



SEVENTH-DAY
ADVENTIST
CHURCH

*General Conference
World Headquarters*

October 4, 2002

James E Nyquist, CPA
Maner, Costerisan & Ellis, P.C.
544 Cherbourg Street, Suit 200
Lansing MI 4897-5010

Treasury

12501 Old Columbia Pike
Silver Spring, Maryland
20904-6600 USA
Telephone (301) 680-6202
Fax (301) 680-6290

Dear Jim:

Thank you for the management letter dated March 29, 2002 which you addressed to Elder Rawson in connection with the audit of the various funds of General Conference of Seventh-day Adventist and Corporation for the year ended December 31, 2001. We want to express appreciation to you and your staff as well as to those from GCAS who worked hard to have the audit completed in time for our Spring Meeting. In your letter you make two recommendations to which we wish to respond.

Less than Investment Grade Notes in the Micro Cap & Private Equity Fund

“Given the current situation, we recommend that the policy regarding less than investment grade notes be clarified within the context of the Micro Cap and Private Equity Fund.”

RESPONSE

With segregating out from the hospital and general investment funds the investments that best fit in a separate unitized Micro Cap and Private Equity Fund, and in developing a Master Investment Policy Statement as well as individual Investment Policy Statements for each fund, we overlooked a number of modifications that should have been cared for in the GC Working Policy. We agree with the recommendation and have prepared policy amendments that address these issues and they will be coming to Annual Council this next week.

Internal Control/Conflicts of Interest

“We recommend that sufficient resources be allocated to assure adequate review of the reports submitted by the “Access Persons” and that guidance be developed regarding actions to be taken in the event of a breach of policy provisions.”

James E Nyquist, CPA
October 4, 2002
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RESPONSE

As noted, the Personal Investment Policy is silent with respect to guidance for the Compliance Officer in the event of any real or perceived breach of its provisions. We agree with the recommendation and the Personal Investment Policy has been amended by action of the Philosophy & Governance Committee to address this issue by inclusion of the following wording under #6, 4h of the Personal Investment Policy.

"Notification of Non-Compliance - The Compliance Officer, after review of the Access Persons' report, shall notify the General Conference President or his designee in writing, of any non-compliance issues revealed in the report."

Subsequent to the action by the Philosophy & Governance Committee the General Conference Treasurers, on September 23, 2002, recommended additional wording be incorporated in the Personal Investment Policy.


Revised suggested wording to read as follows:

Reporting - The Compliance Officer shall submit an annual report to the General Conference President or his designee, in writing, by the end of February for the preceding year, stating that a review of Access Persons' reports were conducted. The report shall disclose non-compliance items, if any, or that all the reports were compliant.

This revision, which requires regular and timely reporting even if there are no non-compliance items, should help assure that appropriate time is being allocated to do the review.

Thank you again for your assistance and it has been a pleasure working with you and your team.

Sincerely,


Robert E Lemon
Treasurer



Maner,
Costerisan
& Ellis, P.C.
Certified Public Accountants

Gary W. Brya
Lamonte T. Lator
Bruce J. Dunn
Jeffrey C. Stevens
Linda I. Schirmer
Steven W. Scott
David M. Raeck
Robert E. Miller, Jr.
Steven B. Robbins
James E. Nyquist

James R. Dedyne
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David B. Caldwell
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Timothy J. Orians
Dennis D. Theis

Walter P. Maner, Jr.
Floyd L. Costerisan
Leon A. Ellis (1933-1988)

Independent Auditors' Report on Compliance With Working Policy

To the Executive Committee
General Conference of Seventh-day Adventists

We have audited the combined financial statements of the General Conference of Seventh-day Adventists as of and for the year ended December 31, 2001, and have issued our report thereon dated March 29, 2001. We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the combined financial statements are free of material misstatement.

Compliance with General Conference Policy is the responsibility of the management of the General Conference. As part of obtaining reasonable assurance about whether the combined financial statements are free of material misstatement we performed tests of the General Conference's compliance with relevant working policies.

In connection with our audit one instance of noncompliance which is described in a separate schedule of findings came to our attention that we believe to be in violation of relevant Working Policies insofar as they relate to accounting matters. However, the objective of our audit of the combined financial statements was not to provide an opinion on compliance with Working Policy and our tests were not directed primarily toward obtaining knowledge of noncompliance.

This report is intended solely for the information and use of management of the General Conference of Seventh-day Adventists and should not be used for any other purpose.

March 29, 2002

Maner, Costerisan & Ellis P.C.

**INDEPENDENT AUDITORS' REPORT ON
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
COMPLIANCE WITH WORKING POLICY
SCHEDULE OF FINDINGS
YEAR ENDED DECEMBER 31, 2001**

Policy S40 50 – Investment Policy by Denominational Entity

At December 31, 2001, the Micro Cap & Private Equity Fund held two short-term convertible 12% notes for \$500,000 each, from one of the corporations whose common and preferred shares are owned by the Fund. Investments in type of security are permitted under the Master Investment Policy Statement adopted by the Investment Philosophy and Governance Committee. Working policy of the General Conference permits investment in bonds and notes that are investment grade or better, however does not specifically address unrated or less than investment grade notes or bonds.



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March 29, 2002

Elder Robert Rawson, Treasurer
General Conference of Seventh-day Adventists
Silver Spring, Maryland

In planning and performing our audit of the various funds of General Conference of Seventh-day Adventists and Corporation for the year ended December 31, 2001, we considered the Conference's internal control in order to determine our auditing procedures for the purpose of expressing an opinion on the financial statements and not to provide assurance on internal control.

During our audit we became aware of certain areas where internal controls could be strengthened and operating efficiency could be enhanced. The comments and suggestions regarding those matters follow. This letter does not affect our report dated March 29, 2002, on the financial statements of General Conference of Seventh-day Adventists.

Less than Investment Grade Notes in the Micro Cap & Private Equity Fund

The Micro Cap & Private Equity Fund was created to provide a vehicle for investment of denominational funds into micro cap companies. Due to the speculative nature of these companies, the fund managers are continuously required to assess the viability of their investments and the potential return given the risk. Often times, these companies are in the development stage and rely on investors for the working capital necessary for survival while their products are being developed. Creative strategies are often necessary to obtain this working capital.

March 29, 2002

At December 31, 2001, the Micro Cap & Private Equity Fund held two short-term convertible 12% notes for \$500,000 each, from one of the corporations whose common and preferred shares are owned by the fund. Investments in this type of security are permitted under the Master Investment Policy Statement adopted by the Investment Philosophy and Governance Committee. Working policy of the General Conference permits investment in bonds and notes that are investment grade or better, however does not specifically address unrated or less than investment grade notes or bonds.

Given the current situation, we recommend that the policy regarding less than investment grade notes be clarified within the context of the Micro Cap & Private Equity Fund.

Internal Control/Conflicts of Interest

The General Conference has adopted a Personal Investment Policy that requires quarterly and annual reports on investment security portfolios and transactions in which an "Access Person", as defined, has a direct or indirect beneficial interest to be submitted to a "Compliance Officer". This policy is in place to protect unitholders, the organization, as well as the Access Person. Our inquiry of the Compliance Officer confirmed that the required reports are being submitted by all Access Persons. However, the compliance officer indicated that due to time constraints, a complete review of these reports had not been undertaken. Additionally, the Personal Investment Policy is silent with respect to guidance for the Compliance Officer in the event of any real or perceived breach of its provisions.

We recommend that sufficient resources be allocated to assure adequate review of the reports submitted by "Access Persons" and that guidance be developed regarding actions to be taken in the event of a breach of policy provisions.

We will review the status of these comments during our next audit engagement. We have already discussed these comments and suggestions with various General Conference personnel, and we will be pleased to discuss them in further detail at your convenience.

Elder Robert Rawson, Treasurer
General Conference of Seventh-day Adventists 3

March 29, 2002

This report is intended solely for the information and use of General Conference, management, and others within the organization, and is not intended to be and should not be used by anyone other than these specified parties.

We appreciate the cooperation we received from your staff during our engagement and the opportunity to be of service.

Very truly yours,

Maner, Costerman & Ellen P.C

ANNUAL COUNCIL

October 7 to 10, 2002

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 7, 2002, 2:00 p.m.

PRESENT

Cesario Acevedo del Vellar, Patrick L Allen, Lucio Altin, Carl-David Andreassen, Niels-Erik Andreassen, John R Andrianasoa, Radisa Antic, Gilberto C Araujo, Delbert W Baker, J K Balaji, Harold W Baptiste, Bert B Beach, Matthew A Bediako, Wesley M Beene, Jannie Bekker, Guillermo E Biaggi, David Birkenstock, Violetto F Bocala, Adrian Bocaneanu, Rodney G Brady, Mauro C Braga, Luis B Briceno, Mario A Brito, Benjamin P Browne, Samuel Bulgin, Eliseo Bustamante, Yoon Shik Byun,

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, David Y Dambali, Luka T Daniel, Rousvelt Daniel, Nestor D Dayson, Marino F de Oliveira, Claritza O Heyaime De Jimenez, Gary B DeBoer, Belzazar Denila, Manuel Egas, George O Egwakhe, Teodoro Elias, Wyson M Eliya, Willmore D Eva, Larry R Evans, Laurie J Evans,

George W Fafale, Nicodemos Falcao, Mumtaz A Fargo, Melchor A Ferreyra, Mark A Finley, Ronald M Flowers, R Danforth Francis, Ulrich Frikart, Agustin Galicia, Clifford Goldstein, Cesar Gomez, Raul E Gomez, Malcolm D Gordon, Leonardo Grant, Doris C Gratz, John Graz, Eugene W Grosser, Alberto F Guaita, Alberto C Gulfan Jr, Sendra Gunawan, Joseph E Gurubatham, Patricia J Gustin, Erkki Haapasalo, Passmore Hachalinga, Bert B Haloviak, Allan R Handysides, Dallian Haokip, Ceazar J Hechanova, Eric Hepburn, Eugene Hsu, C Lee Huff,

Yutaka Inada, Daniel R Jackson, Choudampalli John, M C John, William G Johnsson, Theodore T Jones, Ignacio Kalbermatter, Bukasa Kalombo, Michael F Kaminsky, Gerry D Karst, Dennis C Keith Sr, Ole B Kendel, Reinhold Kesaulya, Donald G King, Kenyu Kinjo, Robert J Kloosterhuis, Lorinda Knowlton, G Hendrik Koning, Viktor A Kozakov, Samuel V Kruger, Vladimir A Krupsky, P Daniel Kunjachan, Peter R Kunze, Kwame B Kwanin, Robert E Kyte,

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October 7, 2002, p.m.
GCC Annual Council

Ilie S Leahu, Harold L Lee, Richard P Lehmann, Paulo Leita, Israel Leito, Robert E Lemon, Nikola T Levterov, P I Liberansky, Jose R Lizardo, Solomon Maphosa, Japeth S Maranga, Heber Mascarenhas, Dalbir Masih, Dragutin Matak, Benjamin C Maxson, Zoltan Mayor, Siegfried G Mayr, Geoffrey G Mbwana, Alfred C McClure, Julian Melgosa, Peter O Mensah, Saustin K Mfune, Armando Miranda, Eric P Monnier, R Martin Moores, Kalapala J Moses, Thomas J Mostert Jr, Jose Moyano, Musyoka P Muasya, Nahor Muchiutti, Baraka G Muganda, Pardon Mwansa, Nina K H Myrdal,

Ruy H Nagel, Sikhumbuzo Ndlovu, G T Ng, Stanley Wai-Chun Ng, August C M Ngalamulume, Victor Niconde, James R Nix, Don Noble, Karel Nowak, Jethron Nsabiyaemye, Etzer Obas, Joseph A Ola, Barry D Oliver, William M Olson, Walter A Osako, Richard C Osborn, Elizabeth E Ostring, Bjorn Ottesen, Julio A Palacio, Ruth E Parish, Vernon B Parmenter, Ephraim M Parulan, Jere D Patzer, Jan Paulsen, Juan O Perla, Pablo Perla, Cecil R Perry, Larry J Pitcher, Rolf Poehler, Wladyslaw Polok, Alex R Ponniah, T Michael Porter, Juan R Prestol, Donald G Pursley, Carlos Puyol,

Guido R Quinteros, Miguel Ramos, Leo Ranzolin, Humberto M Rasi, Bruno Raso, John Rathinaraj, Paul S Ratsara, Robert L Rawson, Nils Rechter, Gordon L Retzer, Donald E Robinson, Calvin B Rock, Angel M Rodriguez, Guy F Roger, Walter Romero, Denis P Rosat, Steven G Rose, Lucas N Rugemarila, Blasious M Ruguri, Reinhard Rupp, Michael L Ryan, Roy E Ryan,

Claude Sabot, Charles C Sandefur Jr, Tercio Sarli, Anna A Savchenko, Byron Scheuneman, Gunther Schleifer, Don C Schneider, Benjamin D Schoun, Mozart S Serrant, Tin Tun Shin, Alexander F Shvarts, H Roger C Silva, Ella Simmons, Houtman E Sinaga, Dolores E Slikkers, Robert S Smith, Virginia L Smith, Jae-Hyun Song, Chester G Stanley, Ken Stanton, Artur A Stele, Ardis D Stenbakken, Richard O Stenbakken, Wilson W Stephen, James L Stevens, Berthold H Stickle Jr, Vassili D Stolyar, Robert L Sweezey,

Remelito A Tabingo, W L Taylor, Mack Tennyson, G Ralph Thompson, Tor Tjeransen, Athal H Tolhurst, Ronald W Townend, Max A Trevino, Jansen E Trotman, Arnold Trujillo, Grigol G Tsamalashvili, Filiberto M Verduzco, Javier E Villegas, Velile S Wakaba, Allan R Walshe, John L Wani, Gilbert Wari, D Ronald Watts, Youke Welan, Kingsley Whitsett, Bertil Wiklander, Jeffrey K Wilson, Neal C Wilson, Ted N C Wilson, Edward E Wines, Harald Wollan, Kenneth H Wood, James S F Wu, James W Zackrison, Valdis A Zilgalvis, Rita U Zirimwabagabo.

OPENING

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

Joseph A Ola, President of the Nigeria Union Mission, opened the meeting with prayer.

John Graz, Director of the Public Affairs and Religious Liberty Department of the General Conference, welcomed the attendees to the 2002 Annual Council and introduced the platform participants and musicians.

The Scripture reading, taken from Isaiah 25, was read by Dolores Slikkers, layperson from the North American Division, and by Alberto C Gulfan Jr, President of the Central Philippine Union Conference.

The congregation sang "Be Thou My Vision."

The pastoral prayer was offered by Robert E Lemon, Treasurer of the General Conference.

CALL TO ORDER

Leo Ranzolin, General Vice President of the General Conference, welcomed the Annual Council attendees. After mentioning recent world tragedies and the series of random shootings that have taken place in the local area in the past week, Ranzolin commented, "Let us pray that despite the tragedies of the world, the Church will remain united for Christ." He concluded by saying, "May God bless the leaders and members of our Church."

Matthew A Bediako, Secretary of the General Conference, read Article XIII, Section 2. a. and Article XIII, Section 4. of the General Conference Bylaws which state the constitutional provisions for convening the Annual Council. All conditions had been met. Leo Ranzolin then declared the 2002 Annual Council open for the consideration of business.

AGENDA NOTEBOOK DISTRIBUTION

Agenda notebooks were distributed prior to the meeting.

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02AC to MAB

DAILY PROGRAM

VOTED, To adopt the daily program for the 2002 Annual Council, as follows:

DAILY PROGRAM October 7 to 10

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 Session

Lunch

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

SEC/ADCOM/02AC to AHT

128-02G ANNUAL COUNCIL - 2002—STANDING COMMITTEES

VOTED, To approve standing committees for the 2002 Annual Council, as follows:

ADDITIONAL PERSONNEL TO STANDING COMMITTEES

Eugene Hsu, Chairman
Claude Sabot, Secretary

Members: Harold W Baptiste, Larry R Colburn, Benjamin C Maxson, Gary B DeBoer

NOMINATING

Jan Paulsen, Chairman
Matthew A Bediako, Secretary

Members: Niels-Erik Andreasen, Delbert W Baker, Sergio Balboa, Harold W Baptiste,

B Lyn Behrens, David Birkenstock, Barry Black, Violetto F Bocala, Izeas dos Santos Cardoso, Dennis N Carlson, Pyung-Duk Chun, Douglas Clayville, Lowell C Cooper, James A Cress, Luka T Daniel, Marino F de Oliveira, George Egwakhe, Wyson M Eliya, Willmore D Eva, Larry R Evans, Laurie J Evans, George Fafale, Nicodemos Falcao, Ruthita Fike, Ulrich Frikart, Agustin Galicia, James L Gibson, Leonardo Grant, Sendra Gunawan, Joseph E Gurubatham,

Eric Hepburn, Eugene Hsu, Yutaka Inada, Theodore T Jones, Michael F Kaminsky, Gerry D Karst, Dennis C Keith Sr, Robert J Kloosterhuis, Peter R Kunze, Robert E Kyte, Paulo Leitao, Israel Leito, Robert E Lemon, P I Liberansky, Jose R Lizardo, Geoffrey G Mbwana, Armando Miranda, Kalapala J Moses, Baraka G Muganda, Pardon Mwansa, Nina K H Myrdal, Ruy H Nagel, John Nixon, Don Noble, Barry D Oliver, Bjorn Ottesen, Vernon B Parmenter, Cecil R Perry, Sally Lam Phoon, Juan R Prestol,

Leo Ranzolin, Ted L Ramirez, John Rathinaraj, Paul S Ratsara, Donald E Robinson, Calvin B Rock, Angel M Rodriguez, Denis P Rosat, Steven G Rose, Iouliia Roussina, Blassius M Ruguri, Claude Sabot, Charles C Sandefur Jr, Don C Schneider, Dolores Slikkers, Robert S Smith, Artur A Steele, Robert L Sweezey, G Ralph Thompson, Ronald W Townend, Filiberto M Verduzco, D Ronald Watts, Bertil Wiklander, Jeffrey K Wilson, Ted N C Wilson, James S F Wu, James W Zackrison.

STEERING

Jan Paulsen, Chairman
Athol H Tolhurst, Secretary

Members: Harold W Baptiste, Matthew A Bediako, Douglas Clayville, Sheri Clemmer, Larry R Colburn, Lowell C Cooper, Rajmund Dabrowski, Gary B DeBoer, Agustin Galicia, Eugene Hsu, William G Johnsson, Theodore T Jones, Gerry D Karst, Howard T Karst, Dennis C Keith Sr, Robert E Lemon, Jose R Lizardo, Benjamin C Maxson, Armando Miranda, Baraka G Muganda, Robert W Nixon,

Ruth E Parish, Vernon B Parmenter, Juan R Prestol, Leo Ranzolin, Humberto M Rasi, 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, Ardis D Stenbakken, Robert L Sweezey, Ted N C Wilson.

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GCC Annual Council

02AC to MAB

ADOPTION OF AGENDA

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

TRE/02AC to DER

CONFLICT OF INTEREST AND/OR COMMITMENT STATEMENT

All General Conference Executive Committee members were asked to read and sign the Conflict of Interest and/or Commitment Statement and return it at the business session tomorrow morning.

WORSHIP IN MUSIC

Worship in music was provided by Lori Bryan, Office Secretary for the North American Division Stewardship Department. She sang "I Want to See Jesus, Don't You?"

PRESIDENT'S ADDRESS

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

A year ago there were just a few of us here attending an abbreviated Annual Council. Our minds contained both anxieties and hopes. The past year has been difficult, whether one looks at international security, stability, political leadership, or finances. We have learned how quickly events can take place and how fragile our situation is. We have had no exaggerated expectations of what our political leaders could deliver. Therefore, they have not disappointed us. Whether we look to Africa, the Middle East, or the recently concluded Earth Summit, it is clear that resolutions driven by politics, and politics driven by money, are an unreliable formula for resolving any of our national or international dilemmas. And so our expectations have been and remain very tempered.

However, I think it is important that we as believers do not throw up our hands in despair and assume that all dilemmas are inevitable. We will fail as a Church if we become indifferent to the suffering of this world, or become so wholly other-worldly in our thinking that we are insensitive to the suffering of humanity and cannot be bothered by it. For this is the world in which we also live, and Christ's death for humanity describes its value to Him. This world and

its people and the conditions we encounter on our journey through it must concern us as God's people, for this is where we conduct our mission. Even as God's people in an unstable and confused world, we are not ourselves sheltered from the instability and everyday pain that come to all.

As a community of faith we observe things as they happen and we reflect on their meaning. We read the Bible and the writings of Ellen G White, and they define how we are to understand things and how we should act. From these writings we discover what our God-given agenda looks like and what our priorities should be. As a community of faith we have discovered that we do best when we remember our mission. That is, we think in terms of the good we can bring to others, while at the same time having a specific awareness of the times in which we live. The question which God's people must ask of themselves today—and return to every new day—is, “How can we be most useful to God?”

In some places it is very difficult to do mission—for both political and cultural reasons—and in those places we move gingerly and cautiously. Also, we are as aware as anyone of the precipitous situations which prevail in tension spots such as the Middle East and Southern Asia, both part of the 10/40 Window and central to the mission-thinking of the Church. But as a Church we have deliberately avoided being drawn into the political resolution arena or offering public opinions on political issues, even when politicians clearly fail to calm our uneasiness. We have held and we hold that our mission agenda has to be accomplished in fragile and risky times as well as in stable situations. That is our role. We cannot step out of it.

So the question we are constantly returning to is one of mission. What must we do and how must we act to bring Christ to people who do not know Him; and how can we effectively and attractively communicate hope to those who have none? This is our mission! Important as reformation and revival are, and we will attend to those also as a priority, it must all ultimately find expression in our commitment to mission. For it is in mission that spirituality finds its meaning. Without a mission, personal spirituality, however well attended to, is like “being all dressed up with nowhere to go.” And so I again make my point about being useful to God. Election finds its meaning in mission. I believe the remnant people are God's elect at the end of time, and God intends to finish His work through them. Surely this calls us as a people to focus on mission.

This is how it must be.

In that context we must also remember that as the Church family around the world grows in size (in numbers), so do our responsibilities to the nations and communities in which we are placed. It is right that as a Church we should care about the secular community—care about those with health problems, whether AIDS or other ailments. It is right that we should be a delivery system for an education which is placed in very particular life-style values which are not

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generally available elsewhere. It is right that when nature bursts out of control and spreads disaster, or when people inflict disaster on each other, it is right that we should move quickly to help for Christ is pained when humanity suffers. But it is also right that the Church—whether in Africa, in Asia, in the islands of the Pacific, or even much closer to where most of us live—it is right that as a community of faith we should also be a mouth-piece for the poor whose number is ever increasing and for the refugees who come to us in waves asking for nothing more than one more chance to build a life for their children. And it is right that we should be a mouth-piece for other disenfranchised minorities. Is not this also mission? I think it is!

One or two of you have asked me whether I am suggesting a changed mission agenda for the Church to one that “looks and smells” like social gospel—one which is no longer focused on the straight preaching of the Word. Far from it! So let not your hearts be troubled. We are not changing our mission agenda which we have been true to for so many years. We just need to make sure that it is large enough and inclusive enough to reflect the breadth and depth of Christ’s care for suffering and lost humanity. For Christ is constantly touched by the suffering of humanity. We must remember that He is first and foremost a healer. He heals and restores what He can here and now, and the rest He promises to take care of in the future in which the “old things will be no more, for behold I make all things new.” Christ’s commitment is to set *all things* right.

And that is how broad and comprehensive our mission must be.

The Adventist family around the world exceeds 20 million. And the pattern is clear. That number will increase. We will see greater things in the future. In this connection I have two concerns which we must attend to:

1. A growing church is not primarily identified by an increase in numbers. Growth must also be in depth of understanding—both of the Bible and of what it means to be a Seventh-day Adventist and to live in times such as these; in depth of commitment—to the Lord, to the truth, and to the Church; and in an increased capacity to unite and bond as a family of believers. Lack of attention to this type of growth will produce Adventist mutations, which would be an unacceptable development.

When I hear that 80,000 names have to be deleted from the records of our Church in one country simply because they came in *en masse*, they cannot be traced, they do not come to church, they may not even exist, it troubles me greatly. And when I learn that after one of these mega-evangelistic campaigns they don’t even bother to write down the names of those who are baptized, something is wrong. Evangelism in these circumstances becomes a carnival. This is not growth. I believe in evangelistic campaigns, and they can be a wonderful celebration which crowns labor which has been done in small groups and multiple villages and is then brought together in a grand harvest—a festival to be celebrated. This is effective because the new

members have been taught and nurtured over many months, they know who they are and what they believe, and they have a network of friends in the church. When this does not happen, growth is just a play on numbers and does not reflect the reality we want to see.

The very word *growth* means to become bigger, stronger, healthier, and more capable of functioning effectively. Growth lies embedded in the three values we have chosen: Growth in size, growth in unity, and growth in the qualities which define our lives as Seventh-day Adventists. Growth has to do with becoming what God wants us to be, both on a personal level and in our Church as a community. Neither we individually nor our congregations are anywhere near being finished products!

2. But I have a second concern. There are places, particularly in the developed world, where things seem to have stopped for us as a Church. Yes, we are not the only ones for whom it has happened; but it is little comfort to know that it has also happened for many other churches. My mother sent me a clipping from a local newspaper the other day. It read, "The Seventh-day Adventist Church is being sold." You say to yourself, What led to this? This is not an isolated case. There are, in fact, so many places in the industrialized and developed world on almost every continent where we, as a Church with a mission, seem to be having little effect. Why? It is not for lack of commitment nor because leadership has lost the vision and the Church is in apostasy. Nor is it because the Spirit has left us. So, what is it? If the answer were easy or singular it would have been found and we would be busy setting things right.

Maybe, just maybe, I say to myself—looking to parts of the world where there is such a contagious enthusiasm, involvement, and joy in the life of the Church—maybe things have gone stale on a personal level for many of us in the western world. If you look around yourself, you might say, Nothing is happening—and as for me, I plan to take early retirement! Maybe we have forgotten that all of the things we value as believers can be kept only when we share them. Maybe that is our problem. We are not busy sharing the things we believe in! Maybe as leaders we have not been able to project this concept strongly enough. For it is an undeniable fact of life for believers that *personal spirituality* and *mission* must go hand-in-hand. One cannot happen without the other. Maybe we should help our church members to not fight the formula, but to instead achieve increasing personal involvement. Without involvement in mission, somehow and somewhere, our lives become stale and spirituality loses its shine! This is not just a Peruvian reality, or an African reality, or a Mexican reality; it is an undeniable reality of Christian living!

It is from this perspective that I would invite you to view an initiative in mission to be introduced at this council which is of a magnitude and size that may lead some of you to think that it is too big for us. Well, it is not. Our people need to know that as leaders our objective is to finish the work. We will come back to this.

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October 7, 2002, p.m.

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Reorganizing our work in Africa, in harmony with an action taken by this body, was and is a self-evident development need for our growing work in Africa. The time had come when it was right to reorganize. However, implementing this plan comes at a time when we are being negatively impacted financially, both by what is happening in the secular market place and by the adjustments being made in the tithe sharing formula that we have agreed on. While the management of our resources from this house is sound and solid, we are and we need to remain very prudent for the remainder of this quinquennium. We had a meeting a few days ago of the whole leadership team serving at this headquarters, and we are together in awareness of and commitment to serving within the resource boundaries we have defined. We think we can do this without weakening the quality of what we bring. It lies in our nature, and in the nature of what we do, that we wish that we had more and could do more, but we are going to have to be restrained.

Just a few weeks ago we held the first of a series of conversations on how our stated position as a Church on the subject of creation meets the challenges which the world of science places before us. This is a conversation which will never be easy because the world of faith and that of science define their boundaries differently, and their criteria for acceptance of reality differs. Although the conversation is not easy, it is very necessary. For we have scientists in this Church who are wonderfully committed to the Lord and to His Church. We have scientists who are men and women of faith. But these are servants who in their daily work and professional disciplines are exposed to the processes and findings of empirical sciences from which most of us are sheltered. The challenge of maintaining faith in the light of scientific discoveries is something we need to learn to talk about. We may not be able to reconcile the challenges of faith and science *now*, but we need to be able to have a meaningful conversation about these issues in an atmosphere which is not personally hostile. The need for this conversation has been there for several decades. At this point it is a *conversation*, and recommendations are not being entertained.

What happens next is that this conversation will spread in 2003 to the various divisions of the world field in harmony with the plan voted by this body. You may think the issues of creation and evolution are not a problem in your division. To this I say, Fine, don't make it a problem. And don't import problems from other parts of the world. But make this conversation an occasion of celebration when some of your own scientists, theologians, and administrators can come together and affirm the wonder of God's creation and focus on how the strength and wonder of that belief can be an important part of your witness to the public.

Then in 2004 there will be another central conference—similar to the one we concluded a few weeks ago, but probably with even larger participation from the world field—when we will ask ourselves: What have we as a community of faith learned from these conversations? What is to be distilled from it all? What are the cords that should draw us together? I expect that as a Church we will be better, healthier, and stronger for having engaged ourselves in a conversation

which at times may have been tense and difficult. I expect that our in-faith position on creation will be clearer as a result of these conversations. And I know that the Lord through His Spirit will guide His Church through this experience.

As we engage in the business of mission I cannot help but note what observers of culture and Christianity in general tell us about a growing gulf between what they call southern Christianity (primarily Africa and Latin America) and northern Christianity (primarily North America and Europe). Southern Christianity is described as buoyant, conservative, and Bible-literalistic with an apocalyptic focus on Scripture and a strong moral tone. Belief in the supernatural poses no problem at all. Northern Christianity, on the other hand, is stagnant, scientific, rational, highly technologically oriented, and struggles with the notion of the supernatural. Observers tell us that the gulf is widening.

I note this for I see some, maybe many, of these elements in our own Church.

It may be tempting to stand in one camp and observe, diagnose, and be prescriptive of the other. But it does not help. If anything it just reinforces the gulf. The Spirit calls us to take a caring interest in each other—a call which is rooted in one of the values we have chosen, namely unity. We are one body in Christ. Wherever we come from we are meant to give life to each other. That is something which lies at the heart of the Seventh-day Adventist family around the globe. That is God's design for us; that is who and how we are. So let us not be imprisoned by socio-cultural definitions provided by others. Let us break loose and be different!

“For we were all baptized by one Spirit into one body—
whether Jews or Greeks, slave or free—
and we were all given the one Spirit to drink. . . .

“God has combined the members of the body
and has given greater honor to the parts that lacked it,
so that there should be no division in the body,
but that its parts should have equal concern for each other. . . .

“Now you are the body of Christ.”—1 Cor 12:13, 24, 25, 27, NIV

The benediction was given by Nevenka Cop, a Layperson from the Adriatic Union in the Trans-European Division.

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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.

PRE/02AC to GDK

THREE STRATEGIC ISSUES WORLD SURVEY - REPORT

Concerns that were raised by the Three Strategic Issues World Survey include the following:

1. There is a need for members of all ages to participate in corporate Bible study and prayer meetings, and personal Bible study and devotions. Less than 50 percent of the church family enjoys the prayer life and Bible study that should be realized by each member.
2. Despite the wide variety of available soul-winning ministries, less than 40 percent of church members participate in witnessing activities or invite nonmembers to follow Christ.
3. Despite the wide variety of options provided by the Church and the community, less than 30 percent of church members participate in programs designed for service and interaction in the community.

PRE/02AC to GDK-ADCOM

STRATEGIC PLANNING TASKFORCE (ADCOM-A)—REQUEST FOR APPOINTMENT

In view of the needs discovered by the Three Strategic Issues World Survey, it was

VOTED, To request the General Conference Administrative Committee to appoint a Strategic Planning Taskforce (ADCOM-A), with terms of reference as follows:

TERMS OF REFERENCE

1. Develop a plan, in cooperation with world divisions, to significantly increase the percentage of church

AUTHORITY AND RESPONSIBILITY

1. Power to act and report to the 2003 Spring Meeting.

members involved in Bible study and prayer.

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| 2. | Develop a plan, in cooperation with world divisions, to significantly increase the percentage of church members trained for and participating in soul-winning. | 2. | Power to act and report to the 2003 Spring Meeting. |
| 3. | Develop a plan, in cooperation with world divisions, to significantly increase the percentage of church members involved in community service projects that provide interaction with the community. | 3. | Power to act and report to the 2003 Spring Meeting. |
| 4. | Coordinate, in cooperation with world divisions, implementation of the plans described in items 1. to 3. above. | 4. | Power to act. |
| 5. | Work through communication channels to share the above initiatives with the world Church. | 5. | Power to act. |
| 6. | Provide periodic reports to the world Church and a summary report to the 2004 Annual Council. | 6. | Power to act. |

Leo Ranzolin and Jan Paulsen, Chairmen
Matthew A Bediako and Vernon B Parmenter, Secretaries
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 8, 2002, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “Knowing the God Whom We Worship” was presented by Niels-Erik Andreasen, President of Andrews University. Scripture quotations are taken from the New International Version.

In 1915 Ellen G White died from complications of a fractured hip bone while staying at her Elmshaven home in Deer Park, California. She was 87 years old. The last words reported to have been uttered by the dying Ellen White were: “I know in whom I have believed.”

How well do we know Him in whom we believe? It is an important question and it is very personal. It does not ask about our education, our theology degrees, or our success as leaders. It asks how well we know our God. That is the question I have been invited to consider during this worship hour. And I am honored to do so, but also a little overwhelmed for you are all people of deep spiritual experience.

Can we say along with Sister White, Yes, we know Him in whom we believe? Sometimes it is well for a speaker, even a preacher, to tip his or her hand right from the beginning. So let me do that and tell you right up front what I have come to believe about knowing God, and then we will reflect upon it a little bit. I believe that we can and do know God, but that knowing God does not mean that we have Him figured out, as it were. Rather, knowing God at the deepest personal level means that we feel safe in His presence and that we seek His company.

Let me share three things I have come to know about God from my experience, three ways of saying that I feel safe in His presence, I seek His company because I know Him.

First, I know God as my Creator. Creation is a strange, unusual, and marvelous event, is it not? Even the Bible admits it. Only God can create. He made the whole world by His word. We cannot make things that way. Nothing else has been made that way since, as far as we know. Creation is a miracle. Creation is also a bit frightening. There is no preparation for it, no way to get ready for it. It is just there before our eyes on page one of the Bible, with no introduction. “In the beginning God created,” it blurts out. No wonder many people—even some Christians—struggle to accept creation as a way of making the world and everything within it. We have many questions about creation, some of them troubling, because it is so different from the way we make things. We want to know precisely how it was done, in what order it was done. What came first—the material substance of the world or merely a deep, wet darkness—and how did it

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begin? What materials or immaterial forces, if any, were used? We want to understand the method. We want to know when the world was made—how many years ago.

To help answer some of these questions, we have a Geoscience Research Institute. I have been on two Geoscience study tours. They were enjoyable and informative. But when I look back on them I must admit that I learned little about creation itself from the lectures and explanations of the layers upon layers of rocks and sand we saw, for these deal mostly with the flood, that great catastrophe. And catastrophe, of course, is just the opposite of creation. Nevertheless, in between the lectures I had time to contemplate God's world—the sea beneath and the stars above. I began to feel safe in the presence of my Creator and to seek His company more earnestly than before. I began to know Him better.

Consider for a moment yet another story of creation, this time from a child's point of view. In Psalm 8:1-5 two people are talking—a father or mother and a child. Perhaps it was the psalmist, King David, and one of his children—Absalom or Solomon. They are walking on the roof of the palace one night. Think of little children. What do we notice first about them? Yes, their eyes and fingers. We have a grandchild with big brown eyes. He is always looking up, because he is so small compared to his parents. And then we notice the little fingers, not the arms which he moves like the wings of a penguin—from the shoulders—but the fingers, strong, active, touching, pulling, holding on, strong enough to hold his whole body suspended.

Here in Psalm 8 is a picture of a small child looking up one evening and asking: "Daddy, how many twinkling stars are there? And daddy, who put them there? Look, one is falling." That is when the psalmist wrote: "From the lips of children and infants you have ordained praise."—Ps 8:2 And further, "When I see your heavens, the work of your fingers, the moon and the stars which you have set in place, what is man that you are mindful of him?"—Ps 8:3, 4 Notice the expression, "the work of your fingers." To the psalmist God's creative work is but finger work, simple, like child's play.

I have thought that simple folk, children, and sensitive adults have a much better understanding of God our Creator than some of us. Children know God instinctively because they have big curious eyes that are always looking up, and they have strong fingers to hold on with for safety. They know what it means to feel safe in the presence of their parents, if they have good parents. Therefore, they teach us how to feel safe in God's presence and how to seek His company. According to Psalm 8 they teach us how to know God.

But, you say, that is just too simplistic. We are not children any longer. How can we know our Creator without first having resolved every question about the world He created—questions about primate fossils found in Africa, about the ice ages in Scandinavia, about the geological column, about dinosaurs, and so on?

I agree these are difficult questions, and quite frankly I have not found satisfactory answers to all of them. But then I remember Psalm 8, and I think of a child standing at a street corner waiting to cross through heavy traffic. He reaches up to take the hand of his parent, and now he feels safe. That is how I relate to my Creator. There are questions and problems, of course. There are mysteries in the world. But when we take His hand, we feel safe. That is how we know Him as our Creator. Holding the hand of God has to do with accepting that we are God's children from birth.

When we know God like this we confess without hesitation or reservation: I believe in Father God, the Almighty, Creator of heaven and earth. I know in whom I believe, I feel safe in the presence of my Creator, and I seek His company.

Second, I know God by accepting His will for my life. I admit that it has taken me a long time to learn that, and I am still working at it. But here is what I have learned so far. God's will for us is our welfare, and His will is revealed in His law. It sounds simple enough, and yet God's will is a strange thing to many people, even to some Christians. Some of us think of His will as strict, oppressive, legalistic, harsh, judgmental—full of legal do's and don'ts. For that reason some people, even some Christians, do not seriously seek to know God's will. Rather they attempt to avoid it so they can follow their own will. Such people feel insecure in God's presence, and they do not seek His company for they worry that once they learn to know God's will they will not enjoy it.

As I have thought of this within the short history of our own Adventist Church and its ministry, I see two distinct phases in our teaching regarding God's will and His law.

Phase one: Early on, without intending to, we managed to turn many of our people away from God's will as revealed in His law. Ellen G White spoke of that in 1888. At first we listened and changed, but then we forgot what we had learned.

We have no one but ourselves to blame for this state of affairs for somehow, during nearly 100 years of ministry, we as pastors and teachers managed to preach about the law of God and in the same breath we spoke of God's judgment, especially the investigative judgment, or pre-advent judgment. Is that not so? I really do not think that all of us intended to do it that way, but somehow we did, and we managed to frighten many of our members with the judgment. We made them fearful that they would surely be lost during the end time, because they had failed (as we all have truly failed) to obey the law of God.

As a young Bible teacher I ran into this all the time, especially among my first year college students. This was especially true 30 years or more ago before the Project Affirmation and the Value Genesis initiatives took hold. "I know I have sinned," they would say. "So if God is going to weigh my sins against His law in the investigative judgment, I will not make it. I

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give up. I do not even want to hear of God's law any more." My assignment was to change their minds.

Phase two: Toward the end of the 20th century we remedied that attitude in our Church, at least in this country, with the Project Affirmation which affirmed once again God's grace and righteousness by faith. I think our members really accepted this affirmation, namely that grace precedes everything else in our relationship with God and that once we accept His grace we will know Him and we will know His will for us. But did that change reestablish the law of God as a guide in our lives and in our Church? I see little evidence of that. Despite our reorientation to the primacy of grace, the will of God in His law has not always found its proper place in our thinking. In fact, it seems that the law of God is spoken of much less now than before, but for a different reason—not because we are afraid of it, but because we set it aside. We reason as follows: If grace is all sufficient, as many believers conclude, why worry about the law? We will just do the best we can.

Here is my take on our young members and some older ones as well. They are full of faith, they love the Lord, they want to know His will, and they want to serve Him in many different ways—although not necessarily in the way proposed by denominational leadership. As to God's law? For many of them it has been translated in their thinking into this single principle: Do the best you can. That is all God really expects of us. His grace will take care of the rest. So, is this our new doctrine—just do the best we can under the circumstances? And when something goes wrong in our lives, what do we say? It was difficult, but I did my best. Is that a new interpretation of God's law? How can we ever know God unless we also know His will for us?

In thinking of all this I have come to two conclusions in my teaching and Bible study, first about the judgment and second about God's law. As for the judgment, the investigative judgment, here is my first conclusion on that subject. In all the judgment passages, especially in the prophets where this judgment is presented, God does not judge His people for failure to obey His law but for failure to remain loyal to His covenant. Think of Micah 6:6-8 as a good example. It speaks of Israel's failure and goes on to enumerate the many ways in which the people Israel might have been more obedient—with burnt offerings (thousands of them), oil (rivers full of it), a human sacrifice of the first born child. "Is that what is missing?" the people asked Micah? So much to do, and so hopelessly difficult to obey the law in full measure. "No," comes the answer from the Lord. "I only ask three things: Be fair, be merciful and be humble—that is to say, be loyal to me." He asks us to be loyal—that is what God requires.

Does God demand full and perfect obedience of His law? No, not exactly. Does He ask us merely to do our best? No, not that either. In fact, God expects something very specific. He expects fairness, constant love, humility, and loyalty to Him. He does not ask us to be perfect, though that would be nice, instead He asks us to be loyal to Him. With this discovery, as a

teacher I could now explain to my students that the judgment is an important Bible teaching, but when our names come up in the heavenly court the question God asks is not how good we have been—how perfectly we have obeyed Him, but how loyal we have been. That is what matters most to God. In fact, it is not our sins that get us into trouble with God on the judgment day, but it is contempt of court that puts us at risk with Him. As for our sin, God knows that we sin, but He has a remedy for sin—forgiveness. He will cast our sins into the sea and deposit them on the bottom (Micah 7:19). But what can God do with disloyalty on our part? What can He do when we do not care? What can He do when we turn our backs? That is what the judgment is all about—did we turn our backs toward God in contempt of His court, or did we come boldly to His throne seeking His acceptance and forgiveness through Jesus Christ our friend and advocate? That is the meaning of loyalty and that is what I taught my students.

The second discovery I made is that the law of God is not intended to provide a way of salvation. At best it may enable us to share redemption with our fellow human beings. So then, the law is helpful, but not by granting us salvation. It helps us to see ourselves honestly as we really are, and then it shows us how to act and live more responsibly. The law is more like a teacher than a Saviour, for it presents God's great ethical demand. Is that not so?

Let us look again at God's law. How does it read? What does it ask of us? It consists of ten commandments on two tablets. Let us begin with the easy part, the second tablet which teaches us to relate to others. Do not desire the property of others—be content. Do not lie about your neighbor—tell the truth. Do not steal what belongs to others. Respect your friend's spouse—do not commit adultery. Do not commit murder—the life of another is not yours to take. But how can we learn to live in harmony with these demanding prohibitions? we ask. Here comes the answer in the one positive commandment on the second tablet which points to the heart of all relationships: Honor your father and mother. That is where it all begins, at home with father, mother, and children. If things go right at home, then they will go right in the neighborhood, in the country, and between nations. God's will really is no mystery at all, and it is not frightening either. It begins with a good and safe home.

The fifth commandment, the one expressed in the positive, holds the key to the next five, does it not? I believe that explains why it is positive, whereupon the don'ts follow quite naturally. Here is a powerful statement about personal and social responsibility, and it begins at home with parents and children. Thus the positive fifth commandment sets the stage and all the rest follow.

But, we ask, Who gave us these principles, and why should we pay attention? The answer is equally instructive and startling and is found on the first tablet—the four commandments dealing with our relationship with God. Not just anyone is the author of these commandments. They come from God and they are His will. Who is this God? Not just anyone. We cannot see Him, and don't even think of making a picture of God. Well, can we

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speak to Him, we wonder? Yes, sort of, in prayer and meditation, but not by using His name in a common way. How then do we go about it, for we want to know this God and His will. That takes us to the corresponding positive commandment on the first tablet, the fourth. It contains a startling message: The Lawgiver who sets such high ethical standards for us begins by giving us a gift—a day off, a holiday, sacred time without work, a time to rest. That is the day on which we learn to know God in the safety of His presence. Once we catch the meaning of the positive fourth commandment, all the previous questions are resolved. We know Him by feeling safe in His presence and by seeking His company on His day.

Leviticus 19:3 puts these two climactic positive commandments together in an interesting text: “Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.” One commandment gives us a safe day of rest in the presence of God, without work obligations. The other gives us a family where children enjoy the company of their parents and the parents care for their children. Think of those two positive commandments as supporting pillars of all human life. Hereby we will know God by submitting to His will as revealed in His law. We will know Him by feeling safe in His presence, and we will seek His company. So brothers and sisters, if we want to know the will of God, we must speak of it in our classes and from our pulpits, and we must examine the place of His law in our lives.

Third, I know God because He loves me. “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.”—John 3:16 As a young person I was greatly impressed with the thought that our Lord and Savior would give His life to save one sinner. Elder E L Minchen once conducted a week of prayer on that theme when I was in college. It deeply moved my young mind. Added to this is the thought by the Apostle Paul that it is perhaps understandable how someone might give his or her life for a friend, but Christ gave His life for us while we were still enemies (Rom 5:7, 8). This early admiration of a love strong enough to save another person has been confused by the now all-too-common reports of individuals (suicide bombers) who are more than ready to give their lives to kill those they hate. How can both love and hate inspire the same level of sacrifice of one’s life? Love and hate are equally strong emotions, so much so that some are willing to die for either one. Therefore we need to think carefully about the word *love*, especially since it expresses the third part of our knowledge of God. We must consider our love and God’s love. We must examine love as an emotion—what it means to fall in love and what it means to fall in lust.

Do you recall the story in the Bible of Amnon and Tamar (2 Sam 13:15)? The story begins with two of King David’s children, brother and sister. One of them, Amnon, thought he had fallen in love with his sister, and he violated her. The story ends this way: The hate with which he hated her was now greater than the love with which he had formerly loved her. Here are strong emotions at work, like the emotions we read about in our papers and hear about on

television. How then do we understand the word *love* when we use it to describe our knowledge of God?

First of all, just as God's judgment is not motivated by hatred or strong dislike on God's part, so God's love is not motivated by emotions or passions. His love is a principle. That is what we need to know about Him and, once we do, we feel safe in His presence and seek His company—that is, we love God back. Some Christians develop merely an emotional, passionate love relationship to God. Perhaps they have been encouraged to respond that way by preachers, week of prayer speakers, and teachers who speak of God's love in an almost seductive way, as though He were our "lover." Even some of the praise songs projected on our church walls, instead of printed in the hymn book, use seductive language and music to communicate our relationship with God. Our young members, even children, sometimes get caught up in believing that Christianity is merely an affair of the heart. "Give your heart to Jesus" we instruct them when they are small. But how do they deal with that "love language" when the hormones kick in and these young believers begin to give their hearts to each other as well? Will there continue to be room in their hearts for Jesus during the passion of dating, falling in and out of love, and getting married?

One of the saddest experiences I have had is to see young and not so young Christians replace their passionate love of God with a strong dislike of anything religious and Christian—as in the story of Amnon and Tamar. (The hatred with which he now hated her was greater than the love with which he had formerly loved her.) The prophet Hosea also speaks of that experience when he, on God's behalf, complains that Israel's love is like the morning dew. It evaporates with the first rays of the morning sun (Hos 6:4). So to clarify God's kind of love, the prophet introduced a special word for love, *Hesed*, which means love based on principle. This is often translated as steadfast love, or covenant-keeping love, or lasting love. This is God's way of loving.

Well, you say, the fickle kind of love demonstrated by Israel in Hosea's time may describe young believers who know a great deal about passion but not much about lasting love. But it does not apply to us; we are more mature. Our love has become much more a principle than a passion, much more like God's love. We understand principled love. Well, think again. Has it become more principle than passion, or has it just become more dull? Let me illustrate with a personal note. Last April, during the Spring Meeting, I received an urgent call from my son in California. I had been to Asia for some fund-raising activities, then on to Thailand for a workshop for ADRA workers dealing with the Scriptural foundation of development and relief work, then off to India to conduct a college graduation and some consultation work on international Adventist education. Then, with just enough time to change clothes, I continued east to attend Spring Meeting. Does this sound familiar? Do you work like this? And when you return do you find your desk piled so high that you put in 12 to 14 hour days so you can catch up before the next trip? Now then, my son called on my cell phone saying, "Dad, you had better

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call home. I just talked to mom and she sounds as though she is in some kind of trouble.” So I called to find out what this trouble was about. “Well,” said my wife, “it is not so bad really. Yes, the car does not go anymore, the washing machine is broken, the lawn needs cutting and I cannot start the mower. Perhaps you do need to come home.” If you noticed that I missed the last half day of Spring Meeting, you now know why. And yes, there is now a car that works, the washing machine hums again, and the grass is cut. Do we love each other at home? Yes, on principle, surely. There is not much time for puppy love, teen passion, and constant attention when you reach this age and work for the Church or serve as university president. Surely our love has become a principle by now, but is the principle of love at work? Or has it dulled a little because of inattention due to a busy life?

Even we who have lived long enough to experience the maturing of passion to principle in love have something to learn about God’s love. Yes, He loves us on principle but, unlike our love, His love never dulls. It remains warm and attentive always, even passionate, but principled. God is Someone who loves us always. He is Someone whose love is steady no matter the circumstances. He is Someone who loves so differently from the way even the most lovable among us love. That is the type of love we seek and will find when we know God.

That is what Jesus explained to us in His parable of the lost son who returned to his father, his mother, and his brother (Luke 15). The Dutch painter, Rembrandt, portrayed the scene in a famous painting on display in the Hermitage Museum in St Petersburg, Russia. I have been to Russia, but regrettably was unable to visit St Petersburg to see that painting—something I would very much like to do one day. Theologian Henry Neuwen wrote a book about that painting that you may want to read. The single point in the parable, the painting, and the book is that God the Father loved this boy against all odds and he loved him with a mother’s love and with a father’s love. This unusual point is implied in Jesus’ parable where both parents—father and mother—played a role in loving their son back home. One covered him with a robe and the other prepared him a home-cooked meal. This is expressed explicitly in Rembrandt’s painting and in Neuwen’s interpretation of it. Rembrandt painted the father’s two hands on his son’s shoulders, so that one imitates a man’s strong hand and the other looks like a women’s gentle hand. And he placed a woman faintly in the background of the canvas to indicate her shared presence.

It is a story of God’s love for His lost child. He loved him during his absence and He loved him when he returned. He loved him while he was handsome and He loved him when he looked awful. He also loved his arrogant older son who stood nearby looking on with an air of importance, judgment, and self-righteousness

How can we gain such knowledge of God? Let me tell you a story from my college days in England. It is about Hyde Park Corner in London, where on Sunday morning people who have a speech to give can do so and attempt to attract an audience of passersby. Are you familiar

with that tradition? I once went to Hyde Park corner to see for myself. I must say that most of the speakers were a bit odd and few had much of an audience. Now, according to this story, one Sunday morning a very persuasive speaker, quite an orator, was speaking against God, giving argument upon argument as to why there really is no God and why everyone ought to drop that old superstition. A large audience gathered. At a pause in his speech he challenged anyone to reply or to enter a counter argument, but no one was ready to risk being made into a fool by this clever man. Presently, a short, elderly gentleman dressed in a large overcoat with big pockets elbowed his way to the front and indicated his willingness to offer a response. Once up front he fished an orange out of one of his coat pockets and a small pocket knife out of the other and proceeded to peel the orange. He broke it open and shared its wedges with the listeners nearby and instructed them: "Taste and see that God is good" (Ps 34:8). Then he stepped down, walked away, and took most of the audience with him. Knowing God is not about clever arguments and certainly not about having Him figured out. It is about feeling safe in His presence; it is about seeking His company.

In difficult moments, during personal and national tragedies such as we have experienced in the last year, it is not easy to keep our knowledge of God clearly in mind. I understand this. But we must stay focused on it just the same, for it is at such times that we especially must know Him in whom we believe. At moments of catastrophic destruction all around us, as this world reaches its end, we must know for certain that He is our Creator and the Creator of the whole world. At moments when law and order are flaunted, the unjust are arrogant, and the enemies of God sin with a high hand, we must know God's will and the ethical demands He has placed on us, for only they can bring order to our lives, our families, and our society. When love turns to hate or becomes dulled by absence and inattention, and those we have embraced become our enemies, we need to know God who loves all His children, always, without condition. That, I believe, is what Ellen G White had in mind when she uttered her last words: "I know in whom I have believed." So we too will know Him, because we feel safe in His presence and enjoy His company; and we will worship Him and serve Him until that glorious day spoken of by the prophet when the "earth will be full of the knowledge of the LORD as the waters cover the sea."—Isa 11:9

Lowell C Cooper called the second business session of the 2002 Annual Council to order.

Ken Stanton, Laymember and Attorney from the South Pacific Division, opened the business session with prayer.

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CONFLICT OF INTEREST AND/OR COMMITMENT STATEMENT

Committee members were requested to sign the Conflict of Interest and/or Commitment Statement and return it following the Secretary's Report.

02AC to MAB

SECRETARY'S REPORT

Matthew A Bediako, Secretary of the General Conference, presented the Secretary's Report, as follows:

It is my privilege to welcome each of you to the 2002 Annual Council of the General Conference Executive Committee. It is wonderful to see so many of the Executive Committee members and invitees present this morning. As you know, due to the unfortunate events of a year ago, some of you were advised not to attend the 2001 Annual Council. Because of this, the 2001 Annual Council was shortened and most of the policy items were referred to the 2002 Spring Meeting, which all General Conference Executive Committee members were invited to attend. We thank God for granting traveling mercies to each person present today, and we hope you had a good trip.

At the request of some, we sent the official letter of invitation to you on July 1 instead of in August in order for you to begin working on your visas earlier. Please let us know if you had any difficulty receiving your letter. We would also appreciate it if you would inform us of any address changes.

Let me take this opportunity to commend you on your attendance during the 2002 Spring Meeting. Although it was not 100 percent, there was a great improvement. Once more I am appealing to each of you to be present and on time for all the upcoming business sessions.

You will notice that we only have three and a half days scheduled for this Annual Council. We are counting on your cooperation to expeditiously care for each item on our agenda.

Once again, I welcome you to the 2002 Annual Council.

Global Mission

With a strong emphasis on the 10/40 Window, Global Mission has kept its focus on starting new congregations in new areas. The challenge of the 10/40 Window was first

introduced to the Adventist church at the 1995 General Conference Session. Since then it has been encouraging to see many church entities focusing on this region of the world.

Prior to 1995 there were 1,680,196 Seventh-day Adventist members in the 10/40 Window. Today there are four million members residing in the 10/40 Window. That is an increase of about 240 percent.

Global Mission pioneers have been a major key to unlocking the doors of the 10/40 Window. Their unique ministry has brought tremendous success in places where the Church had previously worked tirelessly with little or no result.

Let us review a few highlights from the work of Global Mission during the past year.

- A large donation from a strong supporter of Global Mission has opened up opportunities for new building initiatives in three regions of West Indonesia. These projects are currently in progress. Initially more than 100 churches, 17 medical clinics, and 15 schools will be built. In 1990 there were 27 unentered segments of one million people in West Indonesia. We are happy to report that all of them have now been entered.
- Likewise, in Myanmar, the Adventist-Laymen's Services and Industries (ASI) is organizing and funding the construction of 320 churches and schools. Most of the pastors and teachers will be Global Mission pioneers.
- Finally, Global Mission remains on track to reach its goal of establishing 25,000 new congregations by the year 2005.

Adventist World Radio

Adventist World Radio (AWR) continues to broadcast the everlasting gospel to approximately 70 percent of the territory of the world by means of short wave, FM, and medium wave radio, as well as through the Internet. The programs are prepared in over 50 languages and are broadcasted on eight short wave stations and several satellites. Every day there are 171 broadcast hours, totaling about 1,200 hours per week.

This year is the 15th anniversary of the station on the island of Guam. At this time, five new transmitters are being installed as part of a major modernization project. The first new transmitter went on air for the first time on Thursday, September 26, and it is performing nicely. Also in September, Adventist World Radio completed one year of broadcasting from a Muslim-owned station in the United Arab Emirates with powerful transmitters that potentially can reach a quarter of the world's population. This was a direct intervention of God since the project in Argenta, Italy was stopped because of government environmental legislation. But God had a

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plan, and now the Church has broader coverage and a stronger signal than it would have had from Argentina.

This month, on October 27, Adventist World Radio goes on the air with programs in the Khmer language for Cambodia. Khmer is the primary language for over 7 million people and is a mission language because less than five percent of the population is Christian. Most of the Cambodians are Buddhist. Khmer is within the top 100 priority languages in the AWR mission criteria list.

In Africa, Adventist World Radio began in August of this year to supply 30-minute English programs to Namibia once a week on its national radio which is heard all over the country. AWR is sponsoring the development of programs in Moro and Bari for South Sudan. Production of Farsi programs has resumed with the help of Iranian refugees to Turkey.

The impact of Adventist World Radio cannot be completely measured. From the thousands of believers discovered in Vietnam and China to the first public convert in Somalia, the gospel continues to go to the world in the 10/40 Window and beyond. Occasionally AWR learns of secret believers in places without religious freedom, and it is suspected that there are many more. Much more could be said, but let us pray that the broadcasts of hope continue to fly clearly through the midst of heaven through the medium of radio.

Adventist Development and Relief Agency

The Adventist Development and Relief Agency (ADRA) reports that:

- In Azerbaijan a new commodities grant will support the Integrated Community Development Program being implemented by ADRA to improve the food security of more than 850,000 people.
- ADRA has opened a bakery in Pyongyang, North Korea that produces enough bread to feed 25,000 kindergarten age children two rolls of bread each day.
- To promote economic development, Indonesian farmers have been trained by ADRA in System for Rice Intensification (SRI). This rice cultivating technique allows farmers to grow more rice on less land and has increased production by nearly 100 percent, resulting in more income available from the sale of rice.
- In the primary health arena, 3.6 million dollars have been granted for ADRA's use in child survival projects in Cambodia and Nicaragua. These projects will benefit more than 114,000 women and children affected by extreme poverty.

- Last year ADRA responded to 61 disasters around the world and programmed more than \$500,000 to disaster response. An additional \$230,000 was transferred to Adventist Community Services for the September 11 crisis.
- ADRA assisted Afghan refugees in Pakistan with food, blankets, shelter, and cooking supplies. In addition, approximately 80 tons of humanitarian aid products were delivered to the Northern Province in Afghanistan.
- In Uganda 3,448 adults are now literate due to ADRA's Functional Adult Literacy Program. The students were taught to read, write, and do basic math through practical subjects such as micro-enterprise development, improved agricultural techniques, environmental protection, and improved hygiene and sanitation.
- ADRA is working to rebuild 16 schools, provide classroom supplies, and train teachers in Northern Afghanistan.

Restructuring

During the past four quarters restructuring or reorganizing has occurred in several of the divisions of the world Church.

In the South Pacific Division, there was a major reorganization of the unions resulting in the reduction of the number of unions from five to four. Australia became one union.

In the Inter-American Division, the church in Mexico was restructured into three unions.

During the 2002 Spring Meeting, it was voted to reorganize the church within sub-Saharan Africa into three divisions. As a result of the hard work of the transition team, the officers of the three divisions will be elected at this Annual Council. Sudan will remain within the Trans-European Division and the Euro-Africa Division will continue to care for the work in North Africa. We believe these reorganizations will yield positive results.

Unity

Some of you remember the crisis our church in Ethiopia has gone through. The ethnic tension was such that the church in Addis Ababa, the capital, was closed by church officials for fear of possible loss of life. Benjamin Browne, the new union president, sent the following report:

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“In Ethiopia our church was faced with money problems, morale problems, and splinter groups drawing away members from our congregations. There was a great need for revival and reformation, and a return to the study of the word.

“The leadership team prayed earnestly for wisdom and special help from heaven to enable them to get the church to move forward. God has solutions to every problem, even special people to fill special needs. Brother and Sister Daniel Lefebo, Ethiopians who live in the United States, wrote to the leadership indicating they would be willing to come to Ethiopia at their own expense and spend many weeks to minister to the church in an effort to bring unity and spiritual awakening to their people.

“The Lefebos worked earnestly with thousands who had joined off shoot groups and preached Christ and His love to all. They reached out in love and compassion to those who had left the organized church. Working and traveling under difficult conditions, they were blessed by the Holy Spirit and today there are many churches and members who have reunited with our official church body.

“The spirit of evangelism has struck Ethiopia. This summer, as a result of the work of 52 evangelistic teams, 623 souls have been baptized with 250 more preparing for baptism.”

Pakistan

After ten years of separation from the Seventh-day Adventist Church in Pakistan, the Issa Nagri church, the largest congregation in the southern section, has decided to reunite with the official church.

The group which formed the new church entity under the name “The Pakistan Adventist Church,” consists of one large church, four branch churches, two schools, and a membership of 500. “We had many hours of reconciliation talks and on Sabbath, August 31, I held a church service there,” reports Ole Kendel, President of the Pakistan Union.

Division Activities

Africa-Indian Ocean Division—In spite of the wars and tensions within the division territories, six major evangelistic campaigns have been conducted. These meetings were conducted by visiting evangelists, including college students from the North American Division and local pastors. Over 27,000 have been baptized.

Eastern Africa Division—Three major campaigns conducted in Nairobi, Kenya, and Zambia resulted in 31,000 baptisms. The division is averaging approximately 40,000 baptisms per quarter.

Inter-American Division—The evangelistic fervor of workers and laymembers of the division has dramatically impacted the entire membership. For the first five months of this year the union reported a total of 140,000 baptisms, bringing the membership to 2,252,715. It is expected that there will be 75,000 more baptisms as a result of the youth satellite campaign in Mexico.

Euro-Asia Division—A 300-member driven church project resulted in:

- 1,478 small groups organized
- 3,854 ongoing Bible studies
- Over 2,000 already baptized as a result of this project and about 200 house churches purchased.

The 300/300/300 project is not just a slogan but is the focus of division activities. Every day at 12:45, regardless of what the members are doing, they stop and spend 15 minutes in prayer. The last Wednesday of each month is set aside as a day of prayer and fasting throughout the division.

Trans-European Division—“Seventh-day Adventists in Europe are renewing their efforts to establish new congregations following a week-long training session of church planters in August,” reports Peter Roennfeldt, Ministerial Secretary. “The meeting attracted church leaders, church planting coaches, and about 120 future church planters throughout the division. It was one of the most encouraging experiences in my ministry. This is happening where many have suggested it could not be done. Adventist churches are being revitalized and new congregations are being planted.” About 27 new congregations have been established.

North American Division—Two Festivals of the Laity have been conducted in North America. The one held in Orlando, Florida attracted 8,300 attendees. Over 300 training seminars were conducted to equip the laity for work.

The second one was the Hispanic Lay Festival held in the Los Angeles Convention Center. About 1,000 delegates from across the division who had won two or more souls in the past 18 months qualified to attend. During these meetings, Pacific Press Publishing Association launched the One Million Amigos el Centinela Outreach Initiative. The plan is to have each Hispanic member (120,000) take ten issues of this special edition to ten non-Adventist homes in the communities adjacent to their churches. Thus, they would reach one million non-SDA Hispanics. This is in preparation for the North American Division Hispanic satellite campaigns to be launched from Washington DC in November.

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Approximately 30 academies and colleges have been working in New York City since the tragic events of September 11, 2001 (9/11), with the length of their activity ranging from a few days to many months. Thousands of dollars worth of Adventist literature have been sold and many more thousands given away. The brochure, *Attack on America* by Mark A Finley, has received an Angel Award for print media. In response to that brochure approximately 6,000 calls for Bible studies have been received.

Millions of copies of the *Signs of the Times* special issue entitled *Where Was God?* were printed. Everyone in the state of Minnesota received a copy of this special issue and as a result, 6,000 requests for Bible studies were received.

There are approximately thirty new church plants being developed in New York City. Some of these are a direct outcome of the Church's work there since 9/11. Others were already being planned prior to 9/11.

A Seventh-day Adventist minister and three Bible workers began an underground movement in Muslim-populated areas of North America. They hope to open a Seventh-day Adventist mosque within three years. This movement is being funded by Quiet Hour and Global Mission NAD funds.

South American Division—By means of the small group approach, the South American Division is adding new members to the Church and keeping them in. The goal is to have 75,000 small groups in the churches by the end of 2005.

With 10,000 church elders, *Go One Million* was launched June 21-23. The intent is to prepare and equip 250,000 lay leaders to serve as Bible workers, small group leaders, and evangelists.

On Sabbath, August 10, the two millionth member of the Seventh-day Adventist Church in the South American Division was baptized in Belem. The South American Division has now joined the 2,000,000 member club.

Southern Asia-Pacific Division—During the last four quarters, 58,423 people have been baptized, bringing the division's membership to 1.2 million.

Bangladesh Union has a growth rate of 11 percent.

The good news from Thailand is that the Lord is opening the doors for the message to reach these people. A group of ministers from other denominations have been in conversation with Adventist leaders. So far, 30 of them have been baptized. Let us continue to pray for this country.

Southern Asia Division—Between July 1, 2001 and June 30, 2002, 124,422 individuals were baptized, bringing the membership of the division to 630,957. This is a new day in the Southern Asia Division. Our sincere thanks and appreciation go to ASI and Maranatha International for hundreds of beautiful churches which have been provided for these new congregations.

South Pacific Division—“An ambitious youth satellite evangelistic program has given Seventh-day Adventist young adults in the South Pacific Division a renewed sense of identity,” says Pastor Gervais Cangy, one of the division youth leaders. The program reached 13 countries and attracted over 25,000 viewers each night. There were a total of ten live broadcasts.

The series, known as Rez10, aimed to encourage young adults to become involved in hands-on ministry through teams or groups of friends. The program has helped the young adults to feel proud of their Church and their God.

Northern Asia-Pacific Division—The yearly student enrollment in the language schools is about 100,000 with average yearly baptisms of 1,000. Praise God for the many dedicated volunteers who serve at these language schools.

The work in Mongolia is growing rapidly. This year a branch of the 1000 Missionary Movement was established in Mongolia, and about 35 young people have been trained. There is much enthusiasm to reach out to the unentered places throughout the country.

In May of this year the division executive committee voted to approve the concept of launching the Pioneer Mission Movement with the goal of sending out 100 pastors and planting 100 churches during the next seven years.

STATISTICAL REPORT

Bert B Haloviak, Director of Archives and Statistics, presented the following report:

During the past four quarters there have been 996,244 accessions (baptisms and professions of faith) to the Seventh-day Adventist Church. It is likely that the 2002 calendar year will be the third one-million-plus accession year. In the past four quarters the daily accession rate has been 2,728. A baptism takes place every 31 seconds. A new church is organized every four hours.

The ratio of members to world population went from 1:535 at the last Annual Council to 1:493 at this Annual Council. The current ratio in the United States is 1:313.

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The growth rate (factoring in deaths, dropped, missing, and adjustments) for the last four quarters is 1.39 percent less than at the last Annual Council. The net membership gain is 125,955 less than the gain of the previous four quarters. The explanation for this is the major church audits that have taken place in Eastern Africa, Inter-America, and South America. The decrease in membership due to the audits in these divisions is at least 193,213. These divisions should be commended for providing more accurate calculations of members that enable better administrative planning.

In 2000, 23 members left for each 100 who joined. In 2001, 34 left for each 100 who joined. In the past four quarters, 39 left for every 100 that joined.

The Seventh-day Adventist Church has had a cautious approach to church membership since its earliest days. From the beginning, membership was decided by the local church. A 1861 conference address signed by J N Loughborough, Moses Hull, and M E Cornell stated: "Where bodies of believers are brought out on the truth in new places, we would not recommend the immediate formation of a church. In such cases let a leader be appointed and let social meetings be continued till such time as the individuals become thoroughly acquainted with each other, and ascertain with whom they can have fellowship, and who are qualified for the important duties of officers of the church. . . . It having been ascertained who are prepared to enter into church fellowship, let their names be attached to the following church covenant: 'We, the undersigned, hereby associate ourselves together, as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.'"

A letter received in the Office of Archives and Statistics details the results of a recent conference audit: "Our District Pastors went and did membership audit by going through the membership registers. It was discovered that . . . thousands of members who were baptized during the many [evangelistic] crusades were never entered into church registers. Since there was lack of follow up in terms of starting congregations, many of them went back to their old lives of sin."

Thousands were baptized and counted as members, but in reality they were not members since they had never been voted into local church membership. One conference within the Eastern Africa Division showed a decrease of over 75,000 after its audit.

Another recently received letter stated: "The reason why we are adjusting is that there are people who are transferred, died, missing, dropped, but those names were not [subtracted] . . . [the reduction] is almost 20,000 difference from last year."

Adherents.com, one of the most prestigious internet resources for church statistics, lists the Seventh-day Adventist Church as the eighth largest international religious body. It is ranked seventh amongst those bodies in which at least 30 percent of world membership lives outside the

core country. It is very clear that the gospel message given to Seventh-day Adventists carries strong conviction to its members that they convey that message to the world. It is likewise clear that Seventh-day Adventists believe that God “desires everyone to be saved and to come to the knowledge of the truth.”—1 Tim 2:4, NRSV

INSTITUTE OF WORLD MISSION - REPORT

For 36 years the Institute of World Mission (IWM) has been providing training for missionaries who are leaving their home cultures to go and work in new and different cultures. At one time there was a feeling that the primary people who needed this type of training were those leaving the developed or highly industrialized countries to go to the developing or less technologically advanced countries. There did not seem to be an understanding that all who leave the comfort and predictability of their own home, culture, religion, and language will inevitably face major adjustments when they try to live and work and witness in another very different culture. Everyone needs guidance in making these adjustments effectively.

Therefore, for the last three years the IWM has served all interdivision employees—no matter what their country of origin, no matter where they are going to serve. This year a total of 192 missionaries (135 adults and 57 children) attended the five missionary training courses which were conducted in four locations—Andrews (2), Loma Linda (1), Kenya (1), and Collonges (1). These missionaries came from 24 different countries and are serving in 42 different countries—22 of which are in the 10/40 window.

In addition to the regular mission orientation course, IWM is also involved in several other programs.

1. We continue to be part of the academic world of Andrews University—teaching in the seminary and the undergraduate school, doing research, and writing and publishing.

2. Each year re-entry programs are conducted to debrief and renew returning missionary families. Most organizations who send people into cross-cultural situations (i.e. multi-national corporations, military, diplomatic corp) have learned that more people struggle with adjustment issues upon returning home than they do when they are going out. In January 2002 the Institute of World Mission assisted the South Pacific Division in re-orienting its returning missionaries, and in August we conducted two programs at Andrews—one for families (with a special track for kids) and a separate program for teens. In addition, we now work with several North American colleges providing re-entry programs for their returning Student Missionaries (volunteers).

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3. We have had a growing awareness that missionaries go out in families, and if we are to help them adapt and succeed, we must nurture the entire family—spouses and children as well as the appointees. Too often the non-appointed spouse has felt like excess baggage and over time this becomes a serious drain on the family's peace, happiness, and effectiveness. We are working to help all members of the family develop a sense of mission and call.

In this context, we have also come to realize that for years missionary kids have been the forgotten family members (or collateral damage) in most mission programs. Beginning in the spring of 2001 we began developing an orientation program for children designed to help them deal with all of the issues they face along with their parents. This program is now fully operational and is being met with wholehearted approval by the families. We recently received an e-mail message from a 14-year-old girl who had gone to the mission field angry at her parents, the Church, and God. After she participated in the children/youth program in Kenya she wrote, "Dear Auntie Cheryl, Thanks for helping me to feel good about being a missionary kid. I'm glad to be in Africa now."

4. Another area the institute is addressing is the ongoing nurture of missionary families. To date we have:

- a. Begun a quarterly news letter, *Global Connections*, to give missionaries a sense of connectedness to each other and the Church;
- b. Begun conducting retreats and visitation of missionaries on the field;
- c. Organized a Missionary Campmeeting which was held at Andrews in July. It was designed to provide fellowship, inspiration, and upgrading for serving missionary families.

As we look to the future we will continue to serve the world field in the following areas:

1. We will continue to offer the best quality training we can for all interdivision employees.
2. We would like to include all interunion (intradivision) workers in cross-cultural mission training. Many of them are in essence cross-cultural workers and face the same challenges and adjustments for themselves and their families as interdivision workers do.
3. We see a definite need to provide re-entry programs in more locations—i.e. the Philippines, South America, and Europe.

4. We are exploring low-cost ways that we can work with the divisions to provide on-going nurture, support, and care for the missionary families working in their territory—many of whom are in very isolated and challenging places.

5. We are aware of a critical need to provide re-entry preparation and support for nationals returning to their own countries after an extended stay in another country, usually for educational purposes. These workers and their families often face daunting and seemingly impossible challenges in readjusting successfully. They need to be prepared to understand the issues they will face and to be given some coping tools.

6. We are developing programs to train trainers and nurturers in all the world divisions to help provide some of these programs on the local level.

7. We are committed to the ongoing support of missionary kids—both on the field and when they return to their homelands—so that the skills and experience they have as a result of growing up cross-culturally may not be lost to the Church in the future.

8. Looking ahead in faith to the time when the Church moves seriously into the 10/40 Window, we are already asking the question, What kind of training program will be needed to once again send missionaries out into frontier, pioneer situations? We are therefore re-thinking our training for the future.

ADVENTIST VOLUNTEER CENTER - REPORT

Six years ago the General Conference established the Adventist Volunteer Center. Volunteer service is not new. The church has always relied on the faithful efforts of willing and enthusiastic church members, both young and old. Governments also recognize the value of volunteer service and last year celebrated the International Year of Volunteers.

Volunteer service is so valuable to its beneficiaries that it is literally priceless. The Adventist Volunteer Center staff recently did a simple study of a sample group of volunteers who served overseas during 2001, and they discovered some interesting facts. The study sample included approximately 1,700 individuals performing a wide range of tasks for an average of 5.64 months. Using the United States minimum hourly wage rate of \$5.15 and a 38-hour work week, the value of the volunteers' labor was estimated at US\$7,598.201. We recognize that many volunteers work much longer than a 38-hour week.

We also recognize that many of the volunteers included in the sample were doctors, dentists, nurses, educators, and professionals from all walks of life who in their home setting could command wages far in excess of US\$5.15 per hour. So the total of \$7.6 million worth of

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service to the Church is an ultra-conservative estimate. Many of the volunteers pay their own expenses, including airfares. If we were to include these expenses in the statistics, the total contribution to the Church would be much higher.

Since the Adventist Volunteer Center was established, there has been a steady growth in the number of volunteers. In 1998 there was a 16 percent growth over 1997. In 1999 the number jumped 31 percent, and in 2000 it climbed an additional 13 percent. The figures for 2001 were almost identical to the previous year and were most likely affected by the events of September 11.

Statistics do not by any means truly reflect the total picture. Policy currently places at our doorstep the intradivision volunteer program as well, and our figures do not accurately reflect what is happening in each division. It is at the intradivision level where some of the most effective work is being carried out. I recently discovered that one union had secured a total of 8,000 volunteers to work in its field for a total of one year in direct evangelism.

Recently the North American Division set up a new Adventist Volunteer Department. This department has discovered that there were 18,960 volunteers serving for one or two days; 17,768 volunteers were involved in short-term mission trips; 2,075 volunteers were serving for one to two years; and 6,806 volunteers were serving longer than two years. This resulted in a grand total of 45,609 volunteers.

It is most encouraging to see a number of divisions, convinced of the value of mobilizing the laity for service, appointing personnel to give valuable time to processing appointments and to promotion in the field. A number of divisions have appointed personnel who are dedicated to this special responsibility on a full-time basis.

Some of the challenges for the future are to:

1. Find opportunities for volunteers who cannot speak English.
2. Provide all of our services in the major languages of the world (web site, *Mission Post*, forms, etc)
3. Develop an intradivision volunteer program.
4. Arrange blanket cover insurance and collect the premiums.
5. Inspire every church to sponsor a minimum of one volunteer to countries which cannot afford even the insurance/accommodation.

6. Adequately screen volunteers to ensure a high quality of service.
7. Develop projects in the 10/40 Window for volunteers.

Each committee member was given a copy of the Adventist Volunteer Center magazine, *Mission Post*. This quarterly publication is available by requesting it through the division volunteer director/coordinator.

BAASCH, IVA—PRESENTATION OF APPRECIATION PLAQUE

Mrs Iva Baasch is a product of missions. Her parents were missionaries in Indonesia where she was born on March 22, 1922. Throughout her lifetime she served in the Far Eastern, South American, Inter-American, and Trans-European Divisions, but seldom has a person given so many years of volunteer missionary service after retirement.

Following her early education in Indonesia, Iva Munson attended Glendale Union Academy and graduated from Lynwood Academy. She attended Pacific Union College where she met and married David Baasch. Later she attended Columbia Union College and graduated as a teacher in 1976. She did post-graduate work at Loyola University in 1978.

Iva Baasch began her own service record in 1962 as a teacher in the Florida Conference. In 1966 she transferred to the Potomac Conference where she taught at the J N Andrews Elementary School in Takoma Park, Maryland until 1988. During those years her husband served in the General Conference Secretariat, first as a recruiter of missionaries for the Latin American countries and then as Undersecretary.

In 1988 Baasch retired from her work at the J N Andrews Elementary School and, following the passing of her husband, volunteered her services as an English language teacher in Indonesia. While working there she received a call to serve as a volunteer elementary teacher at the international school in Bangkok. As usual, she was willing to respond to the call.

In 1991 Baasch responded to another need. This time it was teaching as a volunteer at the Grianach School in Ireland where she served for more than ten years.

Today we salute Mrs Iva Baasch and thank her for more than 15 years of volunteer mission service in her retirement years. There are not many volunteers who can match this achievement. May God richly bless her as she continues to serve Him here in her homeland.

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TOLHURST, ATHAL H AND LINLEY—APPRECIATION

A large stack of committee minutes, representing the voluminous amount of work done by Athal H Tolhurst in the past ten years as he served as Undersecretary of the General Conference, was carried in by the General Conference Associate Secretaries. In expressing appreciation, Jan Paulsen stated that Athal H Tolhurst had been an important counselor, colleague, and friend, and thanked him and his wife Linley, for the dedicated service they have given to the world headquarters.

ANDREWS UNIVERSITY - REPORT

University to the World

1. The world has been important to Andrews University since its establishment. In 1874 Battle Creek College—later to become Andrews University—began operation. In the same year, our namesake, J N Andrews, became the first missionary for the Seventh-day Adventist Church. He understood that to change the world you needed to connect to the world, you need to go where people are and meet them where their needs suggest. We have been proud to carry his name for more than 40 years now, and his statue, beckoning to the world, reminds us that our work is everywhere beyond us.

2. Andrews University is a flagship institution for the Seventh-day Adventist Church. Andrews University began at the heart of the Seventh-day Adventist Church, in Battle Creek, Michigan, where the Church's emphasis on health care and education were emerging. In 1901 the college moved to its new home in Berrien Springs, Michigan, as Emmanuel Missionary College. Since those early days the world has come to Andrews University to learn; and, in turn, the work of the worldwide Seventh-day Adventist Church has reflected and been inspired by the education offered at Andrews University.

3. Andrews University sends its graduates home when they are done. Like J N Andrews, our graduates continue to leave North America to do the work that they have been called to do. Nearly 1,600 students with graduate degrees from Andrews University work around the world in nearly 120 different countries, bringing the influence of our Church's university to church headquarters, hospitals, schools, businesses, and homes.

4. Andrews University is a partner with the world. Andrews University understands that the best way for it to assist the Seventh-day Adventist Church worldwide is to extend its reach far beyond its campus and to partner with Adventist institutions around the world to achieve the work of higher education in their own countries. This work includes nine extension programs at Adventist universities and colleges worldwide where students can study for and

receive an Andrews University undergraduate or graduate degree. The university's MA in leadership, its MSA in international development, and seminary extension programs worldwide have also brought the reach of Adventist higher education into cities and locations where there is no Adventist institution. And Andrews University continues these discussions, finding ways to support and build up education work in places ranging from Africa to Asia. Its ultimate goal is not to have Andrews everywhere, but to help individual colleges in different countries establish themselves as freestanding, fully recognized Adventist institutions of higher learning.

For example, just over 25 years ago the first institutions to be affiliated with Andrews University were the Adventist Seminary of West Africa, which is now called Babcock University, and Helderberg College in South Africa. Since that time another 16 institutions have been affiliated with Andrews University and, of those 16, at least six have now received their own charters to confer their own degrees.

During last school year there were 2,721 students on Andrews University's Berrien Springs campus and there were 2,207 Andrews University students studying at off-campus affiliates.

During that same time 215 Andrews University undergraduate degrees and 121 graduate degrees were conferred at overseas affiliate schools.

Over the last ten years more than 4,750 students received Andrews University undergraduate and graduate degrees at our overseas affiliated schools.

Andrews University has 130 affiliate and adjunct faculty who teach undergraduate courses at affiliated schools overseas and more than 50 affiliate and adjunct faculty who teach graduate courses at affiliated schools overseas. The programs that are taught at these affiliated schools include the following degrees:

- Associate of Science
- Bachelor of Arts
- Bachelor of Science
- Master of Arts in Religion
- Master of Arts in Pastoral Ministry
- Master of Arts in Education
- Master of Arts in Leadership
- Master of Music in Music Education
- Master of Business Administration
- Master of Science in International Development
- Doctor of Ministry
- PhD in Education

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The largest number of undergraduate students in Andrews University affiliate programs are at Caribbean Union College in Trinidad, and Spicer Memorial College in India has our largest number of overseas graduate students.

5. Andrews University students continue to experience the world in the 21st century. Our students experience the world, in part, just by coming to Andrews University. We are the fifth most internationally diverse university in the United States and our ethnic and cultural mix reflect what the United States and the world Church are becoming. A world that works and learns together is not an abstract thought when you sit in classes with fellow students from Kenya, India, Hong Kong, and even California and Tennessee.

Further, to learn about the world, our students must experience the world. Students follow J N Andrews' lead, and leave North America (or sometimes just their immediate campus) to study and serve. They travel with bands to Spain, go to build churches in Costa Rica, help plant trees and learn about global change and photography in Tanzania, and sometimes even go up the road to Benton Harbor on a Sabbath afternoon to help a troubled community. They understand, as Andrews University, that changing the world takes involvement, interaction, hope, and commitment.

We are proud to be inspired by the example of J N Andrews and to have as our theme: Seek knowledge. Affirm faith. Change the world. These are not idle words. Instead, they represent the heart and the challenge of Adventist higher education—to put learning into the right context and then to do something with that education that transforms the world for God.

That is what Adventist education is about. Education and changing the world have always been important to us as Seventh-day Adventists, and at Andrews University we are honored to be at the heart of that world—to be partners, teachers, and learners as we move forward as a world institution, as a world Church, to do what we have been called to do by God.

We invite your prayers and support, not simply for our university, but for the worldwide work of our Church in education, in the local churches, in health care, and in every workplace, home, and community where the graduates of Andrews University and the graduates of our worldwide network of sister universities and colleges are making a profound and lasting difference in this world, in preparation for the world to come.

The business session was recessed from 10:30 to 10:45 a.m. and was reconvened with prayer offered by Humberto M Rasi, Director of the Education Department.

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TREASURER'S REPORT

Robert E Lemon, Treasurer of the General Conference, presented the Treasurer's Report, as follows:

Property for Highway 29 Road Expansion

As many of you probably noticed when you arrived at the General Conference, there is a major construction project going on at the corner of Randolph Road and Highway 29. Unfortunately, in order for the State to build an overpass at the intersection of Highway 29 and Randolph Road and make additional improvements at the south end of the General Conference property, the State has taken approximately 8 of the 28 acres we originally owned. Dennis C Keith Sr, Associate Treasurer, along with Attorney Walter E Carson, have been working to minimize the amount of property taken and to maximize the return to the General Conference. Although negotiations continue in an effort to protect the value of our investment here at the General Conference headquarters, Keith reports that we have received and deposited a check for approximately \$4.1 million from the State of Maryland for the eight acres of land and the Park-and-Ride parking lot which have been taken.

Treasury Staff Changes

We are blessed to work with a great Treasury staff here at the General Conference. Unfortunately, this year two key individuals on our Treasury team have chosen to look towards retirement. Linda M de Leon, who has served as Assistant Treasurer and General Conference Session Manager, retired a few days ago. She will be greatly missed, but she has agreed to continue on a part-time contract basis through July 2005 (if the Lord has not returned) to help with the transition to our new meeting coordinator, Sheri Clemmer.

Gary B DeBoer plans to retire at the end of this year. DeBoer has been an Associate Treasurer of the General Conference since the 1995 General Conference Session in Utrecht and has contributed greatly to the Treasury team. He has carried the heavy responsibilities of the investment office. We know that Gary and Alma DeBoer will enjoy their retirement and the chance to be closer to their children and grandchildren in Canada. We will certainly miss them and the wide experience and expertise they have brought to their service here at the General Conference.

We have been blessed with the arrival of Jose R Lizardo and his wife, Candida. Lizardo has now taken up his duties as Associate Treasurer with special responsibility for the

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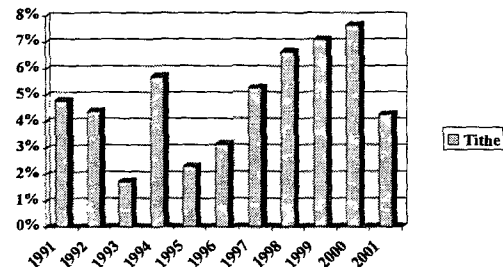
interdivision employees as well as general treasury assignments. Our gain was the Eastern Africa Division's loss as Jose was serving as Treasurer of the Eastern Africa Division.

Fat and Lean Cows

A few of weeks ago, Larry J Pitcher, President of Christian Record Services, in giving his report to the General Conference officers on the finances of Christian Record Services, began by reading Genesis 41:4, NRSV, "The ugly and thin cows ate up the seven sleek and fat cows. And Pharaoh awoke." Certainly, the financial markets and the economy over the last couple of years have been enough to wake anyone up. We hope that the analogy ends here and that we do not have seven lean years. We thank the Lord for the last six very strong years for the finances of His Church. Robert E Rawson, when giving his report of God's blessings each year and commenting on the strong increases in tithe and returns from investments, has continually reminded us that there will be years that will not be as good.

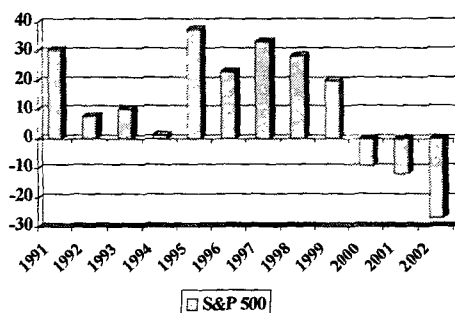
In graph #1 we see the extraordinary tithe increases in the North American Division over the past few years. As tithe from the North American Division makes up approximately 55 percent of the total income of the General Conference World Budget, these increases have contributed greatly to the strength of the World Budget. The tithe increases in the other divisions were also impressive, but were muted somewhat when converted to US dollars by the strengthening of the US dollar against many of the world's currencies.

Graph #1
NAD Tithe Percentage Increase
1991 - 2001



Graph #2 shows the extraordinary returns and volatility in the US stock market as illustrated by the annual percentage increase (or decrease) in the S&P 500 Index over the past 12 years. (The 2002 figures are only through the end of August.) With returns of over 20 percent per year from 1995 through 1999, one can surely see that these were very good years for the market. It is also not hard to see where the lean years started.

Graph #2
S&P 500 from 1991 to 2002
(Percentage Increase or Decrease)



This is not a report of gloom and doom. There are certainly trends and issues that we must address, but the finances of the Church are

strong. The Lord is still in charge. We do not know *what* tomorrow holds, but we do know *Who* holds tomorrow. The Lord has blessed His children both spiritually and materially. The tithes and offerings of our faithful members continue to provide the means needed to spread the good news of His soon return.

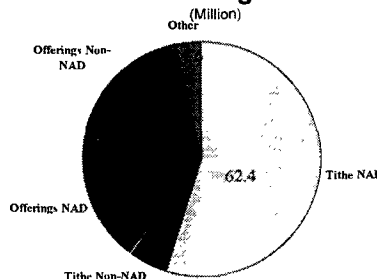
In order for us as the General Conference Executive Committee to better plan for the advancement of His work, it is important that we understand the impact of the new tithe sharing formula on the World Budget and on the operation of the world headquarters. It is also important to understand the effect that the volatile financial markets are having on the finances of the Church.

Trends and Composition of the World Budget

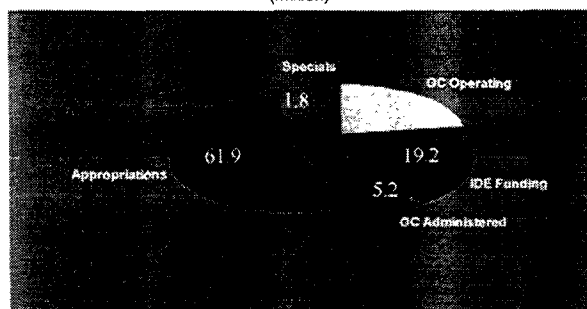
Before looking at the effect of the new tithe sharing formula and the investment picture, let us quickly review some trends and information about the size and composition of the General Conference World Budget.

Of the total of \$114.1 million of revenue in the 2002 World Budget, graph #3 shows that the largest portion, \$62.4 million comes from the 9.5 percent tithe sharing from the North American Division. The 1.4 percent tithe sharing from the other divisions totals approximately \$5.9 million. The mission offerings of \$20 million from the North American Division and \$21.8 million from the other divisions are approximately equal.

Graph #3
2002 World Budget Revenue



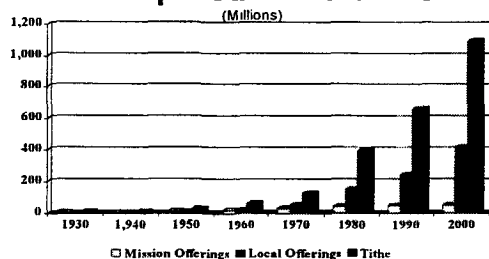
Graph #4
2002 World Budget Expenditures
(Million)



As seen in graph #4, the largest portion, \$61.9 million of the 2002 World Budget expenditures, goes for appropriations to the divisions and the General Conference institutions. A little over \$25.9 million is budgeted for operation of the General Conference office, and approximately \$19.2 million for the General Conference's portion of the interdivision employee (missionary) expenses.

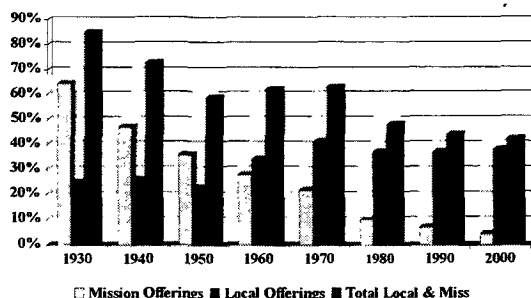
These next few graphs are just to remind us of some of the long term trends in tithe, local offerings, and mission offerings. Mission offerings in actual dollars have not really increased since the 1980s, even though local offerings and tithe have increased substantially (see graph #5).

Graph #5
Mission and Local Offerings
as Compared to Total Tithe



reflected in these numbers as the funds were not handled through the normal tithe and offering reporting system. But even if all those amounts were added in, there would still be a decrease as a percentage of tithe.

Graph #6
Mission and Local Offerings as a
Percentage of Total Tithe

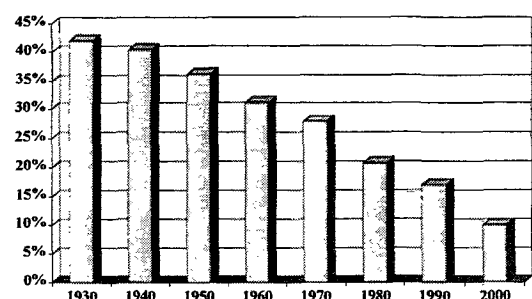


for concern in this trend, the increase in the financial resources available at the local level is a positive and allows the local church to better carry on its mission in the local area. On the other hand, as there are still large unentered areas of the world, we still need a strong World Budget that can provide help in penetrating these areas.

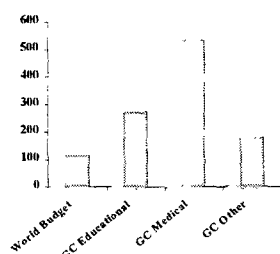
In graph #6 we see mission and local offerings as a percentage of total tithe. Mission offerings as a percent of tithe have decreased from over 60 percent in 1930 to approximately 5 percent in 2000. Local church offerings have increased from approximately 25 percent of tithe to over 40 percent in the same period. During the late 1980s and on through to the present, there has been considerable direct project giving to missions and mission projects—particularly from the North American Division. These donations are not

With the shifting pattern of giving from world mission offerings to local church offerings and the overall decrease in offerings as a percentage of tithe, the size of the World Budget of the General Conference as compared to the total of tithes and mission offerings throughout the world, has decreased from 42 percent in 1930 to less than 10 percent in 2000. (See graph #7.) This certainly signals a changing role of the General Conference budget in financing the work of the Church around the world. Although there are causes

Graph #7
GC World Budget as a Percentage of Total
Tithe and Mission Offerings

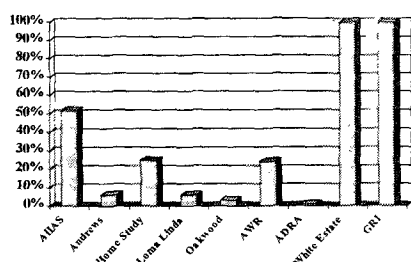


Graph #8
GC World Budget as Compared to
Operating Budgets of GC Institutions
(Millions)



Graph #8 compares the General Conference World Budget to the operating budgets of General Conference institutions. As you can see, the General Conference World Budget is dwarfed by the operating budgets of some of the General Conference institutions. The assumption that may have existed at one time that if divisions or General Conference institutions got into financial trouble the General Conference would be in a position to bail them out, obviously, no longer holds true.

Graph #9
Percent of Appropriations to Total
Income for GC Institutions



In graph #9 we see the percentage that the General Conference appropriations represent of total income for General Conference institutions. Some General Conference institutions are much more dependent on appropriations from the General Conference than are others. This does not show the size of the appropriation from the General Conference but rather the percentage the appropriation represents of the total operating income of the institution. Some of the institutions that show a small percentage are receiving large appropriations, even though the appropriations represent only a small portion of the total operating income for these institutions. Some

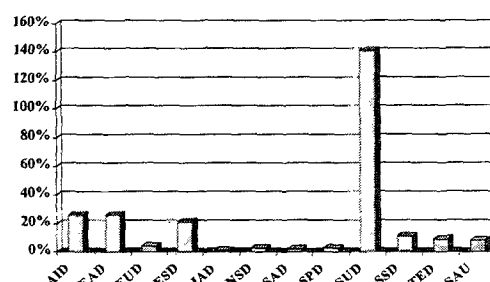
General Conference institutions receive appropriations from other denominational entities, such as unions or conferences, in addition to appropriations from the General Conference and direct donations from church members.

Graph #10 helps us to understand the level of dependency of each division on the appropriations. It shows what percent the appropriations from the General Conference are of the gross tithe received within a division.

New Tithe Sharing Formula

In 2000, the General Conference voted a new tithe sharing formula which is being phased in over five years. The tithe contribution from the North American

Graph #10
Appropriations as a Percentage of Tithe

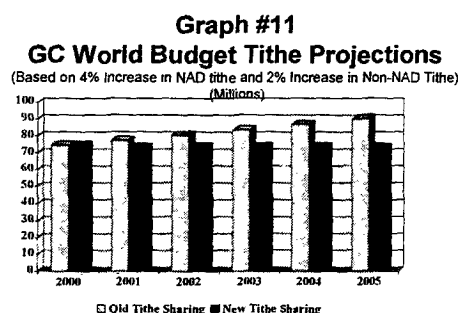


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Division to the World Budget will decrease from 10.72 percent of gross tithe in 2000 down to 8 percent in 2005. At the same time the contribution to the World Budget from the rest of the divisions will increase from 1 percent to 2 percent. The effect of this new formula will be a decrease in tithe from the North American Division of approximately \$21 million per year and an increase in tithe from the other divisions of approximately \$5 million per year.



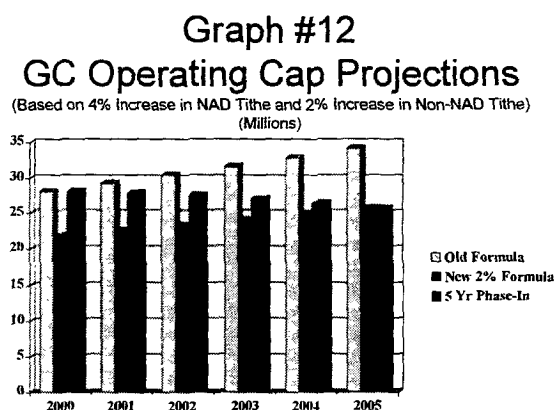
This net decrease of approximately \$16 million per year in the World Budget is depicted in graph #11. It was our hope that if the economy remained strong and if tithe increases continued at the rate they had over the last five years, we would be able to make it through the phase-in period without actually decreasing the dollar amount of appropriations to divisions and General Conference institutions and would not have to cut other programs and services. With the current economic trends and the poor investment markets, this will be very difficult. Tithe

income in the 2003 World Budget will be approximately \$10 million less than it would have been under the old tithe sharing formula.

New General Conference Operating Cap

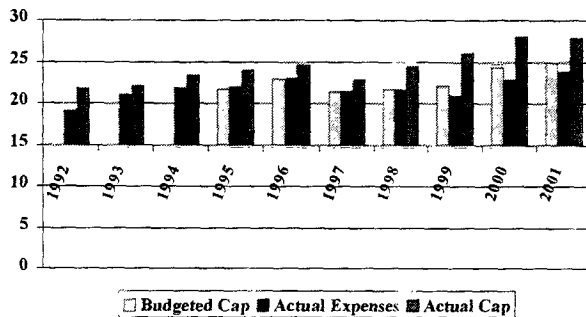
In connection with the new tithe sharing formula, there is also a new General Conference Operating Cap formula.

In graph #12, the first bar in each group indicates what the cap would have been under the old formula. The second shorter bar shows the dollar amount of what the cap would be under the new formula. The third bar in each grouping indicates the desired phase-in over the five year period. You can see that there is an actual decrease in the dollar amount of the cap over the five years even when taking into account tithe increases.



It will be a challenge for the General Conference to meet the targeted five year phase-in to the new reduced cap.

Graph #13
GC Operating vs. Cap & Budget
(Millions)



Graph #13 shows the amount that the General Conference operated under the cap over the last ten years. The General Conference has maintained strict controls on spending increases so as to operate as far under the cap as possible and thereby allow funds to flow to the Supplemental Budget. In the last couple of years the figures show that the General Conference operated further under budget than would normally be the case as the General Conference was not paying the full category D wage factor indicated for the Greater Washington area. It was only in July 2002 that the General

Conference and other entities in the Washington area moved to implement the full category D Cost of Living Allowance, and even that does not fully reflect the increased cost of living in the area. The adjustment from the category C+ to the category D wage factor added over \$1 million to the annual operating costs of the General Conference.

Since voting the new General Conference Operating Cap formula in 2000, the General Conference has not added any new positions at the General Conference headquarters. We have moved a few budgets from one cost center to another but have strictly adhered to the commitment not to increase staff even though at the time we were operating more than \$4 million under the cap.

Volatile Financial Markets

Probably the question we get asked most frequently these days is, "What are the markets doing to the Church's finances?" We cannot answer for all church organizations as we do not have consolidated information, but I think it would be helpful to take a look at how the markets have and are affecting the General Conference operations and the retirement funds held in trust by the General Conference on behalf of the North American Division. Let us first look at the investments of the General Conference Operating and Plant Funds and then at the North American Division Retirement Funds.

I have worked with Gary B DeBoer and the investment team to combine the numbers into groupings that hopefully will let us see the big picture. The investments are in a number of different funds with different goals and different types of investments. To use a forest analogy, if we try to look at each fund and its components we may get a good picture of how the individual trees are doing, but we will not see the forest as a whole. In this high level summary we are saying

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there are evergreen trees and trees that lose their leaves, rather than that there are spruce, pine, fir, oak, mahogany, and maple trees.

The combined General Conference Operating and Plant Funds have a total of \$82.6 million in investments at market value as of August 31, 2002. This total is made up of the following general categories:

Large-Cap Stocks (The index which would most closely track this is the S&P 500.) (Ownership interests in large US companies which are traded on the major exchanges.)	\$16.8 million
Money Fund (Approximate current return of 1.75%) (Short term loans mostly held to maturity with approximately 90 day average to maturity and virtually no fluctuation in value)	35.0 million
Bonds (Average return of 5%) (Mostly intermediate length [4-6 year] obligations of government agencies and corporations.)	11.8 million
Other Notes and Loans (Average interest of 6%)	3.7 million
International/Emerging Market/Micro-Cap Stocks (1.8 Million would track EAFE Index [Morgan Stanley Capital International—Europe, Australia, Far East])	2.6 million
Special Donated and Purchased Stock (Have downside protection on most of this stock)	12.7 million
Total Investments in Operating and Plant Funds	<hr/> \$82.6 million

Large-Cap Stocks—The performance of the \$16.8 million in stocks will track fairly closely the S&P 500 index. On January 1, 2002, the S&P 500 was at 1,148 and at the end of August it stood at 916. This represents a decrease of approximately \$4.4 million from January through August 2002 on the stocks held by the General Conference Operating and Plant Funds. Each point increase or decrease in the S&P 500 represents approximately a \$20,000 gain or loss to the combined General Conference Operating and Plant Funds.

Money Fund—The Money Fund is composed of short term investments that can be held to maturity, thus virtually eliminating fluctuations in the value of the investment. Funds held for building projects or other commitments that need to be available for use in the near term are kept

in the Money Fund. Although we have become accustomed to 5 to 6 percent earnings, it is currently earning about 1.75 percent.

Bonds—The bonds have an average yield to maturity of about 4.5 percent and also tend to increase in value with declining interest rates.

Other Notes and Loans Receivable—The Notes and Loans receivable are paying an average of approximately 6 percent interest and mostly relate to denominational entities or property and are not traded.

International/Emerging Markets/Micro-Cap Stocks—We have a small portion in international, emerging market, and micro-cap stocks. The largest portion (\$1.6 million) would track fairly closely the EAFE Index and an increase or decrease of one point in that index represents approximately \$2,500.

Special Donated and Purchased Stocks—We hold various donated and purchased stocks relating directly to donations which are held based on agreement with the donors. In most cases there is downside protection on these stocks, but there may be some fluctuation in their value.

Conservative Investment Policy

Individuals sometimes ask, How can the General Conference experience more than a \$6 million decline in market value if we are following the conservative investment policies outlined in the General Conference *Working Policy*? Don't the policies protect us from such declines? Aren't we precluded from investing in such "risky investments"?

The answer is, we do have conservative investment policies but that does not mean we are exempt from declines in the market. Sometimes the term "conservative" is mistakenly understood to mean investments that are not subject to market fluctuations. A prudent, conservative investment policy takes into account that there are two types of potential losses. There is loss of principal and loss which comes as a result of missed opportunities to earn income. The length of time you expect to keep the investments and the level of fluctuation in value that you can tolerate influence investment decisions. Funds invested in the Money Fund are to cover projects and items where the funds need to be available in the short term. Funds invested in stocks represent the portion of the operating capital which we feel can be held for a relatively long period of time. Let me illustrate this by looking at the \$16.8 million in large-cap stock held by the General Conference that would fairly closely track the performance of the S&P 500 index.

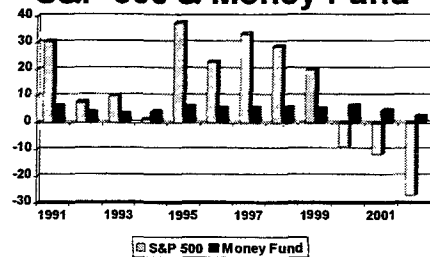
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Graph #14 shows the annual percentage rates of return on the S&P 500 and the Money Fund over the past twelve years. (I am treating the 2002 data through August as a full year.) The first thing you will notice is that the return on the S&P 500 fluctuates dramatically. There were six good years, three poor years, and three dreadful years. The returns fluctuated between 37 percent positive and 27 percent negative, with the mean rate of return over 13 percent per year. On the other hand, the Money Fund, which over the same twelve year period fluctuated between the current year estimate of 2.25 percent and 6.40 percent annual rate of return, averaged only 4.89 percent. If instead of just the last 12 years we go back to 1980 and look at the last 22 years, the same pattern still holds with an average rate of return of 12.3 percent for the S&P 500 and 5.4 percent for investments similar to those in the Money Fund.

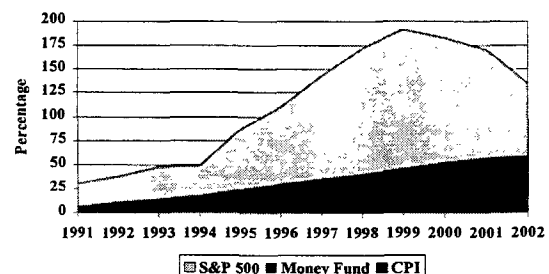
Graph #14
Yearly Percentages
S&P 500 & Money Fund



If we take the \$16.8 million that we have in stocks and assume a return for 12 years at a 13 percent average annual rate of return (without compounding because gains would be appropriated), we would earn \$26.2 million as compared to \$9.9 million for the same amount in the Money Fund at an average 4.89 percent. The difference is \$16.3 million. And that is after taking into account in the average return all the losses in the market in the last three very bad years.

Graph #15 illustrates the cumulative percent return without compounding for the past 12 years. It also shows the amount of inflation for that period of time. And when inflation is deducted from both income streams the net relative difference is even greater.

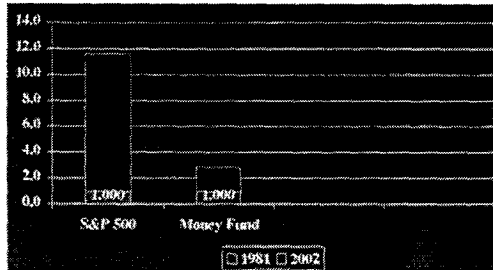
Graph #15
S&P 500 vs. Money Fund
(Return on \$16.8 Million)



If we had not distributed any of the extra earnings but had chosen to keep them invested in fixed income investments and to account for them in an allocated function, it would take only about 12 to 15 years for the difference between the rate of return on the S&P 500 and the Money Fund to be an amount equivalent to 100 percent of the original investment. We could then have the value of the stocks go all the way down to zero and still be ahead for having invested in stocks rather than just short term fixed income instruments. We have not been that conservative but have set aside in an allocated function approximately 25

percent of the value of our fluctuating securities held by the Operating and Plant Funds. The current balance of the Securities Fluctuation function is \$5.9 million.

Graph #16
Stocks or Money Fund - Last 22 Years
(Millions)



When making investment decisions for retirement funds, which are held for long periods of time and include compounding, the performance difference is even greater. Graph #16 illustrates this for an original investment of \$1.0 million 22 years ago in the S&P 500 as compared to investments similar to those in the Money Fund. Both amounts assume annual compounding.

An evaluation was made by the committee responsible for the asset allocations for the North American Division hospital employees and Church employees retirement funds. Since these funds are frozen and include benefits that may not be paid for another 50 or more years, the committee set the combined target allocation for all stock classes at 80 percent for both plans. We estimate that a one point shift in the S&P 500 indicates a change in the value of the North American Division general retirement plan large-cap stocks of approximately \$170,000 and a change in the North American Division hospital retirement plan of approximately \$700,000.

The historical comparisons I have shared must be understood with the standard reminder that past performance is not necessarily indicative of future performance. I cannot predict what the markets will do, but I would like to suggest that for the next several years we should plan for more modest returns on all investments. Annual returns on money funds may not exceed the low single digits (2 to 4 percent), bond returns will likely be in the middle single digits (4 to 6 percent), and stocks may not reach double digits (6 to 9 percent).

How Much Money Does the General Conference Investment Office Manage?

The General Conference Investment Office manages investments for the General Conference, the North American Division Retirement Plans, and many other Seventh-day Adventist organizations, including local churches. Sometimes individuals mistakenly think that the over \$1.5 billion managed by the General Conference Investment Office belongs to the General Conference. The job of the Undertreasurer, Steven G Rose, to manage the budget would certainly be a lot easier if that were the case. Only a little over 5 percent of those funds actually belong to the General Conference.

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The General Conference Investment Office manages the following funds:

GC Operating and Plant Funds	\$ 82 million
GC Endowments and Annuities	23 million
NAD General Retirement Funds	214 million
NAD Hospital Retirement Funds	845 million
Other Entities	379 million
Total	\$1.543 billion

Why does the General Conference Need \$82 Million in Investments?

The General Conference *Working Policy* requires the General Conference to keep in working capital an amount equal to 30 percent of the previous year's unrestricted income plus 100 percent of the long-term payables, gross allocated funds, and capital addition functions balances. What is the reason for requiring this amount of working capital?

1. 30 Percent of Unrestricted Income—The 30 percent of unrestricted income is essentially the same as saying 30 percent of a year's operating expenses. About one-half of the General Conference's income comes in during the last three months of the year. If the General Conference did not keep some working capital, it would not be able to pay employees on an even basis throughout the year, but rather would have to tell the employees that they will get only a portion of their normal salary in January, February, and March but that it will be made up to them in December. The divisions would not be able to receive their appropriations on a regular monthly basis. The required working capital was 20 percent, but was increased to 25 percent a few years ago, with a 1 percent a year increase until it reaches 30 percent in 2003. In 2002 the requirement is 29 percent, which equals \$38.2 million.

2. Long-Term Payables—The General Conference does not have any long-term payables at this time.

3. Gross Allocated Functions—These are funds that were either restricted by the donors or designated by the General Conference Executive Committee for special projects. We must keep funds on hand to cover the full amount of these commitments. They include funds held for items such as Global Mission projects, 10/40 Window initiatives, security fluctuations, General Conference Session costs, etc. At this time the donor restricted funds total \$17 million and the committee allocated funds amount to \$33.6 million.

4. Capital Addition Functions—This is the funded depreciation and funds set aside for replacement of buildings and equipment. The current balance is \$13.5 million.

Were any Funds Set Aside During the Recent Good Years?

Given the strong financial picture during the five years between 1995 and 1999 and the release of some previously blocked currencies in 1998, what actions did the General Conference take that might help it through the current lean years?

We wish that the Lord had chosen to provide a dream as He did for Pharaoh and a prophet to interpret the dream so we could have known to set more aside. But there were decisions taken and obligations cared for that did help in "filling the barns" so that there might be provisions for the lean years.

1. Not only was the working capital brought up to 100 percent of requirement, but a decision was also made in 1998 to phase in an increase in the required working capital from 20 percent to 30 percent of the previous year's unrestricted income. We are at 29 percent for 2002, which represents an \$11.0 million increase in working capital available.

2. Through a supplemental budget in 1998 the General Conference cared for all outstanding commitments from specials to divisions and General Conference institutions. This allowed institutions to pay down debt they had on some of their projects to the tune of \$10.3 million.

3. In 1990, at the time of separating the accounting for the North American Division from the General Conference, the North American Division was not set up with its share of the working capital. The 1996 Annual Council voted to transfer over \$7.6 million from the General Conference's Working Capital to the North American Division as its share.

4. Operating endowments for Adventist World Radio of \$2 million and the Geoscience Research Institute of \$1 million were set up to help reduce the amount of future appropriations needed to support their operations.

5. The amount in the Securities Fluctuation "Reserve" was brought back up to \$5.9 million, even though policy no longer requires organizations to maintain a reserve equal to 25 percent of fluctuating securities.

6. Funds in excess of \$24.5 million were passed on to divisions and General Conference institutions in the supplemental budgets to help strengthen the work in the field.

7. Depreciation was funded and funds from the sale of several properties were added to the Plant Fund, increasing the Unexpended Plant Fund Balance to \$10.3 million.

8. Allocated Functions for various programs and services at the General Conference have increased by \$17.6 million since December 31, 1995. This includes provisions for items such as General Conference Session, the Council on Evangelism and Witness, Adventist Television Network, etc.

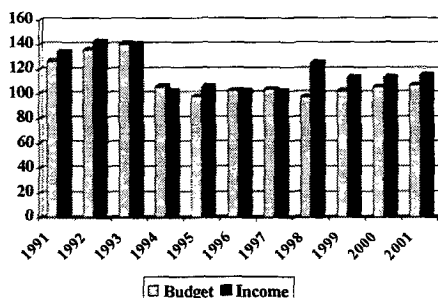
9. Working Capital in excess of requirement at the end of 2002 in the amount of \$5.8 million has been held to help cover the costs of the Africa reorganization and provision for a division headquarters office in Nairobi, Kenya.

It is always difficult to know how much to set aside for future use when there are so many pressing needs in the field. We must be prudent and make sure that the organization has the funds needed to sustain the mission of the Church during turbulent financial times and yet at the same time commit all possible resources to finishing the work as quickly as possible. We constantly ask the Lord for guidance in knowing how to properly allocate funds.

The Future

Given the specter of decreasing tithe income through 2005 under the new tithe sharing formula, the poor performance of the financial markets and losses sustained to date, and the large increases in insurance costs since 9/11, how should we plan for the next five years? There can be a tendency to feel that all plans and programs must be put on hold and that nothing big can be accomplished until we get through this period of adjustment. We must tighten our belts and reduce costs where possible. We may even experience some losses during the next three years.

Graph #17
Tithe & Offerings Income to Budget
(Millions)



We have budgeted very conservatively on the income side by not budgeting more than the actual income from two years earlier. With good tithe increases each year, that has meant that we have experienced income in excess of budget by more than \$9 million per year for the past four years. We have operated under budget on the expense side so there have been substantial gains each year. Graph #17 shows how actual income has exceeded budgeted income for the last 12 years.

It may be wise for us to budget a little less conservatively for the next three years and even risk the possibility of having only break-even operations or even a slight loss each year, rather than budget so conservatively on the income side during this transition that we cut appropriations and programs drastically and then end up with operating gains for the year. Unless the stock market improves between now and the end of

this year, we will definitely have a loss for 2002. It will not have been from operations, but rather from market fluctuations.

The Undertreasurer, Steven G Rose, will be presenting the recommended budget which addresses some of these issues and is a little less conservative in setting the budgeted income for tithe.

Make Big Plans

We must be careful not to underestimate God's power. He can provide the funds needed for His work. The cattle on a thousand hills are His. He has means that we cannot even imagine for providing for His work. But we must also never make the mistake of thinking that we can hire enough workers to finish the work. It is not God's plan that we sit back and turn in our tithe and offerings to pay to have someone else do the work. Even if every member returned a faithful tithe and liberal offerings, it would not be enough to employ even one worker for every 20 members. God intends that all of us, both full-time gospel workers and lay workers be actively involved in finishing the work.

The only way the work will be finished is for all of us to get involved. In the areas where the laymembers and the pastors are working closely together, the message is reaching millions. There are exciting new lay initiatives around the world. *Go One Million*, small group ministries, one-to-one evangelism, and even greater plans and opportunities lie ahead. We must reach the point where the laymembers are bringing in the people so fast that the pastors can't even keep up with the baptisms. This Church started as a lay movement and I am convinced that it will finish as a lay movement.

Some individuals feel that unless there are new funds for doing new things that nothing can be done. They think that if we do not have funds to add new budgets and hire additional individuals, we cannot do anything new. Making the budget follow the strategic plan is not so much changing where the funds are going as it is changing our job descriptions.

God may even have to let us struggle at times to bring us to the realization that it is not money that will finish the work. If it were, He would have provided more than we could use. God gives us the opportunity to show our faithfulness in returning our tithe so as to remove selfishness from our lives, not because He needs the funds. In Bible times most of the offerings were burned as sacrifices, not used for "finishing the work." This is not to say that the tithes and offerings should not be spent wisely in His work. But we must understand that religion is not a thing that money can buy, and it is also not a thing that money can sell. No amount of marketing or promotion will convert a single soul. It is the quiet witness of a spirit-filled life and the testimony of what God has done in our lives that will draw souls to Him.

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The servant of the Lord wrote: "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Southern Watchman*, Aug 1, 1905

May there be no limit to the usefulness of any of His children is my prayer.

DEBOER, GARY B AND ALMA—APPRECIATION

Gary B DeBoer served in various places as a Treasurer and as a Conference President before coming to the General Conference in 1995. One of his major responsibilities as an Associate Treasurer has been oversight of the Investment Office. Robert E Lemon expressed appreciation for the opportunity he has had to work with DeBoer both in Canada and at the General Conference, and wished him and his wife God's continued blessings as they go into retirement.

TRE/02AC to SGR

FINANCIAL STATEMENT—SEPTEMBER 2002

Steven G Rose, Undertreasurer, pointed out items of interest in the interim year-to-date Financial Statement for September 2002.

VOTED, To record receipt of the Financial Statement for September 2002.

FinPl&Bud/02AC to SGR

EXCESS LIABILITY/AVIATION INSURANCE PREMIUMS

In light of the escalation of costs for excess liability/aviation insurance premiums due to the hardening of the insurance market, it was

VOTED, To cover \$3,100,000 of the anticipated insurance premiums in 2003 with General Conference working capital and not build the expense into the ongoing General Conference budget, with the understanding that arrangements will be finalized at the time of the 2003 Spring Meeting as to the allocation of these premiums beyond 2003.

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Lowell C Cooper, Chairman

Harold W Baptiste, Secretary

Athal H Tolhurst, Editorial Secretary

Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 8, 2002, 4:00 p.m.

Leo Ranzolin called the third business session of the 2002 Annual Council to order.

Gunter Schleifer, President of the Austrian Union of Churches in the Euro-Africa Division, opened the business session with prayer.

AfricaComm/GCDO02SM/02SM/02AC to LCC

119-02G 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 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:

a) East-Central Africa Division (ECD) 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.

b) Southern Africa-Indian Ocean Division (SID) comprised of Angola Union Mission, Indian Ocean Union Mission, Malawi Union Mission, Mozambique Union Mission, North Botswana Field, Southern Africa Union Conference, South Botswana Field, Zambia Union Mission, and Zimbabwe Union Conference.

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

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2. 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, Zimbabwe and Abidjan, Cote d'Ivoire respectively.)

RASI, HUMBERTO M AND JULIETA—APPRECIATION

Humberto M Rasi, who is retiring as Director of the Education Department, was presented the Seventh-day Adventist Church Medallion of Distinction and a plaque of recognition by Gerry D Karst. Rasi and his wife, Julieta, have served the Seventh-day Adventist Church in various capacities. As Director of the Education Department, his leadership, perspective, and vision for Christian education have been a blessing to the world Church.

NomCom02AC/02AC to MAB

NOMINATING COMMITTEE REPORT #1

VOTED, To approve the first report of the Nominating Committee:

East-Central Africa Division

President: Geoffrey G Mbwana

Secretary: Blasious M Ruguri

Treasurer: Sergie B Ferrer

Southern Africa-Indian Ocean Division

President: Pardon K Mwansa

Secretary: Paul S Ratsara

Treasurer: Jannie Bekker

Western Africa Division

President: Luka T Daniel

Secretary: Gilbert Wari

Treasurer: Ceazar J Hechanova

Presidential

General Vice President, Harold W Baptiste

Secretariat

Undersecretary, Larry R Evans

Treasury

Associate Treasurer, Roy E Ryan

Education Department

Director, C Garland Dulan

Trust Services Department

Associate Director, Wilfredo Sumagaysay

ADVENTIST INTERNATIONAL INSTITUTE OF ADVANCED
STUDIES - REPORT

On October 6, 1996, the Annual Council in Costa Rica took an action to include the Adventist International Institute of Advanced Studies (AIIAS) as an educational institution of the General Conference. This action made AIIAS the first and only General Conference educational institution outside of North America. It is also unique in that it is the only graduate educational institution with no undergraduate students.

This transfer was accomplished under the expert guidance of: Pyung-Duk Chun, Violeto F Bocala, Steven G Rose, and Roy E Ryan—from the Asia-Pacific Division—and Jan Paulsen and Humberto M Rasi from the General Conference. AIIAS has grown in remarkable ways since 1996.

The management committee of 30 members is made up of five division presidents. The chairman is a vice president of the General Conference. The first chairman was Jan Paulsen, followed by Robert J Kloosterhuis, and now Eugene Hsu. On the management committee are all the union presidents from the Northern Asia-Pacific Division and the Southern Asia-Pacific Division, plus four laypeople from the two divisions. The General Conference has five

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representatives on the management committee. It is largely due to the guidance of the management committee that AIIAS is what it has become today.

AIIAS celebrates the following:

1. On-campus enrollment has grown from 164 in 1997 to 259 in 2002.
2. The distance learning center enrollment has grown from 398 in 1997 to 525 in 2002.
3. Total enrollment has grown over six years from 562 to 784.
4. The number of doctoral students has increased from 31 in 1997 to 61 in 2002.
5. Library acquisitions have grown from 37,005 volumes in 1997 to 49,899 volumes in 2002.
6. Student countries of origin have increased from 25 in 1997 to 35 in 2002.
7. Faculty countries of origin have increased from 10 in 1997 to 17 in 2002.

Physical Facilities

In 1996 the campus consisted of two academic buildings, a library, gymnasium, motor pool building, 38 faculty and staff homes, five single apartments, an elementary school for 100 pupils, and 48 student apartments.

In the past six years these changes have been made:

1. All the paths and roads have been paved.
2. There are now 96 student apartments on campus and 9 off campus.
3. There is a new administration building.
4. A new bell tower gives coherence to the campus.
5. The elementary school has been extended to accommodate 200 pupils.
6. The library is automated and provides Internet access to all students and faculty.

Academic Growth

1. AIIAS is accredited by the General Conference for five years and also has local accreditation for all its programs in the Graduate School and Seminary.
2. Both schools have annual Forums for the Public on topics of interest.
3. Both schools publish their own academic journals.
4. Faculty are recognized and rewarded for scholarly work.

The cherry on top for this celebration is the appointment of Dr Julian Melgosa as the new President of AIIAS effective November 1, 2002. Melgosa is a native of Spain, has worked in Spain, England, and the Philippines, and holds a Doctorate in Counseling from Andrews University. We wish him well in his new responsibilities.

BRI/ChManSub/ChMan/ADCOM/GCDO02AC/02AC to AM

400-02GE CHURCH AUTHORITY IN THE EARLY CHURCH -
CHURCH MANUAL EDITORIAL AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 1, Authority of the Church and the *Church Manual*, page 1, Church Authority in the Early Church, to read as follows:

Church Authority in the Early Church

As Creator, Redeemer and Sustainer - No change

In the early church, the elders ~~and bishops~~ (or bishops) held great authority. One of their main functions was general pastoral care and oversight (Acts 20:17-28; Heb. 13:17; 1 Peter 5:1-3), with special tasks such as giving instruction in sound doctrine and refuting those who contradicted it (1 Tim. 3:1, 2; Titus 1:5, 9). Those who ruled well were to be “considered worthy of double honour” more particularly so if they labored in “preaching and teaching” (1 Tim. 5:17).

The church bore responsibility for - No change

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WM/ChManSub/ChMan/ADCOM/GCDO02AC/02AC to AM-05GCS

401-02GS DEPARTMENT OF WOMEN'S MINISTRIES,
OBJECTIVES - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 9, Auxiliary Organization of the Church, page 118, Department of Women's Ministries, Objectives, to read as follows:

Department of Women's Ministries

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

Objectives—This ministry seeks to:

1. Foster spiritual growth - No change
2. Affirm that women are of inestimable worth by virtue of their creation and redemption, ~~and equip them for service in the church.~~ church, and offer women's perspectives on church issues.
3. Minister to the broad spectrum of women's needs across the life span, ~~being sensitive to~~ with due regard for multicultural and multiethnic perspectives.
4. Liaise and cooperate - No change
5. Build goodwill among women in the world church that encourages bonds of friendship, ~~support for church service,~~ mutual support, and the creative exchange of ideas and information.
6. Mentor and encourage - No change
7. Find ways and means - No change

WM/ChManSub/ChMan/ADCOM/GCDO02AC/02AC to AM

402-02GN DEPARTMENT OF WOMEN'S MINISTRIES, THE
WOMEN'S MINISTRIES COMMITTEE - *CHURCH MANUAL*
NOTES AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 9, Auxiliary Organization of the Church, Department of Women's Ministries, Notes, #22, The Women's Ministries Committee, page 131, to read as follows:

22. The Women's Ministries Committee—(See p. 119.)—The major responsibilities of the Women's Ministries Committee shall be as follows:

- a. To assess the needs and concerns of women in the local church and community, by utilizing surveys and interviews, and in counsel with the pastor and church leaders;
- b. To brainstorm, develop strategies - No change
- c. To plan and implement - No change
- d. To facilitate local church participation - No change

DOORS TO FREEDOM VIDEO

Jonathan Gallagher presented the *Doors to Freedom* video.

This DVD/video explains some basic aspects of the Seventh-day Adventist Church in terms that all can understand. It is particularly aimed at high-level leaders and government representatives and is a brief introduction to what Adventists do under the theme of the essential *Doors to Freedom*.

The video is a joint production of Presidential and the Public Affairs and Religious Liberty Department and is intended to be used:

- As a gift to be left with high-level government representatives after a protocol visit.
- As initial information about the Church to be broadcast by external TV stations.
- As part of a communication package for officials and community thought leaders.

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- As a brief orientation message for new members on the global scope of the Church.
- As an introduction to what the Church does to be shown at external seminars.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

282-02G OUTLINE OF DENOMINATIONAL ORGANIZATIONS
(GENERAL ADMINISTRATIVE POLICIES) - POLICY
AMENDMENT

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

B 05 Outline of Denominational Organization

B 05 05 Local Church—A 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 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 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. Conference and its Divisions—~~1. The General Conference is the largest unit of organization of the Seventh-day Adventist Church and embraces all church organizational structures in all parts of the world. To facilitate its world-wide 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 administrative and supervisory responsibilities for designated groups of unions and other church units within specific geographic areas. (See C 05, Division Territories.)

2. Divisions—As provided by its Constitution and Bylaws, the General Conference conducts its work through the divisions. A Each division embraces all the unions and local conferences/missions/fields and institutions (other than General Conference institutions) in its assigned area of the world.

3. Highest Organization - No change

B 05 25 Structural Stability - No change

B 05 35 Variations in Administrative Relationships - No change

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

284-02G DIVIDING EXISTING UNION CONFERENCES -
POLICY AMENDMENT

VOTED, To amend GC B 65, Dividing Existing Union Conferences, to read as follows:

B 65 Dividing Existing Union ~~Conferences~~ Conferences/Missions

B 65 05 Criteria for Dividing an Existing Union ~~Conference~~ Conference/Mission into Two or More Unions—Care should be exercised to assure that dividing a union ~~conference~~ conference/mission 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~~ 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~~, conference/mission, one or more of the following criteria shall apply:

~~3.~~ 1. An increase in the number of local conferences/missions which places an unmanageable demand on the union staff.

~~4.~~ 2. A decision on the part of the ~~division officers~~ division, following consultation with the General Conference and the union officers, that the ~~division~~ dividing of the union will provide a strategic advantage for the fulfillment of the mission of the Church.

~~6.~~ 3. Evidence that there is sufficient leadership, with experience and dedication, to staff the new entities and to care for the various ~~lines of activity~~, departments and functions of the Church.

~~7.~~ 4. Sufficient financial stability or provisions for the new organizations to be self-supporting, and able to meet their financial ~~obligations promptly~~, obligations.

~~6.~~ 5. 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~~, conference/mission.

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1. 6. Extremely difficult political situations or lack of adequate infrastructure which hinder travel and proper supervision from one area to another.

~~2.~~ 7. Internal situations where cultural, linguistic, ethnic, territorial, and/or financial issues render it advisable.

B 65 10 Dividing a Union ~~Conference—Procedure—~~ 1. Conference/Mission—
~~Procedure—~~ 1. A proposal to divide a union ~~conference~~ conference/mission into two or more unions may be proposed by the union ~~conference~~, conference/mission 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.

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~~ conference/mission in order to initiate proceedings for the establishment of the new unions. Delegates will be asked to vote to dissolve the union ~~conference~~ conference/mission 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.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

247-02G DIVISION TERRITORIES - POLICY AMENDMENT

VOTED, To amend GC C 05, Division Territories, effective January 1, 2003, to read as follows:

C 05 Division Territories

~~C 05 05 Africa-Indian Ocean Territory—Benin, British Indian Ocean Territories, Burkina Faso, Burundi, Cameroun, Cape Verde, Central African Republic, Chad, Comoro Islands, Congo, Cote d'Ivoire, Democratic Republic of Congo, Equatorial Guinea, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kerguelen Islands, Liberia, Madagascar, Mali, Mauritania, Mauritius, Niger, Nigeria, Reunion, Rwanda, Senegal, Seychelles, Sierra Leone, and Togo.~~

~~C 05 10 Eastern Africa Territory—Botswana, Djibouti, Eritrea, Ethiopia, Kenya, Malawi, Somalia, Tanzania, Uganda, Zambia, and Zimbabwe.~~

C 05 05 East-Central Africa Division Territory—Burundi, Democratic Republic of Congo, Djibouti, Eritrea, Ethiopia, Kenya, Rwanda, Somalia, Tanzania, and Uganda.

~~C 05 15 C 05 10 Euro-Africa Division Territory—Afghanistan, Algeria, Andorra, Angola, Austria, Azores Islands, Belgium, Bulgaria, Canary Islands, Czech Republic, Federal Republic of Germany, France, Gibraltar, Iran, Italy, Libya, Liechtenstein, Luxembourg, Madeira Islands, Malta, Monaco, Morocco, Mozambique, Portugal, Romania, San Marino, Sao Tome and Principe, Slovakia, Spain, Switzerland, Tunisia, Turkey, and the Vatican City State.~~

~~C 05 20 C 05 15 Euro-Asia Division Territory—Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.~~

~~C 05 25 C 05 20 Inter-American Division Territory—Anguilla, Antigua and Barbuda, Aruba, Bahamas, Barbados, Belize, British Virgin Islands, Cayman Islands, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, El Salvador, French Guiana, Grenada, Guadeloupe, Guatemala, Guyana, Haiti, Honduras, Jamaica, Martinique, Mexico, Montserrat, Netherlands Antilles, Nicaragua, Panama, Puerto Rico, St Kitts and Nevis, St Lucia, St Vincent and the~~

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Grenadines, Surinam, Trinidad and Tobago, Turks and Caicos Islands, United States Virgin Islands, and Venezuela.

~~C 05 30~~ C 05 25 North American Division Territory—Bermuda, Canada, the French possession of St Pierre and Miquelon, United States of America, Johnston Island, Midway Islands, and all other islands of the Pacific not attached to other divisions and bounded by the date line on the west, by the equator on the south, and by longitude 120° on the east.

~~C 05 35~~ C 05 30 Northern Asia-Pacific Division Territory—Democratic People's Republic of Korea, Japan, ~~Macao~~, Mongolia, People's Republic of China including Hong Kong and ~~Macao~~ Special Administrative Region, Regions, Republic of Korea, and Taiwan.

~~C 05 40~~ C 05 35 South American Division Territory—Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay, with adjacent islands in the Atlantic and Pacific Oceans.

C 05 40 Southern Africa-Indian Ocean Division Territory—Angola, Ascension, Botswana, British Indian Ocean Territories, Comoro Islands, Kerguelen Islands, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Reunion, Rodrigues, Seychelles, Sao Tome and Principe, St Helena and Tristan Da Cunha Islands, Swaziland, Republic of South Africa, Zambia, and Zimbabwe.

C 05 45 Southern Asia Division Territory—Bhutan, India, Maldives, and Nepal.

C 05 50 Southern Asia-Pacific Division Territory—Bangladesh, Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Sri Lanka, Thailand, Vietnam, and islands of the Pacific namely United States territories of Guam and Wake Island, Commonwealth of the Northern Mariana Islands, Federated States of Micronesia, Republic of the Marshall Islands, and Republic of Belau.

C 05 55 South Pacific Division Territory—Australia, New Zealand, Papua New Guinea and the islands of the Pacific lying south of the ~~Equator~~ equator between ~~Longitude~~ longitude 140° ~~East~~ east and ~~Longitude~~ longitude 120° ~~West~~ west and Kiribati north of the equator, and Cocos Island.

C 05 60 Trans-European Division Territory—Albania, Bahrain, Bosnia and Herzegovina, Croatia, Cyprus, Denmark, Egypt, Eire, Estonia, Faroe Islands, Finland, Greece, Greenland, Hungary, Iceland, Iraq, Israel, Jordan, Kuwait, Latvia, Lebanon, Lithuania, Macedonia, The Netherlands, Norway, Oman, Pakistan, Poland, Qatar, Saudi Arabia, Slovenia, Sudan, Sweden, Syria, United Arab Emirates, The United Kingdom, Yemen, and Yugoslavia.

C 05 65 Western Africa Division Territory—Benin, Burkina Faso, Cameroon, Cape Verde, Central African Republic, Chad, Congo, Cote d'Ivoire, Equatorial Guinea, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

248-02G ADDITIONAL TERRITORIES - POLICY DELETION

VOTED, To delete GC C 07, Additional Territories, effective January 1, 2003, which reads as follows:

C 07 Additional Territories

C 07 05 Southern Africa Union Conference (Attached) Territory—Ascension, Lesotho, Namibia, Prince Edward Island (in the South Atlantic Ocean), Republic of South Africa, St Helena and Tristan Da Cunha Islands, and Swaziland.

AV/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

286-02G INSURANCE REQUIREMENTS (DENOMINATIONAL
AVIATION) - POLICY AMENDMENT

VOTED, To amend GC C 90 55, Insurance Requirements, to read as follows:

C 90 55 Insurance Requirements—1. Privately Owned Aircraft - No change

2. Private Operation of Aircraft - No change

3. Pilots—Denominational employees engaged in flying, either for the denomination or on a personal basis, shall be covered with an individual broad-form accident policy with minimum limits of US\$50,000 US\$150,000 and endorsed for coverage as pilot or crew member. If operating aircraft for the denomination, the premium shall be paid by the employing organization. If flying exclusively on a personal basis, the premium shall be paid by the individual or, if already insured by the employing organization with regular travel accident insurance, the surcharge shall be paid by the individual.

4. Pilots in Training - No change

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5. Pilots Not Denominationally Employed - No change
6. Liability - No change
7. Hull Insurance - No change
8. Airport/Hangar Insurance - No change
9. Certificate of Current Insurance - No change
10. Products Liability Insurance - No change

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

243-02G PROCEDURE (INDEPENDENT TRANSFERS) -
POLICY AMENDMENT

VOTED, To amend GC E 20 10, Procedure, paragraph 5, to read as follows:

5. The individual who chooses to make the independent transfer shall be responsible for obtaining/maintaining the visas and work permits required by the country to which he/she intends to transfer independently and should not be employed until all applicable immigration and employment documentation is in order. ~~In the United States the General Conference Transportation and International Personnel Services may, upon request of a conference or institution, assist in obtaining such documentation provided the individual making the independent transfer is not yet employed.~~

ACM/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

283-02G ADVENTIST CHAPLAINCY MINISTRIES—
DEPARTMENTAL POLICIES - NEW POLICY

VOTED, To adopt a new policy FA, Adventist Chaplaincy Ministries—Departmental Policies, to read as follows:

FA ADVENTIST CHAPLAINCY MINISTRIES—
DEPARTMENTAL POLICIES

FA 05 Philosophy

The work of Adventist Chaplaincy Ministries (ACM) and the mission of the Church are one—to restore broken humanity to wholeness for time and eternity. God created humankind whole and complete, with a mosaic of characteristics in the spiritual, mental, emotional, and social realms that reflected the Creator. The impact of sin greatly ravaged that original state, plunging the human race into crisis and brokenness and creating the need for restoration. Jesus came to address this need through a ministry of restoration to wholeness, as stated in the Gospel of John: “I am come that they might have life, and that they might have it more abundantly.”—John 10:10

The nature of that restorative ministry is further expanded in *The Ministry of Healing*: “Christ’s ministry alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me’”—MH 143

Christ entrusted the continuation of His incarnational ministry of restoration to His Church, providing for a multi-faceted approach responding to people experiencing crisis in ways that are relevant to their felt needs and individual settings. A dynamic element of this ministry of the Church is the work of Seventh-day Adventist chaplains. As commissioned/licensed/credentialed ministers of the Church they labor for people at significant crisis points in their lives, caring and restoring as did Christ. Working in settings as diverse as correctional institutions, health care facilities, military installations, schools, business, industry, and other places, they are the presence of the Church, often in places where the Church would otherwise have little or no ministry.

FA 10 Objectives

1. Vision—To develop and communicate to the world Church a vision of ministry that integrates the work of chaplains and related ministries into the mission of the Church in taking the gospel to the world.

2. Global Network of Division ACM Leaders—To work with division administrators to develop and nurture a global network of ACM leaders who are entrusted with the development and expansion of this specialized ministry within their respective division territories.

3. Consultation—To function as a consultative liaison with the administration and ACM leaders within the various divisions, providing guidance, expertise, and support as needed.

4. Advisories and Taskforces—To convene and participate in periodic world and division chaplaincy advisories and taskforces to coordinate and accomplish the work of the department internationally.

5. Communication—To provide a means of communication and sharing among the chaplaincy and church leaders from the world divisions of the Church, thereby creating a synergy of growth and action in the development of chaplaincy ministries worldwide.

6. Resources—To find or develop materials and resources, in consultation with division personnel, which can be used by both chaplains and ACM leaders.

7. Education—To work with division leaders in the development and implementation of educational programs designed to qualify persons to serve in chaplaincy and related ministries and for continuing education.

8. Creation of Models—To create and disseminate model guidelines, policies, job descriptions, procedures, and programs that can be used as resources in the development of division chaplaincy programs.

9. Ecclesiastical Endorsement—To work with division ACM leaders in developing and implementing contextualized ecclesiastical endorsement policies and procedures as a means of validating and promoting excellence in chaplaincy and preparing individuals for entry into fields of ministry where endorsement is required.

10. Related Ministries—To work with division ACM leaders in the development and coordination of ministries related to chaplaincy, including pastoral counseling and spiritual formation.

11. National Service Organization—To work with division ACM leaders in the development and operation of the National Service Organization (called Military Service Organization in some divisions)—a ministry of support for Adventist military service personnel.

FA 15 Public Campus Ministry

FA 15 05 Objectives—Adventist Chaplaincy Ministries collaborates with the Education Department and the Youth Department in providing support to Seventh-day Adventists who, for a variety of reasons, attend public colleges and universities around the world. Working under the supervision of a General Conference appointed committee on Adventist Ministry to College and

University Students (AMiCUS) and in coordination with the world divisions, these three departments promote and support initiatives designed to meet the spiritual, intellectual, and social needs of Adventist students on public campuses worldwide. In cooperation with leaders at various church levels, the committee aims to achieve these objectives by strengthening the faith commitment of these students to Seventh-day Adventist beliefs and mission, providing opportunities for Christian fellowship, preparing students to deal with the intellectual challenges that arise in a secular environment, developing their leadership abilities, and training them for outreach, service, and witnessing on the campus, in the community, and in the world at large.

The AMiCUS Committee cooperates with the Adventist Volunteer Center and Global Mission by encouraging the involvement of these Adventist students as student missionaries or volunteers. It also engages the support of the Public Affairs and Religious Liberty Department in order to obtain, at the regional level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.

FA 15 10 Responsibilities—The AMiCUS Committee provides overall supervision and coordination of this global ministry and, in consultation with leaders in the world divisions, promotes initiatives designed to:

1. Organize associations of Adventist students in public campuses and hold special meetings for them,
2. Publish and distribute *College and University Dialogue*, a *Handbook*, and other materials that support this ministry, and
3. Train campus chaplains, lay leaders, and pastors in university centers. The committee also develops an annual budget to carry out its international ministry.

Adventist Chaplaincy Ministries focuses on providing training for campus chaplains, lay leaders, and pastors in university centers and on developing materials to support their ministry. Adventist Chaplaincy Ministries also maintains an international list of Seventh-day Adventist campus chaplains.

FA 15 15 Role of the World Divisions—Each world division shall assign to one or two qualified department directors the responsibility of leading in the ministry to Adventist students on public college and university campuses, with support from the General Conference AMiCUS Committee and in coordination with union leaders in their territory. This ministry seeks to:

1. Foster the organization and activities of Adventist student associations in public campuses and to maintain a current list of them,

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2. Hold regional meetings for these students,
3. Budget funds for the free distribution of *Dialogue* and other needed material,
4. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers,
5. Train students for outreach, service, and evangelism on their campuses, their communities, and beyond,
6. Promote the involvement of Seventh-day Adventist university professors and other professionals as mentors in this ministry,
7. Connect these students with Seventh-day Adventist colleges and universities as potential transfer students where possible and eventually as faculty members,
8. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities in which Adventists are students,
9. Engage the services of the Public Affairs and Religious Liberty Department in preventing or solving Sabbath observance issues related to Seventh-day Adventist students in public campuses, and
10. Provide coordination and guidance for this ministry to their counterparts in the unions and local fields, as well as periodic assessment.

FA 20 Adventist Chaplaincy Ministries Committee

FA 20 05 Responsibilities—All aspects of the work of the General Conference Adventist Chaplaincy Ministries Department, including those listed above, come under the jurisdiction of the General Conference ACM Committee. As it oversees the work of Adventist Chaplaincy Ministries, special attention shall be given to promoting the establishment of Adventist Chaplaincy Ministries within each division of the Church.

A unified ACM department serves both the General Conference and the North American Division, with the same committee overseeing the work for both entities.

FA 20 10 Membership—The membership of the Adventist Chaplaincy Ministries Committee shall be comprised as follows:

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General Vice President, General Conference, Co-chairperson
President, North American Division, Co-chairperson
Vice President, North American Division, Vice-chairperson
Director, GC Adventist Chaplaincy Ministries, Secretary
Associate Director, GC Adventist Chaplaincy Ministries, Assistant Secretary
One representative from each of the following:

- General Conference Secretariat
- North American Division Secretariat
- General Conference Treasury
- North American Division Treasury
- General Conference Education Department
- North American Division Education Department
- General Conference Health Ministries
- North American Division Health Ministries
- General Conference Ministerial Association
- North American Division Ministerial Association
- General Conference Office of General Counsel
- General Conference Sabbath School and Personal Ministries Department
- North American Division Sabbath School and Personal Ministries Department
- General Conference Public Affairs and Religious Liberty Department
- North American Division Public Affairs and Religious Liberty Department
- General Conference Youth Department
- North American Division Youth Department
- Division ACM Directors

FA 20 15 Executive Committee—Adventist Chaplaincy Ministries Committee members in residence at the General Conference office will serve as the Executive Committee which will carry on the work of the committee between meetings of the full membership.

SEC/CM/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

291-02G CHILDREN'S MINISTRIES—DEPARTMENTAL
POLICIES - POLICY AMENDMENT

VOTED, To amend GC FA, Children's Ministries—Departmental Policies, to read as follows:

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~~FA~~ FB CHILDREN'S MINISTRIES—
DEPARTMENTAL POLICIES

~~FA-05~~ FB 05 Philosophy

~~FA-10~~ FB 10 Objectives

~~FA-15~~ FB 15 Areas of Emphasis

The focus of the Department of Children's Ministries is participation. Children who feel included will be drawn to continued involvement in the church community. Therefore, the three main areas of emphasis are:

~~FA-15-05~~ FB 15 05 Ministry to Adventist Children—For many years the Sabbath School has been the backbone of Seventh-day Adventist ministry to children. Now, with an understanding of the importance of interaction, the need is clear for augmented participation in Christian experience by additional opportunities to strengthen spiritual life in meaningful ways. Providing children with a variety of religious education opportunities gives them a sense of inclusion as valued members of the church family, leads them to Jesus, and teaches them to view life through a Seventh-day Adventist perspective.

~~FA-15-10~~ FB 15 10 Ministry to Other Children—In every country of the world, the largest unreached group is the children, yet children are the most responsive to the gospel. The Bible makes it clear that God has a special burden for children who are not enfolded in the church family. Outreach to children will have far-reaching results, one of which will be winning parents to Christ.

~~FA-15-15~~ FB 15 15 Adventist Children Serving Others—Serving others promotes spiritual growth. Creative efforts to involve children in service to others will enhance their spiritual growth and help them establish a pattern of service for life. Additionally, participation increases capabilities and assures children that they are an important part of the church family.

~~FA-20~~ Departmental Responsibilities

~~FA-20-05~~ Departmental Responsibilities—1. To develop concepts, provide expertise, and produce resources/materials by:

a. ~~Interpreting and disseminating research in order to increase the effectiveness of religious instruction,~~

b. Providing a wide range of instructional workshops for Children's Ministries leaders to use in their fields,

c. Preparing inexpensive resource materials that leaders worldwide can adapt for use,

d. Translating the above materials into nine languages spoken in more than one world division.

2. To coordinate, evaluate, and monitor resources produced by divisions by:

a. Gathering and sharing ideas and resource materials among divisions,

b. Respecting each division's autonomy to develop and choose appropriate contextualized materials.

3. To evaluate functions and effectiveness of departmental projects at division, union, or local levels by:

a. Visiting upon request by the divisions to provide instruction and mentoring,

b. Maintaining regular interaction with division Children's Ministries directors,

c. Servicing inquiries and requests that come from division Children's Ministries directors.

4. To give leadership and coordination to those programs meriting unified support by:

a. Organizing and conducting quinquennial world advisories for Children's Ministries,

b. Organizing and overseeing Sabbath services for children at General Conference Sessions, as requested by the General Conference Session Planning Committee,

c. Finding and providing valuable resource material that is relevant to Children's Ministries,

d. Collecting data for yearly statistical reports,

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e. ~~Consulting with Church administrators on matters related to Children's Ministries.~~

FA-25 FB 20 Departmental Staff and Governance

~~FA-25-05 FB 20 05~~ Staffing—The Department of Children's Ministries is administered by a director, with associate director(s), as elected by the General Conference Session on the basis of their expertise in working with children, developing learning materials, and educating children's leaders. In their leadership the director and associate(s) will model effective instructional strategies for children and adults.

~~FA-25-10 FB 20 10~~ Governance—The department director and associate director(s) work in harmony with the General Conference administration under the authority of the General Conference Executive Committee. Division Children's Ministries directors participate in long-range planning, constituting a World Advisory Council. Frequent communication between the General Conference leadership and the division directors provides for counsel and intermediate-range planning. Regular staff meetings, with representation from General Conference administration, care for routine decision making and operation of the department.

SEC/COM/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

305-02Ga COMMUNICATION—DEPARTMENTAL POLICIES -
POLICY DELETION

VOTED, To delete GC FC, Communication—Departmental Policies, as follows:

FC COMMUNICATION—
DEPARTMENTAL POLICIES

FC 05 Statement of Philosophy

God has given the communicative media to aid in reaching the world with the last-day message. Especially effective in doing the work of God are broadcast organizations, Bible correspondence schools, and interest service centers which, together with pastors and laymen, represent an evangelistic communications system of proven worth in soul winning.

Because communication is the total church at work in witnessing, the department is part and parcel of all programs, serving all departments and administrations with the communicative skills it possesses to further these programs. Department personnel aid administrators and other church leaders in communicating organizational policies to both internal and external publics,

and, conversely, interpret to administration the attitudes of these publics toward the church. In this work of communicating church policies and plans, personnel are enabled to perform a more effective work when they have the opportunity to advise regarding the possible effects of plans and policies before such are finalized.

Close liaison between a communication director and administration may be accomplished by membership on administrative councils, meeting by invitation with the executive committee or board, or frequent consultation with and briefing by the executive officer.

FC 10 Objectives

Briefly stated, the objectives of the Department of Communication are to use and promote the use of all modern communication techniques and media in the most effective manner for the swiftest promulgation of the everlasting gospel, and through a sound program of public relations to create a favorable climate for acceptance of the message of salvation through Christ.

FC 15 Responsibilities in Achieving Objectives

Believing that with or without a knowledge of an organization, people tend to form opinions on the basis of what they may see or hear. The department has committed itself to a program of positive, accurate presentation to establish in the public mind the church and its message as a Christian church, an active church, a prophetic church, a progressive church, a humanitarian church, a responsible church, a respectable church, a friendly church, a personally helpful church, a growing church, and a global church.

FC 20 Internal Services

The program involves the following specifics which apply equally to conferences and institutions:

1. Help in achieving an awareness of and sensitivity to the currents and undercurrents of the times and events, both internally and externally, as they relate to the organization, and in choosing a wise course of action based on this awareness. A part of this responsibility will be pulse-taking and interpretation via research and opinion-poll techniques.
2. Assist and join with administrators, departmental personnel, and pastors in making the church and its message relevant and keenly attuned to these times.
3. Help in evaluating programs of the organization from a public opinion standpoint.

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4. Help in evaluating the potential of the broadcast and audio-visual media in achieving the goals of the church.
5. Assist administration and departments in the development of plans, policies, and materials.
6. Aid in shaping a program that emphasizes a close relationship to Christ and concern for the constituency and for the community of which the church or institution is a part.
7. Encourage in members a practical Christianity that is relevant to the community in which they live and serve.
8. Aid directly in the accomplishment of community-related activities.

FC 25 Media Services

FC 25 05 Information Services—1. Engage in and promote the gathering and dissemination of news via all media, thereby fulfilling an obligation to give adequate information about the organization.

2. Develop and promote special community service programs, such as:
 - a. Public service spots and programs on radio and television designed to keep the name of the church before the public in a low-key educative manner.
 - b. Community-oriented columns in newspapers, thereby tending to establish the church as a body of helpful, Christian, clean-living people.
3. Participate in the preparation and/or effective use of brochures, exhibits, films, audio-visuals, and other publicly oriented materials of an informational nature.
4. Serve as a source of information about the church or its institutions to which the public, including media representatives, can turn for answers to their questions.

FC 25 10 Evangelistic Services—1. Plan and promote radio and television programming of a spiritual nature.

2. Promote greater and more efficient use of all media for dissemination of the gospel by:

a. Giving guidance to local pastors and laypersons involved in broadcasting and in production of broadcast materials.

b. Providing suggestions for use of the print media in the giving of the gospel.

c. Assisting in the preparation of films of an evangelistic nature.

3. Promote major denominationally sponsored broadcasts and other media programming.

4. Encourage layperson cooperation in follow-up of interests identified by media programming, advertising and releases.

FC 25 15 Adventist Broadcast Services—The General Conference Department of Communication shall give guidance in the setting up and operation of denominationally owned and affiliated broadcast stations.

FC 25 20 Interest Services—1. Guide in establishing and maintaining strategically located Bible correspondence schools and interest service centers to serve in the development and follow-up of interests.

2. Coordinate interest service materials and outreach.

3. Help in devising programs of effective follow-up of interests created through use of the media.

FC 25 25 Training Services—1. Develop within the church an awareness of the value of good public relations in attaining the divine objectives of the church and inspire among members a sense of individual participation in the denomination's total public relations and evangelistic effort.

2. Develop and operate a training program to maintain the various aspects of communications evangelism.

3. Sponsor the preparation of instructional materials, participation in workshops and seminars, and an annual course in communications at Andrews University.

4. Engage in promotion and operation of an on-the-job training program for young people majoring in the communicative arts in college.

FC 30 Guidelines in the Selection of Communication
Personnel

In the selection of a communication director or departmental leader, it is of paramount importance that he/she be a loyal, confident Christian. Among other characteristics and skills that should be considered are the following:

1. A sound judgment, that he/she might know what should or should not be released to the world of news, and that he/she might tackle problem situations wisely and guide church and/or institutional activities in the best channels.
2. An understanding of denominational programming and follow-up in communication evangelism.
3. An ability to counsel with and assist ministers and laypersons in meeting the objectives of the church in communication evangelism.
4. An understanding of the principles of broadcasting and an ability to assess successful approaches through broadcasting, film and other audio-visual techniques.
5. An ability to write well, having a solid foundation for writing and for dealing with communications media.
6. An ability to express himself/herself well in public.
7. An understanding of denominational procedures and a thorough knowledge of denominational organizations.
8. A working knowledge of the procedures of printing and preparation of printed materials in order to assist in the planning of brochures and leaflets in the most economical and effective way.
9. A working knowledge of photography and the principles of enlarging, cropping, and printing pictures with an understanding of what makes good news pictures.
10. An understanding of the elements of an effective exhibit.
11. A sensitivity to public problems and an ability to interpret public opinion.
12. An understanding of and an appreciation for people, enabling him/her to work well with people on all levels.

13. An ability to empathize and yet be objective.
14. A willingness to work at any task that will advance the cause of God, and to work when necessary without public recognition.

FC 35 On-the-Job Training

In order to provide practical training in the areas of writing, editorial work, public relations, and the broadcast media, a program of on-the-job training has been established. This plan involves publishing houses, health care institutions, unions, broadcast production centers, the North American Division, and the General Conference, with participating colleges.

FC 35 05 Dates of On-the-Job Training—The program involves a 10-week period, usually beginning in early summer each year and including a full regular work-week schedule.

FC 35 10 Contents—1. Publishing houses involve the trainee in the entire schedule of editorial production, including writing, and giving opportunity to gain firsthand knowledge of publishing and printing procedures.

2. Health care institutions involve the trainee in all routine procedures, including preparation of hospital publications, use of closed circuit TV, news coverage, exhibits, and planning for social events including community relations and activities.

3. Unions, divisions, and the General Conference provide practical experience in publications production, church press relations in a local church environment, contacts with radio and television stations, broadcast programming, photo assignments, camp meeting coverage, and exhibit planning.

4. Broadcast production centers involve the trainee in the techniques of production, the procedures of promotion, station contacts, interest follow-up, and activities of the institution's public relations office.

FC 35 15 Remuneration—For the 10-week period, the trainee receives from the employing organization a stipend as set by NADCOM. This is not considered as a part of denominational employment, nor does the trainee receive the special allowances granted to regular employees. The budget for the program includes any travel expenses involved in on-the-job assignments.

FC 35 20 Evaluation of Trainee's Work—The organization with whom the trainee is working sends an evaluation of the trainee's work to the college where he/she is enrolled, to the General Conference and/or the division.

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FC 35 25 College Credit—When the trainee successfully completes a 10-week program offered within the curricular structure of a college or university, qualified students may receive appropriate academic credits.

FC 35 30 Selection of Trainee—Trainees may be recommended by denominational colleges to organizations listing on-the-job training programs. Students must be in their junior or senior year of college and must have the following qualifications:

1. Membership in the Seventh-day Adventist Church
2. Sound character references
3. Acceptable, balanced personality
4. Good academic standing in English, journalism, and/or other communication subjects
5. Good health
6. Sense of responsibility
7. Desire to enter denominational service.

FC 40 Denominationally Owned Stations

The following objectives and guidelines have been adopted for denominationally owned stations:

FC 40 05 Objectives—1. To present a well-rounded picture of genuine Christianity in harmony with Seventh-day Adventist philosophy and teaching through balanced programming including music, educational features, and religious programs of general benefit to the campus and community.

2. To present the station's programs in a professional and ethical manner that will reflect the standards of the sponsoring institution and the church at large.
3. To provide experience for those involved in training in the fields of speech, communication, and evangelism.
4. To seek to lead persons nearer to God and the truth of His Word.

FC 40 10 Programming Guidelines—1. The station shall represent the denomination and the institution or organization as a whole and not one section of it in order that a balanced image may be presented to the community.

2. All programming shall be in accord with the standards of the industry and in harmony with the policy of the government agency granting the license for its operation.

3. In programming for the community and in the training of personnel the standards of the denomination with respect to music, drama, talk programs, interviews, opinion, news, comment, et cetera, shall be observed at all times.

4. Wherever possible, religious programming shall be provided from denominational sources. Any deviation from this must receive the approval of the controlling board of the station.

5. Great care shall be exercised in broadcasting programs which refer to internal controversial topics relating to church doctrine, policy, or standards. All presentations should be positive and constructive rather than negative and divisive.

6. Special consideration shall be given to appropriate programs for Sabbath broadcasting.

FC 40 15 Controlling Board Guidelines—1. A controlling board for the station shall be set up with one of the officers of the institution or organization as chairman.

2. This controlling board shall include the various sections of the institution or organization operating the station, as well as representation from the General Conference, division, union, or local Department of Communication as may be deemed most applicable and further local denominational representation interested in the prosperity of the station. In the case of a university or college the board could include, apart from the chairman, representatives from the speech, theology, and music departments, the public relations office, the financial administration of the institution, the student association, station management, and the university or college church.

3. The controlling board shall be appointed by the executive board or committee of the college, university, or other organization, and shall operate within the framework of policies determined in harmony with the guidelines for denominationally owned stations and in cooperation with the General Conference Department of Communication.

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305-02Gb COMMUNICATION—DEPARTMENTAL POLICIES -
NEW POLICY

VOTED, To adopt a new policy GC FC, Communication—Departmental Policies, to read as follows:

FC Communication—
Departmental Policies

FC 05 Philosophy

There are many forms of communicative media available to the Church today, and the Communication Department is committed to using all of these means in sharing with the world the good news of salvation. Especially effective in accomplishing God's mission are media organizations and evangelistic ministries, working in cooperation with pastors and laypersons.

Because communication of the gospel is the responsibility of the entire Church, the Communication Department is involved in all the programs of the Church, seeking to serve both administrators and departments with the skills it possesses to further these programs. The Communication Department assists administrators and other Church leaders in communicating organizational policies and initiatives to both internal and external publics. In addition, the department interprets to administration the attitudes of these publics toward the Church. The department also provides crisis communication expertise and response systems.

Close liaison between a communication director and administration may be accomplished by membership on administrative councils, meeting by invitation with the executive committee or board, or frequent consultation with and briefing by the executive officer. During these exchanges, Communication Department personnel are able to perform a valuable service by advising regarding the possible effects of plans and programs on the mission of the Church.

FC 10 Vision

The vision of the Communication Department is to present a favorable image of the Church, its mission, and its life and activities, as well as to assist the Church in being an effective witness of the loving and saving grace of Jesus Christ.

Activities of the department enable "Seventh-day Adventists to communicate hope by focusing on the quality of life that is complete in Christ." Thus, the Church's Communication

Department fulfills a role in effectively promulgating the everlasting gospel and building bridges of hope.

FC 15 Objective

The objective of the department is to reach society, both within the Church and externally, with an open, responsible, and hope-filled communication program through the effective use of contemporary technologies and methods of communication.

FC 20 Responsibility in Achieving the Objective

The Communication Department has committed itself to a program of honest and accurate presentation to establish in the public mind that the Church is a Bible-based Christian church—active, progressive, humanitarian, responsible, respectable, friendly, growing, global, and personally helpful. The department's commitment will be seen in motivating every Seventh-day Adventist to be an active contributor in communicating the values and mission of the Church.

FC 25 Functions and Services

The communication program includes:

1. News and information services, such as Adventist News Network (ANN), the appointed news agency of the Church;
2. A public relations program which includes promotion of awareness programs aimed at positively representing the Seventh-day Adventists within the community and implementing local and global Church identity programs; and
3. Effective use of media and contemporary communication systems and technologies.

FC 30 Corporate Global Coordination

Effectiveness of the communication ministry requires coordinating media exposure for the global Church. These include:

1. Assistance to communication departments and entities of world divisions in implementing global, corporate communication strategies; and

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2. Cooperative involvement with the varied Church communication delivery systems and media entities.

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300-02G HEALTH MINISTRIES—DEPARTMENTAL POLICIES -
POLICY AMENDMENT

VOTED, To amend GC FH, Health Ministries—Departmental Policies, to read as follows:

FH HEALTH MINISTRIES—
DEPARTMENTAL POLICIES

FH 05 ~~Statement of Philosophy~~

FH 10 ~~Department Functions~~

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

- ~~1. To serve as a resource for information and counsel on health and temperance affairs.~~
- ~~2. To advise the Church, and its departments and related agencies, in the development and administration of health and/or temperance related policies and programs.~~
- ~~3. To promote a healthful life-style among church members through literature, programs and Sabbath services.~~
- ~~4. To provide through publications, services, and programs, an ongoing witness to the world concerning the physical, mental and soul-destroying effects of tobacco, alcohol and other substances.~~
- ~~5. To sponsor and/or organize societies to effectively involve church and nonchurch parties in united endeavors to promote the nonuse of tobacco, alcohol and other harmful substances.~~

6. ~~To encourage involvement in the evangelistic thrust of the Church by developing and using health and temperance programs and media that will gain the trust and confidence of people, thereby leading them to a spiritual commitment.~~

7. ~~To provide support for Seventh-day Adventist health care institutions, clinics and health/temperance programs at each level of church organization. This is done through membership on boards, inspections, assistance in recruiting personnel, cooperation with community programs, and support for spiritual ministries including the work of chaplains.~~

8. ~~To maintain liaison with Seventh-day Adventist health personnel-related organizations, dentists, dietitians, nurses, optometrists, and physicians.~~

9. ~~To promote and/or sponsor health and temperance seminars and workshops.~~

10. ~~To develop and/or catalogue resource material for health and temperance education and programs.~~

FH 20 FH 10 Temperance or Health and Temperance Associations

FH 10 05 1. Temperance organizations provide an effective means for the Church to cooperate with other organizations and with government in promoting health and temperance principles. This can be done through educational programs, services related to the betterment of life and health and in encouraging social (and legislative) changes to counter the increasing use of alcohol, tobacco, debasing drugs and other harmful substances. To provide a coordinated world effort, local organizations should function as part of the International Temperance Association.

2. In some areas the Church's health - No change

~~FH 20 10~~ FH 10 10 National Temperance Societies, or Health and Temperance Societies Organizational Principles—1. It shall be the purpose - No change

2. Division committees should adhere - No change

~~FH 20 20~~ FH 10 15 Relationship to Other Organizations—Cooperation with other health/temperance organizations is encouraged to mutually support endeavors based on biblical Christian principles. Cooperation in some instances may be better achieved through the temperance or health and temperance organizations than through regular church channels. As a gesture of community concern, conferences/missions may wish to grant financial assistance to other organizations when it is deemed advisable. However, such other organizations should not

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be permitted to raise funds in Seventh-day Adventist churches, institutions, or at church-related functions.

~~FH 30~~ FH 15 World Health and Temperance Sabbath

~~FH 40~~ FH 20 Statement of Operating Principles for Health Care Institutions

~~FH 50~~ FH 25 Health Care Institutions—Plan of Operation

~~FH 50-05~~ FH 25 05 Establishment and Closure of Health Care Institutions—1. When consideration - No change

2. A proposal for the establishment - No change

~~FH 50-10~~ FH 25 10 Governance—1. Ownership conditions - No change

2. Finances - No change
3. Constituency - No change

~~FH 50-15~~ FH 25 15 Board—The duties and responsibilities of the board shall be as follows:

1. To adopt bylaws in accordance - No change
2. To adopt a schedule of meetings - No change
3. To periodically examine - No change
4. To appoint a CEO - No change
5. To appoint the medical staff - No change
6. To approve the medical staff - No change
7. To hold the medical staff - No change
8. To require that the medical staff - No change
9. To appoint an executive committee - No change

10. To appoint an administrative committee (~~see FH 50-25~~). (see FH 25 25).

~~FH 50-20~~ FH 25 20 Administration of the Institution—1. The institution - No change

2. To be responsible for implementing - No change
3. To provide, maintain, and safeguard - No change
4. To develop and implement - No change

~~FH 50-25~~ FH 25 25 Administrative Committee—1. Appointment - No change

2. Membership - No change
3. Chairman - No change
4. Responsibility - No change

~~FH 60~~ FH 30 Training of Hospital Administrators

~~FH 70~~ FH 35 Survey of Health Care Institutions

~~FH 80~~ FH 40 International Health and Temperance Association Constitution

SEC/SS&PM/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

293-02G SABBATH SCHOOL AND PERSONAL MINISTRIES—
DEPARTMENTAL POLICIES - POLICY AMENDMENT

VOTED, To amend GC FR, Sabbath School and Personal Ministries—Departmental
Policies, to read as follows:

FR SABBATH SCHOOL AND PERSONAL MINISTRIES—
DEPARTMENTAL POLICIES

FR 05 Philosophy ~~and Mission~~

FR 10 Emphasis - No change

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~~FR-15 Departmental Responsibilities~~

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

- ~~1. Prepare Sabbath School Bible Study Guides, under the direction of the editors and as authorized by the General Conference Administrative Committee (the official publishers), for Collegiate and Youth, Junior and Earliteen, Primary, Kindergarten, and Cradle Roll age levels.~~
- ~~2. Promote the worldwide use of students' and teachers' editions of the Sabbath School Bible Study Guides for all age levels.~~
- ~~3. Design materials for Sabbath School programming.~~
- ~~4. Provide training systems and resources for Sabbath School teachers.~~
- ~~5. Develop and provide resources for membership training systems usable at the local church level.~~
- ~~6. Promote Sabbath School as a soul-winning function.~~
- ~~7. Equip members for soul winning by modeling spiritual leadership and training, and by providing resources, materials, and consultation service in the development of church-growth activities.~~
- ~~8. Offer training and resources to aid members in implementing and developing personal discipleship.~~
- ~~9. Cooperate effectively in developing the global mission emphasis of the Church by offering specific training in various forms of outreach.~~
- ~~10. Develop materials for the promotion and support of world missions.~~
- ~~11. Coordinate, evaluate, and monitor Sabbath School and Personal Ministries endeavors and resource materials worldwide.~~
- ~~12. Provide leadership and skills training for Sabbath School and Personal Ministries personnel at the division level and, by division request, at the union level.~~

13. ~~Design programs and resources (including consultation services) to help those areas of the world where church growth is limited, or where assistance is needed in revitalizing the impact of the Advent Message.~~
14. ~~Experiment with new and innovative ways of reaching specific people groups.~~
15. ~~Give leadership and coordination to those programs that the Church body, through its councils, may decide should be given support around the world and may assign to the Sabbath School and Personal Ministries Department.~~

~~FR-20~~ FR 15 Editorial Functions

~~FR-25~~ FR 20 Curriculum Development Function

~~FR-30~~ FR 25 Sabbath School Publications Board

~~FR-35~~ FR 30 Departmental Staffing

~~FR-35-05~~ FR 30 05 Director, Associate and Assistant Directors—The Sabbath School and Personal Ministries Department shall have a director and associate and assistant directors as needed. Qualified personnel shall be elected and/or appointed on the basis of their expertise and experience in the specialized Sabbath School and Personal Ministries areas and in accordance with the General Conference Constitution and Bylaws.

~~FR-35-10~~ FR 30 10 Operation and Administrative Relationship—The departmental director and associate director(s) are elected by the constituency and work under the direction of the president or his designee and the General Conference Executive Committee. However, operationally and administratively, the department, through its director, is responsible to the president and assists him and the other officers in promoting plans and work outlined by the General Conference Executive Committee.

~~FR-35-15~~ FR 30 15 Editors—The editors for the Collegiate and Youth, Junior and Earliteen, Primary, Kindergarten, and Beginner Sabbath School Bible Study Guides are appointed by the General Conference Executive Committee to serve in the Sabbath School and Personal Ministries Department and are responsible to the General Conference Administrative Committee through the Sabbath School Publications Board, or as may be indicated in their job descriptions.

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SEC/STW/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

299-02G STEWARDSHIP—DEPARTMENTAL POLICIES -
POLICY AMENDMENT

VOTED, To amend GC FS, Stewardship—Departmental Policies, to read as follows:

FS STEWARDSHIP—
DEPARTMENTAL POLICIES

FS 05 ~~Statement of Philosophy and Mission~~

FS 10 Purpose and Function - No change

FS 15 Areas of Emphasis - No change

FS 20 ~~Departmental Responsibilities~~

~~The Department of Stewardship is charged with the responsibility to assist administration in accomplishing the mission of the Church in the following ways:~~

- ~~1. Initiate specific strategic planning to meet Department of Stewardship needs in consultation with divisions and attached unions.~~
- ~~2. Train division and union stewardship departmental leadership in stewardship principles and practices, as well as teaching and training methods.~~
- ~~3. Develop and refine core curriculum on biblical stewardship for use by leaders in empowering members in their personal walk with God.~~
- ~~4. Coordinate the Stewardship Certification for training Stewardship Ministries Directors, pastors, and local church leaders in consultation with divisions and attached unions, including the development of the certification curriculum.~~
- ~~5. Oversee the implementation of the Seventh-day Adventist Financial Support Plan.~~
- ~~6. Cooperate with administration in the evaluation of church giving reports, and to review trends in tithes and offerings.~~
- ~~7. Prepare annual tithe and offering educational materials, and to cooperate with other General Conference entities in the promotion of special offerings and projects.~~

8. ~~Evaluate the functions and effectiveness of departmental projects on church entities, counsel with directors of these departments, and advise administration on progress.~~
9. ~~Coordinate, evaluate, and monitor the resources and materials adapted or produced by division offices.~~
10. ~~Participate with church leadership in developing strategic objectives, goals, plans, and budgets to advance the mission of the Church.~~

~~FS 25~~ FS 20 Departmental Staffing

~~FS 30~~ FS 25 Relationship to World Divisions

SEC/WM/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

294-02G WOMEN'S MINISTRIES—DEPARTMENTAL
POLICIES - POLICY AMENDMENT

VOTED, To amend GC FW, Women's Ministries—Departmental Policies, to read as follows:

FW WOMEN'S MINISTRIES—
DEPARTMENTAL POLICIES

FW 05 Philosophy - No change

FW 10 ~~Statement~~ of Purpose

The primary purpose of the Department of Women's Ministries is to nurture, facilitate, and support women in their Christian lives as disciples of Jesus Christ and members of His world Church. In consultation with administration and other departments of the Church, the department shares the responsibility for developing a global evangelistic strategy and provides training to equip the women of the church to uplift Christ in the Church and in the world.

“... we may do a noble work for God if we will. Woman does not know her power. . . . There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin”—
4T 642.

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The Department of Women's Ministries will focus on the following six critical issues that ~~were have been identified as by the division Women's Ministries directors, and voted by the Women's Ministries Advisory, as being~~ barriers preventing women from reaching their full potential: illiteracy, poverty, risks to health, abuse, length of workday and poor working conditions, and the need for training and mentoring for greater involvement in the mission of the Church.

FW 15 Objectives - No change

~~FW 20 Responsibilities~~

~~FW 20-05 Departmental Responsibilities—1. Assist divisions in achieving their objectives for the women in their constituency.~~

~~2. Advise and counsel divisions in the structure, organization, and direction of Women's Ministries.~~

~~3. Provide leadership training seminars and workshops for women's ministries personnel at the division level and, by division request to union personnel.~~

~~4. Develop manuals, training materials, and other program resource materials, in cooperation with the divisions, to meet the multicultural and multiethnic needs of women worldwide.~~

~~5. Heighten awareness of the talents and resources that women bring to the Church.~~

~~6. Assist women in identifying their spiritual gifts and inspire them to cultivate these gifts for use in the Church's global mission.~~

~~7. Promote spiritual growth among women in the world Church.~~

~~8. Reclaim women who have left the fellowship of the Church.~~

~~9. Assist in developing strategies that increase opportunities to win back children who no longer walk in the faith of Jesus.~~

~~10. Affirm women who serve the Church as laypersons, denominational employees, and in the ministry.~~

~~11. Promote education, spiritual growth, and bonding among young women in the Church.~~

12. ~~Encourage Christian education for young women by providing scholarships through the division Department of Women's Ministries, as funds permit.~~
13. ~~Identify opportunities for service and leadership in the Church.~~
14. ~~Heighten awareness regarding the inclusion of women's perspectives in the decision-making process of the world Church (boards, committees, etc.).~~
15. ~~Establish and maintain a close liaison with church leaders and a administrators through frequent consultation.~~
16. ~~Facilitate the building of networks among women in the world Church to encourage bonds of friendship and mutual support, and to encourage the creative exchange of ideas and information.~~
17. ~~Encourage Seventh-day Adventist authors and editors to write on subjects that minister to women and to encourage women authors.~~
18. ~~Maintain a statistical database in order to determine trends and give direction to the work of the department.~~
19. ~~Recommend policy relative to Women's Ministries.~~

FW-25 FW 20 Departmental Staffing

FW-25-05 FW 20 05 Director and Associate Directors—The Department of Women's Ministries shall have a director and associate directors as needed. Qualified personnel shall be elected on the basis of their expertise and experience to care for the activities and responsibilities encompassed by the work of the department.

FW-25-10 FW 20 10 Specific Responsibilities—Each individual shall have specific responsibilities and assignments, which will be made known to other appropriate levels of Church organization.

FW-25-15 FW 20 15 Responsibilities of Director—1. The department director or designee shall chair the Women's Ministries Advisory. The director will maintain continuous contact with the staff and coordinate staff functions.

2. The director shall represent - No change

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SEC/YOU/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

301-02G YOUTH—DEPARTMENTAL POLICIES - POLICY
AMENDMENT

VOTED, To amend GC FY, Youth—Departmental Policies, to read as follows:

FY Youth—Departmental Policies

FY 05 ~~Statement of Purpose~~

FY 10 Objectives - No change

~~FY 15 Departmental Responsibilities~~

~~FY 15 05 Departmental Responsibilities—1. Initiate specific and long-term strategic planning to meet youth ministry needs in consultation with divisions.~~

2. ~~Initiate ideas, plans, and programs in cooperation with division youth ministries personnel.~~

3. ~~Coordinate, evaluate, and monitor youth ministries work and resource materials worldwide.~~

4. ~~Plan, develop, produce, and oversee, in consultation with the divisions, the implementation of a world curricula for religious education of youth and provide core materials such as manuals and guidelines that are necessary to maintain worldwide unity of authorized and approved programs of the Church for its youth.~~

5. ~~Prepare supportive materials and resources requested by divisions that may not be able to produce them.~~

6. ~~Conduct training seminars, workshops, and congresses both for the department and the specialized ministries or programs within the department.~~

7. ~~Equip youth for soul-winning by modeling spiritual leadership, by training, and by providing resource materials and consultant services.~~

8. ~~Cooperate with other departments and services in the faith nurture of Seventh-day Adventist college and university students attending both denominational and nondenominational institutions of higher learning.~~

9. ~~Give leadership and coordination to those programs that the church body, through its councils, may decide should be given support around the world and may assign to the Youth Department as its responsibility.~~

10. ~~Establish and maintain a close liaison with church leaders or administrators through frequent consultation.~~

11. ~~Maintain a system of measurement and evaluation in order to establish trends and to give direction to the work of the department.~~

12. ~~Recommend policy relative to youth ministry.~~

FY 20 FY 15 Departmental Staffing

FY 20 05 FY 15 05 Director and Associate Directors—The Youth Department shall have a director and associate directors as needed. Qualified personnel shall be elected on the basis of their experience in ministering to youth and their expertise to care for the specialized ministries, activities, and responsibilities encompassed by the work of the department. Specialists may be appointed to meet specific needs of the department. Personnel shall be elected or appointed as required to support the functions outlined in the *Church Manual* and as stipulated in the General Conference Constitution and Bylaws.

The director and associate directors of the department are elected by the General Conference Session. The director works under the direction of the General Conference president and the Executive Committee. However, operationally and administratively, the department, through its director, is responsible to the president and assists him and other officers in promoting plans and work outlined by the Executive Committee.

FY 25 ~~Responsibilities of Departmental Personnel~~

FY 25 05 ~~Responsibilities of Departmental Personnel~~—1. ~~The departmental director or his/her designee shall chair the Youth Ministries Committee. He/She shall maintain continuous contact with elected and appointed staff and shall hold regular meetings with the associate directors and other staff. Under the director's supervision, through the Youth Ministries Committee, the departmental budget will be allocated, travel budgets will be assigned, and staff functions will be coordinated.~~

2. ~~The director shall represent and serve as advocate for departmental goals, programs, and activities to the administrative bodies of the Church and shall represent administrative viewpoints to the departmental staff. He/She shall also serve as liaison between other departments and the Youth Department.~~

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3. ~~Each associate director, assistant director, or individual serving a specialized ministry shall have specific responsibilities and assignments which will be made known to other appropriate levels of church organization.~~

FY 30 FY 20 Programs and Activities

FY 25 Public Campus Ministry

FY 25 05 Objectives—The Youth Department collaborates with Adventist Chaplaincy Ministries and the Education Department in providing support to Seventh-day Adventists who, for a variety of reasons, attend public colleges and universities around the world. Working under the supervision of a General Conference appointed committee on Adventist Ministry to College and University Students (AMiCUS) and in coordination with the world divisions, these three departments promote and support initiatives designed to meet the spiritual, intellectual, and social needs of Adventist students on public campuses worldwide. In cooperation with leaders at various church levels, the committee aims to achieve these objectives by strengthening the faith commitment of these students to Seventh-day Adventist beliefs and mission, providing opportunities for Christian fellowship, preparing students to deal with the intellectual challenges that arise in a secular environment, developing their leadership abilities, and training them for outreach, service, and witnessing on the campus, in the community, and in the world at large.

The AMiCUS Committee cooperates with the Adventist Volunteer Center and Global Mission by encouraging the involvement of these Adventist students as student missionaries or volunteers. It also engages the support of the Public Affairs and Religious Liberty Department in order to obtain, at the regional or national level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.

FY 25 10 Responsibilities—The AMiCUS Committee provides overall supervision and coordination of this global ministry and, in consultation with leaders in world divisions, promotes initiatives designed to:

1. Organize associations of Adventist students in public campuses and hold special meetings for them,
2. Publish and distribute *College and University Dialogue, a Handbook* and other materials that support this ministry, and
3. Train campus chaplains, lay leaders, and pastors in university centers. The committee also develops an annual budget to carry out its international ministry.

The Youth Department focuses on fostering the organization and activities of student associations in college or university centers, training students for leadership and outreach and holding regional student conventions and retreats.

FY 25 15 Role of the World Divisions—Each world division shall assign to one or two qualified department directors the responsibility of leading in the ministry to Adventist students on public college and university campuses, with support from the General Conference appointed AMiCUS Committee and in coordination with union leaders in their territory. This ministry seeks to:

1. Foster the organization and activities of Adventist student associations on public campuses and maintain a current list of them,
2. Hold regional meetings for these students,
3. Budget funds for the free distribution of *Dialogue* and other needed materials,
4. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers,
5. Train students for outreach, service, and evangelism on their campuses, their communities, and beyond,
6. Promote the involvement of Seventh-day Adventist university professors and other professionals as mentors in this ministry,
7. Connect these students with Seventh-day Adventist colleges and universities as potential transfer students, where possible, and eventually as faculty members,
8. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities at which Adventists are students,
9. Engage the services of the Public Affairs and Religious Liberty Department in preventing or solving Sabbath observance issues related to Seventh-day Adventist students in public campuses, and
10. Provide coordination and guidance for this ministry to their counterparts in the unions and local fields, as well as periodic assessment.

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CA/PolRev&Dev/ADCOM/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

287-02G DIVISION RESPONSIBILITY (INTERDIVISION
EMPLOYEE SPOUSE EMPLOYMENT) - POLICY
AMENDMENT

VOTED, To amend GC M 30 05, Division Responsibility, to read as follows:

M 30 05 Division Responsibility—Decisions regarding denominational employment for the spouse of an appointee/employee during the time of the family's interdivision service shall be the responsibility of the calling division. Whenever possible, arrangements for such employment should be made through the General Conference Secretariat prior to the arrival of the appointee/employee in the host division country. Interdivision status is not granted to locally hired spouses of locally hired employees, regardless of their citizenship status. (See E 15 20, paragraph 7.)

SEC/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

308-02G NORTH AMERICAN DIVISION DEFERRED
APPOINTEE PROGRAM (FINANCIAL ASSISTANCE
TO MEDICAL/DENTAL DEFERRED APPOINTEES,
LOMA LINDA UNIVERSITY) - POLICY AMENDMENT

VOTED, To amend GC N 30 05, North American Deferred Appointee Program to read as follows:

N 30 05 North American Division Deferred Appointee Program—1. Students enrolled in a Doctor of Dental Surgery or Medical Doctor program - No change

2. Student Loans—Medical/Dental deferred appointees - No change

3. Funding—a. Each medical/dental deferred appointee must file a Loma Linda University Financial Aid Application each year.

b. The deferred appointee shall be awarded grants and low-interest loans through normal federal and Loma Linda University institutional sources. Additional funds, if required and approved, will be lent from the Loma Linda University Deferred Medical Appointee Endowment Account. The amount shall not exceed tuition plus US\$500 the cost of books up to US\$1,000 ~~for books~~ each year and, for dental students, additional loans to cover the

cost of instruments and supplies as authorized by the School of Dentistry and approved by the General Conference Interdivision Employee Remuneration and Allowances Committee.

- c. A living allowance, not to exceed the standard - No change
 - d. The deferred appointee shall sign a contract - No change
 - e. When the deferred appointee begins the term - No change
- 4. Procedures - No change
 - 5. Those receiving assistance under this policy - No change

SEC/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

288-02G 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

N 25 25 Maximum Medical/Dental/Optometrical 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 up to what tuition charges were for the course at the university where the degree was obtained plus US\$500 the cost of books up to US\$1,000 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 degree-granting school of dentistry and approved by the General Conference Interdivision Employee Remuneration and Allowances Committee, and

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b. A maximum amount equal to what the interest ~~would have been during the same period on~~ was on the indebtedness identified in 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~~ was on the total amount allowed under paragraph 1. above. ~~above for a graduate in specialty training during the same calendar period.~~

4. Those receiving assistance under this policy are not eligible for assistance under N 25 05, unless the assistance under this policy is less than US\$6,000. (See N 25 05, paragraph 5.) The spouse, however, if employed on other than a Code 5 budget could still qualify under N 25 05.

IDERem&All/SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

267-02G TUITION DISCOUNTS TO OVERSEAS STUDENTS -
POLICY AMENDMENT

VOTED, To amend GC O 65, Tuition Discounts to Overseas Students, to read as follows:

O 65 Tuition Discounts to Overseas Students

When any division other than the North American Division sends its employees or their dependent children, including dependents of interdivision employees not based in the North American Division, to attend colleges or universities in the North American Division and makes financial payments from denominational funds on behalf of such students directly to the institution concerned, the college or university is encouraged to match dollar for dollar with the sending division, up to 25 percent of undergraduate tuition. ~~If the person also receives a federal (national) or state (provincial) scholarship, the school may reduce its discount in direct proportion to the amount of such scholarship. Such remittances must come through the division or General Conference.~~

TRE/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

313-02G TRANSITION PROVISIONS (FREIGHT ALLOWANCE)
POLICY DELETION

VOTED, To delete GC P 45 20, Transition Provisions, which reads as follows:

P 45 20 Transition Provisions—Interdivision employees commencing their furloughs on or before August 1, 2000 may choose either the new policy or the previous policy which provided for a furlough shipment at denominational expense. Those who were in interdivision service as of September 1, 1998 and who have taken two or more furloughs since arrival in the host division country, without an intervening permanent return, are eligible for the higher amount provided for in P 45 15 at the time of their next furlough and then for each third furlough thereafter.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

270-02Ga POSTGRADUATE/CONTINUING EDUCATION—
LOCALLY EMPLOYED HEALTH CARE PROFESSIONALS -
POLICY DELETION

VOTED, To delete GC P 70 30, Postgraduate/Continuing Education—Locally Employed Health Care Professionals, which reads as follows:

P 70 30 Postgraduate/Continuing Education—Locally Employed Health Care Professionals—Each division may arrange for locally employed health care professionals to take postgraduate work/continuing education required for licensure within the division territory. The allowances for such cases shall be set according to the needs in each division in harmony with the general principles of the General Conference *Working Policy*. Should the required postgraduate work not be available within the division territory, the division committee may, in special cases, arrange for locally employed health professionals to take postgraduate study/continuing education elsewhere. In such cases the division committee shall determine the allowances to be made.

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SEC/PolRev&Dev/ADCOM/SecC02AC/GCDO02AC/02AC to AHT(DIV)

303-02G VISITS TO FAMILY (PERMANENT RETURN OF
INTERDIVISION EMPLOYEES—GENERAL PROVISIONS) -
POLICY AMENDMENT

VOTED, To amend GC Q 10 20, Visits to Family, to read as follows:

Q 10 20 Visits to Family—A permanently returned interdivision employee who has completed a term of service and served for a minimum of 22 months since the most recent furlough, optional annual leave, or arrival in the host division country, is allowed travel expense to visit parents and children in the base division in accordance with the authorized points as outlined in P 40 25. If it has been less than 22 months since the most recent furlough, optional annual leave, or arrival in the host division country, permanent return travel shall normally only be allowed to a single point in the base ~~division~~ division for the purpose of family visitation. ~~Travel~~ In either case, travel to visit family and onward to the place of permanent employment or permanent location shall be by the most direct route. route and onward to the place of permanent employment or permanent location. One month from the date of leaving the host division country is allowed for traveling, visiting, and finding employment. (See Q 10 15.) This month includes any unused vacation time.

STWSummit/SEC/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

304-02Ga MONTHLY FINANCIAL REPORTS - POLICY
AMENDMENT

VOTED, To amend GC S 05 20, Monthly Financial Reports, to read as follows:

S 05 20 Monthly Financial Reports—Monthly financial reports showing the actual operating expenses and budgetary provision to date shall be prepared and studied by the organization's administrative officers. Treasurers shall keep controlling boards and committees informed by providing monthly financial statements except in the case of relatively inactive organizations in which case statements may be submitted quarterly. Boards and committees should compare these statements with the budget adopted at the beginning of the year and be prepared to act with the officers in increasing income and/or decreasing expenditures as may be necessary. When presenting these reports in the accounting format generally accepted by the church, the treasurer should use appropriate visual aids and explain all technical terms used to make sure the report is understandable to members with limited accounting background.

STWSummit/SEC/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

304-02Gb FINANCIAL REPORTS TO CONSTITUENCIES -
POLICY AMENDMENT

VOTED, To amend GC S 05 30, Financial Reports to Constituencies, to read as follows:

~~S 05 30 Financial Reports to Constituencies—1. Scope—Financial~~ Financial Reports—
1. To Constituencies—~~a. Scope—Financial~~ reports to the constituency sessions of
organizations shall include each of the following comparative statements (wherever required by
the denominational accounting manual of the various organizations) showing each of the years
for the reporting period:

- a. 1) Balance Sheet
- b. 2) Income Statement, or Income and Expense Statement, or Operating
Statement
- c. 3) Statement of Net Worth (unless included in paragraph b. above)
- d. 4) Statement of Changes of Financial Position (when required as a
basic statement).

2. b. Additional information—Notes of disclosure, including the “Summary of
Significant Accounting Policies,” applicable to each year presented, shall be included as an
integral part of the report.

3. c. Auditor’s ~~Opinion—~~Opinion—1) The Auditing Service (AS) will
provide a letter stating an opinion on paragraph ~~1. a.~~ and 2 b. above. These should be prepared
in consultation with AS, and far enough in advance to allow the AS time to have ample
opportunity to review the statements before issuing an opinion. If it is not possible to have the
combined information reviewed for the auditor’s opinion, each year’s statement, with the
accompanying auditor’s report, shall be presented separately.

b. 2) Other appropriate schedules showing further details of income and
expenditures, and certain percentages or ratios, as may be required in an organization’s
accounting manual, may be presented as unaudited supplemental information.

2. To Boards of Church Organizations and to Churches—When presenting these
reports in the accounting format generally accepted by the church, the treasurer should use

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appropriate visual aids and explain all technical terms used to make sure the report is understandable to members with limited accounting background.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

270-02Gb POSTGRADUATE/CONTINUING EDUCATION—
LOCALLY EMPLOYED HEALTH CARE PROFESSIONALS -
POLICY ADDITION

VOTED, To add a new section GC T 40, Postgraduate/Continuing Education—Locally Employed Health Care Professionals, to read as follows:

T 40 Postgraduate/Continuing Education—
Locally Employed Health Care Professionals

T 40 05 Postgraduate/Continuing Education—Locally Employed Health Care Professionals—Each division may arrange for locally employed health care professionals to take postgraduate work/continuing education required for licensure within the division territory. The allowances for such cases shall be set according to the needs in each division in harmony with the general principles of the General Conference *Working Policy*. Should the required postgraduate work not be available within the division territory, the division committee may, in special cases, arrange for locally employed health professionals to take postgraduate study/continuing education elsewhere. In such cases the division committee shall determine the allowances to be made.

STWSummit/PolRev&Dev/ADCOM/SecC01AC/TreC01AC/223-01G/SecC02SM/TreC02SM/
GCDO02SM/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

228-02G LEADERS TO SET EXAMPLE (PRINCIPLES AND
PROCEDURES IN TITHING) - POLICY AMENDMENT

VOTED, To amend GC V 05 15, Leaders to Set Example, to read as follows:

V 05 15 Leaders to Set ~~Example~~—All Example—The returning of a faithful tithe is recognized as an act of worship and a loving stewardship response to a benevolent God and is expected of all leaders. All denominationally employed Seventh-day Adventists, members of union conference/mission committees, local conference/mission committees and institutional boards, boards who are Seventh-day Adventists, and church elders and other church officers are to recognize it as a principle of leadership in God's work that a good example be set in the matter

of tithing. ~~A person who does not live up to this standard disqualifies himself/herself from being continued as a church officer, denominational employee or committee member.~~

FinPl&Bud02AC/02AC to SGR(DIV)

GENERAL CONFERENCE BUDGET—2003

VOTED, To approve the 2003 General Conference Budget as presented. (See pages 280-297.)

Leo Ranzolin, Chairman
Agustin Galicia, Secretary
Athol H Tolhurst, Editorial Secretary
Ana T Faigao, Recording Secretary

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Summary:

		2002			2003		
Income		Tithe	Non-Tithe	Total	Tithe	Non-Tithe	Total
	Unallocated	0	0	0	0	0	0
S-62	Ingathering	0	0	0	0	0	0
S-70	Tithe	68,376,400	0	68,376,400	71,178,451	0	71,178,451
S-73	Unrestricted Offerings	0	41,850,000	41,850,000	0	42,535,000	42,535,000
S-74	Unrestricted Donations	0	500,000	500,000	0	500,000	500,000
S-76	Unrestrict Invest Earn	0	3,045,000	3,045,000	0	1,166,000	1,166,000
S-77	Endowments	0	0	0	0	0	0
S-79	Miscellaneous Income	0	13,200	13,200	0	187,000	187,000
		<u>68,376,400</u>	<u>45,408,200</u>	<u>113,784,600</u>	<u>71,178,451</u>	<u>44,388,000</u>	<u>115,566,451</u>
S-71	Additional Tithe	28,800,000	(28,800,000)	0	28,800,000	(28,800,000)	0
S-95	Trfs fr Other Functions	(8,516,588)	8,516,588	0	(9,413,726)	9,413,726	0
S-96	Trfs From Other Funds	0	300,000	300,000	0	300,000	300,000
		<u>88,659,812</u>	<u>25,424,788</u>	<u>114,084,600</u>	<u>90,564,725</u>	<u>25,301,726</u>	<u>115,866,451</u>
Expense							
I.	GC Operations	25,950,000	0	25,950,000	27,470,000	0	27,470,000
II.	GC Administered Funds	5,571,708	1,367,062	6,938,770	5,571,708	900,000	6,471,708
III.	IDE Funding	19,239,823	0	19,239,823	19,239,823	0	19,239,823
IV.	Appropriations	36,178,281	22,286,226	58,464,507	36,933,194	22,630,226	59,563,420
V.	Special Funding	1,720,000	1,771,500	3,491,500	1,350,000	1,771,500	3,121,500
VI.	Ingathering Appropriations	0	0	0	0	0	0
		<u>88,659,812</u>	<u>25,424,788</u>	<u>114,084,600</u>	<u>90,564,725</u>	<u>25,301,726</u>	<u>115,866,451</u>

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Tithe**

Unallocated Income	Actual 2001	Budget 2002	Budget 2003
Schedule 70 - Tithe			
Tithe - Divisions	5,005,410	5,930,000	6,673,880
Tithe - Division-Blocked	(1,173,169)	(1,200,000)	(1,170,000)
Tithe - Recovery of Blocked	976,205	1,200,000	970,000
Tithe - IDE	741,801	750,000	742,000
Tithe - So Africa Special	336,306	370,000	0
Tithe - NSD (Auditing Adjustment)	0	443,400	443,400
Tithe from NAD	68,505,130	62,409,000	61,654,617
(2000-10.72%; 2001-10%; 2002-9.5%)			
Less Retirement Adjustment	(1,370,103)	(1,561,000)	(1,952,396)
(2000-.15%; 2001-.20%; 2002 -.25%)			
Tithe Additional - In-House	0	0	2,410,960
Tithe Additional	0	0	1,395,990
Tithe Miscellaneous	13,328	35,000	10,000
	<u>73,034,908</u>	<u>68,376,400</u>	<u>71,178,451</u>

Schedule 71 - Additional Funds

Additional Tithe to GC	27,700,000	28,800,000	28,800,000
Non-Tithe Appropriations	<u>(27,700,000)</u>	<u>(28,800,000)</u>	<u>(28,800,000)</u>
	<u>0</u>	<u>0</u>	<u>0</u>

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Unallocated Income	Actual 2001	Budget 2002	Budget 2003
Schedule 73 - Unrestricted Offerings			
World Mission Fund - OS	25,361,178	25,950,000	25,360,000
World Mission Fund - OS Blocked	(4,786,914)	(5,400,000)	(4,787,000)
World Mission Fd - Recovery Blocked	5,409,538	4,300,000	5,410,000
WMF - OS - Trf to 13th Sabbath	(954,768)	(935,000)	(955,000)
WMF - OS - Investment	(481,895)	(505,000)	(482,000)
WMF - OS - Trf to GM Ann Sac	<u>(2,021,719)</u>	<u>(1,600,000)</u>	<u>(2,022,000)</u>
	22,525,420	21,810,000	22,524,000
 World Mission Fund - NA	 22,423,620	 22,500,000	 22,424,000
WMF - NA - Trf to 13th Sabbath	(983,485)	(920,000)	(983,000)
WMF - NA - Trf to SS Invest	(473,164)	(490,000)	(473,000)
WMF - Ann Sacrifice	<u>(956,799)</u>	<u>(1,050,000)</u>	<u>(957,000)</u>
	20,010,172	20,040,000	20,011,000
	<u>42,535,592</u>	<u>41,850,000</u>	<u>42,535,000</u>
Schedule 74 - Unrestricted Donations			
Donations, Miscellaneous	81,935	500,000	500,000
Donations, Unspecified	<u>383,579</u>	<u>0</u>	<u>0</u>
	<u>465,514</u>	<u>500,000</u>	<u>500,000</u>

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Unallocated Income	Actual 2001	Budget 2002	Budget 2003
Schedule 76 - Unrestrict Invest Earnings			
Investment Earnings & Interest	2,721,027	2,695,000	966,000
Capital Gains	554,059	350,000	200,000
Recogn Unreal Apprec of Investments	<u>(3,716,757)</u>	<u>0</u>	<u>0</u>
	<u>(441,671)</u>	<u>3,045,000</u>	<u>1,166,000</u>
Schedule 77 - Endowments			
Endowments - Non-Tithe	<u>24,491</u>	<u>0</u>	<u>0</u>
Schedule 79 - Miscellaneous Income			
Lease Inc - SW Bell Antenna	12,265	13,200	12,000
Miscellaneous	65,578	0	65,000
Royalties	<u>109,148</u>	<u>0</u>	<u>110,000</u>
	<u>186,991</u>	<u>13,200</u>	<u>187,000</u>

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Unallocated Income	Actual 2001	Budget 2002	Budget 2003
Schedule 95 - Trfs to/fr Other Functions			
Offerings for Exchange - From Other Functions	(9,320,235)	(8,516,588)	(9,413,726)
Offerings Exchanged - To Other Functions	9,320,235	8,516,588	9,413,726
Securities Fluctuation Fund	<u>0</u>	<u>0</u>	<u>0</u>
	<u>9,320,235</u>	<u>8,516,588</u>	<u>9,413,726</u>
	<u>0</u>	<u>0</u>	<u>0</u>
Schedule 96 - Transfers from Other Funds			
Matured Trusts and Wills (Estates Fnd)	<u>337,787</u>	<u>300,000</u>	<u>300,000</u>

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	<u>Actual 2001</u>	<u>Budget 2002</u>	<u>Budget 2003</u>
I. Office Operating			
GC Office Operating Cap	<u>27,913,439</u>	<u>25,950,000</u>	<u>27,470,000</u>
II. GC Administered Funds			
SS Mission Quarterlies	225,004	200,000	200,000
Elmshaven Repairs & Renovations	20,000	20,000	20,000
Elmshaven Supervision Assistance	8,000	8,000	8,000
World Dept. Special Projects	400,000	400,000	400,000
Global Mission (Const.Oversight)	100,000	100,000	100,000
Annual Council	88,008	110,000	110,000
Annual Council Travel	412,543	500,000	500,000
Exchange, Monetary	409,920	100,000	100,000
GC Session	1,000,000	1,000,000	1,000,000
Offerings Promotion - General	38,400	100,000	100,000
Adventist Television Network	0	0	2,633,708
Pre Media Opportunity	200,000	200,000	0
Pre Video Production	833,708	833,708	0
AGCN - Satellite	1,600,000	1,600,000	0
Spring Meeting	13,666	130,000	130,000
Council on Evangelism	25,000	25,000	25,000
Commissions/Councils/Taskforces	120,000	120,000	120,000
Leadership Training	15,000	100,000	100,000
Strategic Planning	15,000	25,000	25,000
Required Working CAP	<u>1,117,668</u>	<u>0</u>	<u>0</u>
Total GC Admin Funds - Tithe	<u>6,641,917</u>	<u>5,571,708</u>	<u>5,571,708</u>

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II. GC Administered Funds	Actual 2001	Budget 2002	Budget 2003
Contingencies:			
General	859,428	917,062	600,000
Crisis/Security	0	50,000	0
Legal	<u>0</u>	<u>100,000</u>	<u>0</u>
	859,428	1,067,062	600,000
Blocked Currency Expenditures	0	0	0
OGC Spcl Counsel & Litigation	300,000	300,000	300,000
Required Working Capital	(1,401,529)	0	0
Other Assets/Loans	<u>6,343,790</u>	<u>0</u>	<u>0</u>
Total GC Adm Fnds Non-Tithe	<u>6,101,689</u>	<u>1,367,062</u>	<u>900,000</u>
Total GC Administered Funds	<u><u>12,743,606</u></u>	<u><u>6,938,770</u></u>	<u><u>6,471,708</u></u>

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III. IDE Funding	Actual 2001	Budget 2002	Budget 2003
IDE Trips - East	405,770	437,495	0
IDE Trips - West	272,996	338,091	0
IDE App/Fur/OAL/PR Individual	6,718,054	5,502,712	0
IDE App/Fur/OAL/PR General	9,040,565	11,940,200	0
IDE Administration	<u>887,914</u>	<u>1,021,325</u>	<u>19,239,823</u>
TOTAL IDE Funding	<u><u>17,325,299</u></u>	<u><u>19,239,823</u></u>	<u><u>19,239,823</u></u>

IV. Appropriations

Separate Board Units-Tithe

Adventist World Radio	274,890	288,332	296,982
Geoscience Research Institute	669,664	706,921	757,165
GRI Contingency	0	0	0
White Estate	938,551	938,551	1,014,464
White Estate Contingency	0	125,724	105,000
White Estate Branches	436,394	416,213	439,423
Auditing Service	650,000	650,000	650,000
Auditing Service Contingency	0	82,463	133,735
Auditing Service Divisions	3,361,394	3,923,280	4,089,756
NAD Proposed Wage System	<u>0</u>	<u>0</u>	<u>255,000</u>
Sub-total Separate Brd Units-Tithe	6,330,893	7,131,484	7,741,525

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IV. Appropriations: (Cont'd)	Actual 2001	Budget 2002	Budget 2003
Divisions - Tithe			
Appropriations, Tithe Operating:			
Africa-Indian Ocean Division	2,536,265	2,536,265	0
East Central Africa Division	0	0	2,750,278
Eastern Africa Division	2,667,426	2,667,426	0
Eastern Europe Fin Affairs Com	1,002,946	1,002,946	1,002,946
Euro-Africa Division - Gen	2,518,421	2,518,421	1,468,421
Inter-America Division	843,194	843,194	843,194
Northern Asia Pacific Division	1,406,045	1,406,045	1,406,045
South American Division	1,669,086	1,669,086	1,669,086
South Pacific Division	960,974	960,974	960,974
Southern Africa Indian Ocean	0	0	2,018,674
Southern Africa Union Conf	575,225	575,225	0
SUD (GENCOSUD)	1,587,155	1,587,155	1,587,155
Southern Asia Pacific Division	1,928,606	1,928,606	1,928,606
Trans-European Division - Gen	2,597,882	2,597,882	2,597,882
Western Africa Division	0	0	2,059,964
	20,293,225	20,293,225	20,293,225
TED Special	1,150,000	1,000,000	1,000,000
Excess Aviation & Liability Ins	1,098,300	900,000	1,000,000
Sub-total Divisions - Tithe	22,541,525	22,193,225	22,293,225
General Church Programs			
Evangelism	100,000	100,000	100,000
Graduate Scholarships	100,000	100,000	100,000
Hope 2000 Project	0	0	0
Sub-total General Church Programs	200,000	200,000	200,000

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IV. Appropriations: (Cont'd)

	<u>Actual 2001</u>	<u>Budget 2002</u>	<u>Budget 2003</u>
Publishing Programs			
AR Monthly Edition Subsidy	248,214	267,694	281,511
AR World Edition	50,000	0	0
Ministry Magazine	150,314	150,314	121,229
YTH AMICUS	102,252	132,235	134,487
Jrnl Of Adv Educ - English Edition	100,000	100,000	100,000
Jrnl Adv Educ - International Edition	20,000	20,000	20,000
S.D.A. Periodical Index	5,500	5,500	5,500
Commentary Volume 11	4,000	0	0
SOP Bks Subsidy for Transl/Print	<u>350,000</u>	<u>350,000</u>	<u>200,000</u>
Sub-total Publishing Programs	1,030,280	1,025,743	862,727

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IV. Approp: (Cont'd)

Institutions

	Actual 2001	Budget 2002	Budget 2003
ADRA - Administration	151,216	157,682	165,570
AIAS Operating Approp	400,050	400,050	400,050
AU Operating Approp:			
Seminary:			
Regular	1,132,751	1,132,751	1,132,751
Fac Replace-Seminary	71,952	71,952	71,952
Aviation Center	30,888	30,888	30,888
Mission Orientation	151,500	151,500	151,500
Extension School	31,302	31,302	31,302
Inst for Prevent of Drug Addict	<u>121,000</u>	<u>130,874</u>	<u>130,874</u>
	1,539,393	1,549,267	1,549,267
HSI Operating Approp	60,600	60,600	60,600
LLU Operating Approp	2,750,230	2,750,230	2,750,230
Int'l Health Food Assn	35,000	35,000	35,000
NAD - PARL Liberty Magazine	100,000	100,000	100,000
Satellite Television (WHAAT)	275,000	275,000	275,000
Council on Evangelism & Witness	<u>0</u>	<u>300,000</u>	<u>500,000</u>
Sub-total Institutions	<u>5,311,489</u>	<u>5,627,829</u>	<u>5,835,717</u>
Total Appropriations - Tithe	<u><u>35,414,187</u></u>	<u><u>36,178,281</u></u>	<u><u>36,933,194</u></u>

V. Special Funding

Adventist World Radio - General	1,350,000	1,350,000	1,350,000
Southern Africa Affairs Committee	336,306	370,000	0
Total Special Funding - Tithe	<u><u>1,686,306</u></u>	<u><u>1,720,000</u></u>	<u><u>1,350,000</u></u>

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IV. Appropriations: (Cont'd)	Actual 2001	Budget 2002	Budget 2003
Divisions Non-Tithe			
Appropriations, Non-Tithe Operating:			
Africa Indian Ocean Division	1,892,609	1,892,609	0
East Central Africa Division	0	0	1,387,096
Eastern Africa Division	1,465,013	1,465,013	0
Eastern Europe Fin Affairs Com	248,903	248,903	248,903
Euro-Africa Division	715,634	715,634	715,634
Inter-American Division	975,943	975,943	975,943
Northern Asia Pacific Division	165,099	165,099	165,099
South American Division	958,086	958,086	958,086
South Pacific Division	742,754	742,754	742,754
Southern Africa Indian Ocean Div	0	0	1,067,304
Southern Africa Union Conference	184,639	184,639	0
SUD (GENCOSUD)	879,211	879,211	879,211
Southern Asia Pacific Division	1,087,926	1,087,926	1,087,926
Trans-European Division	950,812	950,812	950,812
Western Africa Division	0	0	1,087,861
Sub-total Divisions Non-Tithe	10,266,629	10,266,629	10,266,629
Donations Non-Tithe:			
51140 Donations	51,850	60,000	60,000

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IV. Appropriations: (Cont'd)	Actual 2001	Budget 2002	Budget 2003
General Church Programs			
Maranatha Type Projects-Travel	<u>1,080</u>	<u>6,000</u>	<u>0</u>
Sub-total Church Programs	1,080	6,000	0
 Institutions			
ADRA Rent	260,000	450,000	540,000
AWR Rent	0	0	60,000
AIAS Operating Approp	370,315	370,315	370,315
AU Operating Approp			
Graduate School	2,229,369	2,229,369	2,229,369
HSI Operating Approp	191,900	191,900	191,900
HSI Rental	0	0	200,000
LLU Operating Approp:			
General	7,324,889	7,324,889	7,324,889
Graduate Biology	300,000	300,000	300,000
LLU Special	100,000	0	0
OC Operating Approp	<u>1,087,124</u>	<u>1,087,124</u>	<u>1,087,124</u>
Sub-total Institutions	<u>11,863,597</u>	<u>11,953,597</u>	<u>12,303,597</u>
Total Approp Non-Tithe	<u><u>22,183,156</u></u>	<u><u>22,286,226</u></u>	<u><u>22,630,226</u></u>

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V. Special Funding

	<u>Actual 2001</u>	<u>Budget 2002</u>	<u>Budget 2003</u>
Division Programs			
Appropriations, Special:			
Africa-Indian Ocean Division	70,000	70,000	0
East Central Africa Division	0	0	55,000
Eastern Africa Division	90,000	90,000	0
Eastern Europe Fin Affairs Com	90,000	90,000	90,000
Euro-Africa Division	70,000	70,000	70,000
Inter American Division	75,000	75,000	75,000
Northern Asia Pacific Division	50,000	50,000	50,000
East Asia Comm HK (NSD)	<u>45,000</u>	<u>45,000</u>	<u>45,000</u>
South American Division	70,000	70,000	70,000
South Pacific Division	50,000	50,000	50,000
Southern Africa Indian Ocean Div	0	0	50,000
SUD (GENCOSUD)			
General	95,000	95,000	95,000
Southern Asia Pacific Division	50,000	50,000	50,000
Trans-European Division:			
General	170,000	170,000	170,000
Western Africa Division	<u>0</u>	<u>0</u>	<u>55,000</u>
 Total Appropriations, Special	 925,000	 925,000	 925,000
 Southern African Indian Ocean Div			
General	60,000	160,000	0
Southern Africa Union Church Unification	<u>100,000</u>	<u>0</u>	<u>160,000</u>
 Total So African Indian Ocean Div	 <u>160,000</u>	 <u>160,000</u>	 <u>160,000</u>
 Sub-total Divisions Programs	 1,085,000	 1,085,000	 1,085,000

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V. Special Funding (Cont'd)	Actual 2001	Budget 2002	Budget 2003
Institutional Programs			
NA Approp for Servicemen's Cntr-Korea	35,000	35,000	35,000
AIAS - General	30,000	30,000	30,000
AWR - General	120,000	120,000	120,000
AU Specials:			
General	50,000	50,000	50,000
Grad School & Sem Libr Bks	<u>125,000</u> 175,000	<u>125,000</u> 175,000	<u>125,000</u> 175,000
HSI Specials:			
General	20,000	20,000	20,000
Computer System/Spanish Trans	<u>216,500</u> 236,500	<u>216,500</u> 236,500	<u>216,500</u> 236,500
LLU Specials:			
Working Capital	100,000	0	0
WHAAT	60,000	60,000	60,000
AGCN (Video Production)	<u>0</u>	<u>30,000</u>	<u>30,000</u>
Sub-total Institutional Programs	<u>756,500</u>	<u>686,500</u>	<u>686,500</u>
Total Special Funding	<u><u>1,841,500</u></u>	<u><u>1,771,500</u></u>	<u><u>1,771,500</u></u>

**General Conference of Seventh-day Adventists
2003 Appropriations Budget**

Divisions:	Base Appropriations			Special Appropriations		GC Administered		Total
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	IDE Tithe	Auditing Tithe	
Africa-Indian Ocean Div	0	0	0		0			0
East Central Africa Div	2,750,278	1,387,096	4,137,374		55,000		0	4,192,374
Eastern Africa Division	0	0	0		0		0	0
Eastern Europe Fin Affairs Cc	1,002,946	248,903	1,251,849		90,000		0	1,341,849
Euro-Africa Division	1,468,421	715,634	2,184,055		70,000		0	2,254,055
Inter-America Division	843,194	975,943	1,819,137		75,000		0	1,894,137
Northern Asia Pacific Div	1,406,045	165,099	1,571,144		95,000		0	1,666,144
South American Division	1,669,086	958,086	2,627,172		70,000		0	2,697,172
South Pacific Division	960,974	742,754	1,703,728		50,000		0	1,753,728
Southern Africa Indian Ocean	2,018,674	1,067,304	3,085,978		50,000		0	3,135,978
SID Southern Africa Union Co	0	0	0		160,000		0	160,000
Southern Asia Division	1,587,155	879,211	2,466,366		95,000		0	2,561,366
SUD (GENCOSUD)	1,928,606	1,087,926	3,016,532		50,000		0	3,066,532
Trans-European Division	2,597,882	950,812	3,548,694		170,000		0	3,718,694
TED Special	1,000,000	0	1,000,000		0		0	1,000,000
Western Africa Division	2,059,964	1,087,861	3,147,825		55,000		0	3,202,825
	<u>21,293,225</u>	<u>10,266,629</u>	<u>31,559,854</u>	<u>0</u>	<u>1,085,000</u>	<u>19,239,823</u>	<u>4,089,756</u>	<u>55,974,433</u>

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	Base Appropriations			Special Appropriations		GC Administered		Total
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	IDE Tithe	Auditing Tithe	
Others:								
ADRA	165,570	540,000	705,570	0	0			705,570
Adventist Television Network	0	0	0	0	30,000			30,000
Adventist World Radio	296,982	60,000	356,982	1,350,000	120,000			1,826,982
AIAS	400,050	370,315	770,365	0	30,000			800,365
Andrews University	1,549,267	2,229,369	3,778,636	0	175,000			3,953,636
Auditing	783,735	0	783,735	0	0			783,735
Council on Evang & Witness	500,000	0	500,000	0	0			500,000
GRI	757,165	0	757,165	0	0			757,165
Home Study Int'l	60,600	391,900	452,500	0	236,500			689,000
Int'l Health Food Assn	35,000	0	35,000	0	0			35,000
Loma Linda University	2,750,230	7,624,889	10,375,119	0	0			10,375,119
Oakwood College	0	1,087,124	1,087,124	0	0			1,087,124
NAD - PARL Liberty Mag	100,000	0	100,000	0	0			100,000
NAD Proposed Wage System	255,000	0	255,000	0	0			255,000
NAD-Servicemen's Cntr-Korea	0	0	0	0	35,000			35,000
Satellite TV-SAD WHAST	275,000	0	275,000	0	60,000			335,000
White Estate	1,558,887	0	1,558,887	0	0			1,558,887
General Church Program	200,000	0	200,000	0	0			200,000
Publishing Programs	862,727	0	862,727	0	0			862,727
Excess Aviation&Liab Ins	1,000,000	0	1,000,000	0	0			1,000,000
	<u>11,550,213</u>	<u>12,303,597</u>	<u>23,853,810</u>	<u>1,350,000</u>	<u>686,500</u>	<u>0</u>	<u>0</u>	<u>25,890,310</u>

**General Conference of Seventh-day Adventists
2003 Appropriations Budget
Non-Tithe**

IV. Appropriations:

	<u>Actual 2001</u>	<u>Budget 2002</u>	<u>Budget 2003</u>
Restricted Funds			
Approp, Investment-Outreach:			
Africa-Indian Ocean Division	131,881	134,780	0
East Central Africa Division	0	0	131,324
Eastern Africa Division	123,054	125,759	0
Eastern Europe Fin Affairs Com	37,277	38,096	39,735
Euro-Africa Division	96,302	98,419	69,324
Inter-American Division	54,170	55,360	57,741
Northern Asia Pacific Division	46,785	47,813	49,870
South American Division	78,231	79,950	83,389
South Pacific Division	50,733	51,848	54,078
Southern Africa Indian Ocean Div	0	0	97,952
Southern Africa Union Conf	22,627	23,125	0
SUD (GENCOSUD)	73,443	75,057	78,285
Southern Asia Pacific Division	89,825	91,799	95,748
Trans-European Division	105,672	107,994	112,639
Western Africa Division	<u>0</u>	<u>0</u>	<u>99,915</u>
Total Restricted Funds	<u>910,000</u>	<u>930,000</u>	<u>970,000</u>

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ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 9, 2002, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "Benefits of Individual Worship" was presented by Ivan Leigh Warden, Associate Director of the Ellen G White Estate.

I have not come this morning to express opinions, but convictions. Simply stated, we hold opinions, convictions hold us. It is as a pilgrim held by a divine conviction that I have come today to share with you this conviction.

It is a conviction that the call of God to people everywhere is to get lost in service for others. I have an obligation to all people. The apostle Paul, in his monumental letter to the Christians at Rome, speaks of his obligation to the civilized and the uncivilized; to the educated and to the ignorant. I come before you this day in that same spirit. I have an obligation to the people of the world wherever they are.

Finally, I am indebted to the Trinity who said, "You are somebody. Go and tell others that it is possible to overcome evil." All that I am, I owe to the Spirit of God working through the black preachers and teachers of my childhood and adolescent years. I owe much to William Miller, Joseph Bates, Hiram Edson, Ellen G White, and the Spirit of Prophecy. I stand today as one who has accepted the torch of freedom, survival, dignity, and hope in a world darkened by the clouds of hate and misunderstanding. Today, as God's servant, I run proudly with that torch to continue lighting this darkened world. Let us pray.

We are gathered this morning between the din and the dither. So deafening is the din, and so disturbing the dither, that to speak of hope is viewed by some as an exercise in futility. And yet I come with a conviction and not an opinion. For this preacher, the benefits of individual worship are vital to my very existence. Worship is the breath of my soul. It is the essence of what keeps me focused in this evil world. I am of the firm conviction that worship revitalizes us, and when we depart from our individual worship with Jesus Christ, our Passover; Jesus, the first fruits of them that sleep; Jesus, Mary's baby and older than Abraham; Jesus, our High Priest, it is to serve, to be kingdom builders.

Somebody, somewhere wrote, "To worship is to experience reality, to touch life. It is to know, to feel, to experience the resurrected Christ in the midst of the gathered community. It is a breaking into the Shekinah of God, or better yet, being invaded by the Shekinah of God.

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“Shekinah—glory or the radiance of God dwelling in the midst of His people. It denotes the immediate presence of God as opposed to a God who is abstract or aloof.”

Until God touches and frees our spirits we cannot enter this realm. Singing, praying, praising, all may lead to worship, but worship is more than any of them. Our spirit must be ignited by the divine fire.

Worship is our first, not second, priority. The first command of Jesus is to love the Lord your God. (Mark 12:30, NASB)

In his worship experience, Isaiah describes an incredibly moving experience. His experience is suggestive of what should be, no, what does take place in individual worship.

“In the year of King Uzziah’s death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, ‘Holy, Holy, Holy is the Lord of hosts. The whole earth is full of His glory.’ And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, ‘Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts.’ Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. And he touched my mouth with it and said, ‘Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.’ Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go for Us?’ Then I said, ‘Here am I. Send me!’”—Isa 6:1-8, NASB

In 734 BC King Ahaz finally rejected the prophet’s appeal to trust in God and turned to seek protection from the Assyrians. Perhaps Isaiah sensed the futility of his ministry and withdrew from the political scene to let things take their course. During a religious festival held the year that King Uzziah died, Isaiah was present in his official capacity as a prophet. Standing with the priest between the porch and the altar, he watched the play and movement of the ancient ceremony, so rich in symbolism, in color, and in music. To the worshippers it was a drama, familiar but still enthralling—that and nothing more. But to Isaiah, who had walked with God and grown ever more sensitive to spiritual and eternal values, suddenly there came an awareness of the divine reality behind the symbolism.¹ In reading this passage over and over again, I found myself borrowing a phrase from Eugene A Peterson, “contemplative exegesis,” to extract the rich flavor. What came forth is a movement of seeing, hearing, and doing.²

There is a dynamic flow involving sight and sound, seeing and hearing. And when this interaction between sight and sound is over, a verbal exclamation occurs, “Here am I! Send me!”

Something happened to Isaiah. Did you see it? Something happens in us, above us, under us, around us, and to us in our individual worship. There is something rich and dynamic in worship. This word *worship* perhaps needs a definition. There are many definitions for worship. But this is an excellent one. "Worship is that process in which we make God first in our lives.... The worship comes first, then the work, and the work follows."³ Think with me. Worship precedes fellowship, evangelism, and religious education. Worship of God is my first duty. Evangelism, religious education, and fellowship are the by-products of worship.

In individual worship we draw near to God. I see the holiness of God. I cry out, Woe is me! For I am sexist, I am racist, I am classist, I am mean, I am self-centered, I am greedy. In my "I am" state I must control everything and everybody. The closer I come to God, the more the old nature is exposed and I cry out, "I am undone."

In true individual worship I am stimulated to change. As I draw close to the Lord in worship and see His person more clearly, changes come. For transformation happens in His presence. Moses after the burning bush was never the same again. Saul on his Damascus journey was transformed; he was never the same again. Every day in my worship encounter, I am transformed; I am never the same again. When our eyes are open we see like we have never seen before. We are given a sharper perception, a clearer focus, our seeing is unbelievable!

Let us call this new-found seeing, spiritual perception. That's it. In 2 Kings 6:8-17 an assassination attempt is about to take place on Elisha. His assistant notices silhouettes of chariots, spears, and shields in the first light of dawn as the army moves into place to surround Dothan. This is no fire drill, this is no dressed rehearsal, he is not dreaming, the hit is about to take place. However, his excitement does not faze the prophet. When the prophet finally speaks, notice his words, "Lord, open his eyes." Now the assistant was not physically blind. It was his eyes that first saw the danger. Or was it? See what happens in response to Elisha's prayer. The assistant's eyes are opened, and with his spiritual perception he now sees chariots of fire surrounding the chariots of iron. How many times have we been shown the enemy's plot to annoy us, to hurt us, to embarrass us, and yes, even to kill us? How many times have the schemers and the evil plotters gone into a committee meeting feeling it is a done deal, only to have the righteousness of God break through the plot and foil the attempt. How many times have we faced critical decisions not knowing which way to vote, which way to go, which way to speak, and God opened our eyes? With our new spiritual perception we were able to vote correctly, act properly, and speak appropriately. I want to say Amen, and shout Hallelujah for Isaiah's experience of seeing.

Not only was Isaiah seeing, he was hearing. What was he hearing? It was praise. Antiphonal singing. The seraphs were calling to one another, "Holy, Holy, Holy is the Lord Almighty; the whole earth is full of His glory."

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GCC Annual Council

In our individual worship we need to hear. If our motives are pure, we will hear God. Has He not promised to answer those who call upon Him (Isa 65:24)? In order to hear we must pause, we must be still and reflective (Ps 46:10). This happens when we have learned the difference between loneliness and solitude. I am reminded of Richard Foster's thoughts on loneliness and solitude. He writes, "Our fear of being alone drives us to noise and crowds. But loneliness and clatter are not our only alternatives. We can enjoy solitude in cities; it is possible to be a desert hermit and never experience solitude. Loneliness is inner emptiness. Solitude is inner fulfillment."³

This individual worship benefit of hearing leads us to praise God because He is deserving and worthy of our praise. In this hearing mode of individual worship we learn the difference between singing to the Lord and merely singing about Him. We are reminded that God must be in the center of any act of true worship. We are reminded of the difference between praise and performance. We dare not bring leftovers to this praise experience.

In more than one hundred references in the Psalms, worshippers sing to the Lord. More than twenty passages speak of worshippers "ministering" to the Lord. Offerings ascend to make a soothing aroma "to the Lord" (Lev 1:9). This benefit cannot be substituted. If the encounter is real, the by-product is genuine.

Finally, all the above individual benefits—drawing near to God, seeing His personhood more clearly, hearing the praises sung to God—lead to transformation, which gives way to service. Seeing and hearing come together in this benefit of individual worship.

It is during our individual encounter in worship with God that we become excited. Like Isaiah, we see what a holy God has done for us. David cried, "Behold, I was shapen in iniquity; and in sin did my mother conceive me"—Ps 51:5, KJV But through grace by faith we may be reconciled to God. We become excited about that relationship. Hence this final benefit serves as a guard to keep us in a healthy tension between worship and service.

The primary word for worship in the Old Testament is *abodah*, which is translated "service." The Greek equivalent in the New Testament, *latreia*, has the same meaning. Both words are used in the sense of rendering a "service" of costly worship. Notice this motif in the book of Romans, where we are invited to offer our bodies in an entire lifestyle of worship (Rom 12:1). The book of Hebrews suggests that praise and good works should be natural expressions of worship (Heb 13:15, 16).

Isaiah's worship experience ended in, "Here I am, send me." Out of the true individual worship comes the benefit of a clear, concise conviction to Kingdom building. We build the Kingdom by building people. Any worship that does not lead to service is suspect. Using Kingdom values we become God's assets and not liabilities. This benefit of worship enables us

to speak to people in the hallways of work, in worship places, and in school. There is worth and dignity in the individual. This benefit of true individual worship enables us to genuinely greet and speak to people on the different committees we serve on beyond the committee room. This benefit leads us to ensure that Church policies serve people, and not people serving policies. This benefit reminds us that the educated and wealthy have a divine mandate to lovingly help the uneducated and the poor.

Given the reality that our contemporary communities need to see Jesus, we who have had the benefits of individual worship should be able to come back from the mountain top to the valley where the human need is highly visible, able to serve.

We have seen our Lord. Because of our seeing, hearing and doing, we become God's agents on earth to join Him in building the Kingdom by building people. Let us this day say like Isaiah: "Here I am, send me."

¹*Interpreter's Bible*, Isaiah, pp 204, 205

²Eugene H Peterson, *Working the Angles*, pp 109, 110, 117

³Bruce Leafblad, *Music, Worship, and the Ministry of the Church*, Portland, Oregon: Western Conservative Baptist Seminary, 198, p 21

⁴Richard Foster, *Celebration of Discipline*, p 96

Eugene Hsu called the fourth business session of the 2002 Annual Council to order.

Stanley Ng, Secretary of the Northern Asia-Pacific Division, opened the business session with prayer.

NomCom02AC/02AC to MAB

NOMINATING COMMITTEE REPORT #2

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

02-304
October 9, 2002, a.m.
GCC Annual Council

Education Department

Associate Director, Andrea T Luxton

PRE/02AC to GDK

REMUNERATION STUDY COMMISSION (ADCOM-A) - REPORT

Gerry D Karst, Chairman of the Remuneration Study Commission (ADCOM-A), reported on the work of the commission, as follows:

This is now our second look at the report from the Remuneration Study Commission. You will recall that at the time of the 2002 Spring Meeting we read the report and engaged in a useful and healthy discussion. There was strong and encouraging affirmation for the philosophical foundation of the report that is grounded in Bible and Spirit of Prophecy principles.

A few questions developed, however, concerning the guidelines and their implementation, with the result that the document was approved in principle and the delegates requested opportunity between Spring Meeting and this Annual Council for interested persons and entities to submit suggestions to the commission for changes and amendments.

Those suggestions were received and the commission met on September 10 and 11 to consider them. With 12 world divisions, over 100 unions and attached fields, more than 300 conferences, plus multiple institutions, only eight written submissions were received. Some suggested making no change. Some made helpful editorial suggestions. One or two raised questions, but offered no solutions. One major submission was substantive and received considerable attention. As a result, it is my opinion that we have a better document for having delayed its implementation.

Allow me to make a few observations. This task is more complex than any of us realized. In a global community with varying economies, and with Church employees being drawn from a mix of local, interunion, intraunion, interdivision, and intradivision individuals, along with a broad set of working policies to address different situations, it is impossible for the Church to maintain a single unified remuneration scale for the world. In fact, while we continue to hear that we have a unified wage scale, reality suggests a very different picture. We have found multiple situations in which entities and organizations are outside of policy with regard to their current approach to remuneration.

It has been suggested that a couple of General Conference institutions have gone their own way and are way outside policy. I wish to correct this misconception. A couple of institutions are on a different remuneration plan than the rest of the Church entities, but they are within policy. They are within policy because this body, the General Conference Executive Committee, granted them authorization to move toward community rates, and that authorization is currently in the *Working Policy* of the General Conference. Some may disagree with the rates that have been set, but they have not acted outside policy.

One of the terms of reference for the Remuneration Study Commission was "To establish guidelines for the world divisions in developing their remuneration plans." This is a decentralization of the process. The responsibility now shifts to the divisions to apply the policy within the guidelines we will vote today. The Seventh-day Adventist Church is growing rapidly, and with a faith community approaching 20 million, and given its need to operate in an ever-diverse economic climate, it is no longer advisable to try to regulate remuneration from one central office.

Let me repeat again for emphasis: The only safe course of action is a constant spiritual appeal that we interpret the guidelines on the philosophical foundation established from the Scriptures and the Spirit of Prophecy. We have studied and earnestly prayed that the Lord would lead us to articulate a philosophy that is in harmony with divine principles and that we will have the strength of our convictions to adhere to those principles.

Finally, I want to appeal to this body to deal with this item today. The commission has nothing more to recommend. We have been over the ground many times and from many directions. To refer the document back to the commission again will not accomplish anything different than what you have in your hands at this time. When I, on behalf of the commission, present this final report, the initiative will belong to you. The document will now be yours, and I urge you to examine it, discuss it, cautiously amend it if necessary, but finish with it today.

Now let us turn our attention to the report.

Following the above introduction to the new Philosophy of Remuneration Policy, the committee discussed and amended the policy section by section.

At 11:10 a.m. the motion under discussion was tabled and the business session recessed for a legal meeting.

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October 9, 2002, a.m.
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INTERNATIONAL TEMPERANCE ASSOCIATION—LEGAL
MEETING

At 11:10 a.m. a legal meeting of the International Temperance Association was held.

At 11:30 a.m. the business session was reconvened. Discussion and amendments to the Philosophy of Remuneration Policy continued. Due to insufficient time, the final vote on the document was held until the afternoon business session.

Eugene Hsu, Chairman
Theodore T Jones, Secretary
Athol H Tolhurst, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 9, 2002, 2:00 p.m.

Armando Miranda called the fifth business session of the 2002 Annual Council to order.

Don Noble, Layperson from the North American Division and President of Maranatha International, opened the business session with prayer.

02AC to JP

SOW 1 BILLION

VOTED, To approve the *Sow 1 Billion* initiative, as follows:

Goal: To place in the hands of one billion people a small tract that tells them of hope in Christ and invites them to study the Bible.

Rationale: God desires that all people choose eternal life through Christ's sacrifice. He has commissioned His followers to go and tell the good news of salvation to everyone. Divine inspiration emphasizes the importance of multiple methods of communicating the gospel. The Church has been instructed to publish small truth-filled tracts and scatter them like the leaves of autumn.

Mission Statement: *Sow 1 Billion* finds a firm foundation in the Mission Statement of the Seventh-day Adventist Church. *Sow 1 Billion* is a strategy to proclaim hope in Christ and reap the harvest provided by the Holy Spirit. *Sow 1 Billion* addresses the central business of the Church.

Unity: Bible study presentations developed by the Church will facilitate unity of doctrine.

Quality of Life: A relationship with Jesus and Bible study will enhance the quality of spiritual life in the Church.

Growth: Inviting a billion families to know Jesus and study His word will "add to the church daily."

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For Consideration:

Content: The tract should describe hope in Christ for people living in a controversy between good and evil and should provide specific information on where to find Bible study presentations.

Coverage: The World Health Organization estimates that on an average 4.2 people live in each house in the world. The potential coverage of the one billion tracts could reach more than two-thirds of the world population. Clearly, the East-Central Africa, Inter-American, North American, Southern Africa-Indian Ocean, South American, South Pacific, and Western Africa divisions could hope to place a tract in every home in their territory. While *Sow 1 Billion* will make a significant impact on the 10/40 Window, the logistics of high illiteracy and a low membership in this region will likely leave at least a quarter of the population unreached by the *Sow 1 Billion* tract.

Distribution: A few years ago the Church could hardly hope to distribute one billion tracts within one year. Today, it is possible. If the *Go One Million* participants alone shared 1000 tracts in a year (less than three tracts a day), all one billion would be distributed. However, if school children and laypersons who may not feel they can participate in the *Go One Million* program were also involved, the one billion tracts could quickly blanket the world.

Preparation: The greatest challenge for *Sow 1 Billion* will be to mobilize the church at every level to respond to what will take place after the distribution—the requests for Bible studies. Only divine wisdom will prepare the Church to be ready to respond.

Bible Study Presentations: The tract will include space to list the addresses of Bible correspondence schools. Each division or union will provide its Bible school address where people may write to receive lessons by correspondence. Additionally, the tract will provide an Internet address where people can visit and choose Bible studies from among several languages. The website could provide automatic answers to each question, print a graduation certificate upon completion, and print a letter giving directions to the nearest Seventh-day Adventist church. Leadership of the Adventist-Laymen's Services and Industries has agreed to help develop a website. The tract could also include information to connect to Adventist World Radio, Adventist Television Network, and the Three Angels Broadcasting Network (3ABN) where Bible studies could be conducted on a regular schedule.

Subsidy: Even though the tract will be translated into several different languages, each printing will be cost efficient as it will be printed in volume. Several estimates indicate that a small one-color tract could print for no more than one-half US cent each. The General Conference, through the participation of donors, will assist with \$5,000,000, subsidizing one-half

cent each for one billion tracts. Divisions that want a more expensive tract will still receive a one-half cent subsidy toward their production costs.

In choosing printers careful research will need to be done, taking into consideration material, labor, shipping, and results.

Ideally it would be best to have an even worldwide distribution of one billion tracts. However, while some divisions may be able to place a tract in every home, in the 10/40 Window distribution could be limited by a small church membership. This proportional distribution needs to take into consideration population and the ability of the membership to distribute the tracts. Divisions wanting more tracts than would be provided by a quota will receive no subsidy for additional tracts.

Budget: In the past when the Church was presented with special evangelism opportunities, church members and leaders rallied and realized the blessing that comes from a united commitment. The history of unity stretches from the early years, including the offering taken for the ship *Pitcairn*, the Annual Sacrifice Offering, and public evangelism around the world. Together we can raise the funding for the essential support programs—such as development of Bible study tracts and establishment of Bible schools and/or personnel to follow up the distribution of materials. A team effort will easily fund *Sow 1 Billion*.

Several Seventh-day Adventist business people have been part of the initial planning of *Sow 1 Billion*. At present, donors have committed \$5,000,000 to print one billion tracts for the *Sow 1 Billion* initiative.

Considering *Sow 1 Billion* has the potential to reach two-thirds of the homes in the world, fund raising appeals for support programs could catch the imagination of a wide spectrum of the Church. For example, if an elementary student saved or collected 20 one-dollar bills, the funds would place a tract in 4,000 homes. If a wealthy person gave \$100,000, it would place a tract in the hands of 20,000,000 people. Special involvement appeals could be developed, such as requesting church members to give \$5.00 to place the tract in 1,000 homes. Additionally, an appeal could be made to Seventh-day Adventists from affluent areas to provide \$5.00 for church members who would like to distribute 1,000 tracts but cannot because they hardly have enough money to feed their families. It is possible that the Church could consider a one-time *Sow 1 Billion* offering to launch this program. This offering would provide funding for Bible correspondence schools and other *Sow 1 Billion* support programs.

Communication and Publicity: Every communication channel of the Church must orchestrate its message as the project moves from fund raising to distribution to Bible studies to reporting.

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Organization: *Sow 1 Billion* is a plan to place one billion invitations to know Jesus in homes around the world. *Sow 1 Billion* and *Go One Million* will complement each other. Lay people involved with *Go One Million* will be a support group joined by many additional church members, children, youth, and other interested groups.

Sow 1 Billion lies at the heart of Global Mission. A taskforce appointed by the General Conference Administrative Committee will plan and implement the program in coordination with divisions/unions/conferences/missions/churches.

02AC to JP-ADCOM

SOW 1 BILLION TASKFORCE (ADCOM-A)—REQUEST FOR APPOINTMENT

VOTED, To request the General Conference Administrative Committee to appoint a Sow 1 Billion Taskforce (ADCOM-A), with terms of reference and membership as follows:

TERMS OF REFERENCE

AUTHORITY AND RESPONSIBILITY

- | | |
|---|------------------|
| 1. Coordinate and implement <i>Sow 1 Billion</i> through the organizational channels of the Church. | 1. Power to act. |
| 2. Prepare sample tracts that could be used or adapted to the religion, culture, and languages of each territory. | 2. Power to act. |
| 3. Determine time limits for the completion of translations, design, printing, shipping, and distribution. | 3. Power to act. |
| 4. Work with divisions as they develop tract distribution strategies. | 4. Power to act. |
| 5. Create a web site to provide on-line Bible studies in multiple languages. | 5. Power to act. |
| 6. Evaluate and work with divisions and unions to assure that Bible correspondence schools will be able to | 6. Power to act. |

respond to the *Sow 1 Billion* initiative.
In some locations church-based Bible
correspondence schools may be needed.

7. Communicate with the world Church in promoting and reporting the results of *Sow 1 Billion*. 7. Power to act.

MEMBERS

The taskforce will be chaired by a general vice president and a person appointed by the president will serve as secretary.

The members of the taskforce could include representatives from Adventist-Laymen's Services and Industries (ASI), Children's Ministries, Communication, Education, Health Ministries, Ministerial Association, Publishing Ministries, Sabbath School and Personal Ministries, Women's Ministries, and Youth Departments, as well as Adventist News Network, *Adventist Review*, Adventist Television Network, Adventist World Radio, Global Mission, and perhaps others. These entities will network regarding *Sow 1 Billion*, working to involve every member as the Church invites the world to study God's Word.

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

229-02Gc PHILOSOPHY OF REMUNERATION (REMUNERATION OF AND ASSISTANCE TO EMPLOYEES) - POLICY ADDITION

VOTED, To add GC 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, the following principles and policies 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 personally

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identify with and participate 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, inclusive of all denominational organizations, is born out of the Gospel Commission and calls for a life of dedication and selfless service based on the example of Jesus Christ (Matt 28:19, 20; John 15:16; 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:

“Then I will draw near to you for judgment; I will be a swift witness against . . . those who oppress the hireling in his wages.”—Mal 3:5, RSV

“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 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. . . .

“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. Deployment and Transferability of Employees Facilitated—Consistency in the classification of job titles and functions, along with adherence to a widely applicable remuneration plan (salary, allowances, benefits, etc) on a division-wide or country-wide basis, preserves the organization’s ability to both attract employees from and share employees with other denominational entities.

The eligible employee pool from denominational entities is relatively limited in view of the Church’s right and intent to prefer Seventh-day Adventists. When various denominational organizations subscribe to the same remuneration plan, the deployment of personnel is more easily facilitated. Separate remuneration plans among denominational organizations give rise to competition and ultimately impede the orderly progress of the Church’s work and mission.

4. Remuneration Defined—Employee remuneration encompasses a broad range of cash and noncash items such as gross salary, benefits, allowances (such as housing allowance, automobile depreciation, and employer provided housing), incentives, bonuses, etc. The particular combination of remuneration components will vary from division to division. It must be understood that in parts of the world where salary levels are relatively low in comparison to the value of employee benefits and allowances, certain benefits may have to be dealt with outside of the maximums defined in paragraph 6. below. Where deemed necessary, this will be approved by a major meeting of the division executive committee or, in the case of the General Conference, a Spring Meeting or Annual Council of the General Conference Executive Committee.

Where desirable and embraced within the division’s remuneration plan, the controlling boards/committees may establish for support staff remuneration rates which are based on the average paid in the surrounding community for each job classification/category. This provision applies to those positions with a maximum remuneration level that does not exceed the remuneration, inclusive of all benefits and remuneration as defined in the above paragraph, for an ordained local church pastor.

5. 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.

6. Principles of Remuneration Plan Development—Wide variations in national economies and employment environments make it impossible to establish a single remuneration

plan that is equitable and appropriate everywhere. For this reason, the General Conference and each of the divisions are responsible for establishing a remuneration plan(s), including various allowances, that is sensitive to the local environments within its territory. The General Conference and each division executive committee shall establish a remuneration committee with representation from denominational employee groups such as ministers, educators, and accountants, along with significant (and where possible a majority) representation from laypersons with appropriate skills who have an understanding of denominational policy and practice. The remuneration committee shall recommend to a major meeting of the division executive committee, and in the case of the General Conference, to a Spring Meeting or Annual Council of the General Conference 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 denominational employment is a call to service and is therefore characterized by a different set of standards or references than is prevalent in society or in merely business and commercial enterprises. All employees—pastors, administrators, and support staff—participate in a ministry on behalf of the Church. Remuneration plans should thus promote and maintain a sense of collegiality among all employees.

The General Conference office and General Conference institutions shall use the remuneration plan structure of the division/country where they are located as the basis for calculating their remuneration plans. Any variation from the structure of the host division remuneration plan shall be reviewed by the General Conference remuneration committee and referred to the General Conference Administrative Committee prior to implementation.

Remuneration plans addressed in paragraph 6. incorporate the following features and, prior to their adoption, shall 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 plan in the division for all employees that encourages employee collegiality, especially between pastoral workers and administration. Accordingly, the remuneration of a division president shall not exceed by more than 25 percent the remuneration of the highest classification of a local church pastor in the local area. In the case of the General Conference president, it shall not exceed by more than five percent the remuneration of the host division president.

c. Alternate Remuneration Plans—Although the main remuneration plan should normally be the predominant standard for all denominational organizations in a division, in some unique and limited situations a major meeting of the division executive committee, and in the case of the General Conference, a Spring Meeting or Annual Council of the General Conference Executive Committee, may authorize an alternate remuneration plan(s).

In such cases the remuneration plan(s) must reflect the sacrificial service philosophy as expressed in this policy and be informed by the norm for remuneration of ordained pastors and the median market values as revealed in relevant surveys of community practice. In any case, the maximum remuneration (salary, estimated average annual value of employee benefits, bonuses, allowances, etc) for positions under consideration, other than the chief executive, shall not exceed the lower of either the halfway point in the gap between a local church pastor's remuneration and the relevant market median (50th percentile) or 75 percent of the relevant market median (50th percentile).

The remuneration of a chief executive may be determined after establishing, according to the above provisions, a remuneration level for senior officers. The chief executive remuneration shall not exceed the remuneration of other senior officers by more than ten percent nor shall it be greater than if calculated under the provisions in the above paragraph using relevant median market values for chief executive compensation.

Where such a remuneration plan(s) is deemed to be useful, it shall be determined by a major meeting of the division executive committee, or in the case of the General Conference, by a Spring Meeting or Annual Council of the General Conference Executive Committee. The maximum remuneration under any such plan shall not exceed by more than 25 percent the maximum remuneration allowed under paragraph b. above for the position of division president when the division president's maximum rate is applied to the local area where the organization under consideration is located. The average value of allowances shall not exceed those provided for under current policies other than the allowances which are calculated as a percentage of remuneration.

The governing board of a General Conference institution shall obtain endorsement from a Spring Meeting or Annual Council of the General Conference Executive Committee for any proposed alternate remuneration plan. Such endorsement shall be based on the General Conference Executive Committee's review in light of the prevailing situation and the existing remuneration plan(s) in the division concerned.

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.

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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.

7. 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.

8. Setting Wages—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.

9. Remuneration Adjustments—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.

10. Variations for Commercial Business Organizations—When organizations operate health care institutions and health food factories 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, they may establish guidelines governing 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 within the parameters set by the division or General Conference 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 practice. The remuneration levels of each institution/organization of the Church under this category shall be reviewed and, where legally permissible, approved by a major meeting of its respective division executive committee, or in the case of the General Conference, a Spring Meeting or Annual Council of the General Conference Executive Committee, and compliance reported annually to that committee and to the full governing board of the institution/organization.

RemStCom(ad hoc)/ADCOM/RemStCom/GCDO&FinPl&Bud02SM/02AC to AHT(DIV)

229-02Gb PHILOSOPHY OF REMUNERATION (REMUNERATION
OF AND ASSISTANCE TO EMPLOYEES) - POLICY DELETION

VOTED, To delete GC 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, guidelines have been adopted for the Seventh-day Adventist Church.

2. Philosophy—The philosophy of remuneration is predicated upon the fact that a spirit of sacrifice and dedication should mark all denominational employees irrespective of the position they hold or the department or service they represent. The work of the Church, including denominational organizations, is a mission to which lives are dedicated in selfless service.

The Church has accepted the commission given by Jesus Christ to His disciples to proclaim the gospel to all the world, and many agencies are utilized to accomplish its spiritual task. Each employee has a responsibility to participate in the mission of the Church and its central objective—the salvation of humanity.

The remuneration scale is based on job classification without discrimination on the basis of race, national origin, physical disability, gender, or age.

3. Objective—The objective of the denominational remuneration scale is to provide employees with an adequate income, while endeavoring to provide a reasonable level of comfort.

4. Economic and Geographic Variations—Remuneration factors and benefits shall be voted by the division committee for each country or geographical area, and in the local

currency, based upon the cost of living for each area. 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.

5. **Basic Remuneration Scale**—The remuneration scale provides minimums and maximums expressed in percentages of the remuneration factor which may, in some cases, be in excess of the remuneration rates paid in the community for a similar type of service. It is recognized that because of the area, the type of employment, and community patterns of remuneration, the responsible committees and controlling boards concerned shall set remuneration rates for certain categories of employees which do not exceed the average community rate for such categories, even though these rates may be less than the minimum or maximum as stated in the remuneration scale for these specific classifications. Provisions may be enacted to make the appropriate adjustments in relationships to retirement benefits.

Employers may, with the approval of the next higher organization, set a lower remuneration factor for employees who are paid in harmony with community rates. This plan shall be monitored to make sure that employees who are paid according to the lower remuneration factors do not have a higher percentage and thereby a higher yearly rate factor than employees who are paid according to the regular approved remuneration factor.

The rates in the various categories are incorporated in the remuneration scale and the following criteria 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.

6. **Allowances**—A basic remuneration rate is assigned to each employee, but additional allowances may be approved by the division committee to assist in covering housing, medical, education assistance for dependent children, etc.

7. **Variations:**

- a. **Institutional**—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 may establish remuneration levels and/or compensation benefits (allowances) which reflect more closely the remuneration levels of the

local environment. Such variations shall be made within criteria established by the General Conference Executive committee, and shall require approval of the division executive committee.

In divisions where health care institutions are managed as separate but allied structures, the remuneration scale shall be determined by a method as approved by the division/ General Conference Executive Committee.

b. Country Legislation—In countries where government legislation or requirements make application of the denominational wage scale impossible, the country requirements shall be complied with.

8. Remuneration Increments—The remuneration scale provides separate listings for the various types of organization, and the advisability of a regular plan of increments is recognized. In order to provide a reasonable degree of uniformity, it is recommended that an employee's maximum remuneration normally be achieved after the completion of between five and ten years of full service taking the following into consideration.

a. Based on evaluative criteria, the increment schedule may be accelerated in recognition of special skill, responsibility, and/or exceptional productivity, or the increment period may be extended if lesser ability or rate of growth is indicated.

b. Professional certification may be a requirement to reach the maximum within certain categories.

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

ADVENTIST REVIEW - REPORT

Ministry to the World Church: *The Adventist Review* Today

How the Review Began

In November 1848, Ellen White, aged only 20, was taken off in vision in Dorchester, Massachusetts. Returning to consciousness she told her husband James that she had a message for him: "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a

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success from the first. From this small beginning it was shown to me to be *like streams of light that went clear round the world.*"—LS 125, italics supplied

That message must have startled James White. He had no home, no financial backers. The group of Advent believers numbered only about 100. His library consisted of a pocket Bible, *Cruden's Condensed Concordance*, and an abridged dictionary with one of its covers off.

A more unpromising beginning could hardly be imagined. But God was behind the project and the vision could not fail.

James went to work, laboring with his hands, gathering a few funds. He wrote every word for the little paper and seven months after the vision had the copy ready. But he still lacked the money to have it printed, so he found a printer who would take the job on speculation.

At last the paper was ready—1,000 copies of just eight pages in black and white. James called it *The Present Truth*. He filled it with arguments regarding the leading edge of truth in his day—the Ten Commandments and the seventh-day Sabbath.

The little band of believers knelt around the tracts, with supplication and tears entreating the Lord to give each recipient a receptive heart. Then James stuffed the papers in a carpetbag and, lame though he was, trudged eight miles to the nearest post office.

"This little sheet is free for all," wrote James. "Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense."

That is how the *Review* began. That is how our publishing work began. That was the first endeavor of the people who would become known as the Seventh-day Adventists.

I stand amazed at the power and goodness of our mighty God. He chooses the foolish things of the world to shame the wise, and the weak to shame the strong. If God is in it, despise not the day of small things.

As I think of that early publication, first called *The Present Truth*, then *The Advent Review*, and later *Second Advent Review and Sabbath Herald*, the following purposes emerge:

1. To bind together the scattered Adventist people.
2. To proclaim present truth.
3. To give news and information to the believers.
4. To help prepare a people for the soon return of Jesus.

The *Review* and the Church

The story of the *Review* is the story of the Seventh-day Adventist Church. In a manner unique to our faith communion, the paper and the church blend, interact, and foster each other.

The *Review* is the leading edge of the Church. It seeks to represent the Church, to advance the Church, and to articulate the Church. And as Adventists still seek to be open to “present truth,” the *Review* challenges the Church to the vision splendid, the high ideal that the Lord holds out for the Church.

We have come 154 years since Ellen G White’s vision, 153 years since the first number of *The Present Truth*. The *Review*, since 1978 called the *Adventist Review*, is now one of the very oldest journals, secular or religious, in continuous publication in North America.

As the Church has grown and become far-flung and incredibly diverse, the *Review*’s ministry has expanded to the global level. Its streams of light do indeed reach around the entire world.

With the diversity and complexity of the Church today, no single paper can meet the need. We have developed multiple editions—currently 17 print editions, plus an on-line edition.

The editions print at least 750,000 copies in various languages each month, while the online edition registers 1.4 million “hits” each month from 85 countries.

Yet, with all the growth, modifications, and changes, the purposes of the *Review* are the same as those of the original issue of *The Present Truth*:

1. To bind together the Advent people around the globe.
2. To proclaim present truth.
3. To give news and information to believers.
4. To help prepare a people for the soon return of Jesus.

Today the world Seventh-day Adventist Church emphasizes three strategic values for Adventists everywhere. These values lie at the heart of what the little paper sought to do from the outset and what is still the focus of the *Review*’s ministries today:

1. Quality of life: A people who individually and collectively live in the joy of salvation and the hope of the Advent.

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2. Unity: We are no longer a little flock; we are a world Church, fast growing and increasingly noticed by other bodies. But we are, and must remain, one in hope, message, mission, and life.

3. Growth: We have a world outlook, a perspective unique among Christians. We dream of claiming the world for Christ, of the everlasting gospel going to every nation, kindred, tongue, and people. And we plan and work hard in cooperation with the Lord to tell everyone the good news.

A Daunting Mission

The *Adventist Review*, as the general church paper, has a daunting mission: to serve the entire world Church. This is an age of specialization where magazines and journals have become more and more narrowly focused on specific target populations.

The *Adventist Review* cannot follow this trend. The Seventh-day Adventist Church is for *all*, regardless of age, gender, or social standing. The *Adventist Review* must be for *all*.

The parent edition, produced at the editorial office right here in the General Conference and printed by the Review and Herald Publishing Association, serves the world Church. Each division takes our material and uses or adapts it to fit its needs. The General Conference also helps with the costs of publishing the World Edition in other divisions, covering the translation and pre-press expenses.

In order to maximize the ministry of the *Adventist Review* to diverse audiences, we have tailored each issue of the parent English *Review* through the month:

NAD Edition: Serves as the division paper for the North American Division.

World Edition: Focuses on mission and the world Church. This edition is reprinted, after or without translation, in several overseas fields.

Cutting Edge: Emphasizes young adult writers and readers.

AnchorPoints: Focuses on our heritage and fundamental beliefs.

We will continue to develop new editions in fulfillment of our mission. This year we have added two:

1. The *Adventist Review* Limited Edition for the 10/40 Window, developed in response to the request of the Office of Global Mission. This edition will minister to the 1.5

million new members in the 10/40 Window who have few, if any, materials available to nurture growth in Christ and the Adventist faith.

2. *KidsView*, a children's edition, developed after receiving requests from readers. This edition is designed to help tie our children to the Lord, the Church, and the *Review*.

And there will be more. As the Adventist Church continues to expand and diversify, the *Adventist Review* will continue to expand its ministry through new ways as the Lord directs, always keeping in view how we began and why we exist—not for ourselves, but for the Lord and His people.

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

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

VOTED, To accept the report from the General Conference Financial Audit Review Committee, and to approve the recommendations regarding management's response to finance and policy issues raised by the Maner, Costerisan & Ellis audit of the 2001 General Conference financial records, a copy of which is attached to the official minutes.

At 4:10 the business session was recessed and a legal meeting was held.

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION—LEGAL
MEETING

At 4:10 p.m. a legal meeting of the International Religious Liberty Association was held.

At 4:40 p.m. the business session was reconvened.

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CHRISTIAN RECORD SERVICES INTERNATIONAL - REPORT

Helping the Blind See Jesus in Tough Times

It is the vision of Christian Record Services International (CRS) to help the blind see Jesus through free publications, services, and personal contact.

CRS helps 56,046 visually impaired people around the world see Jesus through free services: Braille books and magazines, audio cassettes, large-print magazines, personal contact, the web site at www.christianrecord.org, National Camps for the Blind Children (US) and National Camps for Blind (Canada)

CRS had five good years from 1996 to 2000. During this time debt was eliminated, programs to help the blind see Jesus were expanded, money was saved, repairs to the plant were made, and worldwide publications were restored.

In September, 65 percent of the 1,628 CRS Braille Sabbath School lessons, *The Student*, went to blind people outside the North American Division.

A student from India wrote: "We are in receipt of your Braille magazines *The Student* and *The Christian Record* regularly and I thank you for the same. The magazines are very, very useful to all my friends. It was a general shock to hear the tragedy of the September 11th. Still we are unable to get over the scene of tragedy. We pray that God should give strength to the families to bear the loss of their kith and kin in this incident.

"In spite of the situation prevailing there, still you have not forgotten us and continue to send the magazines regularly. I have no words to thank you for your continued help for the blind. I hope and pray you continue to supply these magazines to us."

Since March 1, 2001, the United States economy has been slowing down. Joseph's bad years are here. "And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke."—Gen 41:4 In 2002 CRS awoke to a big decline in donations.

CRS has taken a tip from Inspiration: "There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing."—AH 485

The dedicated staff of Christian Record Services helps the blind see Jesus through their kind and loving actions. A volunteer testified: "I am visually impaired. As a teenager I attended NCBC Camp in Tennessee and Alabama. These were both Seventh-day Adventist camps. I

never thought about how they were funded. I have been an Adventist now for one glorious year and would love to help out. . . .”

The Christian Record Services staff displays:

Devotion—CRS volunteers Willis and Lillian Christian recruited 14 more volunteers to work at NCBC camps.

Sacrifice—In addition, Lillian and Willis purchased three knitting machines the blind can use at no charge to make scarves to take home and show their friends.

Faithfulness—Other volunteers spent many hours helping totally blind campers like a boy from Russia create a clown his friends will admire.

Ingenuity—Nature directors volunteer their time to create a touch-and-feel nature center the blind can “see” with their hands.

For most campers the time they spend at NCBC Camp is priceless. One mother writes: “In 1972 I was very ill with respiratory problems. I was raising five children alone, and three of them were only partially sighted. Arrangements were made for the two younger boys to go to blind camp. I agreed, even though I did not really understand where they were going. . . .”

“They went and had a wonderful time. Well, the younger one did. He fell in love with the vegetarian diet. The other boy thought he would starve to death. The cook gave him a jar of peanut butter, for which he was VERY grateful. . . .”

“Oh yes, the young boy met and married an Adventist young lady in 1988. Because of them, I became part of the Advent Movement in 1989.”

Now Is the Time—“Dishonor not thy Lord and Master by unworthy doubts and fears; but be strong in faith, giving glory to God. . . . Show rich men how rich you are in your poverty when the Lord God is your helper. Show the strong man how strong you are in your weakness when underneath you are the everlasting arms. Now is the time for feats of faith and valiant exploits.”—Charles Spurgeon

ADVENTIST PROFESSIONALS’ NETWORK

Humberto M Rasi informed the committee members that the Adventist Professionals’ Network (APN) had been established as an international web site and database listing more than

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3,000 professionals who are interested in serving the Church as employees or volunteers. This tool will be especially helpful in the future to help staff the world Church.

ADCOM/GCDO00AC/00AC/102-00Gc/ADCOM/GCO&DivPre01SM/01SM/SEC/ADCOM/
GCDO01AC/01AC/102-01Gb/PREXAD/ADCOM/SEC/ADCOM/GCDO02SM/02SM/SEC/
ADCOM/GCDO02AC/02AC 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:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2002</u>			
7(pm)-10	Mon	Annual Council	Silver Spring MD
8(pm)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
9(eve)	Wed	HSI/Griggs University 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>			
1(pm)	Sun	Andrews University Finance Committee	Berrien Springs MI
2(am)	Mon	Andrews University Board	Berrien Springs MI
5	Thu	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
12	Thu	Adventist Heritage Committee	Silver Spring MD
16	Mon	ADRA Executive Committee	Silver Spring MD
19(pm)	Thu	R&H Executive & Finance Committee	Silver Spring MD

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SEC/ADCOM/GCDO02SM/02SM/SEC/ADCOM/GCDO02AC/02AC 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>			
3-18	Fri	Institute of World Mission	Avondale AUSTRALIA
6	Mon	Adventist Accrediting Association	Silver Spring MD
6-11	Mon	PREXAD	FLORIDA
6-25	Mon	Institute of World Mission	Loma Linda CA
10-12	Fri	Ellen G White Estate Board	FLORIDA
17-24	Fri	GCAS International Seminar	Chiang-mai THAILAND
<u>February 2003</u>			
10	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
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
<u>March 2003</u>			
2-5	Sun	Education Leadership Seminar—Americas	DOMINICAN REP
6	Thu	Adventist Risk Management Board	Silver Spring MD
6	Thu	AIAS Board	PHILIPPINES
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
9-13	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
13-18	Thu	International Health Food Association Conf	Arusha TANZANIA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2003</u> contd			
17-Apr 5	Mon	Institute of World Mission	THAILAND
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 Officer 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
12	Sat	ADRA Mission Conference	
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
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
16(eve)	Wed	International HIV/AIDS Board	Silver Spring MD
17	Thu	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
17(pm)-20	Thu	ADRA Board Retreat	
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

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<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	Burlington VT
11	Wed	GC Staff Day	Gaithersburg MD
12	Thu	R&H Executive & Finance Committee	Silver Spring MD
15-20	Sun	ADRA Pan-Africa Consultation	Johannesburg S AFRICA
16-July 3	Mon	Institute of World Mission	Berrien Springs MI
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
21-Aug 9	Mon	Institute of World Mission	Newbold ENGLAND
<u>August 2003</u>			
1-5	Fri	Biblical Research Institute Science Council	
12	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
13	Wed	PPPA Board Finance Committee	Nampa ID
14	Thu	PPPA Board	Nampa ID
20	Wed	Christian Record Services Board	Lincoln NE
21	Thu	Adventist Risk Management Board	Silver Spring MD
24	Sun	Adventist Heritage Ministry Finance Committee	Battle Creek MI
25,26	Mon	Adventist Heritage Ministry Executive Committee	Battle Creek MI
26-28	Tue	IRLA International Congress	Santiago CHILE
<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	
16-26	Tue	GC Staff Travel Moratorium	Silver Spring MD
18	Thu	Ellen G White Estate Board	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2003</u>			
5	Sun	Council on Evangelism & Witness	Silver Spring MD
6	Mon	Division Officer Interviews	Silver Spring MD
6(pm)	Mon	10/40 Window Committee	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
8(eve)	Wed	Global Mission Operations Committee	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
13(eve)	Mon	International HIV/AIDS Board	Silver Spring MD
14(eve)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
17	Fri	Andrews University Finance Committee	Berrien Springs MI
17-19	Fri	Oakwood Board of Trustees Retreat	Gulf Shores AL
19	Sun	Andrews Univ Subcommittees & Sem Exec Com	Berrien Springs MI
20	Mon	Andrews University Board	Berrien Springs MI
21	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
<u>November 2003</u>			
2(eve)-5	Sun	NAD Yearend Meeting	Silver Spring MD
13	Fri	Ellen G White Estate Board	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	Silver Spring MD
10	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
11	Thu	Loma Linda Boards	Loma Linda CA
15	Mon	ADRA Executive Committee	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2003 contd</u>			
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/SEC/ADCOM/GCDO02AC/02AC 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>			
5	Mon	Adventist Accrediting Association	Silver Spring MD
5-10	Mon	PREXAD	
5-24	Mon	Institute of World Mission	Loma Linda CA
<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
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
15-Apr 3	Mon	Institute of World Mission	AFRICA
16	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>March 2004 contd</u>			
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 Officer Interviews	Silver Spring MD
8(pm)	Thu	Adventist Television Network Operating Com	Silver Spring MD
9	Fri	Presidents Council	Silver Spring MD
9	Fri	Secretaries Council	Silver Spring MD
9	Fri	Treasurers Council	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
14(eve)	Wed	International HIV/AIDS Board	Silver Spring MD
15	Thu	GC PARL World Affairs Com & IRLA Board	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
19	Wed	Loma Linda Boards	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<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
14-17	Mon	PREXAD	
14-July 3	Mon	Institute of World Mission	Berrien Springs MI
<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
19-Aug 7	Mon	Institute of World Mission	Collonges FRANCE
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
20-25	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
9	Thu	Ellen G White Estate Board	Silver Spring MD
12-16	Sun	Adventist Risk Management Conference	
14-24	Tue	GC Staff Travel Moratorium	Silver Spring MD
<u>October 2004</u>			
3	Sun	Council on Evangelism & Witness	Silver Spring MD
4	Mon	Division Officer Interviews	Silver Spring MD
4(pm)	Mon	10/40 Window Committee	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

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2004 contd</u>			
5(pm)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
6	Wed	GC & Division Officers	Silver Spring MD
6(eve)	Wed	Global Mission Operations Committee	Silver Spring MD
7(am)	Thu	ADRA Board	Silver Spring MD
7	Thu	Division Officer Interviews	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
11(eve)	Mon	International HIV/AIDS Board	Silver Spring MD
14-29	Thu	Institute of World Mission	Berrien Springs MI
15(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
17	Sun	Andrews Univ Subcommittees & Sem Exec Com	Berrien Springs MI
18	Mon	Andrews University Board	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 the Prevention of Addictions Board	Loma Linda CA
8	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
9	Thu	Loma Linda Boards	Loma Linda CA
13	Mon	ADRA Executive Committee	Silver Spring MD
16(pm)	Thu	R&H Executive & Finance Committees	Silver Spring MD

STW/TRE/ADCOM/TreC02AC/GCDO02AC/02AC to EH(DIV)

127-02Ga COMBINED OFFERING STRATEGY

The 2001 World Stewardship Summit made recommendations to the General Conference Executive Committee which resulted in the 2002 Spring Meeting voting to “Approve the concept of a simplified offering system and its implementation. . . .” (see GCC 02:53).

The next step in the process is to approve specific details for the simplified offering system. Finally, policies will be written for inclusion in the General Conference *Working Policy*. It was

VOTED, 1. To approve the term “Combined Offering” as the name for the simplified offering system.

2. To recognize three Seventh-day Adventist offering systems. It is acknowledged that tradition and practice have established two dominant systems which will continue to be recognized. In keeping with the recommendations from the World Stewardship Summit and the 2002 Spring Meeting, the Combined Offering shall be considered the giving system recommended and promoted by the General Conference. Those divisions choosing to change their giving system shall do so within the established policies and in consultation with the General Conference. The three recognized offering systems are as follows:

a. Combined Offering Plan—All undesignated offerings received are included in the Combined Offering fund and distributed according to the Combined Offering policy voted by the General Conference Executive Committee.

b. Personal Giving Plan (such as PGP)—In this simplified system the individual church member chooses the amount he/she wishes to give to each of three categories: 1) the local congregation, 2) the conference/mission, and 3) the world Church (union/division/General Conference). Funds designated for these categories are then distributed by an established formula at each level.

c. Calendar of Offerings Weekly Appeal—Separate offerings are promoted and received based on the voted Church Calendar of Offerings. All loose offerings received during the church service go to the offering of the day.

3. To include the following characteristics in the Combined Offering Plan:

a. Offerings will be promoted as an expression of worship to God in response to His blessings.

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b. The distinction between tithes and offerings and the utilization of each will be preserved.

c. All collections taken, including the Sabbath School and church service offerings, are included in the Combined Offering.

d. While encouraging the Combined Offering system, the plan will respect the wishes of donors who designate a specific use for their offering.

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.

4. To require any division or organization transitioning to the Combined Offering Plan to take the following steps before making the transition:

a. Within the framework of the steps listed in paragraphs b. to e. below, the local church or local union/conference/mission shall be given the choice as to when to transition to the Combined Offering Plan.

b. Prior to implementing the Combined Offering Plan, each church organization shall name a department director who will have primary responsibility for the Stewardship Department and these directors shall be working towards Stewardship Certification.

c. Divisions and/or organizations transitioning to the Combined Offering Plan shall establish and implement a comprehensive educational strategy for administrators, pastors, and members. This educational strategy shall focus on biblical stewardship, giving as an expression of worship, and the procedures for the Combined Offering Plan. Models for this educational strategy shall be provided by the General Conference.

d. Divisions and/or organizations transitioning to the Combined Offering Plan shall establish and implement a system for communicating how funds are used at every level of the Church in a way that is easily understandable to members. Models for this communication system shall be provided by the General Conference.

e. Divisions and/or organizations transitioning to the Combined Offering Plan shall use the Calendar of Offerings for information/education and as an opportunity for highlighting ministries and functions included in the Combined Offering Plan. During the

calendar year, the local church shall at some point highlight each ministry included in the Calendar of Offerings.

5. To distribute funds received from the Combined Offering Plan, as follows:

a. The local church will receive a minimum of 50 percent and a maximum of 60 percent of the Combined Offering for the local church budget. The division committee shall determine this percentage (between 50 and 60 percent) in consultation with the unions. The local church shall determine the distribution of its portion of the Combined Offering in accordance with the local church budget.

b. The World Budget will receive a minimum of 20 percent and a maximum of 25 percent of the Combined Offering. The division committee shall determine this percentage (between 20 and 25 percent) in consultation with the unions. The General Conference Executive Committee shall determine the distribution of the Combined Offering remitted to the General Conference. This distribution shall include the following factors:

1) The General Conference Executive Committee shall establish the initial distribution of the General Conference World Budget portion of the Combined Offering based on the average of the weekly offerings for the last three years. A percentage of these funds shall be allocated to those ministries previously supported in the Calendar of Offerings such as Global Mission, Disaster Relief, General Conference institutions, etc. This distribution shall be restudied at least every five years. Special circumstances may require more frequent re-evaluation.

2) The 13th Sabbath projects shall be promoted on a quarterly basis, with the understanding that a percentage of the total World Mission portion of the Combined Offering for each quarter will be allocated to the 13th Sabbath project for that quarter, in addition to those 13th Sabbath funds coming from fields not on the Combined Offering Plan.

3) The General Conference Session Offering and offerings for special opportunities will be taken in addition to offerings contributed as part of the Combined Offering Plan.

4) In those divisions and/or fields promoting the Week of Sacrifice Offering and/or Investment Offering, 100 percent will be remitted to the General Conference where such will become part of the World Mission Budget and be available for regular distribution. In 1997 the Week of Sacrifice Offering was assigned to Global Mission. These funds are now brought into the World Mission Budget. An amount from the World Mission Budget will be allocated to Global Mission in line with the actions listed above.

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c. Division committees will determine the distribution of the Combined Offering proportions for the conference/mission, union, and division. (This is the net amount remaining after deciding percentages in paragraphs a. and b. above. This net amount will be in the range of 15 to 30 percent of the Combined Offering.)

Armando Miranda and Eugene Hsu, Chairmen

Vernon B Parmenter and Theodore T Jones, Secretaries

Athal H Tolhurst, Editorial Secretary

Margarita S Neyra and Carol E Rasmussen, Recording Secretaries

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 10, 2002, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled “Forms and Format of Worship” was presented by Lilianne Doukhan, Professor of Music, Andrews University. Scripture quotations are taken from the New International Version.

The topic that was assigned for our worship is Forms and Formats of Worship. I would like to begin our reflections by reading again the Scripture reading for today. “May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer.”—Ps 19:14 Let us keep this text in mind as we spend a few moments thinking about formats and forms of worship.

Worship is a very natural human activity. We all worship. Even those who do not believe, worship. They worship idols—sports idols, music idols, money. We all worship in one way or another. Why is this so? Because we were created for worship. When the Lord created the world He chose to create man and woman on the sixth day, just prior to the day of worship. The first human activity, in this sense, was meant to be worship. We were created for worship, and this relationship between worship and creation can be found everywhere in the Scriptures. The Psalms especially are full of the combining of creation and worship. The Psalms are the books of worship, the texts of worship. They were written for worship. They are the liturgical material which defines biblical worship.

But worship is not just something very natural. Worship is also commanded by Scripture. In Revelation 14:7 we are told to “Worship him who made the heavens, the earth, the sea and the springs of water.” We are given the command to worship the Lord, so it is only natural that we try very hard to make sure that our worship is done in the right way. We try to discover the forms and formats that are appropriate in our worship of the Lord. As a result, we end up in endless discussions. What are the right forms? What are the right formats? Some say it should be this that way. Others says it should be that way. We end up in endless discussions.

I am convinced that everyone here has been confronted with such questions and such discussions. What is the right form of worship? Is there only one correct form or style of worship? Have appropriate worship forms changed over time? Who is going to decide which form or format is the appropriate form of worship?

These questions come up because we are people of symbols. Many of the values and meanings we have in life are expressed through symbols. There are some very simple symbols.

For instance, the color red is a symbol for life, for blood. A flag is a symbol for a nation. Even shaking hands is a symbol. So many aspects of our lives are expressed through symbols. The Bible also is full of symbols—symbols for everyday life, symbols for worship, symbols like the Lord's Supper, which is full of meaning. Baptism is another of these biblical symbols. These symbols are eternal. They cannot be changed. They have kept the same meaning throughout time and in every place where they are practiced.

There must be other symbols which shape our worship. And indeed, a number of our expressions of worship have been generated by our different cultural backgrounds. It is there that we start discussing whether this or that symbol is appropriate and adequate. These discussions can last forever, because they are an expression of our cultural differences. Culture is something we need to consider when we speak about worship.

In various parts of the world there are symbols which change from one place to another and which have great value for one group and less value for another group. In certain parts of the world you express an attitude of worship by taking off your shoes. It is not appropriate to enter the house of worship with your shoes on. In some parts of the world you cover your head as a sign of worship. In other parts of the world you need to uncover your head when you enter the place of worship. So you see, there are expressions of worship that change from one place to another, and these are culturally conditioned. We need to keep that in mind. In all these discussions there is a lot of good will, a lot of personal opinion, and, very often unfortunately, very little understanding of what worship is really all about.

I would like to suggest that when we ask the question about appropriate forms and formats of worship, we are asking the wrong question. Rather than considering how to worship, we need to discover what worship is and why we worship. We need to find the deeper meaning of worship. We need to recover the original meaning of worship. We need to create a spiritual vision of worship. Once we understand the true nature of worship, this understanding will very naturally shape our expression of worship, our forms and formats of worship.

I would like us to spend a few moments reflecting on a spiritual vision of worship. The Word of God gives us a number of examples of how to worship. One of the clearest examples of worship can be found in Isaiah 6 where the prophet has a vision of God on His heavenly throne. This text presents us with a program of worship, actually even an order of worship. The order of worship which appears in the *Minister's Manual* was inspired by this text. Let me go through this very quickly so we have it in the back of our minds as we continue considering this topic.

In Isaiah 6 we learn first why we come to worship. We come to worship as a response to God's call for worship. Worship is not initiated by us. We are not the ones who bring about worship. It is God who calls us to worship and we respond. He is the one who initiates worship because He is the one who created worship. As we respond to the call of God, we enter into the

presence of God. This is a very important element in worship. When we come to worship we enter into the presence of God. As we enter into the presence of God we become aware of ourselves and we repent. As we repent in the presence of God we obtain forgiveness. And as we obtain forgiveness we commit ourselves to God. This is the program outlined by the prophet Isaiah.

In the Psalms we find out how to worship. Again and again in the Psalms we are told to come to worship in joy and reverence. Psalms 95 is especially important for those who deal with liturgy. It begins, "Come, let us sing for joy to the LORD. Let us shout aloud to the Rock of our salvation." And then in verse 6 it says, "Come, let us bow down in worship, let us kneel before the LORD our Maker." See again the relationship between creation and worship? But now there is the added element of joy. We have reverence and joy. Reverence because we understand that it is our Maker whom we worship. Why joy? What does the text tell us? "Let us sing for joy . . . to the Rock of our salvation." Joyfulness comes because we have been saved.

These two expressions of worship are like twin brothers or twin sisters. Joyfulness and reverence go hand-in-hand and they actually control each other. This presents a challenge, because often in our worship we have either one of the expressions or the other. Somehow we cannot combine the two. It seems difficult to be reverent and at the same time to be joyful. But this is what the Word of God proposes for us to do in worship.

We come to worship as whole human beings. In the Bible worship is always presented as a wholistic activity. The biblical worshipper not only approaches God through his mind, through his thinking, through his reflection; but he also worships God with his whole being—with his heart, with his soul, and with his body. Yes, the Bible presents physical expression in worship.

The Bible also presents corporate worship. We come to God as a body of worshippers. This is the horizontal aspect of worship, and I think we sometimes forget this aspect when we come to worship. Very often we bring ourselves to worship, we interact a little bit with the people who are sitting around us, but rarely do we realize we come to God as a body of worshippers. This is a challenge, especially today as churches become more and more multi-cultural and multi-generational.

We need to learn how to be respectful of the expression of others in worship. We need to learn a spirit of tolerance. We need to understand that we have different needs when we come to the Lord in corporate worship. But most of all, we need to know Who we worship. Dr. Andreassen presented a devotional here two days ago on this very topic. Who is the God whom we worship? In my understanding, this is the crucible of worship. Any decisions we make with regard to worship must be made in the light of this question. Whom do we come to worship? Before Whom do we bow in worship? According to the Scriptures it is God whom we worship.

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Worship is not something that we do for ourselves. Worship is meant to be centered on God. It is to be entirely focused on God.

I would like to go back to the Psalms again because they are so rich in lessons about worship. Psalm 9:1, 2 says: "I will praise you, O LORD, with all my heart; I will tell of all your wonders. I will be glad and rejoice in you; I will sing praise to your name, O Most High." This is very clear. When we come to worship, we worship God. We direct all of our efforts in worship to the Lord, not to ourselves. We do not come to worship to receive blessings. We do not come to worship to learn or to fellowship. We receive all these benefits, but they are blessings, they are the results of worship. They are not the purpose of worship. The only purpose of worship is to come to God, to give Him the glory, and to speak about His deeds.

So what are the basic principles of worship in the Bible? Worship is a partnership. Worship implies two partners—1) God, who initiates worship, who calls for worship, and 2) the worshipper, who responds to God's call. For worship to take place both partners are needed. For worship to take place it must be meaningful to both partners. What does it mean—worship that is meaningful to God? Should we even ask that question? Isn't any worship meaningful to God? Well, maybe not. Let us look again at Scripture. Worship that is meaningful to God is pleasing to God. In Romans 12:1 Paul encourages us to bring ourselves as living sacrifices. In verse 2 we read, "Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

When I worship my first concern is to please God. Psalm 19:14 is also very clear: "May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer." How often do we try to please the congregation when we put together a worship service? We think about how they will like it, how they will respond to it. We wonder if we should make changes so they will find it more attractive. These are our motivations most of the time when we organize a worship service.

This is wrong. Our first concern should be, Is this going to please the Lord? It is a very simple matter. What is the first thing you think about when giving someone a birthday gift? Actually, very often we buy gifts we would like, but that is not the right approach. We should try to find out what the person is like, what is his/her character, what does he/she like to do? These are the questions we need to ask when we deal with appropriateness. We should ask ourselves the same questions in determining what would be pleasing to God. Who is God? What is His nature? What will please Him? This is what we call the appropriateness of worship.

Next we consider the second partner in the relationship—the worshipper, the human being. In order to be real worship it must also be meaningful to the worshipper. That is why it is so important to find out if our worship is relevant to the congregation, if the congregation will find meaning in the worship service. Here we go back to the symbols. Meaning is conveyed in

worship through symbols. What are the symbols? Scripture reading, prayer, music, and all the other expressions which we use in worship. These are the symbols that will convey the meaning of worship, that will make worship come alive to the worshipper.

Worship needs to be relevant. And it is difficult to combine relevance and pleasing God. It is a real challenge. How can we please God and at the same time be relevant to the congregation? How can we combine the human element of worship and the divine element of worship? That is what we have been called to do. That is our task when we deal with worship. We cannot accomplish this task alone. We need prayer and we need the Spirit of God. But once we understand that this is our challenge, then we are well on our way to dealing with forms and formats.

Whose responsibility is it to achieve this? I believe very strongly that the worship service belongs to the whole congregation, not just to the pastor. So we need to educate our congregations, but most of all we need to educate our pastors. We need to education our worship leaders and our music leaders. How often do we consider training our worship leaders or our music leaders with regards to why they are doing what they are doing in worship? To think about the meaning of worship is to learn about who God really is. Worship leaders and music leaders very often serve the Church with their talents. They have been trained to render certain services, but we forget to tell them that worship is a very special moment. In worship you do not just make music. In worship you do not just interact with the congregation. In worship you do not just read a text. In worship you use these means to communicate values and meanings from God to the congregation. Education, role modeling, mentoring, preparation of leaders, and preparation of the congregation are necessary.

As we learn and as we study with these individuals or groups concerning the value and meaning of worship, little by little answers will start forming in our minds as to how to shape our worship services. I would like to propose a number of questions we should ask as we go through the process of learning about worship.

The questions include: What is God's plan for us in worship? Is worship a celebration, a commemoration, a personal event, or a community event? In other words, Is there a particular style or format which God likes best? Is there one way which is the best way to worship? Is there one way for everybody around the world to worship? Let us look at what Scripture says about this. I have found in my study that God is not looking for a style of worship. He is not looking for a format. What God is looking at is the heart of the worshipper. Psalm 51:17 speaks about God wanting us to offer "a broken spirit; a broken and contrite heart." That is what God wants when we come to worship.

In Micah 6 we read that God does not want our sacrifices. God does not want our forms of worship. What does He want? He wants us "To act justly and to love mercy and to walk

humbly with your God.”—Micah 6:8 The essence of worship will shape our forms of worship. Discussing forms and formats of worship is for our benefit, not God’s. God is not interested in this. He is interested in our hearts and in how worship transforms our lives.

It is the genuine transformation of the heart that will create the genuine format for worship. What does this mean? Whatever format we use, unless we come with a transformed heart, will result in lifeless worship. Traditional worship—which is still the most current worship style around the world—will be lifeless if it is not done with a transformed heart, if it is not done with the true spirit of worship. Contemporary worship styles—if not motivated by a deep understanding of worship and of the nature of God—will not result in true worship.

True worship can only take place if our hearts burn for the Lord. This expression is found in Luke where we are told that the disciples of Jesus encountered Him on the road to Emmaus. They did not recognize Him at first; but following their encounter with Him, when they understood they had been in the presence of the Lord, they exclaimed, “Were not our hearts burning within us while he talked with us?”—Luke 24:32 That is the real joy of worship.

If the transformation of heart takes place, then the worship leader becomes a channel to convey grace, love, reverence, joy, and thanksgiving in the presence of God. This is what will transform our elements of worship. Scripture reading will become a lively reenactment of the story, not just the reading of a dead text. Prayer will become a connecting with God. Offering will be an offering of ourselves, rather than of just our belongings. Music will not be done for the congregation or for one’s own glory; but it will become a gift, a present to God, a gift that tells about His character and about what God has done for us.

Now these principles are the same for all of us around the world. The Bible gives a universal message. When we look for principles of worship we look to the Bible and there we find eternal, unchangeable principles.

Where we diverge in our way of doing worship is in our expression of worship. Wherever we are in our search for appropriate forms and formats, there are a number of questions we need to ask ourselves. What is the most adequate way in which to express these eternal truths? Which attitudes are shaped by culture, and which attitudes will best express the mood of reverence? In some cultures it is important to bow down or even prostrate one’s self. In other cultures it is important to be quiet. In some cultures you can be reverent while being more animated. It is not a matter of what mode we use to express our sense of reverence. The question to ask is, Is this particular mode of expression, within a given culture, truly expressing reverence to God, not reverence to human beings?

The same ideas can apply for joyfulness. There are different ways of being joyful. Some people jump and shout. Others can be very quietly joyful. We need to find, in whatever culture

we live, the most truthful expression of the joyfulness which we are supposed to experience in worship. Is that joyfulness the same as joyfulness that is expressed at a football game or a sports event? That is the first question we need to ask ourselves. What kind of joy is it that we should experience in worship? I think it is a very special joy. It is not just a common joy. It is the highest of our human joys.

The Israelites came back from exile and rebuilt the walls of Jerusalem—the first step towards rebuilding the temple. We are told that they came together and celebrated with joy, a joy that was given by God. The joyfulness in worship is a result of what God has given to us.

Joyfulness is also the burning heart which was in the disciples who met Jesus on the road to Emmaus. The joyfulness found in worship is a very particular joy. When we express our joyfulness—maybe more in contemporary style worship than traditional style—we need to ask ourselves the question, What kind of joy are we expressing? Is it the true joy of worship, or is it just the joy of being together, of fellowshiping together? It is an important question to ask because it will shape our expression of worship. It will shape the way we behave in worship. It will shape the music we do in worship. It will shape how we do the music in worship.

What is the most adequate liturgical language to express this truth? How would my congregation understand and participate in this particular way of doing Scripture reading, or prayer, or music? Not only do we need to find the way, we often need to find out from the congregation if there is any ambiguity in the message we want to bring across.

Form and content go hand-in-hand, not only in worship but in every art form. Worship is an art form because it contains symbols. The form contains the message, and if the message of the form is not the same as the message of the content, then we end up with false worship. I would like to share an illustration which I take from one of my colleagues—Dr Jon Dybdahl, who used to be a Professor of Missions at Andrews University. He is now the President of Walla Walla College.

Dr Dybdahl said worship is like a pipe or a faucet which transports water. When we worship we expect to drink of the water of life. This water can be conveyed through different pipes or channels. Anything that conveys water can be proper for worship. This would refer to the different expressions, the different cultural ways to do worship. However, we must ensure that when the water comes to us, when we drink of it, it is still the pure water, the pure truth. If the water has changed its nature, then it becomes a poison. Certain channels, certain pipes can change the nature of the water. If I use a lead pipe to convey water I will get poisoned, because lead is a poison and the water will pick up the lead.

So form and content go together. If the form in some way adulterates the message that we want to convey, then it is not an appropriate form for worship and we need to change it. If it

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conveys truthfully the message of worship—even if it is not a traditional form—then it is an appropriate form for worship. There is a tension between the human and the holy, between joyfulness and reverence. This tension challenges us, and we need to work together as a congregation in order to ensure that our worship is a worship that is pleasing to God.

Ultimately, when we talk about styles of worship we do not speak about a choice between styles. We speak about the choice within a given style. There are many styles that are proper for worship, but within each style we need to make sure that the appropriate elements are there to convey true worship values.

We will not ask: Is it OK to clap in worship? Is this style of music acceptable? Should we use drama in worship? Should we kneel or stand for prayer? All these are questions we struggle with constantly. These questions are no longer relevant because forms and formats of worship do not exist as separate entities. They are only recipients or channels for the spirit of worship. They are no longer the purpose of worship or the purpose of our discussions. They are no longer goals in our discussions. They become results and consequences. This is the core message I would like to leave with you today. Forms and formats are not goals of worship. They are results and consequences of our reflection on worship.

So our questions will change, and I will give you a few new questions to ask whenever you deal with forms and formats. These questions include: How can we recapture a sense of the holy and the sacred in our worship service? How can we shape the worship service so that the worshiper focuses on God, rather than on the music or the preaching, and as a result a real encounter with God is brought about, a profound transformation? What worship expressions can help the congregation to become better practitioners of their faith? According to the Scriptures practicing mercy and justice are a sign of true worship. How can we, in our worship service, express the joy and reverence that result from a genuine encounter with God? How can we, through our worship service, communicate our message to the world?

We need to relearn how to worship. The secret to achieving this is to relearn how to connect with God on a personal level. Corporate worship starts on the level of personal worship. As we learn to know Him better, as we learn how to come closer to Him, as we learn how to address ourselves to Him, and as we learn how to relate to our fellow worshippers, we will learn how to have more meaningful worship services.

There may have been more questions than answers in my presentation. I believe in questions because they help us stay alive, help us see and hear ourselves again in the light of God, and help us see and hear ourselves as to where we stand with regard to this world. Asking questions will help keep our worship services fresh and alive. We need to keep asking questions in order to capture the true essence of worship, and in order to shape and express our worship service accordingly and to constantly search for the best way to serve God.

My wish is that as you worship the Lord, you will be filled with wisdom and discernment so that you will find out what God's will is—His good, pleasing, and perfect will—that through your worship your hearts may burn again like those of the disciples on the road to Emmaus.

Ted N C Wilson called the sixth business session of the 2002 Annual Council to order.

Luka T Daniel, President of the Western Africa Division, opened the business session with prayer.

SS&PM/FinPl&Bud00AC/00AC/101-00Ga/SS&PM/FinPl&Bud01AC/01AC/101-01Ga/
SS&PM/FinPl&Bud02AC/02AC to SGR(DIV)

101-02Ga CALENDAR OF THIRTEENTH SABBATH
OFFERINGS—WORLD 2003 - 2010

VOTED, To revise the Calendar of Thirteenth Sabbath Offerings—World 2003 - 2010,
as follows:

2003	First Quarter	South American Division
	Second Quarter	South Pacific Division
	Third Quarter	East-Central Africa Division ($\frac{2}{3}$)
		Southern Africa-Indian Ocean Division ($\frac{1}{3}$)
	Fourth Quarter	Euro-Africa Division
2004	First Quarter	Trans-European Division
	Second Quarter	Western Africa Division
	Third Quarter	Southern Asia Division
	Fourth Quarter	Euro-Asia Division
2005	First Quarter	Inter-American Division
	Second Quarter	North American Division
	Third Quarter	Northern Asia-Pacific Division
	Fourth Quarter	Southern Asia-Pacific Division

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2006	First Quarter	Southern Africa-Indian Ocean Division
	Second Quarter	South American Division
	Third Quarter	South Pacific Division
	Fourth Quarter	East-Central Africa Division
2007	First Quarter	Euro-Africa Division
	Second Quarter	Trans-European Division
	Third Quarter	Western Africa Division
	Fourth Quarter	Southern Asia Division
2008	First Quarter	Euro-Asia Division
	Second Quarter	Inter-American Division
	Third Quarter	North American Division
	Fourth Quarter	Northern Asia-Pacific Division
2009	First Quarter	Southern Asia-Pacific Division
	Second Quarter	Southern Africa-Indian Ocean Division
	Third Quarter	South American Division
	Fourth Quarter	South Pacific Division
2010	First Quarter	East-Central Africa Division
	Second Quarter	Euro-Africa Division
	Third Quarter	Trans-European Division
	Fourth Quarter	Western Africa Division

Distribution summary from 2004 through 2nd quarter 2010 when the cycle begins to repeat itself.

1	East-Central Africa	2
2	Euro-Africa	2
3	Euro-Asia	2
4	Inter-American	2
5	North American	2
6	Northern Asia-Pacific	2
7	Southern Africa-Indian Ocean	2
8	South American	2
9	South Pacific	2
10	Southern Asia	2
11	Southern Asia-Pacific	2
12	Trans-European	2
13	Western Africa	2

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01AC/101-01Gd/ADCOM/SS&PM/FinPl&Bud02AC/02AC to SGR(DIV)

101-02Gb CALENDAR OF SPECIAL OFFERINGS—WORLD 2003

VOTED, To revise the Calendar of Special Offerings—World 2003, to read as follows:

January

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

February

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

March

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

April

5	Outreach/Church Budget
12+	World Mission Budget (Church buildings in East-Central Africa Division)
19	Church Budget
26	Conference/Union

May

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

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June

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

July

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

August

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

September

6	Outreach/Church Budget
13+	World Mission Budget (<i>Go One Million</i>)
20	Church Budget
27	Conference/Union

October

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

November

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

December

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

Summary of Offerings

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

*Program provided by the General Conference
+Worldwide offering

SS&PM/FinPl&Bud00AC/00AC/101-00Gg/FinPl&Bud01AC/01AC/101-01Ge/
SS&PM/FinPl&Bud02SM/02SM/SS&PM/FinPl&Bud02AC/02AC 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

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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	Program provided by GC
3	Community Service Evangelism	Program provided by divisions
24	Global Baptism	

June

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

July

12	Home Study International Promotion	
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August

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

September

6	Lay Evangelism	Program provided by divisions
6-13	<i>Adventist Review</i> (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/101-01Gf/ADCOM/SS&PM/FinPl&Bud02AC/02AC to SGR
(DIV)

101-02Gd CALENDAR OF SPECIAL OFFERINGS—WORLD 2004

VOTED, To revise the Calendar of Special Offerings—World 2004, to read as follows:

January

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

February

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

March

6	Outreach/Church Budget
13*+	Adventist World Radio
20	Church Budget
27	Conference/Union

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April

3	Outreach/Church Budget
10+	World Mission Budget (Church buildings in Euro-Asia Division)
17	Church Budget
24	Conference/Union

May

1	Outreach/Church Budget
8*+	Disaster and Famine Relief (Program provided for NAD only)
15	Church Budget
22	Conference/Union
29	Church Budget

June

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

July

3	Outreach/Church Budget
10+	World Mission Budget
17	Church Budget
24	Conference/Union
31	Church Budget

August

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

September

4	Outreach/Church Budget
11+	World Mission Budget (<i>Go One Million</i>)
18	Church Budget
25	Conference/Union

October

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

November

6	Outreach/Church Budget
13*+	Annual Sacrifice (Global Mission)
20	Church Budget
27	Conference Union

December

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

Summary of Offerings

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

*Program provided by the General Conference
+Worldwide offering

SS&PM/FinPl&Bud01AC/01AC/101-01Gg/SS&PM/FinPl&Bud02SM/02SM/SS&PM/
FinPl&Bud02AC/02AC 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:

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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	Program provided by GC
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	
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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	<i>Adventist Review</i> (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
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SS&PM/FinPl&Bud02AC/02AC to SGR(DIV)

101-02Gf CALENDAR OF SPECIAL OFFERINGS—WORLD 2005

VOTED, To adopt the Calendar of Special Offerings—World 2005, to read as follows:

January

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

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February

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

March

5	Outreach/Church Budget
12*+	Adventist World Radio
19	Church Budget
26	Conference/Union

April

2	Outreach/Church Budget
9*+	World Mission Budget (To be determined)
16	Church Budget
23	Conference/Union
30	Church Budget

May

7	Outreach/Church Budget
14*+	Disaster and Famine Relief (Program provided for NAD only)
21	Church Budget
28	Conference/Union

June

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

July

2	Outreach/Church Budget
9+	World Mission Budget
16	Church Budget
23	Conference/Union
30	Church Budget

August

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

September

3	Outreach/Church Budget
10+	World Mission Budget (<i>Go One Million</i>)
17	Church Budget
24	Conference/Union

October

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

November

5	Outreach/Church Budget
12*+	Annual Sacrifice (Global Mission)
19	Church Budget
26	Conference/Union

December

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

Summary of Offerings

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

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*Program provided by the General Conference

+Worldwide offering

SS&PM/FinPl&Bud02AC/02AC to SGR(DIV)

101-02Gg CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2005

VOTED, To adopt the Calendar of Special Days and Events—World 2005, as follows:

January

1	Soul-Winning Commitment	Program provided by divisions
8	United in Wonder of His Grace Emphasis	
15	Health Ministries	Program provided by divisions
22	Religious Liberty Day	

February

5	Bible Evangelism	
12-19	Christian Home and Marriage	Program provided by GC
19	Youth Temperance	
19	Health and Temperance Magazines	Program provided by divisions

March

5	Women's Day of Prayer (Date at discretion of division)	Program provided by GC
12	Tract Evangelism	
19-26	Youth Week of Prayer	Program provided by GC

April

2	Missionary Magazines	Program provided by publishing houses
9	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
16	Literature Evangelism Rally	Program provided by divisions
23	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	Program provided by GC
7	Community Service Evangelism	Program provided by divisions
21	Global Baptism	

<u>June</u>		
4	Bible Correspondence School	
11	Women's Ministry	Program provided by GC
<u>July</u>		
9	Home Study International Promotion	
<u>August</u>		
6	Global Mission Evangelism	Program provided by divisions
27	Abuse Prevention Emphasis	Program provided by GC
<u>September</u>		
3	Lay Evangelism	Program provided by divisions
3-10	<i>Adventist Review</i> (Annual subscription promotion)	
10	Family Togetherness	Program provided by GC
10	Youth Spiritual Commitment Celebration (Southern Hemisphere)	
17	Pathfinder Day	
24-Oct 1	Health Emphasis	Program provided by divisions
<u>October</u>		
1	Sabbath School Guest	Program provided by divisions
1	Community Relations	
15	Spirit of Prophecy	Program provided by White Estate
22	Children's Sabbath	
<u>November</u>		
5-12	Week of Prayer	
19	Ingathering	
26	Bible Emphasis	Program provided by divisions
<u>December</u>		
3	Stewardship	Program provided by divisions

STEWARDSHIP DEPARTMENT - REPORT

Introduction—The last eight years have been a time of transition for the Stewardship Department. The reestablishment of the department in 1995 provided an opportunity to develop

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a conceptual redefinition—an expansion of the biblical philosophy of stewardship as a Christian lifestyle in partnership with and in Christ.

Mission Statement—The mission of the Stewardship Department is to emphasize the lordship of Jesus Christ, to enhance the integration of the gospel into the Christian lifestyle as faithful stewardship, including the material area of life, and to facilitate the individual, corporate, and leadership dimensions of stewardship as partnership with God.

Vision—The vision of the Stewardship Department is to acknowledge and facilitate the individual, corporate, and leadership dimensions of faithfulness to God. As it succeeds, the Stewardship Department of the future will result in the following characteristics:

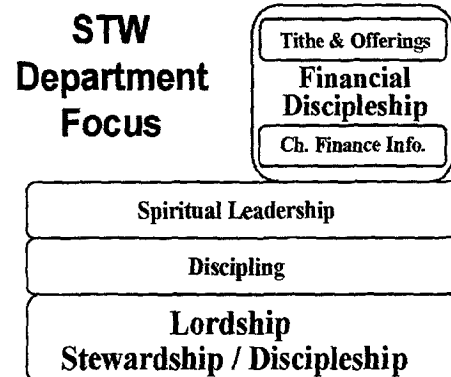
1. A growing and consistent vision of biblical stewardship.
2. A growing staff of world Church stewardship leaders.
3. Materials which will help pastors lead their members in a more integrated Christian walk.
4. Growing individual and corporate faithfulness.

Stewardship Focus

Introduction—It is only natural that as we rediscover and redefine a biblical understanding of stewardship, we must also explore the focus of stewardship ministry. Too often, our past focus has been in tithes and offerings—how to encourage people to give more.

We do not wish to abandon the subject of tithes and offerings, but we must explore them in the correct context—the stewardship lifestyle. Thus stewardship must focus on making disciples, not raising money. It must be a comprehensive ministry with a broad focus. And because the material side of life is a direct competitor with God, we must deal with it biblically by focusing on financial discipleship. This new focus is explored with the following diagram.

Stewardship focus—Stewardship is the human side of the lordship of Jesus Christ. This is the foundation of our new stewardship focus. Making disciples is the natural focus of this new approach. Disciples follow, walk with, and submit every part of their lives to the lordship of Jesus Christ. They live in a relationship based on love and growing intimacy with God.



Thus, stewardship ministry must explore discipling resources. We must discover and create tools to help make disciples.

Effective discipleship requires spiritual leadership. Spiritual leaders seek to lift people to a closer walk with God, helping them discover their gifts and ministry, and empowering them as they become part of God's mission, reaching for His vision for the Church. Thus development of spiritual leadership training materials and resources becomes a necessary component of a biblical stewardship ministry.

We cannot ignore the financial side of life. Jesus repeatedly spoke of material possessions. A majority of His parables were about how we relate to possessions. He declared that possessions were in direct competition with God and that we must choose to serve one or the other (Matt 6:24). Thus our stewardship ministry must present a biblical approach to financial discipleship—ways of integrating Christ's lordship into how we manage the material blessings God has placed in our hands.

Part of this financial discipleship includes building trust between leaders and members. In the financial arena, this means transparent and understandable communication of church finances. The Stewardship Department has been given the responsibility of developing ways of doing this in a manner that is understandable to the average member.

The biblical approach to finances also includes tithes and offerings. But from this perspective, tithes and offerings are a way of worshipping God. They are a test of loyalty, demonstrating to our own hearts who we accept as owner.

To be effective, stewardship must be gospel based and built on the foundation of assurance in Christ. Only then can stewardship develop into an integrated lordship impacting every area of life. We will never trust Jesus as Lord unless we have experienced His love as Saviour.

This new approach fits naturally with the strategic priorities of unity, quality of life, and growth. It also aligns departmental initiatives with these priorities.

Contemporary Challenges

Financial—God has blessed His Church through the systematic stewardship of faithful believers. Today we see more than one billion dollars a year in tithe and close to half a billion in offerings. This is the result of God's blessings and the systematic benevolence of His people. At the same time, we realize there are a significant number of our members who do not experience the blessings of worshipping God through the regular return of their tithe. Per capita giving

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patterns for the last four years indicate a steady decline in giving when adjusted for inflation and membership growth.

Spiritual—We cannot limit our evaluation of stewardship challenges to the financial alone. Because stewardship is a lifestyle lived in partnership with Jesus Christ as Lord, we must recognize that the challenges we see in the material world reflect a deeper spiritual struggle. This leads us to recognize a gradual spiritual decline as well as growing materialism and secularization impacting the Church.

Organizational—Organizational challenges also exist. In a time of budget tightening, it is difficult to maintain a strong or adequate stewardship staff. In addition, we face constant changes in stewardship personnel around the world. This leads to a need for constant training of stewardship personnel.

Current Initiatives

World Stewardship Summit—A World Stewardship Summit was conducted in April 2002. Leaders from the General Conference and the world divisions came together to discuss contemporary stewardship trends and issues as well as a biblical approach to stewardship. Three major initiatives are a direct result of this Summit: a comprehensive stewardship education strategy; a simplified approach to offerings; and a church finance communication strategy.

Stewardship Education—The stewardship education strategy is a continuation and expansion of what we have been doing for the last eight years—a focus on a biblical understanding and application of stewardship. This educational strategy will be coordinated with the other two initiatives.

New materials are being developed for the local church. At the same time there is an ongoing partnership with other departments to integrate stewardship education into children and family life materials.

Combined Offering—The World Stewardship Summit recommended the simplification of the Seventh-day Adventist offering system. What we currently have has evolved over a period of more than 100 years. Tradition and practice have established two dominate systems which will continue to be recognized. In keeping with the recommendations from the World Stewardship Summit and the 2002 Spring Meeting, the Combined Offering shall be considered the giving system recommended and promoted by the General Conference. This simplified system assures a balanced support for every level of God's Church.

Implementing this strategy requires careful education and communication, and resources are currently under development to facilitate this new initiative.

Finance Communication Strategy—Communication of information regarding church finances in a way that the average member can understand is crucial to building trust in today's Church. The General Conference Executive Committee has assigned this task to the Stewardship Department. New materials for this initiative are currently being developed. We will work in cooperation with Treasury in gathering and sharing this information. We will also be providing financial communication models for each level of the Church organization.

Training and Certification—The biblical philosophy of stewardship as a lifestyle has been shared with stewardship leaders in every division during the last eight years. A training and certification program has begun. However, there is much more work to be done in this arena. In the future we will be focusing more intensively on training trainers.

Today's Need

Partnership—Effective stewardship ministry happens when there is a four-way partnership of the Holy Spirit, church membership, pastors, and organizational leaders. We seek to expand this partnership in a more intentional way as we focus on aligning stewardship training with the core values Church leadership has identified. Partnership of department and administrative leaders will be even more crucial in the next few months as the new initiatives outlined above are implemented.

At the same time we recognize that the ultimate partnership we seek is that of the Holy Spirit guiding each member and leader in every part of daily life, including the administration of those financial resources God has placed in our hands.

Mission Connection—In order to be effective, giving must have direct linkage with mission. This connection contributes to confidence in Church leadership and a growing vision of what God wants to do through His Church. It is imperative that we move beyond institutional maintenance, both in fact and in the ways in which we communicate Church needs and appeal for funds.

Financial Transparency and Accountability—The 2002 Spring Meeting voted a Statement on Financial Integrity and Transparency. This is a step in the right direction. We also recognize there is more to be done in this area. We need to help leaders on every level understand the need for financial accountability and transparency. And we must move beyond the simple intent, to communicating in ways that are understandable to the average member.

Education—Greater education of church members is another need we face as a department. A promotional approach to fund raising will produce additional funds, but in the long run may not be the most productive form. Our goal is to have members who have a vibrant walk with God and who out of that walk are faithful in their financial discipleship in managing

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what God has placed in their hands. The Holy Spirit knows the needs better than we do, and we can trust Him to convict His people to give appropriately. It is our role to educate our members in the principles of biblical stewardship and in the ways church funds are used to accomplish God's mission on earth. This is a growing challenge, especially with younger generations.

Discipling—Though we have begun developing some resources in the area of discipling, there is a need for much more. We are committed to expanding our efforts in this area, for it is only as people grow in their overall lifestyle with God that we will have effective stewards.

Conclusion

Looking Ahead—We are of good courage. We have seen very positive support for stewardship as a ministry. And while the challenge is great, we have no question but that it is God's will that our members grow as faithful stewards. For ultimately, God has provided His people with all the resources needed to accomplish His will in His time.

PRE/02AC to AM&TNCW

YEAR OF WORLD EVANGELISM 2004

VOTED, To approve the Year of World Evangelism 2004 initiative, as follows:

Reaping God's Harvest

This program is designed to be a worldwide comprehensive evangelistic initiative in close cooperation with and support for the *Go One Million* outreach, the *Sow 1 Billion* evangelistic initiative, and other special evangelistic activities.

1. Concept—During this quinquennium (2000-2005), the General Conference of Seventh-day Adventists, through its world divisions, will place special emphasis on world evangelism in 2004.

A variety of factors have come together to stimulate this world evangelistic initiative. In the last few years the Seventh-day Adventist Church has equipped, trained, and mobilized hundreds of thousands of laypersons to use their unique, God-given gifts in sharing their faith and witnessing for their Lord. *Go One Million*, *Sow 1 Billion*, division lay-training programs, church planting projects, an emphasis on integrated departmental evangelism, the Adventist-Laymen's Services and Industries-sponsored DVD evangelistic initiative, a renewed pastoral focus on church growth and evangelism, and a new vision on the part of thousands of Seventh-

day Adventist youth combine to present the Church with an unprecedented opportunity to reap God's harvest now.

Although witness is the ongoing function of the local church, specific evangelistic reaping activities give impetus to personal witnessing. Personal soul-winning initiatives combined with public proclamation form the basis of the New Testament model for evangelistic growth.

Every entity of the Church and each denominational employee is encouraged to be actively involved in either personal soul-winning initiatives preparatory to a public evangelistic series or in the evangelistic series itself. The evangelistic events will take many forms. In some places these will be public evangelistic meetings; in other locations these will be small group outreaches or church planting initiatives. Each supporting ministry is encouraged to participate in this Year of World Evangelism 2004 through a public evangelistic series or some other specific soul-winning activity.

During this year of evangelistic reaping, the plan is to focus especially on initiatives for urban centers, the 10/40 Window, and the secular post-modern mind. The evangelistic strategy will include equipping hundreds of thousands of laity and youth to conduct their own evangelistic series, as well as utilizing all means of technology—including radio, television, satellite communication, publishing, and the Internet.

The General Conference of Seventh-day Adventists has adopted the themes of unity, quality of life, and the growth of the Church for particular emphasis this quinquennium. The Year of World Evangelism 2004 will draw the Church together in one common goal—reaching a lost world. It has the potential of unifying the Church around the common theme of Reaping God's Harvest.

A holistic approach to biblical evangelism can result in significant Church growth, fulfilling our Spirit-inspired mandate.

2. Goals—a. Every church/institution involved in a specific evangelistic activity in 2004. Many churches and institutions will be involved in multiple evangelistic activities.

b. Every Adventist employee involved in presenting the biblical, Christ-centered message of Scripture in a personal or public setting.

c. At least 150,000 public evangelistic series/small group outreaches/church planting projects conducted in 2004 in each of the approximately 51,000 churches by denominational employees, laymembers, and youth.

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d. In anticipation of these evangelistic events in 2004, throughout 2003 every church, organization, and entity should conduct carefully planned evangelistic training and preparation programs for laymembers, youth, and employees.

e. Each division is encouraged to set seven specific goals.

1) The number of pastors, laity, and youth involved in specific evangelistic activities.

2) The number of churches/institutions conducting public evangelistic series/small group outreaches/church planting projects.

3) The combined attendance at these reaping activities.

4) The baptismal results anticipated from these evangelistic series.

5) The number of church planting projects.

6) The number of new believers participating in weekly post-baptismal discipling classes and witness activities.

7) The increased amount of funding dedicated specifically to evangelistic activities.

The General Conference goal will be the combined result of the goals set by churches and processed through their conferences, unions, and divisions.

3. Promotion Timeline—For the Year of World Evangelism 2004 to be everything God desires and to achieve the results we pray for will necessitate both promotion and planning.

a. Introduce the concept of Reaping God's Harvest: Year of World Evangelism 2004 at the 2002 Annual Council.

b. World divisions present the concept at their 2002 yearend meetings.

c. A Reaping God's Harvest advertising and promotional campaign with advertisements and articles in the *Adventist Review* and *Ministry* in the summer/ autumn of 2003. Adobe Portable Document Format (.pdf) files with computer generated advertisements, articles, logo, and poster design will be sent to world divisions by January 1, 2003.

d. Uplink an international pastors meeting from the General Conference headquarters on April 15, 2003, during the Council on Evangelism and Witness. The purpose of this meeting is threefold:

1) To provide an opportunity to inspire church administrators and pastors with the primacy and challenge of world evangelism.

2) To introduce the concept of the Year of World Evangelism 2004 to church administrators and pastors worldwide.

3) To present a practical "how to" professional growth opportunity on evangelistic reaping for church administrators and pastors worldwide.

This uplink will be promoted in communications from the General Conference administration, the Ministerial Association, and each department of the Church. It is envisioned that there will be periodic satellite uplinks leading up to and during the Year of World Evangelism 2004.

e. Division/Union/Conference-wide evangelism symposiums in 2003 and early 2004.

f. Unions/Conferences strategize for major evangelistic initiatives in 2004, with emphasis on strengthening and expanding participation and training for the *Go One Million* outreach, the *Sow 1 Billion* evangelistic initiative, and all lay/youth initiatives for soul winning in preparation for the Year of World Evangelism 2004.

g. Set aside the first or second week in January 2004 to pray for spiritual revival and the outpouring of the Holy Spirit. The first day of the Council on Evangelism and Witness held prior to Spring Meeting will be spent in praying for and studying revival in the Seventh-day Adventist Church today.

h. Report at the Council on Evangelism and Witness meeting in the autumn of 2003 on goals set for Reaping God's Harvest.

i. Continue promotion and sharing of experiences through 2004 to inspire involvement.

j. Launch division-wide evangelistic activities on a monthly basis throughout 2004.

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4. Promotional Materials—a. The General Conference Ministerial Association will coordinate the development and preparation of promotional materials and report forms in cooperation with the Sabbath School and Personal Ministries Department, the Communication Department, and all other appropriate General Conference departments.

b. A promotional brochure for church administrators and pastors will outline the general strategy and be ready by Spring Meeting 2003.

c. In order to keep laymembers and church employees aware of ongoing Year of World Evangelism 2004 plans and activities, every means of communication—including radio, television, publishing, and the Internet—will be used.

5. Evangelistic Materials—It is recommended that each division utilize advertising and sermon and illustrative materials which best appeal to the target audience within its territory. The Adventist-Laymen's Services and Industries-sponsored "New Beginnings" DVD evangelistic series is currently available in multiple languages and is being used successfully around the world.

The General Conference Ministerial Association and the Sabbath School and Personal Ministries Department have resource materials which are available for evangelistic outreach. Samples of advertising and sermon materials will be provided to the world divisions.

6. Conclusion—Echoing and re-echoing down the corridors of time are Jesus' words, "Do not say, there are still four months and then comes the harvest. Behold I say to you, lift up your eyes and look at the fields, for they are already white for the harvest."—John 4:35

The conditions within the world and Church reveal the relevance of our Lord's words in our generation. His mandate is clear. His instructions are plain. His commission compels us to reap God's harvest now!

FERRER, SERGIE B—TREASURER, EAST-CENTRAL AFRICA
DIVISION - INTRODUCTION

Jan Paulsen introduced Sergie B Ferrer as the Treasurer of the new East-Central Africa Division.

STWSummit/PolRev&Dev/ADCOM/SecC0AC/TreC01AC/224-01G/SecC02SM/TreC02SM/
GCDO02SM/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

212-02G FAITHFUL TITHEPAYERS (EMPLOYEES' PERSONAL
FINANCE) - POLICY AMENDMENT

VOTED, To amend GC E 80 20, Faithful Tithepayers, to read as follows:

E 80 20 Faithful Tithepayers—No Faithful Return of Tithe—Seventh-day Adventist denominational employees are to be models in every facet of their lives. Church members must see in church workers an unequivocal fidelity to basic principles. Such commitment needs to be exercised in respect of all the standards of Christian living. Because of its importance as a principle and the spiritual experience it represents, the faithful returning of tithe, like faithfulness to other basic beliefs of the Church, becomes a condition of employment for all Seventh-day Adventist employees.* Consequently no church organization shall employ a Seventh-day Adventist who is not a faithful tithepayer, and returning a faithful tithe. Further, such employees as are known to be unfaithful in returning tithe paying shall not be transferred to another denominational organization.

*When this is not prohibited by law.

SEC/EDU/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

256-02G EDUCATION—DEPARTMENTAL POLICIES -
POLICY AMENDMENT

VOTED, To amend GC FE, Education—Departmental Policies, to read as follows:

FE EDUCATION—
DEPARTMENTAL POLICIES

~~FE 05 Seventh-day Adventist Philosophy of Education~~

~~FE 05 05 Foreword—This statement of philosophy and purpose articulates and accentuates the uniqueness of Seventh-day Adventist educational institutions at all levels.~~

~~FE 05 10 Antecedents—Those who established Seventh-day Adventist education nearly a century ago were continuing a long tradition of the Judeo-Christian culture, which has held that the church must be concerned with the totality of man's life, both temporal and eternal. Hebrew patriarchs and priests were involved in the preservation of their culture by passing it to the~~

oncoming generation, and prophets were concerned with the advancement of knowledge and understanding. Jesus, the Master Teacher, expounded the vital principles of life in synagogue, temple, and countryside. The church fathers established cathedral schools that popes, bishops, and faculties later reshaped into the universities of the Renaissance. The Reformers transformed these European universities into centers of religious ferment. In the new world pioneering churchmen established eight of the nine colonial colleges, and westward expansion during the nineteenth century was accompanied by a proliferation of church-sponsored institutions.

The purpose of these educators was not only to provide vocational training for the young but also to introduce them to particular views regarding the nature of the universe, of man, of knowledge, and of values. In 1874, little more than a decade after its organization, the Seventh-day Adventist Church (membership: 8,000) established its first college and sent forth its first foreign missionary. Both ventures were motivated by the underlying philosophy of the church, its world view, and its sense of mission. These grow out of faith in God as He is revealed in Holy Scripture, particularly as He is manifested in the person of Jesus Christ, and the continuing witness of the Holy Spirit. The following excerpts from apostolic affirmations exemplify the spiritual basis from which the Adventist world view and sense of mission are derived:

"He [the Son] is the image of the invisible God, . . . all things were created through him. . . . In him all things hold together. . . . In him all the fullness of God was pleased to dwell." ¹

"In him was life, and the life was the light of men." [That light] enlightens every man. . . . To all . . . who believed in his name, he gave power to become children of God." ²

"Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you." ³

Belief in God's creating, sustaining, enlightening and redeeming activities through the Son is fundamental to this church's world view. Acceptance of the gospel commission supplies the motive for its worldwide teaching ministry. Educational institutions at all levels are among the essential instruments of the church for the fulfillment of its teaching mission.

The Church operates schools, colleges and universities throughout the world that offer high-quality, general, professional, preprofessional, and vocational education. Courses are taught according to the requirements intrinsic to the subject matter and the professional standards of the teachers.

However, the *raison d'être* for a church-operated system of education must be sought in its uniqueness. Its value must be judged by the contributions it makes directly and through its

alumni toward: (a) fulfillment of the mission of its sponsoring church, (b) the pluralism of the larger society, and solutions of human problems by means not appropriate to totally secular agencies.

Therefore, this document endeavors to set forth how and why Seventh-day Adventist schools differ from—not how they resemble—others. Similarities to other institutions of learning are legion and obvious. The differences, though fundamental, may be less apparent. The following statement of purpose for the first Adventist college is valid today for the denomination's entire system of education:

“God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life.”⁴

FE 05 15 Basic Assumptions—1. Nature of Reality—Fundamental to Seventh-day Adventist philosophy is the concept that the universe is the expression of an intelligent, personal Being. This is in contrast to the naturalism underlying much of current educational, social, scientific, and political theory. The Adventist world view is God-centered—not nature-centered, not man-centered. This God is unlimited but benign, transcendent but personal, free acting but dependable.

Because of their very nature the *a priori* premises of any world view are not subject to empirical verification. The Adventist recognizes fully that his theocentric conviction is an affirmation of faith in divine revelation. However, he denies that this is irrational or lacking in reasonable support. To him the necessity for a sufficient first cause, the evidence for purposeful design, the spiritual and intellectual aspects of conscious being, the inherent human quest for meaning in existence, the sense of moral obligation, the expectation of eventual justice, the phenomenon of free will, the near universal religious intuitions of the race, and experiential indications of an overruling providence are considerations more impressive than the assumptions of the nature realists. Above all, he finds his faith—irrespective of what may have prompted it initially—to be confirmed beyond reasonable doubt within the subsequent life of faith. Consequently, he regards as true knowledge, progressively substantiated in his experience, his belief that a personal God is the true, absolute reality and that all else is contingent upon and relative to Him.

2. Creation and Natural Process—Seventh-day Adventists believe that the universe was brought into being and is sustained by a personal God for purposes determined by Him. As the Creator, He is infinitely wise, infinitely powerful, and is the Source of all positive and

benevolent forces and qualities to be found in the world. Therefore, the Adventist holds as insufficient any science, any history—indeed, any education—which ignores this fundamental, central consideration.

Inasmuch as the origin of the universe is a fact beyond the reach of direct human investigation it can be known best as the Creator Himself reveals it. However, since many natural processes may be observed, manipulated, and analyzed, they are subject to learning by discovery. Furthermore, because nature exhibits purposeful design, nature study is one avenue toward a knowledge of its Designer.

Thus the Seventh-day Adventist scientist has religious, as well as humane and intellectual, motives for the intensive pursuit of his discipline. He not only respects natural law as a description of the way things are, but he also sees in it a reflection of the divine law and, in a limited sense, an indication of what God is. He pursues his quest into the ways of nature in accord with the laws of evidence and by every means available. His research methods are not unlike those of the naturalist but his motives for undertaking a particular study, the presuppositions which influence the formulation of his hypotheses, and the theories by which he interprets the data, all may be differently and more broadly based. Although he recognizes the developmental patterns in plant and animal life, he regards the general theory of evolution as an inadequate explanation of origins. The complexity of life processes, the obvious suitability of the environment for the support of organisms, and the suitability of organisms for the function of cognitive faculties seem best accounted for by recognizing these outcomes as being implicit in the purposeful design of an original Designer in whose existence and creative activity he firmly believes.

3. Revelation of the Personal God—Since God is personal He is able to speak as well as to act, to say as well as to do. That He has spoken and that He continues to speak is a third basic assumption of Adventism. The Bible is accepted as the Word of God, the criterion of truth for teaching and doctrine, the norm by which the continuing revelation may be identified and understood. Jesus Christ as portrayed in Scripture is recognized as the Supreme Revelation of God to man, the perfect example for life, and the focal point of hope for the human race.

“In the teacher sent from God, heaven gave to men its best and greatest. He . . . was the One chosen to reveal in person to humanity the knowledge of God.”⁵

The distinctive spiritual contribution of Ellen G. White through the extensive literature from her pen is regarded as a unique instance of God’s self-revelation. Seventh-day Adventism cannot be understood fully nor accounted for adequately outside of her ministry, for no one ever spoke to the church more influentially or for it more authoritatively. Her place among those through whom the divine word is mediated has long been recognized by the broad use made of

her writings and by official church declarations. The following is an example of such affirmations:

~~“For more than a century, Seventh-day Adventists have believed that in fulfillment of the promise of spiritual gifts to the church as recorded in the Scriptures . . . God has honored this remnant church with the gift of prophecy through the instrumentality of Ellen G. White.”~~⁶

4. ~~Implications for Education—The implications of these major premises for education are fundamental and pervasive. Ellen G. White, whose influence was primary in determining the character of Adventist education, frequently was explicit about this. She wrote:~~

~~“In a knowledge of God all true knowledge and real development have their source. . . . Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . . In this communion is found the highest education.”~~⁷

~~While the Church was yet in its infancy (1872) Ellen G. White warned against the anti-intellectualism which too often flourishes in movements with a strong sense of spiritual mission:~~

~~“Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. . . . Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.”~~⁸

~~Through the centuries many of the most profound educational leaders have been motivated to a large degree by a theocentric image of reality and the natural process. All education is indebted to the vision of such men and women of faith who believed that the truth would make men free and lead them to the God of truth.~~

~~FE 05-20 The Student—Education is a process for changing the educand. It is directed toward the gulf between what he is and what he can become.~~

1. ~~Original Nature—According to the scriptural record man was created in the image of God, a personality dependent on his Creator but still a free acting self. Although he was given dominion over the natural world, he was to be reminded of his dependence by holy observance of the Sabbath, the specified weekly memorial in time of the creative and redemptive acts of God and His ultimate sovereignty overall. Man was free from physical or moral defect and had the potential for eternal growth in God likeness. The union of a material body with the breath of life, formed and in-breathed by the Creator, constituted a human person after the likeness of God,~~

~~possessing freedom of action, creativity, perception, discernment, awareness, intelligence, orderliness, and benevolence.~~

2. ~~Change in Man's Nature—By the rebellious exercise of free will man defaced within himself the image of God. He attempted to achieve Godlikeness through independence. This was manifestly impossible, for only divine power can produce divine likeness. As a result he lost control over the natural world and in many respects became subject to it. Subjection bred fear, and for many fear became worship. "Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles."~~⁹

~~Idolatry of nature—from primitive animistic cults to current sophisticated naturalism—has dominated unduly man's attempts to come to terms with phenomena he did not understand or could not control. To the extent that nature-ism in any form is regarded as the be-all-and-end-all of existence it denies worship to the Creator in whose image man was created and worships the creation over which man was to be lord.~~

~~In spite of his depravity, man still is an essential unity. Man the person thinks—not merely his mind. Man the person feels—not merely his body. Between man and other creatures there exist vast differences in degrees of organismal complexity, manual dexterity, ability to reason in symbols, and capacity for abstract judgments. Beyond this there are essential differences. In man's conscience, free will, and capacity for worship he reaches out to something infinitely greater and better than himself. He is aware of moral responsibility. He feels commanded and judged from beyond himself. He stands in awe of this "Infinitely Greater" and responds to a confrontation with the "Infinitely Better" by worship. Although that which he worships may be as strange to him as the "unknown god" of the Athenians, the sense of oughtness is real, as much a part of the human condition as is the free choice by which he may comply with or violate that sense of obligation. His total response to this sense of accountability constitutes his character and indicates the extent to which he is a morally responsible individual.~~

~~"What can be known about God is plain. . . . Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made."~~¹⁰

3. ~~Restoration of the Original Nature—After the opening narratives the remainder of the Bible points the way for the estranged creature to experience the reconciliation extended to him by his Creator. By portraying a divine hand in human affairs it delineates and illustrates the means by which the image of God may be restored. The way of return begins with the point of departure: the creature is unequivocal: "You must be born anew." For this to be possible requires an act as incomprehensible as Creation—the embodiment of the Creator into the creature and His acceptance of the consequence of estrangement in order to accomplish reconciliation.~~

~~“God sent the Son into the world, not to condemn the world, but that the world might be saved through him.”¹¹~~

~~The universal human longing for happiness must have been placed there by the Creator. Inasmuch as total happiness cannot be achieved in this life, man is doomed to the frustration of a goal forever beyond his grasp unless he has prospects for a new life within which this human desire will be fulfilled. Scriptural themes insist on the elevation of human life in the here and now and represent God as repeatedly breaking into history to further the accomplishment of this, e.g., the rescue of Noah, the covenant with Abraham, the Exodus, the prophetic ministry, et cetera, and above all, the incarnation of Him who “came that they may have life, and have it abundantly.”¹² They also are unequivocal in their assurances that even as God created man and his environment in the beginning, so also He will recreate man and his environment to provide an eternity in which the original divine purpose for him will be realized fully. Redemptive eschatology plays a large role in Adventist thought.~~

~~“In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man’s condition through the coming in of a knowledge of evil, and God’s plan for still fulfilling His glorious purpose in the education of the human race. . . . To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.”¹³~~

~~“In the highest sense the work of education and the work of redemption are one.”¹⁴~~

~~FE 05 25 Knowledge—Education is concerned not only with the person to be taught but also with the body of knowledge to be learned and investigated. Schools are designed and operated for the purpose of speeding up the process of acquiring knowledge through direct personal experience, through the recorded experiences of others, and by logical reasoning.~~

~~The Seventh-day Adventist school introduces its students to these sources of knowledge and seeks to develop a facility in their use. It pursues every academic discipline by the methods and materials appropriate to it. It endeavors to inculcate within the learner an urge to roll back the frontiers of human knowledge. It encourages the most intense and critical employment of every human instrument to enlarge the bounds which circumscribe our information. These methods, activities, and objectives it holds in common with other institutions of learning.~~

~~“In addition, it sees these learning processes as avenues toward contact with the work and will of the Creator. Within this deeper dimension of knowledge the student may discover a new magnitude of the nature of his being, his existence, and other matters which concern him most~~

deeply. The 'science of redemption' is not merely an additional source of knowledge, but it offers a unique kind of knowledge which becomes a key to a meaningful understanding of all else that is learned. It reveals the infinite in which our finite has its roots. It reveals the eternal on which our temporal is based. It reveals the perfect by which our imperfection is judged. It reveals God as the source of all worthwhile knowledge, irrespective of how, when, where, or by whom it may be discovered. From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain."¹⁵

Although human discovery is pursued by the usual means of learning, the true meanings of facts are probed within the perspective of revealed reality. This wholeness of view is indispensable to Adventist educational theory, for it holds that all spheres of human life are interrelated and that God is at the center of and determines the purpose of all. To omit God's revelation from the study of things is to omit that which makes them fully understandable and meaningful. In no sense is this a mixture of theology with secular studies. Rather, it is an elevation of secular studies to their highest level as avenues toward an understanding of truth the totality of which, if it could be comprehended, would reveal God fully.

FE 05 30 Values—Seventh-day Adventists reject all forms of egocentric relativism. They hold that certain human acts are intrinsically evil and that some others are by their very nature good. They believe that the norm which distinguishes good from evil is rooted in the absolute good of the divine nature as revealed in Holy Scripture.

1. The *Summum Bonum*—The highest good—that from which all other values stem—endures precisely because it is of God. Therefore, the chief good for individuals and for society must be the achievement of a congenial relationship with Him, as stated by Jesus: "Seek first his kingdom and his righteousness."¹⁶ The will of God as revealed in Jesus Christ is the standard for good and bad, right and wrong. The good life as described in the Beatitudes and portrayed in the life of Jesus is one of total, unconditional love for God and man.

Such an orientation accords preeminence to humane and spiritual values. Where spiritual values are more important than material, man is of greater importance than things, and the individual is as important as the group. People are valued supremely not for their present condition but because they were created in the image of God and because God's will is to restore that image fully. Helping human beings find God's solutions to their problems is a calling for which Adventist education seeks to prepare students. Because the chief good is redemption, the highest service is to bring salvation to the greatest number.

2. Ancillary Values—Subsidiary to this *summum bonum* are material values such as health, economic security, vocational competence; intellectual values such as truth, structured inquiry, valid judgments; aesthetic values such as appreciation of variety, regard for proportion, sensitivity to harmony; social values such as cooperative effort, supportive interrelationship,

individual fulfillment within the group; moral values such as humility, integrity, character; and religious values such as worship, Christian benevolence, sensitivity to holiness. These are fundamental to the aims of Adventist education.

Not all values can be realized nor all evils eliminated from present human existence, even though through the power of God great achievements are possible. The Christian's hope of eternal life as the gift of God has an enormous impact on his perspective of the present life. He sees it as preparatory to eternal life with God. He recognizes evil as being real and powerful. He knows that man often uses his knowledge for evil ends and that man must die. Yet over, around, and through it all, he sees a redemptive power working toward a renewal of life. Through the eye of faith he anticipates a triumphant consummation. He looks upon education as an instrument of the highest good, provided the participants constantly seek renewal, make redemption through Christ their first concern, and direct their development toward the highest good which, though never fully known in present experience, can become a reality by the gift of God in the day wherein He will make all things new.

FE 05 35 Aims of Education—The ultimate aims of Seventh-day Adventist education, implied in what has been said concerning the nature of reality, of man, of knowledge, and of values are: to actualize within the student all that he is intended to become—a child of God—and to prepare him for the joy of humane service in the world that now is, in anticipation of even wider fulfillment in the world that is to come. Specific goals may be classified as: religious, intellectual, occupational, aesthetic, physical, social.

Obviously, none of these can be superimposed upon the maturing student. Whether or not he internalizes his learning or accepts the goals of the institution depends upon his own choices, his own attitudes, his own efforts. The broad education requirements expose him to a wide spectrum of disciplines, but the freedom to learn is just as real as the freedom to teach, and the degree to which the goals of a school are realized in any student remains optional with him.

1. Religious—The ultimate religious objectives of Christian education are to restore in man the image of God, to bring about a submission to the divine will and grace, and to form the true regenerated Christian growing in a knowledge of and in personal fellowship with God. These are bound up with the dynamics of the gospel: a recognition of sin through scriptural knowledge of the divine character, freedom from guilt through repentance and forgiveness, reconciliation with God through faith in Jesus Christ, and renewal of motives and desires as well as conduct through continuing action of the Holy Spirit. Explicit recognition of the supernatural is characteristic of Adventist philosophy, which includes among its religious educational objectives the following:

To develop Christian character motivated by love and controlled by steadfast principle, thus preparing the individual for self-government and self-discipline.

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~~To nurture spiritual sensitivity and awareness.~~

~~To teach and encourage internalization of Christian doctrine and practice as believed and taught by Seventh-day Adventists.~~

~~To foster understanding and respect for those of other persuasions.~~

~~To make religion—worship, faith, participation—an integrating and unifying force in learning.~~

~~To provide an environment in which students are exposed to Seventh-day Adventist standards of modesty and moral behavior by precept and example.~~

~~To inspire commitment to the Christian mission.~~

~~Religion is more than a struggle against immorality or a quest for ethics. For a Christian it involves the experience of awe and wonder in the presence of God. Prominent in the program of every Adventist school are frequent opportunities—both formal and informal—for worship and cultivation of faithfulness, reverence, and spiritual response. It would be difficult to improve on the summary of the prophet: “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!”¹⁷~~

2. ~~Intellectual—Through its schools, colleges and universities the church seeks to provide God-centered liberal, professional, and vocational education with teaching and learning of the highest quality. Students are expected to acquire a high level of knowledge and understanding in the common branches of learning. They should achieve an awareness of the cultural heritage, the current human situation, the vital problems within contemporary society, and a concern for finding their solutions.~~

~~Scholars within the higher level institutions engage in research and investigation with freedom of inquiry in all fields of knowledge. They and their students are involved in critical analysis, the testing of ideas, and the development of independent thought. An educational philosophy which commences with a Creator and asserts that man was formed in His image encourages creativity in those who understand and accept its implications. The concept that man is in rebellion against the God of truth and that this breach began with the deliberate acceptance of a lie demands that all human beliefs be subject to challenge. Although the involvement of competent scholars in such creative and critical pursuits may disturb the complacency of some both outside and within the church, their right—indeed, their obligation—to be so engaged must be upheld by those who espouse this philosophy most zealously.~~

On the other hand, the concept that the universe is the expression of an Intelligent Being and that all truth emanates from Him provides an integrating structure for achieving a synthesis of knowledge in all disciplines. The norms by which philosophical and religious viewpoints are evaluated will be sought within the Scriptures and writings of Ellen G. White. The outcomes to be expected when students are led to grapple individually with basic problems on the premises of such a world view have been portrayed as follows:

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."¹⁸

Education aims at a systematic development of the whole person, his capabilities, and character through instruction, study, and activity, and it involves the acquisition of knowledge and skills. Teachers' ideas regarding principles and systems of thought shape the context for their instruction and form a part of the educational process. This is not indoctrination, unless the term be defined so broadly as to include all teaching. All learning and all teaching take place within the framework of some world view regarding the nature of reality, man, knowledge, and values. The accumulation of unrelated facts does not constitute an education, and the mouthing of unrelated data is not teaching. However, recognition of interrelationships between phenomena, discovery of generalities from particulars, insight into the relevance of truths, and comprehension of meaning in experience become intelligible only within a world view of some kind.

Seventh-day Adventist education takes place in the setting of a world view which long undergirded the development of all education. Roots even of the university idea may be found in the belief that a superior education can be obtained where the program is planned to foster intellectual growth and the acquisition of knowledge within an atmosphere of Christian faith and commitment.

If it be asked whether a scholar can engage in truly objective research with such religious commitment and within a religiously oriented institution, the obvious reply is that every investigator pursues his work within an evaluated context. Every inquiry is made on the basis of

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~~certain assumptions. Indeed, basic assumptions and the formulation of hypotheses to be tested are essential to research procedure.~~

~~If it be asked whether a church really can support close investigations that bear upon its own teachings the answer may be put in the form of another question: Should a church—the herald of truth—continue to proclaim that which it is unwilling to subject to investigation! Ellen G. White answered this more than three quarters of a century ago:~~

~~“Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.”¹⁹~~

~~Although it is insisted that instruction and research within each subject area be pursued according to its own principles, methods, and with full liberty of inquiry, it is believed that not all teaching nor all research in our society should be conducted on the premises of purely naturalistic presuppositions. When systematic study is done by Christian scholars a deeper realization of the harmony between faith and empirical inquiry develops. The influence of Christian minds should not only advance the internal renewal of the church but should also make significant contributions to the furtherance of culture in the community, the state, the nation, and the world. The Adventist scholar who searches for or disseminates truth recognizes an area of reality largely ignored by the secular scholar of today. He should be at a definite advantage in his pursuit of such truths as deepen the understanding of and give meaning to human life as well as alleviate its material shortcomings.~~

3. ~~Occupational—The aim to educate the total person requires that in addition to acquiring a liberal education students should develop a competence by which they may become economically independent. A balanced course should imbue them with ambition for continual improvement through study and practice. It should also encourage each student to prepare for a dynamic, spiritually inspired life of service for humanity within whatever secular occupation he may pursue.~~

~~One of the foremost purposes in the operation of church educational institutions is to prepare leadership for the church in the fulfillment of its mission throughout the world. Leaders such as ministers, teachers, business administrators, accountants, secretaries, journalists, physicians, nurses, dentists, industrial managers, technicians, and employees of all kinds are educated for service in churches, church conferences, colleges, secondary and elementary schools, publishing houses, hospitals, clinics, convalescent homes, welfare agencies and many other types of service sponsored by the church in its international outreach. Others who do not become employees of the church may exert strong leadership as laymen in many diverse~~

capacities. Indeed, the Seventh-day Adventist Church is so dependent upon its educational institutions that it is doubtful it would long exist as a significant force without them.

Broad options for lifework education are offered. Students may receive quality preparation for careers in the professions, in industry, in public service, in business, in the arts, in various trades, et cetera. Occupational instruction opportunities are similar to those generally available in comprehensive high schools, colleges and certain professional schools.

For nearly a century Adventist educators have emphasized the values of work-study programs and have expended major resources and effort in developing them on all campuses. Opportunities for the practice of certain vocational skills is part of the educative process. Through this means many students are able to defray a large share of their educational expenses in activities that may continue to be a source of earning power in later life.

The development of manual skills is regarded as an aid to the learning process, as an avenue for recreation and profitable use of leisure time, as a means for better understanding the dignity of labor, and as contributory toward economic security.

"Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors." ²⁰

4. Aesthetic—The educational institutions of the church foster appreciation of natural beauty as a portrayal of God's activity in the world. They ask the student to develop an acquaintance with the fine arts and encourage him to enlarge his capacity to enjoy and to create works of artistic value.

The various arts (music, literature, painting, et cetera) are studied for the purpose of developing appreciation of artistic creativity and to stimulate the creative talents of the student. Attention is given to the relation of the arts to human emotions and attitudes, to religion and spiritual values. Art affords an area of experience in which emotion can be objectified or externalized and within which feeling may blend with cognition. Creative abilities in man are regarded as gifts from the original Creator that contribute profoundly to a harmonious personal development when exercised intelligently.

The artistic qualities of unity and variety expressed in harmony, balance, dominance, variation, rhythm, and contrast are perceived through the senses, resulting in man's appreciation

~~of art works. These qualities also reflect the order and unity of an integrated universe. Refinement of taste should parallel the development of Christian graces.~~

~~Because the senses are avenues to learning of all kinds, they may become the gateways not only to ennoblement but also to degradation. Therefore, the highest standards for the arts must be upheld in order to nurture graces such as those identified in the Beatitudes.²¹ The maintenance of such standards may be expected to encourage a growing distaste for the grotesque, the clumsy, the discordant, and the ugly. Escapist, tawdry, mean, vulgar, obscene, sense-benumbing, or nerve-scarring art forms are incompatible with the soteriological aims of Christian education.~~

~~By appreciation and production the fine arts reveal new depths of human emotion, enhance the feeling for form, develop discriminating taste and discernment of values. Through appreciation the student is enabled to experience human existence more profoundly and comprehensively than otherwise. By personal involvement he can come to know deeper dimensions of himself and enrich his communication with others.~~

5. ~~Physical—A primary objective of Christian education is to lead students into self knowledge. This must begin with an understanding of the human organism, its functions, its needs and its care. Studies in physiology, health principles, psychology, physical education, nutrition and other health related courses should be prominent in every curriculum. Principles of healthful living will be taught not only in the classroom but also in the regulation of the school program, recreation time, and in the boarding schools by the management of residence halls and the direction of the food service.~~

~~Physical fitness should be a prominent pursuit, not only because of its obvious values for personal fulfillment, but also because Adventists accept fully the apostle's dictum: "Your bodies are members of Christ. . . . Your body is a temple of the Holy Spirit. . . . So glorify God in your body."²² Furthermore, the cognitive system of brain and nerves is regarded as the medium of communication with God. Therefore, any practice which abuses, dulls, or inhibits its function does spiritual, as well as physical, damage. To strengthen the body tissues, to maximize physical potential, to enhance bodily grace and beauty, to develop habits that contribute toward healthful longevity, to make the human organism an efficient servant of the will are regarded as religious obligations, as well as personal privileges, a significant factor in restoring in man the image of his Maker.~~

~~Care of personal appearance and grooming with emphasis on natural rather than artificial beauty, simplicity and modesty in dress without undue adornment are among Seventh-day Adventist ideals. These are upheld in the denomination's schools as appropriate expressions of Christian character.~~

6. ~~Social—The basic principle underlying the social objectives of Adventist education is the commandment of Jesus, “You shall love your neighbor as yourself.”²³ Acknowledging the infinite worth of each person while fostering a self-respect without inordinate pride, supplies a firm basis for the teaching of respect for others. It also demands appropriate personal involvement in the transformation of circumstances that generate war, tyranny, racial discrimination, caste prejudice—indeed, any situation in which persons fail to develop satisfactorily in relation to one another. Although the importance of positive social action for the alleviation of human suffering and frustration is honored, it is recognized that social evils germinate in the selfishness of the unregenerate heart and that ultimately they may be overcome only through total spiritual renewal.~~

~~The establishment of legitimate government is regarded as a divinely approved means for the maintenance of order and for the protection of persons and property. In this context good citizenship is a moral obligation, as well as a patriotic duty. Obedience to the laws of the state may be withheld only when they clearly conflict with the laws of God.~~

~~Along with the respect for legitimate authority Christian education seeks to inculcate a high sense of justice that becomes indignant at inequity and prompts a willingness to sacrifice self in order to bring about rectification.~~

~~Refinement of the social graces is given spiritual, as well as social, overtones, for kindness, tenderness, courtesy, patience, generosity, considerateness, helpfulness were enjoined by and exemplified in the life and teachings of Jesus. Similarly, cooperative effort, harmony, and individual fulfillment within the group are upheld as prime social values.~~

~~One function of any school is to evaluate critically and pass on to the new generation the worthwhile aspects of the culture and values of present society. During the century and a quarter of their existence as a religious movement Seventh-day Adventists have developed certain social and cultural values that have been important and in some cases unique. Seventh-day Adventist institutions accept as one of their functions the exposure of the oncoming generation to the ideals and culture of their constituencies. The predominant influences shaping the life style on an Adventist campus are the teachings of the Bible, the counsels of Ellen G. White, and the preponderant concepts of the faculty, of the student body, and of the supporting constituency. In effect, the church is saying to its young people: The ideals, the practices, the life style of this school indicate what we have found to be of value. In some ways they may be different from the mores of society at large, but we want you to experience them in the setting of this Adventist institution so that you will have a fair basis for making an intelligent decision with respect to the standards by which you will live.” Along with this process the school must continue to probe for and develop new insights for the church within a changing society.~~

Obviously, such an environment cannot be maintained without wholehearted support of teachers nor without the cooperation of students. Instructors who will not support the ideals and practices of the institution, and students who will not abide by such, should not join or maintain connection with it. It is firmly believed that the public, as well as the church, interest is served by such institutions, for they continue to uphold the values of historic Christianity.

FE 05 40 Achievement of Objectives—Seventh-day Adventist institutions of learning seek to achieve their aims first by the persuasiveness of knowledge, insight, reason, and understanding that are the expected outcomes of serious involvement in the school program; second, through the influence of example in the lives of the faculty and the majority of students; and third, by rules and regulations which require at least minimal conformity by all students.

No organization, large or small, secular or religious, educational or social, professional or governmental, will long endure in the fulfillment of its purpose unless its leaders are in harmony with its basic philosophy and committed to the attainment of its objectives.

The international nature and genius of Seventh-day Adventism demand that its institutions be committed in philosophy and practice to the doctrine of equal human rights. This is held as a Bible doctrine and not merely as a matter of public policy. Its mission is to “every tribe and tongue and people and nation.”²⁴ Positions of leadership on all levels of the church, within all of its organizations and institutions, must be open to the basis of qualifications without regard to race, color, ethnic background, country of origin, age, or sex. All persons are entitled to full and equal opportunity to develop the knowledge and skills needed for the up building of the church.

Selectivity on the basis of religious conviction in a church institution should never be confused with discrimination on the basis of race, ethnic background, or sex, nor with discrimination on the basis of religion in a purely secular enterprise. Religion is a matter of choice; ethnic origin is not. Religious commitment may be changed by choice; race cannot. Confirmation or refutation of a person's religion can be a legitimate educational activity; the selection of his sex cannot. In a secular enterprise religious convictions generally are unrelated to one's ability to perform satisfactorily; in a church organization they are not. Christian character and religious commitment are among the important occupational qualifications for a position in a Seventh-day Adventist school.

Only the Adventist scholar can articulate clearly and persuasively Adventist positions where these come into conflict with positions taken by other intellectuals. Only he is equal to the scholarly demands of the Adventist school, since only he can interpret the relationship between his reasoned beliefs—between those which rest primarily on faith—and those which rest principally on empirical evidence. Furthermore, only Adventist scholars can contribute

~~Adventist insights which might be appreciated and embraced by some whose attitudes otherwise are shaped exclusively in conformity to the current intellectual climate.~~

~~Although religious persuasion is not an admissions qualification for students, applicants are urged to acquaint themselves with the philosophy, aims, religious emphasis, and regulations of the school before entering. Students are not knowingly admitted nor long retained who display deep antagonism toward the ideals, objectives and program of the institution.~~

~~Such an institutional community should consist of teachers who, on or off campus, genuinely are what they are teaching and students who are becoming what they are learning. It should be a fellowship in which the idealism, the warmth, the enthusiasm, the dedication of youth perform a teaching function for the older generation. What sort of community could more effectively "turn the hearts of fathers to their children and the hearts of children to their fathers"?²⁵ What sort of community could contribute more dynamically toward bringing about desired and orderly changes in society? The true prophetic mission historically has been directed toward effecting moral changes in the practices and values of society.~~

~~Many states and countries will hire only their citizens as teachers in the tax-supported schools. Often they require the prospective teacher to take an oath of allegiance before they will issue a teaching certificate. Seventh-day Adventists also exercise legitimate preferential hiring, not on the basis of nationality, but on grounds of religion in their schools. Teachers in all departments are called upon and expected to bear a Christian witness.~~

~~The Seventh-day Adventist Church has accepted the task of conveying to the world a message of God's grace ultimately to culminate in the establishment of His ideal society on earth. Its educational institutions at all levels are indispensable to the fulfillment of this task. Whatever degree of success they have may be attributed to the strong support the church gives to them, to the dedication of the faculties to the philosophy and objectives of these unique institutions, to the serious purpose of the ever-growing numbers of young people seeking such an education and finding it significant, and above all to the blessing of God upon an enterprise which endeavors to pattern its existence, its purposes, and its activities after His revealed will.~~

References

¹ ~~Col 1:15-19~~

² ~~John 1:3, 9-12~~

³ ~~Matt 28:19, 20~~

⁴ ~~Ellen G White, *Testimonies for the Church*, vol 4, p 425~~

⁵ ~~_____, *Education*, p 73~~

⁶ ~~Review and Herald, "GC Report No 5" June 25, 1958~~

⁷ ~~Ellen G White, *Education*, p 14~~

⁸ ~~_____, *Testimonies for the Church*, vol 3, p 160~~

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- ⁹ ~~Rom 1:22, 23~~
- ¹⁰ ~~Rom 1:19, 20~~
- ¹¹ ~~John 3:7, 17~~
- ¹² ~~John 10:10~~
- ¹³ ~~Ellen G White, *Education*, pp 14-16~~
- ¹⁴ ~~Ibid., p 30~~
- ¹⁵ ~~——, *Counsels to Parents, Teachers, and Students*, p 360~~
- ¹⁶ ~~Matt 6:33~~
- ¹⁷ ~~Micah 6:8~~
- ¹⁸ ~~Ellen G White, *Education*, pp 17, 18~~
- ¹⁹ ~~——, *Counsels to Writers and Editors*, p 37~~
- ²⁰ ~~——, *Education*, p 218~~
- ²¹ ~~Matt 5:3-12~~
- ²² ~~1 Cor 6:15-20~~
- ²³ ~~Matt 22:39~~
- ²⁴ ~~Rev 5:9~~
- ²⁵ ~~Mal 4:6~~

All Scripture references taken from Revised Standard Version.

FE 05 Seventh-day Adventist Philosophy of Education

FE 05 05 Premises—Seventh-day Adventists, within the context of their basic beliefs, acknowledge that:

1. God is the Creator and Sustainer of the entire universe—animate and inanimate.
2. God created perfect human beings in His own image with power to think, to choose, and to do.
3. God is the source of all that is true, good, and beautiful, and has chosen to reveal Himself to humankind.
4. Humans, by their own choice, rebelled against God and fell into a state of sin that has separated them from God and each other, affecting the entire planet and plunging it into the cosmic conflict between good and evil. In spite of this, the world and human beings still reveal, albeit dimly, the goodness and beauty of their original condition.
5. The Godhead met the problem of sin through the plan of redemption. This plan aims to restore human beings to God's image and the universe back to its original state of perfection, love, and harmony.

6. God invites us to choose His plan of restoration and to relate to this world creatively and responsibly until He intervenes in history to bring forth the new heavens and the new earth that is promised in His Word.

FE 05 10 Philosophy—The Seventh-day Adventist philosophy of education is Christ-centered. Adventists believe that, under the guidance of the Holy Spirit, God's character and purposes can be understood as revealed in the Bible, in Jesus Christ, and in nature. The distinctive characteristics of Adventist education—derived from the Bible and the writings of Ellen G White—point to the redemptive aim of true education: to restore human beings into the image of their Maker.

Seventh-day Adventists believe that God is infinitely loving, wise, and powerful. He relates to human beings on a personal level, presenting His character as the ultimate norm for human conduct and His grace as the means of restoration.

Adventists recognize that human motives, thinking, and behavior have fallen short of God's ideal. Education, in its broadest sense, is a means of restoring human beings to their original relationship with God. Working together, homes, schools, and churches cooperate with divine agencies in preparing learners for responsible citizenship in this world and in the world-to-come.

Adventist education imparts more than academic knowledge. It fosters a balanced development of the whole person—spiritually, intellectually, physically, and socially. Its time dimensions span eternity. It seeks to develop a life of faith in God and respect for the dignity of all human beings; to build character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others' thoughts; to promote loving service rather than selfish ambition; to ensure maximum development of each individual's potential; and to embrace all that is true, good, and beautiful.

FE 05 15 Aim and Mission—Adventist education prepares people for useful and joy-filled lives, fostering friendships with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day Adventist mission to the world.

FE 05 20 Agencies of Education—1. Home—The home is society's primary and most basic educational agency. Parents are the first and most influential teachers and have the responsibility to reflect God's character to their children. Moreover, the whole familial setting shapes the values, attitudes, and worldview of the young. The church and the school, along with society's other educational agencies, build on and supplement the work of the home. Effective educational work requires collaboration among the home, church, and school.

2. Local Church—The local church also has a major assignment in the lifelong educational enterprise. The congregation as a community of faith provides an atmosphere of acceptance and love in which it discipless those within its sphere of influence in a personal faith in Jesus Christ and in a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life in harmony with God's will.

3. School, College, and University—All levels of Adventist schooling build on the foundation laid by the home and church. The Christian teacher functions in the classroom as God's minister in the plan of redemption. The greatest need of students is to accept Jesus Christ as their personal Saviour and commit to a life of Christian values and service. The formal and informal curricula help students reach their potential for spiritual, mental, physical, social, and vocational development. Preparing students for a life of service to their family, church, and the larger community is a primary aim of the school.

4. World Church—The world Church at all levels has oversight responsibility for the healthy functioning of lifelong learning in all three of the above venues. With reference to the school as an educational agency, its functions are ideally accomplished by institutions established by the Church for that purpose. The Church at large should make every effort to ensure that all Adventist children and youth have the opportunity to attend an Adventist educational institution. Realizing, however, that a large percentage of the Church's youth are not enrolled in Adventist schools, the world Church must find ways to achieve the goals of Adventist education through alternative means (e.g., after-school church-based instruction, church-sponsored centers on non-Adventist campuses, etc.).

FE 10 The Role of Seventh-day Adventist Schools, Colleges, and Universities

The agencies of Adventist education listed above are in place and operative. The remaining sections of this document develop implications of the Adventist philosophy of education only for schooling. Implications for other agencies remain to be developed.

FE 10 05 Key Components—1. The Student—As a child of God, the student is the primary focus of the entire educational effort and should be loved and accepted. The purpose of Adventist education is to help students reach their highest potential and to fulfill God's purpose for their lives. Student outcomes constitute a significant guiding criterion in assessing the health and effectiveness of the school.

2. The Teacher—The teacher holds a central place of importance. Ideally, the teacher should be both a committed Adventist Christian and an exemplary role model of the Christian graces and professional competencies.

3. Knowledge—All learning is grounded on faith in a certain set of presuppositions or worldview. The Christian worldview recognizes a supernatural as well as a natural order. Adventists define knowledge more broadly than that which is merely intellectual or scientific. True knowledge encompasses cognitive, experiential, emotional, relational, intuitive, and spiritual elements. An acquisition of true knowledge leads to understanding which is manifested in wisdom and appropriate action.

4. Curriculum—The curriculum will promote academic excellence and will include a core of general studies needed for responsible citizenship in a given culture along with spiritual insights that inform Christian living and build community. Such citizenship includes appreciation for the Christian heritage, concern for social justice, and stewardship of the environment. A balanced, integrated curriculum will address the major developmental needs in the spiritual, intellectual, physical, social, emotional, and vocational realms. All areas of study will be examined from the perspective of the biblical worldview within the context of the great controversy theme.

5. Instruction—The instructional program of the classroom places appropriate emphasis on all forms of true knowledge, purposefully integrating faith and learning. Instructional methodology will actively engage the needs and abilities of each student, giving opportunity to put what is learned into practice, and be appropriate to the discipline and to the culture.

6. Discipline—Discipline in a Christian school is built upon the need to restore the image of God in each student and recognizes the freedom of the will and the work of the Holy Spirit. Discipline—not to be confused with punishment—seeks the development of self-control. In redemptive discipline, the student's will and intelligence are engaged.

7. School Life—A blended emphasis of worship, study, labor, recreation, and relationships will characterize the total learning environment with careful attention given to balance. The campus community will be pervaded by joyful spirituality, a spirit of cooperation, and respect for the diversity of individuals and cultures.

8. Assessment—The Adventist school, college or university gives clear evidence that it subscribes to an Adventist philosophy of education. Such evidence is found in the written curriculum, in teaching and learning activity, in the campus ethos, and in the testimony of students, graduates, constituents, employees, and the community at large. Assessment—whether of individuals or institutions—is redemptive in nature and always seeks God's high ideal of excellence.

FE 10 10 Responsibilities and Outcomes—The Seventh-day Adventist Church has made a commitment to provide a broad education and spiritual formation for its children, youth, and young adults within the context of the Christian worldview. The Church extends this same opportunity to other children and youth of the community who share similar values and ideals. Adventist education seeks to maintain academic excellence in all teaching and learning activities.

1. Elementary Schools—The following are the responsibilities and expected outcomes of the Adventist elementary school system:

a. Responsibilities—The Adventist elementary school offers students:

1) A climate in which they can understand God's will, commit their lives to Him, and experience the joy of helping others.

2) An organized program leading toward spiritual, physical, mental, social, and emotional development.

3) A basic core of skills and knowledge for everyday living appropriate to their age.

4) A wholesome appreciation and respect for the home, the church, the school, and the community.

b. Expected Outcomes—Students completing the elementary level at an Adventist school should:

1) Have had the opportunity to commit their lives to God through conversion, baptism, service, and a desire to do God's will in every area of living.

2) Demonstrate competence in thinking, communication and quantitative skills along with other academic areas foundational to schooling at the secondary level.

3) Manifest interpersonal skills and emotional growth necessary for healthy relationships with their peers, family, and community.

4) Know and practice basic principles of health and balanced living including a wise use of time and entertainment media.

5) Develop an appreciation for the dignity of labor along with a general awareness of career options appropriate to their interests and God-given abilities.

2. Secondary Schools—The following are the responsibilities and expected outcomes of the Adventist secondary school system:

a. Responsibilities—The Adventist secondary school builds on what has been achieved at the elementary level with a focus on values, choices, and Christ-like character, and offers students:

1) A formal and informal curriculum in which academic study, spiritual values, and daily life are integrated.

2) A broad academic and vocational program leading to productive living and satisfactory career choices.

3) Avenues whereby Christian faith is made relevant to their emerging needs, leading to more mature relationships with others and with God.

4) An opportunity to develop a Christian lifestyle of values, service, and witness.

b. Expected Outcomes—Students completing the secondary level at an Adventist school should:

1) Have had an opportunity to commit their lives to God and therefore manifest a maturing faith in Him characterized by personal devotion, public worship, service, and witness to others in fulfillment of the Church's mission.

2) Demonstrate competence in communication, quantitative skills, and creative thinking, along with other academic areas that are foundational to excellence in tertiary education and/or the world of work.

3) Demonstrate maturity and Christ-like sensitivity within the family circle, in the choice of friendships, in preparation for marriage, and in broad participation within their church and community.

4) Make good decisions and wise choices in ways that demonstrate their belief in the body as a temple of God. This includes careful use of time and discriminating selection of music, media, and other forms of entertainment.

5) Have developed a strong work ethic functioning competently in everyday life as well as within entry-level work experiences appropriate to their interests and God-given abilities.

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3. Tertiary Institutions—The following are the responsibilities and expected outcomes of the Adventist tertiary level school system:

a. Responsibilities—Adventist institutions of higher education provide students a unique environment for the pursuit of learning in the arts, humanities and religion, sciences, and various professions, within the perspective of the Seventh-day Adventist worldview. Adventist higher education:

1) Gives preference to careers that directly support the mission of the Church.

2) Recognizes the importance of the quest for truth in all its dimensions as it affects the total development of the individual in relation both to God and to fellow human beings.

3) Utilizes available resources such as revelation, reason, reflection, and research to discover truth and its implications for human life here and in the hereafter, while recognizing the limitations inherent in all human endeavors.

4) Leads students to develop lives of integrity based upon principles compatible with the religious, ethical, social, and service values essential to the Adventist worldview.

5) Fosters—particularly at the graduate level—the mastery, critical evaluation, discovery, and dissemination of knowledge, and the nurture of wisdom in a community of Christian scholars.

b. Expected Outcomes—Students completing the tertiary level at an Adventist institution of higher learning should:

1) Have had the opportunity to commit themselves to God with a desire to experience and support the message and mission of the Seventh-day Adventist Church and to live a principled life in harmony with God's will.

2) Exhibit proficiency in critical thinking, stewardship, creativity, appreciation of beauty and the natural environment, communication, and other forms of academic scholarship toward fulfillment of their vocations and lifelong learning.

3) Manifest social sensitivity and loving concern for the well-being of others in preparation for marriage and family life, citizenship within a diverse community, and fellowship within the community of God.

4) Maintain a consistent lifestyle that demonstrates a commitment to optimal health practices essential to effective adult living. This includes careful use of time and discriminating selection of music, media, and other forms of entertainment.

5) Answer God's call in the selection and pursuit of their chosen careers, in selfless service to the mission of the Church, and in building a free, just, and productive society and world community.

4. Lifelong Learning—Education goes beyond formal schooling. Lifelong learning should meet the needs of both professionals and nonprofessionals:

a. Among professional responsibilities are opportunities for continuing education for certification and career enrichment for educators, clergy, business and health care personnel, and others.

b. In the nonprofessional realm opportunities exist for programs in such areas as local church leadership, family life, personal development, spirituality, Christian growth, and service to the church and the community. Programs need to be developed that utilize both traditional teaching techniques and extension learning through media technology. Formal schooling combines with the other agencies of education in preparing the student for the joy of service in this world and the higher joy of wider service in the world to come.

~~FE-10~~ FE 15 Objectives of Seventh-day Adventist Education

~~FE-10-05~~ FE 15 05 Elementary and Secondary Education—The Seventh-day Adventist Church desires to provide for all its youth a general education within the framework of the science of salvation. The fundamentals and common branches of knowledge are to be studied so that proficiency is achieved and a high quality of teaching is maintained.

The church-related elementary school will assist each child to develop (1) a love and appreciation for the privileges, rights, and responsibilities guaranteed each individual and social group and (2) a wholesome respect and attitude for each unit of society—home, church, school, and government. The elementary school will offer an organized program to ensure adequate development leading toward total spiritual, physical, mental and emotional health and a basic core of skills and knowledge for everyday living.

The church-related secondary school, predicated on the results obtained through the elementary school with character building as an undergirding structure, will endeavor to operate realistically for each student in the upgrading and maintenance of health, in the command of fundamental learning processes, in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. The secondary school implementing

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the church philosophy will seek for objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, and economic efficiency. (See also Total Commitment to God declaration, A 10 25.)

~~FE 10-10~~ FE 15 10 Higher Education—The Seventh-day Adventist Church operates institutions of higher education for the purpose of providing special opportunities for Seventh-day Adventist youth who have satisfactorily completed secondary school instruction, and who are desirous of pursuing academic disciplines in the liberal arts, obtaining associate or baccalaureate degrees, preparing for lifework, or entering professional or graduate schools.

The church-related institutions in their custodial, creative, and evaluative roles help develop within the students ethical, religious, and social values compatible with church philosophy and teachings, values which prepare the graduate for his/her lifework or vocation inside or outside denominational employ. These institutions also help develop in their students a higher concept of service to God and man. (See also Total Commitment to God declaration, A 10 30.)

~~FE 10-15~~ FE 15 15 Graduate Education—Seventh-day Adventist education is integrative; that is, it regards man and life as a whole. Human works, institutions, and history are viewed from the point of man's divine origin and destiny as revealed in the Word of God. Freedom in man, academic as well as personal, provides a progressive pursuit and discovery of truth which existed first in the mind of God and which man has been permitted to rediscover by revelation, study, reflection, and research. The end product must be, not a detached intellectual but a mature and committed Christian.

The essential business of a Seventh-day Adventist university or college on the graduate level is the mastery, critical evaluation, discovery, and dissemination of knowledge, and the nurture of wisdom in a community of Christian scholars. The Church supports graduate education in order to make effective in teacher and student alike the insights and values which Christian faith and doctrine provide as a vertical dimension in the study of the arts and sciences and of man and his institutions.

To a greater degree than in undergraduate education, the graduate school must concern itself with the discovery, critical evaluation, and application of knowledge to human thought and behavior. In these communities of scholars special efforts will be made to foster an inquisitive spirit that is not content to master the broad reaches of the known but diligently explores the unknown. Adventist scholars participate in the enlargement of the island of knowledge existing in the immense seas of the unknown that surround man. Graduate education requires the application of techniques of investigation and evaluation as found in the laws of evidence. The Christian educator and advanced student alike utilize the systems of evidence of reason and

science, but also recognize the validity of divine revelation, which is accorded a paramount position.

Finally, all Adventist graduate education concerns itself with the nurture and training of leaders for the Church and its enterprises and for those service-centered vocations and professions wherein they may effectively witness for God and promote both the good name and worldwide mission of His Church. (See also Total Commitment to God declaration, A 10 30.)

~~FE-15~~ FE 20 Educational Administration Outline

~~FE 15-05~~ FE 20 05 The Department of Education—1. ~~Purpose—The Education—~~
Purpose—The General Conference Department of Education has been entrusted with the overall coordination and supervision of the Church's educational system. ~~Working system, working~~
through such administrative authority as is delegated by the various organizational levels of the world Church. ~~Church, the Department of Education will execute the following main functions:~~

2. ~~Functions—~~a. ~~Foster the Seventh-day Adventist mission and teachings and the preservation of the Church's heritage through its various educational agencies.~~

b. ~~Promote and nurture the Seventh-day Adventist educational philosophy and objectives.~~

c. ~~Assist the International Board of Education in developing a comprehensive long-range master plan for the Seventh-day Adventist world educational system.~~

d. ~~Determine and encourage the maintenance of appropriate standards at all levels of the Church's educational system including the certification of educational personnel.~~

e. ~~Consult in the development of the educational budget.~~

f. ~~Conduct interdivision meetings for the strengthening of Seventh-day Adventist education.~~

g. ~~Develop textbooks, guides, teaching aids, manuals, summaries, and other materials as may be requested and as financially feasible.~~

h. ~~Grant approval through the International Board of Education for the establishment of new post-secondary institutions or programs.~~

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i. ~~Accredit, inspect, and evaluate schools or school systems through the General Conference Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.~~

j. ~~Assist the General Conference Administrative Committee in the selection of personnel for positions in the educational systems through the maintenance of a professional registry.~~

k. ~~Provide advice in educational matters to the divisions and attached unions as well as institutions.~~

l. ~~Cooperate with other departments and services in the faith nurture of Seventh-day Adventist college and university students attending both denominational and nondenominational institutions of higher learning.~~

m. ~~Monitor working conditions of educational employees with respect to denominational policies and health standards.~~

n. ~~Publish the *Journal of Adventist Education*, the *Home and School*, and other publications as may be necessary for the advancement of Seventh-day Adventist education.~~

o. ~~Grant approval to academic sessions and tours involving denominational institutions across division boundaries.~~

p. ~~Prepare and make available analytical reports of the denominational education program.~~

q. ~~Maintain liaison with international agencies in order to keep abreast of laws, regulations, and trends relating to private and church-related educational institutions.~~

r. ~~Serve as a clearinghouse for educational information, trends, and new developments.~~

~~FE 15-10~~ FE 20 10 General Conference International Board of Education—1. Purpose - No change

2. Composition of the Board - No change

3. Executive Committee - No change

4. Duties of Board - No change

5. The Executive Secretary - No change
6. Board Minutes - No change
7. Finances - No change
8. Right of Appeal - No change
9. Changes and Amendments - No change

~~FE 15-15~~ FE 20 15 International Board of Ministerial and Theological Education—1.
Purpose - No change

2. Composition of the Board - No change
3. Meetings - No change
4. Executive Committee - No change
5. Duties of the Board - No change
6. Accreditation - No change
7. Handbook - No change
8. The Secretary - No change
9. The Associate Secretary - No change
10. Staff of the Board - No change
11. Right of Appeal - No change
12. Changes and Amendments - No change

~~FE 15-20~~ FE 20 20 Division Boards of Ministerial and Theological Education—1.
Purpose - No change

2. Composition of the Division Boards - No change

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3. Meetings - No change
4. Executive Committee - No change
5. Duties of the Board - No change
6. Alternative Procedures - No change
7. Right of Appeal - No change

~~FE 15 25~~ FE 20 25 Committee on Seventh-day Adventist Health Professional Education—1. Purpose - No change

2. Functions - No change
3. Membership - No change

~~FE 15 30~~ FE 20 30 Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities—1. Purpose—The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities is the denominational accrediting authority for all tertiary and graduate educational programs and institutions operated in the name of the Seventh-day Adventist Church. It also reviews and endorses the accreditation of secondary schools, as recommended by the Commissions on Accreditation of the divisions ~~and attached union (see FE 15 25).~~ (see FE 20 35). The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities and the Commissions on Accreditation evaluate the quality of the denominational institutions' programs and their implementation of the Seventh-day Adventist philosophy of education in order to foster the unity and mission of the Church.

2. Composition of the Accrediting Association - No change
3. Staff - No change
4. Procedure - No change
5. Focused Evaluation Visit - No change
6. Meetings—
 - a. The Accrediting Association - No change
 - b. The Association may invite consultants to attend as deemed - No change

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

7. Appeals - No change
8. Reports - No change
9. Budget - No change

~~FE 15 35~~ FE 20 35 Commissions on Accreditation—Each division/attached union shall have a Commission on Accreditation. The membership of these commissions shall be nominated by the division/attached union department of education, appointed by the division/attached union executive committee, and endorsed by 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/attached union Commissions on Accreditation.

The general functions and duties of the commissions shall include the following:

1. To establish guidelines - No change
2. To appoint survey, evaluation - No change
3. To forward to the executive - No change
4. To periodically reevaluate - No change

~~FE 15 40~~ FE 20 40 Nondenominational Accreditation—1. Officialization - No change

2. Accreditation by nongovernmental - No change

~~FE 15 45~~ FE 20 45 Affiliation Procedures—When an affiliation between two Seventh-day Adventist tertiary institutions is being established, the following procedure shall be implemented:

1. Upon authorization of their - No change
2. If the division boards - No change

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3. The General Conference - No change

4. In preparing the affiliation - No change

~~FE 15 50~~ FE 20 50 Division Board of Education—1. Purpose - No change

2. Membership - No change

3. Meetings - No change

4. Functions - No change

~~FE 15 55~~ FE 20 55 The Union Board of Education—1. In every union - No change

2. This board shall be - No change

3. The union president - No change

4. The board shall have regular - No change

5. The functions and responsibilities - No change

6. Actions of the union board - No change

7. In order to be valid - No change

~~FE 15 60~~ FE 20 60 Home and Parent Education—The promoting and fostering of home and parent education shall be a regular part of the work of the departments of education at the ~~General~~, General Conference, union, and local conference/mission levels. Classes in home and parent education shall be conducted in the churches; and Home and School institutes, in the conferences/missions.

~~FE 20~~ FE 25 Establishing New or Elevating Existing
Secondary Schools, Colleges and Universities

In order to coordinate the denomination's educational effort, and to avoid misunderstandings, plans to establish new or expand existing schools shall not be implemented or publicized prior to final approval and receipt of official notice of the same by the General Conference, or in the case of secondary schools, by the division committee.

~~FE 20 05~~ FE 25 05 Colleges and Universities—The recommendation of the General Conference Department of Education and the approval of the division and General Conference committees, through their respective boards of education, shall be required for locating and establishing new educational institutions or raising to a higher educational level all denominationally operated junior colleges, colleges or universities.

Divisions desiring to establish a college or university, or to elevate an existing school to advanced status, shall appoint a survey committee to make an on-site study of the proposal. This survey committee shall include representation from the General Conference Department of Education. Requests to the General Conference Department of Education for authorization to establish a college or university, or to elevate an existing school to advanced status, shall be accompanied by a report from the survey committee and shall include a description of the purposes of the proposed educational institution, the constituency it is to serve, and the plans for financing and staffing. When the request is for a proposed change in organization or function of an established college, the projected changes should be clearly indicated in the inspection report along with present and projected scholastic levels expected of students attending the school.

Recommendation to the General Conference or division boards of education by the General Conference Department of Education for approval of the request to establish or upgrade an existing educational institution shall, if granted, constitute permission to operate within the described limitations for a two-year probationary period. During the school year immediately following the two-year probationary period the administrative officers of the university, college or secondary school shall make application through channels for accreditation and/or approval by the General Conference Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

~~FE 20 10~~ FE 25 10 Secondary Schools—The approval of the division committee is required for the founding of secondary schools, the elevation of a junior academy or high school to a senior academy or high school status, or the reorganization of a day school to a residence operation. The following procedure shall be followed:

1. A local conference or mission - No change
2. Union conference/mission - No change
3. Upon approval of the - No change
4. The division committee - No change
5. After convening at the site - No change

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6. Approval of the application - No change

~~FE 20-15~~ FE 25 15 Joint Operation of Secondary Schools—In the joint operation of academies and/or secondary schools where more than one conference/mission within a union elects to operate an academy, the following policy shall apply:

1. Joint operation of secondary - No change
2. Such joint operation - No change
3. A single operating board - No change
4. Operating subsidies, capital - No change
5. Conference/mission superintendents - No change

~~FE 25~~ FE 30 Schools of Nursing

~~FE 25-05~~ FE 30 05 Organization and Administration—1. Nursing education - No change

2. Once the nursing school - No change
3. All schools of nursing - No change

~~FE 25-10~~ FE 30 10 Collegiate Schools of Nursing—Collegiate schools of nursing are under the direction of the educational institutions of which they are a part. Administration of that portion of the collegiate school's activities accomplished in the hospital will be the joint responsibility of the college and the hospital and will be conducted in harmony with the administrative policies of the institution.

~~FE 25-15~~ FE 30 15 Noncollegiate Schools of Nursing—1. The noncollegiate school - no change

2. Such a school of nursing - No change

~~FE 30~~ Placing College Graduates

~~In order to avoid confusion in the placing of calls for graduates from our colleges, the following procedure has been adopted:~~

1. ~~The territories served by the respective colleges shall seriously consider their responsibility of absorbing their own graduates, with the understanding that each local conference/mission has priority for students from its own field.~~

2. ~~The conferences/missions served by each college shall establish an equitable procedure for the distribution of graduates in harmony with the above plan. It is further suggested that the union and local conference/mission presidents, together with the president of the college, the academic dean, and the head of the department in which the student is majoring, meet annually to give study to the placement of each prospective graduate.~~

FE 35 Relationship of Home Study International to Other Schools - No change

FE 40 Bible Teachers - No change

FE 45 Admittance of Non-Adventist Children to Church Schools - No change

FE 50 Affiliation with Other School Systems - No change

FE 55 Preschool Education - No change

FE 60 Teachers—Employment Conditions of Elementary School or Junior Academy -
No change

FE 65 Administrators and Teaching Staff—Employment in Colleges and Universities -
No change

FE 70 In-Service Development Policy - No change

FE 75 In-Service Training Assistance - No change

FE 80 Extension Schools - No change

FE 85 Interschool Sports - No change

FE 90 Educational Tours Abroad - No change

FE 95 Public Campus Ministry

FE 95 05 Objectives—The Department of Education collaborates with Adventist Chaplaincy Ministries and the Youth Department in providing support to Seventh-day Adventists who, for a variety of reasons, attend public colleges and universities around the world. Working

under the supervision of a General Conference appointed committee on Adventist Ministry to College and University Students (AMiCUS) and in coordination with the world divisions, these three departments promote and support initiatives designed to meet the spiritual, intellectual, and social needs of Adventist students on public campuses worldwide. In cooperation with leaders at various church levels, the committee aims to achieve these objectives by strengthening the faith commitment of these students to Seventh-day Adventist beliefs and mission, providing opportunities for Christian fellowship, preparing students to deal with the intellectual challenges that arise in a secular environment, developing their leadership abilities, and training them for outreach, service, and witnessing on the campus, in the community, and in the world at large.

The AMiCUS Committee cooperates with the Adventist Volunteer Center and Global Mission by encouraging the involvement of these Adventist students as missionaries or volunteers. It also engages the support of the Public Affairs and Religious Liberty Department in order to obtain, at the regional or national level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.

FE 95 10 Responsibilities—The AMiCUS Committee provides overall supervision and coordination of this global ministry and, in consultation with leaders in the world divisions, promotes initiatives designed to:

1. Organize associations of Adventist students in public campuses and hold special meetings for them,
2. Publish and distribute *College and University Dialogue*, a *Handbook*, and other materials that support this ministry, and
3. Train campus chaplains, lay leaders, and pastors in university centers. The committee also develops an annual budget to carry out its international ministry.

The Department of Education focuses on producing *Dialogue* in parallel language editions (English, French, Portuguese, and Spanish) and distributing this journal on the basis of orders received through the world divisions. The Department of Education also promotes the value of Seventh-day Adventist education, encouraging these students to continue their studies at a Seventh-day Adventist college or university, where possible, and to make their professional services available to church institutions once they complete their studies.

FE 95 15 Role of the World Divisions—Each world division shall assign to one or two qualified department directors the responsibility of leading in the ministry to Adventist students on public college and university campuses, with support from the General Conference AMiCUS Committee and in coordination with union leaders in their territory. This ministry seeks to:

1. Foster the organization and activities of Adventist student associations in public campuses and to maintain a current list of them,
2. Hold regional meetings for these students,
3. Budget funds for the free distribution of *Dialogue* and other needed materials,
4. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers,
5. Train students for outreach, service, and evangelism on their campuses, their communities, and beyond,
6. Promote the involvement of Seventh-day Adventist university professors and other professionals as mentors in this ministry,
7. Connect these students with Seventh-day Adventist colleges and universities as potential transfer students where possible, and eventually as faculty members,
8. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities in which Adventists are students,
9. Engage the services of the Public Affairs and Religious Liberty Department in preventing or solving Sabbath observance issues related to Seventh-day Adventist students in public campuses, and
10. Provide coordination and guidance for this ministry to their counterparts in the unions and local fields, as well as periodic assessment.

SEC/PolRev&Dev/ADCOM/GCDO02AC/02AC to AHT(DIV)

295-02G SPECIAL FURLOUGH CYCLES (SCHEDULE OF
SERVICE CYCLES, FURLOUGHS, AND OPTIONAL
ANNUAL LEAVES) - POLICY AMENDMENT

VOTED, To amend GC P 30 25, Special Furlough Cycles, 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 in the Africa-Indian~~

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Ocean Division; the territories of Djibouti and Somalia in the Eastern Africa Division; the Angola Union Mission and Mozambique Union Mission in the Euro-Africa Division; the territories of Sudan and Yemen in the Trans-European Division; the territories of Mongolia and the Democratic People's Republic of Korea in the Northern Asia-Pacific Division; Areas—The Burundi Association, the territories of Djibouti and Somalia, and West Congo Union Mission in the East-Central Africa Division; the territories of Afghanistan and Iran in the Euro-Africa Division; the territories of Mongolia and the Democratic People's Republic of Korea in the Northern Asia-Pacific Division; the Angola Union Mission and Mozambique Union Mission in the Southern Africa-Indian Ocean Division; the territories of Sudan and Yemen in the Trans-European Division; the Central African Union Mission, Ghana Union Conference, Nigeria Union Mission, Sahel Union Mission, and West African Union Mission in the Western Africa 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 - No change
3. Subsequent Terms (24-month cycle) - No change

TRE/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

296-02G SAFEGUARDING DENOMINATIONAL FUNDS -
POLICY AMENDMENT

VOTED, To amend GC S 40, Safeguarding Denominational Funds, to read as follows:

S 40 Safeguarding Denominational Funds

S 40 05 Precautions—1. Selecting Employees - No change

2. Christian Values—Individuals authorized to invest funds for the Church must always be mindful of their stewardship responsibility. Under the guidance of the Holy Spirit they should strive with prudence and wisdom to have their actions reflect their Master both in style and substance. At the practical level this means direct investments will not be made in certain industries. It also means that principles of integrity and fairness will govern all transactions with counter parties.

2. 3. Fidelity Bond—It is recommended that denominational organizations protect church assets by utilizing a commercial blanket fidelity bond of adequate limits. Employees who have committed prior acts of theft or dishonesty are not covered under fidelity bonds. Where

fidelity bonds are not available, provision shall be made to allocate funds to cover possible fidelity losses.

~~3.~~ 4. Dealing With Offenders—When an employee of a Seventh-day Adventist conference/mission or other organization takes a course in violation of the laws of the country and of the financial trust or responsibility reposed in him/her, ~~church~~ discipline shall be administered and conference/mission officials shall cooperate in the proper punishment of such offenders.

4. 5. Safety-Deposit Boxes—When safety-deposit boxes are maintained for the safekeeping of documents and other valuables, two authorized persons shall be present to gain admittance to the safety-deposit boxes and their contents.

5. 6. Allocated Funds and Trust Funds—The investment of allocated funds, trust funds, and irrevocable trustee funds that ~~must be~~ are held in by conferences and missions, conferences/missions, institutions, institutions and other organizations ~~and are not required for current expenditure~~ shall be made only under the direction of controlling committees or boards; and these investments shall be disposed of by similar authorizations. A careful and complete record shall be kept of the purchase and sale of all investments.

~~6.~~ 7. Campaign Expense of Evangelistic Teams—a. The income and expense of evangelistic teams shall be audited regularly by responsible auditors. These audits should include the sale of materials at evangelistic meetings.

b. No special offering shall be taken at evangelistic meetings that directly benefits an employee or team, nor shall items, including recordings, be sold for personal gain at evangelistic meetings.

~~7.~~ 8. Auditing of Financial Records—In order to afford ~~adequate~~ additional security for denominational funds and to provide protection for those responsible for these funds, denominational organizations at all levels shall be audited as provided in SA, Auditing Policies. ~~Chapter SA of the General Conference Working Policy.~~

8. 9. Depositing Funds—Denominational funds shall be deposited only in banks and savings institutions approved by controlling boards and committees.

9. ~~Real Estate Assets—Regular income-producing real estate assets may be used under the following guidelines:~~

a. ~~Speculative investment in real estate shall not be authorized.~~

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b. ~~Division committees shall:~~

- 1) ~~Approve the acquisition and/or disposal of the asset.~~
- 2) ~~Designate procedures for:~~
 - a) ~~The management of the asset.~~
 - b) ~~The receipt and disbursement of the income.~~

10. All investments must be prudent and in harmony with the laws, rules, and regulations of the jurisdiction in which the individual organization is located.

11. An investment policy statement in a format understood by the money management industry and consistent with this *Working Policy* shall be prepared by each organization employing outside fund managers. A sample is available from the General Conference Investment Office.

S 40 40 S 40 10 Investment of Funds—1. Approved Vehicles for Short-term Investments—The following is a list of short-term investment vehicles which may be used by organizations, subject to the detailed provisions of S 40 20. Investments—Adequate resources should be maintained in these funds to meet the day-to-day operating requirements. Unless specifically stated elsewhere in the policy, the investment of all denominational funds, including local church funds and working capital available for temporary investment, shall be limited to the following:

- a. Commercial banks - No change
- b. Savings banks - No change
- c. Savings and loan associations - No change
- d. Bankers' acceptances issued by - No change
- e. Certificates of deposit - No change
- f. Credit unions - No change
- g. National government obligations - No change
- h. National government agency issues - No change

i. Commercial paper - No change

j. General Conference Money Fund and money market funds whose portfolios are conservatively constructed, managed by banks, large mutual funds, or brokerage firms of high quality, and whose portfolios are conservatively constructed. The General Conference Administrative Committee may approve other similar money market partnerships or investment pools.

k. General Conference Short-term Bond Fund and bond mutual funds conservatively constructed and managed by reputable companies (average life of 36 months or less). The General Conference Administrative Committee may approve other fixed income securities partnerships or investment pools.

l. Repurchase Agreements - No change

m. Union revolving loan - No change

n. ~~The Capstone Social Ethical Religious Values Fund (SERV) - Money Market and Short-term Bond Portfolios.~~

2. Only the strongest and most secure strong commercial banks (see paragraph 1. a. above) in the community shall be used for checking accounts. Investments under the provisions of paragraphs 1. b., 1. c., and 1. f. above shall be limited to amounts covered by insurance provided by the appropriate national government agencies.

~~S 40 45 S 40 15 Other Investments—1. Approved Vehicles for Long-term Investments—The following is a list of long-term investment vehicles which may be used by organizations, subject to the detailed provisions of S 40 20. Investments—In addition to the investments listed in S 40 40, certain denominational funds (as detailed by entity in S 40 50) when available for an extended period of time shall be diversified and limited to the following investment vehicles:~~

a. ~~General Conference, division, or union unitized funds. Funds available for investing for at least three years may be invested in a division or union investment fund which shall be maintained on a unitized basis so that organizations may share in the income and growth of the funds thus invested. Funds may be deposited in one or more of the unitized funds established by the General Conference, or in the Capstone Social Ethical Religious Values Fund (SERV) portfolios (the money market, short-term bond, intermediate-term bond, large cap equity, small cap equity, or international equity portfolios). The unitized investment funds shall also serve General Conference institutions and the General Conference proper. All organizations have the prerogative of placing funds in whatever fund is desired and interchanging at any~~

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~~valuation date. All loans other than deposits in union revolving loan funds shall be adequately secured by recorded deeds of trust or chattel mortgages on equipment.~~

a. General Conference, division, union, or General Conference Administrative Committee approved unitized funds or similar partnerships or investment pools. All such funds shall be maintained on a unitized or similar basis so that organizations may share equitably in the income and growth of the funds thus invested. Organizations may purchase units in the funds which have been approved for them or have the units redeemed by the fund at any valuation date. The General Conference currently operates six unitized funds which are allowed under this section as investment vehicles for money expected to be invested for at least three years. They are the Bond Fund, Income Fund, Large-Cap US Equity Fund, Small-Cap Fund, International Fund, and Emerging Markets Fund. The General Conference Corporation may add or delete funds included in this category as needed.

b. Division/union deposit - No change

c. Union revolving loan fund. ~~fund (see NAD P 20).~~

d. Pooled investment/loan - No change

e. Government and corporate bonds and bond mutual funds (Investment grade or better but excluding tax exempt bonds except under special circumstances in trustee funds).

f. Government, Federal Agency - No change

g. Preferred stocks, common stocks, ~~warrants~~ warrants, convertible securities, and equity mutual funds (see S 40 05, paragraph 10- 9.).

h. Special temporary - No change

i. Purchase of building sites - No change

j. Real Estate (nonleveraged). Speculative investment in real estate shall not be authorized. Each division shall develop a policy governing investments in real estate which shall:

1) Designate procedures for the management of the asset and the receipt and disbursement of the income;

1) 2) Indicate the conditions under which investments may be approved by local and union conference/mission committees or institutional boards or duly appointed subcommittees without requiring ~~division~~ General Conference Administrative Committee approval;

2) 3) Include the standards and process for assuring that enforceable title is acquired;

3) 4) Specify required documentation to verify compliance with hazardous materials guidelines and other environmental regulations.

k. Intradenominational loans - No change

l. Secured motor vehicle - No change

m. Secured loans to denominational employees for homes under the following provisions (~~see S 40 60~~): (see S 40 30):

1) Recorded first trust deeds/mortgages, and/or

2) Recorded second trust deeds/mortgages.

3) The combined total of first and second trust deeds/ mortgages shall not exceed 90 percent of either the appraised value or purchase price of the property, whichever is less.

4) Interest rates charged on employee home loans shall approximate the going rates for similar loans made by local commercial lending organizations at the time the loans are made.

n. Secured trust deeds/mortgages (other than to employees but including other ~~denominational~~ Seventh-day Adventist organizations) of the following types and on scheduled amortized program (~~S 40 60~~): (see S 40 30):

1) Recorded first trust deed/mortgage up to 80 percent of either the purchase price or recognized appraised value of the property, whichever is less.

2) Recorded second trust deed/mortgage which when combined with existing balance of first trust deed/mortgage does not exceed 80 percent of either the purchase price or recognized appraised value of the property, whichever is less.

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3) Pass-through mortgages guaranteed by a ~~federal~~ national government agency.

4) Other investments in facilities as provided under stipulated conditions by the General Conference Executive Committee.

o. Conference Agency Fund - No change

p. Real estate syndicates - No change

q. Real estate loans to - No change

r. General Conference Micro-Cap and Private Equity Fund. (Those who were unit holders on June 30, 2002 may retain their units.)

s. General Conference Pooled Life Income Fund.

~~S 40 50 S 40 20~~ Investment Policy by Denominational Entity—1. Entities are allowed to invest as detailed below. Provisions—No No minimums or maximums are indicated for either the ~~S 40 40 or S 40 45~~ S 40 10 or S 40 15 investment items. The administration of each entity is responsible for selecting the types of investments that meet the needs of the investing entity. Careful consideration must be given to the regular operating cash flow requirements and adequate resources should be maintained in short-term investments to meet day-to-day operating requirements. ~~when making any investment decision.~~ All investments shall be limited to the approved items. If a specific fund or activity is not listed below, its investments shall be limited to the short-term items in S 40 10. Other investments may be used in In-all trustee situations, if they are required to investments must be in harmony with controlling laws in each applicable jurisdiction.

a. Division/Conference Operating Fund

1) Tithe Funds:

a) ~~S 40 40~~ S 40 10

b) ~~S 40 45~~ S 40 15 items a., c., and f.

2) Nontithe Funds:

a) ~~S 40 40~~ S 40 10

b) ~~S 40 45~~ S 40 15 items a. to d., f., h., i., and k. to o. (NOTE: Item k. loans may be for operating and capital purposes.)

b. Association Operating Fund

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to d., f., h., i., and k. to o. (NOTE: Item k. loans may be for operating and capital purposes.)

c. Education Fund

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to d. and f.

d. Plant Fund

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to f., l., m., and n.

3) ~~S 40 45~~ S 40 15 items g. and p. (Andrews University and Loma Linda University only).

e. Pooled Investment/Loan Fund

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., e., f., k., and n. (NOTE: Items k. and n. loans to be limited to 35 percent of demand note liability and shall be for capital purposes only.)

f. Endowment Fund

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to f., j., and k. (excluding churches and intra-entity loans) to n.

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3) ~~S 40 45~~ S 40 15 items g. (all organizations) and p. (Andrews University and Loma Linda University only).

4) The Common Fund

5) When the donor specifies that funds given must be maintained in a specific type of investment or that the funds may not be pooled, this directive must be carried out by the entity to whom the endowment funds are given.

g. Charitable Gift Annuities

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a., c., e., f., k., m., and n.

3) Funds may be pooled within the charitable gift annuity fund. The issuing organization shall not borrow from an individual gift annuity. In all cases each annuity shall be invested in compliance with the annuity agreement and with state and regulatory bodies.

4) ~~S 40 45~~ S 40 15 item g. (~~General Conference~~ Conference, Andrews University, and Loma Linda University only).

h. Agency Funds

1) ~~S 40 40~~ S 40 10 (Only nonfluctuating items may be used.)

2) ~~S 40 45~~ S 40 15 items b., c., d., f., k., and n.

3) Funds may be pooled within the agency fund unless prohibited by the owner of such funds.

4) Loma Linda University unitized funds or the Common Fund through Loma Linda University (agency's governing board must approve this type of investment - Loma Linda University only).

i. Union Revolving Loan Fund (~~see NAD P 20~~)

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items c., f., and k. (NOTE: Item f. is limited to 25 percent of the total Loan Fund.)

j. Union Revolving Loan Sinking Fund (~~see NAD P 20~~)

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., e., f., and m. (NOTE: Item m. limited to 25 percent of total Sinking Fund.)

k. ~~General Conference~~ Conference, Division, and Union Conference
Unitized Funds

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., e. to h., j., k., m., n., p., and q.

(NOTE: The total of items k., m., n., and q. may not exceed 35 percent of the market value of the fund. When more than one unitized fund is maintained by an organization, the total of items j., k., m., n., and q. for all unitized funds may be consolidated when calculating the percentage of such items, thereby indicating that one particular fund could exceed the percentage indicated provided the combination of all unitized funds does not exceed the 35 percent maximum.)

l. Union Deposit Funds (including specialized unitized funds)

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a., c. to f., h., i., k., and n. (NOTE: Items k. and n. limited to combined total of 75 percent of total Union Deposit Funds.)

m. Church Retirement Funds

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a., c., e. to g., j., k., n., ~~and p.~~ p., and r.

(NOTE: Items c. and k. are only permissible if adequately secured by recorded deeds of trust or chattel mortgages on equipment.)

n. Colleges and Universities Operating Funds

1) ~~S 40 40~~ S 40 10

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2) ~~S 40 45~~ S 40 15 items a., c., f., h., and l.

3) ~~S 40 45~~ S 40 15 items e., g., and p., Andrews University and Loma Linda University only.

o. Academies Operating Funds

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a., c., f., h., l., and o.

p. Home Study International

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., f., h., and k. to n.

q. Media Center

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., f., h., k. to n.

r. Christian Record Services International, Incorporated

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c. f., h., and k. to n.

s. Publishing Houses

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., e., f., h., and k. to n.

t. Adventist Book Center

1) ~~S 40 40~~ S 40 10

2) ~~S 40 45~~ S 40 15 items a. to c., f., h., l., and o.

u. General Conference Money Fund

- 1) ~~S 40 40~~ S 40 10 (maturities of one year or less)
- 2) ~~S 40 45~~ S 40 15 items c., e., and f.

v. Retirement Homes and Related Retirement Funds

- 1) Investment policies as developed by the controlling entities.
~~Adventist Health System/US and/or Canadian Union Conference and approved by the General Conference Treasury.~~

w. Health Care Institutions and Related Retirement Funds

- 1) Investment policies as developed by the controlling entities.
~~Adventist Health system/US and/or Canadian Union Conference and approved by the General Conference Treasury.~~

x. Local Churches and Schools

- 1) ~~S 40 40~~ S 40 10
- 2) ~~S 40 45~~ S 40 15 items c., f., and o.
- 3) Loans shall not be made to individual church members.

y. Adventist Risk Management, Incorporated

- 1) ~~S 40 40~~ S 40 10
- 2) Investments to be in compliance with state regulatory bodies.

z. Trustee Funds-Pre-1969 and Similar Irrevocable

- 1) ~~S 40 40~~ S 40 10
- 2) ~~S 40 45~~ S 40 15 items c. to g., k., and n.
- 3) If trust contains trustor's(s') residence this may be sold and investment made in new residence on approval of governing board or committee.

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4) The trust assets shall be invested to comply with controlling laws in each applicable jurisdiction.

aa. Trustee Funds-Unitrusts

1) ~~S-40-40~~ S 40 10

2) ~~S-40-45~~ S 40 15 items a., c., e. to g., and n. (NOTE: The trust assets shall be invested to comply with controlling laws in each applicable jurisdiction. Unitrusts may be pooled with other charitable remainder trusts, with each charitable remainder trust receiving its share of the investment earnings, if appropriate written disclosures are provided to prospective donors.)

3) ~~S-40-45~~ S 40 15 item d. (Loma Linda University only).

bb. Trustee Funds-Annuity Trusts

1) ~~S-40-40~~ S 40 10

2) ~~S-40-45~~ S 40 15 items a., c., e. to g., and n. (NOTE: The trust assets shall be invested to comply with controlling laws in each applicable jurisdiction. Annuity trusts may be pooled with other charitable remainder trusts, with each charitable remainder trust receiving its share of the investment earnings, if appropriate written disclosures are provided to prospective donors.)

3) ~~S-40-45~~ S 40 15 item d. (Loma Linda University only).

cc. Trustee Funds-Revocable (Pre-1980 Trusts)

1) ~~S-40-40~~ S 40 10

2) ~~S-40-45~~ S 40 15 items c. and d.

3) All trusts written prior to January 1, 1980 should be amended, if necessary and practicable, to conform to existing law. Principal additions after January 1, 1984 to pre-January 1, 1980 trusts shall be specifically invested. Exceptions may be made respecting these additions to individual trusts when allowable by existing local law and upon approval of the appropriate association, corporation, or institution committee or governing board. All funds shall be held in harmony with existing denominational policies.

dd. Trustee Funds-Revocable - No change

ee. Trustee Funds-Pooled Life Income Agreements

1) 40 15 item s.

~~S 40 55~~ S 40 25 "Cash" and "Investments"—1. Terminology—Investments listed in ~~S 40 40~~ S 40 10 items a. through k. shall, if not subject to market fluctuation, be listed in the balance sheet as "cash," while those subject to market fluctuation shall be listed as "investments."

2. Classification—Other investments, as listed in ~~S 40 45~~, S 40 15, shall be classified as follows:

a. Paragraph 1. a. and e. to g. inclusive: as "Investments."

b. Paragraph 1. b. to d. and h. to p. inclusive: According to the nature of the investment (i.e. "Notes Receivable," "Loans Receivable," etc.).

3. Type of Asset – No change

~~S 40 60~~ S 40 30 Secured Real Estate Investments—1. ~~Procedures—S 40 45~~, Procedures—S 40 15, paragraph 1. m., permits secured real estate loans to employees, and ~~S 40 45~~, S 40 15, paragraph 1. n., permits secured real estate loans to denominational organizations as well as nondenominational loans. Each denominational organization wishing to make these types of secured investments shall develop a checklist of approved procedures for the processing of the loans. The completed checklist would become a part of the file for each such loan.

2. Policies - No change

3. External Loans—Nondenominational (external) loans shall require the following:

a. Use of outside escrow agents on all loans.

b. Use of independent certified appraisers on loans of ~~US\$200,000~~
US\$500,000 or more.

c. Construction loans shall include the use of the percentage of completion for disbursements and holdbacks on final draws until the lien periods expire.

d. Loans shall be made with interest rates in accordance with approximate local interest rates and terms for similar loans.

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~~S 40-90 S 40 35~~ Take-Out (Stand-By) Letters—Organizations shall not issue letters of financial commitment commonly known as “take-out” or “stand-by” letters on behalf of third-party commercial ventures.

TRE/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

297-02G WORLD DIVISION INVESTMENTS - POLICY
AMENDMENT

VOTED, To amend GC S 45, World Division Investments, to read as follows:

S 45 ~~World~~ Division Investments

S 45 05 General Statement—1. ~~Division Investments—The Investments—Divisions~~ may invest outside their respective territories only after consulting with the General Conference Investment Office. The “Safeguarding Denominational Funds” policy (S 40) (see S 40) governs investments by divisions within the United States of America. Divisions shall prepare investment policies for use within their territories which shall maintain the spirit of S 40 while adapting it to local conditions. in a general sense governs investments by divisions made on temporary or long-term bases inside or outside the division territory.

2. General Conference Assistance—The General Conference Associate Treasurer assigned to the investment aspects of the General Conference will give divisions whatever assistance is requested or indicated in the placement of funds for investing.

S 45 10 Schedule of Limitations - No change

S 45 15 Specific Directives - No change

GCASBd/PolRev&Dev/TreC02AC/GCDO02AC/02AC to AHT(DIV)

312-02G DEFINITION OF AN AUDIT (AUDITORS AND
AUDITING) - POLICY AMENDMENT

VOTED, To amend GC SA 05 15, Definition of an Audit to read as follows:

SA 05 15 Definition of an Audit—As used in this section: 1. A financial - No change

2. A trust audit consists of ~~a review~~ an evaluation of an organization to provide reasonable, but not absolute, assurance that assets for which the organization has responsibility as trustee, personal representative, attorney-in-fact, or in some other fiduciary capacity, are adequately safeguarded against loss from unauthorized use or disposition and that the transactions are executed in accordance with appropriate authorizations and in conformity with the governing instruments, and are recorded properly to permit the preparation of the required financial, tax, and other reports.

3. A compliance test is the ~~examination~~ evaluation by an auditor of evidence to determine compliance as follows:

a. In the case of General Conference *Working Policy*, ~~whether~~

1) By applying specific policies required to be audited tested in terms of the General Conference *Working Policy* (for example, E 70 30, Auditing of Service Records) Records; S 50 05, Conflict of Interest Statements; S 70 05, Insurance Coverage), and transactions tested policies encountered in the course of the financial audit, ~~comply with the General Conference *Working Policy* provisions, to enable the audit. The auditor to will give negative assurance, issue a qualified report, or state that it is not possible to report, on the organization's compliance with policy- policy; or~~

2) By applying, at a minimum, the agreed-upon procedures formulated by the denomination to the core policies designated by the General Conference Executive Committee from time to time. Every governing committee/board may add to the aforementioned formulated procedures, in consultation with the auditor, to accommodate unique regional circumstances and situations. The auditor will report on the findings from applying the prescribed procedures; or

3) By performing an examination engagement in accordance with generally accepted attestation standards on, at a minimum, the core policies designated by the General Conference Executive Committee from time to time. Every governing committee/board may add to the core policies to meet its specific circumstances and situations. The auditor will provide an opinion on the organization's compliance with the policies under consideration.

The governing committee/board of each organization shall select one of the three approaches mentioned above prior to the commencement of the financial audit.

Policy ~~audits~~ compliance tests shall be conducted by the General Conference Auditing Service on all denominational entities as specified in SA 05 25, whether the General Conference Auditing Service serves as the principal auditor or not.

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b. In the case of contractual agreements and regulatory requirements, the extent of compliance with specific agreements and/or requirements, to enable the auditor to report in compliance with the prescribed requirements and standards.

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GCDO02AC/02AC to AHT(DIV)

227-02G ASSIGNMENT (AUDITORS AND AUDITING) -
POLICY AMENDMENT

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

SA 05 25 Assignment—1. Client Base - No change

2. New Organizations - No change

3. General Conference Audit—The financial records of the General Conference shall be audited by a certified public accounting firm, engaged for this purpose by the General Conference Executive Committee. The audit shall be conducted, and the audit reports signed by employees of the certified public accounting firm. The General Conference Auditing Service shall assist with the audit, who shall sign the audit reports, assisted by the General Conference Auditing Service.

IDERem&All/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

311-02G CONTRIBUTIONS TO THE BASE DIVISION
COUNTRY RETIREMENT PLAN (RESPONSIBILITY
OF DIVISIONS) - POLICY AMENDMENT

VOTED, To amend GC Z 15 10, Contributions to the Base Division Country Retirement Plan, paragraph 3., to read as follows:

3. Starting in 1996, contributions are based on a percentage of what the base division country salary rate would be, rather than on the base country deposits. The contribution as a percentage of the unpackaged wage factor (except for the United States of America where the packaged rate will be used from 2000 onwards) will be phased in on the following schedule until it is equal to what institutions within the same country contribute to the retirement plan for their employees (the General Conference is not responsible for unfunded costs for past service which was earned while the retirement plan contribution was the responsibility of the base division.

Guidelines are to be developed to deal with countries where the retirement plan contribution and the national insurance social security/programs have been merged or where the contribution rate for local institutions does not appropriately reflect the cost of new accruals of service):

	All countries except the United States of America	United States of America	
1996	1.500%	1.500%)	
1997	4.375%	4.375%)	Unpackaged
1998	7.250%	5.625%)	Rate
1999	10.125%	6.875%)	
2000	13.000%	6.375%*}	
2001	15.500%	8.00%*}	Packaged
2002	18.000%	9.625%*}	Rate
2003	Fully implemented	11.25%*}	
2003 and subsequent years	Fully implemented	11.50%*}	

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

SEC/PolRev&Dev/ADCOM/TreC02AC/GCDO02AC/02AC to AHT(DIV)

309-02G 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 Former~~ 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, and is vested for retirement benefits in his/her home division, may elect to ~~remain in the last~~ retire in that 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 country for all his/her years of service up to and including the years served in that division country prior to December 31, 1999, or until such time as the host division country implements implemented a defined contribution plan, whichever ~~occurs~~ occurred earlier. An individual who ~~does~~ did not have ten years of uninterrupted interdivision service in the host division country at January 1, 2000, may benefit from these provisions provided he/she continues in interdivision service in that host division country until

retirement or until he/she has served in that host division country for ten years as an interdivision employee. Such benefits shall be charged to the beneficiary's base division. Under no circumstances does any service after January 1, 2000 count, under this provision, for retirement benefits.

2. Service in Third Division—If the interdivision employee referred to above, having served ten qualifying years in the host division country, was to accept an interdivision appointment to another division prior to retiring in the host division country in which he/she qualifies for the benefits of this policy, he/she shall receive retirement benefits for those additional years served in the third division from the Retirement Plan of the division country in which he/she chooses to retire under the terms of this policy, only if he/she has effected an independent transfer to the host division after ten years of interdivision service there.

3. Independent Transfer—An interdivision employee who effects an independent transfer to the host division shall be eligible for the retirement benefits of this policy provided he/she has served for ten qualifying years in the host division prior to effecting the independent transfer.

The arrangements as outlined in paragraphs 1. to 3. above shall be effective provided they are not in conflict with the pension laws of the countries involved.

4. Application of Benefits—The following guidelines shall be followed in the application of retirement benefits:

a. If the benefits exceed what they would be in the base division country, the Retirement Plan of the host division country in which the beneficiary elected to retire shall assume responsibility for the difference.

b. If the beneficiary referred to in paragraph 1. above moves to another division other than the one to which he/she was called, in which he/she has qualified under the terms of paragraph 1. above or returns to the base division on the basis of an official permanent return at the time of retirement or sometime later, the beneficiary shall be eligible to again receive the provisions in paragraph 1. above only if he/she returns to the host division country from which the permanent return was granted within five years of the date of retirement.

c. If the beneficiary returns to the base division for a period of time at personal expense, he/she may request to have retirement benefits sent to a personal bank account in the division in which he/she ~~last served~~ has chosen to retire for up to six months. However, if the beneficiary chooses to receive benefits in the base division country or stays in the base division longer than six months, benefits shall be recalculated according to the rates of the base division country. The beneficiary shall be eligible to have the rate of the host division country in

which he/she ~~last served as an interdivision employee~~ chose to retire under these arrangements reinstated provided he/she returns to ~~the~~ that host division country within five years of the date of retirement.

TRE/PolRev&Dev/TreC02AC/GCDO02AC/02AC to AHT(DIV)

314-02G WORKING CAPITAL (DIVISION FINANCIAL POLICIES) -
POLICY AMENDMENT

VOTED, To amend GC T 15 05, Working Capital, paragraph 2, Formulas, to read as follows:

2. Formulas—The recommended working capital of organizations shall be as follows:

a. ~~General Conference—25 percent~~ ~~Conference—34 percent~~ of the latest fiscal year's unrestricted income, commencing in the year 2000, 2003, and adding 1 percent per year until a maximum of ~~30 percent~~ 40 percent is reached, plus 100 percent of long-term payables, gross allocated funds, and Capital Additions Functions Balances.

- b. Divisions - No change
- c. Union Conferences/Missions - No change
- d. Local Conferences/Missions - No change
- e. Conference Associations/Corporations - No change
- f. Home Health Education Service - No change
- g. Adventist Book Centers - No change
- h. Universities, colleges and junior colleges - No change
- i. Academies - No change
- j. Health care institutions - No change
- k. Publishing houses - No change

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- l. Adventist Risk Management - No change
- m. Adventist Media Center - No change
- n. Adventist World Radio Institutions - No change

RemScaleBk/TreC02AC/ADCOM/02AC to JRL(DIV)

129-02Ga GENERAL CONFERENCE REMUNERATION SCALES,
GENERAL CONFERENCE AND GENERAL CONFERENCE
INSTITUTIONS - REVISION

VOTED, To revise portions of the General Conference Remuneration Scales, General Conference and General Conference Institutions, as follows:

ADVENTIST WORLD RADIO

Percentage
Min Max

142	162	President
141	161	Senior Vice President
141	161	Vice President of Finance <u>Finance/Treasurer</u>
140	160	Vice President
138	158	Treasurer <u>Treasurer/Controller</u>
138	158	Director - Chief Communication Officer
136	156	Associate Director
134	154	Assistant Director
Below	154	Refer to Page 13, "Remuneration Rates for NAD Employees Based at GC Complex."

RemScaleBk/TreC02AC/ADCOM/02AC to JRL

129-02Gb OVERSEAS DIVISIONS AND INSTITUTIONS OF
THE GENERAL CONFERENCE REMUNERATION
SCALE - REVISION

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

ADVENTIST WORLD RADIO

Percentage		
<u>Min</u>	<u>Max</u>	
088	108	Region Director
087	107	Site Manager
085	105	Frequency Specialist
085	105	Distribution Network Specialist
084	104	Chief Engineer
084	104	Program Director
084	104	Project Director
084	104	Staff Development Director
<u>083</u>	<u>103</u>	<u>Associate Frequency Specialist</u>
<u>083</u>	<u>103</u>	<u>Associate Network Specialist</u>
082	102	Associate Chief Engineer
082	102	Associate Program Director
<u>081</u>	<u>101</u>	<u>Region Controller</u>
081	101	Computer Specialist
081	101	Assistant Program Director
081	101	Engineer
081	101	Operations Manager (Director)
<u>081</u>	<u>101</u>	<u>Chief Operator</u>
080	100	Program Producer

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Percentage

Min Max

068	098	<u>Senior Accountant</u>
068	098	<u>Assistant Engineer</u>
068	098	<u>Maintenance Supervisor</u>
067	097	Assistant Engineer
067	097	Assistant Program Producer
067	097	Operator
067	097	Maintenance Supervisor
063	093	Administrative Office Secretary
063	093	Assistant Operator
060	090	Office Secretary

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

TRE/ADCOM/GCDO02AC/02AC to JRL

130-02G INTERDIVISION EMPLOYEES—CALCULATION OF
REMUNERATION AND ALLOWANCES

VOTED, To authorize the Interdivision Employee Budget Oversight Committee (ADCOM-S) to continue to calculate the various allowances/remuneration for interdivision employees by using the North American Division Category A remuneration factor that is now in place, including any cost of living adjustments, following any changes the North American Division may make to its remuneration structure, until the interdivision policies can be adjusted.

At 11:40 a.m. the business session was recessed for a constituency meeting.

ADVENTIST WORLD RADIO—CONSTITUENCY MEETING

At 11:40 a.m. a meeting was called of the Adventist World Radio constituency.

At 11:45 a.m. the business session of the Annual Council resumed.

AWR/02AC to AHT

ADVENTIST WORLD RADIO BOARD (GCC-B)—MEMBERSHIP
ADJUSTMENT

VOTED, To adjust the membership of the Adventist World Radio Board (GCC-B), as follows:

Add Russell, Neil

ADVENTIST TELEVISION NETWORK - REPORT

Adventist Television Network (ATN) is transitioning from a strictly “church business” network to an “in-home” television ministry to the Church. Church business broadcasts will continue as needed. Since 1995 more than 44 major satellite evangelistic series have been conducted worldwide, resulting in approximately 500,000 baptisms.

The Adventist Television Network Operating Committee (ADCOM-S) has approved 24/7 satellite time contracts for:

1. PAS 7 satellite which covers all of Africa and Europe and most of Russia, Asia, India, and China.
2. AMC 4 satellite which covers all of Inter-America and North America.

These 24/7 broadcasts will begin when appropriate technical and financial arrangements are finalized.

For South American coverage, the ATN station in Brazil call ADSAT will 1) Begin to use the NSS 806 satellite which provides a much larger potential audience, particularly for cable distribution in Latin America, and 2) Broadcast in the Portuguese language channel on the Brazil 1 satellite which has a very large potential audience in Brazil. Acquiring this possibility was very providential, and we thank God for His blessing.

The use of these satellites significantly increases the potential audience of ATN, and we trust that with further development evangelistic results will significantly increase. As programming develops, ATN will begin to expand marketing.

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To expand programming, ATN is planning to:

1. Increase the amount of Portuguese and Spanish programming. ATN is assisting the Peruvian Union in developing a larger media center for increased production.
2. In April ATN began broadcasting a worldwide weekly program consisting of three individual programs. These programs are translated simultaneously into 11 languages. They are entitled:
 - a. Sabbath School University—A weekly review of the Sabbath School lessons.
 - b. Adventist Newslines (began September 1)—A weekly summary of Adventist news worldwide with additional commentary.
 - c. His Word Alive! (began September 1)—A worship sermon featuring some of the best Adventist preachers worldwide.

An ATN Romania studio began September 1 to produce a program one hour a day six days a week. This program is being distributed in Romania and Europe via satellite and cable networks. The program has attracted some of the most outstanding political, educational, and scientific leadership in Romania, and this is having a tremendously beneficial impact for the Adventist Church in Romania. It is hoped that other unions will begin to prepare programming that can be used locally and broadcast on ATN.

TRE/ADCOM/02AC to REL

131-02G PHILOSOPHY OF REMUNERATION, GENERAL
CONFERENCE *WORKING POLICY*—PHASE-IN OF NEW
POLICY

Given that some Church entities are currently remunerating employees in excess of the limits allowed under the new Philosophy of Remuneration policy, it was

VOTED, To authorize division committees, or in the case of the General Conference or its institutions, the General Conference Administrative Committee, to allow organizations currently remunerating employees in excess of the limits allowed under the new policy, Y 05, Philosophy of Remuneration, up to five years for phase-in to the new policy. During this time such organizations will not be considered as operating outside of policy, there will be no increases to the remuneration of individuals being paid in excess of the limits allowed by the new

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policy, and a board-approved phase-in plan must be endorsed by the division committee, or by the General Conference Administrative Committee in the case of the General Conference or its institutions.

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

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 10, 2002, 2:00 p.m.

Gerry D Karst called the seventh business session of the 2002 Annual Council to order.

Larry J Pitcher, President of Christian Record Services International, Incorporated, opened the business session with prayer.

STWSummit/02SM/TRE/ADCOM/GCDO02AC/02AC to EH(DIV)

127-02Gb STATEMENT ON PERSONAL COMMITMENT TO
FINANCIAL INTEGRITY AND TRANSPARENCY

VOTED, To adopt the Statement on Financial Integrity and Transparency (see GCC 02-55) which provides all individuals in church leadership positions the opportunity to understand and affirm their personal commitment to financial integrity and transparency, as follows:

Statement on Personal Commitment to
Financial Integrity and Transparency¹

The role of leadership is critical for developing the confidence of church members in their Church and in strengthening their relationship with God. It is the responsibility of Church leadership to be transparent and credible in all its dealings.

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

¹ This document is a personal commitment and shall be retained by the signatory. It will not be kept on file by the church organization for audit purposes.

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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 God, His Church, and to the Church's 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 Seventh-day Adventist Church 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 organization are to be reported regularly and completely to the respective organizational constituencies.

Recognizing that the Church has entrusted me with a leadership position, accepting my role as a model to other members, and recognizing my accountability to God and to the Church, I affirm the Statement on Personal Commitment to Financial Integrity and Transparency, and will keep this document as a reminder of my personal commitment.

Signature _____

Organization _____

Date _____

INGATHERING - REPORT

The Ingathering work of the Seventh-day Adventist Church began in 1908. This initiative has brought financial blessings to the Church and has also enabled members to come in contact with the public. In 1980 the Ingathering campaign reached its peak. In the 1990's governments began requiring an increase in accountability for the collected funds. In 1998 the Ingathering Policy was rewritten so that Ingathering funds now to belong to the divisions rather than to the General Conference.

The Ingathering and Development Committee (ADCOM-S) is recommending to the General Conference Administrative Committee that it be dissolved and its remaining functions be placed under the supervision of General Conference Treasury. Divisions are still encouraged to promote the Ingathering campaign to enable an increase in funds.

SEC/OGC/ADCOM/SecC02AC/GCDO02AC/02AC to VBP-03AC(DIV)

306-02Ga MEDIATION AND CONCILIATION PROCEDURES
FOR SEVENTH-DAY ADVENTIST VOLUNTEERS -
GUIDELINES

VOTED, 1. To approve the Mediation and Conciliation Procedures for Seventh-day Adventist Volunteers - Guidelines, as follows:

Mediation and Conciliation Procedures for
Seventh-day Adventist Volunteers - Guidelines*

1. Rationale

The Bible emphasizes the importance of proper understanding in human relationships and directs that differences should be reconciled and problems resolved in a spirit of harmony and unity. The counsel given by Jesus (see Matthew 18) calls for open communication between parties when disputes arise, in an endeavor to solve problems closest to their origin. It is assumed therefore that when a problem arises, consultation takes place in an effort to establish formative and remedial procedures. The Church acknowledges the principles of natural justice and is committed to the application of such principles in decision-making procedures that may affect an individual's position, welfare, or reputation.

2. Basic Assumptions

The Church reserves the right to engage as volunteers only those individuals who personally believe in, practice, and are committed to upholding the doctrinal tenets of the Church, as summarized in the document "Fundamental Beliefs of Seventh-day Adventists" (1980), and who by their Christian conduct preserve the character, order, and unity of the Church.

The Church also reserves the right to relieve a volunteer from a position, either by termination, transfer, or reassignment if, in the judgment of the controlling committee or board, such termination, transfer, or reassignment serves the purposes of the Church and/or the interests of the individual.

* Seventh-day Adventist Volunteers are defined in the General Conference *Working Policy*, Chapter R. These guidelines are intended for those divisions that do not have a Mediation and Conciliation Policy of their own.

3. A Grievance

A “grievance” shall be any claimed misinterpretation, inequitable application, or violation of the policies and practices of the Seventh-day Adventist Church which could have adverse consequences for a volunteer and which may result in dismissal, reassignment, or variation of status, position, or volunteer benefits. Mediation is available to all volunteers who consider they have a “grievance” and must be implemented prior to requesting conciliation.

4. Exemptions

The mediation and conciliation procedures do not apply in certain situations. Examples of such cases may include but are not limited to:

- a. The settlement of insurance claims.
- b. Issues arising from marital differences.
- c. The awarding of custody of minor children.
- d. The deciding of matters involving the administration of estates.
- e. Debt collection.
- f. Matters involving an individual’s dispute with civil government or law enforcement agency.
- g. Specific theological questions.
- h. Questions regarding church discipline and the transfer or reinstatement of membership as recorded in the *Church Manual*.
- i. Church elections.

5. Mediation

Mediation is a process in which a third party helps the disputants discuss their differences and negotiate an agreement. The Mediator has power over the process but not the outcome. It is a voluntary process in which those involved in the dispute jointly explore and attempt to reconcile their differences. The Mediator shall be neutral, impartial, and acceptable to all parties.

The following procedures shall be followed in the application of the mediation procedure. When a matter which is deemed to have adverse consequences for a volunteer is to be brought to a decision, the volunteer shall be given the opportunity to request that a Mediator be appointed and shall be notified accordingly. This request shall be made no later than fourteen days after the decision has been made and a "grievance" has been identified and shall be made in writing, outlining the nature of the grievance. A Mediator must be agreed upon by both the institution and the volunteer within fourteen days of the request for mediation. The mediation process shall be completed within twenty-one days of the Mediator being appointed.

The Mediator has no authority to impose a settlement. The strength of the process lies in the ability of the Mediator to assist the parties in settling their own differences.

The disputants hold the ultimate authority in the mediation process. They enter mediation voluntarily and may withdraw at any time; they control the content and the outcome; they select a Mediator to whom they entrust control of the process. The result of mediation is not binding unless the parties agree otherwise in writing. The outcomes of mediation shall be recorded by the organization where the volunteer is engaged and it shall send a copy to the Secretariat of the higher body.

The mediated dispute is settled when the parties themselves reach what they consider to be a workable solution. The Mediator shall not impose a solution or render a decision.

6. Conciliation Procedure

Step 1. Formal Notification—When mediation fails and the organization decides to maintain its original position regarding a volunteer, the volunteer shall be formally notified, both in person and in writing, by an administrator. The notification shall include:

- a. The reason or reasons for the action.
- b. The basis for the reason or reasons.
- c. The provisions of the conciliation process.

Step 2. Hearing a Protest—In the event that mediation has failed completely, the volunteer protesting the decision of the organization becomes a grievant, as identified in Step 3. Within fourteen days of receiving the written formal notice of the action taken, the grievant may appeal to the next higher body for a hearing before an independent review committee by presenting the grievance, in writing, to the administrator of the next higher body, a copy of which must be forwarded to the organization where the volunteer is assigned. The written statement should include:

- a. A concise statement of the grievance.
- b. The circumstance(s) involved.
- c. The outcome of the mediation process.
- d. The specific solution or remedy sought by the grievant.
- e. A request for a hearing before an independent review committee of five persons, including the chairperson.

The organization and the grievant shall be given access to all support documentation which is to be submitted to the review committee (this does not include a transcript of arguments to be presented), and each party shall receive the documentation at least seven days before the review committee convenes. Both parties must agree, in writing, to abide by the decision of the review committee. Should the grievant fail to sign the agreement, the requested hearing shall not proceed. In this event the action of the organization shall be deemed to stand.

The organization shall be required to submit to the review committee in writing a summary of its arguments and of events which led to its action(s) in respect to the grievant. A copy of all relevant letters, documents, and committee actions shall be included in its submission.

Step 3. Setting up a Review Committee—The higher authority shall honor the request for a review committee hearing and negotiate the appointment of said committee within fourteen days. In choosing persons to serve on the review committee, consideration should be given to keeping expenses to a minimum.

The committee shall be made up as follows:

- a. An independent chairperson nominated by the higher authority and agreed to by both parties.
- b. Two members (50%) nominated by the administration of the engaging organization, but not from the administration or executive committee or board.
- c. Two members (50%) nominated by the grievant.

The review committee shall be members in regular standing of the Seventh-day Adventist Church and shall not include individuals from the legal profession.

7. The Review Committee—function, authority, and general guidelines:
 - a. The review committee shall hold its initial meeting within fourteen days of appointment.
 - b. Final disposition shall be within thirty days of the appointment of the committee.
 - c. The committee may invite any person or persons whom it considers may have counsel or information relevant to the grievance to any or all of its meetings. This provision excludes any legal representation. No person may demand the right to meet with the committee.
 - d. The grievant and the administrator or nominee of the organization shall be required to attend an initial meeting of the review committee to present their cases in each other's presence and at other times as requested by the committee. The decision regarding the grievance shall be made in a closed meeting.
8. General Provisions:
 - a. Agreements, consents, and understandings must be in writing.
 - b. A grievance may be dropped by the grievant at any time by informing the next higher body in writing.
 - c. Extension of time at any stage may be made by mutual consent of both parties. Such agreement should be recorded and signed by both parties.
 - d. Should the grievant fail to act within the prescribed time limits, the organization is not obliged to continue with the process.
 - e. All participants in the process shall agree that there shall be no reprisals against other participants in the procedures.
 - f. All information disclosed must remain confidential.
 - g. When a volunteer requests that the conciliation process be implemented, the action taken by the organization shall remain operative until either confirmed, modified, or declared void by the review committee.

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h. The decision shall be arrived at by secret ballot and all members of the review committee, including the chairperson, shall cast a vote.

i. The review committee is not authorized to award financial compensation to the grievant or the organization.

j. Government laws shall have preeminence over the requirements of these guidelines.

k. The following is a summary of steps that should be followed together with the required time periods:

1) Grievant Actions:

a) Mediation Request—no later than fourteen days after the grievance is identified.

b) Mediation Outcome—within twenty-one days of mediation appointment.

c) Conciliation Request—when mediation fails and within fourteen days of formal notification that the action against the grievant is to be maintained.

d) Support Material—must be exchanged at least seven days before the review committee convenes.

2) Organization Actions:

a) Mediator Appointed—within fourteen days of mediation request.

b) Mediation Outcome—within twenty-one days of mediator appointment.

c) Review Committee Appointment—within fourteen days of conciliation request.

d) Support Material—must be exchanged at least seven days before review committee convenes.

e) Disposition of Case—within thirty days of committee appointment.

2. To recommend to the 2003 Annual Council that the Mediation and Conciliation Procedures for Seventh-day Adventist Volunteers - Guidelines be added to Chapter R of the General Conference *Working Policy*.

PRESIDENT'S CLOSING REMARKS

Jan Paulsen expressed appreciation to the committee members for having spent worthwhile time discussing substantial issues, specifically in advancing the mission of the Church. He urged them to continue to prayerfully seek God's direction and will as the Church faces the future. He also expressed appreciation to the devotional speakers, those who prepared materials for the meeting, his colleagues who chaired the meetings, those who served as Secretaries and Recording Secretaries for the meetings, and to all the committee members.

Jan Paulsen concluded this portion of the meeting with prayer.

DEVOTIONAL MESSAGE

The devotional message entitled "Worship of God, the Objective of Mission" was presented by Heather-Dawn Small, Associate Director of the Women's Ministries Department.

With such a topic as this I thought it wise to refresh my memory on the mission of the Seventh-day Adventist Church. We all know our first mission is to spread the good news of Jesus, but a reminder would never hurt.

I chose as my source of information our Church's web page. There I found this statement: "The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and to unite with His church, and nurturing them in preparation for His soon return."

This is very precise and helpful. And today that is just what I will do. I could attempt to give you a high and lofty theological dissertation on this topic. But one thing I have learned

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from working in Women's Ministries over the past five years is—keep it simple. So that will be the chosen methodology of this presentation.

I have also learned that using a story to present a concept is always successful. You may forget my words, but the story will always have new meaning whenever you hear or read it again. Turn with me in your Bible to Luke 8:28-39. This is a familiar story about two demoniacs—or perhaps one demoniac—depending on whether you are reading from Mathew 8, Mark 5, or Luke 8. For today we will refer to one demoniac.

This story is a wonderful example of worship and mission and how the two are connected. We all agree that as a Church our primary mission is to preach the gospel to the world. But what does worship have to do with the gospel? Permit me to jump to Psalm 96 and return to this story a little later. Psalm 96 is another wonderful reference to worship and mission in the Bible. Follow with me as I read.

“O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name.”—Ps 96:1, 2 Let us pause here for a brief moment. The psalmist begins by calling us to worship our God and Creator. This worship is a joyous experience. He writes about singing, but not just any song. It is a new song, a song that blesses the Lord. When we worship we sing many songs, but to sing a new song in worship means that our experience with God is new each day. It also says that this new song is one that comes from the heart.

But it does not end there. The last part of verse two and verse three read: “. . . shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people.” Now we have two aspects of the Christian's life in one verse: worship and mission. You see, if we are saved—as we say we are—then showing God's salvation in our lives each day is something that should come as a natural outpouring of that knowledge.

Showing God's salvation means telling others about God's mercy and goodness towards me, a sinner. The psalmist urges us to tell of God's glory and His wonders to those who do not know Him. But what does that have to do with worship? Well, let us look a little further into this psalm.

The psalmist graciously gives us a few reasons why we should worship before leading us any further into the act of worship. “For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary.”—Ps 96:4-6

We praise because God is great and worthy of our praise. When you compare God to other man-made gods . . . wait, let me rephrase that. There is no comparison between God and

any other god made by human hands or human imaginings. He *is* God. Such a simple statement, but one packed with truth, power, and awe. He *is* God. There is none like Him. He *is* our Creator so we should worship Him. When we come before Him we should feel and sense His majesty and strength and bask in His beauty. Why praise? Because God *is* God.

Once the psalmist has established a reason for worship, he then moves on to some verses of praise and worship. “Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts. O worship the LORD in the beauty of holiness: fear before him, all the earth.”—Ps 96:7-9

In reading this psalm I was struck by just how much enjoyment the psalmist was receiving from worshipping God. His joy was overflowing—much like it is with ladies when we go to a spiritual retreat and spend time worshipping God. Our joy knows no bounds. But this joy does not end with worship. Let us look at the next few verses.

“Say among the heathen that the LORD reigneth.” In the midst of worshipping God the psalmist reminds us that we need to say something to the nonbelievers. That as worshippers of God we should have something to say. And then he tells us some of the things we should say.

“... the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”—Ps 96:10-13

We need to tell them that there is a God worthy of worship. We need to tell them that He loves them and died for them. We need to tell them that one day He will come again for those who know Him and whom He knows. We need to tell them that a day of judgment will come and that there is safety for those in Jesus. We need to tell them what God has done for me and you. We need to tell them!

Now let us turn back to Luke 8. I will not go into the details of this story since we are all familiar with it. As I mentioned before, this is the story of Jesus and the demoniac that He met and healed while in the province of Gadarenes.

Let us go straight to verses 38-40. They read, “Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came

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to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him."

You see, the man wanted to stay and worship Jesus. He was so enamored by his Saviour that he never wanted to leave Jesus' side. He begged Jesus to let him stay. His one desire was to worship. But Jesus knew that worship by itself was a blessing only to the worshipper. Jesus wanted the man to be a blessing to the world. He told him to go and tell what God has done for him. Go and tell others of Jesus and His love. Tell of God's power to heal. Tell of your personal encounter with God. Go and tell!

There were times when Jesus told those He had healed not to say anything to anyone about what He had done for them. But this time was different. Jesus was in the mission field. These people did not believe in God and Jesus needed people to tell of God's goodness. He needed a living witness of praise. So He told the man to, "Return to thine own house, and shew how great things God hath done unto thee."

The result of the man's obeying Jesus' command was marvelous. When Jesus returned to that area some time later, the people who had previously turned Him away in fear now welcomed him eagerly, for they had been awaiting His return. They had heard of what God had done for this demoniac. They had seen the change in his life. Now they wanted to experience it for themselves. What a testimony of a worshipping heart.

We too need to worship at Jesus' feet. But worship must not be an act solely delegated to church service or devotional times. It must be part of our daily lives. As we carry out our mission, people will see the change in our lives because we have learned to truly worship God every moment of the day.

When I look at the people in the church I can identify two groups of worshippers: those who worship to live and those who live to worship. Those who worship to live come to church to get a shot in the arm. Once they have associated with the members during the worship service they feel lifted up, ready to face the week. They need to worship in order to live their daily, often problematic lives. Worship for them must include a good sermon, good music, and good relationships with the members. Once these things are in place for them, the act of worship is complete. They come more to receive than to give. But church worship is just the frosting on the cake; they forget they need a cake in order to receive the frosting.

The other group live to worship. Now that is living. Worship for them is a daily, hourly experience. Worship is a joyful experience. One they would not miss for anything. The psalmist put it so nicely in Psalm 96. You see, all aspects of the Christian's life that relate to worship and mission are included in that psalm. There is worship and praise (verses 1-3), a reason to worship (verses 4-9), and a commission (verses 10-13).

Our lives must be God-centered lives. To do this we must remain focused on our Creator at all times, in all circumstances. And to do this we must live in an attitude of worship. Now this is not natural for us, but it is something we can and must cultivate if we are to live a victorious Christian life. We must come to the point where worship and mission become one, where we find we cannot do one without the other.

To put it another way, I would say the natural outpouring of worship is mission. Do you get it? Worshipping God is not independent of mission. They are entwined. One is a natural extension of the other. Psalm 92:1, 2 reads: "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most high: To shew forth thy lovingkindness in the morning, and thy faithfulness every night."

Did you see it again? The psalmist once again shows that mission is a natural extension of worship. He first begins with praise and then shows that telling of God's loving kindness and faithfulness comes from a heart at worship. I tell others of Jesus because I worship.

How we worship is an individual experience. The service may be outlined, but my reaction to it differs from every other person. We all sing the same hymns, hear the same words, and read the same Bible, but my present life situation colors my worship experience. What are my expectations? What impact does worship have on my life experiences? The worshipping heart is first in the giving mode. We come to give adoration and praise, honor and glory to our God, for who He is and all He has done. But in the process God gives us something in return. He gives us joy, peace, strength, and victory—to mention a few.

Have you ever had the experience of doing a good turn, not expecting any reward, but when you received one you were thrilled? When we don't expect to receive, but just want to give, and then God blesses us with these gifts, what joy, what blessings, what a thrill! Now I am ready to go and tell.

In the last district where my husband pastored, we had a member who was a very giving person. He enjoyed saying thanks to us in a tangible way for the blessings he received from our ministry. From time to time he would call us over to his car after church and would open his car trunk and proceed to give us loads of vegetables and fruit from his garden. Before we knew it our car trunk would be full of these good things, more than we could consume.

After he had so cheerfully given to us, we would then pay a few visits to some other members who we knew were in need and share some of the food with them. God gives to us in the same manner. He gives in abundant measure. Malachi tells us that God opens up the windows of heaven and pours out a blessing that there is not even enough room to receive it all.

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Let me explain to you what I mean. As a child, when visitors came to our home, I was sent to bring them a cool drink. Mommy had taught me that it was not good manners to fill a glass to the top, just in case some of it spilled in serving it to the person. So I would fill the glass three-quarters full and serve it. That was good manners.

But our God has no manners when it comes to giving. We come to Him as empty vessels longing to be filled, but first giving our praise. He hears our praise, and from a heart of pure joy He fills our vessels. Three-quarters full? I don't think so. God fills them all the way to overflowing. Why? So when we leave His presence we can spill over into the lives of those we meet. I am glad my mom never told God about how to fill a glass.

Well what more can we say? I could tell you about the different ways to worship and to evangelize. But another lesson I have learned in Women's Ministries is once you have made your point let the Holy Spirit do the rest.

Worship of God leads to mission. Or to put it in another way, a heart that praises God cannot help but tell of God. It is too sweet, too wonderful to keep to ourselves. If I can spend time worshipping God because of who He is and what He has done, then I want others to have that same experience.

Do you have a heart that praises God? Is worship of God part of your daily lives? What is the result of that worship experience? Like the psalmist we too should say, "How good it is to give thanks to you, O Lord . . . to proclaim your constant love every morning and your faithfulness every night."—Ps 92:1, 2, TEV Go and Tell!

Adjourned.

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Robert W. Nixson
General Counsel
12/19/02

Gerry D Karst, Chairman
Douglas Clayville, Secretary
Athol H Tolhurst, Editorial Secretary
Ana T Faigao, Recording Secretary



SEVENTH-DAY
ADVENTIST
CHURCH

General Conference
World Headquarters

October 7, 2002

Treasury

12501 Old Columbia Pike
Silver Spring, Maryland
20904-6600 USA
Telephone (301) 680-6202
Fax (301) 680-6290

To: General Conference Executive Committee Members

From: Robert E Lemon, Secretary *RE Lemon*
GC Financial Audit Review Committee

Subject: General Conference Financial Audit Review Committee Report
2001 Audit

The General Conference Financial Audit Review Committee met October 7, 2002 at 7:00 p.m. to review the 2001 Independent Auditors' Report on Compliance With Working Policy and 2001 General Conference – Auditors' Management Letter.

The committee met with the following members present: Lowell C Cooper, Chairman; Robert E Lemon, Secretary; Matthew A Bediako; Sandra Gunawan; Nils Rechter; Mack Tennyson and Tor Tjeransen. Invitees included Jack Powers – Lead Auditor (by phone) and Eric Korff from the General Conference Auditing Service.

The report from the Financial Audit Review Committee will be presented to the General Conference Executive Committee on October 9 or 10. You are being provided with copies of the letters and responses to allow you at least 48 hours for review prior to the item being presented to the Executive Committee.

2001 Independent Auditors' Report on Compliance With Working Policy

The auditors' report on Compliance with Working Policy was reviewed and it was noted that the one item relating to short-term convertible notes in the Micro Cap & Private Equity Fund was also included in the Auditors' Management Letters, so the response to this issue is included in the action relating the Auditors' Management Letter.

2001 General Conference – Auditors' Management Letter

The Auditors' Management Letter in support of Maner, Costerisan & Ellis, P.C.'s audit of the General Conference 2001 financial records was presented to the Financial Audit Review Committee with responses from the General Conference Treasurer. The two items (1) Less than Investment Grade Notes in the Micro Cap & Private Equity Fund and (2) Internal Control/Conflict of Interest were considered along with responses presented and it was

VOTED, to support and recommend to the General Conference Executive Committee, the management responses as presented (a copy of both letters is attached to the minutes).

If you need additional information or clarification relative to the issues involved to better participate in the discussion when it is presented to the Executive Committee, please feel free to speak to me at any time.