	ADRA Pan-America Consultation	Manaus BRAZIL
9(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
10	Mon	Andrews University Board	Berrien Springs MI
10-13	Mon	Inter Bible Cor Sch Asso Coordinating Council	Bali INDONESIA
10-13	Mon	<i>Go One Million</i> Training Symposium	Bali INDONESIA
20	Thu	Loma Linda Boards—Executive Committees	Loma Linda CA
20	Thu	Ellen G White Estate Board	Silver Spring MD
24-29	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
31(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
<u>April 2003</u>			
1	Tue	Ministry Professional Growth Seminar	Angwin CA
1	Tue	R&H Board	Hagerstown MD
2	Wed	PPPA Board Finance Committee	Nampa ID
3	Thu	PPPA Board	Nampa ID
7,8	Mon	Global Mission Issues Committee	Silver Spring MD
9,10	Wed	Division Officers Interviews	Silver Spring MD
10(pm)	Thu	Adventist Television Network Operating Com	Silver Spring MD
11	Fri	Presidents Council	Silver Spring MD
11	Fri	Secretaries Council	Silver Spring MD
11	Fri	Treasurers Council	Silver Spring MD
13(am)	Sun	Financial Planning & Budgeting Committee	Silver Spring MD
13(pm)	Sun	Commission on Africa	Silver Spring MD
14(am)	Mon	GC & Division Officers	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2003 contd</u>			
14(pm),15	Mon	Council on Evangelism & Witness	Silver Spring MD
15(am)	Tue	ADRA Executive Committee	Silver Spring MD
15(pm)	Tue	Adventist World Radio Executive Committee	Silver Spring MD
15(pm)	Tue	ICPA Board Meeting	Silver Spring MD
16,17(am)	Wed	Spring Meeting	Silver Spring MD
16(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
17	Thu	GC PARL World Affairs	Silver Spring MD
20	Sun	Adventist Heritage Ministry Finance Committee	Rochester NY
21,22	Mon	Adventist Heritage Ministry Executive Committee	Rochester NY
21(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
22(am)	Tue	R&H Board	Hagerstown MD
23-25	Wed	Biblical Research Institute Committee	Berrien Springs MI
27,28	Sun	Oakwood College Board	Huntsville AL
<u>May 2003</u>			
15(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
20	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
21	Wed	Loma Linda Boards	Loma Linda CA
22	Thu	Ellen G White Estate Board	Silver Spring MD
<u>June 2003</u>			
4,5	Wed	Adventist Risk Management Board	VERMONT
11	Wed	GC Staff Day	Gaithersburg MD
12	Thu	R&H Executive & Finance Committee	Silver Spring MD
12-27	Thu	Institute of World Mission	Berrien Springs MI
15-20	Sun	ADRA Pan-Africa Consultation	Johannesburg S AFRICA
24-26	Tue	PREXAD	
<u>July 2003</u>			
7	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
7-11	Mon	International Conf on Rel & Theological Educ	Silver Spring MD
13-25	Sun	31 st Faith & Learning Seminar	Friedensau GERMANY
17	Thu	Ellen G White Estate Board	Silver Spring MD
<u>August 2003</u>			
1-5	Fri	Biblical Research Institute Science Council	
7-23	Thu	Institute of World Mission	Newbold ENGLAND
12	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>August 2003 contd</u>			
13	Wed	PPPA Board Finance Committee	Nampa ID
14	Thu	PPPA Board	Nampa ID
20	Wed	Christian Record Services Board	Lincoln NE
24	Sun	Adventist Heritage Ministry Finance Committee	Battle Creek MI
25,26	Mon	Adventist Heritage Ministry Executive Committee	Battle Creek MI
<u>September 2003</u>			
2(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
3(am)	Wed	R&H Board	Hagerstown MD
8-11	Mon	Adventist Risk Management Conference	
12(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
14	Sun	Andrews University Board Subcommittees	Berrien Springs MI
14(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
15	Mon	Andrews University Board	Berrien Springs MI
16-26	Tue	GC Staff Travel Moratorium	Silver Spring MD
18	Thu	Ellen G White Estate Board	Silver Spring MD
<u>October 2003</u>			
5	Sun	Council on Evangelism & Witness	Silver Spring MD
6	Mon	Division Officer Interviews	Silver Spring MD
7	Tue	Presidents Council	Silver Spring MD
7	Tue	Secretaries Council	Silver Spring MD
7	Tue	Treasurers Council	Silver Spring MD
7(pm)	Tue	Adventist Television Network Operating Com	Silver Spring MD
8	Wed	GC & Division Officers	Silver Spring MD
9(am)	Thu	ADRA Board	Silver Spring MD
9	Thu	Division Officer Interviews	Silver Spring MD
9(pm)	Thu	Adventist World Radio Board	Silver Spring MD
9(pm)	Thu	Church Manual Committee	Silver Spring MD
10(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
10(pm)	Fri	AIAS Board	Silver Spring MD
10(pm)	Fri	Commission on Africa	Silver Spring MD
10(eve)-15	Fri	Annual Council	Silver Spring MD
12(eve)	Sun	Financial Statement Audit Review Committee	Silver Spring MD
13(eve)	Mon	GCAS Board	Silver Spring MD
13(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
14(eve)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
21	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>November 2003</u>			
2(eve)-5	Sun	NAD Yearend Meeting	Silver Spring MD
<u>December 2003</u>			
3	Wed	Adventist Risk Management Board	Silver Spring MD
8	Mon	Inst for the Prevention of Addictions Board	Loma Linda CA
10	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
11	Thu	Loma Linda Boards	Loma Linda CA
17(am)	Wed	R&H Executive & Finance Committee	Silver Spring MD
18-Jan 4	Thu	World Conference on Youth Evangelism	Bangkok THAILAND

SEC/ADCOM/GCDO02SM/02SM to HWB(DIV)

102-02Gc AUTHORIZED MEETINGS 2004

VOTED, To approve the list of Authorized Meetings 2004 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2004</u>			
2-17	Fri	Institute of World Mission	Avondale AUSTRALIA
5	Mon	Adventist Accrediting Association	Silver Spring MD
5-10	Mon	PREXAD	_____
28	Wed	IRLA Board	_____
<u>February 2004</u>			
13-16	Fri	LLUAHSC Board Retreat	_____
16	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
17	Tue	Loma Linda Boards	Loma Linda CA
18,19	Wed	Biblical Research Institute Committee	Loma Linda CA
19	Thu	Geoscience Research Institute Board	Loma Linda CA
20-24	Fri	PPPA, R&H, & ABC Marketing Seminar	East Coast
25	Wed	Christian Record Services Board	Lincoln NE
26	Thu	AIAS Board	_____
26(pm)	Thu	IWM Administrative Council	Berrien Springs MI
27(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>February 2004 contd</u>			
29	Sun	Andrews University Board Subcommittees	Berrien Springs MI
29(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
<u>March 2004</u>			
1	Mon	Andrews University Board	Berrien Springs MI
4	Thu	Adventist Risk Management Board	Silver Spring MD
16	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
18	Thu	Ellen G White Estate Board	Silver Spring MD
22-26	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
29(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
30(am)	Tue	R&H Board	Hagerstown MD
31	Wed	PPPA Board Finance Committee	Nampa ID
<u>April 2004</u>			
1	Thu	PPPA Board	Nampa ID
5,6	Mon	Global Mission Issues Committee	Silver Spring MD
7,8	Wed	Division Officers Interviews	Silver Spring MD
8(pm)	Thu	Adventist Television Network Operating Com	Silver Spring MD
11(am)	Sun	Financial Planning & Budgeting Committee	Silver Spring MD
11(pm)	Sun	Commission on Africa	Silver Spring MD
12(am)	Mon	GC & Division Officers	Silver Spring MD
12(pm),13	Mon	Council on Evangelism & Witness	Silver Spring MD
13(am)	Tue	ADRA Executive Committee	Silver Spring MD
13(pm)	Tue	Adventist World Radio Executive Committee	Silver Spring MD
13(pm)	Tue	ICPA Board	Silver Spring MD
13(pm)	Tue	Church Manual Committee	Silver Spring MD
14-15(am)	Wed	Spring Meeting	Silver Spring MD
14(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
15	Thu	GC PARL World Affairs	Silver Spring MD
19	Mon	Adventist Heritage Ministry Finance Committee	_____
19,20	Mon	Adventist Heritage Ministry Executive Committee	_____
25	Sun	Oakwood College Board	Huntsville AL
<u>May 2004</u>			
6	Thu	Ellen G White Estate Board	Silver Spring MD
12	Wed	Biblical Research Institute Committee	Berrien Springs MI
13(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
18	Tue	Loma Linda Boards—Board Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>May 2004 contd</u>			
19	Wed	Loma Linda Boards	Loma Linda CA
<u>June 2004</u>			
2,3	Wed	Adventist Risk Management Board	VERMONT
3(am)	Thu	R&H Executive & Finance Committees	Silver Spring MD
9	Wed	GC Staff Day	Gaithersburg MD
10-25	Thu	Institute of World Mission	Berrien Springs MI
14-17	Mon	PREXAD	
<u>July 2004</u>			
5	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
14-16	Wed	World Leadership Conference	Berrien Springs MI
15	Thu	Ellen G White Estate Board	Silver Spring MD
15-30	Thu	Institute of World Mission	
30-Aug 3	Fri	Biblical Research Institute Science Council	NORTH AMERICA
<u>August 2004</u>			
10	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
11	Wed	PPPA Board Finance Committee	Nampa ID
12	Thu	PPPA Board	Nampa ID
18	Wed	Adventist Risk Management Board	Silver Spring MD
18	Wed	Christian Record Services Board	Lincoln NE
20-26	Fri	International Faith & Science Conference	NORTH AMERICA
22	Sun	Adventist Heritage Ministry Finance Committee	
23,24	Mon	Adventist Heritage Ministry Committee	
31(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
<u>September 2004</u>			
1(am)	Wed	R&H Board	Hagerstown MD
6	Mon	Inst for the Prevention of Addictions Board	Silver Spring MD
6-9	Mon	Adventist Risk Management Conference	
9	Thu	Ellen G White Estate Board	Silver Spring MD
10(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
12	Sun	Andrews University Board Subcommittees	Berrien Springs MI
12(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
13	Mon	Andrews University Board	Berrien Springs MI
14-24	Tue	GC Staff Travel Moratorium	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2004</u>			
3	Sun	Council on Evangelism & Witness	Silver Spring MD
4	Mon	Division Officer Interviews	Silver Spring MD
5	Tue	Secretaries Council	Silver Spring MD
5	Tue	Treasurers Council	Silver Spring MD
5	Tue	Presidents Council	Silver Spring MD
5(pm)	Tue	Adventist Television Network Operating Com	Silver Spring MD
6	Wed	GC & Division Officers	Silver Spring MD
7(am)	Thu	ADRA Board	Silver Spring MD
7(pm)	Thu	Adventist World Radio Board	Silver Spring MD
7(pm)	Thu	Church Manual Committee	Silver Spring MD
8(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
8(pm)	Fri	Commission on Africa	Silver Spring MD
8(pm)	Fri	AIAS Board	Silver Spring MD
8(eve)-13	Fri	Annual Council	Silver Spring MD
10(eve)	Sun	Financial Statement Audit Review Committee	Silver Spring MD
11(pm)	Mon	GCAS Board	Silver Spring MD
11(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
12(eve)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
14-29	Thu	Institute of World Mission	Berrien Springs MI
19	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
31(eve)-Nov 2	Sun	NAD Yearend Meeting	Silver Spring MD
<u>November 2004</u>			
18	Thu	Ellen G White Estate Board	Silver Spring MD
<u>December 2004</u>			
1	Wed	Adventist Risk Management Board	Silver Spring MD
6	Mon	Inst for Prevention of Addictions Board	Berrien Springs MI
8	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
9	Thu	Loma Linda Boards	Loma Linda CA
16(pm)	Thu	R&H Executive & Finance Committees	Silver Spring MD

ACM/PolRev&Dev/ADCOM/246-01G/GCDO02SM/02SM to AHT(DIV)

217-02G SEVENTH-DAY ADVENTIST THEOLOGICAL
SEMINARY - POLICY AMENDMENT

VOTED, To amend GC L 20, Seventh-day Adventist Theological Seminary, to read as follows:

L 20 Seventh-day Adventist Theological Seminary

1. The purpose of the Seventh-day Adventist Theological Seminary is to provide, in harmony with the educational principles of the Seventh-day Adventist denomination, professional education for the gospel ministry and opportunity for such graduate study and research as will contribute to the advancement of sound scholarship in the fields of Bible and religious history.

To this end the Seminary offers courses in the various fields of theological study leading to the Master of Divinity degree. These courses are given in six departments—Old Testament, New Testament, Theology and Christian Philosophy, Church History, ~~Applied Theology, and Missions.~~ Christian Ministry, and World Mission. ~~The Master of Divinity degree is given to the student who satisfactorily completes 135 quarter credits.~~

The general plan is that young ~~men~~ people take the full Master of Divinity curriculum, although it is recognized that God does call men and women from various professions or vocations into the work of the ministry. This curriculum is open to those who have earned a Bachelor of Arts or comparable degree, preferably with a concentration in religion or theology, and who are recommended as candidates for the ministry.

2. It is recommended that conferences/missions - No change

TRE/IDERem&All/PolRev&Dev/ADCOM/SecC02SM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

241-02G MAXIMUM MEDICAL/DENTAL/OPTOMETRICAL
APPOINTEE INDEBTEDNESS (FINANCIAL ASSISTANCE
ON INDEBTEDNESS) - POLICY AMENDMENT

VOTED, To amend GC N 25 25, Maximum Medical/Dental/Optometrical Appointee Indebtedness, to read as follows:

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N 25 25 Maximum Medical/Dental/Optomterical Appointee Indebtedness—1. The total amount of educational indebtedness allowable for a physician/dentist/optometrist under appointment to serve in a capacity requiring such training and credentials shall be determined by the General Conference Interdivision Employee Remuneration and Allowances Committee on a case-by-case basis, taking into consideration the appointee's actual educational indebtedness, but in no case exceeding the maximums established in paragraphs 2. and 3. below.

2. The maximum indebtedness allowable in each case for the period of medical/dental/optometrical education shall be determined by the General Conference Interdivision Employee Remuneration and Allowances Committee by applying the following formula:

a. A maximum amount equal up to what tuition charges were for the equivalent course during the same calendar period at ~~(Loma Linda University)~~, at the university where the degree was obtained plus US\$500 per year for books, up to a maximum of four years, and for dental students, the additional amount required for instruments and supplies, as authorized by the ~~School degree-granting school of Dentistry~~ dentistry and approved by the General Conference Interdivision Employee Remuneration and Allowances Committee, and

b. A maximum amount equal to what the interest would have been during the same period on paragraph a. above.

3. If the physician/dentist/optometrist under appointment has received recognized specialty training, the maximum indebtedness allowable under paragraph 1, above may be increased by the General Conference Interdivision Employee Remuneration and Allowances Committee applying the following formula:

For each year of recognized specialty training: An amount equal to what the interest would have been on the total amount allowed under paragraph 1. above for a ~~(Loma Linda University)~~ graduate in specialty training during the same calendar period.

4. Those receiving assistance - No change

IDERem&All/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/208-01Ga/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

220-02Ga 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 - No change

2. Attending a Non-Seventh-day Adventist College - No change

3. Correspondence School - No change

4. Relationship of Merit Scholarships to Educational Allowance—Students are allowed to benefit from academic and/or nonacademic merit scholarships received without reduction in the educational allowance. ~~allowance, as long as the total of the scholarships and educational allowance does not exceed 100 percent of the cost of tuition, room and board (when living in the school's dormitory), and required fees. In schools that charge on a per item basis for board rather than a flat fee, the average cost of board, as determined by each school, shall be used for calculation of the educational allowance. If the combination of scholarships and educational allowance exceeds 100 percent, the educational allowance is to be reduced accordingly.~~

5. Nondormitory Arrangements - No change

6. Travel as provided in O 60.

IDERem&All/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/208-01Gb/SecC02SM/
TreC02SM/GCDO02SM/02SM to AHT(DIV)

220-02Gb 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—The same policies and educational allowances (inclusive of travel if applicable) as apply to local employees or intradivision employees serving in the host division country.

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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 - No change

d. Relationship of Merit Scholarships to Educational Allowance—Students are allowed to benefit from academic and/or nonacademic merit scholarships received without reduction in the educational allowance. ~~allowance as long as the total of the scholarships and educational allowance does not exceed 100 percent of the cost of tuition, room and board (when living in the school's dormitory), and required fees. If the combination of scholarships and educational allowance exceeds 100 percent, the educational allowance is to be reduced accordingly.~~

3. Special Host Division Interdivision Employee - No change

NSD/IDERem&All/PolRev&Dev/ADCOM/209-01G/PolRev&Dev/ADCOM/SecC02SM/
TreC02SM/GCDO02SM/02SM to AHT(DIV)

222-02G SPECIAL FURLOUGH CYCLES (SCHEDULE OF
SERVICE CYCLES, FURLOUGHS, AND OPTIONAL ANNUAL
LEAVES) - POLICY AMENDMENT

VOTED, To amend GC P 30 25, Special Furlough Cycles, paragraph 1., to read as follows:

P 30 25 Special Furlough Cycles—1. Designated Areas—The Burundi Association, Central African Union Mission, Ghana Union Conference, Nigeria Union Mission, Sahel Union Mission, West African Union Mission, and West Congo Union Mission ~~of in~~ the Africa-Indian Ocean Division; the territories of Djibouti and Somalia in the Eastern Africa Division; the Angola Union Mission and the Mozambique Union Mission ~~of in~~ the Euro-Africa Division; the territories of Sudan and Yemen in the Trans-European Division; the ~~territory~~ territories of Mongolia and the Democratic People's Republic of Korea in the Northern Asia-Pacific Division; and other isolated countries that are specifically designated as unentered territories by the General Conference Secretariat, in consultation with the divisions, shall be designated as areas where special furlough cycles apply.

2. Furlough and Optional Annual Leave Cycles—The initial term - No change
3. Subsequent Terms (24-month cycle)—Subsequent terms - No change

SEC/GCAVC/PolRev&Dev/ADCOM/SecC01AC/222-01G/PolRev&Dev/ADCOM/SecC02SM/
GCDO02SM/02SM to AHT(DIV)

224-02G VOLUNTEER SERVICE - POLICY AMENDMENT

VOTED, To amend GC Chapter R, Volunteer Service, to read as follows:

VOLUNTEER SERVICE

R 05 Adventist Volunteer Service

The Adventist Volunteer Service (AVS) plan for the worldwide Church is designed to provide service opportunities for Seventh-day Adventists who want to share in the joy of taking the gospel to the ~~world.~~ world, matching their talents, gifts, resources, and professional expertise with defined needs. It includes both the intradivision and interdivision plans.

R 10 Intradivision Adventist Volunteer Service

R 10 05 Intradivision Adventist Volunteer Service Plan—1. Divisions desiring to adopt an Adventist Volunteer Service plan for their territories may do so following the guidelines outlined in the Interdivision Adventist Volunteer Service policy.

2. Service in the Division—When a local Adventist Volunteer Service office proposes sending volunteers to projects within its own division, it will do so according to a financial and insurance coverage plan mutually agreed upon by the sponsoring organization and the field to be ~~benefitted~~ benefited by the service.

R 15 Interdivision Adventist Volunteer Service

R 15 05 Interdivision Adventist Volunteer Service Plan—1. Seventh-day Adventist Church members, 18 years of age and older, may offer their services as volunteers under this plan.

2. The most common needs are for volunteers who are able to minister in the following areas of service: ~~lay evangelism,~~ lay evangelism, church planting, door-to-door work, preaching, Bible studies, pastoral counseling, teaching, medical and dental care, building and

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construction, office work, etc. Retired denominational and nondenominational personnel are also needed for short-term programs or for temporary (relief) positions.

R 15 10 Selection and Assignment Procedures—1. Carefully selected volunteers may be offered the opportunity of serving in the Adventist Volunteer Service plan.

2. The essential factors considered in assessing the eligibility of an Adventist Volunteer shall include, but not be limited to, the following: confirmation of membership in a Seventh-day Adventist church, ~~recommendations from a local church board and pastor~~ references (including screening for unlawful conduct), educational qualifications, a health evaluation, ~~“Accident and Sickness Protection for Volunteers” certificate, Accident and Sickness Protection for Volunteers insurance,~~ “Accident and Sickness Protection for Volunteers” certificate, Accident and Sickness Protection for Volunteers insurance, satisfactory financial support, and compliance with immigration requirements.

All applications shall be sent through the regular channels to the division volunteer service director. In the North American Division, student volunteers on campuses of Seventh-day Adventist colleges/universities shall apply through the campus ministries director while students on other campuses shall apply directly to the North American Division. All other applicants from the North American Division shall apply to the General Conference Adventist Volunteer Center.

3. The service of volunteers shall generally be for periods ~~of one month up to~~ up to two years. Volunteers serving less than one month shall not be required to complete the regular health evaluation and screening processes. Organizations should be discouraged from taking advantage of volunteers, encouraging them to stay for long periods of time.

4. Service credit is not generally given to those who serve on a volunteer basis. Exceptions are made in specific cases if recommended by the requesting organization and approved by the base division, and if allowed under the retirement plan policies of the base division.

5. Volunteers shall not receive a salary but may receive a stipend to meet the expenses incident to the volunteer service, provided it does not contravene the employment laws of the country of service.

R 15 15 Interdivision Adventist Volunteer Service Procedures—Organizations sponsoring volunteers for interdivision service shall be guided by the following:

1. The General Conference Adventist Volunteer Center, in consultation with the General Conference Secretariat and General Conference Transportation and International Personnel Services, shall give direction to the division Adventist Volunteer Service program.

Each division shall appoint a director to coordinate ~~the~~ its Adventist Volunteer Service program and to serve as the liaison person with the General Conference Adventist Volunteer Center. The General Conference Adventist Volunteer Center shall:

a. Publish electronically all officially approved volunteer requests from the division Adventist Volunteer Service office on the General Conference Adventist Volunteer Center web site: ~~page: www.adventist.org/gc/secretariat/volunteers~~
<http://volunteers.gc.adventist.org>

b. Assist the division in its responsibility with promoting, recruiting, and processing Adventist Volunteer Service volunteers within its field.

1) When an applicant has been approved, ~~approved on each level of church administration~~, the division secretary/Adventist Volunteer Service director shall send a copy of the application form and references to the General Conference Adventist Volunteer Center. The General Conference Adventist Volunteer Center shall notify the requesting and sending divisions of the listing number assigned to the volunteer or, if required, shall contact the requesting division, sending copies of the application form and references to verify the assignment before notifying the sending division of the assigned listed number. ~~Requests shall normally be reserved for applicants for a period of two weeks to allow them time to submit an application form. In the event that an application form is not submitted during that time, the request becomes an open listing.~~

All volunteer requests and assignments shall be authorized at each level of the organization but not by committee vote. Adventist Volunteer Service directors shall approve volunteer requests and assignments on the basis that committees record these at a later time. Requesting organizations shall be granted authority to send volunteer requests directly to the division Adventist Volunteer Service director, provided that each level of the organization receives a copy by facsimile or e-mail. Assignments shall be cared for in a similar manner. However, adequate time must be allowed for all levels of the organization to object to the request or assignment. If no one objects within the specified time set by each division, the request or assignment proceeds without further deliberation.

2) The division, or in the case of the North American Division the General Conference Adventist Volunteer Center, shall assist the volunteer in obtaining all travel documents and shall apply for the ~~“Accident and Sickness Protection for Volunteers”~~ Accident and Sickness Protection for Volunteers insurance coverage through Adventist Risk Management. The division will also have the option to advise volunteers as to where they should purchase their airline ~~tickets, tickets~~ and may consult with General Conference Transportation and International Personnel Services to compare prices and travel routing.

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c. Approve and produce a variety of forms for all divisions as required, such as: Adventist Volunteer Service Health Certificate, Adventist Volunteer Service Request Form, Adventist Volunteer Service Reference Form, and Adventist Volunteer Service Application Form. ~~“Health Evaluation Questionnaire,” “Volunteer Service Request,” “Personal Evaluation,” and “Application.”~~

2. Volunteers should have been members of the Seventh-day Adventist Church for no less than one year, and in regular standing.

3. ~~Volunteers should be in good health and shall be required to undertake a medical examination by a qualified practitioner if the appointment is for one month or more. required, if serving for more than nine months, to respond to a health evaluation questionnaire, unless they are fifty years of age or more, in which case they shall be required to undertake a medical examination by a qualified practitioner. In the event that volunteers serving for less than nine months choose to extend their term so that the total time exceeds nine months, they shall be required to respond to the health evaluation questionnaire or, if over fifty years of age, undertake a medical examination.~~

4. All requests for college and university volunteers for the ensuing year shall be approved by the division committee and shall be sent to the General Conference Adventist Volunteer Center ~~by August 15 of each year.~~ approximately eight months prior to the departure date. Other requests for volunteers, approved in a similar manner, may be submitted at any time. All such requests shall include the following:

- a. The level of education and job skills required of the applicant.
- b. The time period the volunteer is required to serve.
- c. The financial benefits offered, if any.

5. For Global Mission projects, the General Conference Adventist Volunteer Center, in cooperation with the General Conference Global Mission office and the administration of the division, shall select an unentered territory within that division and

- a. Select the type of activity to be used to establish a church presence.
- b. Promote the evangelism project.
- c. Recruit and train an international volunteer team (the size to be determined by the project directors).

- d. Determine the length of service for the project (one year or longer).
- e. Recruit and train a new team to complete the project as deemed necessary by the directors.

The General Conference Global Mission office shall share in the funding of volunteer projects in harmony with the General Conference Global Mission Operating Committee's funding criteria.

6. All volunteers shall be screened by the local church for their suitability for a particular assignment and for their commitment to the mission of the Church. Should the requesting organization fail to follow normal screening procedures or choose to ignore the advice of the home division regarding volunteers, ~~there is no longer any responsibility on the part of the home division to resolve~~ is not responsible for resolving any difficulties that may arise during the period of service.

7. In the event that volunteers need to be disciplined and sent home prior to completing their terms of service, it shall be the responsibility of the requesting organization to arrange for their repatriation, which may include the cost of air fares. The home division shall not be responsible for any repatriation expenses.

8. In cases where the volunteer assignment is expressed in contractual terms, the requesting organizations are bound under the law to honor such agreements.

9. The programs, activities, and supervision of volunteers while in the field shall be approved by the requesting division.

10. Volunteers who participate in Adventist Development and Relief Agency projects may do so under special arrangements.

11. Volunteers who do not receive missionary orientation on a Seventh-day Adventist college/university campus shall be required to complete the Passport to Mission course.

R 15 20 Basis of Division Volunteer Requests—1. The division requesting the services of volunteers shall do so on the following basis:

- a. ~~Work assignments~~ Assignments for volunteers shall be limited to short-term programs or to temporary (relief) positions.

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b. Volunteers who are serving currently and who wish to extend their term of service may be granted approval to do so after the General Conference Adventist Volunteer Center and the sending division have been ~~consulted~~ notified by the requesting division.

c. The General Conference Adventist Volunteer Center shall publicize the Adventist Volunteer Service plan and the list of service opportunities submitted by the divisions.

R 15 25 Financial Responsibility—Division—1. The division that receives volunteers shall be financially responsible for the following:

a. The cost of airfares, ~~when applicable.~~ if indicated.

b. The cost of premiums for insurance which provides the following coverages (to be arranged by the home division ~~or, in the case of the North American Division, the General Conference,~~ prior to departure):

~~“Accident and Sickness Protection for Volunteers”~~ Accident and Sickness Protection for Volunteers insurance policy (limited accident and sickness coverage as outlined in policy brochure)

Workers’ Compensation for Volunteers

Personal Effects and Property Insurance (Personal Effects Floater)

The receiving organization shall be financially responsible for insurance deductibles under the ~~“Accident and Sickness Protection for Volunteers”~~ Accident and Sickness Protection for Volunteers insurance policy. The receiving organization shall be responsible for assuring that insurance coverage is in place for all volunteers extending their service beyond the limit of initial coverage. The receiving organization shall also be responsible for any claims incurred during this period should it fail to ~~arrange the coverage.~~ ensure that coverage has been arranged. In the event that a volunteer returns home earlier than expected, the division where the volunteer is serving shall be responsible for notifying Adventist Risk Management and the Adventist Volunteer Center.

c. The liability of the denomination shall be limited to the cost of the insurance premiums and deductibles for the above coverage. Volunteers who are 21 years of age or older (parents or legal guardians if under 21) shall sign ~~a release of liability form~~ the Adventist Volunteer Service Release of Liability and Beneficiary Form, absolving the denomination from any liability arising out of any loss, injury, illness, disability, damage, or death sustained while serving in the Adventist Volunteer Service program or resulting from

service in the Adventist Volunteer Service program. (See ~~R 15 45~~ R 15 50 for a sample release form.)

d. Additional medical coverage not included in paragraph b. above may be provided to the extent specifically provided for in the contract or Volunteer Service ~~Request~~ request listing.

e. Lodging provisions ~~plus~~ and a living allowance to cover food and local travel ~~shall~~ may be provided.

f. Travel and other financial arrangements shall be approved by the ~~base requesting division or, in the case of the North American Division, by the General Conference Interdivision Employee Remuneration and Allowances Committee or the General Conference Adventist Volunteer Center.~~

R 15 30 Relationship to Other Organizations—The Adventist Volunteer Service Plan includes all projects operated by Seventh-day Adventist owned entities. Projects owned and operated by other organizations shall not be included in the program.

~~R 15 30~~ R 15 35 College/University Volunteers—1. Each Seventh-day Adventist college/university shall direct the Adventist Volunteer Service program on campus. It shall provide instruction and general orientation materials for the volunteers. The Adventist Volunteer Service screening committee in each college/university shall be composed of both faculty and students and shall be responsible for approving the candidates' fitness for service. The college/university campus ministries director or Adventist Volunteer Service sponsor shall be the chairman of the screening committee and shall be the liaison officer between the college/university and the division Adventist Volunteer Service ~~Director~~ director in processing the volunteers for ~~overseas~~ interdivision service. Volunteers who apply from nondenominational colleges/universities, or who are no longer students, shall be screened by the ~~local church board and pastor~~ pastor/elder of the church where they are members or are in regular attendance. They shall be required to complete the Passport to Mission course.

2. Volunteers may be sent out by each college/university Adventist Volunteer Service office on the following basis:

a. The college/university, through its related Adventist Volunteer Service office, shall be responsible for:

1) Satisfactory financial arrangements for round-trip transportation, with the students providing as much as possible through personal financing and the balance provided from a campus Adventist Volunteer Service pooling fund, unless provided for by the

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requesting organization. All arrangements for ticketing shall be made through the travel office connections of the division unless otherwise authorized.

2) The cost of passports, visas, inoculations, and health ~~evaluations.~~
certificates.

b. The requesting organization shall be financially responsible for the cost of insurance premiums (to be arranged by the home division or, ~~in the case of the North American Division, the General Conference,~~ prior to departure).

3. The raising of funds for the Adventist Volunteer Service program in each college/university shall be in harmony with the policies of the local and union conferences/missions and the division in which territory the college is located.

~~R-15-35 R 15 40~~ Service by Secondary/Academy Students Student Volunteers (13 to 18 years of age)—When projects similar to college youth volunteer activities are requested for secondary/academy students, these shall be operated as group undertakings and supervised by adults personally acquainted with the youth.

All plans for such programs must be approved by the local and union conference/mission in which the secondary school/academy is located and in which the project is located.

~~R-15-40 R 15 45~~ Responsibility of Volunteers—1. Generally volunteers provide their own round-trip transportation, but on occasion transportation expenses may be provided.

2. Volunteers who are liable for national military service shall be responsible for securing deferment or clearance from the appropriate government office before leaving the home country.

3. Volunteers shall make appropriate arrangements to care for deferred educational indebtedness while absent from their home countries.

~~R-15-45 R 15 50~~ Adventist Volunteer Service Release of Liability and Beneficiary Form—All volunteers shall be required to sign the following ~~Release of Liability~~ form:

ADVENTIST VOLUNTEER SERVICE RELEASE OF LIABILITY
AND BENEFICIARY FORM

WHEREAS _____ (hereinafter “Volunteer”) has accepted a temporary volunteer service assignment to the _____ Division of the General Conference of Seventh-day Adventists (hereinafter “Division”), a nonprofit, religious organization; and

CA/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/216-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

230-02G INTERDIVISION EMPLOYEES (RATES OF
BENEFICIARIES IN OTHER DIVISIONS) - POLICY
AMENDMENT

VOTED, To amend GC Z 50 10, Interdivision Employees, to read as follows:

Z 50 10 Interdivision Employees—1. Retirement in Host Division of Last Interdivision Service—A beneficiary who has been an interdivision employee prior to January 1, 2000, and who has served continuously in denominational employment in the host division country until retirement, or for at least ten years years, and is vested for retirement benefits in his/her home division, may elect to remain in the last host division to which he/she was called, even though it is not his/her base division, and receive benefits according to the Retirement Plan policies of that division for all his/her years of service up to December 31, 1999, or until such time as the host division country implements a defined contribution plan, whichever occurs earlier. An individual who does not have ten years of uninterrupted interdivision service in the host division country at by January 1, 2000, may benefit from these provisions provided he/she continues in interdivision service in that host division country until retirement or until he/she has served in that host division country for ten years as an interdivision employee. Such benefits shall be charged to the beneficiary's base division. Under no circumstances does any service after January 1, 2000 count, under this provision, for retirement benefits.

- a. If the benefits exceed - No change
- b. If the beneficiary referred to - No change
- c. If the beneficiary returns to the base - No change

TRE/PolRev&Dev/ADCOM/TreC01AC/220-01G/TreC02SM/GCDO02SM/02SM to AHT(DIV)

226-02G ERRORS AND OMISSIONS LIABILITY INSURANCE
(INSURANCE POLICIES) - POLICY ADDITION

VOTED, To add a new section, GC S 75 10, Errors and Omissions Liability, to read as follows:

S 75 10 Errors and Omissions Liability—All attorneys who are engaged or retained by denominational entities located in North America shall be required to maintain errors and

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omissions liability insurance with minimum limits of US\$1,000,000. Evidence of coverage should be provided to the organization prior to the commencement of their service. Divisions other than the North American Division are to determine insurance limits under the errors and omissions coverage that are appropriate for their territories.

SEC/PolRev&Dev/ADCOM/SecC01AC/228-01Gb/SecC02SM/TreC02SM/GCDO02SM/02SM
to AHT(DIV)

223-02G FURLOUGH OR OPTIONAL ANNUAL LEAVE TIME—
NO CARRY-OVER - POLICY AMENDMENT

VOTED, To amend GC P 30 50, Furlough or Optional Annual Leave Time—No Carry-Over, to read as follows:

~~P 30 50 Furlough or Optional Annual Leave Time—No Carry-Over—Furlough or optional annual leave time cannot be carried over from one cycle of service to another unless approved in advance by the host division and recorded by the General Conference Appointees Committee. (See P 30 50)~~

P 30 50 Furlough or Optional Annual Leave Time Adjustment—Interdivision employees may wish, for personal reasons, to take less than the full furlough or optional annual leave time authorized. Such arrangements are allowed, so long as the interdivision employee, in the case of a furlough, takes the furlough outside the host division country. Unused furlough or optional annual leave time cannot be carried over from one cycle of service to another unless approved in advance by the host division and recorded by the General Conference Appointees Committee. (See P 15 20, paragraph 4.)

IDERem&All/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/210-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

221-02G SPECIAL PROVISIONS/LIMITATIONS OF
OPTIONAL ANNUAL LEAVES (OPTIONAL ANNUAL LEAVE
ARRANGEMENTS) - POLICY AMENDMENT

VOTED, To amend GC P 25 20, Special Provisions/Limitations of Optional Annual Leaves, paragraph 1., to read as follows:

P 25 20 Special Provisions/Limitations of Optional Annual Leaves—1. The time allowed shall normally be one month after eleven months of service, except as provided for in

WHEREAS the Volunteer has agreed to and will serve on this assignment and desires the Division to provide insurance for the benefit of the Volunteer during the term of service

NOW, THEREFORE, IT IS AGREED as follows:

1. The division will procure insurance coverage for the benefit of the Volunteer as specified in the General Conference *Working Policy*, ~~section~~ Chapter R, which provides:

The requesting organization shall be financially responsible for the cost of insurance premiums providing the following coverages (to be arranged by the home division, or in the case of the North American Division, the General Conference prior to departure): "~~Accident and Sickness Protection for Volunteers,~~" Accident and Sickness Protection for Volunteers, Personal Effects and Property Insurance (Personal Effects Floater), Workers' Compensation insurance coverage.

The liability of the denomination shall be limited to the cost of the insurance premiums, deductibles, and copays for the above coverage. Volunteers who are 21 years of age or older (parents or legal guardians if under 21) shall sign a release of liability form absolving the denomination from any liability arising out of any loss, injury, illness, disability, damage, or death sustained while serving as a volunteer or resulting from service as a volunteer.

2. In consideration of the Division procuring said insurance, it is agreed that the payment of benefits from the above-described insurance coverage shall be accepted by the Volunteer as payment in full for all claims of any kind from illness, accident, wrongful death, and/or any other personal injury of whatever kind and nature occurring during the term of the Volunteer's service—either related or unrelated to such service—against the Division, the General Conference of Seventh-day Adventists, or any of their officers, directors, trustees, members, agents, conferences, subsidiaries or affiliated institutions. If said insurance is not procured, liability against the Division, the General Conference of Seventh-day Adventists, or any of their officers, directors, members, agents, conferences, subsidiaries, or affiliated institutions shall be limited to the amounts of insurance benefits which would have otherwise been paid had said insurance been obtained.

DATED _____ SIGNATURE OF VOLUNTEER _____

Approved by Parent or Guardian* _____

DIVISION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

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BY: _____ (Adventist Volunteer Service Director)

*If the Volunteer is not twenty-one (21) years of age, this Agreement must also be signed by a parent or guardian.

INSURANCE BENEFICIARY INFORMATION

Volunteer's Name Date of Birth

Primary Beneficiary Relationship

Contingent Beneficiary Relationship

ADCOM/SecC01AC/TreC01AC/249-01Ga/TreC02SM/GCDO02SM/02SM to AHT(DIV)

231-02Ga POST-RETIREMENT SERVICE - POLICY DELETION

VOTED, To delete GC Z 55, Post-Retirement Service, which reads as follows:

Z 55 Post-Retirement Service

Z 55 05 Employment of a Retiree—1. When a Retirement Plan beneficiary is employed by the denomination, the following regulations shall apply:

a. Maximum Remuneration—Organizations employing permanent beneficiaries who have 40 years of service credit or are over 65 years of age may remunerate them at rates that may be mutually agreed upon, the total remuneration, including retirement benefits not to exceed the basic remuneration being currently paid for the same class of regular employees. There will be no addition to the service record.

b. Remuneration Ceiling—A retiree who is a recipient of a government retirement program such as social security/national insurance which imposes ceilings on annual earnings, will suffer reduction in those governmental provisions if his/her denominational remuneration combined with his/her retirement benefits exceed the government-imposed ceiling.

P 15 20. Denominationally authorized office holidays in the host division country that occur during the time of an optional annual leave, shall be added to the month of optional annual leave.

TRE/PolRev&Dev/ADCOM/SecC02SM/TreC02SM/GCDO02SM/02SM to AHT(DIV)

232-02G GUIDELINES TO ADMINISTRATORS IN HANDLING
HEALTH EMERGENCIES (MEDICAL EXPENSE) -
POLICY AMENDMENT

VOTED, To amend GC O 70 20, Guidelines to Administrators in Handling Health Emergencies, to read as follows:

O 70 20 Guidelines to Administrators in Handling Health Emergencies—1. Obtain adequate information - No change

2. Contact any medical person - No change
3. Facilitate immediate transportation - No change
4. Determine a location where definitive care - No change
5. ~~Contact the General Conference Health Ministries Department director to appraise him of the health emergency and to seek counsel.~~ Contact one of the following at the General Conference to report the health emergency and to seek counsel: Health Ministries Department Director, Secretariat, Transportation and International Personnel Services. The office contacted at the General Conference shall be responsible to coordinate the help of the other two offices.

IDERem&All/PolRev&Dev/ADCOM/TreC01AC/206-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

219-02G DUPLICATE PAYMENTS (SOCIAL SECURITY/
NATIONAL INSURANCE) - POLICY AMENDMENT

VOTED, To amend GC O 25 15, Duplicate Payments, paragraph 2., to read as follows:

2. In host division countries where interdivision employees receive an expatriate allowance (or a higher salary than the local employees), the host division country ~~insurance~~ national insurance/social security shall be considered the duplicate insurance and subject to

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reimbursement at 100 percent. ~~In countries where an expatriate allowance is paid, the formula for calculating the total of the local salary and expatriate allowance is set assuming a personal contribution to the base division country social security/national insurance of approximately 8 percent.~~

IDERem&All/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/218-01G/SecC02SM/TreC02SM/
GCDO02SM/02SM to AHT(DIV)

218-02G SALARY ARRANGEMENTS (INTERDIVISION
APPOINTEES) - POLICY AMENDMENT

VOTED, To amend GC N 05 15, Salary Arrangements, to read as follows:

N 05 15 Salary Arrangements—1. One month of preembarkation salary is normally granted to appointees and interdivision employed spouses to provide time to prepare for departure and to care for family visitation. Any exceptions shall be approved by the General Conference Interdivision Employee Remuneration and Allowances Committee on a case-by-case basis. A call to interdivision service is contingent on receiving the necessary visas and/or work permits for the host division country. For most countries this is cared for quickly, but in some cases it takes several months; on rare occasions, it proves impossible and the call has to be canceled. Because of this, it is imperative that the appointee and spouse not disconnect from current employment before being instructed to do so by the treasury of the base division or, in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services. The normal procedure is for treasury to work with the appointee and spouse, the current employer(s), and the host division to establish the date for disconnecting from current employment and beginning interdivision preembarkation salary. This date is normally arrived at by working backwards from the desired date for beginning service in the host division country, including time for attendance at the Institute of World ~~Mission, if authorized,~~ Mission and estimating the length of time required to obtain visas and work permits for the host division country involved.

2. The preembarkation salary is paid - No change
3. Base division country allowances - No change
4. Preembarkation salary and allowances - No change
5. The month of preembarkation salary is not a cash entitlement, but rather a salary provision to allow individuals sufficient time to prepare for interdivision service and to care for

family visitation. There is no cash settlement paid to individuals who continue to work and are on salary from the previous employer during this period. ~~There may be occasions where, because of urgent needs in the host division country, it is impossible for the appointee and spouse to take the full preembarkation month provided by policy. In such cases, arrangements may be made by the base division treasury, or in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services, to authorize the unused period to be added to the first furlough or optional annual leave. Compensation during such a period shall be at the same rate as would have been paid if the time had been taken before leaving for interdivision service. Any special arrangements shall be made in consultation with the host division and the General Conference Secretariat and the General Conference Transportation and International Personnel Services. Both the length of time and the rate shall be recorded in the minutes of the General Conference Interdivision Employee Remuneration and Allowances Committee when the full preembarkation month is not taken.~~

FM/PolRev&Dev/ADCOM/225-01Ga/GCDO02SM/02SM to AHT(DIV)

215-02Ga AREAS OF EMPHASIS (FAMILY MINISTRIES) -
POLICY AMENDMENT

VOTED, To amend GC FF 15, Areas of Emphasis, to read as follows:

FF 15 Areas of Emphasis

The focus of Family Ministries is upon relationships. It is a ministry to the "and," such as in husband and wife, parent and child. Thus this ministry concerns itself primarily with relational dynamics rather than the needs of individuals per se. The basic target areas of emphasis for the Department of Family Ministries are premarital guidance, strengthening marriage and marriage, parent education, and general family relationship education with attention also given to extended families, single parent and step-family needs, and the family needs of singles. The development of relational skills fostered by Family Ministries empowers young people, singles, and families and enriches relationships both within the home and within the church, the household of faith. The overarching ministry objective to enable the family as a discipling center pervades all of the departmental activities and is expressed as well in a unique approach to evangelism which brings together both an understanding of the disciple-making process and an understanding of families and how they function.

The curriculum framework upon which leadership and resource development are based includes eleven major areas: theological foundations, family and mission, families in society, marriage and family dynamics, interpersonal relationships, parent education and guidance, human growth and development, human sexuality, family ethics, family resource management, and family ministries programs and implementation.

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FF 15 05 Methodologies—Three broad categories define the approaches methodologies best suited to the ministry to families facilitated by the department: education, enrichment, and counseling.

1. Education - No change
2. Enrichment - No change
3. Counseling - No change

EDU/PolRev&Dev/ADCOM/248-01G/SecC02SM/GCDO02SM/02SM to AHT(DIV)

214-02G COMMISSIONS ON ACCREDITATION (EDUCATIONAL
ADMINISTRATIVE OUTLINE) - POLICY AMENDMENT

VOTED, To amend GC FE 15 35, Commissions on Accreditation, to read as follows:

FE 15 35 Commissions on Accreditation—Each ~~division~~ division/attached union shall have ~~one or more representative commissions.~~ a Commission on Accreditation. The membership of these commissions shall be nominated by the ~~division~~ division/attached union department of ~~education and education,~~ appointed by the ~~Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.~~ division/attached union executive committee, and endorsed by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities. ~~Members of the Commission shall serve on a rotating basis, usually three-year terms of office. Replacements shall be recommended by the division department of education to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.~~ The director and associate directors of the General Conference Department of Education shall be ex officio members of all ~~division commissions.~~ division/attached union Commissions on Accreditation. ~~At least one member of the General Conference Department of Education must be present for evaluation of post-secondary schools, and for all commission meetings where secondary or post-secondary schools are being considered as candidates for accreditation or re-accreditation.~~

1. ~~All division commissions will report directly to the General Conference Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.~~

2. The general functions and duties of the commissions ~~will~~ shall include the following:

1. a. To establish guidelines for the denominational accreditation of secondary and primary schools owned and operated by the Seventh-day Adventist Church, and the programs in their territory, including criteria and procedures for evaluation visits. These shall

become operational once they have been reviewed and approved by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities. in the specific area each commission serves, i.e.:

- 1) ~~Criteria for denominational accrediting~~
- 2) ~~Criteria for teaching requirements~~
- 3) ~~Procedures for evaluation of schools and programs~~
- 4) ~~Other as may be necessary~~

2. b. To appoint survey, evaluation, and inspection teams, committees, as may be needed. needed, on the following basis: Travel expenses shall be covered by the employing organization and entertainment by the institution visited. In special cases, the Commission on Accreditation shall make the necessary arrangements.

1) ~~Authorization for the programs of these teams shall be voted by the division committee.~~

2) ~~Travel expenses shall be covered by the employing organization, and entertainment by the institution visited.~~

~~c. To consider requests, such as accreditation and interim evaluations with supporting data, assigned by the department of education, and to present findings and recommendations to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities for action.~~

~~d. To periodically evaluate the effectiveness of existing programs.~~

3. To forward to the executive secretary of the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities the names of the secondary schools recommended by the Commission on Accreditation for (re)accreditation, along with the respective accreditation terms.

4. To periodically reevaluate the quality and effectiveness of existing institutions and programs.

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PRE/ADCOM/117-01G/02SM to TNCW-05GCS

109-02GS PUBLISHING DEPARTMENT—CHANGE OF NAME

RECOMMENDED, To change the name of the Publishing Department to Publishing Ministries Department.

SEC/Con&By/ADCOM/GCDO01AC/201-01GS/02SM to AHT-05GCS

200-02GS UNDERSECRETARY AND ASSOCIATE
SECRETARIES - CONSTITUTION AND BYLAWS AMENDMENT

RECOMMENDED, To amend GC Constitution and Bylaws, Bylaws, Article IV—
Undersecretary and Associate Secretaries, to read as follows:

ARTICLE IV—UNDERSECRETARY AND
ASSOCIATE SECRETARIES

Sec. 1. An undersecretary and associate secretaries shall be elected to share with the secretary the responsibilities of the office. They shall perform such duties connected with the Secretariat as may be assigned to them by the secretary or by the Executive Committee.

Sec. 2. The secretary of the North American Division, by virtue of his election to that responsibility, shall also be an associate secretary of the General Conference.

~~Sec. 2.~~ Sec. 3. The role of the General Conference undersecretary and associate secretaries, in relationship to the divisions, includes the following:

- a. To serve as liaisons with division secretaries as assigned by the General Conference secretary.
- b. To facilitate the processing of calls for interdivision employees.
- c. To recruit interdivision employees to fill the needs of the division.
- d. To assist the divisions with personnel and policy matters.

ADCOM/Con&By/ADCOM/GCDO01AC/202-01GS/02SM to AHT-05GCS

201-02GS UNDERTREASURER AND ASSOCIATE
TREASURERS - CONSTITUTION AND BYLAWS AMENDMENT

RECOMMENDED, To amend GC Constitution and Bylaws, Bylaws, Article VI—
Undertreasurer and Associate Treasurers, to read as follows:

ARTICLE VI—UNDERTREASURER AND
ASSOCIATE TREASURERS

Sec. 1. An undertreasurer and associate treasurers shall be elected to share with the treasurer the work of the office. They shall perform such duties connected with the Treasury as may be assigned to them by the treasurer or by the Executive Committee. They may be authorized by the Administrative Committee to sign checks under the instruction of the treasurer.

Sec. 2. The treasurer of the North American Division, by virtue of his election to that responsibility, shall also be an associate treasurer of the General Conference.

~~Sec. 2.~~ Sec. 3. The role of the General Conference undertreasurer and associate treasurers, in relationship with the divisions, includes the following:

- a. To provide financial counsel, information, and analysis.
- b. To assist in conducting financial surveys as requested.
- c. To respond to special requests submitted by the division treasurers.
- d. To invest the assets of the divisions as requested by the divisions.
- e. To assist in international banking arrangements.

PUBLISHING DEPARTMENT - REPORT

Jose Campos, Director of the Publishing Department, gave a Power Point presentation, as follows:

1. No time to lose. "The canvassing work is a work of great responsibility, meaning much to the men and women who engage in it. We are living in a time when there is a great work to be done. . . . You have no time to lose."—CM 14, 15

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For the first time in the history of the Church the number of Literature Evangelists working around the world has grown to over 30,000, which includes all full-time, part-time, and student LEs.

2. A profitable work. "Canvassing for our publications is an important and most profitable line of evangelistic work."—CM 9

In 2001 there was a 21 percent increase in sales. Over \$84,200,000 worth in books and materials were sold, which is an increase of more than \$14,000,000 over that reported for 2000.

3. Book circulation. "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—8T 89

We delivered 8,100,000 books in 2001, which represents an increase of over 55 percent when compared to 2000. This is an additional 3,000,000 more than the previous year.

4. Winning Souls for Christ. "By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preachers. This is a most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth."—CM 20

In 2001 baptisms increased 53.4 percent above the 63,555 for the year 2000. More than 97,509 persons were baptized in 2001.

To God be the glory!

VAN PELT, NANCY—PRESENTATION OF PLAQUE

The Publishing Department presented a plaque to Nancy Van Pelt for her thirty years of service in writing books that have been read by families both inside and outside of the Seventh-day Adventist Church. Many of Van Pelt's books have been sold by literature evangelists. A copy of her book, *Highly Effective Marriage*, was given to each of the committee members.

EDUCATION DEPARTMENT - REPORT

Without Seventh-day Adventist schools, colleges, and universities, and without their dedicated teachers and promising students, there would not be a dynamic, unified, and mission-oriented Church.

A Valuable Gift—God entrusted to His people the basic concepts of Adventist education, with clear objectives—

- To lead students to Jesus, to encourage them to join His Church, and to develop an intelligent faith
- To prepare students for a useful, joy-filled life here and in the new earth
- To educate and train personnel to carry out God's mission, as church employees or lay leaders
- To support Adventist mission through outreach and service projects locally and internationally

Modest Beginnings—

- Seventh-day Adventist education began in 1853 when five families opened the first home school in the state of New York.
- In 1875 the first post-secondary institution was founded in Michigan—Battle Creek College (now Andrews University)
- From those modest beginnings, Adventist education started to expand.

Today on a regular school day, in 145 countries of the world—

- 1.1 million students study with
- 56,000 teachers in
- 6,064 schools, colleges, and universities

Seventh-day Adventists operate the broadest unified Christian education network in the world.

Positive Trends

1. Increasing recognition by governments and by families that profess other faiths of the value and importance of the education provided by Adventist schools, colleges, and universities.

2. Steady growth—

- One-half of students enrolled in Adventist schools come from non-Adventist homes: 550,000
- Government authorities charter or grant recognition to scores of Adventist universities—from Argentina to Zimbabwe
- Students graduating from professional programs are eagerly sought by employers

3. In-Reach and Service—

- Renewed emphasis placed by schools on the spiritual formation of students, their commitment to Jesus Christ, and the transmission of Adventist values
- Hundreds of students and their families joining the Adventist Church through contact with Adventist schools
- Many students and teachers actively involved in outreach and service projects at home and abroad

4. Mission—

- Adventist schools increasingly provide gospel entry to areas of the world where evangelism is restricted.
- Key workers for the Church—pastors, teachers, managers, health care personnel—are trained.
- A growing number of future professionals who will serve as lay leaders in their congregations receive their formation in Adventist institutions.
- Adventist colleges/universities serve as think tanks for church administrators, assisting in research projects, international surveys, public statements, strategic plans, etc.

Major Challenges

1. Declining students-to-members ratio—

- In 1945 there were 25 students attending Adventist schools per 100 church members, in 2000 there were 9 students per 100 members.
- At this rate, in 2010 for every 100 church members there will be approximately 6 students in Adventist schools. Of these 6 students, only 3 will be from Adventist homes.
- Will there still be in 2010 a doctrinally unified Seventh-day Adventist Church, with qualified workers and leaders and a clear view of its mission? Are you, as church leaders, ready to reverse this dangerous trend?

2. Identity—

- Unresolved tension between academic and spiritual goals among some Adventist parents and educators
- Some teachers and administrators with limited understanding of the philosophy and goals of Adventist education

- Some Bible and Religion classes need a clearer focus: better teachers and textbooks
3. Leadership—
- Increasing complexity of leading and managing Adventist educational institutions
 - The Department of Education plays a quasi-administrative, supervisory role, rarely recognized in church organizations
 - Skilled and committed educational leaders, administrators, and board members are needed
4. Finances—
- Increasing cost of providing quality Adventist education due to rising national standards, government requirements, parent and student expectations, declining appropriations, and duplicate programs
 - Growing number of Adventist members of limited means joining the Church, unable to build schools, cover teachers' salaries, and pay students' tuition

General Conference Education Department Response to the Challenges—

1. A cycle of international seminars is providing advanced leadership training in higher education for board chairmen, presidents/rectors, and vice presidents for academic administration, finance, and student life.

In April 2001 an international conference of Adventist educators voted an updated Statement of Adventist Philosophy of Education which is now available worldwide in several languages.

2. The International Board of Ministerial and Theological Education (IBMTE) is beginning to carry out its assignment in cooperation with division Boards of Ministerial and Theological Education (BMTEs).

3. The Commission on Higher Education (CHE), appointed in 2000, is gathering information from each college, seminary, and university. It will conduct regional consultations in 2002. CHE will present to the 2003 Annual Council recommendations on how to strengthen quality and viability of institutions of higher learning in response to projected church needs in fulfilling its mission.

4. General Conference funding initiative was launched to develop new Bible and Religion textbooks in partnership with world divisions.

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Institute for Christian Teaching is offering seminars and publishing "Christ in the Classroom" materials for teachers.

Journal of Adventist Education (in English, French, Portuguese, and Spanish) is expanding its global distribution.

5. Adventist Professionals' Network (APN), a growing web-based registry of Adventists who hold graduate degrees, is helping to locate qualified faculty and administrators for Adventist educational institutions.

An Agenda for Adventist Education—

1. Enhance Adventist identity in Adventist schools
 - Actively counteract secularizing trends.
 - Recruit more committed Adventist teachers.
 - Teach teachers how to integrate faith and learning.
 - Implement a campus-wide Spiritual Master Plan.
2. Attract and facilitate access to more Adventist students
 - Needed to strengthen Adventist identity
 - Grant tuition discounts to them, recommended by local congregations
 - Involve alumni and build endowments to offer scholarships
3. Foster professional development at all levels
 - The administration of Adventist schools, colleges, and universities is a complex assignment that requires special skills and upgrading.
 - Some board chairmen and members need better understanding of their important roles.
 - Education Department directors in unions and local fields must be carefully selected and trained.

Beyond Adventist Campuses—

- Only 550,000 Adventist students of school age attend Adventist educational institutions.
- There are approximately 3,000,000 Adventist children and youth studying in public schools, colleges, and universities.

- Many children and youth drift away from God and the Church. Who cares for their spiritual life?
- The Committee on Adventist Ministry to College and University Students (AMiCUS) has begun to minister to their needs. Who is responsible for those studying in primary and secondary schools?

Conclusion—

- Educational leaders are aware both of their limitations and of the extraordinary opportunity of making an eternal difference in the lives of 1.1 million students.
- The Education Department unapologetically supports quality Christ-centered education, committed to forming students with character and a passion for truth, mission, and eternity.
- Will you, Church leaders, take the important steps needed to strengthen and fully utilize God's valuable gift of Adventist education?

CHILDREN'S MINISTRIES DEPARTMENT - REPORT

Children's Ministries is about time. About time to broaden and deepen the spiritual nurture of children within the Seventh-day Adventist community. About time to give Adventist children a sense of inclusion in all the programs of the Church. About time to reach out to other children with the good news of Jesus, their Friend and Saviour. Still the youngest department of the Church, begun July 4, 1995 in Utrecht, the Netherlands, Children's Ministries represents the largest unreached group in every country of the world, and as much as half of the population in many countries. Taking time for these important little people requires a sacrifice on the part of adults, but it is a sacrifice worth making.

Exciting progress is taking place. Avondale College is offering a Children's Ministries elective for theology students and working on one for the graduate program. Within the past few months the divisions have held their quinquennial advisories. Almost every union, and even some missions/conferences, have sent their children's ministries leaders. This is a huge change from a few years ago when few organizations had elected leaders. Now almost every part of the world is holding regular training programs for those who work with children, as well as for the children themselves. It is time that results are seen in children being educated by their active participation in reaching out to others.

A recent example is Bangladesh where 1,300 children and a few hundred teachers in two different congresses enjoyed inspiring fellowship and instruction. All the children went home with crowns and Bibles. Afterward, groups of children wearing their crowns went out with teachers into the local Muslim villages to hold health skits on "How to Prevent and Cure

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Diarrhea.” This was a good outreach program which offered needed help and broke down barriers.

In January several thousand people met in the Nyayo National Soccer Stadium in Nairobi, Kenya, for Children’s Sabbath. The children provided the entire day’s program, including the sermon which resulted in more than 200 adults coming forward to request baptism. Among them was a young man who had been released from prison that morning. As he walked past the stadium he heard sounds coming from inside and walked in to investigate. He enjoyed the wonderful music. He listened to the Sabbath School Bible study. He paid rapt attention to the sermon which challenged him not to make the mistake of the two tribes who let their cattle keep them from crossing the Jordan River into the promised land. He came forward with the others and requested the entire group to pray for him that his life could be entirely changed and he could get ready for the promised land. Another feature of that day was a welcoming speech by the union president, Elder M P Muasya, who instructed everyone to follow the example seen that day and give the children an active part in their local churches.

Children’s Ministries is about time spent bringing the gospel to the age group that is most likely to receive it. It is about time giving children a Bible foundation that prepares them to continue studying throughout life. It is about time spent teaching children logical reasons to maintain faith in the Bible stories of Creation and the Flood, for this will go a long way toward keeping them unshaken later. Most important, it is about emphasizing time with Jesus in a personal devotional life that never stops growing.

Children’s Ministries is not just about sacrificing time; it is also the dessert in life. Ellen G White said that working with children is the nicest work. It has not changed over the years. It is still the nicest work. The department invites you to personally get involved and enjoy your time with children.

PRESIDENT’S CLOSING REMARKS

Thank you to colleagues in the house who prepared materials for this meeting, to committee members who have traveled a long way, and to laypersons who took time to attend and to participate in the committee. We also value what you are able to take back to your home churches. It is the responsibility of all of us to be sure that the mission entrusted to us by Christ is carried forward effectively.

The meeting was closed with prayer by Pardon Mwansa, President of the Eastern Africa Division.

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Adjourned.

Leo Ranzolin and Jan Paulsen, Chairmen
Douglas Clayville, Secretary
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

Robert W. Nifm
General Council
June 18, '02