

ANNUAL COUNCIL

October 10 to 15, 2003

ANNUAL COUNCIL OF THE GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 10, 2003, 6:00 p.m.

PRESENT

Cesario Acevedo, Patrick L Allen, Lucio Altin, Carl-David Andreasen, Niels-Erik Andreasen, John R Andrianasoa, Lucio Aranda, Gilberto C Araujo, Jose A Argueta, Delbert W Baker, K J Balaji, Sergio E Balboa, Harold W Baptiste, Bert B Beach, Matthew A Bediako, Wesley M Beene, B Lyn Behrens, Jannie Bekker, Guillermo E Biaggi, Steven M Bina, Branko Bistrovic, Nevenka Blazic-Cop, Violeto F Bocala, Adrian Bocaneanu, Rodney G Brady, Mario A Brito, Benjamin P Browne, Herbert Brugger, Reinder Bruinsma, Eliseo Bustamante, Yoon Shik Byun, Marta Caceres, Jose M Cagelo, Mario A Calderon, Izeas dos Santos Cardoso, Dennis N Carlson, Jung-Kwon Chun, Pyung-Duk Chun, Douglas Clayville, Lalchansanga Colney, Lowell C Cooper, James A Cress,

Rajmund Dabrowski, David Y Dambali, Luka T Daniel, Padmaraj Daniel, Rousvelt Daniel, Thomas Davai, Nestor D Dayson, Marino F de Oliveira, Wandyr Mendes de Oliveira, Claritza O De Jimenez, Belzezar Denila, Kenneth Denslow, C Garland Dulan, Manuel Egas, George O Egwakhe, Willmore D Eva, Larry R Evans, Laurie J Evans, George W Fafale, Nicodemos Falcao, Mumtaz A Fargo, Sergie B Ferrer, Melchor A Ferreyra, Mark A Finley, Ronald M Flowers, Daniel Fontaine-Marquez, R Danforth Francis, Ulrich Frikart, Agustin Galicia, L James Gibson, Carlo Giliberti, Clifford Goldstein, Cesar Gomez, Raul E Gomez, Luis Gonzalez, Tatiana Gordeeva, Leonardo Grant, Doris C Gratz, John Graz, Alberto F Guaita, Alberto C Gulfan Jr, Joe Gumbala, Sendra Gunawan, Joseph E Gurubatham, Patricia J Gustin,

Erkki Haapasalo, Uzziel Habingabwa, Passmore Hachalinga, Bert B Haloviak, Allan R Handysides, Dallian Haokip, Ceazar J Hechanova, Eric Hepburn, Roscoe J Howard III, Eugene Hsu, C Lee Huff, Daniel R Jackson, Michael R Jamieson, David Javier-Perez, 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, Donald G King, Kenyu Kinjo, Robert J Kloosterhuis, Lorinda Knowlton, Linda Koh, Victor A Kozakov, Samuel V Kruger, Vladimir A Krupsky, P Daniel Kunjachan, Peter R Kunze, Thundiyil P P Kurian, Kwame B Kwanin, Robert E Kyte,

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Sally Lam-Phoon, Pawel Lazar, Ilie S Leahu, Harold L Lee, Jairyong Lee, Paulo Leिताo, Israel Leito, Robert E Lemon, Nikola T Levterov, Pavel I Liberanski, Jose R Lizardo, Guenther Machel, Solomon Maphosa, Japheth S Maranga, Heber Mascarenhas, Dalbir Masih, Gabriel E Maurer, Benjamin C Maxson, Zoltan Mayor, Siegfried G Mayr, Geoffrey G Mbwana, Julian Melgosa, Peter O Mensah, Saustin K Mfuné, Armando Miranda, Eric P Monnier, Larry R Moore, R Martin Moores, Rennie E Moreira, 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, Sikumbuzo Ndlovu, G T Ng, Stanley Wai-Chun Ng, August C M Ngalamulume, Victor Niconde, James R Nix, Karel Nowak, Jethron Nsabiyaremye, Etzer Obas, Sal N Okwubunka, Joseph A Ola, Barry D Oliver, William M Olson, Richard C Osborn, Elizabeth E Ostring, Rubin R Ott, Bjorn Ottesen, Jerry N Page, Julio Palacio, Orville D Parchment, Ruth E Parish, Vernon B Parmenter, Ephraim M Parulan, Jere D Patzer, Jan Paulsen, Juan O Perla, Cecil R Perry, Larry J Pitcher, Rolf J Poehler, Alex R Ponniah, T Michael Porter, Juan R Prestol, Donald G Pursley, Guido R Quinteros,

Ted L Ramirez, Miguel Ramos, Leo Ranzolin, Bruno Raso, John Rathinaraj, Paul S Ratsara, Robert L Rawson, Nils Rechter, Gordon L Retzer, Samuel Reuben, R Bruce Roberts, Donald E Robinson, Calvin B Rock, Angel M Rodriguez, Guy F Roger, Walter Romero, Denis P Rosat, Steven G Rose, Ioulia Roussina, Amon K Rugelinyange, Lucas N Rugemalila, Blasious M Ruguri, Flavia Rwabuhoro, Michael L Ryan, Roy E Ryan,

Claude Sabot, Charles C Sandefur Jr, Tercio Sarli, Anna A Savchenko, Byron Scheuneman, Don C Schneider, Benjamin D Schoun, Bobby J Sepang, Mozart S Serrant, Gideon E Sharon, H Roger C Silva, Pavel Simek, Ella S Simons, Houtman E Sinaga, Dolores E Slikkers, Robert S Smith, Chester G Stanley, Ken Stanton, Artur A Steele, Ardis D Stenbakken, Richard O Stenbakken, Vassili D Stoliar, Robert L Sweezey,

Remelito A Tabingo, Jean-Marie Tchoualeu, Mack Tennyson, Elias Theodore, G Ralph Thompson, Halvard B Thomsen, Tor Tjeransen, Jemuel M Toledanes, Athal H Tolhurst, Ronald W Townend, Max A Trevino, Jansen E Trotman, Jacques Trujillo, Grigory G Tsamalashvili, Filiberto M Verduzco, Javier E Villegas, Radivoj Vladisavljevic, Velile S Wakaba, Alan R Walshe, John L Wani, Gilbert Wari, D Ronald Watts, Youke Welan, Bertil Wiklander, Jeffrey K Wilson, Neal C Wilson, Ted N C Wilson, Edward E Wines, Harald Wollan, Kenneth H Wood, Billy E Wright, Walter L Wright, James S F Wu, Moses Da-Yuan Yu, James W Zackrisson, Valdis A Zilgalvis, Rita Zirimwabagabo, Joel Zukovski.

OPENING

Willie Oliver, Director of the North American Division Family Ministries Department and his wife, Elaine Oliver, led the song service.

The congregation sang the opening hymn, "Faith of Our Fathers."

Robert E Lemon, Treasurer of the General Conference, opened the meeting with prayer.

Benjamin D Schoun, President of Adventist World Radio, welcomed the attendees to the 2003 Annual Council and introduced the platform participants and musicians.

WORSHIP IN MUSIC

Worship in Music was provided by Geri Mueller, playing the recorder, and her husband Ekkehardt Mueller, Associate Director of the Biblical Research Institute, who accompanied her on the organ. They played the Sonata in C Major, Adagio and Allegro, by Johann Christoph Pepusch.

INTRODUCTION

Jan Paulsen, President of the General Conference, introduced two new division presidents—Jairyong Lee, President of the Northern-Asia Pacific Division, and Alberto C Gulfan Jr, President of the Southern Asia-Pacific Division. Paulsen also introduced Evan Paki, the Ambassador to the United States of America from Papua New Guinea, and Orville D Parchment, Assistant to the General Conference President.

CALL TO ORDER

Armando Miranda, General Vice President of the General Conference, welcomed the Annual Council attendees.

On September 18, 1912, at 10:00 a.m., A G Daniels called to order the first Annual Council of the General Conference Executive Committee in Takoma Park, Maryland. There were forty-one committee members present and among these were L R Conradi, W G Knowles, W C White, and W A Spicer.

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Today, ninety-one years later, we meet as a General Conference Executive Committee once more with 250 members in this place. We have the full assurance that God is leading the Church and we are but humble instruments in His hand. Just as they did in 1912, we look to God for His leading in this meeting.

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. Armando Miranda then declared the 2003 Annual Council open for the consideration of business.

AGENDA NOTEBOOK DISTRIBUTION

Agenda notebooks were distributed prior to the meeting.

03AC to MAB

DAILY PROGRAM

VOTED, To adopt the daily program for the 2003 Annual Council, as follows:

DAILY PROGRAM

October 12 to 15

6:45 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/03AC to LRE

146-03G ANNUAL COUNCIL - 2003—STANDING COMMITTEES

VOTED, To approve standing committees for the 2003 Annual Council, as follows:

ADDITIONAL PERSONNEL TO STANDING COMMITTEES

Ted N C Wilson, Chairman
Vernon B Parmenter, Secretary

Members: James A Cress, Roscoe J Howard III, Dennis C Keith Sr, Orville D Parchment.

NOMINATING

Jan Paulsen, Chairman
Matthew A Bediako, Secretary

Members: Niels-Erik Andreasen, John Andrianasoa, Harold W Baptiste, Reinder Bruinsma, Marta Caceres, Jose M Cagelo, Mario A Calderon, Douglas Clayville, Lowell C Cooper, Luka T Daniel, Wandyr M De Oliveira, C Garland Dulan, Larry R Evans, Laurie J Evans, R Danforth Francis, Ulrich Frikart, Agustin Galicia, Doris C Gratz, Alberto C Gulfan Jr, Sendra Gunawan,

Eric Hepburn, Roscoe J Howard III, Eugene Hsu, Yutaka Inada, Theodore T Jones, Gerry D Karst, Dennis C Keith Sr, Kenyu Kinjo, Linda Koh, Jairyong Lee, Israel Leito, Robert E Lemon, Jose R Lizardo, Guenther Machel, Geoffrey G Mbwana, Armando Miranda, Jose Moyano, Pardon Mwansa, Nina K H Myrdal, Ruy H Nagel, Vernon B Parmenter, Alex R Ponniah, Juan R Prestol,

John Rathineraj, Donald E Robinson, Angel M Rodriguez, Steven G Rose, Amon K Rugelinyange, Flavia Rwabuhoro, Michael L Ryan, Roy E Ryan, Claude Sabot, Charles C Sandefur Jr, Anna A Savchenko, Don C Schneider, Benjamin D Schoun, Mozart S Serrant, Houtman E Sinaga, Chester G Stanley, Ken Stanton, Artur A Stele, Vassili D Stoliar, Max A Trevino, Velili S Wakaba, D Ronald Watts, Bertil Wiklander, Ted N C Wilson, Rita U Zirmwabagabo.

STEERING

Jan Paulsen, Chairman
Larry R Evans, Secretary

Members: Harold W Baptiste, Matthew A Bediako, Douglas Clayville, Sherri Clemmer, Lowell C Cooper, Rajmund Dabrowski, C Garland Dulan, Ronald M Flowers, Agustin Galicia,

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John Graz, Roscoe J Howard III, Eugene Hsu, William G Johnsson, Theodore T Jones, Gerry D Karst, Howard T Karst, Dennis C Keith Sr, Robert E Lemon, Jose R Lizardo,

Armando Miranda, Robert W Nixon, Orville D Parchment, Ruth E Parish, Vernon B Parmenter, Juan R Prestol, 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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ADOPTION OF AGENDA

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

CONFLICT OF INTEREST DECLARATION—STATEMENT OF ACCEPTANCE

All General Conference Executive Committee members were asked to read, sign, and bring the conflict of interest statement to the Sunday morning business session at which time it will be collected.

ADVENTIST TELEVISION NETWORK—HOPE CHANNEL

Hope Channel—Bringing God's Truth Home

Seventh-day Adventist history was made on October 10, 2003, during the opening ceremonies of the 91st Annual Council, as delegates warmly welcomed the Adventist church's official new television channel, the Hope Channel. As chief director of the church's media outreach, Jan Paulsen pushed the switch on the digital video switcher console, bringing to life on screen the Hope Channel logo and officially launching this latest media venture of the Seventh-day Adventist Church. The inaugural program was broadcast live across the Americas and will be broadcast around the world on Adventist Television Network (ATN). The ceremony included remarks by Ted N C Wilson, Chairman of the Adventist Television Network Operating Committee (ADCOM-S), who welcomed Bradley Thorp, ATN Executive Director, and his wife, Kandus Thorp, as well as Gary Gibbs, ATN Director for Marketing, and Williams S Costa Jr, Director of ATN-Latin America.

A fast-moving video presentation recounted how over the past 150 years the Seventh-day Adventist Church has used the newest media of each era to spread the gospel. Now ATN has taken a giant leap forward as it moves from airing occasional broadcasts of special events to launching the Hope Channel, which will be on the air 24 hours a day, seven days a week. The mission of the Hope Channel is "Bringing God's Truth Home." Broadcasting directly to homes rather than to churches, as ATN has done previously, the Hope Channel seeks to present God's last-day message in a winsome manner, providing access to millions not yet reached with the gospel. The mission is to share the unique evangelistic message of the Seventh-day Adventist Church—a special message of lifting up Christ, proclaiming the three angels' messages, and announcing the soon-coming of our Lord.

During the inaugural event, Annual Council delegates saw sneak previews of new programming for the Hope Channel. Creative programming will be designed to reach the spiritually sensitive. The goal is to inspire, teach, and lead people to find Christ as their Saviour and become a part of His remnant people.

Satellite evangelism is a tremendous tool to share the good news of the gospel. During the past seven years, an astounding one million new members have been added to God's family through satellite NET evangelism. In 1995 the first NET evangelistic meeting was broadcast by the North American Division. It was produced by Adventist Communication Network (ACN) and *It Is Written* television. Since that time Adventist Television Network (ATN), the General Conference's television ministry, has developed the Church's global satellite network to include 16,000 downlink sites that circle the globe from Rio de Janeiro to Nairobi to New York City.

The new Hope Channel will carry a wide variety of fresh programming produced by Seventh-day Adventist churches, colleges, hospitals, and institutions. Programs from Global Mission, the Public Affairs and Religious Liberty Department, Outpost Centers Incorporated, Maranatha International, Adventist-Laymen's Services and Industries, *Amazing Facts*, *It Is Written*, and other Adventist entities will find an outlet to share the message of hope. The Hope Channel will also feature the best from classic Adventist preachers. Throughout the 24-hour programming, numerous short innovative spots will show the smiling faces of Seventh-day Adventists from around the world, revealing church members as "normal people" who have discovered peace and hope in the Word of God.

The Hope Channel has a Latin American station for the Portuguese and Spanish languages that broadcasts in South America and Inter-America. Hope Channel International, which broadcasts on satellites covering the Pacific Rim, Southeast Asia, India, Africa, and Europe, will offer a greater diversity of programming to appeal to an international audience.

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Providing an unprecedented opportunity to prepare people for Jesus' return, the Hope Channel offers 24-hour access to people right in their homes. People from both religious and secular backgrounds are searching the airwaves for truth. The Holy Spirit creates a deep longing in every heart that cannot be satisfied by anything other than God's truth. The aim of the Hope Channel is to bring God's truth home during these last days of earth's history.

WORSHIP IN MUSIC

Worship in music was provided by Lori Bryan, Administrative Assistant in the North American Division Stewardship Department. She sang "I Lay My Sins on Jesus."

PRESIDENT'S ADDRESS

Jan Paulsen, President of the General Conference, presented the keynote address. Scripture quotations are taken from the New International Version.

In my address to this committee immediately after I came to this position more than four years ago, I made some comments about the urgency of the gospel. I stated, in that connection, that I would seek to make the Church, in her planning, focus particularly and primarily on mission. I am convinced today, more than ever, that mission has to be at the top of our agenda. When this is our focus the members come alive and their gifts and potentials in Christ are realized. When it is not, the Church changes character and everything conceivable goes wrong with her, as so rapidly happens in any community living just for itself. The Church has a cause to live for, and finishing the work will keep the Church focused on Christ and sensitive to the lateness of the hour.

Yes, we have a variety of business items to care for when we meet in council, but our primary business is to tell others—all others, including those difficult-to-reach peoples of the 10/40 Window and in the highly secular post-modernistic world—it is our first business to tell them all about Jesus and His return and what it means to live at this late and uncertain hour. In respect to mission, nothing is routine. We will focus on bringing a witness to *all*, simply because that is our mandate. The administration, departments, and services at the General Conference are working, thinking, and planning together for this to happen. To reinforce this commitment to evangelism and to strengthen our capacity to do it well, I hope to place before you, while we are here in council, a proposal to set up a Center for Global Evangelism at the General Conference. It will be built on the mandate for which the Council on Evangelism and Witness was established and you will be asked to appoint at the General Conference a Director of the Center for World

Evangelism who will work in close consultation with the world divisions as well as with all the departments at the General Conference.

Now I need to say that it would be a mistake to think that the appointment of a Director of the Center for Global Evangelism signals the end of something else—anything else—or that someone already on the team is not doing his or her job well. You have helped us staff the departments and services in this house with the most gifted and dedicated professionals, and they work tirelessly, driven by their love for the Lord and His Church. But, frankly, the size of the assignment and the urgency which it carries compel us to ask: What more should we do?

Please see the establishment of this additional service at the General Conference as an attempt on our part to be creative and to offer a broad range of ideas for witness and evangelism, aimed both at ministry and laity. The center will work with the divisions to offer workshops and training programs in evangelism. It will seek to develop effective ways by which the younger half of our world family in particular can define their use of time and resources in favor of witness and evangelism. It will seek to stimulate young professionals to redefine their vocation so as to allow mission to rise to the fore; and, then, everything else they do professionally will be done to make that possible! It is becoming increasingly clear to me and my colleagues that laity holds the key to the finishing of the work.

You know well the oft-quoted counsel of the Lord's servant, which in a real sense places us under order: "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. This has not always been done in the past The leaders in God's cause are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church-membership, rally to the work, and unite their efforts with those of ministers and church officers."—*Atlantic Union Gleaner*, Nov 4, 1908; cf. 9T 116, 117

And, so, reflecting the priority of mission initiatives such as *Go 1 Million*, *Sow 1 Billion*, and *Year of World Evangelism 2004*, as well as the nurturing values which the Church seeks to bring to its own members, will be the first item of business we will attend to when we convene on Sunday morning. You know these initiatives by several labels, and they have been presented by different individuals, but they are really one integrated whole. They flow into each other and out of each other. One may define a vision, the other will provide a tool, and yet another will focus on harvesting the fruits of decisions for Christ. None is more valuable than the other, and none is possible without the other.

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The success of all of this can only be measured in part, for the truth is that in soul-winning numbers can be misleading and only tell part of the story. The success of the growing and maturing process, which makes us into persons and communities which are what God wants us to be, only He can measure. But that is all right, for we are not reliable assessors of each other's spirituality and growth. God is the only One who does that well, and He does so with grace, with mercy, and with forgiveness without which we would all surely fail.

With an eye to mission, may I also say that evangelism as traditionally defined and as experienced in a big public event (although more effective in some countries than in others), will always have its place. It provides moments of celebration, as an occasion to hoist the flag in public and as a public marking of reaping a harvest which has been prepared over a long period of time. It gives to members a sense of an occasion. But the comprehensive, lasting growth, which contains decisions based on understanding and which brings people of mature commitment into the church, is an evangelism which grows out of the local 'soil.' You will find it in parts of the world—whether in the Americas, Africa, Asia, Europe, or the islands—where mission and outreach are essentially done in small-group activities involving the laity of the local church. I see this type of activity as one of the arrival points for *Sow 1 Billion*. This is where the study of the Word and a corresponding maturing of decisions are made over a period of time. The study of the Word is accompanied by decisions made in the context of a familiar culture. It is done mainly with people who are part of that culture and who understand how the Word speaks to life as it is lived locally in that culture. Close friendships are formed; belonging is experienced; and when the moment of baptism comes there is for that individual already a community and a sense of family. It is in such initiatives that the doctrine of laity and ministry working together can be most fruitfully demonstrated.

The added value of this is that the local church comes to experience ownership of mission. The work will not be finished until members worshipping in the pews on the Sabbath accept their ownership rights and responsibilities as part of a witnessing community. We are surrounded, everywhere I go, by the considerable force of youth in our churches. They make up half of our membership. God has given them gifts meant to find expression in mission. So, I say to them, Don't just sit there! Do something useful for God. Go and plant a church!

As some have done in various parts of the world, we often, alas, find fault with what they do and the way they do it—and not always unfairly—but is it not wonderful that they are there and that they also want to do something for the Lord to finish the work and hasten His coming? As we speak words of correction, appropriate as they might be, let us also thank them; and let there be words of support expressed in a spirit of care and love. Our youth and young professionals—without whom we are not going to finish the work—have been endowed with an immeasurable wealth of energy, creative ideas, and spiritual gifts which must find ways of flowing to the glory of our Lord. I believe that is His will.

Next to mission—but not really separate from it in the thinking and planning of our resource allocations—is education, higher education especially. The International Board of Ministerial and Theological Education is consulting with you to develop workable and flexible procedures that can best fit the various customs and situations around the world and at the same time protect and secure that which we call good and holy. Christian education is a sacred ministry, and the consumers are our own children and youth. As we teach them today, our Church will be tomorrow.

The Commission on Higher Education has been at work for the past 18 months and is ready to present its report to this council. The question we ask is: How can we here at the General Conference best and most effectively serve you, the divisions and unions of our world family?

- You who have an ever-expanding number of universities and graduate programs;
- You who are caught in the tension between local needs, community expectations, and government goodwill, but with very limited financial capacity;
- You who are only too well aware that the Church and its mission will not be served by institutions just cutting themselves loose and settling for whatever identity comes.

So the question we ask is: How can we as an international community together develop a link-up system which is workable, effective, and acceptable to the local university/college? As we all know, ours is a free community, built on consultation and goodwill, with delegated responsibility. Only that which you find attractive and effective will actually work. Anything else is just frustration. So I ask you to help us not to walk away from this one, but to find a workable system.

Let me move to another matter, a matter you are all familiar with. It is not on the Annual Council agenda this year, but it will be next year. I am referring to the conversation which is going on between faith and science as the two talk to each other about creation and origin. It is a necessary conversation, but it was never expected to be an easy one. I know there are some who wonder what possible good could come out of such a conversation. But this is conversation which the Church as a healthy community needs to have; and fear is not a valid restrainer in a free, open, and strong community such as ours.

From the earliest times of our Church we have held that if someone has a divergent understanding on a given issue, i.e. different from that held by the Church, let that person present it in an appropriate forum of colleagues and peers. And in speaking to a group of some 100 educators and theologians in this hall a few months ago, I stated that there is a proper forum for the airing and testing of such views or “new light.” But it is my view that the appropriate forum

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for such a discussion is neither the classroom, nor the pulpit, nor the Church's official papers. Whether the appropriate forum be the Biblical Research Institute Committee (BRICOM) or a specially set up committee of scholars and leaders, the Church must and will provide the opportunity where seriously held views can be stated, assessed, and responded to. And that is what is happening in the conversation between faith and science.

In addressing the opening meeting of this Creation Conference just over a year ago, I reminded those in attendance (although reminding was hardly necessary for all participants were of our family of faith) of the uncompromising position we hold on the primacy of Scripture. We were also mindful of the inspired counsel of Ellen G White that "God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human stand-point, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation."—*Signs of the Times*, March 13, 1884

We are a conservative Church. Yes, we wish to be open, responsive, and sensitive, as any strong and free community of believers must be. But we are conservative in the sense that we wish to stay close to Scripture and, in the words of Paul to Timothy, "guard that which has been entrusted" to us.—1 Tim 6:20 We see the Bible not as a mere cultural product, but as a book in which God speaks to us. We hold it to be reliable and trustworthy. And in its account we are told that God created this earth and the living things upon it, and He did it in six literal days. That is the testimony of Genesis 1 and 2, and this is the position we hold as a Church. We say, "that is the origin of the earth and life on it as we know it today."

I know of nothing that is about to move us as a Church away from that position. But we will, in a congenial environment of mutual respect and shared faith and commitment to the Lord, talk about this matter and examine whether and how what we believe is impacted by views and so-called "findings." It is good for us to learn to talk about difficult things. It would be good, however, for all of us to remember when we have corrected those who differed from us, that we did not forget to call them *brothers* and *sisters*, for that is who they are. We are loved by Christ, and bonded in a love which keeps us together as a family. It is precisely that love of Christ, for us and in us, which will bring out the best in us all. At Annual Council next year, after the final segment of this conversation is over, a full report will be brought to this Executive Committee.

Continuing the theme of Unity, as selected at the beginning of the quinquennium, our emphasis at this council will be on "United in the Warmth of Fellowship." You will find various phases of this motif reflected in the devotional presentations.

Leaving the agenda aside, as we have now entered the Sabbath hours, I invite you to reflect with me for a few moments on one of the paradoxes of the gospel—namely the fundamental enmity which there is between the world of unbelief and the world of Christ. This enmity nevertheless—and herein lies the paradox—is permeated by the uncompromising love of Christ for lost sinners. Consider what this says to us as a Church community entrusted with a mission.

God acknowledged this enmity when He cursed the serpent after the fall of our first parents. They had been deceived and were seemingly trapped, for having yielded once they would have no power in themselves to resist the forces of evil. (See PP 53.) They were caught, and that is the nature of humanity. In a sense, from that moment on we find ourselves in enemy territory. But in that same moment God declared that victory over the evil forces will come and will prevail. God had no intention that the faith-hostile forces and values of a secular world would be allowed to so encircle men and women that the rays of hope and the sound of the promises could not reach them. God is in the business of finding, reaching out for, loving, and saving lost people who would have no future without His help.

But it is a fact that since that fateful day in the garden there has always been a world of evil forces—a world of values and conduct—which expressly rejects or is hostile to the God whom we know as our Father and His Son, Jesus Christ. The annals of humanity, whether read from the Holy Writ or from the never-ending abundance of secular literature, illustrate where these forces would take us and how they would like for us to think, to behave, and to be.

In the New Testament especially, and particularly by the apostles John and Paul, we are reminded of the polarity which exists between darkness and light, between the flesh and the spirit; and an appeal is made to the believers to recognize the difference between them. In other words, do not so gloss over these differences as to make them into just innocent cultural choices. Secular society has never recognized that *rights* and *wrongs* have anything to do with God. They are just social and cultural choices. It is the Bible which makes a distinction. The appeal is to make a choice which in fact constitutes crossing “over from death to life.”—John 5:24 The sad reality, said Jesus, is that men have come to love darkness instead of light because their deeds are evil (John 3:19). That is the nature of the world which surrounds us. In a sense, mankind is caught in enemy territory.

This is the polarity which Jesus Christ reminds the disciples of during the final moments He has with them before He crosses the Kidron Valley. He says: “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world.”—John 15:18, 19 “In

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this world you will have trouble. But take heart! I have overcome the world.”—John 16:33 And so He prays to His Father that He will “protect them from the evil one.”—John 17:15

Similarly Paul, reflecting on his own life as he approaches the end, writes to Timothy: “Everyone who wants to live a godly life in Christ Jesus will be persecuted.”—2 Tim 3:12

What does this say to us as Seventh-day Adventists? How can we take this in without becoming paranoid or becoming destructively negative or developing unfriendly attitudes towards society and people—attitudes which are counter-productive to our mission? How can we accept this reality without running away and seeking to hide? Or to put it the opposite way: How can one accept this reality and still be pro-humanity, pro-society, pro-community, friendly, loving, courteous, and hospitable? For the paradox of the gospel is God’s uncompromising love for people simply because they are human beings and His insatiable drive to reach people caught in enemy territory and bring them hope.

I think it is important for us as a Church always to be clear in our statements and teachings about the values we stand for and advocate against values and directions that we cannot share, however popular and widely subscribed to they may be. That applies to individual lifestyle values as well as to stands that we take as a Church. It applies to social issues as well as personal lifestyle choices. It is good to be clear and to state why.

But when that is done, I am as much concerned about how we relate to people who may not be part of our personally selected circle of friends. They may just be strangers or new to my group. It troubles me when a very intelligent couple, professionally well-accomplished and well-employed, sits down in my home and says: “We find our Church on the whole very unfriendly.” It does not bother me that they say this to me; in fact, I am glad that they know me well enough and feel that they can trust me enough to be free to say it. But it does bother me that this is what they experience. And I ask myself: Is this so, and is it widespread? Is it an unfair over-generalization? We are all social beings, and whether we are in or out of the Church, we all need friends. We do not function well without them.

Then there are those who have, in fact, made precisely the choices that I stated I cannot accept. By their choice of values they are openly different from me. Can I make friends with them? Should I try? Is it not risky?

Listen to the counsel of the Lord’s servant: “I saw that those who profess the truth should hold the standard high, and induce others to come up to it. I saw that some would have to walk the straight path alone. Their companions and children will not walk the self-denying pathway with them. Patience and forbearance should ever characterize the lives of those lone pilgrims, following the example of their blessed Master. They will have many trials to endure, but they

have a hope that makes the soul strong, that bears them up above the trials of earth, that elevates them above scorn, derision and reproach. Those who possess a hope like this should never indulge a harsh, unkind spirit. This will only injure their own souls, and drive their friends farther from the truth. Treat them tenderly. Give them no occasion to reproach the cause of Christ; but never yield the truth to please any one.”—2SG 266

“He who loves God will not only love his fellow men, but will regard with tender compassion the creatures which God has made. . . . We are to care for every case of suffering, and to look upon ourselves as God’s agents to relieve the needy to the very uttermost of our ability. . . . There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest heart, let us inquire, Who is my neighbor? Our neighbors are not merely our neighbors and special friends, are not simply those who belong to our church or who think as we do. Our neighbors are the whole human family.”—SD 52

And, finally: “Kindness and love and courtesy are the marks of the Christian. . . . In our association with each other let it be ever remembered that there are chapters in the experience of others that are sealed from mortal eyes; there are sad histories that are written in the books of heaven but are sacredly guarded from prying eyes. There stand registered long, hard battles with trying circumstances, arising in the very homes, that day by day sap the courage, the faith, the confidence, until the very manhood seems to fall to ruins. But Jesus knows it all, and He never forgets. To such, words of kindness and of affection are welcome as the smile of angels; a strong, helpful grasp of the hand of a true friend is worth more than gold and silver.”—ML 242

I am concerned about the quality of life which is found in our churches. And I say to myself: If my church were to be known—by those who despair, who suffer from illness, or who are lonely and are gripped by fear—as a haven, a place of healing, a place where one can find and meet friends, would we not then more truly reflect the qualities of life that Jesus Christ expressed? Is there not magnetism in this to draw people to Jesus as our Saviour?

We will, I believe, be more complete witnesses in the hands of the Holy Spirit when our teachings and standards of living and our public evangelism are complemented by an atmosphere and a spirit of compassion and friendliness coming both from our church fellowship as well as from us as individuals.

People who carried pain, anxiety, and sorrow were drawn to Jesus. Are they drawn to me and my Church?

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The congregation sang the closing hymn "The Wonder of It All."

The benediction was given by Larry R Evans, Undersecretary of the General Conference.

Armando Miranda, Chairman

Matthew A Bediako, Secretary

Larry R Evans, Editorial Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2003, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "United in the Fellowship of Prayer" was presented by Linda Mei Lin Koh, Director of the Children's Ministries Department. Scripture quotations are taken from the New King James Version unless noted otherwise.

This assignment causes me to be both nervous and excited. Nevertheless, I certainly consider it a great privilege to be asked to lead a devotional study with our world Church leaders, scholars, theologians, and, of course, our very important support staff—without whom the bosses would not be able to maintain their efficient and effective ministries to the world field. I certainly would not be able to do so. I am no theologian. I am trained as a teacher. And I shall, with God's grace, speak in plain language.

The over-all theme for this Annual Council is "United in the Warmth of Fellowship." My assigned topic for meditation this morning is "United in the Fellowship of Prayer." Three things are mentioned in this topic—unity, fellowship, and prayer. Here we are dealing with several essentials of human life. We are talking about unity, community, and communication which are basic to human life. These are even more essential to Christian living within a fast-growing global Church that exists and works through church unity, fellowship, and prayer life. We need church unity, fellowship, and prayer to live a life in God and to do His work.

For our devotional study this morning, I chose to review a story loved, sung about, and commonly known by children as Jacob's Ladder. Let us turn to Genesis 28:10-15 (NIV). "Jacob left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the LORD, and he said: 'I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.'"

We may be different in many aspects and habits of life, but I believe that we all desire unity, harmony, and a wholeness of life maintained by a healthy sense of community through a

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network of communication to keep us in connection in one way or another. In the passage just read, the much sought after unity, harmony, and peace that belonged to the godly family of Isaac suffered a traumatic upheaval when the older son Esau vowed to kill his younger brother Jacob. Young Jacob was forced to leave home and parents and flee for his life. Jacob fled and came to a certain place and rested for the night in the wild. With a stone for a pillow, he lay down to sleep and in the night the Lord gave him a dream. In the dream Jacob saw a most extraordinary ladder spanning from heaven to earth with angels ascending and descending on it. From the top of the ladder the Lord spoke to Jacob and renewed the great covenant He had made with his grandfather Abraham. Jacob woke up and realized he was in the presence of God and he called the place Bethel, the house of God.

At least three lessons for Christian living can be drawn from this story of Jacob as we reflect on the topic, "Unity in the Fellowship of Prayer."

Lesson One—Church Unity and Fellowship Begin on the Knees

The God of heaven hears prayer because He is the living God. He is not just the Old Testament God or the New Testament God. He is the living God. It was not a waste of breath when the ancient Jews repeatedly called on the God of Abraham, and of Isaac, and of Jacob, and so on. We serve an eternal, living God.

On Mount Carmel, the prophet Elijah challenged the prophets of Baal to only one test to decide on the issue of the worship of the living and eternal God. The contest centered on the matter of prayer and the ability of the deity to answer prayer. The prophets of Baal, you will recall, danced and cried out the whole day until they were hoarse, but their god was silent and failed to respond. Their god was made with stone or wood, fashioned with human hands. Their god was a human invention. How could stone and wood speak except as commanded by the God of heaven to do so? Then Elijah, the prophet of God, prayed and heaven responded with fire streaming down to consume the sacrifice that was drenched with water. Elijah prayed again for rain to drench a land that was literally dehydrated after three years without rain. Heaven again responded with torrents of rain.

Only the God of heaven could thus speak and answer the cry of humanity, for He is the living God. He knows, He cares, and He hears prayer. David tells us in Psalm 34:6: "This poor man cried out, and the Lord heard him." And in verse 17 he continues, "The righteous cry out, and the Lord hears, and delivers them out of all their troubles."

We can easily understand that God hears the prayer of the righteous because the God of heaven is a righteous God. But why would He listen to Jacob, who was twice the deceiver? Would the righteous God hear the prayer of a man like Jacob who schemed to get what he coveted? Amazingly, God did listen. The Bible tells us God forgave the sinful scheming heart

of Jacob when he in sorrow turned to God. God heard the prayer of Jacob when he confessed his sin to Him, and God will hear and forgive any person who turns to Him. God hears our prayers, not because of how good we are but because of how amazingly gracious He is. This is the message of the Bible. I believe this is the heart of the sacrificial system of worship in the Old Testament, and it was signed and sealed when the God of heaven gave His only Son to die on the cross of Calvary for the sin of the world. There is no sin for which the cross does not provide cover and forgiveness, except the sin that is not confessed. In the cross God has heard the cry of humanity and responded with love and forgiveness to the sin of the world. One needs only to turn to Jesus Christ. That, to me, is the heart of the good news of Jesus Christ. That is the great love story we love to tell to the little children of the world. Little children gladly respond with childlike faith.

When my husband asked my two-year-old son to jump down to him from the old chest he was on, twenty pounds of warm energy immediately landed in my husband's hands. You do not want to do this sort of thing too often. Today, my grown-up boy, who is 30 years old and weighs 190 pounds, would not think of repeating such a foolhardy stunt, and neither would my husband. But have we unconsciously gauged the reliability of God by the unreliability of our human experience? Our prayer life is to bring us closer to God and make us more like Him with each encounter. Would we, as we grow older, become less trustful of the God we loved in our first love?

God hears because He is the living and loving God. We sing the testimonial song, "I serve a risen Saviour, He's in the world today." Beyond mere singing, however, we must experience the living presence of God in our lives to translate our singing into a living power. I believe that it is in the prayer life more than other spiritual activity that we may encounter the living presence and power of God. Through our prayer life God communes and interacts with us. Through our prayer life God manages our desire and longing, our struggle, our doubt, our joy and sorrow, our praise and petition, our gratitude and frustration, our elation when we experience answered prayer, our anxiety when we experience unanswered prayer, and the many other concerns we include in our prayer experience. The living and loving God hears and knows all these and interacts and leads us in His ways.

In John 10:10 Jesus has promised to give us the great abundance of life. I believe that we enter into the source of great abundance when we approach Him in prayer, for He is the source of life. When our prayer life becomes slack and weakened, how easy it is to look for an alternative source of life power to fill in the vacuum. But could there really be another power source for the followers of Christ? There wasn't for Paul. He knew of one and only one source. In Acts 17:28 he told the Athenians that "... in him [God] we live, and move and have our being." Amplifying the same point, Paul told the amazed, worldly-wise Athenians that the God

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of heaven was not far away from them even though they could not see Him. The Lord of heaven is indeed near and around us.

The God of heaven heard the prayer of Jacob some four thousand years ago. But would the same God of heaven hear the cry of His children today? Here is the assurance Jesus Himself gave in Matthew 7:11: "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" This assurance has no border of time or space.

These words of Jesus remind us how little we know of the God whom we call our heavenly Father. In prayer we find a great teacher who shows us a living knowledge of God. In prayer we experience the meaning of fellowship, for prayer is communion with God, fellowshiping with God. And in fellowshiping with God in prayer we are drawn by Him and to Him in unity. Christian fellowship and church unity indeed begin on our knees. When more Christians spend more time on their knees, Christian fellowship and Church unity are sure to come, for at the center of all is Jesus Christ. This brings us to the second lesson of Jacob's ladder.

Lesson Two—Jesus is the Ladder to Church Unity, Fellowship, and Prayer Life

The ladder reveals the true nature and meaning of prayer. *Patriarchs and Prophets*, pages 184 and 185, identifies the ladder as representing Jesus who is the only means capable of bridging the gulf between heaven and earth. What causes the gulf? Our sin, of course. People today try to shrink this word into meaning things like bad judgment, inappropriate behavior, or an alternate lifestyle. Whatever it may be, sin causes a gulf, a separation, an alienation that separates the human being from his Creator God. That alienation multiplies among the human family, spills over to our physical environment, and will sooner or later destroy us and our environment. Sin causes separation. It alienates and destroys. That is its nature and its work. Because of sin we have lost our unity, community, and communion with God. We should have a healthy respect for the horror of sin and its destructive power. No man-made device can bridge the gulf made by sin and heal the wound of broken relationships, save that ladder that spans the distance between heaven and earth in Jacob's dream. The great ladder reestablishes the line of communication and rebuilds community and unity between heaven and earth. Paul puts in words what Jacob saw in the dream of the ladder—that God was in Christ reconciling the world unto Himself (2 Cor 5:19).

To me, that heavenly ladder demonstrates the nature of prayer. In the name of Jesus we approach the throne of grace and through His intercession in the heavenly sanctuary the God of heaven hears our prayer today. In our prayer life with Jesus we live on a firmer ground of unity and enjoy a genuine fellowship among the people of God. Martin Luther said prayer is the "breathing of the soul." If we do not breathe, we cease to live. Would any normal being need a

reminder or an urging to breathe? Yet Ellen G White, in the chapter on prayer in the book *Steps to Christ*, laments over the scene she saw in which many Christians are reluctant to pray. We can understand her deep concern when we view prayer as demonstrated by Jacob's ladder. Prayer is coming to God through Jesus. Prayer is experiencing a life in Jesus, for He is the means of experiencing a life in God. He is the relater as well as the relationship in God.

One essential element in establishing a lasting, meaningful relationship in life is time. We need time for meaningful fellowship—time to build a strong, bonding relationship of love, trust, and confidence in each other. Remember the time when you fell in love? There was always time for the loved one. Or was there?

I sometimes wonder if God might not feel the same way about our prayers or conversations with Him. When we hurriedly run through our prayers in the morning and then rush off to work or other appointments without stopping to wait for His counsel, we may be unconsciously showing by our actions that we consider other things more important than time spent with Him.

No wonder Ellen G White cautions us: "Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they pass through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work."—Ed 260

We who are commissioned to build church unity, develop Christian fellowship, and present the message of God in power to the fragmented world need to begin strategic planning on our knees. Heaven is not in short supply of power to accomplish God's work on earth. One mighty angel could more adequately do it, but God has given us a great ladder to climb.

We teach our children to sing the song, "We are Climbing Jacob's Ladder." Adults should know that in reality it is not Jacob's ladder, but the Lord's ladder. I wonder whether our children are singing sound theology when they sing this all-time children's favorite. The astonishing thing is that the Lord's ladder has become for Jacob his own ladder to climb, for there is no other means of approaching heaven except through climbing that ladder provided by God. Just as the Lord has asked us each to carry our own cross as we walk with Him who carried the cross for the world, I believe too that the Lord's ladder should become our own ladder—ours to climb in our daily Christian life with Him and in Him. One cannot be with the ladder unless we are climbing on it. The vine and the branches exist in each other. The indwelling Christ in our lives means Christ lives in us as we live in Him. Unless we are in Christ we are not part of Him. A prayer life on a consistent and persistent basis keeps us in close fellowship with God and our fellow Christians.

Lesson Three—Covenantal Responsibility through Prayer Life, Fellowship, and Church Unity

Jacob was laden with overwhelming guilt for the deceptions he had practiced. He was fearful, but he was tortured even more by guilt. He was looking for a quick removal of his crushing burden. As *Patriarchs and Prophets* points out, Jacob was looking for forgiveness, but the Lord offered him a Saviour. He was sorrowful for the way he obtained the spiritual birthright, but the Lord offered him a renewal of the great covenant made with Abraham.

In reading the *SDA Bible Dictionary* on the topic of biblical covenants, it appears to me that the various covenants God made with man center on the privilege as well as on the grave responsibility of the covenantal people. The privilege and responsibility of the covenant relationship finally has to do with God's great work of salvation. It is a privilege to be entrusted with the message of God's salvation for the world. It is an equally great responsibility we have been given to bring the message to the world. It was promised that through Abraham the world would be blessed. The blessing for the family of Abraham was intended to be shared with the whole world. That is God's covenantal design. That covenantal design was extended to Jacob's descendants, particularly in the creation of ancient Israel.

Ancient Israel utilized the privilege but became unfaithful in its responsibility to share God's message of salvation with the world. Unfaithfulness in the covenantal responsibility led ancient Israel to regard the rest of the world as unworthy of salvation. That unfaithfulness paved the way for their final rejection of Jesus as the Messiah of the Jewish nation and the Saviour of the world. Unfaithfulness in the work of God led the people of God to turn against their own God.

The lesson of ancient Israel is before us to see and learn. The danger still exists in our prophetic movement today. We believe this Church was raised up to prepare the world for the Second Advent of Jesus Christ, just as ancient Israel was commissioned to prepare the world for the First Advent of the Messiah. With a great sense of humility and gratitude this Church has received the privilege of the great gospel commission for these last days of this world's history. With an even heightened sense of passion for our work, we are to spread the good news of the glorious return of Jesus Christ. The covenantal responsibility of sharing God's message of salvation to the world through Abraham, Isaac, Jacob, God's people through the ages, and this prophetic movement in these last days must, by God's grace and power, be finally accomplished through God's means in our time.

We need to galvanize unity in order to move forward in one accord. Unity is never to be taken for granted. With diligence we are to develop and maintain and enjoy in it. For many, unity is a much sought-after goal and result. Christian unity, however, is also being nurtured in the process. It is born on our knees, in communion with God. It is further nurtured through

fellowshipping within the community of the saints. United with Christ in prayer, we shall unite in the fellowship of the Church. With united effort, through the empowering of the Holy Spirit, we shall go forth to accomplish God's gracious work on earth.

Gerry D Karst called the second business session of the 2003 Annual Council to order.

Erkki Haapasalo, President of the Finland Union Conference, opened the business session with prayer.

MISSION STATEMENT OF THE SEVENTH-DAY ADVENTIST CHURCH

The mission statement of the Seventh-day Adventist Church was read by the Secretary of the business session.

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CONFLICT OF INTEREST DECLARATION—STATEMENT OF ACCEPTANCE

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

OVERVIEW OF MORNING'S EMPHASIS ON MISSION INITIATIVES

Jan Paulsen introduced the morning's program. This morning we are talking about the mission of the Church. All of our activities for the remainder of the week will be directed at how to make the mission possible. The mission of the Church is very broad, and yet very specific. We need to see all the elements as linked together. Other initiatives will come during this council, but they all complement each other.

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This morning we will discuss two different issues: outreach and nurture. It is important that the Church gives a strong, clear, and effective witness to the public. In addition, we must nurture the Church if it is to grow and become what God wants it to be. Do not feel that this is just a report to listen to. Your comments, questions, challenges, and input are important. I know you are not reticent to speak, so please participate when you are given opportunity. Challenge those who present the reports if you think an issue needs clarification. If you think there is a way to do something better, please say so. We are partners together, servants of Christ and empowered by the Holy Spirit.

DIVISION VIDEO CLIPS HIGHLIGHTING NEED FOR THE GOSPEL

During the course of the morning 30-second video clips were shown from each of the divisions, highlighting the need for the gospel in each division territory. Between video clips, the Chairman read brief passages from the book *Evangelism* by Ellen G White. These included the following:

“To us also the commission is given. We are bidden to go forth as Christ’s messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ’s abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, ‘Lo, I am with you alway, even unto the end of the world.’ . . .

“In the commission to His disciples, Christ not only outlined their work but gave them their message. Teach the people, He said, ‘to observe all things whatsoever I have commanded you.’ The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. . . .

“The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power. . . .

“We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest. . . .

“Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now. . . .

“As a people we greatly need to humble our hearts before God, pleading His forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places,

leaving unworked many important cities. Let us now take up the work appointed us, and proclaim the message that is to arouse men and women to a sense of their danger. . . .

“The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time. . . .

“In this country and in foreign countries the cause of present truth is to make more rapid advancement than it has yet made. If our people will go forth in faith, doing whatever they can to make a beginning, and laboring in Christ’s lines, the way will be opened before them. If they will show the energy that is necessary in order to gain success, and the faith that goes forward unquestioningly in obedience to God’s command, rich returns will be theirs.”—Ev 15-19

“Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field. . . . This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches who have rejected the truth; and many are driven where they can never again be reached. A minister might better not engage in the work unless he can bind it off thoroughly.”—Ev 322

STRATEGIC PLANNING FOR MISSION

Michael L Ryan stated that organizing for mission must be the central business of church leadership. It is expected that by 2020 there will be a Seventh-day Adventist community of 50 million people drawn from diverse cultures, religions, languages, and socio-economic levels, only 12.5 percent of which will have been Seventh-day Adventists in 2000.

One of the Church’s greatest challenges is the 10/40 Window. This area is made up of 82 countries—65 percent of the world’s population—and 91 percent of the population is non-Christian. Currently 76 percent of the Church’s interdivision employee budgets are being used outside the 10/40 Window, with only 24 percent for use inside the window. One of the greatest challenges inside the window is to develop contextualized materials that can be understood by the people who live there.

Recent data collection about the world Church gives us pieces of information that might be viewed as good news. Ninety percent of Seventh-day Adventists are firmly committed to Adventist teachings. Eighty-one percent accept the authority of the writings of Ellen G White;

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75 percent agree with the Church's organizational structure; 75 percent of members live joyful lives with the assurance of salvation.

However, some of the data may be viewed as cause for concern. Fifty-seven percent of church members attend weekly corporate worship on a regular basis, and only thirty percent have a commitment to participate in active witnessing. Probably the greatest cause for alarm is that only 25 percent of Seventh-day Adventists make a positive impact in their community.

As a result of the data received, three areas of weakness were chosen to become part of the *ACTS 100* program. This initiative seeks to increase the number involved in individual Bible study, the number involved in witnessing and training for witnessing, and the number who are actually making an impact on their community.

There are three strategic issues that the Church must focus on—Quality of Life, Unity of the Church, and Growth of the Church. The world survey shows that 45 percent of members participate in quality-of-life issues; 71 in unity issues, and 45 percent are involved in growth activities.

There are goals and actions plans set in place to deal with the strategic issues. Some of the programs are *Sow 1 Billion*, *Go 1 Million*, the *Year of World Evangelism 2004*, and *ACTS 100*. Other initiatives include leadership training, encouragement to read Spirit of Prophecy books, an emphasis on mission giving, the 10/40 Window, the building of churches, and contextualizing materials to be used in non-Christian environments.

This morning we will counsel together about the programs that are being implemented and the challenges that lie before us as we pursue the mission of the Church.

GO 1 MILLION

James W Zackrison, Director, and Jonathan Kuntaraf, Associate Director of the General Conference Sabbath School and Personal Ministries Department, reported on *Go 1 Million* initiatives around the world, including training sessions, materials, activities, and reporting systems.

Go 1 Million is an exciting initiative to involve as many members as possible in doing evangelistic activities. We had hoped for at least one million members who would be involved in soul-winning, but there are already 1.8 million people who would like to participate. We are happy for the enthusiastic support of the divisions as they provide training seminars to equip members to take part in evangelistic activities.

All divisions, unions, conferences, and missions are encouraged to implement regular training programs offered by the International Institute of Christian Ministries. The General Conference Sabbath School and Personal Ministries Department has the curriculum, the materials, and the kits for members who wish to engage in evangelistic activities.

The General Conference has released US\$1,126,125 to subsidize the production of *Go 1 Million* kits. Many of the divisions or countries have developed kits which are specific to their target audiences, and some of the kits were shown to committee members.

One of the challenges of *Go 1 Million* is the reporting system. Only half of the divisions have reported to the General Conference.

As we prepare ourselves for the coming of Jesus, we need to keep on sharing with others the hope of His soon coming.

SOW 1 BILLION

Harold W Baptiste, General Vice President; Bettina Krause, Special Assistant to the President; and Kirk Johnson, Coordinator for the Voice of Prophecy World Bible Correspondence Schools, reported on *Sow 1 Billion* initiatives.

A year ago this council voted *Sow 1 Billion*—an evangelistic initiative that would involve every division in the distribution of one billion specially designed brochures extending an invitation to study the Bible. This is an extraordinary initiative with the potential to reach two-thirds of the households in the world.

A year has passed and the divisions have taken up the challenge with tremendous enthusiasm. They have appointed coordinators, designed and tested brochures, set goals, and worked to increase their capacity to respond to the anticipated increased requests for Bible studies.

Four divisions have already begun to distribute the *Sow 1 Billion* brochure—South America, Inter-America, Northern Asia-Pacific, and Southern Asia-Pacific. Other divisions are well advanced in their planning and will launch the program later this year or early in 2004.

The world Church needs to move together on this. *Sow 1 Billion* is a marvelously simple idea, but it has the potential of accomplishing one of the objectives for which we have always strived. As a Church we have been admonished to distribute our literature “like the leaves of Autumn.” *Sow 1 Billion* meets that expectation, but we need to work together! Every division

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must be involved, every union must do its part, every conference/mission must participate, every church must play a pivotal role, and every member must be a foot soldier in this great campaign. Just place a brochure in somebody's hand and let the Holy Spirit work. It could not be easier!

Just last week we received a report from the South Philippine Union Conference that every employee from the janitor to the president spent one week giving away invitations to Bible studies as part of the union's launch of *Sow 1 Billion*. They were soon joined by a group of laity, and together they visited 20 cities and distributed 500,000 brochures. This is just one of the many stories of commitment and enthusiasm that have begun to flow into our offices.

(At this point in the presentation, committee members were shown samples of brochures that are being produced. The brochures are contextualized and attractive and show great creativity.)

Sow 1 Billion is not just a distribution of brochures. It places an emphasis on Bible study ministry and on Bible Correspondence Schools around the world. In preparation for *Sow 1 Billion*, a meeting was held last March with all of the division Personal Ministries leaders in attendance, and a world strategy was discussed. It was decided to implement a three-step plan called *Seek, Reap, and Keep*.

Seek—This includes two parts. The first is giving how-to instruction to church members so they will know how easy it is to give the *Sow 1 Billion* literature to someone. The second part is to strengthen the Bible study ministry and Bible Correspondence Schools around the world so they will be ready for what we expect to be an onslaught of requests for Bible lessons.

Reap—The includes giving instruction to church members on how to follow up the Bible lessons, how to visit people in their homes, and how to prepare them for the *Year of World Evangelism 2004*.

Keep—This includes two parts. The first is establishing an ongoing Bible study ministry in every church in the world. The second part is to put a Bible Correspondence School in every country of the world.

About 18 months ago the Voice of Prophecy Bible Correspondence School began translating Bible lessons into approximately 50 languages. To date, 30 of these have been completed and the other 20 are almost done. In India, for instance, the lessons are being translated into 15 languages, and on the African continent, another 12 languages.

One of the concerns of division Personal Ministries Directors is that there will not be enough Bible lessons for the people who are requesting them. As a result, many divisions are

printing higher quantities of Bible lessons. Another concern is that there will not be adequate funds to staff the Bible Correspondence Schools or to pay for postage and the printing of lessons.

From the very beginning of *Sow 1 Billion*, a central part of the plan has been the creation of an international Bible school web site that would offer Bible studies in many different languages. The rationale was that the Internet provides a relative low-cost, low maintenance alternative to paper lessons. People can complete the lessons on-line. There is no need to grade papers or pay for postage.

There are already many Seventh-day Adventist Bible study resources on the Internet, but until now there has never been a central repository where they can all be accessed from one point. This is one of the goals of the Hopetalk.org. Already it offers lessons in 29 languages and more languages are being added each week. The goal is to ultimately have between 75 and 100 languages that can be accessed from this site. A visitor to the site can choose a particular language by clicking on the map at the top or by choosing from the menu of languages at the bottom of the page. Wherever you are in the world, the web site will come up in the language of the country where you currently are.

The customized division sites have taken elements of the *Sow 1 Billion* brochures from those divisions to use in the Internet design. The rationale for this is that there should be a continuity of experience. Most of the people who log in will have the printed brochure in their hand, so when they log in they will know that they have come to the right place.

Although the web site is international and it is being managed and funded in a broad sense from the world headquarters, each division will have the flexibility to adjust its portion of the web site by adding content and links as appropriate without having to go through a web designer at headquarters.

So this is Hopetalk.org, and the significance of it lies, not just in the number of resources that are being pulled together in one place, but in the fact that it is truly a cooperative effort—between the General Conference, Adventist-Laymen's Services and Industries, *Tagnet*, the Bible Correspondence Schools, and the many supporting ministries that are lending their time and talents and resources to make this a reality.

SOW 1 BILLION PARTNERS

We would like to tell you briefly about a number of *Sow 1 Billion* Partners—church entities and organizations—who have caught the vision of *Sow 1 Billion* and have found creative ways to participate.

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Adventist World Radio has produced a series of audio versions of the *Sow 1 Billion* brochures. These are 30-second radio spots that capture the essence of the brochure and offer a way for listeners to request and receive Bible studies. These radio spots are translated into many languages. (A sample radio spot in English was played.)

Adventist Television Network will produce a series of video versions of the *Sow 1 Billion* brochure. As ATN extends its broadcast reach in the months ahead, an increasing number of persons will be reached.

Adventist Review has come up with a unique way of partnering with *Sow 1 Billion*. The *Review* is developing an electronic version of the *Sow 1 Billion* Bible study invitation that can be attached to e-mail and sent to family, friends, and contacts. This will be available in various languages as may be desired by the divisions.

Global Mission is another *Sow 1 Billion* partner. Global Mission pioneers will play a key role in the distribution of *Sow 1 Billion* brochures. These lay missionaries have accepted the challenge to distribute 40,000,000 brochures. Each of the 20,000 pioneers will distribute 2,000—six per day for one year.

Linkage—*Sow 1 Billion* is inseparably linked to two other global evangelism initiatives. It is not a coincidence that we have just heard a report on *Go 1 Million* and we will next hear a report on the *Year of World Evangelism 2004*. These, along with *Sow 1 Billion*, are the three parts of a major world evangelistic thrust undertaken by the Church.

Training—*Go 1 Million*

Sowing—*Sow 1 Billion*

Reaping—*Year of World Evangelism 2004—Reaping God's Harvest*

Scripture says: "He who sows sparingly shall reap also sparingly, and he who sows bountifully shall reap also bountifully." Our sowing determines our harvest.

LET US SOW! Let us sow bountifully! Let us *Sow 1 Billion*!

I have here thirteen brochures representing the thirteen divisions. I would like to ask our President, Jan Paulsen, to mark the official launch of *Sow 1 Billion* by asking the Lord to bless the millions of brochures that will be distributed in each of the divisions.

Prayer was offered by Jan Paulsen for the distribution of *Sow 1 Billion* brochures around the world.

YEAR OF WORLD EVANGELISM 2004

The *Year of World Evangelism 2004* was introduced by Armando Miranda and Ted N C Wilson. This is an initiative of the Council on Evangelism and Witness, whose terms of reference include the following:

- Maintain worldwide Church consciousness of the primacy of evangelism and witness in church life.
- Provide a forum for the exchange and coordination of evangelism plans, information, and initiatives among divisions and international evangelism agencies.

Church leaders are encouraged to participate in the *Year of World Evangelism 2004* and to choose the most difficult places in which to work personally.

Peter J Prime presented the following report:

An Evangelistic Roadmap of the End

The *Year of World Evangelism 2004—Reaping God's Harvest* represents the largest evangelistic mobilization of the human resources that make up the worldwide body of the Seventh-day Adventist Church. It involves the total Church leadership and membership of approximately 13 million people functioning cooperatively with God and with each other in effective witnessing. It involves everybody—every church, every organization, every institution without exception or exemption.

“Look at the fields! They are ripe for harvest.”—John 4:35, NIV

The logo for the *Year of World Evangelism 2004* depicts a three-dimensional relationship with God as the primary Person together with church leadership and membership. This relationship is invincible and will result in victory.

Reaping God's Harvest defines the recruitment and deployment of reapers. Jesus said to His disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”—Matt 9:37, NIV

Reaping God's Harvest envisages not only the largest number of participants and evangelistic events, but also the widest variety of witnessing events. Evangelistic events/activities include:

- *Go 1 Million*
- *Sow 1 Billion*
- Satellite/Net Ministries
- Public Evangelism
- Small Groups/Seminars
- Global Internet Evangelism
- Church Planting/House Churches
- Personal Evangelism and Bible Studies
- Global Internet Evangelism
- Literature Evangelism
- Creative Experiments in Evangelistic Outreach

In the acknowledgement of the absolute need of a worldwide movement of the Holy Spirit within the Church for the optimum success of the *Year of World Evangelism 2004*, the week of January 3 to 10, 2004 has been designated as the World Week of Prayer for Revival and the Empowerment of the Holy Spirit.

“But you will receive power when the Holy Ghost comes on you; and you will be my witnesses . . . to the ends of the earth.”—Acts 1:8, NIV

Reporting System—Through the reporting system an assessment of the over-all program will be noted from the quarterly reports that will be submitted by the *Year of World Evangelism 2004* division coordinators. The quarterly report will give insight into the progress of the initiative as well as the events/programs conducted by each division.

Responsibility—The *Year of World Evangelism 2004* coordinators are responsible for the following in their divisions:

- Promoting and advertising the program
- Sponsoring division-wide evangelism symposiums
- Training the participants
- Preparing quarterly reports
- Sending quarterly reports to the Office of Evangelism and Church Growth in the General Conference Ministerial Association

The framework of victory includes:

- The declaration of God’s Word
- The mediation of God’s Son
- The operation of God’s Spirit

- The cooperation of God's Church
- The consummation of God's harvest

The Declaration of God's Word

"So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."—Isa 55:11, NIV

"The Word became flesh and made his dwelling among us."—John 1:14, NIV

The Mediation of God's Son

"For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time."—1 Tim 2:5, 6, NIV

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."—Heb 4:16, NIV

The Operation of God's Spirit

"'Not by might nor by power, but by my Spirit,' says the LORD Almighty."—Zech 4:6, NIV

"When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment."—John 16:8, NIV

The Cooperation of God's Church, which includes:

- Love—"God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him."—1 John 4:16, 17, NIV
- Prayer—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt 21:22, KJV

"Pray without ceasing."—1 Thess 5:17, KJV

"Howbeit this kind goeth not out but by prayer and fasting."—Matt 17:21, KJV

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- Faith—"But without faith it is impossible to please him."—Heb 11:6, KJV

"If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you."—
Matt 17:20, KJV

- Obedience—"My meat is to do the will of him that sent me, and to finish his work."—
John 4:34, KJV

"He who has an ear, let him hear what the Spirit says to the churches."—Rev 2:7, NIV

"Therefore go and make disciples of all nations, baptizing them in the name of the Father,
and of the Son and of the Holy Spirit and teaching them to obey everything I have
commanded you. And surely I am with you always, to the very end of the age."—
Matt 28:19, 20, NIV

Thanksgiving/Celebration of God

"Be joyful always; pray continually; give thanks in all circumstances; for this is God's
will for you in Christ Jesus."—1 Thess 5:16, NIV

Cooperation of God's Church Will Result in the Consummation of God's Harvest

"For he will finish the work, and cut it short in righteousness: for a short work will the
Lord make upon the earth."—Rom 9:28, KJV

"Then a voice came from the throne, saying: 'Praise our God, all you his servants, you
who fear him, both small and great!' Then I heard what sounded like a great multitude, like the
roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God
Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb
has come, and his bride has made herself ready.'"—Rev 19:5-7, NIV

In Summation

Our six-billion-people world will
Humbly fall at Jesus' feet
Only when the Church's cooperation
With God is truly complete,
Against the Church shall prevail
Not one of the gates of earth or hell
Since the Spirit of Jesus in us is
More than able to do all things well.

DISCUSSION ON EVANGELISTIC INITIATIVES

Committee members discussed the evangelism initiatives which had been presented.

At 10:45 a.m. the Executive Committee was recessed, and at 11:00 a.m. the committee reconvened.

ACTS 100

The *ACTS 100* initiative was presented by James W Zackrison and John Graz. The purpose of this program is to strengthen the spirituality of God's people.

"Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character."—AA 600

The spiritual condition of our church is a major concern to the leadership of the world Church. Our world Church President, Jan Paulsen, is calling every member to deeper spirituality. Four major areas of spiritual renewal are emphasized by *ACTS 100*:

1. Acknowledgement of a need for deep revival within the Church. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant His blessing. A revival need be expected only in answer to prayer."—1SM 121
2. Communion with God. "You will seek Me and find Me, when you search for Me with all your heart."—Jer 29:13, NKJV The goal is for 100 percent of members to be regularly involved in systematic Bible study and prayer.
3. Training and Witnessing. "Go home to your friends, and tell them what great things the Lord has done for you."—Mark 5:19, NKJV The church provides abundant resources and effective programs for sharing your personal experience with Jesus. The goal is to have 100 percent of members trained and involved in discipleship and witnessing.

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4. Service to the Community. The goal is to have 100 percent of members actively involved in their community as a part of church life. "Christ's method alone will give true success in reaching the people. The Saviour 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

YOUTH—SALVATION AND SERVICE

Baraka G Muganda, Director of the General Conference Youth Department, introduced two young people who briefly told their stories of involvement in the church.

Dwight Laubscher, from Colorado, was raised as a Seventh-day Adventist, but ceased to be an active member while he was in college. At the conclusion of college he married a young lady who belonged to the Church of Jesus Christ of Latter-Day Saints. They moved close to his hometown and he was asked to become involved in Pathfinders. Through this involvement he and his wife became active in the church and his wife was eventually baptized as a Seventh-day Adventist.

Jasmine Murrell is a student at Oakwood College. This past summer she went to the Dominican Republic to teach English, sing, and work in children's ministries. She noted that young people who participate in missions are never the same again. Being a missionary is a lifestyle, not a title. She concluded her testimony by singing, "All to Jesus I Surrender."

Muganda stressed that young people should not be entertained, but involved in the mission of the Church. Youth are asking for the opportunity to serve. So far 1,000 young people have paid their fees to attend the training/witnessing seminar to be held in Bangkok, Thailand in December and January.

NURTURE WITHIN A CULTURE

Jairyong Lee, President of the Northern-Asia Pacific Division—In order to bear fruit, a tree must be nurtured. If new members are to stay in the church, nurture must begin long before baptism.

Walter Wright, President of the Lake Union Conference—Nurture is feeding and being fed. Many laypersons have not had an opportunity to engage in evangelism. Those who participate will never be the same again. The more members are involved in soul-winning, the more nurtured they are.

Geoffrey G Mbwana, President of the East-Central Africa Division—Jesus said, “Feed the flock.” A new baby needs to be clothed with Christian warmth. Nourishment includes Sabbath School lessons, devotional reading, radio ministry, and campmeeting. Illiteracy is a challenge for many in Africa, and for those who can read, little literature is available. There is a need to prepare nourishment.

Patricia J Gustin, Director of the Institute of World Mission—When I became a Seventh-day Adventist at the age of eight I was surrounded by a loving community who took care of me and provided me with literature. In non-Christian environments there are few materials to answer the questions of new members in terms which they can understand or to bridge the gap between their former belief systems and Christianity.

CEvang&Wit/03AC to TNCW-CEvang&Wit+GCC

162-03G *ACTS 100*—RECOMMENDATIONS FOR CONSIDERATION

At the conclusion of the *ACTS 100* presentation and lengthy discussion which followed, it was

VOTED, To request the Council on Evangelism and Witness (GCC-S) to consider the following ideas which were discussed by the General Conference Executive Committee and to bring a report back to the committee on their possible implementation:

1. Nurture is provided by people, not materials. We should care for our brothers and sisters. We do not need new programs, but ways to create relationships. This should be the thrust at every level of the Church. Our program is to proclaim that Jesus is coming soon. We need to be true friends.
2. One church gives recognition to new members on the first anniversary of their baptism.
3. Sabbath School and Christian education are powerful nurturing tools.
4. Translating Spirit of Prophecy books into the local language helps tremendously.
5. A church facility to house new converts should be provided wherever evangelism takes place.

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PRESIDENT'S CLOSING OBSERVATIONS ON EVANGELISTIC INITIATIVES

Some of you come from areas where the challenges of reaching even a handful are huge. Don't lose courage. God has placed you where you are, and at times He will lead in ways that will amaze you.

I appeal to administrators to make mission the first item on the agenda of your committees and boards. We are all instruments in God's hands. We need to support one another in doing mission and allow God to use us to maximum effectiveness. We also need to communicate these initiatives to the people in the pews. Some members have not yet heard of them. The mission will not be completed until the whole army of God joins to complete it.

Gerry D Karst, Chairman

Matthew A Bediako, Secretary

Larry R Evans, Editorial Secretary

Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2003, 3:00 p.m.

Eugene Hsu called the third business session of the 2003 Annual Council to order.

Jemuel M Toledanes, President of Central Philippine Union Conference, opened the business session with prayer.

03AC to MAB

SECRETARY'S REPORT

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

WELCOME! I extend a hearty welcome to all of you who have come to attend the 2003 Annual Council of the General Conference Executive Committee. Thank God that you have all arrived safely. We are happy to see you.

We were surprised by the many changes that have taken place among the committee members. There are two new division presidents attending this Council, several new pastors or front-line workers, and new lay representatives. I would like to appeal to the divisions and the unions to remember to inform us of the changes as they are made, so our information will be current and we can send invitations to new members in time for them to attend meetings.

I want to thank the staff of the Office of General Counsel for helping us to secure visas for some of you. Unfortunately, in some parts of the world, letters from the General Conference no longer carry any weight due to past abuse of the immigration laws of the United States. For the General Conference Session in 2005, we need to receive the names of your delegates as early as possible. Without your full cooperation many of your delegates may not be able to attend.

The attendance at the business sessions of these Annual Councils is improving year by year. I hope we will soon have 100 percent attendance.

Once more, a hearty welcome to you!

This year we celebrate the 140th anniversary of the formal organization of the Seventh-day Adventist Church. It was in May of 1863 that the General Conference of Seventh-day

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Adventists was organized as the third level of organization. Preceding the formation of the General Conference, local churches and state conferences had been organized.

We believe that the Lord's Spirit has led Seventh-day Adventists to a form of organization that carefully balances the need for local church authority with the need to effectively advance the gospel throughout the world.

Despite very definite needs within the Church, the system of organization embraced by Seventh-day Adventists was not completed without great reflection, discussion, and even opposition. Such prominent church leaders as J N Andrews, R F Cottrell, and Joseph H Waggoner opposed organizing beyond an extremely rudimentary level.

A major reason for the push for formal organization sprang from the vast influx of membership resulting from the major evangelistic efforts of Seventh-day Adventist ministers in the 1850s in Midwestern America. How should these new members be organized so as to keep them in the faith?

The basic foundation of Seventh-day Adventist organizational structure centered upon the local church. By 1861 the need for a more formal organizational structure was quite apparent and the *Advent Review and Sabbath Herald* urged all believers to "be aroused to the necessity of a proper organization, to prevent the loss of a large amount of the labor of our preachers, and confusion among believers."

The "Conference Address" prepared by J H Waggoner, James White, J N Loughborough, E W Shortridge, Joseph Bates, J B Frisbie, M E Cornell, Moses Hull, and John Byington was published in the *Review* of June 11, 1861. Under the topic "Order in the Churches" the committee illustrated the problem:

"It has been our lot to go into places as strangers and ask how many members there were, and it could not be told. Members seemed to come and go at their own pleasure, and when they became cold or disheartened, no one looked after them—no one knew their standing. . . . We have long felt the necessity of efficient action on this point. It should be definitely known at all times who are and who are not considered members, and then the welfare of all may be looked after, and the erring may be reclaimed by timely action."

The committee urged the necessity and value of maintaining such local church records as membership lists, reports of actions, "systematic benevolence" contributions, etc. The address concluded by stressing the dual responsibilities found in both the local and general church bodies. There were pastoral needs within the local church and there was a responsibility to present a message of salvation to the world.

The next step in the acceptance of a more general view of authority in the Seventh-day Adventist Church occurred when the Michigan General Conference met at Battle Creek on October 4 to 6, 1861, and "Resolved, that we recommend to the churches in the State of Michigan to unite in one Conference, with the name of The Michigan Conference of Seventh-day Adventists." At that same meeting an equally significant resolution related to the question of the organization of local churches. James White proposed the following resolution that was unanimously adopted:

"Resolved, That we refer this subject to the ministers present, instructing them to hold a Bible class on it and write an address to the brethren, to be published in the *Review*." After intense Scriptural study for a week, a second "Conference Address," prepared by J N Loughborough, Moses Hull and M E Cornell, outlined its understanding of local church organization. It stressed the close fellowship that was the purpose of the local church. It urged that new bodies of believers not immediately organize but come together for "social" or testimony meetings to enable the members to "become thoroughly acquainted with each other, and ascertain with whom they can have fellowship." The process would also allow the members to determine those qualified for the "important duties of officers of the church."

Upon organization, the organizing minister would request those members who wanted to fellowship together to "stand upon their feet, till it is ascertained whether perfect fellowship exists among them." Then the members were to be received by unanimous vote. Following is the church covenant that became the basis of fellowship after baptism:

"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."

Organization was completed in May of 1863 with the formation of the General Conference of Seventh-day Adventists "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth." The 1863 delegates formally accepted the ideas presented in the two 1861 Conference Addresses on local church organization. Seventh-day Adventists in 1863 indeed saw the importance of the local church in the advancement of the everlasting gospel.

In 1863 there were a total of 125 churches with a membership of 3,500. There were 22 ordained ministers and 8 licensed ministers. The total tithe was \$8,000.

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Restructuring

During last year's Annual Council we approved the restructuring of the church in Africa, south of the Sahara. A transition team was put in place to work with the church leaders in Africa. I am happy to report that the three divisions officially started functioning beginning January 1, 2003. The divisions are West-Central Africa, East-Central Africa, and Southern Africa-Indian Ocean. Together there are about 4.3 million members in these divisions. We thank the transition team for the good job they did.

Other restructuring has taken place in some divisions. In the Inter-American Division, the Central American Union was divided into three unions. In the Southern Asia Division, three new unions have been created as a result of the restructuring of the division territory.

I want to express my appreciation to the division secretaries for sending these reports to our office on time.

East-Central Africa Division

The East-Central Africa Division is the newest division—not even one year old. It is comprised of ten countries with its headquarters in Nairobi, Kenya. It is beginning to appreciate operating in two official languages, English and French, but is bonded by the indigenous Ki-Swahili language. The division staff also appreciates the fact that it is easy to reach any part of its territory from the Nairobi headquarters office.

A major challenge is the prevailing unstable socio-political situation in the Democratic Republic of Congo. This has brought about insecurity, displacement of people, and harsh living conditions—especially in the East Congo. As a result of the war, the East Congo Union can no longer supervise the churches in the northeastern section of the union. This territory is organized as an attached field to the division, but the potential of growth in this area is such that it will likely lead to formation of a union.

With a strong membership of 2,005,320 the second challenge is to provide church buildings or places of worship to accommodate this tremendous growth.

The Ethiopia Union Mission is a bright spot. After many years of fighting within the church, there is a strong desire among the members to dwell in unity. A union-wide seminar has been conducted to equip the members for action. A union-wide youth congress attracted over 1,000 young people coming from all the regions of the country. Evangelistic meetings held in the South Ethiopia Field resulted in the baptism of 137 people.

The Tanzania Union Mission celebrated 100 years of Adventism in the country from June 23 to 28, 2003. The one-week celebration brought together former missionaries and church members. The leaders and those who gathered accepted the challenge of keeping the flame burning with the hope of passing it on to the next generation. With the Holy Spirit's leading, this union has resolved to be the first union conference in the East-Central Africa Division.

Nine months after the division began formal operation, a groundbreaking ceremony for the division's headquarters building took place on September 8, 2003. In attendance was the State Minister of Education, Science, and Technology. The General Conference was well represented by the Treasurer, Robert E Lemon, Vice President, Gerry D Karst, and Associate Treasurer, Roy E Ryan.

The Adventist Health Professionals in Africa Conference held in Kenya ended with a graduation exercise of 60 students from the continent who had completed the requirements for a Masters Degree in Public Health. Loma Linda University conducted the program on the campus of the University of Eastern Africa-Baraton.

Euro-Africa Division

The report of this division indicates that 2,246 people were baptized during the first quarter of this year. As part of the centenary celebration, the Spanish Union decided to hold 100 evangelistic campaigns in churches and companies. These meetings involved the laymembers, pastors, and administrators.

A baptism celebration was held on June 21, 2003 and 178 precious souls were baptized. Others who expressed interest are still studying for baptism. Church members who thought public campaigns were something of the past have had a change of mind.

In several unions, social-oriented but mission-focused summer camps have been conducted for youth. In Portugal the camps attracted a large group of committed youth who wanted to experience frontline evangelistic outreach.

In Germany many young people have been motivated and have applied for travel abroad to participate in the proclamation of the gospel.

Euro-Asia Division

The first phase of the "300-300-300" Project in the Euro-Asia Division is almost completed in the two largest unions. One hundred sixty-five new pastors have completed their studies and have been sent to unentered towns and cities within the unions. In each place in

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which they are working, a new congregation has been established and a new church building has been acquired. About 292 church buildings have been acquired under this project. To date more than 3,000 people have been baptized and about 2,000 Bible study groups are being conducted.

In other unions the first stage of the "300-300-300" Project is to be finalized in November 2003.

About 2,300 leaders of small groups have attended a congress in Kiev. Each leader has pledged to lead at least 10 individuals to Christ. We expect thousands of new believers to join the church family in the near future.

Inter-American Division

For many years the church in Mexico had been denied the dream of having a radio station. The laws in the country did not permit religious organizations to own and operate radio stations. But five months ago God opened the way. The government has informed the denominations that 40 permits will be issued to them. The church is now ready with plans to start eight stations.

The division is preparing for a major evangelistic campaign by satellite this month. The meetings will be conducted by district pastors from different unions within the division. The program has awakened great enthusiasm and is expected to reap a total baptism of 60,000 souls.

Through the hard work of the laity and workers, 140,102 people were baptized during the period under review.

North American Division

Adventist-Laymen's Services and Industries (ASI) has been involved with several evangelistic efforts during 2003. Both the *Youth For Jesus* evangelistic program and the ASI Youth Evangelism Initiative have been successful in promoting youth involvement in public evangelism. The Youth Evangelism Initiative sponsored ten programs in seven states.

In cooperation with ASI, the division plans to distribute 25 million *Discover* Bible study course lead cards. This distribution will be followed by Bible courses, Bible study classes, and reaping meetings throughout the division. These initiatives are designed to blend in with the General Conference led *Year of World Evangelism 2004*.

In the Seventh-day Adventist Church in Canada significant events have occurred this year. The Quebec Conference held an evangelistic series featuring Mark A. Finley that resulted in 600 people requesting baptism. Three hundred fifty have been baptized already and the others

continue to study for baptism. Twenty Bible workers have been employed to follow up with these interests. Quebec has traditionally been a difficult field.

The union president held a series of meetings in the Manitoba-Saskatchewan Conference that resulted in 50 baptisms, 19 of which were First Nations people.

The Alberta Conference has raised \$400,000 to build a mission school for First Nations children.

The Columbia Union is sponsoring several evangelistic meetings in the greater Baltimore area in cooperation with the Andrews University Theological Seminary. In conjunction with these meetings a Seminary Field School of Evangelism is being conducted for 40 students. Initial reports indicate that about 1,200 non-Adventists are attending these meetings.

In the New York Project, the Northeastern and Greater New York Conferences are working closely with the division in several outreach programs following the terrorists' attack on September 11, 2001. Many of the projects have been successful and continue to bring productive results.

Northern Asia-Pacific Division

This year five pastors from Korea were sponsored to work in Japan for six years. They will study the language and do cross-cultural church planting in unentered territories. In 2004 five more pastors will go to Japan and five to Taiwan. The goal is that in seven years the division will sponsor 100 pioneer missionaries to plant churches throughout the division.

The first Mongolian radio programs for Adventist World Radio were produced in Mongolia and the broadcast is expected to be launched this month.

Four North Korean defectors were baptized in South Korea. This was the first time that North Koreans were baptized as a group in South Korea since the Korean War.

The division has accepted the challenge to distribute more than 58 million *Don't Be Afraid* pamphlets in its territory. The pamphlet has been translated into Chinese, Japanese, Korean, and Mongolian. The division is contributing more funds to help in implementing the project.

In anticipation of receiving thousands of Bible study requests, the division has conducted a church-based Bible School Master Teachers Training Seminar to equip the members.

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South American Division

The mobilization of our brothers and sisters with the program *Go 1 Million* has surpassed our expectation. Our goal was to involve 250,000 workers in witnessing. The reports from the fields indicate that we have surpassed this number.

Promotional campaigns for the *Year of World Evangelism 2004* are being accomplished through articles in the *Adventist Review*, *Elder's Digest*, and *Shepherdess* magazine as well as in the newspapers. The program was launched on May 3, 2003 to instruct, encourage, and inspire elders, pastors, and administrators throughout the division.

Training seminars are currently taking place. The plan is to distribute 123 million *Don't Be Afraid* tracts.

Baptisms through June 2002 were 88,532. Baptisms through June 2003 were 114,373. That is an increase of 29 percent. The division has set a goal of 250,000 baptisms in 2004.

The Austral Union intends to establish 622 preaching locations where pastors throughout the division and some guest speakers from North America will conduct meetings.

The *Caravan of Power* initiative being conducted in Peru is expected to yield about 25,000 baptisms.

South Pacific Division

The first major accomplishment of the quinquennium was the reorganization of the unions that comprised the South Pacific Division. The reduction from five unions to four has resulted in ensuring the viability of the remaining units.

A strategic plan with six focus areas is in place. These are grace, faith and worship, community, witness, leadership, and identity.

An institute of public evangelism has been established to promote and to provide resources for the public preaching of the gospel to unchurched people. The institute has 18 members and 16 associate members. Already an amount of \$420,251 has been given for evangelistic programs and about \$60,000 for evangelistic equipment subsidies.

In February 2003 the first major Bible Conference to be held in many years was conducted at Avondale College. Guest speakers from Andrews University were invited as well as a number of the division's own Bible scholars who presented papers. These papers are currently being edited for publication.

In August 2002 the first division-wide Women's Ministries Conference was conducted. It attracted over 700 women for the four days, with an additional 300 women attending on Sabbath.

In 2002 the division organized two seminars for Seventh-day Adventists employed in public affairs positions. In all, about 45 politicians, judges, and public servants attended.

In 2002 there were 9,178 accessions to the church. This was less than the accessions in 2000.

Southern Africa-Indian Ocean Division

This division was officially organized on November 14, 2002 and is comprised of seven unions and two attached fields. It is a vast area of the African continent and adjacent islands, and it has a very diverse population ranging from the hi-tech consumer society of South Africa to the nomadic bushman of the Kalahari Desert.

The division has adopted eight focus issues, namely: growth, spiritual nurture, unity, self-support, leadership training, ministry to and for minority groups, fight against HIV/AIDS, and Christian education.

During the month of April, leadership seminars were conducted in Angola and Mozambique. Similar programs are planned for the other unions.

Literature evangelism in this division is alive and well. In Zimbabwe over 1,275 people were baptized as a direct result of the activities of this ministry.

In July Women's Ministries hosted a division-wide congress in Gabarone, Botswana. Over 2,000 women attended. The congress was opened by the president of Botswana.

Another Women's Ministry congress was recently held in Madagascar. They had a surprise visitor—the president of the country. He was visiting the region where the congress was being conducted and saw the large crowd at the sport stadium. He was curious as to who they were and what they were doing. When he was told that it was Seventh-day Adventist women, he decided to go and speak to them. He commended the women for the work they are doing in bringing HIV/AIDS awareness to the people. He donated \$40,000 to assist their program. It is gratifying to note that this president felt enough at home with Adventists that he could join them without strict security measures.

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During the *Year of World Evangelism 2004*, all administrators, department directors, pastors, and teachers will be conducting meetings throughout the division.

Southern Asia Division

At the end of the second quarter (June 20) 2003, the division's membership stood at 727,074. The number of members added during the second quarter alone was 15,632.

The United Nations Educational Scientific and Cultural Organization of South Asia recognized the Seventh-day Adventist Church in India by inviting the editor of the Oriental Watchman Publishing House to deliver the "presidential address" on November 24, 2002. The theme for the year was "Relevance of World Religions in the Present Day Context."

In November 2002 the Northeast India Union and the Mizo Conference finalized an agreement for the establishment of a new radio production studio. The studio will produce programs in the languages of the northeastern states of India.

The India Nursing Council has approved the BSc Nursing program in Surat, India. The acquisition of the bachelor's degree program in nursing fulfills a long-felt need for the young people of the Southern Asia Division.

Southern Asia-Pacific Division

The division's report begins with the heading "Breakthrough in Indonesia." The first evangelistic meetings ever conducted by a Seventh-day Adventist evangelist on the island of Bali were held in June 2003. The Balinese are predominantly Buddhist and for years the Adventist Church has made little headway among them. However, after the Bali bombing in 2002 in which more than 200 people were killed, the peace and tranquility of the land were badly shaken, as was the contented psyche of the people. This was apparent by the nightly attendance. People flocked to the auditorium as if searching for answers to the tragedy and the meaning of life. The hunger and thirst of the soul for the gospel were very much in evidence. More than 100 people were baptized.

The first evangelistic campaign ever held in Cambodia was conducted by General Conference President, Jan Paulsen, and Global Mission Director, Michael L. Ryan. It was a rare sight in a staunch Buddhist country to have people turn up at Christian meetings. More than 800 people were baptized.

Cambodia has gone through traumatic times through the years, especially during the genocide in the 1970s. Before these troubles there were only 33 church members in Cambodia. Thirty years later there are four organized churches and 45 companies with 3,000 members.

On July 19 and 20, 2002, 17 pastors, 15 elders, and other members of Sunday-keeping churches in Thailand sought audience with the Adventist leaders. Their goal was to debate Adventists on the 27 Fundamental Beliefs and prove them wrong. This challenge proved fatal to the cause of those pastors and elders. At the end of this long debate and discussion, four of the pastors joined the Seventh-day Adventist Church. Shortly after this the congregations of these pastors requested that they too be given the privilege to learn what their pastors had learned. As a result they also joined the Adventist church.

These new developments in Thailand have caused some uneasiness among the Sunday-keeping churches. More people continue to study with our leaders. One of the four pastors who became an Adventist made this comment, "I have been wandering in the wilderness for 40 years and now I found the promised land."

Trans-European Division

The war in Iraq has had dramatic consequences in that country. The members maintain a strong faith and are grateful for your prayers. The church members have been active in providing humanitarian aid. ADRA has also been actively involved in the country since the war. At first the activities were coordinated from Jordan but a few months ago ADRA opened a country office.

This summer more than 350 church planters from all over Europe met for a Church Planters X-Change in Finland. The week-long program benefited frontline church planters as well as their supporters. The Trans-European Division reports that in its western unions alone, there are between 65 and 70 new church plants and the movement is growing.

Under the able leadership of Richard Elofer, the church in Israel is growing. At the beginning of 2000 there were 488 members in Israel. By the beginning of 2003 the membership had increased to 1,110. Sabbath School membership has likewise grown from 800 to 1500. One of the most recent groups organized is composed of newly baptized Ethiopian Jews.

The Middle East is now putting the finishing touches on a training center for the South Sudan Field (located in Arua, Uganda). The first training session of pastors and church leaders is already being held.

The Life Development program developed in the British Union with input from the Trans-European Division Communication Director is gaining momentum and is structured to reach the post-modern mind.

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West-Central Africa Division

At the West-Central Africa Division's yearend meeting the last three missions in the Nigerian Union reached conference status. They were inaugurated in January of this year.

With this achievement the division has requested the General Conference to upgrade the Nigerian Union Mission to conference status and to study the possibility of dividing the union into two unions—namely the Eastern Nigeria Union Conference and the Northwest Nigeria Union Conference.

At the triennial national convention of Nigeria Adventist Women's Ministries, the wife of the governor of Ondo State was the guest speaker. In her address she commended the Adventist women for their welfare programs that have, over the years, augmented the efforts of the government in providing a better life for the downtrodden and educating the youth on moral issues and HIV/AIDS awareness.

More than 90 percent of the Sahel Union territory lies in the 10/40 Window. The people are mostly Muslim and many are illiterate. As the local church works with Global Mission, the gospel is gradually penetrating this territory. In 1995 there were 12,500 Adventist members in the union. By the end of 2002 the membership had more than doubled to 26,398.

Last year 33 people were baptized in Niger and in May this year another 30 were baptized.

About 200 people have joined the Seventh-day Adventist Church through baptism in Mali. In Burkina Faso the membership has increased from 200 to 2,100. Thanks goes to Global Mission pioneers who are working in these countries.

The Valley View University in Ghana is the first chartered private institution in the country. Speaking at the recent graduation, the vice-president commended the Adventist Church for its efforts to provide Christian education to the youth of the country. Five state ministers attended the graduation.

Retention of Church Membership

During the period under review, 958,222 people joined the Seventh-day Adventist Church by baptism or profession of faith. This is less than the 2002 figure of 996,269. By the end of June 2003 the total membership stood at 13,166,801. This is an increase of 573,097 over the same period in 2002. Unfortunately, not all of them stayed, as 246,128 members left.

For the past three years the adjusted gain/loss ratio is on the increase. For example, in 2001, 28 out of 100 who joined the church eventually left. In 2002, 36 out of 100 left. By June 30, 2003, 35 out of 100 left. This means that for every three individuals who accept the Three Angels' Messages, one left us. I am sure that with proper audits in every union this figure would be higher.

I want to thank the divisions who are auditing the membership list in their territories. The membership audit is as important as the financial audit. We should, therefore, encourage it since that is the only way we can find out the strength of the Church.

We also need to find out why so many are leaving so we can change this picture. Could it be that we are not keeping proper church membership records? Could it be lack of proper preparation before baptism, especially when mass baptisms are conducted? What plan is in place to nurture these new members? Are there pastors, evangelists, and trained layleaders to work with them? After the stadium or large hall meetings are ended, do we have a place of worship for them? I believe that when planning meetings we should consider these important issues.

I have learned from personal experience that when people leave the church it is very difficult to bring them back. More money must be spent to reclaim them. We take them from their big church buildings and offer them classrooms. They lose confidence in us and somehow feel deceived. Building their own place of worship is impossible in Africa, Asia, and other parts of the world. I am aware of some church building projects that started 10 to 15 years ago and still have not been completed.

I want to express appreciation to Maranatha International and other organizations that are providing places of worship in India and other places. I appeal to you leaders to make church buildings a high priority when you prepare the budget.

Summary of Missionary Departures

In your agenda notebook you will find attached the statistics to which I now refer regarding interdivision employees and mission appointees, as well as volunteers.

Current Calls—In the current calls as of September 15, 2003, you will notice there are a total of 84 calls for interdivision employees and 351 calls for volunteers for the world field.

Departure for Interdivision Service—Let us take a look at the departures for interdivision service around the world for the year 2002. Out of a total of 452, you will notice that 152 are new and 300 are returning.

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Summary of Interdivision Personnel Departures, December 31, 2002—There were 152 new appointees, 300 returnees (furloughees going back), and 1,413 Adventist volunteers, giving us a grand total of 1,865 people departing for service.

Conclusion

“So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good we shall have something to tell.”—SC 78

ARCHIVES AND STATISTICS REPORT

Bert B Haloviak, Director of Archives and Statistics, gave the following report.

At an Annual Council a few years ago I mentioned a letter written by James White in 1849 in which he doubted that many people would ever receive the unpopular truth of the seventh-day Sabbath. Shortly afterward, Ellen G White saw in vision that the truths committed to this body would yet “ring through the land” powerfully. Today those truths “ring through the world” powerfully.

As of midyear 2003, there were 13,166,801 baptized Seventh-day Adventists. A report of 958,222 newly baptized members within the past four quarters would have astounded James White. However, we note a 3.84 percent decline in baptisms, down from 996,269 reported at the last Annual Council. The average daily membership increase of 1,569 is 40 more per day than reported last year. We rejoice to know that on the opening day of this Annual Council there were 13,325,270 baptized Seventh-day Adventists.

Since 1998 the Southern Asia Division has had the highest annual growth rate. In the past four quarters its growth rate was 15.37 percent. This means an average of 275 new members were welcomed every day for the past four quarters and there were 250 newly baptized members every day for the past five years. Nine percent of the new members worldwide over the past five years were baptized in the Southern Asia Division.

For the past four quarters there were 2,623 people joining the worldwide Church on a daily basis by baptism or profession of faith. Each day, 674 people chose to leave. This results in a net gain of 1,569 members daily.

Throughout the 2002 calendar year, six new churches and seven new companies were organized every day. Church membership daily contributed \$4,853,000 to advance the gospel message.

There is now one Seventh-day Adventist for every 480 people in the world. At the current rate of growth it is expected that there will be one Seventh-day Adventist for every 135 people by the end of 2030, or a membership of 60,000,000.

Membership retention statistics are sobering. Over the past five years, 23 people left the church for every 100 who were baptized.

In the general population worldwide, there was an average of nine deaths per 1,000 people during 2002. Based on life expectancy in the countries where church members live, it is expected that there would be 10.7 deaths per 1,000 among Seventh-day Adventists. However the reported deaths among church members indicate only four deaths per 1,000 members. This could be explained, in part, by the younger age of many members. However, it still appears that deaths were underreported by 271,000 in the past five years. Recent membership audits have decreased membership by more than 300,000. Three divisions have conducted membership audits, and the other divisions are strongly urged to do so.

Matthew A Bediako has emphasized our heritage from 1863. Imagine the amazement of our founders to know that just three days after the second quarter of 2003 ended our membership had increased by 4,707. In 1863 the General Conference was organized with only 3,500 believers. That was the accumulation between 1844 and 1863, a period of 19 years. Based upon the past four quarter's growth rate of 4.55 percent, we have increased in membership by 158,469 since June 30. That is 4,600 more believers than the entire Seventh-day Adventist Church had in 1917.

We realize our current growth is possible because of the theological convictions and the strong growth base that our leaders in 1863 had established. Our current growth is strong because of our shared commitment to proclaiming the eternal gospel to all those who live on the four corners of the earth—every nation, tribe, language, and people.

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ADCOM/GCDO02SM/02SM/SEC/ADCOM/GCDO02AC/02AC/102-02Gb/SEC/ADCOM/
GCDO03SM/03SM/SEC/ADCOM/GCDO03AC/03AC to RJH(DIV)

102-03Ga 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>October 2003</u>			
10(eve)-15	Fri	Annual Council	Silver Spring MD
12(eve)	Sun	Financial Statement Audit Review Committee	Silver Spring MD
13(eve)	Mon	International HIV/AIDS Study Commission	Silver Spring MD
13(eve)	Mon	GCAS Board	Silver Spring MD
13(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
14(eve)	Tue	GC PARL World Affairs & IRLA Board	Silver Spring MD
17-20	Fri	Oakwood College Board of Trustees Retreat	Gulf Shores AL
20-Nov 8	Mon	Institute of World Mission	Berrien Springs MI
21	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
24(am)	Fri	Andrews University Finance Committee	Berrien Springs MI
26	Sun	Andrews University Subcommittees	Berrien Springs MI
26(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
27	Mon	Andrews University Board	Berrien Springs MI
31(eve)-Nov 4	Fri	NAD Yearend Meeting	Silver Spring MD
<u>November 2003</u>			
13	Thu	Ellen G White Estate Board	Silver Spring MD
<u>December 2003</u>			
4	Thu	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
16	Tues	Adventist Heritage Ministry Constituency	Silver Spring MD
17	Wed	R&H Board Executive & Finance Committees	Silver Spring MD
18-Jan 4	Thu	World Conference on Youth Evangelism	Bangkok THAILAND

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SEC/ADCOM/GCDO02SM/02SM/SEC/ADCOM/GCDO02AC/02AC/102-02Gc/SEC/
ADCOM/GCDO03SM/03SM/SEC/ADCOM/GCDO03AC/03AC to RJH(DIV)

102-03Gb AUTHORIZED MEETINGS 2004

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

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2004</u>			
2-4	Fri	Ellen G White Estate Consultation	Williamsburg VA
4-8	Sun	Institute of World Mission Re-entry Program	Avondale AUSTRALIA
5-10	Mon	PREXAD	Miami FL
9-24	Fri	Institute of World Mission	Avondale AUSTRALIA
28	Wed	IRLA Board	Silver Spring MD
<u>February 2004</u>			
19	Thu	Inst for the Prevention of Addictions Board	Loma Linda CA
19	Thu	Geoscience Research Institute Board	Loma Linda CA
20-23	Fri	LLUAHSC Board Retreat	
20-24	Fri	PPPA, R&H, & ABC Marketing Seminar	East Coast
23	Mon	Christian Record Services Board	Lincoln NE
23	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
24	Tue	Loma Linda Boards	Loma Linda CA
<u>March 2004</u>			
4	Thu	Adventist Risk Management Board	Silver Spring MD
4	Thu	AIAS Board	Silang PHILIPPINES
4(pm)	Thu	IWM Administrative Council	Berrien Springs MI
5(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
7	Sun	Andrews University Board Subcommittees	Berrien Springs MI
7(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
8	Mon	Andrews University Board	Berrien Springs MI
15-Apr 3	Mon	Institute of World Mission	Nairobi KENYA
16	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
18	Thu	Ellen G White Estate Board	Silver Spring MD
22-26	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
31	Wed	PPPA Board Finance Committee	Nampa ID

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2004</u>			
1	Thu	PPPA Board	Nampa ID
5,6	Mon	Global Mission Issues Committee	Silver Spring MD
6(am)	Tue	International Board of Education	Silver Spring MD
7,8	Wed	Division Officer Interviews	Silver Spring MD
8(am)	Thu	Accrediting Assoc of SDA Sch, Col, & Univ	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
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(eve)	Tue	Adventist Health International Board	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 Study Commission	Silver Spring MD
15	Thu	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
19,20	Mon	Biblical Research Institute Committee	Berrien Springs MI
19(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
20(am)	Tue	R&H Board	Hagerstown MD
20(am),21,22	Tue	World Editors' Council	Silver Spring MD
23	Fri	Adventist Heritage Ministry Finance Committee	Fair Haven VT
25	Sun	Oakwood College Board	Huntsville AL
25,26	Sun	Adventist Heritage Ministry Board	Fair Haven VT
<u>May 2004</u>			
13(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
18	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
19,20(am)	Wed	Loma Linda Boards	Loma Linda CA
20	Thu	Ellen G White Estate Board	Silver Spring MD
26,27,29	Wed	IRLA Inter Congress & Religious Liberty Festival	Kiev UKRAINE
<u>June 2004</u>			
2,3	Wed	Adventist Risk Management Board	VERMONT
8	Tue	R&H Board Executive & Finance Committee	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>June 2004 contd</u>			
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>			
13-18	Tue	Institute of World Mission Re-entry Program	Berrien Springs MI
14-16	Wed	World Leadership Conference	Berrien Springs MI
15	Thu	Ellen G White Estate Board	Silver Spring MD
22	Thu	Assoc of Adv Family Life Prof Board	Berrien Springs MI
26-Aug 14	Mon	Institute of World Mission	Collonges FRANCE
30-Aug 3	Fri	Biblical Research Institute Science Council	NORTH AMERICA
<u>August 2004</u>			
8(eve)	Sun	PPPA Board Finance Committee	Nampa ID
9	Mon	PPPA Board	Nampa ID
11-12	Wed	IRLA Inter Congress & Religious Liberty Festival	Trinidad
16	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
17	Tue	Loma Linda Boards	Loma Linda CA
20-26	Fri	International Faith & Science Conference	Denver CO
23	Mon	Christian Record Services Board	Lincoln NE
25	Wed	Adventist Risk Management Board	Silver Spring MD
25,27,28	Wed	IRLA Inter Congress & Religious Liberty Festival	TAIWAN
31(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
<u>September 2004</u>			
1(am)	Wed	R&H Board	Hagerstown MD
12-16	Sun	Adventist Risk Management Conference	Denver CO
14-24	Tue	GC Staff Travel Moratorium	Silver Spring MD
16	Thu	Ellen G White Estate Board	Silver Spring MD
17	Fri	Adventist Heritage Ministry Finance Committee	Battle Creek MI
19,20	Sun	Adventist Heritage Ministry Board	Battle Creek MI
<u>October 2004</u>			
3	Sun	Council on Evangelism & Witness	Silver Spring MD
4(am)	Mon	Church Manual Committee	Silver Spring MD
4	Mon	Division Officer Interviews	Silver Spring MD
4(pm)	Mon	10/40 Window Committee	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	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
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
8(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
8(pm)	Fri	AIAS Board	Silver Spring MD
8(pm)	Fri	Africa HIV/AIDS Office Board	Silver Spring MD
8(eve)-14	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 Study Commission	Silver Spring MD
14-16(pm)	Thu	International Conf on Adventists in the Community	Silver Spring MD
15(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
17	Sun	Andrews University Subcommittees	Berrien Springs MI
17(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
18	Mon	Andrews University Board	Berrien Springs MI
18,19	Mon	Biblical Research Institute Committee	Loma Linda CA
18-Nov 6	Mon	Institute of World Mission	Berrien Springs MI
19	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
31(eve)-Nov 2	Sun	NAD Yearend Meeting	Silver Spring MD
<u>November 2004</u>			
18	Thu	Ellen G White Estate Board	Silver Spring MD
<u>December 2004</u>			
2	Thu	Adventist Risk Management Board	Silver Spring MD
7(pm),8	Tue	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	Thu	R&H Executive & Finance Committees	Silver Spring MD

SEC/ADCOM/GCDO03SM/03SM/SEC/ADCOM/GCDO03AC/03AC to RJH(DIV)

102-03Gc AUTHORIZED MEETINGS 2005

VOTED, To approve the list of Authorized Meetings 2005 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 2005</u>			
3-8	Mon	PREXAD	
3-22	Mon	Institute of World Mission	Loma Linda CA
7-9	Fri	Ellen G White Estate Consultation	
7-22	Fri	Institute of World Mission	Avondale AUSTRALIA
26	Wed	IRLA Board	Silver Spring MD
<u>February 2005</u>			
14	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
15	Tue	Loma Linda Boards	Loma Linda CA
17	Thu	Geoscience Research Institute Board	Loma Linda CA
18-22	Fri	PPPA, R&H, & ABC Marketing Seminar	East Coast
21	Mon	Christian Record Services Board	Lincoln NE
<u>March 2005</u>			
3	Thu	AIHAS Board	Silang PHILIPPINES
3	Thu	Adventist Risk Management Board	Silver Spring MD
3(pm)	Thu	IWM Administrative Council	Berrien Springs MI
4(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
6	Sun	Andrews University Board Subcommittees	Berrien Springs MI
6(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
7	Mon	Andrews University Board	Berrien Springs MI
14-Apr 2	Mon	Institute of World Mission	ASIA
15(am)	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
17	Thu	Ellen G White Estate Board	Silver Spring MD
21-26	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
30	Wed	PPPA Board Finance Committee	Nampa ID
31	Thu	PPPA Board	Nampa ID

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2005</u>			
4,5	Mon	Global Mission Issues Committee	Silver Spring MD
6,7	Wed	Division Officer Interviews	Silver Spring MD
7(pm)	Thu	Adventist Television Network Committee	Silver Spring MD
8	Fri	Presidents Council	Silver Spring MD
8	Fri	Secretaries Council	Silver Spring MD
8	Fri	Treasurers Council	Silver Spring MD
10(am)	Sun	Financial Planning & Budgeting Committee	Silver Spring MD
11(am)	Mon	GC & Division Officers	Silver Spring MD
11(pm),12	Mon	Council on Evangelism & Witness	Silver Spring MD
12(am)	Tue	ADRA Executive Committee	Silver Spring MD
12(pm)	Tue	Adventist World Radio Executive Committee	Silver Spring MD
12(pm)	Tue	ICPA Board	Silver Spring MD
12(eve)	Tue	Adventist Health International Board	Silver Spring MD
13,14(am)	Wed	Spring Meeting	Silver Spring MD
13(eve)	Wed	International HIV/AIDS Study Commission	Silver Spring MD
13(eve)	Wed	HSI/Griggs University Board	Silver Spring MD
14	Thu	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
18	Mon	Adventist Heritage Ministry Finance Committee	Port Gibson NY
18,19	Mon	Adventist Heritage Ministry Executive Committee	Port Gibson NY
18,19	Mon	Biblical Research Institute Committee	Berrien Springs MI
24	Sun	Oakwood College Board	Huntsville AL
26(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
27(am)	Wed	R&H Board	Hagerstown MD
<u>May 2005</u>			
12(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
17(pm)	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
18(pm)	Wed	Loma Linda Boards	Loma Linda CA
19	Thu	Ellen G White Estate Board	Silver Spring MD
<u>June 2005</u>			
1,2	Wed	Adventist Risk Management Board	
1-10	Wed	GC Travel Moratorium	Silver Spring MD
2(am)	Thu	R&H Executive & Finance Committees	Silver Spring MD
6-25	Mon	Institute of World Mission	Berrien Springs MI
8	Wed	GC Staff Day	Gaithersburg MD
9	Thu	R&H Board Executive & Finance Committees	Silver Spring MD
23	Thu	Presidents Council	St Louis MO

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>June 2005</u> contd			
23	Thu	Secretaries Council	St Louis MO
23	Thu	Treasurers Council	St Louis MO
24	Fri	GC & Division Officers	St Louis MO
26(eve)-28	Mon	Faith-Based International HIV/AIDS Conference	St Louis MO
27,28	Mon	Division Officer Interviews	St Louis MO
29-July 9	Wed	General Conference Session	St Louis MO
<u>July 2005</u>			
4	Mon	Assoc of Adv Family Life Prof Board	Berrien Springs MI
21	Thu	Ellen G White Estate Board	Silver Spring MD
28-Aug16	Thu	Institute of World Mission	Newbold ENGLAND
29-Aug 2	Fri	Biblical Research Institute Science Council	NORTH AMERICA
<u>August 2005</u>			
9	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
11	Thu	PPPA Board	Nampa ID
17	Wed	Adventist Risk Management Board	Silver Spring MD
21	Sun	Adventist Heritage Ministry Finance Committee	Battle Creek MI
22	Mon	Christian Record Services Board	Lincoln NE
22,23	Mon	Adventist Heritage Ministry Committee	Battle Creek MI
<u>September 2005</u>			
6(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
7(am)	Wed	R&H Board	Hagerstown MD
11-15	Sun	Adventist Risk Management Conference	
13-23	Tue	GC Staff Travel Moratorium	Silver Spring MD
15	Thu	Ellen G White Estate Board	Silver Spring MD
<u>October 2005</u>			
2	Sun	Council on Evangelism & Witness	Silver Spring MD
3	Mon	Division Officer Interviews	Silver Spring MD
3(pm)	Mon	10/40 Window Committee	Silver Spring MD
4	Tue	Presidents Council	Silver Spring MD
4	Tue	Secretaries Council	Silver Spring MD
4	Tue	Treasurers Council	Silver Spring MD
4	Tue	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
4(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 2005 contd</u>			
5	Wed	GC & Division Officers	Silver Spring MD
5(eve)	Wed	Global Mission Operations Committee	Silver Spring MD
6 (am)	Thu	ADRA Board	Silver Spring MD
6	Thu	Division Officer Interviews	Silver Spring MD
6(pm)	Thu	Church Manual Committee	Silver Spring MD
6(pm)	Thu	Adventist World Radio Board	Silver Spring MD
7(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
7(pm)	Fri	AIAS Board	Silver Spring MD
7(pm)	Fri	International HIV/AIDS Study Commission	Silver Spring MD
7(eve)-12	Fri	Annual Council	Silver Spring MD
9(eve)	Sun	Financial Statement Audit Review Committee	Silver Spring MD
10(pm)	Mon	GCAS Board	Silver Spring MD
10(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
14(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
16	Sun	Andrews University Subcommittees	Berrien Springs MI
16(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
17	Mon	Andrews University Board	Berrien Springs MI
17,18	Mon	Biblical Research Institute Committee	Loma Linda CA
18	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
30(eve)-2	Sun	NAD Yearend Meeting	Silver Spring MD
<u>November 2005</u>			
17	Thu	Ellen G White Estate Board	Silver Spring MD
30	Wed	Adventist Risk Management Board	Silver Spring MD
<u>December 2005</u>			
5	Mon	Inst for Prevention of Addictions Board	Berrien Springs MI
7	Wed	Loma Linda Boards—Board Committees	Loma Linda CA
8	Thu	Loma Linda Boards	Loma Linda CA
12	Mon	ADRA Executive Committee	Silver Spring MD
15	Thu	R&H Executive & Finance Committees	Silver Spring MD

SEC/ADCOM/GCDO03AC/03AC to LRE

139-03G SPRING MEETING - 2006—VENUE

VOTED, To select Loma Linda University as the venue for the 2006 Spring Meeting of the General Conference Executive Committee.

SEC/ADCOM/GCDO03AC/03AC to LRE

140-03G SPRING MEETING - 2008—VENUE

VOTED, To select Andrews University as the venue for the 2008 Spring Meeting of the General Conference Executive Committee.

SEC/ADCOM/GCDO03AC/03AC to LRE

141-03G SPRING MEETING - 2009—VENUE

VOTED, To select Oakwood College as the venue for the 2009 Spring Meeting of the General Conference Executive Committee.

PRE/PreC/GCDO03AC/03AC to JP-05GCS

142-03G RESOLUTION ON THE HOLY BIBLE
(Resolution on the Holy Scriptures)

VOTED, To approve the Resolution on the Holy Bible, which reads as follows:

Resolution on the Holy Bible

As delegates to the 2005 General Conference Session in St Louis, Missouri, we reaffirm the centrality of the Scriptures in the message and life of the Seventh-day Adventist Church. In them the beauty, love, and grace of our Lord Jesus Christ are revealed and offered to us as a gift of salvation through faith in His atoning sacrifice. Through them God reveals Himself to us, conveying an authentic expression of His character, a true conception of the nature of reality, a reliable record of His acts, a revelation of His purpose, and an expression of His loving will for us. The Scriptures constitute our supreme rule of faith and practice and the standard by which all

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teaching and experience is to be tested. Their divine origin invests them with an authority and a message that is relevant to and transcends all cultures and can satisfy our deepest needs.

Given the unique nature and importance of the Scriptures and the manifold benefits their systematic study brings to the Church, we the delegates of the General Conference in Session appeal to all Seventh-day Adventist believers around the world to make intentional provision in their daily routine for regular, prayerful reading of the Scriptures. Moreover, because biblical truths are for the benefit of all, especially those who will come to Christ, we urge every believer to actively seek ways to share the message of the Scriptures with others in order to prepare the world for the soon coming of our Lord.

PRE/PreC/GCDO03AC/03AC to JP-05GCS

143-03G RESOLUTION ON THE SPIRIT OF PROPHECY

VOTED, To approve the Resolution on the Spirit of Prophecy, which reads as follows:

Resolution on the Spirit of Prophecy

As delegates to the 2005 General Conference Session in St Louis, Missouri, we acknowledge that the Seventh-day Adventist Church has been richly blessed by the Lord through the gift of prophecy manifested in the ministry and writings of Ellen G White. Through it the Lord guided the development of the Church from a small number of members to a worldwide movement entrusted with the proclamation of a message of salvation in Christ and the hope of His soon return in glory. Her ministry has directly contributed to the preservation of the unity of the Church and has sustained it in difficult times. Her writings continue to be a most positive influence in the life of the Church, providing for it comfort, guidance, instruction, correction, and theological stimulus. Their study will constantly lead the Church back to the Bible as the very foundation of faith and practice.

As delegates, we affirm the important role the writings of Ellen G White still play in nurturing the Adventist movement and in preserving the unity of the world Church. Consequently, we call upon Seventh-day Adventists throughout the world to prayerfully study her writings, in order to understand more fully God's purpose for His remnant people. We call upon church leaders at all administrative levels to plan and facilitate the promotion and study of the writings of the Spirit of Prophecy in their respective fields. We call upon our youth to acquaint themselves with the wealth of divine counsel found in these writings because it will greatly enrich their lives as they serve the Lord and fellow human beings.

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Eugene Hsu, Chairman
Vernon B Parmenter, Secretary
Larry R Evans, Editorial Secretary
Ana T Faigao, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 13, 2003, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "United in the Fellowship of the Fellowship" was presented by Rosa T Banks, Associate Secretary of the North American Division and Director of the Office of Human Relations.

"This is a big old ship. She creaks, she rocks, she rolls, and at times she makes you want to throw up. But she gets where she's going. Always has, always will, until the end of time. With or without us."—J F Powers, *Wheat That Springeth Green*

I have a responsibility to discharge this morning that is one of the greatest duties that I can have as a human relations professional, and that is to somehow convey to you the impact of our relationship to one another at this time in the Church's history.

Our theme is "United in the Fellowship of the Fellowship." That is, "How Mutuality with Other Believers Strengthens Our Individual and Corporate Lives, in God's Grace."

Before we begin, please turn to your neighbor on the left or on the right and say, "Neighbor, we don't have to look alike, just love alike!" Thank you. Let us pray. Lord, lest we forget Gethsemane, lest we forget Thine agony, lest we forget Thy prayer for unity, lead us to Calvary. Amen.

Our devotional is launched from the biblical experience of the young man who stood at a distance with his eyes focused intently upon Jesus. You and I know it as the story of the rich, young ruler, found in Matthew 19 and in Mark and Luke as well. But I submit to you this morning that it is much more than an inspirational Bible story. It is Christ modeling, for God's children down through the ages, how we must treat one another if His Church is to speak a convincing and redeeming word.

Now to see this experience from the diversity perspective, we must stress the thought sequence of the events in Matthew 19 rather than the immediate time sequence. Certain connecting words in the passage allow us to do this, i.e., the conjunction *and* (meaning *in addition to; as well as*) which appears in the passage seven times; the conjunction *then* (meaning *immediately afterward*), and the adverb *also* (meaning *besides; in addition to; as well as*).

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This modeling of inclusion experience took place in that part of Judea that is east of the Jordan River. Jesus was traveling to Judea from Galilee and, as was often the case, He was followed by a vast multitude of diverse people groups.

- He taught those who came along for instruction.
- He healed the sick and people with disabilities.
- He answered the local Pharisees concerning the volatile first century issue of divorce.
- And when that was over, He explained to His disciples that part of Moses's law dealing with when marriage is necessary.

Thus far, all the groups with whom our Lord interacted had been well received and fully accepted without hesitation by the disciples. However, it was quite a different story when the mothers brought their children to be blessed.

"Get away from the Master!" they told the mothers. "Can't you see He has no time for your insignificant requests. Get along now! Take the children and move on!" And get this: those leaders actually thought they were protecting Jesus from annoyance.

Though the young ruler found the disciples' behavior not uncommon for his day, since Jesus had broken down barriers already, he wondered what Christ would do in that situation. He did not have to wonder long.

Mark says that Jesus was much displeased at the peremptory (i.e. offensively self-assured) action of the disciples (Mark 10:14). He could have waited until later to deal with the problem privately; after all, they had come from different backgrounds and possibly needed a little more time to understand this new way of doing church. But Jesus nipped their poor behavior in the bud right then and there. "Don't you stop these mothers!" He told them. "Let the children come to Me. They are what the kingdom of Heaven is all about." Then He reached down and picked up one little toddler after another, and He didn't stop until He had blessed every one of them.

We marvel even today at Christ's ability to speak simultaneously to wealthy and educated professionals, to street people, and to people with no education at all. And we must remember, too, that this was a phenomenon to the young man, because most religions during his day did not welcome everybody.

- Greeks excluded slaves from nonsocial groupings.
- Jewish temples separated worshipers by race and gender.
- Rome had mostly a male aristocracy.

But here was one leader who was different—who welcomed all alike. “Whosoever will, let him take the water of life freely.”—Rev 22:17, KJV He was forming His faith community out of diverse people groups, and He captured the attention of this young man.

Of all the significant events that the ruler may have seen, Ellen G White observes that he was most impressed with the way Jesus treated the children. She says that when the young man “saw the love Christ manifested toward the children, . . . his heart kindled with love for the Saviour. He felt a desire to be His disciple.”—DA 518 This is gospel, is it not? People making decisions for Christ by watching us!

Kindled is an old Norse word for *candle*, meaning his heart “started burning, caught fire, called forth emotions and a response.” That is why the man came running to the altar, as it were, and fell down before the preacher, Jesus, to entrust Him with the most important question: “What must I do to inherit eternal life?”

Let us shift gears right about here and clothe ourselves with three basic truths from this experience to see if they will help us touch bases with our own situations. The first is this: Just as the rich young ruler was watching Jesus, people are all around us, watching us.

1. People are All Around Us, Watching Us

They are watching Christians in general and Seventh-day Adventist Christians in particular, as individuals and as the corporate Church. What is it that they expect to see? From the diversity perspective they expect to see fellowship in the fellowship.

A fellowship is an organized community of believers who share a common experience of Christ. Fellowship in the fellowship occurs when there is an organic relationship of the parts of the whole, i.e., the believers are united in love, faith, and loyalty to God and to one another—their common bond being their faith in Jesus Christ.

Fellowship in the fellowship requires that the believers have a double fellowship experience—an ideal relationship with God (realizing that all who are not on the Lord’s side are against Him—Matt 12:30) and a practical relationship with one another. And something else is required; the believers must meet this single condition—they must walk in the light.

John says “if we are living in the light of God’s presence, just as Christ does, then we have wonderful fellowship and joy with each other.”—1 John 1:7, LB

Living refers to the whole round of activities of the individual life; and *light* refers to the divine light of God—that light that radiates in great splendor throughout this Book.

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You have probably heard the amusing story of the man who was looking for the perfect church when his friend said to him: "If you ever find it, please don't join it, for then it would not be perfect anymore."

People who are watching Seventh-day Adventist Christians are not looking for perfection. Neither are they expecting Adventist Christians to be quiet little church mice who never rock the boat. Most understand that oneness is not blandness and peace is not always silence. What sincere people want to know is simply, do the demands of our individual and corporate walk with Jesus require us to:

- Believe the same things (have a common faith - Eph 4:4),
- Speak the same things (agree in purpose as well as in words - 1 Cor 1:10), and
- Practice the same things (follow Christ's example by fully obeying the truth that we have - Phil 3:15-17)?

In other words, to see fellowship in our fellowship, people who are looking on must see that we individually and corporately walk the talk! If they can see Christian virtues in us rather than vices, we will win more people to this Church by accident than we now win to Christ on purpose.

Many times in my work in human relations I have had occasion to doubt that Christian unity would ever exist throughout the worldwide Church. Let me explain.

- In certain divisions we seem to be on different cultural pages in relationship to certain challenges that we face.
- Various cultures go their separate ways with hardly a conversation with some of the others.
- Groups within the same culture have no common ground for communication.
- Priority is not placed on transforming our fellowship into one new humanity in Christ.

I wonder what the future is for us. I guess one's doubts can be born of the false assumption that spiritual unity will come by human accomplishment.

Then I remember that God has a very large investment at stake here in our not being divided; the idea of oneness or wholeness is a part of the very character of God. I am reminded once again that oneness is central to the gospel which our Church preaches.

This means that everything that God is and does is on the side of our church members worldwide functioning as brothers and sisters in Him. On occasions like this, when we are discussing unity, I get encouraged all over again.

I could hang out here homiletically, but we must move on to our second truth, which is this: the young man saw Jesus communicate grace to a multitude engaged in competition, judgment, and ranking.

2. This world of *ungrace* must see Seventh-day Adventists communicate grace through “mutuality.” We need mutuality with other believers.

Let me get right to the point. Seventh-day Adventists need to get busy! I believe Jesus Christ wants us to grow and mature and accomplish something for Him that we have not yet done. What is it? There could be many specific possibilities, but in general I believe that it is time for us to show the communities around us to a greater extent that we are Christ’s disciples; that we do love one another; and that by that love we are drawing people to Jesus Christ.

They will know the difference, because our world of *ungrace* (as Philip Yancey calls it in *Church—Why Bother?*) embraces a strictly hierarchic relationship model—one where there are positions of power and rule and people lording that power and rule over others. Christians get caught up in this, too!

For example, the disciples’ behavior toward the mothers and their children was consistent with society’s model. However, it was in sharp contrast with the relationship model that Christ embraces and teaches. His is the nonhierarchical community model that He instituted for Christians long ago. Jesus’ model is not based on power and rule and lording power and rule over others, but on mutuality.

Mutuality is the foundation of Christian community, of every relationship in Christ. The Greek word for mutuality is *allelon* (Ah-LAY-lon), meaning *one-anotherness*. In the context of John 17, *allelon* is God asking us to be His *one-another* people—that special fellowship that represents Him on this earth. Let me try to explain mutuality a little more clearly.

Mutuality tells us that all of us are a part of something together. We are part of each other—much like conjoined twins, in that we are so attached to each other that we cannot be separated and so we must work together for our own survival.

Mutuality is a concept that is not overly emphasized in many churches. What you hear about in most churches is authority and submission to authorities and obedience to authorities, but not *one-anotherness*. Yet, when we read the New Testament, the foundational concept of mutuality among believers jumps right out at us in over 150 texts that express how we must show our love to one another.

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To see some of them in action, let me repeat a few to stimulate our thinking about the responsibilities we have toward our brethren in Christ, wherever they congregate around the world. Do you/Do we:

- Accept one another? (Acts 4:5)
- Bear one another's burdens? (Gal 6:2)
- Comfort one another? (1 Thess 4:18)
- Refrain from speaking evil of one another? (James 4:11)
- Encourage one another? (Heb 3:13)
- Forgive one another? (Eph 4:32)
- Greet one another with a holy kiss? (1 Cor 16:20)
- Have compassion for one another? (Eph 4:32)
- Intricately involve ourselves with one another? (Rom 12:5)
- Judge not one another? (James 4:12)
- Kindly show affection to one another? (Rom 12:10)
- Live in peace with one another? (1 Thess 5:13)
- Minister spiritual gifts to one another? (1 Peter 4:10)
- Never become conceited, provoking one another? (Gal 5:26)
- Owe no one anything, but to love one another? (Rom 13:8)
- Pray for one another? (James 5:16)
- Regard one another as more important than ourselves? (Phil 2:3)
- Submit to one another? (1 Peter 5:5)
- Teach one another? (Col 3:16)
- Use hospitality to one another without grudging? (1 Peter 4:19)
- Receive one another? (Rom 15:7)
- Exhort one another daily? (Heb 3:13)
- Wash one another's feet? (John 13:14)

Are we zealous about making progress on the other *one-anotherness* examples, the do's as well as the don'ts?

How we answer these questions individually and corporately may reveal how well or how poorly we are fulfilling our responsibility to love one another as Christ loves us. (John 13:34, 35). If we have failed in any area, we need to do three things:

- Repent of our lack of concern, our inactivity, or whatever has hindered us;
- Confess our shortcomings in this area to God; and
- Resolve to apply with zeal these *one-anotherness* passages in our individual and corporate lives.

3. Here is our third and final point. The rich, young ruler did not allow Jesus to give him the new identity that he was lacking; but with the help of the Holy Spirit we are charged to live out a kind of alternative society before the eyes of a watching world—a world that is increasingly moving toward tribalism and division.

How can a Christian say, “I keep all the ten commandments,” yet still have something lacking in the spiritual life? Here was a young man who was confident that he was a commandment keeper and that there was just one little step between himself and perfection. “He felt that he lacked something, but what it was he honestly did not know” (5BC 458).

He knew that he had not stolen from anybody, lied, or cheated. Yet there were two things that were wrong with this man:

- He did not have the love of God in his heart (DA 518).
- His attitude toward other people had been essentially a negative one (5BC 458). Let me translate that for you: God was not first in his life; neighbor was certainly not second; and he was definitely not third. He had inverted the relationship order, and put himself first on the throne of his life. His malady? You guessed it—selfishness!

The lesson for us in this is that serious defects may also remain in us though we have been keeping the ten commandments since our conversion. Unless these blighting influences are removed, we will make no further progress toward perfection.

To set him on the right path, Jesus told the man to sell all his goods and distribute the proceeds to the poor. Just as maladies vary from person to person, remedies vary as well. In this man’s case, the very thing that had impressed him as he watched our Lord minister to those little children, that kindled within his heart a desire to be a disciple, he could not do himself. Here was his big chance to be perfect at long last, and he blew it!

If we are tempted to judge that man rather harshly, we might need to reflect upon our own pilgrimage to realize that we have relationship hurdles to overcome ourselves. We thank God that He is the ultimate judge of hypocrisy. He is the only one qualified to diagnose what is truly lacking in our lives.

However, to get a better feel for what the young man was dealing with and draw our attention to what it is we may lack, suppose that some commandment-keeper in this audience is thinking in his/her heart: “I know I was taught to love everybody as a child, and I thought I was doing all right.” Yet in your heart you desire to be perfect. Down on your knees you ask the Lord, “Is there anything else that I need to do to inherit eternal life?”

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Suppose He answered, "Keep the commandments." And you said, "Well, I have done that since I joined the Adventist Church, Lord. What else do I need to do?"

Suppose He responded, "If you want to be perfect, deliberately seek out a congregation that is the exact opposite of that to which you are now accustomed." And you say "All right, Lord. I know just the one—down on Friendship Street." And He says, "No, not that one. I am talking about one with an uninhibited worship style."

He says that because you consistently seek out churches composed of only people like yourself; congregations of your own educational level, with your biblical background and taste in hymns and liturgy. In short, since you have difficulty with varied expressions of worship, this remedy will help you learn to truly accept other people.

Here is a second hypothetical example. Suppose another serious seeker of eternal life who is in this audience today asks Him, "What else do I need to do?" And He says: "To be perfect, relocate your family from your comfortable suburban setting to a hovel in the inner city, and for the rest of your life represent Me to the neglected people groups there."

He says that because He knows that you deliberately admit no people groups into your friendship circles who are different from yourself. You need to be taught by people you have the most difficulty understanding and appreciating.

Here is a third hypothetical example. Suppose He told you, due to the thing that is lacking in your life, "To be perfect you must transfer your membership to the Philippi Church where the minister and first elder are females." He says that because you rally against those who have a different view of spiritual gifts that there is something you need to learn about spiritual gifts and their Holy Ghost distribution.

In these and other instances that might best express your malady, how would you go away? Joyfully or sorrowfully? We know how the young man went away, don't we? The Bible says he went away sorrowfully; and the reason was more than his love for money. He had lived his life embracing a strictly hierarchic model, and Christ's nonhierarchic community model simply went against the human grain.

Now let me wrap this up. I have been talking about two models this morning: Society's strictly hierarchic model versus Christ's nonhierarchic community model. So your question might very well be, Is Christ's model a new idea? The answer is No! It existed before the world began. It has its origin within the Triune God. It was present in Eden's Garden before sin entered the world.

The story of Cain and Abel best illustrates how God's values for the mutuality or *allelon*, i.e., *one-anotherness* lifestyle are paramount and how the consequences of a life focused on self and acquisition for oneself is flawed and harmful to self and others. We know the story of Cain and Abel all too well. Cain killed his brother because God accepted Abel's offering, but not his own (Gen 4:3-8).

When the Lord inquired concerning Abel, Cain responded with perhaps one of the most thought-provoking questions in the Bible: "Am I my brother's keeper?"—Gen 4:9, NIV

This is a question we would do well to ask ourselves every day. "Am I my brother's/sister's keeper?" In other words, "Do we have a responsibility to watch out for and care for one another?" The answer is a resounding YES! In light of so many *one anotherness* reminders in this Book, is there any doubt that this is what our Lord expects of us?

Many in this audience will recall that in 1999 the North American Division had a Summit on Race Relations that formally started us in the direction of deliberately conducting great conversations on race.

In your own divisions you may have identified barriers to oneness and maybe you are addressing them in various and sundry ways. I can only speak intelligently about what took place here. Although the Summit is over, in many places these dialogues still continue. This means that we are at least talking about a difficult challenge in this territory and in our Church.

Our world Church has addressed and continues to address issues related to women, people with disabilities, and other people groups that are reflected in our diversity.

Let me add one more conversation that must take place if the hearts of those who watch us around the world will become kindled and desirous of following Christ. Margaret Wheatley, an exceptional author who is in the organizational development profession, published a new book last year titled *Turning To One Another: Simple Conversations To Restore Hope To The Future*. She wrote the book to encourage people like ourselves to begin having conversations about things that matter to us—equality, mutuality, diversity, fellowship, oneness, sharing, and the like.

On page 29, in a rather straightforward way, she lifts up the basic principles of deep, meaningful, and life-changing conversation:

- "Acknowledge one another as equals."
- "Try to stay curious about each other."
- "Recognize that we need each other's help."

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- “Slow down so we have time to think and reflect.”
- “Remember that conversation is the natural way humans think together.”

And I really like this last one:

- “Expect it to be messy at times.”

These are essential for reclaiming meaning and purpose in the individual and corporate life. Wheatley suggests that for finding wholeness and holiness, here and now, being listened to is one of the best ways to foster healing, especially if you have been a victim of injustice. It is good to feel accepted—freely and unconditionally. If you cannot find acceptance in God’s church, where else on earth can you go? Unfortunately, there are Christians who do not accept other Christians, and that is a tragedy, she says.

Margaret Wheatley’s religious persuasion does not come through when you read her book. But I do know that today’s gospel of mutuality, *allelon*, *one-anotherness*, is a great illustration of what she’s talking about.

- For in a time of chaos and violence, when scores of nations are at war with one another;
- In a time when ecosystems are in chaos from misuse and abuse;
- In a time when lives are being lost to senseless greed, corruption, and drug abuse, there are many people out there and members in here, too, who are seeking healing and longing for hope for the future.

They need to see the Seventh-day Adventist Church as a fellowship that communicates mutuality today!

This healing for which we long as individuals and as the corporate Church, Christ offers freely. That is where His grace comes in. And it is a much more immediate matter than simply a change that will take place in the future. We need a transformed present today! “If we want a different future,” Wheatley writes, “we have to take responsibility for what we are doing in the present.”—Ibid 64 And we begin by turning to one another. Jesus is our greatest example of *one-anotherness*. Throughout His life on this earth He was always modeling *allelon*—in His birth, His death, and His resurrection. It was to *allelon* that He called His disciples during His last Passover.

Toward the end He divested Himself of His God-ordained and God-given authority over His disciples and washed their feet. He then gave the greatest command of all—one that, if fulfilled, is the mark of a Christian: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”—John 13:34, 35, NJKV

Then He said something to them which leveled the playing field and elevated His disciples—something that includes and elevates everyone of us today. He said, “You are My friends, if you do what I command you.” I want to do as He commands, what about you?

I believe it is time to turn to our Lord by turning to each other. What do you say? What we so often find ourselves doing, however, is turning away from one another, getting stuck in fear because of our differences and generating divisions rather than creating community. I invite you to look inside your congregations worldwide, and you will find that: “It is not our differences that divide us. It’s our judgments about each other that do.”—Ibid

When we turn to one another as equals, not treating one another as competitors or dismissing one another with labels; when we take time to listen and to learn from our differences; when we remember with humility that we are put in this mess of a world, in the midst of this blessing called life to discover the grace that got here before us, to lift up the love that first loved the world and makes all love, all wholeness possible, God’s grace will not be contained. And we will be *one-another* people, a relational church at long last! God help us toward this end is our prayer. Hallelujah! Hallelujah! Hallelujah! Praise the Lord our God!

Harold W Baptiste called the fourth business session of the 2003 Annual Council to order.

C Lee Huff, former President of the Euro-Asia Division, opened the business session with prayer.

FinAudRev03AC/ADCOM/03AC to LCC-04AC

164-03G FINANCIAL AUDIT REVIEW COMMITTEE—
RESTRUCTURE

The Seventh-day Adventist Church values transparency, integrity, and accountability in its organizational structure. Procedures for an independent financial audit and objective financial audit review represent important measures for sustaining trust in organizational affairs. The recent volume of highly publicized ethical failures and financial malpractice in business enterprises gives opportunity for an atmosphere of suspicion and/or mistrust of leadership.

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Currently the General Conference Auditing Service conducts a structurally independent audit of all organizations except for the General Conference. It was

VOTED, 1. To enhance the structural independence of the financial audit review of the General Conference by appointing the General Conference Financial Audit Review Committee rather than assigning that function to the General Conference Administrative Committee.

2. To request General Conference administration to prepare, for consideration at the 2004 Annual Council, General Conference *Working Policy* amendments containing the following provisions:

a. The General Conference Executive Committee shall appoint the General Conference Financial Audit Review Committee.

b. The General Conference Financial Audit Review Committee shall recommend to the General Conference Executive Committee, after consultation with the General Conference Auditing Service, the name of a public accounting firm to perform the annual audit of the General Conference and the General Conference Corporation.

c. The terms of reference for the General Conference financial Audit Review Committee will be expanded.

d. The membership composition of the General Conference Financial Audit Review Committee, including the role of officers, will be delineated.

e. The relationship between the General Conference Financial Audit Review Committee and the General Conference Auditing Service will be delineated. (See SA 05 05.)

3. To waive, until the 2004 Annual Council, the requirement of General Conference *Working Policy* SA 15 05, paragraph 2., that the chief administrator and chief financial officer shall be members of the General Conference Financial Audit Review Committee.

FinAudRev03AC/NomCom03AC/ADCOM/03AC to LRE

165-03G GENERAL CONFERENCE FINANCIAL AUDIT
REVIEW COMMITTEE (GCC-S)—APPOINTMENT

VOTED, To appoint a General Conference Financial Audit Review Committee (GCC-S), with terms of reference and membership as follows:

Individuals with varying backgrounds are to be appointed from the General Conference Executive Committee and should include individuals with expertise in accounting, finance, and corporate and legal matters. No employees or administrators of the General Conference are to serve as members of the committee.

TERMS OF REFERENCEAUTHORITY AND RESPONSIBILITY

- | | |
|---|---|
| 1. Select an auditing firm, in consultation with the General Conference Auditing Service, to accomplish the annual financial audit of the General Conference. | 1. Recommend to General Conference Executive Committee. |
| 2. Meet with the auditors prior to the audit for the purpose of discussing the audit and giving instructions to the auditors on areas of special interest. Members of administration shall not be present during this discussion. | 2. Power to act. |
| 3. Meet with the auditors, once the audit has been completed and without the presence of administration, to discuss internal control issues and for the purpose of determining concerns the auditors might have about administration and its cooperation with the auditors. | 3. Power to act. |
| 4. Approve any nonaudit services that will be provided by the auditors. | 4. Power to act. |
| 5. Review the reports and management letters from the auditors relating to the General Conference accounts and administration's response. | 5. Power to act. |

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|----|--|----|---------------|
| 6. | Prepare and submit a report to the General Conference Executive Committee, including any recommendations. | 6. | Power to act. |
| 7. | Receive and review any reports and certifications required by law or agreed to as best practices. | 7. | Power to act. |
| 8. | Invite members of administration or others, as needed, to meet with the General Conference Financial Audit Review Committee. | 8. | Power to act. |

MEMBERS

TREVINO, MAX A, Chairman

Tennyson, Mack, Secretary

Gratz, Doris C

Gunawan, Sendra

Mwansa, Pardon K

Nagel, Ruy H

Noble, Don

Ramirez, Ted L (nonvoting member)

Rechter, Nils

INVITEES

Director of General Conference Auditing Service

Representative from the Office of General Counsel

At 9:30 a.m. the General Conference Executive Committee was recessed.

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION—LEGAL MEETING

At 9:30 a.m. a legal meeting was held of the International Religious Liberty Association.

At 9:50 a.m. the meeting of the General Conference Executive Committee reconvened.

PRE/03AC to JP

CENTER FOR GLOBAL EVANGELISM—ESTABLISHMENT

VOTED, To establish a Center for Global Evangelism at the General Conference. The Director of the Center for Global Evangelism will be responsible for promoting, fostering, developing, and stimulating evangelistic initiatives internationally for the Seventh-day Adventist Church. The Director will:

1. Liaise with world divisions in serving as an evangelistic consultant to develop division-wide and country-wide evangelistic strategies.
2. Foster global evangelistic initiatives and stimulate creative soul-winning ideas worldwide.
3. Cooperate with world divisions in evangelistic symposiums and training seminars to equip pastors, laypersons, and youth in evangelistic outreach activities.
4. Cooperate with the General Conference, division, and union youth departments and colleges, to motivate, involve, and equip Seventh-day Adventist youth in direct evangelistic activities.
5. Develop culturally sensitive, relevant, cutting-edge evangelistic resources for the world field.
6. Conduct annual field schools of evangelism in conjunction with a series of reaping meetings for select pastors and evangelists.
7. Serve as a resource for General Conference personnel and departments on mission and evangelism and provide evangelistic sermons, visual aids, computer graphics, etc for General Conference personnel conducting their own evangelistic meetings.
8. Stimulate interdivision evangelistic activities and develop protocols for evangelists going from one division to another.

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9. Produce a monthly e-mail newsletter and print a report sharing evangelistic success stories, new evangelistic strategies, innovative soul-winning materials, and major evangelistic projects around the world.

10. Cooperate with the Adventist Television Network in producing evangelistic programs to maximize the use of satellite transmission and international television for soul winning.

NomCom03AC/03AC to MAB

NOMINATING COMMITTEE REPORT

VOTED, To approve the report of the Nominating Committee:

Center for Global Evangelism

Director and General Field Secretary, Mark A Finley (effective January 1, 2004)

Public Affairs and Religious Liberty Department

Associate Director, James D Standish

Presidential

General Vice President, Michael L Ryan

International Health Food Association

Director, Joel Zukovski

Trans-European Division

Treasurer, Johann E Johannsson

General Conference Financial Audit Review Committee

MEMBERS

TREVINO, MAX A, Chairman

Tennyson, Mack, Secretary

Gratz, Doris C
Gunawan, Sendra
Mwansa, Pardon
Nagel, Ruy H
Noble, Don
Ramirez, Ted L (nonvoting member)
Rechter, Nils

INVITEES

Director of General Conference Auditing Service
Representative from Office of General Counsel

03AC to REL

TREASURER'S REPORT

Robert E Lemon, Treasurer of the General Conference, presented the following report.

We have had the privilege over the last couple days to listen to reports from the General Conference President, Secretary, and others about the growth of the Church and how God is leading in the lives of His people. We are thrilled to see how God has blessed His children and His Church both spiritually and materially.

Total tithes and offerings, according to the General Conference Statistical Report, increased from \$1,718,230,383 in 2001 to \$1,772,879,408 in 2002, or a 3.2 percent increase. Tithe increased from \$1,120,268,583 to \$1,161,698,944, or a 3.6 percent increase. Total offerings through church channels increased from \$597,691,800 to \$611,180,464, or a 2.2 percent increase. Unfortunately, though, the World Mission Offerings decreased from \$48,038,299 in 2001 to \$46,466,793 in 2002, a decrease of 3.3 percent.

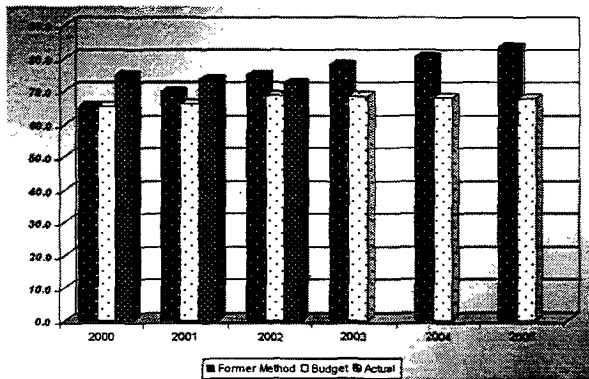
As members of the General Conference Executive Committee, we are concerned about the financial health of the Church around the world. The gross tithe and offering numbers indicate a vibrant growing Church. Our attention during this report will focus primarily on the funds that flow through the General Conference budget and the General Conference Operating Statement which represents only a small portion of the total tithe and offerings received around the world. Steven G Rose, General Conference Undertreasurer, will review the General Conference Operating Statement and the World Budget following this report.

Even as we have listened to the reports of progress throughout the world, we have been reminded that there remains a great challenge in the 10/40 Window. Almost half of the world's population is located within this area and it is almost untouched by Christianity. It reminds us of the Joshua predicament which William G Johnsson wrote about in an editorial in the *Adventist Review* a few years ago.

In Joshua 1:3 (KJV) the Lord said, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." But then after a few years, the children of Israel had settled down and we find recorded in chapter 13:1: "Now Joshua was old and stricken in years; and the LORD said unto him, 'Thou art old and stricken in years, and there remaineth yet very much land to be possessed.'"

We have been proclaiming the Third Angel's Message for over 150 years and "there remaineth much land to be possessed." Unfortunately, the areas that have the greatest need—such as the 10/40 Window—have the least ability to staff and fund the work.

Graph #1
Combined – Tithe Sharing



As we consider how the General Conference can assist in areas of special need, it is important to look at trends and projections in tithe and offerings. In the year 2000, when we started phasing in a new tithe-sharing formula, we knew the next five to ten years would be a period of adjustment for the General Conference World Budget. Reducing the tithe percentage from the North American Division from 10.72 percent to 8.00 percent over five years will result in a reduction of tithe income to the General Conference World Budget of

approximately \$20 million per year when fully implemented. At the same time, increasing from 1 percent to 2 percent of gross tithe for the other divisions will result in an increase of approximately \$5 million per year. The net effect is a reduction of approximately \$15 million per year in tithe available for the World Budget. It will reduce the tithe portion of the World Budget from approximately \$83 million per year to \$68 million by the fifth year. Graph #1 shows these projections assuming a 4 percent per year increase in North American Division tithe and a 2 percent increase in tithe in the other divisions.

Graph #2
GC Operating Projections
Tithe Sharing Formula Phase In

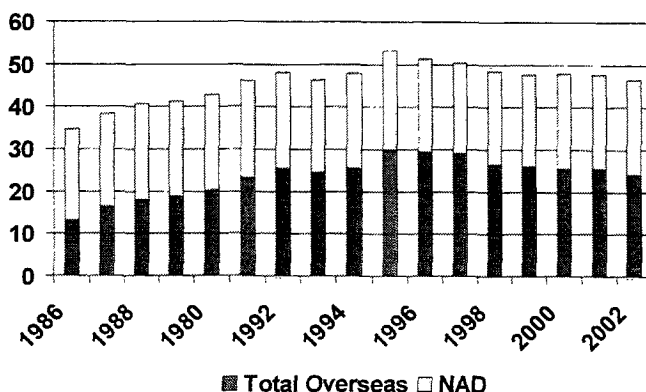
2001 Slight Gain
2002 Break Even
2003 Break Even
2004 3 Million Loss
2005 5 Million Loss
2006 3 Million Loss
2007 Break Even
2008 Possible Increase in Appropriations

In addition to the tithe sharing, the General Conference receives approximately \$48 million per year from mission offerings. This includes the Thirteenth Sabbath Offering, a portion of which goes for special projects, and the Annual Week of Sacrifice Offering which is processed through the General Conference Office of Global Mission. Assuming no increase or decrease in these offerings over the phase-in period, we projected the operating results as seen in Graph #2.

We are projecting in 2004 to have an operating loss of approximately \$3 million and in 2005 an operating loss of approximately \$5 million. Then in 2006 the loss should decrease to approximately \$3 million as the net tithe coming to the General Conference should start to increase after the fifth year of the phase-in. By 2007 we would hope to be back to a break even or positive position. We set aside additional working capital during the strong years of 1997 through 2000 to help us through periods such as this phase-in of a new tithe-sharing formula. We increased the working capital requirement from 20 percent of annual unrestricted income to 30 percent, which increased our working capital by approximately \$11 million. With the additional working capital and allocated functions to cover existing commitments, we felt we could work through this phase-in period without having to reduce the dollar amount of appropriations to the divisions and institutions and without laying off staff at the General

Conference. We have left some vacancies unfilled to help reduce costs.

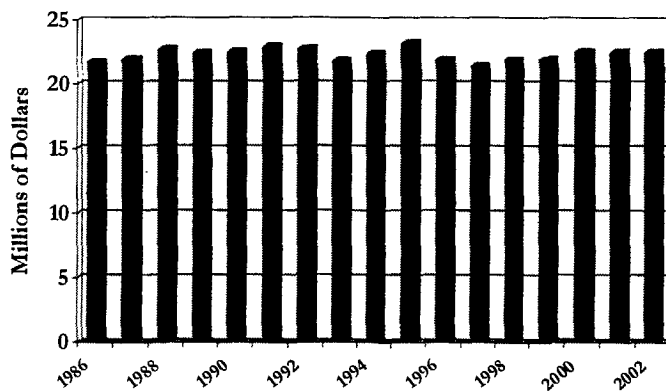
Graph #3
WORLD MISSION OFFERINGS



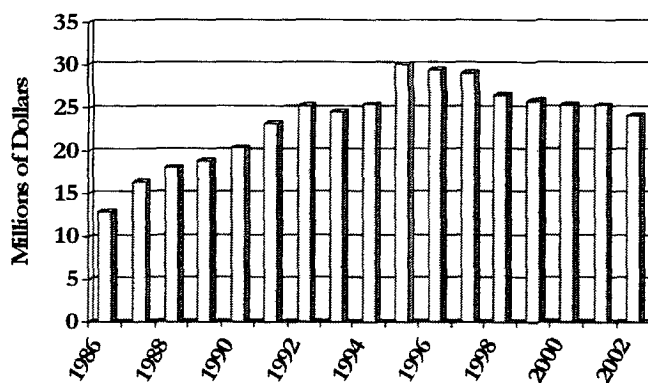
As we moved into this new phase-in period in the year 2000, we could not project the effect that the investment markets would have on our finances. We will touch on that issue a little later in the report.

In 2000 we projected that World Mission Offerings would remain constant throughout the five-year period and hopefully even increase some. As Graph #3 shows, this has not been the case. Steven G

Graph #4
North America Division
World Mission Offerings



Graph #5
Non-North American Divisions
World Mission Offerings



Rose, will spend more time reviewing Graphs #4 and #5 which show the trends for the North American Division World Mission Offerings, as well as the World Mission Offerings from the other world divisions. Total mission offerings in the year 2000 were \$47.90 million and by the year 2002 had decreased by \$1.24 million to \$46.66 million.

You can also see in Graph #6 the sharp decrease in mission offerings as a percentage of tithe over the period between 1930 and 2002. Graph #7 shows the actual dollars of tithe as compared to the actual dollars of mission offerings over the same period of time.

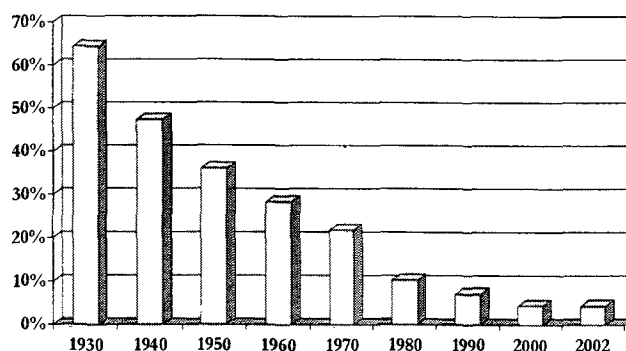
Total giving to missions includes more than what we are showing in these statistics. Our system of reporting includes only the funds which come through the General Conference and are processed through the World Budget. There are many individuals, local churches, conferences, and other organizations which are helping with the mission program through direct funding of specific projects and programs which are not included in these totals. We need to study our total reporting

system to find ways to give a better picture of the overall support for the world work. It is vitally important, though, that we maintain a strong mission offering that can be directed by the General Conference Executive Committee which has the responsibility of looking at the total needs of the world field and giving special emphasis to areas of special opportunity or need, such as we have with the 10/40 Window.

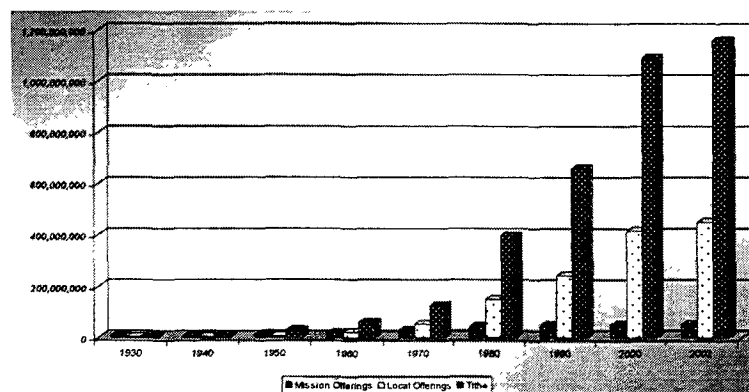
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Graph #6
Mission Offerings as a Percentage of Total
World Tithe



Graph #7
Mission and Local Offerings as Compared to
Total Tithe



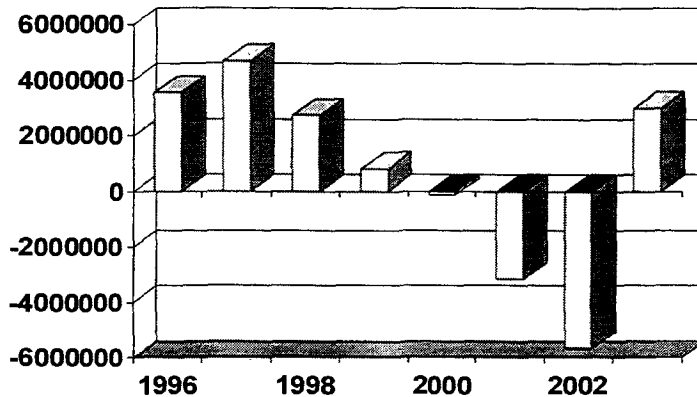
The investment picture is more encouraging this year than it was a year ago. Graph #8 shows the market effects on the General Conference Operating Fund investments since 1996, including 2003 through the end of August. This graph does not include the General Conference's Endowment Funds or Plant Funds, but the picture in those funds is similar.

Graph #9 shows the cumulative market's effect since 1995 of the fluctuation in the market value of securities held by the General Conference Operating Fund. This does not include earnings on those securities, but the cumulative market effect. As you can see, the markets have recovered some of their losses. When we look at the long-term picture of investments, it is important to realize that there will be major fluctuations. Although the markets certainly have not returned to their highs of a few years ago for the General Conference Operating Fund, we are back to within a little over \$1 million of what was paid originally for the stocks in our portfolio.

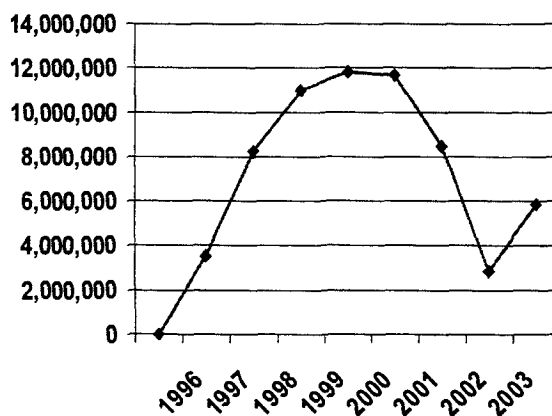
Graph #10 shows the cumulative effect of the returns on the S&P 500 as compared to the Money Fund and the Consumer Price Index from the period of 1991 to the present. As you can see, over the long period—even when including the declines of recent years—we were still better off to keep a portion of our working capital in equities.

We have two major items that will hit our Financial Statement over the next two years.

Graph #8
Market's Effects on General Conference Operations
(2003 Data Through August 31)



Graph #9
Cumulative Market's Effect on General
Conference Operating
(2003 data through August 31)



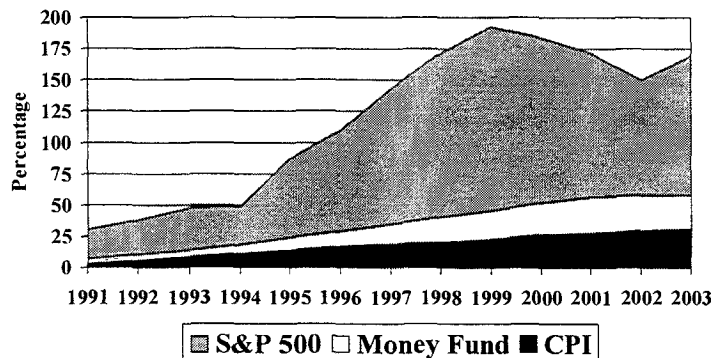
The first one is over \$5 million for building the new office for the East-Central Africa Division in Nairobi. Those funds have been set aside in an allocated function, but will hit the bottom line on our Operating Statement next year. The second item is the General Conference Session costs. We set aside \$1 million per year in an allocated function, but in 2005 it will hit the bottom line as an expense of approximately \$5 million. It is very important that as we review the Financial Statement, we be aware of these major items which will affect the bottom line. We cannot simply look at that one number to determine whether it has been a good year or a bad year operating wise.

Presenting the Needs

Our members have a tremendous passion for finishing the work and, when presented with the needs, are extremely generous. Over the years we tended to take for granted that they understood the needs and appreciated the importance of the mission offerings in helping finish the work. We have watched the decline in mission offerings as a percentage of tithes and lamented

that we did not have more funds to help finish the work. Over this same period of time there has been a major shift in giving patterns with more and more funds being directed towards project giving. I believe we have failed to properly communicate the needs and the tremendous

Graph #10
S&P 500 vs. Money Fund
(Return on \$16.8 Million)



importance of the mission offerings in church growth, nurture, and unity. We give reports of large baptisms in traditional mission field areas. There can be a tendency, when the homeland area does not experience these kinds of baptisms, to feel that funds are needed more locally since the mission work is obviously going well.

We must lay before our members the great unfinished work, particularly in the 10/40 Window. We are facing

unprecedented opportunities in the 10/40 Window now. Technologies such as internet, radio, and satellite television have created new opportunities in addition to opportunities on the ground—including some exciting new possibilities. Unfortunately, many of our members perceive the mission offering as going into a deep, black hole and prefer to give to projects where they feel they can see the direct results.

We have to communicate the importance of our regular mission offerings and the exciting things that are being done as a result of these offerings. There is often the complaint that the regular mission offering simply goes for support of the structure of the Church. The term *structure* has a bad connotation and, in the eyes of many, is simply money wasted in administration. Some tend to evaluate the operation of the Church on the same basis as they would a commercial business enterprise with line authority between administration and employees. We need to apply the best business principles possible in the operation of the Church and reduce as much as possible the overhead costs and inefficiencies. On the other hand, we must not forget the differences between a corporate business structure and a volunteer church organization.

We tend to look at the number of pastors and divide it by the number of administrators and department directors to see the ratio and then compare that to a corporate structure that has line authority between workers and supervisors, and we conclude that we have too many supervisors and too few workers. The reality is that in the Church we have millions of volunteer workers (our church members) who dedicate their time and talents to spreading the gospel. In the areas that have the greatest membership growth, the major function of the employees of the church is that of organizing and directing the work of the volunteers. It takes a lot more training

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and coaching to work with unpaid volunteers than it does to supervise paid employees who, once trained and directed, will simply accomplish the task that has been assigned. But at the same time, if you have funds for 100 paid employees and you have three supervisors directing the 97 employees, you will accomplish far less than if you have the 100 individuals supervising 10,000 volunteers. To compare the structure of the Church to the structure of a corporation and only evaluate the structure as it relates to directing the work of paid employees may not be an appropriate comparison.

We have spent considerable time studying the needs of the 10/40 Window. We will be spending time studying the deployment of missionary budgets as well as the costs that are challenging our budget. Graph #11 shows how the increasing costs of our interdivision missionary program are putting pressure on the World Budget where there is basically no net increase in funds during the phase-in period. We need to lay before our members the great need in the 10/40 Window. It will take sacrifice on the part of our members, but it will also take sacrifice on the part of the Church corporately as we make the adjustments needed to free up funding, interdivision budgets, and other resources for work in the 10/40 Window area, as well as other areas with special opportunities. We have said for years that we must reduce our dependence on appropriations in the parts of the world where we have strong membership on the ground. We need to reallocate those resources, both appropriations and interdivision missionary budgets, to parts of the world where it is impossible for the local membership to carry the burden as we are very “thin on the ground,” as Jan Paulsen likes to refer to it—meaning, that we have virtually no membership in comparison with the general population.

As we move towards directing more and more of the resources available through the General Conference to the 10/40 Window, we must be patient and not expect to see large numbers of baptisms as the immediate result. It is always encouraging to come back with a report of thousands of baptisms, but we will not have those kinds of reports from most areas in the 10/40 Window. I believe that, with proper information, our members will continue to give and support this area—even though the reports will by necessity be more in the nature of reporting the types of work that is being carried on rather than the immediate results we are seeing and can count. When we go into an area using the airwaves or through the Internet, we often reach and nurture individuals who may not be able to be in contact with anyone else in their area who is a Seventh-day Adventist or even a Christian. We must find ways to communicate to them—even if it is a one-way communication—that they are part of the great family of God, and we must continue to nurture and support them.

The Lord may not choose to open up these areas in the same way as He has some others where we can readily see the results of the work. But we need to be careful not to think like Elijah when he said, “and I, even I only, am left; and they seek my life, to take it away.”—

1 Kings 19:14, KJV The Lord responded, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 Kings 19:18, KJV

God's statistical report is very different from yours, Elder Bediako. It may be that at the end of your report you will have to add: "plus all those recorded in the Book of Life, the knees which have not bowed unto Baal."

The Lord's work is going to be finished. The question is: Are we going to be a part of it? Are we going to do our part?

Steven G Rose is going to present the Financial Statement for the General Conference. I am sure that as God looks at the balance sheet He is asking, "What is this? You have failed to show in the asset section that the cattle on a thousand hills are Mine." God owns everything. He has entrusted everything to us as His stewards and we must all be faithful. As Jan Paulsen has said repeatedly, no faithful steward to whom the Lord has entrusted means wishes the Lord to come and find his or her bank account still intact.

Last Wednesday night when the 10/40 Window Committee discussed the need for interdivision budgets to enter many of the countries in that area, Bertil Wiklander, President of the Trans-European Division, said that he hoped the Lord would not come while we were still discussing how to find a few interdivision missionary budgets to enter the 10/40 Window. Although we all want the Lord to come as quickly as possible, I do not think any of us as administrators of the divisions or the General Conference want the Lord to come while we still have all of the interdivision budgets serving in the same place that they have been for the last 50 years and have the Him ask us, "But what happened in the 10/40 Window?"

May the Lord bless us individually and corporately as we struggle with the issue of the need to finish the work everywhere, including the areas that are in such desperate need of help.

TRE/03AC to SGR

FINANCIAL STATEMENT—SEPTEMBER 2003

Steven G Rose, Undertreasurer of the General Conference, pointed out items of interest in the interim year-to-date Financial Statement for the nine-month period January 1 to September 30, 2003:

VOTED, To record receipt of the Financial Statement for September 2003.

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TRUST SERVICES DEPARTMENT REPORT

Jeffrey K Wilson, Director of the Trust Services Department, gave the following report.

Trust Services provides a specialized ministry at every level of the Church, assisting individuals and families who wish to support God's work through wills, trusts, annuities, and other special gifts. Most members give their largest gifts through their Christian wills. These gifts include homes, land, bank accounts, securities, and personal belongings such as furniture. Nearly all gifts are non-tithe and benefit a variety of causes and church entities.

While some areas obtain millions of dollars each year, others receive very little financial support through planned gifts. Many church members do not see estate planning as a priority until they are elderly. It appears that they associate Trust Services with death and do not recognize its usefulness until they begin to consider their own mortality. According to Luka T Daniel, President of the West-Central Africa Division, "In Africa, making a provision for death is like making a death wish. We must show our people the example of David who made provisions for the temple in his will years before he died." Extending our efforts into divisions where there has not previously been an active Trust Services program is one of our top priorities.

Introduction of Associates

Charles B Simpson came to the General Conference Trust Services Department from the Michigan Conference in July 2002. He replaced David E Johnston who retired. Simpson manages 600 files and more than \$2,000,000 in yearly gifts. He also directs the continuing education program in North America.

Wilfredo Sumagaysay, Esq, joined Trust Services in April 2003. Sumagaysay replaced Alan W White who retired prior to the 2000 General Conference Session. He is currently stationed in the Southern Asia-Pacific Division while he awaits completion of immigration proceedings. His responsibilities are to promote Trust Services in the world field, assist in file management, and edit the Trust Services World Manual.

General Conference Trust Services Maturities Report 2002

•ADRA	1,837,060
•Adventist Media Center	3,031,306
•Andrews University	690,457
•Christian Record	1,386,415
•Loma Linda University	3,297,822
•Oakwood College	0

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Total for GC/NAD Institutions		\$10,243,060
•Africa-Indian Ocean Division	38,984	
•Eastern Africa Division	0	
•Euro-Africa Division	5,732,655	
•Euro-Asia Division	0	
•Inter-American Division	330,499	
•South American Division	0	
•North American Division	29,273,215	
•Northern Asia-Pacific Division	497,435	
•South Pacific Division	3,276,870	
•Southern Asia Division	0	
•Southern Asia-Pacific Division	761,180	
•Trans-European Division	1,200,061	
•Southern Africa Union Conference	34,240	
Total for Divisions		\$41,145,139
Grand Total		\$51,388,199

Harold W Baptiste, Chairman
Agustin Galicia, Secretary
Larry R Evans, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 13, 2003, 2:00 p.m.

Lowell C Cooper called the fifth business session of the 2003 Annual Council to order.

Elizabeth E Ostring, a Layperson from the South Pacific Division, opened the business session with prayer.

TreC/FinPl&Bud03AC/03AC to SGR

161-03G PURCHASE OF ADDITIONAL INTERNATIONAL
HOSPITAL PROFESSIONAL LIABILITY (HPL)
EXCESS INSURANCE COVERAGE

In the past, the General Conference maintained both International Hospital Professional Liability (HPL) and General Liability Insurance Coverage for a total of \$100,000,000 each. Because of recent changes in the insurance market and the corresponding increases in premiums, a review of these coverages has been done and renewals have been made as follows:

International Hospital Professional Liability (HPL):	\$10,000,000
General Liability:	\$75,000,000

Both of these levels of coverage are within the terms of the General Conference *Working Policy*.

International HPL Excess Insurance Coverage has various limits for claims at each level of coverage. The current layers and limits are as follows:

Excess Layer Limits:

1. \$1,000,000 excess of \$1,000,000 - No aggregate
(Current Premium - \$1,052,575) July 1, 2003 - June 30, 2004
2. \$1,000,000 excess of \$2,000,000 - Reinstatements:

(Current Premium - \$509,899) July 1, 2003 - June 30, 2004	1 free
	2 @ 50% of premium
	2 @ 75% of premium
3. \$2,000,000 excess of \$3,000,000 - Reinstatements:

	1 @ 25% of premium
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(Current Premium - \$1,117,647) July 1, 2003 - June 30, 2004 2 @ 50% of premium
1 @ 75% of premium
1 @ 100% of premium

4. \$5,000,000 excess of \$5,000,000 - Reinstatements: 2 @ 100% of premium
(Current Premium - \$782,353) July 1, 2003 - June 30, 2004

Since the coverage is obtained on a worldwide basis (with the exclusion of hospitals in the North American Division), in the unlikely event of occurrences* taking place at any of the various levels beyond what the limits for those levels are, an agreement needs to be reached as to how to cover any additional premiums that may need to be purchased. It was

VOTED, To record that if the limits are exceeded and additional International Hospital Professional Liability excess group insurance coverage is purchased, the additional premiums will be distributed on the same basis as the distribution of the premium for the coverage of US\$4,000,000 in excess of US\$1,000,000.

*The largest International Hospital Professional Liability claim for the Seventh-day Adventist Church was \$3.5 million.

TreC/FinPl&Bud03AC/03AC to SGR

160-03G INTERNATIONAL HOSPITAL PROFESSIONAL
LIABILITY (HPL) EXCESS INSURANCE

VOTED, To approve the following procedures for any denominational hospital (outside of the North American Division) that requests to be exempted from participation in the International Hospital Professional Liability (HPL) excess group insurance coverage (beyond the US\$1,000,000 primary coverage in harmony with the General Conference *Working Policy* S 65 05, paragraph 2), as arranged by Adventist Risk Management on behalf of the General Conference:

1. The division committee, as well as the governing body of the institution which wishes to make alternate Hospital Professional Liability excess insurance arrangements, shall annually take official actions confirming that the respective entities will indemnify the General Conference of Seventh-day Adventists or any other church entity that is being sued due to any Hospital Professional Liability suit which is brought as a result of activity arising out of entities within that division which would not be covered by their insurance.

2. The General Conference Executive Committee shall annually review such requests by the divisions and determine whether the indemnification arrangements offered by the divisions are acceptable.

3. Hospitals whose property is registered in the name of the General Conference Corporation will not have the option of opting out of the International Hospital Professional Liability excess group insurance coverage as arranged through Adventist Risk Management.

4. Insurance coverage that is purchased shall be from financially sound providers who shall carry a minimum of A- or equivalent rating and, unless the institution is separately incorporated, the General Conference Corporation must be an additional named insured party (unless under unique circumstances an exception is granted by the General Conference Executive Committee).

5. Levels of insurance coverage must at least meet the minimum as required by the General Conference *Working Policy*.

6. If an entity follows the above procedures and then purchases insurance outside of the International Hospital Professional Liability excess group insurance as arranged through Adventist Risk Management (for that in excess of US\$1,000,000), it will not be entitled to participate in any layer of coverage provided by the International Hospital Professional Liability excess group insurance coverage arranged through Adventist Risk Management.

FinPl&Bud03AC/03AC to SGR(DIV)

GENERAL CONFERENCE BUDGET—2004

VOTED, To approve the 2004 General Conference Budget as presented. (See pages 256 to 273.)

SS&PM/FinPl&Bud00AC/00AC/101-00Ga/SS&PM/FinPl&Bud01AC/01AC/101-01Ga/
SS&PM/FinPl&Bud02AC/02AC/101-02Ga/SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Ga CALENDAR OF THIRTEENTH SABBATH OFFERINGS—WORLD 2004 - 2010

VOTED, To revise the Calendar of Thirteenth Sabbath Offerings—World 2004 - 2010, to read as follows:

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2004	First Quarter	Trans-European Division
	Second Quarter	West-Central 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
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	West-Central 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	West-Central Africa Division

Distribution summary from 2004 through second quarter 2010 when the cycle begins to repeat itself.

East-Central Africa	2
Euro-Africa	2
Euro-Asia	2

Inter-American	2
North American	2
Northern Asia-Pacific	2
Southern Africa-Indian Ocean	2
South American	2
South Pacific	2
Southern Asia	2
Southern Asia-Pacific	2
Trans-European	2
West-Central Africa	2

SS&PM/FinPl&Bud01AC/01AC/101-01Gf/ADCOM/SS&PM/FinPl&Bud02AC/02AC/
101-02Gd/SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Gb 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 1 Million</i>)
18	Church Budget
25	Conference/Union

October

2	Outreach/Church Budget
9	Division (General Conference Session Project Offering)
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/101-02Ge/SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Gc CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2004

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

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January

3	Soul-Winning Commitment	Program provided by divisions
3-10	Revival and Spiritual Emphasis Week	
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	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

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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/101-02Gf/SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Gd CALENDAR OF SPECIAL OFFERINGS—WORLD 2005

VOTED, To revise 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 (General Conference Session Project Offering)
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 (General Conference Session Project Offering)
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 1 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	29
Total	53

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*Program provided by the General Conference
+Worldwide offering

SS&PM/FinPl&Bud02AC/02AC/101-02Gg/SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Ge CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2005

VOTED, To revise the Calendar of Special Days and Events—World 2005, to read 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	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	

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June

4	Bible Correspondence School	
11	Women's Ministry	Program provided by GC

July

9	Home Study International Promotion	
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August

6	Global Mission Evangelism	Program provided by divisions
27	Abuse Prevention Emphasis	Program provided by GC

September

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

October

1	Sabbath School Guest	Program provided by divisions
1	Community Relations	
15	Spirit of Prophecy	Program provided by White Estate
22	Children's Sabbath	

November

5-12	Week of Prayer	
19	Ingathering	
26	Bible Emphasis	Program provided by divisions

December

3	Stewardship	Program provided by divisions
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SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Gf CALENDAR OF SPECIAL OFFERINGS—WORLD 2006

VOTED, To adopt the Calendar of Special Offerings—World 2006, which reads as follows:

January

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

February

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

March

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

April

1	Outreach/Church Budget
8*+	World Mission Budget (Interdivision Employee Program)
15	Church Budget
22	Conference/Union
29	Church Budget

May

6	Outreach/Church Budget
13*+	Disaster and Famine Relief (Program provided for NAD only)
20	Church Budget
27	Conference/Union

June

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

July

1 Outreach/Church Budget
8+ World Mission Budget
15 Church Budget
22 Conference/Union
29 Church Budget

August

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

September

2 Outreach/Church Budget
9+ World Mission Budget (*Go 1 Million*)
16 Church Budget
23 Conference/Union
30 Church Budget

October

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

November

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

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December

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

Summary of Offerings

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

*Program provided by the General Conference

+Worldwide offering

SS&PM/FinPl&Bud03AC/03AC to SGR(DIV)

101-03Gg CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2006

VOTED, To adopt the Calendar of Special Days and Events—World 2006, which reads
as follows:

January

7	Soul-Winning Commitment	Program provided by divisions
14	United in Wonder of His Grace Emphasis	
21	Health Ministries	Program provided by divisions
28	Religious Liberty Day	

February

4	Bible Evangelism	
11-18	Christian Home and Marriage	Program provided by GC
25	Youth Temperance	
25	Health and Temperance Magazines	Program provided by divisions

March

4	Women's Day of Prayer	Program provided by GC
11	Tract Evangelism	
18-25	Youth Week of Prayer	Program provided by GC

April

1	Missionary Magazines	Program provided by publishing houses
8	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
15	Literature Evangelism Rally	Program provided by divisions
22	Christian Education	Program provided by divisions

May

1-31	Drug Awareness Month	Program provided by GC
6	Community Service Evangelism	Program provided by divisions
20	Global Baptism	

June

3	Bible Correspondence School	
10	Women's Ministry	Program provided by GC

July

8	Home Study International Promotion	
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August

5	Global Mission Evangelism	Program provided by divisions
26	Abuse Prevention Emphasis	Program provided by GC

September

2	Lay Evangelism	Program provided by divisions
2-9	<i>Adventist Review</i> (Annual subscription promotion)	
9	Family Togetherness	Program provided by GC
9	Youth Spiritual Commitment Celebration (Southern Hemisphere)	
16	Pathfinder Day	
23-30	Health Emphasis	Program provided by divisions

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October

7	Sabbath School Guest	Program provided by divisions
7	Community Relations	
14	Spirit of Prophecy	Program provided by White Estate
21	Children's Sabbath	

November

4-11	Week of Prayer	
18	Ingathering	
25	Bible Emphasis	Program provided by divisions

December

2	Stewardship	Program provided by divisions
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ADVENTIST DEVELOPMENT AND RELIEF AGENCY
INTERNATIONAL—CONSITUENCY MEETING
AND REPORT

From 3:00 to 3:30 p.m. the Adventist Development and Relief Agency International Constituency Meeting was held. The Constituency Meeting included a report by Charles C Sandefur Jr, President of ADRA, to the General Conference Executive Committee.

The Adventist Development and Relief Agency International (ADRA) changes lives one at a time. Last year we did that 15 million times. We touched the lives of 15 million people. ADRA could not be ADRA without the Seventh-day Adventist Church, and the Church could not be the Church without a ministry like ADRA. We are inextricably woven into the life of God's Advent community. We thank you for your support and for your love for what ADRA loves—to have the heart of God, whose love is bent toward the poor and the vulnerable.

In the last year I have visited nearly 54 countries. I have seen my fellow ADRA workers, ADRA volunteers, and Seventh-day Adventist church members demonstrate their love for the poor. Often their love for the poor has splintered their hearts just as it has splintered God's heart. Not even the great physician could remove the poor from God's heart.

ADRA is present in 125 countries. We are often more a movement than an organization. We participate in projects around the world. We have a project in which women donate five cents a month to a little insurance fund so they can provide transportation for themselves and their children when they need to go to the hospital. Where is Adventist Risk Management? Maybe there is a role model here for you.

We do larger projects. We are planting six million seedlings for reforestation projects in Ghana. We are feeding thousands and thousands of children in North Korea as one of only two NGOs that are there permanently. We are the largest officially organized international presence of the Seventh-day Adventist Church around the world. Last year we did more than 100 million dollars' worth of service, but it was embodied in thousands and millions of hours of labor.

We are in the 10/40 Window. There are countries such as Yemen, Sudan, and Afghanistan in which ADRA is most visible. In some of these countries ADRA is the only visible Seventh-day Adventist presence. So it is a privilege to have you as part of this large ADRA family. We have lots of challenges; you cannot visit all the countries and hear all the reports without knowing that we have lots of challenges.

Last week we formed a governance commission at our ADRA Board of Trustees, because the organizational structure that we designed years ago for an organization that was a third our size, with a third of our funding, and a third as many countries, creeps a little bit trying to absorb the almost staggering scale of work that ADRA is engaged in. So we formed a governance commission to take a look at that.

Development work is becoming more professional. People will call us and volunteer to work in a project. It is almost like someone calling a hospital and volunteering to become a surgeon tomorrow. There is a lot of sophistication and technical expertise in ADRA work, and so we have formed our own corporate university—the ADRA Professional Leadership Institute (APLI). We have teamed with Andrews University to offer a Master's Degree. We have had more than 160 graduates—60 of which have now moved into management positions across the network. We now have Seventh-day Adventist institutions of higher education in the Euro-Africa Division, in the South American Division, and I think in the South Pacific Division that offer degrees in International Development. There is no better place for Seventh-day Adventist young people to find careers of service than in development work, and so we are pleased about APLI.

For the last 19 years ADRA has been going to places where other agencies have been afraid to go and staying longer than other people stay. We do it at a risk; in fact, already this year four of our colleagues have been gunned down, murdered while in the line of duty. I want to read their names to you—Emmanuel Sharpulo, Kaare Lund, and Musa Kita (in Liberia), and just a few weeks ago, Oyaw Abdwahd Ukash (in Somalia). These are people who have sought to serve God faithfully, and they are your arms and your legs. We thank you for the support, and the strength, and the prayers you give to this ministry.

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ADVENTIST WORLD RADIO REPORT

Benjamin D Schoun, President of Adventist World Radio, presented the following report.

1. The Purpose of Adventist World Radio (AWR)

Salem (not his real name) lives in the Middle East and listens to AWR's Arabic broadcasts. One day he wrote and asked for leaflets about Jesus and Christianity. When he received the first Bible lesson he sent back a very harsh letter saying that we were crazy and that the Bible is corrupt. He instructed that we should NEVER write to him again. Our studio mail correspondent put the letter aside, but Salem's statement at the end of his letter would not leave her mind. He had written that he was a very faithful and sincere Muslim! Our correspondent prayed: "Lord, usually we give up. But he's sincere and your Holy Spirit will not give up on a sincere person." The whole studio staff prayed for Salem. In a few weeks, on his own initiative, Salem wrote back saying: "I want to apologize for what I wrote to you before. I don't know what happened in my life lately but something 'bigger' than me is opening my eyes and heart with a desire to know more about Jesus. Please forgive me and send me all the lessons." Now he has finished two series of Bible lessons. He has witnessed to his wife and she has written that she believes in Jesus Christ, "the only way and the only truth."

From China came this letter from a Mr Jiang. "One day, by chance I heard your *Voice of Hope* broadcasting. I was moved to tears by your vivid narration of the stories of Jesus and other people's testimonies. I would like to have a Bible, study materials and the Mandarin Program Schedule. Please fulfill my wishes and feed my yearning soul!"

In Madagascar churches are springing up around the AWR "Voice of Hope" broadcasts. In northern Ethiopia and Eritrea, the Afar-speaking people are beginning to respond to our broadcasts. In Vietnam, Indonesia, India, and North Africa come thrilling reports of how God is using AWR to reach into some of the most restricted and difficult places, to touch people's hearts. This is why Adventist World Radio exists.

2. Materials to Share

AWR has just produced an annual report and a newsletter that we would like to put into your hands. I believe you will enjoy the reports and stories that these publications contain. Please feel free to share them with people in your field. We would be happy to supply your needs for these and other materials. Just let us know while you are here, or write to info@awr.org. We also have an electronic story report called, "Inspirations." It is sent out every other week. If you do not receive it, you can subscribe on our web site at www.awr.org. Or let us know of your interest in some other way.

3. The Scope of AWR's Outreach

AWR broadcasts currently in 55 languages to approximately 70 percent of the territory of the world. Here is a slide that illustrates our coverage, including:

- Satellites that we use and their coverage, that feed short wave and FM stations, and direct-to-home.
- Short-wave broadcast stations, and their coverage.
- Studios that produce programs for our network.
- The 10/40 Window, and the priority language groups.

We look forward to working with the Adventist Television Network as soon as we can work out the technical problems of feeding programs to the uplink center in Simi Valley. We have four world regional offices that work with the divisions and other church organizations and serve as operation centers.

4. Argentina, Italy, and the United Arab Emirates

As most of you now know, AWR was unable to build the station in Argentina, Italy, because of local environmental regulations that were imposed at the last minute. We still own the property and the issue is tied up in the Italian court system. We have moved our operations center from Forli, Italy, to England, and are in the process of selling the Forli property. Despite the disappointment with regard to Argentina, the Lord miraculously opened the way for AWR to broadcast from a super powerful station in the United Arab Emirates. This station has a strong, clear signal to the 10/40 Window areas in Asia, East Africa, and Eastern Europe. While we must purchase the air time, we have not needed to raise the millions of dollars for capital investment that would have been needed in Argentina.

5. Priorities of AWR

Adventist World Radio is the mission radio arm of the Church. It was started in 1971 to reach people behind the Iron Curtain of communism. Its task has always been to enter the hardest places of the earth. The General Conference policy for AWR has a sentence that says, "Unless requested to do so by the General Conference, Adventist World Radio does not accept responsibility for broadcasting within countries where the Church has access to the broadcast media" (General Conference *Working Policy*, HB 20 10). The AWR Board of Directors this past week has begun a review of these matters in order to clarify the priorities for AWR operations. This is especially important in light of the limited resources we have for the multiple opportunities that are presented to us. Our greatest concern is that every language and people group in the difficult and un-entered areas of the world may hear the gospel and then Jesus can

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come. Perhaps our biggest challenge today is the Muslim world and particularly the peoples who speak the Arabic language, but we are working to strengthen this area of our work, and we depend upon the rest of you for support to enable us to accomplish this mission outreach.

6. Offering Reversion

We appreciate very much the offerings that come from the world field on our offering day in March. The offerings generally amount to about \$1.2 to \$1.4 million. AWR has an offering reversion policy that allows some of the offering to go back to the divisions for projects that relate to their responsibility in the work of AWR. This policy has recently been revised and sent out to the division leadership and communication directors. I would remind you that the first deadline for submission of projects from your division for reversion from the 2003 offering is October 31! We are trying to move to the place where projects are approved before the offering is taken, so those approved projects can be used in the promotion of the offering. The deadline for projects for the 2004 offering is December 31 of this year. We hope you will take note of these timelines. If you do not have a copy of the policy and project forms, please contact our office.

7. Division Relationships

We are also in the process of forming agreements with the divisions and/or unions where we have AWR offices or operations. AWR is part of the General Conference, but it needs an umbrella of legal standing in the countries where it operates. In order to enable AWR to do its work and to protect the local church organization, these agreements will outline the terms of the relationship and responsibility for various functions, roles, and liabilities.

8. Guam Modernization Project

AWR is in the final phase of a \$3 million modernization of our station in Guam. Five new transmitters are nearly installed. A matrix system, a monitoring and control system, a new generator, and an erosion control project are making KSDA Guam an up-to-date, reliable, and efficient major short-wave station. Guam will be equipped to broadcast the gospel to Asia and the heart of the 10/40 Window for many years to come.

9. Conclusion

While we have our challenges, including finding adequate resources for the opportunities before us, it is a real blessing to work in an organization that is reaching people who are so appreciative of the message of hope that we bring to them. If you ever want to be encouraged, log onto our web site and read some stories of the people who have had no other opportunity to

learn of God's plan for their lives, but who now so thankfully express their appreciation for this knowledge and how it has changed their lives.

SEC/ADCOM/GCDO03AC/03AC to LRE

145-03G GUIDELINES FOR BECOMING A UNION CONFERENCE

VOTED, To approve the document Guidelines for Becoming a Union Conference, which reads as follows:

Guidelines for Becoming a Union Conference

Introduction¹

The following guidelines have been prepared to assist with the process of preparing union missions for union conference status. At the heart of the process is the question of maturity. The move from union mission to union conference status is a recognition that a mission has "come of age." It has demonstrated spiritual maturity of the constituency and has made progress in areas of leadership, self-reliance, financial management, property care, strategic planning, evangelism, and in the nurturing care of its members.

Accomplishing union conference status is a significant achievement. It is a statement of maturity—a maturity that fosters a climate for spiritual renewal and evangelism. One evidence of a developing union mission is the filling of leadership positions with qualified individuals who have a mission focus and who earnestly seek Divine wisdom. An organization is characterized as mature when its various entities work synergistically towards common mission objectives. Administrative processes are carried out in ways that cultivate a sense of ownership and confidence on one hand and a sense of humility and openness to counsel on the other.

The role of financial management is an integral part of organizational maturity. In the "Stewardship, Self-reliance, and Sacrifice," document voted at the 1993 Annual Council the following paragraph is found:

¹ In several areas of the world, local field units not holding conference status may be classified with terminology other than "mission." For the purposes of this document, conference status, whether it be local conference or union conference, may be classified with terminology other than "mission," i.e. "field" and "section."

“It is important that procedures be recommended that will move the church from a state of financial dependence—mission status to financial interdependence—conference status, in a community of mutual sharing and sacrificing for the good of the body. Fields that have grown accustomed to receiving funds from higher organizations to meet basic operational expenses must develop the ability to provide for their own needs and increase their self-reliance to the place where they are able to share with others in the global mission of the Church. It is easy to remain in comfortable dependence. God has provided the resources with which the Church may accomplish its mission and every field must seek ways to discover and multiply those resources.”

To reach these goals administrators will need to recognize and facilitate the development of the spiritual gifts among their staff and membership. One important part of this development is the involvement of every member in some form of ministry. The faithful stewardship of time, talent, and resources—as represented in tithes and offerings—will have a powerful impact on the new union conference. When members become involved in the process of strategic planning, goal-setting, and giving, they become a motivated force for spiritual renewal and evangelism.

An overview of the organizational process outline follows.

I. Procedure for Changing Union Mission Status to that of Union Conference

1. The union mission clarifies the meaning of union conference status to members, local church leaders, and all denominational leaders within the union.
2. The union mission executive committee recommends the change to division officers.
3. Division officers receive the request and provide a self-evaluation document to be completed by the union mission.
4. Division officers receive the completed document and, if favorable, recommend to the division executive committee.
5. The division executive committee reviews the recommendation and, if favorable, requests that the General Conference appoint a survey commission.
6. The General Conference Survey Commission conducts an on-site evaluation and reviews the in-depth self-evaluation completed by the union mission.

7. The General Conference Survey Commission reports findings to the General Conference Administrative Committee and, if favorable, the Administrative Committee recommends new status to the General Conference Executive Committee.

8. Action of the General Conference Executive Committee is communicated to division officers for implementation. See General Conference *Working Policy*, B 85 10, paragraph 8.

II. Criteria for Union Conference Status

A union mission should normally develop to the point where the world sisterhood of churches, represented by the division and General Conference, will recognize its readiness to become a union conference with the implied larger responsibilities. The following criteria for union conference status is outlined in the General Conference *Working Policy*. It serves as a means for determining the development and maturity of the mission. These criteria also assist other organizations in determining the readiness of a field for union conference status.

“1. Leaders, employees, and members of organizations comprising a union field for which conference status is contemplated shall give evidence of possessing a clear perception of the denomination’s primary objectives which are to supply the spiritual needs of the church and obey the Lord’s commission, ‘Go . . . and preach the gospel’ (Mark 16:15).

“2. The membership, employees, and church leaders should give evidence that they understand the worldwide character of the work and participate by assuming their share of the financial responsibility.

“3. The union field should be adequately manned to care for the various lines of activity and, when necessary, be ready to share its employees with other fields.

“4. The union should have demonstrated its ability to develop and administer a balanced departmental and institutional program.

“5. The union shall have demonstrated its ability to properly store the materials specified in the records retention schedule as provided by the General Conference Office of Archives and Statistics.

“6. A spirit of unity should prevail among the members, employees, and leaders of the field. This unity should be evident in the plans formulated and in the implementation of the same. It should be found between individual members and between the various organizations within the union.

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“7. The membership, the ministry, and the leadership on the local and union level should give evidence of understanding and accepting the established principles of denominational administration and relationships between the various organizations. Leaders and committees should demonstrate willingness to work in harmony with the working policies of the denomination.

“8. Confidence in and loyalty to, the leadership of the denomination at all levels should be evident on the part of the membership. Employees and members should respect the decisions of responsible committees.

“9. Administrative officers and committees should have demonstrated the ability to recognize problems which affect the welfare of the work, and thus take steps which will resolve these problems.

“10. One or more of the local organizations should have attained to conference status and should be operating successfully.

“11. The major portion of the financial resources for the operating of organizations and institutions should be found within the union field.

“12. The union as a whole, including its subsidiary organizations, should possess financial stability, having its operating capital intact. It should also have adequate resources to meet its financial obligations promptly, including accounts payable to other denominational organizations.”—General Conference *Working Policy*, B 85 05

III. Information to Be Supplied for Evaluation by
Division Officers, Division Executive Committee, and
General Conference Survey Commission

1. Documents required for the entity(s) being considered for change of status:
 - a. Most recent audited financial statement
 - b. Approved budget for the current fiscal period
 - c. Most recent unaudited financial statement
 - d. Most recent statistical report
 - e. Current year minutes of the executive committee/administrative committee

f. Mission statement

2. Descriptive information required:

a. Rationale for desiring change of status

b. Statement on various aspects of collective church life in each of the entities which will become part of the proposed union conference. This statement is to cover such topics as:

1) Ways in which the membership of each entity is kept informed about the worldwide Seventh-day Adventist Church.

2) Ways in which the membership of each entity participates in and supports the Seventh-day Adventist Church, i.e. financial support and commitment to the worldwide mission of the Church.

3) Ways in which the membership in each entity demonstrates its support for and cooperation with division leadership.

4) A summary of recent (within last five years) organizational conflicts, if any, within the territory under consideration—e.g. churches withholding tithe and offerings, protests by employees/members against section/region/attached field leadership, strikes or conflict at institutions, legal cases initiated by church members or employees or entities, employee dismissals, cases of alleged/proven fraud or misappropriation.

5) Statement regarding the impact of independent ministries (local or international) and/or tendencies towards congregationalism within local churches.

6) Questionable theological views espoused by pastors/Bible teachers/employees within the territory under consideration.

3. Statistical/Analytical information required:

a. Composite of union church growth statistics for the last five years

	Years	_____	_____	_____	_____	_____
1) Church Membership		_____	_____	_____	_____	_____

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	Number of increase (decrease from previous year)	_____	_____	_____	_____	_____
	Percentage of change	_____	_____	_____	_____	_____
2)	Sabbath School membership	_____	_____	_____	_____	_____
	SS/church ratio	_____	_____	_____	_____	_____
3)	Number of baptisms	_____	_____	_____	_____	_____
	Number of apostasies	_____	_____	_____	_____	_____
4)	Number of employee evangelistic series	_____	_____	_____	_____	_____
	Number of lay evangelistic series	_____	_____	_____	_____	_____
5)	Number of literature evangelists	_____	_____	_____	_____	_____
	Number of baptisms by literature evangelists	_____	_____	_____	_____	_____
6)	Number of ordained and licensed ministers	_____	_____	_____	_____	_____
	Ratio of ministers to members	_____	_____	_____	_____	_____
7)	Number of office employees	_____	_____	_____	_____	_____
	Number of field employees	_____	_____	_____	_____	_____
	Ratio of office to field employees	_____	_____	_____	_____	_____
	Number of volunteers (AVS)	_____	_____	_____	_____	_____

8) Does the union have a long-range plan for the development of the following? If so, please attach a report describing the plan:

(a) Personnel

(b) Facilities

(c) Global Mission thrust to reach all people groups within the

union territory

b. Spiritual growth/maturity

1)* What has the union leadership done during the past year to help the church members better understand the importance of having a personal relationship with God? (See Criteria for Union Conference Status, paragraph 1.)

2)* Do employees and church members have confidence in and loyalty to church leadership on all levels? Please respond with a brief written statement. (See Criteria for Union Conference Status, paragraph 8.)

3)* On a scale of 1 to 5 (1 = very poor and 5 = excellent), at what level would you at this time rate the spirit of unity in the union? (See Criteria for Union Conference Status, paragraph 6.)

1 2 3 4 5

(*Indicates sections which will be completed by the division survey commission.)

c. Union educational statistics for the last five years

1) Estimated present number of SDA youth ages 6-14 years _____

2) Estimated present number of SDA youth ages 15-21 years _____

Last Five Years

Years _____ _____ _____ _____ _____

3) Elementary
Schools:

Number of church schools	_____	_____	_____	_____	_____
Number of SDA teachers	_____	_____	_____	_____	_____
Number of non-SDA teachers	_____	_____	_____	_____	_____
Number of SDA students	_____	_____	_____	_____	_____
Number of non-SDA students	_____	_____	_____	_____	_____

4) Day academies/
Secondary Schools:

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Number of academies/
secondary schools

Number of SDA teachers

Number of non-SDA teachers

Number of SDA students

Number of non-SDA students

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

5) Boarding Academies/
Secondary Schools:

Number of academies/
secondary schools

Number of SDA teachers

Number of non-SDA teachers

Number of SDA students

Number of non-SDA students

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

6) Colleges/Universities:

Number of colleges/
universities

Number of SDA teachers

Number of non-SDA teachers

Number of SDA students

Number of non-SDA students

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

7) Does this report coincide with conference/mission records?

_____ Yes

_____ No

4. Services, programs, ministries

a. What evidence can be provided which indicates that there is currently a personal stewardship plan or its equivalent functioning within the union? (You may wish to reply on a separate sheet of paper.)

b. What percentage of the union membership is returning a faithful tithe?

_____%

c. How many Adventist Book Centers are operating in the union? _____

d. In terms of the currency used by the union office, what is the total sale of trade and subscription literature for the past five years in the union?

<u>Year</u>	<u>Total Trade Literature Sales</u>	<u>Total Subscription Sales</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

e. Union-wide, what is the total number of new enrollments in the Bible correspondence schools secured by the church members during each of the last five years?

<u>Year</u>	<u>Number of Enrollments</u>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

f. What percentage of the church members are involved in outreach of some form on a regular basis (at least one time per week)? _____%

- 1) In *Go 1 Million?* _____%
- 2) In *Sow 1 Billion?* _____%
- 3) Other _____ %

g. Is there an annual spiritual emphasis week?

_____ Yes _____ No

h. What methods are currently being used for lay involvement? (e.g. Revelation Seminars, lay evangelistic series, etc)

5. Leadership, personnel, and organization

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- a. Does the union have a current constitution and bylaws?

_____ Yes _____ No

If yes, does the union administration abide by it in organizational matters?

___ Always ___ Almost always ___ Usually

___ Occasionally ___ Seldom

- b. Are church/union owned properties properly registered with the government?

1) Are the original deeds in the union files?

2) Are copies of the deeds maintained at the division office?

- c. Does the union operate an adequate records management system? Please comment.

d. Provide a list of union employees which includes administrators and department directors/associates. Report should indicate title, responsibilities as assigned by committee, educational attainment, and years of service in current position as well as the total number of years served in the denomination. Please attach a separate sheet for this information.

e. List the institutions within the union (i.e., clinics, hospitals, colleges, publishing houses, etc) and indicate the names of current administrators, and date when current assignment was made. How many full-time employees are on each institutional payroll? How many part-time employees? What is the average institutional employee turnover rate? Please use separate sheet.

f. Has the union developed an employee handbook which clarifies employee benefits and the relationship of employees with the union's policies and procedures?

g. Does the union understand the importance of continuing a close relationship with the division and the General Conference even after union conference status is granted?

h. Has the union developed its "Statement of Mission" and set measurable goals which indicate the direction in which the organization is moving?

_____ Yes _____ Currently considering

i. How often does the union executive committee meet?

j. Do the following entities record and preserve board/committee minutes and other vital documents as outlined in the General Conference *Working Policy*, BA 65?

Union: _____ Yes _____ No

Conference/Mission: _____ Yes _____ No

Institutions: _____ Yes _____ No

k. Does the union have adequate personnel to staff all normal functions?

_____ Yes _____ Almost enough _____ Inadequate

l. Does the union currently have missionaries serving in other parts of the world?

_____ Yes _____ No

m. How often does the union executive committee meet? _____

How many members of the union executive committee are denominational employees? _____

How many are laypersons? _____

n. Do the union and the entities within the union—such as conferences, missions and institutions—understand their relationship with other denominational organizations?

_____ Yes _____ No

o. Have the leaders and committees demonstrated an ability to:

1) Recognize problems impacting the church?

___ Always ___ Almost always ___ Usually

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___ Occasionally ___ Seldom

2) Take corrective action?

___ Always ___ Almost always ___ Usually

___ Occasionally ___ Seldom

6. Financial Stability

a. What have been the giving trends throughout the union during the past five years in gross tithes, Sabbath School offerings, and local church funds? Please state in the currency where the union is located.

<u>Year</u>	<u>Total Tithe</u>	<u>SS Offerings</u>	<u>Local Church Funds</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

b. Provide copies of the audited annual operating statements, audit management letter, and the management's response to the audit management letter for the past five-year period for the union and its institutions.

c. With the financial statements as a basis, please state on a separate page the working capital and liquidity percentages for the past five-year period for the union and its institutions.

d. Indicate liabilities and accounts receivable in the currency where the union office is located.

e. Are inter-organizational account reconciliations up-to-date and are outstanding items cleared on a timely basis? On a separate sheet of paper, please provide a summary of the most current inter-organizational account reconciliations showing the entity involved, the date of the reconciliation, a listing of all outstanding items in excess of three months that have not yet been cleared, and the designation as to which entity has yet to enter the transaction.

f. On a separate sheet of paper, please list the most recent balances on the union's ledgers of denominational entities accounts receivable and accounts payable.

g. Is the union giving subsidies to the colleges/universities according to policy?

_____ Yes _____ No

If yes, please attach a schedule showing relevant amounts and applicable policies.

h. Does the union have adequate income to be able to function at an acceptable level without any appropriation from the division?

_____ Yes _____ No

1) On a separate sheet please list the union's self-support ratio for the past five years.

2) On the same page please list any operating subsidies received for the past five years.

i. How many years in succession has the union operated within a balanced budget? _____ years

List below the budgeted and actual expenses for the last five years.

<u>Year</u>	<u>Actual</u>	<u>Budget</u>	<u>(Over)/Under</u>
_____	\$ _____	\$ _____	\$ _____
_____	\$ _____	\$ _____	\$ _____
_____	\$ _____	\$ _____	\$ _____
_____	\$ _____	\$ _____	\$ _____
_____	\$ _____	\$ _____	\$ _____

j. Are contributions to the denominational retirement fund current?

_____ Yes _____ No

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k. Is the union currently implementing all authorized employee's subsidies and allowances?

_____ Yes _____ No

l. Is the union operating within the remuneration and allowance policies as set by the division?

_____ Yes _____ No

m. Are tithe and offering funds forwarded to the division and cleared monthly?

_____ Yes _____ No

n. How is the physical property (union office, union institutions, vehicles) maintained?

___ Very well maintained ___ Usually well maintained

___ Poorly maintained ___ Very poorly maintained

o. Are all properties insured according to denominational guidelines?

_____ Yes _____ No

p. Are the finances of the union sufficient to provide reasonable wages and allowances for employees?

_____ Yes _____ No

q. Does there appear to be a willingness by the executive committee and constituency to be held accountable for financial management according to policy?

_____ Yes _____ No

r. Church statistics (Duplicate this page to accommodate the number of conferences/missions within the union mission.)

1) Date organized into a union mission _____

2) Current population of union mission territory _____

Names of Conferences/Missions	_____	_____	_____	_____	_____	Union Total _____
<u>Organization:</u>						
Number of districts	_____	_____	_____	_____	_____	_____
Number of churches	_____	_____	_____	_____	_____	_____
Number of companies	_____	_____	_____	_____	_____	_____
<u>Membership:</u>						
Number of members in companies	_____	_____	_____	_____	_____	_____
Number of members in churches	_____	_____	_____	_____	_____	_____
Total	_____	_____	_____	_____	_____	_____
<u>Churches/Places of worship:</u>						
Building owned by churches	_____	_____	_____	_____	_____	_____
Buildings rented by churches	_____	_____	_____	_____	_____	_____
Buildings owned by companies	_____	_____	_____	_____	_____	_____
Buildings rented by companies	_____	_____	_____	_____	_____	_____

List of Conferences

Date Organized into a Conference

- | | | |
|----|-------|-------|
| 1. | _____ | _____ |
| 2. | _____ | _____ |
| 3. | _____ | _____ |
| 4. | _____ | _____ |
| 5. | _____ | _____ |

IV. Issues Which Should Be Probed Further During the Survey Process

1. What is the strategic planning process for this entity?

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2. What provision is made for church members to have Sabbath School Bible Study Guides in their own language? To what extent do members actually have copies of the Sabbath School Bible Study Guides?

3. What provision is made for church members to purchase or have access to the writings of Ellen G White?

4. Do leaders of conferences and missions have a clear understanding regarding the worldwide character of the work of the Church?

5. Does the union administration understand that the status of "conference" not only implies self-support but also requires significant contribution to the world field?

6. Does the union administration and the committee recognize the authority of the General Conference?

7. What inter-church gatherings (i.e. camp meetings, rallies, etc) are held to promote awareness of a larger church life beyond that of the local congregation?

8. What is the budget preparation process for this entity?

9. What is the educational level of employees, especially pastors? What is expected? To what extent is the expectation met?

10. Is there an adequate pool of leadership?

11. Who is handling employee service records? Are these records up-to-date? What kind of review process is there to ensure that records are maintained and accurate?

12. Are trust funds (tithes and offerings) remitted monthly in total from each unit to the division?

13. What is the financial statement review process for this entity?

14. Is there a functioning audit committee and what kind of review process is in place?

15. Is there a salary audit committee and, if so, what kind of review process is in place?

16. Does the remuneration/wage scale reflect reality within the local economy considering such issues as inflation?
17. What depreciation provisions are made? Are they adequate? Is there cash available for equipment replacement, etc? Is there a capital budget each year?
18. To what extent are local church financial records being audited? What is the arrangement for local church financial audits?
19. Are church properties secure? Where are titles? Are all details kept up-to-date? Who is responsible? How are maintenance and repair matters cared for? What is the current state of maintenance and repair?
20. What is the process for ensuring that church properties are adequately insured?
21. What is the situation regarding housing for employees—adequate/inadequate?
22. How does administration ensure that tithe is used in harmony with policy?

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

255-03G UNION CONFERENCE STATUS PROCEDURE—
ORGANIZING UNION MISSIONS INTO UNION
CONFERENCES - POLICY INSERTION

VOTED, To approve the insertion of the following paragraph at the beginning of
B 85 10:

B 85 10 Union Conference Status—Procedure—The following procedure shall be suspended until the 2005 Annual Council. The procedure presented in the guidelines entitled, “Becoming A Union Conference—A Guidebook and Procedural Steps for Changing From a Union Mission to a Union Conference” shall be used during this trial period. (See Appendix A in the General Conference *Working Policy*.)

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SEC/ChSponsorVolTask/ChSponsorVolTask/ADCOM/CEvang&Wit+SecC/GCDO03AC/03AC
to VBP

147-03G *CHOSEN*—TO GO, TO SERVE, TO SAVE

VOTED, To approve the document, *Chosen*—To Go, To Serve, To Save (see Appendix B in the General Conference *Working Policy*), which reads as follows:

Chosen—To Go, To Serve, To Save

What Is *Chosen*?

Chosen challenges every Seventh-day Adventist church and institution to accept the responsibility of sponsoring a person annually to serve as a *Chosen* missionary volunteer,² either in its home division or in some other part of the world, while at the same time opening its doors to receive a *Chosen* missionary volunteer to serve in its community.

An interest in mission in the Seventh-day Adventist Church could be radically revived if every local church became involved in *Chosen*. At the same time it would provide an opportunity for missionary volunteers to serve in countries where currently there are very few volunteers because of lack of finance.

The *Chosen* proposal is not intended to replace the current Adventist Volunteer Service plan but is to be a supplement to the same program.

Section I - Philosophy

Why are *Chosen* Volunteers Needed?

Would not employees do a better job? Why is anyone needed at all?

Matthew 28:18-20 (NIV) contains the great commission. "Then Jesus came to them and said, 'All authority in heaven and earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'" This passage tells us seven things about the sending of volunteers:

² The term Missionary Volunteer has historical roots with the Youth Department, but in this *Chosen* proposal "missionary volunteer" is used in a revised manner with broader meaning. This concept, or the word "missionary" may be problematic in some fields. In such cases divisions are at liberty to devise alternative expressions.

1. Who sends? The risen Christ through the medium of His Church.
2. On what basis are we sent? The authority and command of Christ.
3. Who are sent? All disciples.
4. Who are we sent to? All nations (peoples/ethnic groups).
5. What is to be done?
 - a. Go—action is required.
 - b. Make disciples.
 - c. Baptize.
 - d. Teach them to obey Jesus' commands.
6. What is the source of power for this mission? Jesus is with us always.
7. How long does this mission last? Until the very end of the age. This is not a temporary assignment.

“He calls for volunteers who will cooperate with Him in the great work of sowing the world with truth. . . . in every place to which they can gain access. . . . His kingdom is to be enlarged.”—1SM 112

“Christ is calling for volunteers. . . . The church is languishing for the help of young men [and women] who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world.”—MYP 24, 25

Leadership Responsibility

“Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realise how much has been lost because of this. . . . The work of God in this earth can never

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be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—GW 351, 352

“Those who stand as leaders in the church of God are to realize that the Saviour’s commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands. Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the market place, when they might be engaged in some line of active service.”—AA 110

Reflex Influence

Denominations where churches select and sponsor their own missionaries have convincingly demonstrated again and again that giving increases dramatically as a result and that the funds generated are usually more than adequate to meet their total financial commitments. Ellen G White supports this principle and calls it the “reflex influence.” “The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.”—6T 27

Short-Term Evangelical Missions (STEM 1993:8) states, “A structured short-term mission has tremendous possibilities for increasing involvement back home. Mission related support activities were found to increase 64%.”

This “reflex influence” is felt, not only by the church which engages in this work, but also by the missionaries who agree to serve. Their lives are changed forever! And these missionaries must be given the opportunity to tell their stories. “Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them.”—MH 148

The Greatest Volunteer Ever

“Christ volunteered to come to this earth and stand at the head of fallen human beings, who were heirs of guilt, under sentence of eternal death. We must have perished had He not borne our guilt and the wrath of God.”—12MR 61

“Christ had not been forced to take this step. He had contemplated this struggle. To His disciples He had said, ‘I have a baptism to be baptized with; and how am I straitened till it be

accomplished!’ ‘Now is your hour, and the power of darkness.’ He had volunteered to lay down His life to save the world” (ST December 9, 1897).—5BC 1104

An Appeal

“Shall not missionaries be multiplied? Shall we hear of volunteers, who are willing to go into the field to bring souls out of darkness and ignorance into the marvelous light in which we rejoiced, that they also may see the glory of God in the face of Jesus Christ.”—Ellen G White, *Review and Herald*, February 4, 1896

Section II - The Concept

The Council on Evangelism and Witness (GCC-S) has challenged us to push beyond the borders of what is known as traditional evangelism, to be creative, and to involve as many church members as possible in outreach. The following concept may be considered to be outside the box but it provides an opportunity for the whole Church to be involved in some way in evangelism, with far-reaching results. In fact, it has the potential of changing the climate in regard to mission in all of our churches and of dramatically increasing the workforce of the Church.

Chosen provides opportunities for missionary volunteers to be sent to places all over the world, particularly to those countries where the local church administration cannot afford to pay for insurance costs, as in the current Adventist Volunteer Service plan. On the other hand divisions may need to offer incentives to missionaries who are willing to work in their home territory.

An Overview of *Chosen*

Chosen challenges every local church to sponsor and send a minimum of one church member each year to serve as an interdivision or intradivision missionary volunteer. Where possible, the church will select its own missionary to serve in another division, or somewhere within its home division/union/conference/mission, or perhaps in its own community. An essential element of the program is that the sending church play an active role in the selection of the project and the location where it will send its *Chosen* missionary. However, the selection will be made from previously approved projects advertised on division or General Conference web sites or call books, unless the volunteer is assigned to serve his/her home church.

An integral part of *Chosen* includes the possibility that churches will sponsor missionary volunteers to work in their hometown/conference/union/division. The advantages of such an arrangement are that:

- Costs will be lower
- Cultural adaptation will be minimal
- Language will not be a concern
- Methods of evangelism will be natural for the missionary

Also envisaged is that each local church become a recipient organization, providing an opportunity every year for a *Chosen* missionary volunteer to serve on a full-time basis, sponsored by the sending church, organization, individual or family. These positions will also be advertised on division or General Conference web sites or call books. In this way, while it might be argued that additional funds are leaving the sending church, there is a balancing factor that offers the sending organization the opportunity to receive as much as it gives.

Small Churches Can Participate

A small church may prefer to team up with another church or group of churches for the purpose of raising adequate funds and the selection of a *Chosen* missionary volunteer. These same churches might benefit by receiving a missionary. In either case, it will be necessary for them to appoint a coordinator or regional pastor who will foster this work on behalf of all churches and who will direct the work of the missionary.

What Sponsorship Means

The word *sponsor* is used here as an all-inclusive word which includes financial, spiritual, and physical sponsorship. The sending church will take on the responsibility of assisting the missionary volunteer with fares, accommodation expenses, stipend, insurance costs, visa and medical examination fees, etc. Church members (a group appointed by the church board) will be responsible for providing spiritual nurture, prayer support, and regular communication with the missionary, while at the same time offering to send evangelistic or other tools which might be helpful to perform his/her duties. It is conceivable that the sponsoring church may negotiate the sharing of financial responsibilities with the receiving organization. And if the receiving organization is unable to participate financially, it may be able to offer assistance in the form of services such as accommodation, food, etc.

The missionary volunteer in return undertakes to keep the sponsoring organization apprised of everything that is happening in the location where he/she is serving. This is not intended so much as an administrative requirement but rather as an opportunity to share the inspiration of what God is doing through the volunteer. While there will inevitably be some challenges, for the most part the volunteer will bring excitement into his home church as he/she reports God's blessing upon his/her efforts.

Institution/Individual Sponsors

In addition to churches, *Chosen* provides for institutions to be sponsors, e.g. publishing houses, colleges, universities, conference/mission/union/division offices, etc. It is feasible that these institutions could select and support several *Chosen* missionary volunteers on an annual basis. These same institutions will be encouraged to be recipient organizations as well and provide opportunities for service for numerous missionaries.

In fact *Chosen* allows for anyone to be a sponsor, whether as an individual, a family or some other entity. Every effort must be made, however, to ensure that whoever is the sponsor, they are able to sustain the sponsorship for the entire life of the project or for an agreed period of time. This must be achieved by ensuring that the total amount of the funds needed is in hand before the volunteers take up their assignments.

Section III - Basic Details

Definition of a *Chosen* Missionary Volunteer

A *Chosen* missionary volunteer is a baptized Seventh-day Adventist, at least eighteen years of age, who is willing to devote his/her gifts on a full-time basis, preferably for a period of six months to two years, to serve in some form of witness to spread the gospel.

Project Possibilities

Typical projects for *Chosen* volunteers to consider include: church planting in cities and towns where there are no Seventh-day Adventists; door-to-door visitation; public evangelism; Bible studies; teaching; medical and dental care; building construction; office work; etc. Opportunities to serve in 10/40 Window countries will need to be included as possibilities for service. Integrated with ministry initiatives such as *Sow 1 Billion* and *Go 1 Million* programs, this plan provides an army of workers to follow up interests thereby created. *Chosen* volunteers may be assigned to assist and support the regular missionary (interdivision employee) in his/her role. Experienced and professional missionaries (retired pastors, educators, etc) will be able to work with Global Mission pioneers to train and support them.

Working in Pairs

Where possible, *Chosen* missionaries will be encouraged to work in pairs and in some locations participate as part of a larger group. Every effort will be made to match missionaries with each other according to their compatibility as well as their gender, if single.

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If volunteers are assigned to work in areas where there is little or no supervision, especially in pioneer locations, it should be arranged for them to serve in pairs or groups.

Screening

The sending church and conference will be responsible for screening the applicant which will include tests for physical and mental health, character, commitment to mission, church membership, qualifications to match the position, conflict of interest, etc.

Finances

Every request for a volunteer, listed on the web site or in the call book, will identify the essential expenses for each project site. However, the sponsoring church will help to make final determination of the funds that are needed and, together with the applicant, will become involved in officially approved fund-raising activities.

It is essential that funds be transferred expeditiously from the sponsoring church to the recipient organization to ensure the timely disbursement of funds, so that they are available as soon as the volunteer arrives on location. Funds raised by churches should not be pooled for the support of all volunteers, but rather the total amount received for a specific project should be kept sacred for that project. However, it is conceivable that a small levy could be placed on all funds to provide a pool of money so that missionaries from areas with lower economies might serve in areas with higher economies.

Training

Every *Chosen* missionary volunteer assigned to work in another culture will be required to undertake appropriate cross-cultural training either on a Seventh-day Adventist college/university campus, or through a program offered by the Institute of World Mission, or through a seminar conducted by an official church organization, or through the *Passport to Mission* correspondence course. Missionary volunteers with specific witnessing and evangelism assignments will also be required to participate in specialized training programs offered by church department directors or to undertake an approved distance learning course by Internet or by correspondence. A special curriculum will be crafted to ensure that this training equips the missionary volunteer to carry out his/her specific duties. Re-entry programs may be held for returning missionary volunteers on a regional basis, or through an alternative correspondence course like *Passport to Mission*. The Church's department directors, together with the Institute of World Mission, will be responsible for developing and implementing the training component.

Seventh-day Adventist colleges and universities shall be encouraged to include a mission emphasis component in all courses and an elective offering special training in cultural sensitivity and contextualized ministry.

Web Site

The current Adventist Volunteer Center (AVC) database and web site must be enhanced and serve as a model for the development of a software package to be offered to all divisions for the management of their intradivision programs. The General Conference web site will advertise all interdivision positions while division web sites will advertise all intradivision positions.

Each requesting organization will submit its requests through the regular channels, as explained in the current General Conference *Working Policy*, and each position will be placed on either the General Conference or division web sites as interdivision or intradivision requests. Likewise, appointments will be processed in accordance with policy through the regular channels. The General Conference and divisions will also assist with matching missionaries to projects, particularly in assisting the most needy territories.

Each listing must include as much information about the position as possible. A detailed job description, costs (excluding air fares), accommodation arrangements, information about the location, etc, will need to be included. The web site will also become a venue for *Chosen* missionary volunteers to share their stories, but not before the content has been approved by the General Conference and relevant division.

Catching the Vision in the Local Church

Innovative methods may be helpful initially to help some churches catch the vision. Local church pastors must understand the concept of the "reflex influence" in order to value and support the concept of *Chosen*. The church pastor could be sent, either by the conference (on the basis of a continuing education sponsorship) or by his/her church, to visit the site where the *Chosen* missionary will be placed. Or the sponsoring church could elect to convene a short-term mission trip that would include a number of church members.

Either method would serve several purposes:

1. A face-to-face connection would be made with the people they will be supporting.
2. It would be easier to ascertain what funding is needed and the returning pastor or group would be in a better position to report first-hand on the needs.
3. If the pastor or small group becomes inspired, the church will become inspired and will be more likely to take ownership of the project on a long-term basis and stay with the project until completed.

It is recommended that each church board appoint a coordinator, as well as a committee, to be responsible for overseeing the various aspects of *Chosen* and to care for such items as fundraising, promotion, annual selection of appropriate missionary volunteer, preparation and training, and selection of missionary site. Innovative methods of keeping the program before the church members could include the placement of photos on the notice board in the foyer of the church, or a phone call to the missionary on location during Sabbath School or divine service.

Intradivision Program

Divisions and unions must appoint taskforces to help organize for action. One assignment will be to create positions for the large influx of intradivision and interdivision volunteers who will work in their territory—whether they originate from within their territory or come from outside their division. These positions would then be advertised on a division web site or published in an annual booklet. Churches, together with their missionary volunteers, would choose an assignment that fits the gifts and talents of the person chosen, or they may choose a project/location as a permanent arrangement until a new church has been established or the project is completed.

Expected Results of *Chosen*

Sending and receiving a minimum of one volunteer per year per church as a *Chosen* missionary will have the following results:

The sending church/organization—

- Becomes the sending organization, the missionary board.
- Expects and receives regular reports from the missionary and is blessed.
- Doubles its prayer and financial support.
- Develops greater dedication to mission and to the world Church.
- Becomes a pool of potential missionaries to serve at home and abroad.
- Develops a new vision of what can be done.

The *Chosen* missionary volunteer—

- Is blessed by the experience.
- Sees a broader perspective of the world.
- Has opportunity to test his/her gifts and talents for service.
- Has a chance to enlarge his/her Christian family and make new friends.
- Derives a sense of satisfaction from serving.
- Learns what true giving means.
- Learns to value other cultures and new ways of doing things.

The receiving church/organization where the *Chosen* missionary volunteer works—

- Is blessed.
- Is exposed to the care and interest of missionaries.
- Gains a new perspective on the world outside their local area.
- Receives material and spiritual aid they would otherwise never know about.
- Invites individuals to join God's remnant Church who are disciplined by the missionary volunteer.

Section IV - Development of the Proposal

Funding

Consideration needs to be given to a financial plan for producing the necessary materials. Initially funding will be necessary for the following items:

- Staffing at the General Conference level on a contract basis to develop materials and web site. Divisions will be responsible for translating the materials and web site into major languages.
- The production of operation manuals for churches/institutions—separate documents for both sending and receiving churches/institutions/conferences/unions/divisions.
- The production of training manuals.
- Advertising—printed materials, audio, video/DVD, etc.
- Re-entry training package (to be produced by the Institute of World Mission)

Staffing

The General Conference Adventist Volunteer Center will need extra staff, when the program is finally launched, to process larger numbers of missionaries. There is no doubt that divisions and other levels of the church will also need to consider staffing needs as the program develops. However, the best approach may be a redeployment of current staff as the need demands or, alternatively, the engagement of volunteers to accomplish this work.

Launching *Chosen*

Launching *Chosen* at the 2005 General Conference Session, should be in two ways:

- As a business session agenda item, and
- During the Sabbath School programs for the adults and for the senior youth, possibly in video format, together with distribution of a brochure explaining the program in detail.

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To prepare for the launch, a timeline must be approved to include the following:

- Completion of manuals
- Preparation of advertising
- Worldwide meeting for training of division volunteer leaders at time of the 2004 Annual Council
- Training curriculums that will include packages on cultural sensitivity, methods of evangelism, and re-entry
- Establishment of appropriate guidelines and policies

Promotion/Advertising

Recommended to develop the following promotional materials:

- Video/DVD
- Brochure
- Information sheets for pastors and administrators
- PowerPoint presentations
- Web site, including streaming video of actual volunteer opportunities and/or experiences

Functional Materials

Recommended to produce the following manuals-draft documents only (divisions will be responsible for translation and production of copies):

- Guidelines and policies document
- Organizational manual which will include the strategies and details for each organizational level in managing and promoting this initiative
- Local church manual which will include two sections—one for the sponsoring of a volunteer and one for the receiving of and working with a volunteer
- Volunteer manual to guide the volunteer and provide instructions for the organizational side of working as a volunteer
- Training manuals—to prepare volunteer for specific areas of witness
- Re-entry manual—to assist volunteers at the conclusion of service to merge back into their home culture
- Brochure/Booklet for potential volunteers—to provide information to a person seriously considering service as a volunteer, clarifying issues to consider, who to contact, etc

Creating Positions

It is recommended that every division submit to the General Conference Secretariat at least 50 interdivision positions for placement on the AVS web site in time for the launch at the 2005 General Conference Session. These positions must fit the model recommended for *Chosen*.

It will be necessary also for each division to accumulate a significant number of intradivision positions on its web site or in its call book by July 2005.

Challenges to Consider to Make the Plan Work

1. Ensure an adequate number of positions so that no one is disappointed.
2. Provide service positions for all language groups whether at home or abroad.
3. Create positions in the 10/40 Window.
4. Offer suitable training for special needs, e.g. working with Muslims, etc.
5. Streamline methods of processing to handle larger numbers.
6. Provide adequate staffing in the Adventist Volunteer Center and other levels of the Church. Initially this might be accomplished on a volunteer basis.
7. Devise a method for transferring funds expeditiously from sponsor to volunteer on location.

Financial Costs (Estimates)

1. Contract to develop manuals and promotional materials for a cost of \$54,000. A further \$1,000 will be needed for software, equipment and miscellaneous expenses.
2. Contract to develop web site and database for all divisions—approximately \$25,000.
3. Development and production of advertising, promotional materials, and manuals for an estimated cost of \$64,400.
4. Development and production of training materials-how to methods of evangelism—for an estimated cost of \$20,000.

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5. An estimated \$164,400 will be needed over a period of almost two years to launch the program. (See Appendix A for details.)

Section V - Chosen Administrative Committee

Secretariat appointed a taskforce some time ago to develop this proposal and to determine such issues as insurance, policies, finance, housing, training, promotion, travel, methods of appointment/recruitment, medical examinations, fund-raising, streamlining the appointment process, and screening applicants. This taskforce has been given the assignment of preparing a packaged plan to give to every church/conference/union/division so that there will be consistency of operation throughout the world.

The taskforce currently includes the following individuals who are involved in directing outreach for the Church and whose current activities need to be coordinated with this plan. It is recommended that the taskforce become a standing committee of the General Conference Administrative Committee, named the Chosen Administrative Committee (ADCOM-S).

MEMBERS

EVANS, LARRY R, Chairman
Parmenter, Vernon B, Secretary
Erntson, Jan, Recording Secretary

Bediako, Matthew A
Clayville, Douglas
Cress, James A
Dabrowski, Rajmund
Galicia, Agustin
Handysides, Allan R
Howard III, Roscoe J
Jones, Theodore T
Koh, Linda
Krause, Bettina
Krause, Gary
Lizardo, Jose R
Luxton, Andrea T
Maxson, Benjamin C
Muganda, Baraka G
Robinson, Donald E
Rojas, Jose
Ryan, Michael L

Sabot, Claude
Stenbakken, Ardis D
Zackrison, James W

LEGAL ADVISORS

Burrow, Lisa
Wetmore, Thomas E

APPENDIX

Chosen Proposal
Financial Estimates 2000 to 2005

It should be noted that most figures in this document are estimates. Expenses will include:

Software/Equipment	\$1,000
Total for 2003	\$1,000

The following expenses would be necessary for 2004:

Contract to write policies, manuals, public relations program	\$36,000
Development of software for database and web site for each division	\$25,000
Development of video, brochures, manuals (Organizational, for churches, for volunteers)	\$44,000
Evangelism Training Manual (Curriculum)	\$20,000
Total for 2004	\$125,000

There will be a need to submit a further budget for 2005 at a later time, although most items are significantly cared for in the 2004 figures above. The estimated costs for 2005 are as follows:

Contract to write policies, manuals, public relations program	\$18,000
Development of video, brochures, manuals (Organizational, for churches, for volunteers)	\$20,400
Total for 2005	\$38,400

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Grand total for project

\$164,400

Promotion/Advertising

Recommended to develop the following promotional materials:

- Video/DVD
- Brochure
- Information sheets for pastors and administrators
- PowerPoint presentations
- Web site, including streaming video of actual volunteer opportunities and/or experiences
- ATN and 3ABN
- Supporting Ministries Advisory

Functional Materials

Recommended to produce the following manuals:

- Guidelines and policies document
- Organizational manual which will include the strategies and details for each organizational level in managing and promoting this initiative
- Local church manual which will include two sections—one for the sponsoring of a volunteer and one for the receiving of and working with a volunteer
- Volunteer manual to guide the volunteer and provide instructions for the organizational side of working as a volunteer
- Training manuals—to prepare volunteer for specific areas of witness
- Re-entry manual—to assist volunteers at the conclusion of service to merge back into their home culture
- Brochure/Booklet for potential volunteers—to provide information to a person seriously considering service as a volunteer, clarifying issues that need to be considered, who to contact, etc.

Database and Web Site

The General Conference Information Systems Services (ISS) has indicated that a simplified database/web site could be built that would include the essential elements of a program to get the divisions started. If it were agreed at a later stage to be suitable, it could be joined together in a combined program that would allow the original ideas to be included.

Evangelism Curriculum and Manual

A scaled-down version of a manual and curriculum could be developed on the basis that the General Conference would prepare the originals in digital form and allow divisions to translate the materials and produce their own copies.

AfricaGradEdTask/ADCOM/GCDO03AC/03AC to GDK

150-03G AFRICA GRADUATE EDUCATION TASKFORCE RECOMMENDATIONS

The Africa Graduate Education Taskforce was appointed by the 2001 Annual Council, with the assignment to “plan and facilitate the establishment of graduate programs based in Africa and to prepare a detailed plan and timeline for the location, design, resource mobilization, and governance of the graduate programs.” The Taskforce of 14 members met September 10 and 11, 2003 in Arusha, Tanzania with 11 additional invitees and consultants in the area of finance and education. The following report from the taskforce is presented as five recommendations which were voted by the members present.

VOTED, 1. To approve the delivery system for courses and programs pertaining to employment needs of the church in Africa, as follows:

The following statements describe a model delivery system for graduate/postgraduate education pertaining to employment needs of the church in Africa. The entity described in this model will be recognized as a General Conference institution since it serves the territory and needs of more than one division. However, the participating divisions shall have major roles and representation in the governance, management, and support of the institution.

Establishment and operation of this institution shall proceed in full compliance with denominational policies and procedures applicable to graduate/postgraduate institutions in general and to ministerial training institutions in particular. The term “graduate/postgraduate education,” used in connection with this institution, refers to academic and/or professional training beyond the baccalaureate level, including masters and doctoral degrees or professional designations.

Until otherwise determined by appropriate consultation and mutual actions of the General Conference and the divisions based in Africa, this institution shall be considered to have exclusive responsibility for delivery of graduate/postgraduate education in theology, pastoral ministry, and church leadership in the territories of the divisions based in Africa. Such education

shall demonstrate sensitivity to geographic, cultural, and linguistic diversity within these divisions.

Salient features of the model for delivery of this graduate/postgraduate education are as follows:

- a. The divisions based in Africa will collaborate, with assistance from the General Conference, in establishing an institution for the design, administration, supervision, coordination, and delivery of graduate/postgraduate education—initially in the areas of theology, pastoral ministry, and church leadership. Other institutions are not expected to offer similar postgraduate degrees in these areas.
- b. In the future the institution may embrace other areas of postgraduate education, especially those deemed vital for maintaining a sufficient supply of well-qualified and trained church employees.
- c. The institution shall have a centralized administration and support staff. Initially it shall conduct its programs at various teaching sites within the participating divisions.
- d. The institution shall seek to operate under a government charter permitting multiple delivery modes such as distance learning and conducting programs at various international sites, as well as the option of establishing a central campus.
- e. The institution shall issue degrees and/or certificates in its own name or, where otherwise necessary, by mutual arrangement with a duly recognized and accredited local institution.
- f. Where possible, the educational programs offered by the institution shall meet the standards set by regional professional associations or licensing bodies.
- g. The institution shall determine what degrees/certificates are to be offered; establish curriculum; design course content; select instructors; decide on schedules, teaching sites, and instructional resources; set admission standards; admit students; and recommend graduation upon completion of requirements.
- h. The institution shall choose teaching sites from among existing Seventh-day Adventist educational institutions having complementary undergraduate programs and faculty. Where advisable other sites may be chosen.

i. Initial full-time administrative staff of the institution will be kept to a minimum (estimated four to five persons) to care for administrative, supervisory, and coordinative functions in addition to some teaching.

j. The institution will appoint the teaching faculty from among its employees and others who serve as adjunct or contract personnel.

k. Governance of the institution will be entrusted to a board that includes equal representation from the participating divisions plus representation from the General Conference. The board shall appoint the officers of the institution, approve the budget, and provide annual reports, through the division presidents, to their executive committees.

l. Operational resources for this institution shall come primarily from General Conference-administered division appropriations and tuition income.

2. To approve the governance structure and implementation procedures, as follows:

a. Governance structure:

1) The General Conference Executive Committee will serve as the constituency of the new institution for graduate education in the three divisions based in Africa.

2) The General Conference Executive Committee will appoint the board of the institution. (Until a constitution is prepared and formally adopted, the General Conference Executive Committee will appoint an Interim Management Committee for the proposed institution. Membership on the Interim Management Committee will be drawn primarily from those who could serve, in the near future, as board members.)

3) The board functions as per the normal denominational pattern for institutional boards. (Until a constitution is prepared and formally adopted, the Interim Management Committee will be authorized to appoint a Steering Committee. In the future the Steering Committee may function as the Executive Committee.)

4) The Steering Committee will:

a) Prepare a draft constitution and bylaws,

b) Explore possibilities for and make application for a charter,

- c) Initiate drafting of policies for the institution.
- b. Recommended Interim Management Committee/Board composition (total 16):
 - 1) From each division based in Africa: President, Treasurer, Director of Education Department, Ministerial Association Secretary
 - 2) From the General Conference: one representative from Presidential, Treasury, Education Department
 - 3) From the institution: the President
- c. Recommended Steering Committee/Executive Committee composition (total 8):
 - 1) Board chair
 - 2) Three division Presidents (vice-chair roles to be determined)
 - 3) Institution President (secretary)
 - 4) One division Treasurer (on annual rotation among three divisions)
 - 5) One division Ministerial Association Secretary (on annual rotation among three divisions)
 - 6) Invitees: representatives from General Conference Treasury and the Education Department
- d. Implementation timeline and procedures:
 - 1) The 2003 Annual Council approves establishment of the institution as a General Conference institution subject to subsequent approval by the East-Central Africa Division, the Southern Africa-Indian Ocean Division, and the West-Central Africa Division Executive Committees.
 - 2) The 2003 Annual Council appoints an Interim Management Committee.

3) The Interim Management Committee appoints a Steering Committee (October 2003).

4) Division Executive Committees in Africa (East-Central Africa Division, Southern Africa-Indian Ocean Division, and West-Central Africa Division) formally approve proposal to establish a postgraduate educational institution to serve the three divisions collectively (November-December 2003).

5) The Interim Management Committee appoints at least two officers of the institution (by January 31, 2004)

6) The Steering Committee works on draft constitution, bylaws, policies, etc (beginning January 2004).

7) The 2004 Annual Council approves the constitution and bylaws for the new institution.

8) The new institution formally begins operation in 2005.

3. To approve the academic structure, as follows:

a. Administration (4-5)

1) President - Responsible for External Relations

2) Treasurer/Accountant

3) Dean/Director of Admissions

4) Registrar - Multi-tasks

5) Office Manager

b. Courses of Study

1) MA for Pastors

2) MA in Church Leadership

c. Class Size

- 1) 20 minimum - 30 maximum admitted every year
- 2) The institution administration will take into consideration the different major languages—English, French, and Portuguese—for purposes of instruction.

4. To approve the capital expenditure and operating appropriations, as follows

a. Capital Expenditure

US\$1,000,000 is already available from the General Conference 2001 Supplemental Budget and is being held at the General Conference:

US\$400,000 from the Africa-Indian Ocean Division
US\$400,000 from the Eastern Africa Division
US\$200,000 from the Southern Africa Union Conference

b. Operating Appropriation for 2004

Due to the fact that there will be limited start-up costs in 2004, in preparation for January 1, 2005 implementation, US\$10,000 per division will be deducted by the General Conference from division appropriations - \$30,000

c. Operating Appropriation for 2005 (US\$150,000)

Each division (East-Central Africa Division, Southern Africa-Indian Ocean Division, West-Central Africa Division) will share in the operating appropriation on an equal basis ($\frac{1}{3}$ each - \$50,000) which will be deducted by the General Conference from the division appropriations for the East-Central Africa, Southern Africa-Indian Ocean, and West-Central Africa Divisions.

d. Maximum of two Learning Centers for each division.

e. The computation of tuition will be tied to a percentage of the local wage factor where the Learning Center is conducted.

f. Any interdivision employee budgets that may be needed will be initially proportionately allocated by each division according to the number of points that it presently has.

5. To select a site which is in close proximity to one of the following locations:

a. Helderberg College, Republic of South Africa - first choice

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- b. University of Eastern Africa, Kenya - second choice
- c. Valley View University, Ghana - third choice

Lowell C Cooper, Chairman
Theodore T Jones, Secretary
Larry R Evans, Editorial Secretary
Rebecca Campos, Recording Secretary

General Conference of Seventh-day Adventists 2004 Appropriations Budget

Summary:

		2003			2004		
Income		Tithe	Non-Tithe	Total	Tithe	Non-Tithe	Total
S-70	Tithe	71,178,451	0	71,178,451	71,153,750	0	71,153,750
S-73	Unrestricted Offerings	0	42,535,000	42,535,000	0	41,542,680	41,542,680
S-74	Unrestricted Donations	0	500,000	500,000	0	500,000	500,000
S-76	Unrestrict Invest Earn	0	1,166,000	1,166,000	0	1,430,300	1,430,300
S-79	Miscellaneous Income	0	187,000	187,000	0	157,000	157,000
		71,178,451	44,388,000	115,566,451	71,153,750	43,629,980	114,783,730
S-71	Additional Tithe	28,800,000	(28,800,000)	0	28,800,000	(28,800,000)	0
S-95	Trfs fr Other Functions	(9,413,726)	9,413,726	0	(9,471,746)	9,471,746	0
S-96	Trfs From Other Funds	0	300,000	300,000	0	300,000	300,000
		<u>90,564,725</u>	<u>25,301,726</u>	<u>115,866,451</u>	<u>90,482,004</u>	<u>24,601,726</u>	<u>115,083,730</u>
Expense							
I.	GC Operations	27,470,000	0	27,470,000	28,455,718	0	28,455,718
II.	GC Administered Funds	5,571,708	900,000	6,471,708	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	36,933,194	22,630,226	59,563,420	38,103,532	22,830,226	60,933,758
V.	Special Funding	1,350,000	1,771,500	3,121,500	1,350,000	1,771,500	3,121,500
		<u>90,564,725</u>	<u>25,301,726</u>	<u>115,866,451</u>	<u>92,720,781</u>	<u>25,501,726</u>	<u>118,222,507</u>
Net					(2,238,777)	(900,000)	(3,138,777)
Blocked Currency/Wrkg Capital					<u>2,238,777</u>	<u>900,000</u>	<u>3,138,777</u>
					<u>0</u>	<u>0</u>	<u>0</u>

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Tithe**

Unallocated Income	Actual 2002	Budget 2003	Budget 2004
Schedule 70 - Tithe			
Tithe - Divisions	5,950,602	6,673,880	7,650,774
Tithe - Division-Blocked	(1,008,735)	(1,170,000)	(575,505)
Tithe - Recovery of Blocked	700,662	970,000	575,505
Tithe - Division Accrued	1,030,000	0	0
Tithe - IDE	830,336	742,000	830,000
Tithe - So Africa Special	296,378	0	0
Tithe - NSD (Auditing Adjustment)	0	443,400	443,400
Tithe from NAD	67,315,445	61,654,617	60,229,609
(2001-10%; 2002-9.5%; 2003-9%; 2004-8.5%)			
Less Retirement Adjustment	(1,530,530)	(1,952,396)	(2,125,751)
(2001-.20%;2002-.25%;2003-.30%;2004-.30%)			
Tithe Additional - In-House	0	2,410,960	4,105,718
Tithe Additional	0	1,395,990	0
Tithe Miscellaneous	<u>286,676</u>	<u>10,000</u>	<u>20,000</u>
	<u>73,870,834</u>	<u>71,178,451</u>	<u>71,153,750</u>
Blocked Currency/Working Capital	<u>0</u>	<u>0</u>	<u>2,238,777</u>
Schedule 71 - Additional Funds			
Additional Tithe to GC	28,800,000	28,800,000	28,800,000
Non-Tithe Appropriations	<u>(28,800,000)</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 2002	Budget 2003	Budget 2004
Schedule 73 - Unrestricted Offerings			
World Mission Fund - OS	24,121,598	25,360,000	24,122,000
World Mission Fund - OS Blocked	(3,700,676)	(4,787,000)	(2,100,000)
World Mission Fd - Recovery Blocked	2,051,605	5,410,000	2,100,000
WMF - OS - Trf to 13th Sabbath	(911,375)	(955,000)	(911,000)
WMF - OS - Investment	(495,525)	(482,000)	(496,000)
WMF - OS - Trf to GM Ann Sac	(1,002,577)	(2,022,000)	(1,003,000)
WMF - OS - OS Accrued	<u>3,540,000</u>	<u>0</u>	
	23,603,050	22,524,000	21,712,000
 World Mission Fund - NA	 22,867,539	 22,424,000	 22,181,960
WMF - NA - Trf to 13th Sabbath	(907,983)	(983,000)	(880,760)
WMF - NA - Trf to SS Invest	(486,319)	(473,000)	(471,420)
WMF - Ann Sacrifice	<u>(1,029,716)</u>	<u>(957,000)</u>	<u>(999,100)</u>
	<u>20,443,521</u>	<u>20,011,000</u>	<u>19,830,680</u>
	<u>44,046,571</u>	<u>42,535,000</u>	<u>41,542,680</u>
Schedule 74 - Unrestricted Donations			
Donations, Miscellaneous	1,992,289	500,000	500,000
Donations, Unspecified	<u>522,781</u>	<u>0</u>	<u>0</u>
	<u>2,515,070</u>	<u>500,000</u>	<u>500,000</u>

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Unallocated Income	<u>Actual 2002</u>	<u>Budget 2003</u>	<u>Budget 2004</u>
Schedule 76 - Unrestrict Invest Earnings			
Investment Earnings & Interest	1,330,988	966,000	1,270,300
Capital Gains	140,628	200,000	160,000
Recog Unreal Apprec of Investments	<u>(5,783,980)</u>	<u>0</u>	<u>0</u>
	<u>(4,312,364)</u>	<u>1,166,000</u>	<u>1,430,300</u>
 Schedule 77 - Endowments			
Endowments - Non-Tithe	<u>9,839</u>	<u>0</u>	<u>0</u>
 Schedule 79 - Miscellaneous Income			
Lease Inc - SW Bell Antenna	16,445	12,000	16,000
Miscellaneous	16,030	65,000	16,000
Royalties	<u>124,621</u>	<u>110,000</u>	<u>125,000</u>
	<u>157,096</u>	<u>187,000</u>	<u>157,000</u>
 Blocked Currency/Working Capital	<u>0</u>	<u>0</u>	<u>900,000</u>

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Unallocated Income	Actual 2002	Budget 2003	Budget 2004
Schedule 95 - Trfs to/fr Other Functions			
Offerings for Exchange - From Other Functions	(8,012,720)	(9,413,726)	(9,471,746)
Offerings Exchanged - To Other Functions	8,012,720	9,413,726	9,471,746
Securities Fluctuation Fund	<u>0</u>	<u>0</u>	<u>0</u>
	<u>8,012,720</u>	<u>9,413,726</u>	<u>9,471,746</u>
	<u><u>0</u></u>	<u><u>0</u></u>	<u><u>0</u></u>
Schedule 96 - Transfers from Other Funds			
Matured Trusts and Wills (Estates Fnd)	<u><u>357,842</u></u>	<u><u>300,000</u></u>	<u><u>300,000</u></u>

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Tithe**

	<u>Actual 2002</u>	<u>Budget 2003</u>	<u>Budget 2004</u>
I. Office Operating			
GC Office Operating Cap	<u>25,342,527</u>	<u>27,470,000</u>	<u>28,455,718</u>
 II. GC Administered Funds			
SS Mission Quarterlies	219,664	200,000	200,000
World Budget Miscellaneous	501,553	0	20,000
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	123,453	110,000	110,000
Annual Council Travel	185,387	500,000	480,000
Exchange, Monetary	(130,775)	100,000	100,000
GC Session	1,000,000	1,000,000	1,000,000
Offerings Promotion - General	100,000	100,000	100,000
Pre Video Production	0	0	150,000
Adventist Television Network	2,633,708	2,633,708	2,483,708
Spring Meeting	129,658	130,000	130,000
Council on Evangelism	25,000	25,000	25,000
Commissions/Taskforces/Spcl Meeting	120,000	120,000	120,000
Leadership Training	100,000	100,000	100,000
Strategic Planning	25,000	25,000	25,000
Required Working CAP	<u>9,793,520</u>	<u>0</u>	<u>0</u>
Total GC Admin Funds - Tithe	<u>15,354,168</u>	<u>5,571,708</u>	<u>5,571,708</u>

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II. GC Administered Funds	Actual 2002	Budget 2003	Budget 2004
Contingencies:			
General	1,067,062	600,000	600,000
Blocked Currency Expenditures	0	0	0
OGC Spcl Counsel & Litigation	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>
Total GC Adm Fnds Non-Tithe	<u>1,367,062</u>	<u>900,000</u>	<u>900,000</u>
Total GC Administered Funds	<u><u>16,721,230</u></u>	<u><u>6,471,708</u></u>	<u><u>6,471,708</u></u>

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Tithe**

III. IDE Funding	Actual 2002	Budget 2003	Budget 2004
IDE Funding	<u>19,584,492</u>	<u>19,239,823</u>	<u>19,239,823</u>

IV. Appropriations

Separate Board Units-Tithe

Adventist World Radio	288,332	296,982	310,000
Geoscience Research Institute	706,921	758,369	775,568
GRI Contingency	0	0	0
White Estate	938,551	1,027,312	1,076,996
White Estate Contingency	0	105,000	114,755
White Estate Branches	416,213	430,953	441,127
Auditing Service	650,000	650,000	650,000
Auditing Service Contingency	0	133,735	161,098
Auditing Service Divisions	3,479,880	4,089,756	4,212,449
Auditing Service Divisions-Contingenc	0	0	100,000
NAD Proposed Wage System	<u>0</u>	<u>244,561</u>	<u>50,000</u>
Sub-total Separate Brd Units-Tithe	6,479,897	7,736,668	7,891,993

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IV. Appropriations: (Cont'd)	Actual 2002	Budget 2003	Budget 2004
Divisions - Tithe			
Appropriations, Tithe Operating:			
Africa-Indian Ocean Division	2,536,265	0	0
East Central Africa Division	0	2,750,278	2,840,278
ECD Contingency - If approved			
Africa Post/Graduate School	0	0	10,000
Eastern Africa Division	2,667,426	0	0
Eastern Europe Fin Affairs Com	1,002,946	1,002,946	1,002,946
Euro-Africa Division - Gen	2,518,421	1,468,421	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	2,018,674	2,808,674
SID Contingency - if approved			
Africa Post/Graduate School	0	0	10,000
Southern Africa Union Conf	575,225	0	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	2,059,964	2,049,964
WAD Contingency-If Approved			
Africa Post/Graduate School	0	0	10,000
	<u>20,293,225</u>	<u>20,293,225</u>	<u>21,193,225</u>
TED Special	1,000,000	1,000,000	1,000,000
Excess Liability Ins	<u>2,675,686</u>	<u>1,000,000</u>	<u>1,000,000</u>
Sub-total Divisions - Tithe	23,968,911	22,293,225	23,193,225

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IV. Appropriations: (Cont'd)

	<u>Actual 2002</u>	<u>Budget 2003</u>	<u>Budget 2004</u>
General Church Programs			
Evangelism	100,000	100,000	100,000
Graduate Scholarships	<u>100,000</u>	<u>100,000</u>	<u>150,000</u>
Sub-total General Church Programs	200,000	200,000	250,000
Publishing Programs			
AR Monthly Edition Subsidy	267,694	281,511	299,673
Ministry Magazine	187,367	125,418	139,390
EDU AMICUS	132,235	135,155	139,658
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
SOP Book Translation Subsidy	350,000	200,000	150,000
SOP Books - New Members - Contingency (If Approved)	<u>0</u>	<u>0</u>	<u>200,000</u>
Sub-total Publishing Programs	1,062,796	867,584	1,054,221

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IV. Approp: (Cont'd)

Institutions

	Actual 2002	Budget 2003	Budget 2004
ADRA - Administration	157,682	165,570	180,000
AIAS Operating Approp	400,050	400,050	200,050
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	130,874	130,874	130,874
	1,549,267	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	98,946
NAD - PARL Liberty Magazine	100,000	100,000	100,000
Satellite Television - SAD WHAST	266,103	275,000	275,000
Council on Evangelism & Witness	300,000	500,000	500,000
Sub-total Institutions	<u>5,618,932</u>	<u>5,835,717</u>	<u>5,714,093</u>
Total Appropriations - Tithe	<u><u>37,130,536</u></u>	<u><u>36,933,194</u></u>	<u><u>38,103,532</u></u>

V. Special Funding

Adventist World Radio - General	1,350,000	1,350,000	1,350,000
Southern Africa Affairs Committee	<u>296,379</u>	<u>0</u>	<u>0</u>
Total Special Funding - Tithe	<u><u>1,646,379</u></u>	<u><u>1,350,000</u></u>	<u><u>1,350,000</u></u>

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2004 Appropriations Budget
Non-Tithe**

IV. Appropriations: (Cont'd)	Actual 2002	Budget 2003	Budget 2004
Divisions Non-Tithe			
Appropriations, Non-Tithe Operating:			
Africa Indian Ocean Division	1,892,609	0	0
East Central Africa Division	0	1,387,096	1,387,096
Eastern Africa Division	1,465,013	0	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	1,067,304	1,067,304
Southern Africa Union Conference	184,639	0	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	1,087,861	1,087,861
Sub-total Divisions Non-Tithe	10,266,629	10,266,629	10,266,629

Donations Non-Tithe:

51140 Donations	55,450	60,000	60,000
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IV. Appropriations: (Cont'd)	Actual 2002	Budget 2003	Budget 2004
Institutions			
ADRA Rent	348,000	540,000	540,000
AWR Rent	0	60,000	60,000
AIIAS Operating Approp	370,315	370,315	570,315
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	200,000	200,000
LLU Operating Approp:			
General	7,324,889	7,324,889	7,324,889
Graduate Biology	300,000	300,000	300,000
OC Operating Approp	<u>1,087,124</u>	<u>1,087,124</u>	<u>1,087,124</u>
Sub-total Institutions	<u>11,851,597</u>	<u>12,303,597</u>	<u>12,503,597</u>
Total Approp Non-Tithe	<u><u>22,173,676</u></u>	<u><u>22,630,226</u></u>	<u><u>22,830,226</u></u>

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Non-Tithe**

V. Special Funding

	<u>Actual 2002</u>	<u>Budget 2003</u>	<u>Budget 2004</u>
Division Programs			
Appropriations, Special:			
Africa-Indian Ocean Division	70,000	0	0
East Central Africa Division	0	55,000	55,000
Eastern Africa Division	90,000	0	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	50,000	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>55,000</u>	<u>55,000</u>
 Total Appropriations, Special	 925,000	 925,000	 925,000
 Southern African Indian Ocean Div			
General	60,000	0	0
Unification Contingency	<u>100,000</u>	<u>160,000</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 2002	Budget 2003	Budget 2004
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>	<u>125,000</u>	<u>125,000</u>
	175,000	175,000	175,000
HSI Specials:	236,500	236,500	236,500
SAD WHAST	60,000	60,000	60,000
Adventist Television Network	<u>30,000</u>	<u>30,000</u>	<u>30,000</u>
Sub-total Institutional Programs	<u>686,500</u>	<u>686,500</u>	<u>686,500</u>
Total Special Funding	<u><u>1,771,500</u></u>	<u><u>1,771,500</u></u>	<u><u>1,771,500</u></u>

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Divisions:	Base Appropriations			Special Appropriations		GC Administered		Total
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	IDE Tithe	Auditing Tithe	
East Central Africa Div	2,840,278	1,387,096	4,227,374		55,000		0	4,282,374
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	2,808,674	1,067,304	3,875,978		50,000		0	3,925,978
SID Unification Contingency	0	0	0		160,000		0	160,000
SUD (GENCOSUD)	1,587,155	879,211	2,466,366		95,000		0	2,561,366
Southern Asia-Pacific Div	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	2,049,964	1,087,861	3,137,825		55,000		0	3,192,825
	<u>22,163,225</u>	<u>10,266,629</u>	<u>32,429,854</u>	<u>0</u>	<u>1,085,000</u>	<u>19,239,823</u>	<u>4,312,449</u>	<u>57,067,126</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	180,000	540,000	720,000	0	0			720,000
Adventist Television Network	2,483,708	0	2,483,708	0	30,000			2,513,708
Adventist World Radio	310,000	60,000	370,000	1,350,000	120,000			1,840,000
AIAS	200,050	570,315	770,365	0	30,000			800,365
Andrews University	1,549,267	2,229,369	3,778,636	0	175,000			3,953,636
GCAS	811,098	0	811,098	0	0			811,098
Council on Evang & Witness	500,000	0	500,000	0	0			500,000
GRI	775,568	0	775,568	0	0			775,568
Home Study Int'l	60,600	391,900	452,500	0	236,500			689,000
Int'l Health Food Assn	98,946	0	98,946	0	0			98,946
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	50,000	0	50,000	0	0			50,000
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	1,632,878	0	1,632,878	0	0			1,632,878
Graduate Scholarships	250,000	0	250,000	0	0			250,000
Publishing Programs	1,054,221	0	1,054,221	0	0			1,054,221
Excess Aviation & Liab Ins	1,000,000	0	1,000,000	0	0			1,000,000
	<u>14,081,566</u>	<u>12,503,597</u>	<u>26,585,163</u>	<u>1,350,000</u>	<u>686,500</u>	<u>0</u>	<u>0</u>	<u>28,621,663</u>

**General Conference of Seventh-day Adventists
2004 Appropriations Budget
Non-Tithe**

IV. Appropriations:

	Actual 2002	Budget 2003	Budget 2004
Restricted Funds			
Approp, Investment-Outreach:			
Africa-Indian Ocean Division	134,780	0	0
East Central Africa Division	0	131,324	134,691
Eastern Africa Division	125,759	0	0
Eastern Europe Fin Affairs Com	38,096	39,735	39,792
Euro-Africa Division	98,419	69,324	69,424
Inter-American Division	55,360	57,741	57,824
Northern Asia Pacific Division	47,813	49,870	49,941
South American Division	79,950	83,389	83,509
South Pacific Division	51,848	54,078	54,156
Southern Africa Indian Ocean Div	0	97,952	123,522
Southern Africa Union Conf	23,125	0	0
SUD (GENCOSUD)	75,057	78,285	78,397
Southern Asia Pacific Division	91,799	95,748	95,885
Trans-European Division	107,994	112,639	112,801
Western Africa Division	0	99,915	100,058
	<u> </u>	<u> </u>	<u> </u>
Total Restricted Funds	<u>930,000</u>	<u>970,000</u>	<u>1,000,000</u>

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October 13, 2003, p.m.
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ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 14, 2003, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message “Fellowship in Witnessing” was presented by James N Coffin, Pastor of the Markham Woods Seventh-day Adventist Church in Longwood, Florida. Scripture quotations are taken from the New International Version, unless indicated otherwise.

I would like to begin by telling you a story that happened 21 years ago. I used to live two miles down the road from here, and I was an Associate Pastor of the Spencerville Church. I got an invitation from William G Johnsson to work for the *Adventist Review* as an Assistant Editor. So in our home conversations took place about being an editor. We had a four-year-old son who was a sponge, who soaked up a lot of things. He heard the word *editor* and it sounded rather interesting to him. He had not heard it before; it had just suddenly immersed in our vocabulary. He was the kind who liked to visit with his stuffed animals. He liked to preach to them. He would line them up in a row and he would stand up and pontificate—and he was eloquent. He had a little dog that was his favorite stuffed animal and he called him Doggie. One morning he lined all of these animals up on the couch and he stood up and began to address them. He said, “Ladies and Gentlemen, Dogs and Editors.” Well, I thought that was rather interesting. He had encountered a word that didn’t have any reference point for him. So what did the word *editor* mean? He wasn’t quite sure, but it was an important word.

I believe that we, as Christians, have taken a foreign concept, a concept that is totally different, that people do not really have a true reference point for, and we are trying to explain this to a world that cannot completely understand it or put it into perspective.

When Jesus came to this world, John tells us that Jesus was the Word, and the Word became flesh and dwelt among us. In my mind I have thoughts that are rolling around and you have no way of accessing those thoughts. They are abstract, they are just a jumble. But when I take those abstract ideas and put them into words, you are able to understand them. That is what Jesus did in revealing God to this world. Jesus became to God what words are to thoughts. God is something we cannot understand. He is a Spirit, He is beyond us. But when Jesus came as God in a tangible form, we began to understand what He is all about. “The Word became flesh and dwelt among us.”

A bit further on we discover that Jesus came into this world with a very specific mission. John 3:16, KJV, says, “For God so loved the world that He gave His only begotten Son.” He continues in verse 17, “For God sent not his Son into the world to condemn the world; but that

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the world through him might be saved.” Then we come to John 17:18, part of Jesus’ last prayer before His death. He says, “As thou [Father] hast sent me into the world, even so have I also sent them into the world.” Here He is talking about sending all of His followers.

So you and I have a Christ-role, if you want to use that terminology. We have to take the concept of God, this something that is illusive and ethereal and hard to put a handle on, and we have to make that Word become flesh. We have to do it in our own lives.

The topic I was given to talk about this morning was Fellowship in Witnessing. I wondered what I should say in talking about fellowship and witnessing? Maybe I should use an example like the story of Nehemiah, where the people are working on a common project, and because they are working on a common project, they pull together. They have an intimacy and a closeness. It is one of my favorite stories. It is a fantastic story. In 52 days they achieved something that for decades had been attempted and never achieved. I thought, maybe that is the kind of thing I should talk about. As we witness together it pulls us together in fellowship.

However, as I wrestled with the idea and as I began to read a little bit in preparation, it suddenly struck me that perhaps I should focus on the fact that fellowship is the witness. I would like to have you turn with me to John 13:34, 35. Jesus is approaching His last few hours on earth. He has just washed His disciples’ feet. He says, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”

That is the litmus test. If we have love one for another, people are going to recognize that there is a difference. You remember the story of Peter and John in the book of Acts. As they went to the temple to pray, they met a lame man along the way. They healed him, and it caused quite a stir. They were told that they needed to be quiet, but they continued to speak. Those who looked up recognized that these were ignorant and unlearned men, and yet they were speaking this way. We are told, “They recognized they had been with Jesus.”

There was something about being with Jesus that had made these men different from what they had been before. And there needs to be something about our interaction with Jesus that makes us different from what we were before. As the world looks on and sees this difference in us, they are going to want what we have. And so, the fellowship that we have is really the greatest witness that we can give.

Let us read just a little bit more from John. Turn with me to 1 John 3. This is the same writer, a little bit later in the experience. There are a few passages here that I find particularly interesting. Verse 14 says, “We know that we have passed from death to life, because we love our brothers.” Verses 18 to 20 add, “Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our

hearts at rest in his presence whenever our hearts condemn us. For God is greater than our hearts, and he knows everything.” Coming down a little further to verse 23, “This is his command: to believe in the name of His Son, Jesus Christ, and to love one another as He commanded us.

John keeps repeating this theme. 1 John 4:7, 8 says, “Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love.” Verses 20 and 21 continue, “If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And He has given us this command: Whoever loves God must also love his brother.”

So the test of our experience is the way we relate to each other, the way we interact and the kind of love and fellowship we share. We can have the truth, we can present it with crystal clarity; but if we have not love, we are as “sounding brass, and tinkling cymbals.” We are of no significance whatsoever. So the greatest witness that we actually can give is not the words that we say, although we need to say the right words. It is not the perfection of our theology, although our theology needs to be perfect. It is how we let that theology work in our lives and the relationship that we have with each other. That is what will make people say, “These people have been with Jesus.”

When the gospel commission was given, the disciples were told that they would be witnesses in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. The gospel was to go everywhere. An ascending ripple was to take place. I would suggest to you that the fellowship we have because of what God has done for us is likewise an ascending ripple—it goes further and further out. First of all, our own life is different because of what God has done for us. Then it makes a difference in the life that we have as a biological family. It makes a difference within our congregation; it makes a difference within our denomination, but the ripples do not stop there. If we think that fellowship only involves Seventh-day Adventists, then we miss the boat. A group that has a tightly-knit fellowship that does not allow other people into that fellowship is what we call a *click*. It is not true fellowship, it is a click. That is not what we want. We need to let the fellowship go beyond our own little circle. It needs to include other people as well. It needs to include other denominations.

We will not have the same intimacy of fellowship with other denomination that we may have within our own. But when we shut the other denominations out, or shut out other religious systems, or ride roughshod over them in the way we relate to them, we are not allowing the gospel to work in the way that it should. When we shut out the down-and-outers, and we shut out people who do not live up to our standard and who do not behave in exactly the way we think

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they should, we miss out as well. Our fellowship needs to be something that is able to reach out and embrace all.

The way we view the church will determine the nature of the fellowship that takes place. And the nature of the fellowship that takes place will determine how we witness to the world. For example, is the church a club for saints or a fraternity for the perfect? The way we view the church will determine the way we behave toward other people. If we view the church as a hospital for sinners, we will see it as a rehabilitation facility for those who are failing and faltering and trying to find their way. It will be altogether different than if we view it as a club for saints. A club for saints implies one has to be good enough to be in the club. The rehabilitation facility implies, because you have a need, you cannot afford not to be here, nor can we afford to keep you out. The question we need to ask ourselves is: How can we possibly keep this person out of our fellowship? I am not necessarily talking about church membership, I am talking about the ability to draw people in and include them and make them feel welcome and a part of the church.

A few years ago I stood in the foyer of a church where I was not the pastor. As I stood there a girl walked in. She had on tight blue jeans, and a lot of makeup, and a lot of jewelry, and a leather jacket. She walked into the foyer and stood there a bit timidly. I would guess she was probably 25 years old. The greeter walked up to her and, as I stood there observing, said, "Are you a man or a woman?" The girl looked at her and said, "Well, I'm a, I'm a woman." The greeter said to her, "Then why don't you dress like one." And the girl turned around and made a beeline for the door.

Let me read a little statement from Ellen G White that I think fits in quite well. "Some rash, impulsive, yet honest souls . . . will accost those who are not with us in a very abrupt manner, and make the truth, which we desire them to receive, repulsive to them."—4T 68 The greeter was not a "bad" woman. She was a woman who cared and was concerned, but perhaps in a misdirected way. There was no sense of fellowship that reached beyond the boundaries. We should say, "Here is a person who, for whatever reason, came through the door of our church; and if she came through the door of our church, why should not we take advantage of this opportunity to reach out in love and to show her how much we care."

I would like to be able to say that I have never engaged in that kind of behavior, that I have always been kind and loving and open-armed and supportive of people who were struggling. Unfortunately, that is not the case. All of us who are human beings look back over our lives, and say, "How in the world could I have done some of the things that I did?" "How could I have said some of the things that I said?" "How could I have made some of the decisions that I made?"

I was working as the associate pastor in a church. There was a young woman who was very tenuously connected to the church—she was actually a member and her name was on the roll, but she attended intermittently. She was cohabiting with a young man and they had a child, so she came to the senior pastor and said, “I would like to have my child dedicated.” The senior pastor said, “I am sorry, I can’t dedicate your child. It would make a mockery of the whole process of dedication if we were to dedicate the child of unmarried people who are cohabiting.” She thought, “Well, I have batted out there, so I will go talk to the associate pastor. He is younger; maybe he will be a little bit more humane.” So she came to me and said, “Will you dedicate my child?” And I said, “I am sorry, I can’t. You know, it would make a mockery.” I said almost the exact same words as the senior pastor had said. “You know, it would make a mockery of the whole concept of dedication. This is not like a christening that only involves the baby. This is really a dedication of the parents. This is a commitment on the part of the parents to raise the child in the right way.” And so I refused to dedicate this child.

As I look back now I wonder how I could possibly have done that. How could I possibly have turned someone away who was reaching out. I missed a tremendous opportunity to say, “I would be delighted to dedicate your child. Let me explain to you just a little bit about what dedication means. This is not some hocus-pocus that takes place over the child. This is really a dedication of the parents; a commitment of the parents to raise the child in the right way.” But I passed by that opportunity because I did not have a concept of fellowship that could include the down-and-out, that could include the struggling, that could include those people who had not yet arrived at the standards that are demanded in our spiritual club.

I thought of the church as a fraternity for the perfect, not as a rehabilitation facility for those who need to grow. And unfortunately, I think it is safe to say that I am not the only one who has made those kinds of mistakes. I am not the only one who is making those kinds of mistakes. If our fellowship is to have the kind of impact that it really needs, it cannot be just a click of people who think they have it together. It has to be something that reaches out to the down-and-outers, to the dregs of society, to those who no one wants anything to do with. They need to know that here is a safe haven where they can come and, despite their weaknesses, people are going to put their arms around them and give support.

I remember sitting on a church board, and again I was not the pastor. We were discussing a retired pastor who had committed adultery. He had written a letter to the church that said, “Take my name off the church roll.” I raised my hand and asked a question. “Do you believe that Pastor so-and-so doesn’t want to be a Seventh-day Adventist? Or do you believe that he wrote this letter to us because he knows that we are going to throw him out anyway, and it would be a lot easier if we could just say ‘Yes’ to his request and not have to discuss the situation.” The pastor said to me, “I am absolutely certain that he wants to be a Seventh-day Adventist.” And I asked, “Do you believe he is really sorry for what he has done?” Then the

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pastor told us about the steps that had been taken. The man was so humiliated that he was selling up and leaving the community. He could no longer face the community. The governing body had already removed his credentials. Never again was he going to have the privilege of baptizing someone, never again was he going to perform a marriage. That was all over. All of the things that had given meaning to his life for the last 45 years were gone. And now we were going to disfellowship him because of what he had done. Again I asked, "Do you believe he was truly repentant for what he did?" The pastor replied, "I have no question. The man has prayed with me, he has cried with me. There is no question about his repentance."

I continued to question, "Wouldn't it be possible for us just to put him under a vote of censure, but keep him as part of our group. He is a struggler, he has made a mistake. He has done something terribly wrong for which he is going to pay for the rest of his life. But don't we have room in our church for people who have made that kind of mistake?" And the pastor replied, "Well, I am sympathetic to that, but in the *Church Manual* it says even if a person shows true repentance, if the fair name of the church has been tarnished, we may need to go ahead and disfellowship such a person to protect the name of the church." I responded, "I am sorry, but the *Church Manual* is wrong. We are not going to say that this man did not do something that was inappropriate. And I have no problem whatsoever with us taking a vote of censure so that we have it on record. We do not approve of what this person did. I have no problem with that; but when this man comes in tears and says, 'I am sorry for what I did. It was wrong, it was terrible. My life is falling apart because of it,' the thing that he most needs is the church."

Those who are sitting here today have it within our power to effect some change. We need to create a culture of fellowship to enhance the witness of the church. We have too often, in practice and in policy, created a church that is a club for the saints rather than a hospital for the sinners. In doing so we have missed out on much of the fellowship that should be there—the ability to reach out and pull people in.

I would like to share another quotation from the writings of Ellen G White. "There is a vast amount of rubbish brought forward by professed believers in Christ, which blocks up the way to the cross. Notwithstanding all this, there are some who are so deeply convicted that they will come through every discouragement and will surmount every obstacle in order to gain the truth."—4T 68

No matter how many mistakes we make, there are some people who are like bulldozers and they will get through. But let us not force people to be bulldozers in order to become part of our church. Let us reach out and help them to grow and to become everything that God has in mind for them to be.

Oftentimes it is spiritual pride that keeps us from letting people in. They are not as good as we are. They have not achieved what we have achieved. Again I quote from Ellen G White.

This is one that we know very well, and it is often the very old truths that are the ones that are the most creative and the most advanced and the most helpful to us in our current situation. She says, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—9T 189

It is easy for us to talk about the mechanics of witness. It is easy for us to set up programs about how we are going to witness; but the greatest witness and the most essential witness is the witness that comes because of the change that we have in our lives, because of the difference that the Holy Spirit has made. The acid test is our ability to reach out to people, put our arms around them, and lead them to the cross.

Too often we have allowed our sanctuaries to become places where we have open season on other denominations. We feel comfortable lambasting other organizations, and Ellen G White has talked a lot about this. She talked about holding to the affirmation of truth.

We had an experience in our congregation that is not altogether different from what happens in other congregations. Shortly before I arrived there was a Roman Catholic woman attending our church who was married to a Seventh-day Adventist. She came because her husband was a fairly active church goer, and she had become a leader in the children's Sabbath School. Even though she was not a Seventh-day Adventist, this was her congregation. This was the place where she found spiritual nurture. It so happened that one week there was going to be a wedding in her family, all of her Catholic relatives came in from around the country, and she invited all of them to come visit her church. On that particular Sabbath there was a visiting speaker. The visiting speaker decided that it was open season on the Pope. So there were seventeen Catholics sitting there with this woman, and the speaker tore into the Pope, and he tore into the Pope, and he tore into the Pope. About midway through the sermon, seventeen people got up and walked out. And because of the chagrin of the members, 40 of the members walked out. They said, "This is terrible that we would use our podium to so annihilate another organization." That was the end of the relationship we had with that woman.

I find that some people are terribly frightened to invite their professional friends to church because they do not know what is going to be said from the pulpit. When I began to pastor that church, I said, "I can promise you that this is a no-putdown zone." In fact, that is one of the things we actually posted around the church. We do not put each other down, we do not put other organizations down. We try to look to Jesus and keep our eyes focused on Him. I seldom let anyone else speak in the pulpit because I have found few people who have any understanding of what I am talking about. It is so second-nature to us to feel that we can say anything we want to about any other organization or any other group of people.

So we have this no-putdown zone philosophy and people know we are not going to put them down. It took seven years before I began to see a change in the culture of the church to where these people began to feel comfortable enough to invite their business associates to come to church. Now, every Sabbath, about ten percent of the people who are sitting in our congregation are not Seventh-day Adventists. But it takes forever for people to get the sense that it is safe to invite their non-Adventist friends.

We need to create a fellowship that can reach out further—not just to the down-and-out, but across the border. We need to love people into our organization. I am not suggesting that we do not disagree with Roman Catholics theologically. And I am not saying that we should hide our light under a bushel and never talk about those disagreements. But I think it is inappropriate for us to talk about them from the pulpit when we probably should be talking face to face, one on one, and explaining why we believe as we believe. Even in our church, we cannot presuppose that every person who walks through the door is a Seventh-day Adventist. There are Buddhists who worship with us. There are Hindus who worship with us. There are people of other religious systems who worship with us. And we need to create a fellowship that says we embrace all humanity and we are looking up, not pushing down. This is the no-putdown zone.

It has been exciting. I wish I could say that I came to this congregation and turned it around. Fortunately, I happen to be in a congregation that already had this concept, so it was a matter of working together. It has been wonderful to see people brought into the fellowship and absorbed by it.

A young woman was a member of our congregation but had not been to church for about 12 years. She married outside the church, she and her husband had children. This couple looked at their little children and said, "These children need some spiritual nurture. Where are we going to go?" And so they said, "Let's go back to church." Her husband, who had no Seventh-day Adventist connection whatsoever, said, "Sure, I will go with you." So they went to church. He had big, pirate-type earrings and a ponytail that went all the way down to his waist. In general, he did not look like what we think of as the typical Seventh-day Adventist. His wife took him to church and he did not feel welcome at all. He said, "That's it. I don't want to go." It was not our church that they went to.

The woman was concerned because she still wanted her children to go to church. So she started talking to her neighbor. She said, "I would like to take my children to church, but my husband will not go with me. I am a Seventh-day Adventist and, although I have not been to church for years and years, I just want to go to church." The neighbor said, "Come to my church." She replied, "I am not sure. My husband went to the Adventist church with me and it was not a comfortable place to be." The neighbor said, "I am a Seventh-day Adventist, but my husband is not. And he goes to church with me every week and he feels right at home. He participates in the life of the church, and your husband will like it too. I guarantee it."

So they came to church. The man with the ponytail and the big earrings stood out in the crowd. He took his children into Sabbath School, and the children enjoyed Sabbath School and he sat and watched. After about six or eight weeks, he said to the Sabbath School leader, "I notice that the children separate to tables to do little activities. I would be happy to lead out at one of those tables." Now, what do you do? Someone has come along who likes the church, who feels at home and accepted, despite their differences. When they say, "Here I am. Use me," what do you say? Do you say, "Well, you know, you have got those crazy earrings on and you have got the long hair. Just wait a little while. When you come up to our dress code, we will get you involved."

This is the problem with fellowship. It is the challenge of fellowship. Are we really willing to bring people in? So the Sabbath School leader said, "Fine, we will put you in charge of the children at one of these tables." So he started doing that. He was not shy person, and he did a tremendous job. The kids loved him. He was great. He was animated. He was interesting.

So a few more weeks passed and he said, "I have noticed that the people who lead out in front do it on a roster basis. I would be happy to be put on the roster." Now what do you do? He continued, "I don't know all of the stories, so you would have to give me the material ahead of time. I would have to study it well." We put him on the roster, and he started leading out in the front. One day we put a notice in the bulletin. It said, "We need to have guitar players to play for us when we are on campouts and so on. If there are any guitar players we don't know about, please make yourself known." The next Sabbath he came up to me and said, "I bought a guitar last week. I have never played a guitar in my life, but if you need a guitar player, then, I want to play." And so he learned to play the guitar, just so he could participate in youth activities with our church.

Soon he looked around and noticed that the new culture he was in did not wear pirate earrings, so his earrings disappeared. Then he noticed that the men did not wear hair down to their waist, so that began to change. One day he was in the parking lot talking with the pastor and smoking a cigarette. He said to the pastor, "I need to be baptized and join this church." And the pastor said, "I think that would be a good idea. I would like to have you read an article the senior pastor wrote. I will get it to you." (The article actually addressed the issue of smoking in an indirect and oblique way.) So he gave it to him. A week later the man came back and said, "I got the message. I am not supposed to smoke." The associate pastor said, "That is absolutely right. You are not supposed to smoke." Well, things progressed a little bit. We studied with the man and he became more and more mainstream. Finally we had a church retreat, and he was baptized in a beautiful spring in Florida. Before the baptism he gave a little testimony. He told about some of the things that had happened, and he said, "The Bible says that Christians are to be the salt of the earth. I just want to tell you people that you are the saltiest people I have ever come across." And then he was baptized.

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I think we need to repeat this experience more and more frequently. There was another young man who attended church and got involved in the life of the church. He didn't wear pirate earrings or have long hair. I knew he was single, so one day I said to him, "I met a really nice girl who has been coming to church here for several weeks. I would like to introduce her to you because I think you would enjoy getting acquainted. But I do need to tell you that she is not a Seventh-day Adventist." And he said, "Great, I would like to meet her. It is not a problem that she is not a Seventh-day Adventist because I'm not either." I had just assumed that this person who had come along and become involved in church life had previously been an inactive Adventist.

He got involved in a Friday night worship program that we were running. We were doing a church service on Friday night because the Florida Hospital in Orlando has a huge number of medical caregivers, many of whom have weekend call. We thought if we would run a Friday night service, then that would allow the Adventists who are not able to go to church very often to go to a regular church service on Friday night. And those people who are not Seventh-day Adventists might prefer Friday night to other times.

So this young man got involved and became the backbone of the program. He led the singing every week. One night he called me aside, and said, "What do I have to do to become a Seventh-day Adventist?" I said, "Oh, you mean, you are not?" "No, I'm not." One Friday evening he gave his testimony. It was so thorough and so long and so wonderful that it took the place of the sermon. He said he had simply been absorbed into our organization because he felt fellowship there. The fellowship was the witness.

Now I am not putting down the idea of organized witnessing; but until we create that culture of fellowship, all the organized witnessing in the world is going to be useless. It is not going to achieve anything, because when people come in they are going to discover that we are the frozen chosen. They will not feel warmth or acceptance. There will be nothing to warm the heart. The two need to go together. I am not putting one against the other, but I am saying that the fellowship that we create is absolutely imperative, it is essential.

I could go on telling you story after story of this kind. One woman come into our church and said, "I have been coming here to church and I notice that we are getting right down to the end of the mortgage. I would like to pay off the rest of the mortgage if that's okay." She was not a member of the church, but she felt so close to the church that she paid off the balance of our mortgage. It was only about \$7,000, but for a nonmember to give that amount of money was significant. One day she told me that the reason she happened to come to church was because her grandmother had been a Seventh-day Adventist, and years before she had attended the Adventist church for a summer. Now as she drove by the church she said, "I would like to go in and see what it is like." She felt at home there. She told me, "I am not sure I will ever become a

Seventh-day Adventist, but this is my congregation, no matter what. This is my spiritual home, this is where I find spiritual fellowship and spiritual food.”

I think we need to make our churches that kind of place. We need to recognize the potential when we create that sort of haven of fellowship where people can come, and it can make a huge, huge difference.

The presentation I have given is not balanced. I have tried to balance it a little bit, but obviously I have a bias. I would like to invite you to open your Bible to 1 Corinthians 16:13. Here the apostle Paul gives the balance that I haven't presented. Here is a little summary of how we need to approach things. Paul says, “Be on your guard.” It is important for us to recognize the pitfalls, and even the things I have been talking about can be taken to extreme. They can get out of control. So it is appropriate that we be on our guard. He goes on to say, “Stand firm in the faith; be men of courage; be strong.” But then he closes by saying what I have been talking about, “Do everything in love.”—1 Cor 16:14

Armando Miranda called to order the sixth business session of the 2003 Annual Council.

D Ronald Watts, President of the Southern Asia Division, opened the business session with prayer.

SPANISH UNION OF CHURCHES VIDEO

Alberto F Guaita, President of the Spanish Union of Churches, showed a video of the architect's rendition of the new college and church which are being built in Spain. The complex, which is valued at US\$12,000,000, has been donated by the government with the stipulation that the church provide counsel to the Ministry of Education in its social integration of foreign children. The Seventh-day Adventist school in Madrid is seen as a “model” school, since two-thirds of its students are from overseas.

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PRE/ADCOM/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

204-03G PHILOSOPHY OF REMUNERATION (REMUNERATION
OF AND ASSISTANCE TO EMPLOYEES) - POLICY
AMENDMENT

VOTED, To amend GC Y 05, Philosophy of Remuneration, to read as follows:

Y 05 Philosophy of Remuneration

Y 05 05 Philosophy of Remuneration—1. Introduction - No change

2. Philosophy - No change

3. Deployment and Transferability of Employees Facilitated - No change

4. Remuneration Defined - No change

5. Objective - No change

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 - No change
- 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 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.~~

~~In such cases the remuneration plan(s) must reflect the sacrificial service philosophy expressed in this policy. Relevant market values may be used for positions whose remuneration is less than or equal to that of a local ordained pastor. Positions where relevant market median remuneration is higher than that of a local pastor shall have maximum remuneration that is somewhat lower than the 50th percentile. The chief executive remuneration shall not exceed the remuneration of other senior officers by more than ten percent.~~

~~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 allowable 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.~~

In such cases the remuneration plan(s) must reflect the sacrificial service philosophy expressed in this policy and be informed by the norm for remuneration of ordained pastors and market values as revealed in relevant surveys of community practice. The maximum remuneration under an alternative remuneration 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 allowable maximum rate is applied to the local area where the organization under consideration is located. The average value of allowances should not exceed those provided for under current policies other than the allowances which are calculated as a percentage of remuneration.

When approving an organization to be on an Alternate Remuneration Plan, the division committee or General Conference Executive Committee shall choose one of the following options:

- 1) Approve specific remuneration ranges for positions involved.

2) Authorize the governing board/committee of the organization/institution involved to establish its remuneration scale within the guidelines outlined above. Organizations/institutions requesting approval under this provision shall agree to provide the secretary of the division or General Conference Remuneration Committee a complete salary audit report annually listing all remuneration and allowance provided to individuals receiving remuneration at or above the remuneration level of a local pastor.

As the denomination follows the practice of transparency through published wage scales, the secretary of the division remuneration committee or in the case of the General Conference the General Conference Remuneration Committee shall include in the published Wage Scale Book the maximums paid or authorized for each position under paragraph 2) above. Although the allowances for organizations under an Alternate Remuneration Plan are not expected to exceed those provided under division and General Conference policies, if there are any differences, the value of any differences will be considered as remuneration in evaluating whether the institution is in compliance with the remuneration maximums allowed by policy.

Any organization/institution not complying with the terms of paragraph 2) above will lose the privilege of establishing its remuneration scale.

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 - No change
- e. Remuneration levels - No change
- f. Remuneration factors - No change
- g. Government regulations - No change
- 7. Economic and Geographic Variations - No change
- 8. Setting Wages - No change
- 9. Remuneration Adjustments - No change

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10. ~~Variations for Commercial Business Organizations—When organizations operate~~
Organizations—The governing board of 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 board will receive an annual report on
remuneration (salary, benefits, deferred compensation, and any contractual commitments) for
officers of the institution. The remuneration levels guidelines and market-referencing plan 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 institutions/organizations, 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~~ Committee. An
annual report confirming compliance shall be given to the division or General Conference
Executive Committee or included in the Wage Scale Booklet which is published annually.

LLUEXCom/LLUAHSCEXCom/ADCOM/GCDO03AC/03AC to LCC

118-03G LOMA LINDA UNIVERSITY ADVENTIST HEALTH
SCIENCES CENTER AND ITS CORE AND AFFILIATE
ORGANIZATIONS—COVERED UNDER PARAGRAPH 10
OF THE PHILOSOPHY OF REMUNERATION POLICY

Several General Conference organizations are located in Loma Linda, California. The Loma Linda University Medical Center and the Loma Linda University Behavioral Medicine Center, Inc are health care institutions and members of the Loma Linda University Adventist Health Sciences Center (LLUAHSC). Loma Linda University is an educational institution and one of the core organizations in LLUAHSC. Several other organizations, such as Faculty Practice Plans, operate on campus.

LLUAHSC directs, sponsors, and harmonizes the activities of the core and affiliated organizations on campus. Consequently, the interrelationships among these organizations and their employees, many of whom fill roles in more than one entity, create a unique environment for addressing remuneration issues.

In view of the interrelationships among various types of entities and their employees on the Loma Linda campus, it is preferable to have all these organizations addressed under one paragraph of the Philosophy of Remuneration policy. Therefore, it was

VOTED, To authorize the Loma Linda University Adventist Health Sciences Center and its core and affiliate organizations to be addressed collectively under paragraph 10. of the General Conference *Working Policy*, Y 05, Philosophy of Remuneration.

SEC/GCDO03AC/03AC to LRE

151-03G ALTERNATE REMUNERATION PLAN—GENERAL
CONFERENCE INSTITUTIONS

VOTED, To approve the following General Conference institutions to be under the provisions of GC Y 05 05, paragraph 6. c. 2):

Adventist Risk Management
Andrews University
Oakwood College
Pacific Press Publishing Association

SID/PRE/ADCOM/BotSurveyComm/ADCOM/03AC to HWB-05GCS

155-03G BOTSWANA UNION MISSION—ORGANIZATION

VOTED, To approve the organization of the Botswana Union Mission, in the Southern Africa-Indian Ocean Division (SID), consisting of the South Botswana Field and the North Botswana Field, effective January 1, 2004.

PRE/ADCOM/PreC/03AC to HWB

152-03G GENERAL CONFERENCE SESSION - 2005—PROFILING
ADVENTIST LEADERSHIP

VOTED, To plan a series of presentations, entitled Profiling Adventist Leadership, to be made during the business sessions of the 2005 General Conference Session. There will be five

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presentations, one on each day beginning on Sunday, July 3, 2005, with topics assigned as follows:

1. A keynote address raising the appropriate questions and setting out in broad strokes the standards, character, and general profile of a Seventh-day Adventist leader.
2. Responsiveness to Diversity.
3. Acceptance of Authority (Ecclesiology).
4. Acting with Responsibility (Accountability).
5. Living with Integrity (Ethics).

The length of each presentation will be one hour and fifteen minutes—thirty minutes for the formal presentation and forty-five minutes for questions and responses from delegates.

Each of the topics will be assigned to an individual whose presentation will be reviewed and critiqued by a small group of three or four respondents whose input will broaden the final presentation. During 2004 the presenters and the respondents will meet in a conference to discuss and refine the presentations.

A Profiling Adventist Leadership Writing Committee (ADCOM-A) will be appointed to review and summarize the material and prepare any recommendations that may be considered and approved by the General Conference Session.

All committees, including the Nominating Committee, will be requested to recess during these presentations so that all delegates will be able to attend the Profiling Adventist Leadership presentations.

At 10:00 a.m. the Executive Committee was recessed.

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS—LEGAL MEETING

At 10:00 a.m. a legal meeting was held of the General Conference Corporation of Seventh-day Adventists.

At 10:05 a.m. the Executive Committee reconvened.

SEVENTH-DAY ADVENTIST PHILOSOPHY OF MUSIC DOCUMENT

The Church's current statement on music is 30 years old. An updated music document has been prepared by a committee appointed for that purpose. However, the division presidents have requested that opportunity be given for more input from the divisions before the document is voted. All suggestions for change should be sent to the office of Ted N C Wilson in time for revisions to be made before the 2004 Annual Council.

PREXAD/AdHoc/PreC/GCDO03AC/03AC to LCC

153-03G SEVENTH-DAY ADVENTIST GUIDELINES FOR EMPLOYER AND EMPLOYEE RELATIONSHIPS

VOTED, To approve the document, Seventh-day Adventist Guidelines for Employer and Employee Relationships, which reads as follows:

Seventh-day Adventist Guidelines for Employer and Employee Relationships

Introduction

Seventh-day Adventist church members, entities, and institutions are located in nearly every political and legal system of the world. From time to time members and church administrators seek guidance on how Christians should respond to requests or demands put upon them by employers, labor organizations, and governments. In view of the wide variety of political, legal and cultural situations it is impossible to offer specific recommendations that apply equally in every location. Biblical principles and spiritual values, however, provide a common foundation.

The history of employer-employee relationships is witness of the excesses and shortcomings to which human institutions and organizations are prone. Industrialization of societies introduced major changes in how work was organized, administered, and accomplished. Guilds or associations of persons in the same trade gave way to labor unions that became collective bargaining agents on behalf of employees. Relationships between trade unions and employers have ranged from adversarial to collaborative.

Today the workplace environment is influenced by numerous forces: political systems, legislation and trade policies, economics, technology, labor unions, and professional organizations. These fulfill functions ranging from industry regulation, practitioner licensing, definition of work, employee advocacy and representation, codification of best practices, and the scrutiny of ethical conduct. The multiplicity of organizations and functions defy generalizations. Therefore, it is important to identify and reiterate general principles and values that provide a Christian basis for dealing with particular issues in the workplace.

The Seventh-day Adventist view of employer-employee relationships is based on teachings and narratives in the Bible, especially those dealing with creation, sin and its effects on persons and communities, salvation provided through Jesus Christ, and the ultimate restoration of harmony and perfect order in the universe. Scripture affirms and balances the value of individuals with the importance and good of society as a whole.

The counsel of Ellen G White on employer-employee relations is rooted in historical situations of her time and a prophetic insight concerning social and economic conditions in the future. She gave stern warnings about the trade union practices of her day. She was fiercely protective against incursions on the conscience of individuals or the intrusion of barriers to Church mission. Some would assert that the situation is considerably different today. To the extent that things are different, one needs careful discernment in identifying and applying principles upon which her counsel rested.

Principles and Values

1. Human beings, though corrupted by sin, still carry the likeness of God (Gen 1:26, 27). Thus all are to be treated with respect and justice. The freedom to exercise moral and ethical judgment is an essential ingredient in the dignity of personhood.

2. For a Christian, the Lordship of Jesus Christ permeates the whole of life; its attitudes, actions, and relationships (Isa 8:13; Matt 6:24; Acts 5:29, Col 3:23, 24). Other authority sources in life are subordinate to Christ's authority and, unless complementary to it, are neither safe nor reliable.

"The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard."—TM 463

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God's service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and

form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions!"—Ellen G White, Letter 26, 1903

3. The workplace environment should be characterized by an atmosphere of mutual service and mutual respect. Adversarial relationships between employer and employees, born of suspicion, self-interest, and rivalry deny dignity to persons and ignore the larger interests and needs of society (James 5:1-6).

4. The workplace should not dehumanize people. Employees should have access to a process of consultation and genuine discussion in matters affecting their labor and the conduct of the business or industry that employs their talents and skills (1 Kings 12:6,7; Mark 10:42-45; Phil 2:3-8).

5. Christians should refrain from violence, coercion, or any method incompatible with Christian ideals as instruments in the attainment of social or economic goals. Nor should Christians lend their support to organizations or employers that resort to such actions (2 Cor 6:14-18; 10:3).

6. Seventh-day Adventist employers should support and demonstrate liberty of conscience, fair wages and working conditions, equality of opportunity, justice, and fairness for all (Luke 10:27).

7. Spiritual autonomy and integrity for church entities include freedom to uphold and maintain basic religious tenets and practices, such as Sabbath observance, freedom to establish operating policies in harmony with church objectives, and freedom to employ only those who support church teachings and objectives.

8. In order to fulfill its divine mission the Seventh-day Adventist Church refrains from alignment with or endorsement of political organizations. Church members are urged to preserve and protect their own liberty and independence from alliances that may compromise Christian values and witness.

"We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade-unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God."—7T 84

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9. Seventh-day Adventists recognize the need for governments and therefore seek to be citizens who support law and order. Social and legal situations vary greatly in different parts of the world. Civil and religious liberties do not exist in equal measure throughout the world. For these reasons divisions of the General Conference may approve more specific working policies, reflecting the spiritual principles stated here, in light of legal, political, or cultural realities and practices in their areas. All are encouraged to counsel widely so as to maintain principle-based decisions that preserve the integrity of the Church's witness and mission. (Current examples of division-approved statements include the North American Division *Working Policy* HR 30 and the South Pacific Division Executive Committee Statement on "Seventh-day Adventists and Trade Unions," May 22, 2003.)

PRE/GCDO03AC/03AC to MLR

157-03G *HOPE FOR THE BIG 13*

VOTED, To approve the *Hope for the Big 13* initiative, as follows:

The Growing Cities

"The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter."—FE 537

Introduction

Glance through the demographics, and you will soon see that over the past 150 years the Seventh-day Adventist Church has best established itself in rural areas and on islands. Whatever the reasons, Adventists have found it easier to share their message outside the cities. But how can we answer the gospel commission if we overlook the fastest-growing areas in the world which have millions and millions of people?

The Challenge

According to some estimates, within five years half the world's population will be living in urban areas. In 1950 only 18 percent of people in developing countries lived in cities. In 2000 that number had risen to 47 percent. By 2030, 60 percent of the world's population will live in cities. While there has been outstanding church growth in many parts of the world in recent years, growth in the cities has been slow. In fact, in many areas the cities have all but been ignored.

The Goal

Hope for the Big 13 is an initiative to address the urgent need for urban church growth. The 2005 General Conference Session offering and other designated offerings will provide seed money for every world division to focus on urban evangelism and a major church-planting project in a major city within their territory. The whole concept of *Hope for the Big 13* should serve as a catalyst to ignite worldwide urban church growth.

How will the *Hope for the Big 13* Work?

1. The *Hope for the Big 13* offering should unite worldwide membership in support of a project with high impact on mission, and it should identify a project that has some application to every division of the world field.
2. Each division will select a *Hope for the Big 13* city within its territory.
3. Each division will develop a contextualized multi-year church planting plan for its selected city.
4. Offering Schedule

2004	October 9	100 percent of this offering will be kept at the division with a report sent to the General Conference.
2005	April 9 July 2 (GC Session only) July 9	These funds will be distributed by the General Conference according to a formula that will endeavor to provide the divisions with equal ability to implement their plans.
5. Financial responsibility for expenses that exceed the funds provided in the four offerings described above will be the responsibility of the division.
6. The Global Mission office assisted by the Stewardship Department will image and promote this as a worldwide offering through General Conference publications and by developing promotional materials that divisions can adapt and use.

“Our people must gird the armor on and establish centers in all the large cities.”—Ev 78

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ADVENTIST CHAPLAINCY MINISTRIES REPORT

Richard O Stenbakken and Martin W Feldbush, Director and Associate Director of Adventist Chaplaincy Ministries, presented the following report.

There are 1,250 full-time professional Seventh-day Adventist clergy serving as chaplains in health care, education, military, and correctional facilities around the world. Of these, only the chaplains who serve on educational campuses are paid from tithe dollars. It is estimated that in the North American Division this saves the church approximately \$15,000,000 per year in salaries and benefits. These chaplains are supported at the General Conference by two salaried staff members and two support staff members. Together they bring the face of the Seventh-day Adventist Church into areas where others cannot or will not go. The only limit is the limit of our vision to take advantage of opportunities.

Chaplains representing the four different areas of ministry each spoke briefly. They were:

Edwin Bowen, Chaplain at Walter Reed Army Medical Center, Washington DC
Leonard Hawley, Chaplain at Corrections Medical Center, Columbus, Ohio
Glenn Sackett, Chaplain at Shady Grove Adventist Hospital, Rockville, Maryland
Sabine Vital, Chaplain at Columbia Union College, Takoma Park, Maryland

PreC/GCDO03AC/03AC to GDK-NomCom05GCS

154-03G GENERAL CONFERENCE SESSION—NOMINATING COMMITTEE INVITEES

Following each General Conference Session there is significant discussion about the manner in which the Nominating Committee conducts its business. Time constraint places major pressure on the Nominating Committee to complete its task. In addition, session delegates who are the most informed about potential leadership in the Church are excluded from serving on the Nominating Committee by virtue of the office they hold. While thought has been given to alternate methods of doing the work of the Nominating Committee, no acceptable alternative has been developed.

Under the current constitution and bylaws, individuals who are in elected positions in the General Conference/world divisions are excluded from serving on the Nominating Committee. The nomination of the General Conference President is the first and possibly the most significant item undertaken by the Nominating Committee. Since the presidents of the world divisions have regular, close, and extensive interaction with the General Conference President, it would be

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helpful if, at the time when the position of General Conference President is under consideration, the division presidents could be invited to sit with the Nominating Committee and be given the opportunity to voice their opinion. It was

VOTED, To request the General Conference Session Nominating Committee to invite the division presidents to sit with the Nominating Committee and be given the opportunity to voice their opinion when the position of General Conference President is under consideration.

Armando Miranda, Chairman
Claude Sabot, Secretary
Larry R Evans, Editorial Secretary
Carol E Rasmussen, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 14, 2003, 2:00 p.m.

Ted N C Wilson called the seventh business session of the 2003 Annual Council to order.

B Lyn Behrens, President of Loma Linda University, opened the business session with prayer.

GEOSCIENCE RESEARCH INSTITUTE REPORT

James L Gibson, Director of the Geoscience Research Institute (GRI), presented the following report.

At present, the Geoscience Research Institute has five scientists, an assistant editor, and a secretary. Two more scientists are located in branch offices in France and Argentina.

The mission of the Institute is to study the world of nature with the purpose of discovering the underlying harmony between science and Scripture. We have been told that human reason is not reliable in interpreting nature, unless illuminated by the gospel. Thus it is important that biblical teaching be included in our efforts to interpret nature. This is what makes the Geoscience Research Institute necessary and why it is unique.

What can we learn from the cross that helps us interpret nature differently from the way it is interpreted by secular minds?

First, the cross is the means of salvation for us. It was on the cross that Jesus died in our place—a substitutionary atonement. (See Heb 9:28; 1 Peter 2:24; Romans 5; Isaiah 53.)

Second, the substitutionary atonement is based on the biblical teaching that death is the result of sin. (See Gen 2:16-17; 3:19; Rom 5:12; 1 Cor 15:22.)

Third, the fact that sin causes death implies that there was a moral Fall into sin. (See Genesis 3; Romans 5; 1 Tim 2:14.)

Fourth, the moral Fall implies a better beginning, the Imago Dei, or special creation. (See Genesis 1, 2; 9:6; Luke 3:30; James 3:9.)

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Fifth, the special creation of humans is part of the Genesis account of a six-day creation. (See Genesis 1, 2; Ex 20:8-11; 31:17; Matt 19:4-5; Acts 4:24; Rev 14:6-7.)

Sixth, the six-day creation that includes plants, animals, and humans implies a global flood and a short chronology for life on earth. (See Genesis 1-11; Isa 54:9; Matt 19:4-5; Luke 3; Rom 8:19-22; 2 Peter 3:3-13.)

Some may ask why the Seventh-day Adventist Church should invest in an institute that is concerned with science. The reason for this is that the story of salvation is set in an historical context that is described in Scripture. That historical context has been challenged by scientists, and many church members look for guidance from someone who is both familiar with the scientific evidence and committed to the biblical teachings about earth history.

The cross reveals the true status of nature and the significance of the Biblical record of history. Our name, Seventh-day Adventist, represents an affirmation of these truths. Our confidence in the advent reflects our faith in the God who is active in the affairs of this earth, and who brings judgment on those who oppose His people. The seventh-day Sabbath is the symbol of our faith in the God who created all things good and the seal of our faith in His Word, even when it is opposed by human reason.

The work of the Institute includes both research and education. Let me introduce the staff.

Ben Clausen has a Master's Degree in geology and a PhD in nuclear physics. His current research is in geochemical trends in the Southern California batholith, a large mass of granitic rocks underlying much of Southern California. Clausen manages the web site for the Institute and leads in the meetings of BRISCO, the Biblical Research Institute Science Council.

Raul Esperante has a PhD in biology with an emphasis in paleontology. His current research is a study of fossil whales preserved in deposits of diatomaceous earth in Peru. Esperante is bilingual, which is a great asset to the Institute. He is assuming the editorship of our Spanish language magazine, *Ciencia de los Orígenes*.

Elaine Kennedy is a geologist who studies sediments in fossil basins. She has recently conducted research in the Grand Canyon, where she studied the depositional environment of the Tapeats Sandstone. She is also involved in a research project in Patagonia where she is studying some sediments that contain eggshells of dinosaurs. She also is the editor of a magazine, *Geoscience Reports*, that is published twice a year.

Tim Standish is a molecular biologist. His current research project is studying DNA differences between different species of nematodes (roundworms).

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I am James L Gibson, and I have been the Director of the Institute since 1994. Most of my time seems to be taken with administrative duties and lecturing. My research interests are in the distribution of vertebrates (biogeography). I am also the editor of *Origins*, a scholarly journal published once or twice a year, dealing with issues in origins.

Katherine Ching is our assistant editor, responsible for preparing articles for publication. She also assists with graphics.

Jan Williams is our secretary/administrative assistant. She keeps our bills paid and our records in good order.

Jacques Sauvagnat is the director of our branch office in France. His research interests are in the study of fossil ostracodes (a kind of tiny arthropod). He also edits a magazine, *Science et Origines*, published twice a year, and teaches a class in science and religion.

Antonio Cremades directs our branch office in South America. His research is in the area of biometrics, especially of the human hand.

Research is one of the major activities of the Institute. In addition to research by staff members, we have a very modest research grant program that provides seed money for research to Seventh-day Adventist researchers investigating questions of interest to the Institute.

The Yellowstone fossil forest is a sequence of 70 or more successive layers of fossil trees, interspersed with layers of volcanic ash and leaves. It was long interpreted as representing long periods of time when trees grew in place, were buried by volcanic eruptions, and were replaced by new forests. Research sponsored by the Geoscience Research Institute has revealed that these trees were probably transported into their present position and did not grow there. The deposit appears to be deposited catastrophically rather than representing hundreds of thousands of years.

The Tapeats Sandstone is a Cambrian deposit which has been interpreted as deposited in shallow water as the rising sea gradually encroached upon the land. Research sponsored by the Geoscience Research Institute has shown that it was deposited in deeper water, probably rapidly.

Hundreds of fossil whales are found in the Pisco Formation of Peru. The standard interpretation was that several hundred thousand years were involved in the deposition of this deposit. Research sponsored in part by the Institute has shown that the fossil whales are well preserved and must have been buried rapidly.

Water currents produce evidence that indicates the direction of flow. This evidence is often preserved in the geological record. Ordinarily currents flow into basins from all directions.

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This is the pattern seen at the top of the geological column, but deeper in the column there is evidence for global patterns in the paleocurrents. This indicates processes on a wider scale than local basins.

The Bridger Formation of Wyoming is rich in fossil deposits. Hundreds of fossil turtles are found, along with other kinds of animals. Ongoing research, sponsored in part by the Institute, is studying the nature of the deposit and the conditions under which the fossils were preserved.

Many fragments of dinosaur eggshells are found in certain areas of Patagonia, in Argentina. Eggshells are often assumed to represent nests, but this research, sponsored by GRI, has discovered that these eggshells have been transported into place and do not represent nests.

The other major area of activity for the Geoscience Research Institute is in the area of education.

Starting in 1974, the Institute has published the journal, *Origins*. The journal has included articles on the meaning of "days" in Genesis 1; the nature of the Yellowstone fossil forest, geological evidence consistent with a global catastrophe; and textual biblical evidence for the global extent of the Genesis flood.

The Institute publishes three less technical reports. *Geoscience Reports* is published in English; *Ciencia de los Orígenes* is in Spanish; and *Science et Origines* is in French. Each magazine is published two or three times per year.

The Geoscience Research Institute operates a web site, at www.grisda.org

The web site has all the articles from *Origins* and some from the other publications. It also has reviews of various creation videos, an annotated reading list, frequently asked questions, and links to many other web sites, representing a broad spectrum of views on creation and evolution.

Members of the Institute travel widely, by invitation, to all parts of the world to present seminars and lectures on science and faith. The Institute has been represented at most of the Faith and Learning Seminars sponsored by the General Conference Department of Education. In addition, we have held numerous creation seminars at our universities in South America and elsewhere. Occasionally, we teach courses on Issues in Origins.

Field Conferences represent one of the major projects of the Geoscience Research Institute. Most Field Conferences are offered in North America, due to the accessibility of geological features, ease of transportation, and availability of lodging. We have also held Field

Conferences in Europe and in Australia/New Zealand. Field Conferences are conducted in response to requests from divisions or unions.

BRISCO is the acronym for the Biblical Research Institute Science Council. Meetings are held once a year, generally in an area where some feature of geological interest occurs. Reports are heard from research in scientific or Biblical studies. Many of these reports eventually are published in *Origins* or other publications.

The Geoscience Research Institute serves the world Church, both in nurture and in outreach, attempting to model an appropriate balance between faith and reason. We do not normally try to market ourselves, but we are anxious to serve. If you have requests for service, please contact me, either in person or through our secretary or our website.

HEALTH MINISTRIES MEDAL OF DISTINCTION PRESENTATIONS

Allan R Handysides, Director of the General Conference Health Ministries Department, presented medals of distinction to a number of people who have given their whole lives and careers to service in Health Ministries around the world. They are as follows:

B Lyn Behrens, Mardian Blair, Joan Coggin, Samuel DeShay, Gordon Hadley, Mervyn Hardinge, Richard Hart, Wayne McFarland, Stoy Proctor, Francis Soper, Ernest H Steed, DeWitt Williams, and Thomas J Zirkle. Some of these individuals were not able to be present, so their medals will be sent to them.

Each of the divisions have health professionals who are also worthy of this honor. The Health Ministries Department staff receives nominations from around the world, and when they visit the divisions they take awards to those who have been nominated.

PRAYER MAKES A DIFFERENCE

Mark A Finley, newly elected General Field Secretary and Director of the Center for Global Evangelism, shared with committee members copies of the magazine *Prayer Makes a Difference*, which will be used as a resource for the *Year of World Evangelism 2004*. Those who would like to use this magazine may contact Finley or *It Is Written*.

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PRE/ADCOM/03AC to EH

163-03G INTERNATIONAL CONFERENCE ON ADVENTISTS
IN THE COMMUNITY

VOTED, To approve the holding of an International Conference on Adventists in the Community, with details as follows:

Purpose and Methodology

The International Conference on Adventists in the Community is designed to inspire and empower Seventh-day Adventists to be actively involved in the affairs of their local communities. Conference programming will include presentations, worships, and small group discussions, all designed to provide practical strategies and programs that church leaders and members can use to focus on the Church's mission of reaching the world through involvement in community services and activities. Testimonies and reports of outstanding Seventh-day Adventists in community service will also be given to inspire attendees with what is possible in serving the community.

It is envisioned that divisions, unions, and conferences/missions will conduct similar conferences in their respective territories with the same focus. The expected final outcome of the International Conference on Adventists in the Community is to inspire local Adventist congregations with the vision of active involvement in the community and provide them with practical programs that can be implemented by the local church.

Date and Location

The conference will be held October 14 to 16, 2004 at the conclusion of the 2004 Annual Council. The conference will take place in the General Conference auditorium and conference rooms.

Participants

General Conference officers

General Conference department and service directors, and their associates, as designated by the directors

Division officers and division department directors, as designated by divisions

Union presidents and union department directors, as designated by unions

Individuals whose experience and role in the church and society will contribute to the program, as invited by the planning committee upon the suggestion of committee members, General Conference officers, and division presidents

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Members of the community, including members of the diplomatic community, governmental community, and inter-faith community, as invited by the planning committee upon the suggestion of committee members, General Conference officers, and division presidents (these participants will generally be invited to selected portions of the program suited to their participation).

Expenses

Expenses associated with each participant's attendance at the conference will be paid by the sending organization, with the exception of a small number of invited presenters who are not employed by church organizations.

SEC/ADCOM/GCDO02SM/02SM/SEC/ADCOM/GCDO02AC/02AC/102-02Gc/SEC/
ADCOM/GCDO03SM/03SM/SEC/ADCOM/GCDO03AC/03AC/03AC to RJH(DIV)

102-03Gb AUTHORIZED MEETINGS 2004

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

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2004</u>			
2-4	Fri	Ellen G White Estate Consultation	Williamsburg VA
4-8	Sun	Institute of World Mission Re-entry Program	Avondale AUSTRALIA
5-10	Mon	PREXAD	Miami FL
9-24	Fri	Institute of World Mission	Avondale AUSTRALIA
28	Wed	IRLA Board	Silver Spring MD
<u>February 2004</u>			
19	Thu	Inst for the Prevention of Addictions Board	Loma Linda CA
19	Thu	Geoscience Research Institute Board	Loma Linda CA
20-23	Fri	LLUAHSC Board Retreat	
20-24	Fri	PPPA, R&H, & ABC Marketing Seminar	East Coast
23	Mon	Christian Record Services Board	Lincoln NE
23	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
24	Tue	Loma Linda Boards	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2004</u>			
4	Thu	Adventist Risk Management Board	Silver Spring MD
4	Thu	AIHAS Board	Silang PHILIPPINES
4(pm)	Thu	IWM Administrative Council	Berrien Springs MI
5(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
7	Sun	Andrews University Board Subcommittees	Berrien Springs MI
7(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
8	Mon	Andrews University Board	Berrien Springs MI
15-Apr 3	Mon	Institute of World Mission	Nairobi KENYA
16	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
18	Thu	Ellen G White Estate Board	Silver Spring MD
22-26	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
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
6(am)	Tue	International Board of Education	Silver Spring MD
7,8	Wed	Division Officer Interviews	Silver Spring MD
8(am)	Thu	Accrediting Assoc of SDA Sch, Col, & Univ	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
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(eve)	Tue	Adventist Health International Board	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 Study Commission	Silver Spring MD
15	Thu	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
19,20	Mon	Biblical Research Institute Committee	Berrien Springs MI
19(eve)	Mon	R&H Board Finance Committee	Hagerstown MD
20(am)	Tue	R&H Board	Hagerstown MD
20(am),21,22	Tue	World Editors' Council	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2004 contd</u>			
23	Fri	Adventist Heritage Ministry Finance Committee	Fair Haven VT
25	Sun	Oakwood College Board	Huntsville AL
25,26	Sun	Adventist Heritage Ministry Board	Fair Haven VT
<u>May 2004</u>			
13(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
18	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
19,20(am)	Wed	Loma Linda Boards	Loma Linda CA
20	Thu	Ellen G White Estate Board	Silver Spring MD
26,27,29	Wed	IRLA Inter Congress & Religious Liberty Festival	Kiev UKRAINE
<u>June 2004</u>			
2,3	Wed	Adventist Risk Management Board	VERMONT
8	Tue	R&H Board Executive & Finance Committee	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
21-24	Mon	International Risk Management Conference	THAILAND
<u>July 2004</u>			
13-18	Tue	Institute of World Mission Re-entry Program	Berrien Springs MI
14-16	Wed	World Leadership Conference	Berrien Springs MI
15	Thu	Ellen G White Estate Board	Silver Spring MD
22	Thu	Assoc of Adv Family Life Prof Board	Berrien Springs MI
26-Aug 14	Mon	Institute of World Mission	Collonges FRANCE
30-Aug 3	Fri	Biblical Research Institute Science Council	NORTH AMERICA
<u>August 2004</u>			
8(eve)	Sun	PPPA Board Finance Committee	Nampa ID
9	Mon	PPPA Board	Nampa ID
11-12	Wed	IRLA Inter Congress & Religious Liberty Festival	Trinidad
16	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
17	Tue	Loma Linda Boards	Loma Linda CA
20-26	Fri	International Faith & Science Conference	Denver CO
23	Mon	Christian Record Services Board	Lincoln NE
25	Wed	Adventist Risk Management Board	Silver Spring MD
25,27,28	Wed	IRLA Inter Congress & Religious Liberty Festival	TAIWAN
31(eve)	Tue	R&H Board Finance Committee	Hagerstown MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>September 2004</u>			
1(am)	Wed	R&H Board	Hagerstown MD
12-16	Sun	Adventist Risk Management Conference	Denver CO
14-24	Tue	GC Staff Travel Moratorium	Silver Spring MD
16	Thu	Ellen G White Estate Board	Silver Spring MD
17	Fri	Adventist Heritage Ministry Finance Committee	Battle Creek MI
19,20	Sun	Adventist Heritage Ministry Board	Battle Creek MI
<u>October 2004</u>			
3	Sun	Council on Evangelism & Witness	Silver Spring MD
4(am)	Mon	Church Manual Committee	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
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
8(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
8(pm)	Fri	AIAS Board	Silver Spring MD
8(pm)	Fri	Africa HIV/AIDS Office Board	Silver Spring MD
8(eve)-14	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 Study Commission	Silver Spring MD
14-16(pm)	Thu	International Conf on Adventists in the Community	Silver Spring MD
15(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
17	Sun	Andrews University Subcommittees	Berrien Springs MI
17(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
18	Mon	Andrews University Board	Berrien Springs MI
18,19	Mon	Biblical Research Institute Committee	Loma Linda CA
18-Nov 6	Mon	Institute of World Mission	Berrien Springs MI
19	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>October 2004 contd</u>			
24,25	Sun	Oakwood College Board	Huntsville AL
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>			
2	Thu	Adventist Risk Management Board	Silver Spring MD
7(pm),8	Tue	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	Thu	R&H Executive & Finance Committees	Silver Spring MD

ADVENTIST TELEVISION NETWORK—HOPE CHANNEL INFORMATION PACKET

As part of the launch of the Adventist Television Network's (ATN) new Hope Channel, Bradley Thorp, Executive Director for ATN, shared with the invitees a document entitled "Policy and Procedures for Programming." Thorp challenged the church administrators to look to this new media as an evangelistic tool so that they can have direct input and participation in the programming development. ATN will be partnering with many church affiliated organizations to provide innovative programming for the Hope Channel. Included in the information packet was a Question and Answer document on commonly asked questions regarding this new church initiative.

One of the big challenges facing the Church is providing Adventist television directly into the homes of people. The delivery of Hope Channel via satellite needs to be complemented with rebroadcast on national television, cable networks, DTH networks (Hotbird, MNet, Dish Network, etc) and also analog terrestrial television. Kandus Thorp explained the possibility of retransmission utilizing the Church's extensive network of already established downlinks. In countries where regulations permit, through the addition of a relatively inexpensive transmitter and antenna to existing downlink equipment, the church can establish a network of low-power television retransmission of the Hope Channel—allowing anyone in the radius of reception to receive Hope Channel on their television sets.

Gary Gibbs, newly appointed Marketing Director, addressed the issue of bringing identity for Adventist Television Network and the Hope Channel. Marketing materials being developed

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will be available on the web site for adaptation and use around the world. The ATN team is actively pursuing the development and mission of the Hope Channel, "Bringing the Truth Home."

CHE/GCDO03AC/03AC to GDK(DIV)

158-03G GENERAL CONFERENCE COMMISSION ON HIGHER
EDUCATION REPORT

VOTED, To accept the General Conference Commission on Higher Education Report, which reads as follows:

General Conference Commission on Higher Education Report

Executive Summary

I. Commission on Higher Education

The Commission on Higher Education (CHE) was appointed by the 2000 Annual Council with the following terms of reference:

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

The authority and responsibility assigned to CHE were as follows: for terms of reference 1, 4-6: "Recommend to Annual Council through ADCOM and GCDO"; for terms of reference 2 and 3: "Power to act."

The following were voted as CHE members: Calvin B Rock (Chairman), Humberto M Rasi (Vice-chairman), C Garland Dulan (Secretary), Roy E Ryan (Associate Secretary), Enrique Becerra, Gary B DeBoer, John M Fowler, Agustin Galicia, Joseph E Gurubatham, Theodore T Jones, Dennis C Keith Sr, Robert E Lemon, Michael L Ryan, Claude Sabot, Donald R Sahly, and Athal H Tolhurst; division and attached union Department of Education directors; and three women with experience in higher education. Consultants: Experts with experience in international education, as needed. (After the retirement of Calvin B Rock, Gerry D Karst became the Chairman. Other membership deletions include Gary B DeBoer, Donald R Sahly, and Athal H Tolhurst. Additions include Douglas Clayville, Larry R Evans, and Steven G Rose.)

The year 2001 was employed by CHE to gather academic, financial, and other information in specially prepared forms sent to Seventh-day Adventist colleges and universities worldwide and to their sponsoring organizations (unions, divisions, and General Conference). The information thus obtained was condensed into five summary tables per division and used in preparation for the CHE consultations with each division (2002-2003). During each division consultation, participants completed other forms (A-I), to help CHE understand its views on a variety of issues. The information received in forms A-I has been, in turn, summarized by divisions. Out of the division summaries, a world summary form has been completed on each issue (2003).

The information gathered and processed now appears in the CHE Global Report and Recommendations (2 volumes), including the Appendices.

While the information was being gathered, the following two issues were explored as needed background for the study: 1) Seventh-day Adventist Philosophy of Education and 2) The Secularization of Church-Related Institutions of Higher Learning.

II. Seventh-day Adventist Philosophy of Education

The most strategic factor to strengthen the unity and integrity of the Adventist system of higher education is a clear understanding combined with a balanced application of the Seventh-day Adventist philosophy of education.

Chapter II begins with a list of key elements of Seventh-day Adventist philosophy of education, followed by long excerpts from the General Conference *Working Policy* statement on Adventist Educational Philosophy, the *Working Policy* section on "What Total Commitment to God Involves for Colleges and Universities," and selected Ellen G White statements. The

chapter closes with a summary of the strengths and weaknesses in the application of our philosophy of education as perceived by Seventh-day Adventist institutions and by participants in the division consultations. There are many perceived strengths, but also some weaknesses. Special attention needs to be given to ways of constantly renewing and deepening the understanding and application of the Seventh-day Adventist philosophy of education.

III. The Secularization of Church-Related Institutions of Higher Learning

With the help of books authored by Robert Benne (2001), James T Burtchaell (1998), and George M Marsden (1994), chapter III traces the gradual process of secularization that has affected, in the United States of America, numerous Protestant and Roman Catholic colleges and universities. The most significant factors are:

1. Increasing number of students from other denominations due to: a) government requirement to accept qualified students from any denomination, as a condition to authorize the operation of the institution, b) being the only college in a town/region, c) declining enrollment of students of the sponsoring church/denomination, and other reasons.
2. Diminishing emphasis on education for ministry (clergy) due to increasing interest in new professions designed to serve an emerging industrial technological society. In time, separate "divinity schools" and seminaries were established for the preparation of the clergy. No religion courses were required for students in other professions. A lecture series on moral philosophy became popular in a number of schools for a while.
3. Gradual disappearance of other expressions of the initial religious vision that included: required attendance at weekly/daily chapels and at Sunday religious services, emphasis on conversion of students (no drinking, no smoking, no swearing), revivals, annual days of prayer, and mission and evangelism, are all part of a shift towards a liberal, secularized Protestantism.
4. Growing percentage of faculty from other religious backgrounds, interested more and more in their own academic disciplines and less and less in inspiring students to be pious, leading to the concept that the college should be as pluralistic inside as the society outside.
5. Increasing number of members of the board of trustees not connected to the sponsoring church/denomination, combined with the fact that the board itself had often the power to amend the charter and limit the influence of the sponsoring entity.
6. Diminishing financial contributions to the institutional budget by the founding denomination, together with the increasing availability of endowments, and of foundation and government funds for nonsectarian schools.

7. Visionary presidents, normally very able and trusted, yet feeling somehow “confined, stifled, or trivialized by their church or denomination,” who wanted to transform their colleges, in harmony with the times, into prestigious universities.

Robert Benne has developed a four-type continuum of church-related colleges: orthodox, critical mass, intentionally pluralist, and accidentally pluralist. He uses a list of nine characteristics to compare the four types (page 49). The nine characteristics of his orthodox type appear to correspond quite well (yet not 100 percent) to the characteristics of almost all Seventh-day Adventist institutions of higher education until about thirty years ago:

- Pervasive, publicly relevant, Christian vision
- Unabashed invitation for fellow believers to an intentionally Christian enterprise
- Near 100 percent of membership requirement (leadership and faculty)
- Large religion/theology department, with theology privileged
- Religion/Theology required courses, and all courses affected by religious perspective
- Chapel required in large church at a protected time daily
- Overt piety of sponsoring tradition
- Indispensable financial support by church and majority of students from sponsoring Tradition
- Owned and governed by church or its official representatives.

A critical mass school requires only two or three religion courses per program, chapel attendance is voluntary, at least 50 percent of students and faculty, and only a majority of the board are from the sponsoring tradition. The intentionally pluralist institution defines itself as a liberal arts school with a Christian heritage, requires only one religion course per program, has only a small minority of students and a minority of board members from the tradition. The accidentally pluralist school considers itself secular with possible allusions to its Christian heritage, receives token indirect support and few students (numbers no longer recorded) from the church. During the last three stages (types) the college/university becomes autonomously owned and governed.

Benne explains that “in reality schools are frequently mixtures of the various types even though they might most resemble one” (page 48). How far along the orthodox-secular continuum are Seventh-day Adventist colleges and universities?

IV. Students

Opening student enrollments in Seventh-day Adventist institutions of higher learning went from 42,562 in 1990 to 66,393 in 2000, an increase of 56 percent. At this rate, it is possible to project an enrollment of more than 103,500 students by the year 2010.

The non-Seventh-day Adventist student enrollment in Seventh-day Adventist institutions went from less than 18 percent (1990) to nearly 32 percent (2000), with a projected increase to more than 45 percent by 2010. Two divisions (Africa-Indian Ocean Division and Northern Asia-Pacific Division) had more than 50 percent of non-Seventh-day Adventist enrollment in 2000. At least 21 Seventh-day Adventist schools have fewer than 50 percent of Seventh-day Adventist students. On Seventh-day Adventist enrollment, for these schools, we have already gone beyond the "orthodox" and "critical mass" stages in Benne's orthodox-secular continuum.

Worldwide, there are about four Seventh-day Adventist students enrolled in a Seventh-day Adventist college/university for every 1,000 church members. On the other hand, only about 25 percent of the potential Seventh-day Adventist college/university students are studying in Seventh-day Adventist schools. The other 75 percent attend other schools. Why have Seventh-day Adventist colleges not been successful in attracting more, including more of the graduates of Seventh-day Adventist secondary schools? Does the Church have a direct responsibility for the large numbers of college/university Seventh-day Adventist students that are not enrolled in Seventh-day Adventist schools?

According to the SWOT (Strengths, Weaknesses, Opportunities, Threats) analyses and the rating of institutions done by the schools and by the division consultations, the increasing ratio of non-Seventh-day Adventist students is impacting some schools unfavorably. While this presents opportunities for evangelizing non-Seventh-day Adventist students, the spiritual climate on many campuses is declining as a result of this shift in the make-up of the student bodies. On the other hand, the cost of tuition and fees is making it difficult for many students to attend Seventh-day Adventist tertiary schools. In addition, recruitment and job placement of students after graduation, and follow-up of alumni are weak in many institutions.

V. Faculty

There were 3,407 faculty members in Seventh-day Adventist institutions of higher learning in 1990, and 5,676 in 2000 (an increase of 66.6 percent). At this rate, the projected total for the year 2010 is 9,456.

In 1990, slightly fewer than 4 percent of the faculty members in Seventh-day Adventist tertiary level schools were non-Seventh-day Adventists. By 2000, this had quadrupled to more than 16 percent. If the trend continues, by 2010 about 28 percent of the faculty members will be non-Seventh-day Adventists. In 2000, nearly 53 percent of the tertiary institutions (51 of 97) had more than 5 percent of non-Seventh-day Adventist faculties. Of these schools, 33 had more than 15 percent non-Seventh-day Adventists. And of these 33, seven had more than 50 percent non-Seventh-day Adventists. Of the 97 institutions for which data were available, 33 fell below the critical-mass type on the orthodox-secular continuum. On the other hand, 36 institutions had no non-Seventh-day Adventist faculty members in 2000.

The study of the potential correlation between the percentages of non-Seventh-day Adventist students and of non-Seventh-day Adventist faculty in Seventh-day Adventist institutions has shown that institutions with higher percentages of non-Seventh-day Adventist students enrolled tend to have higher percentages of non-Seventh-day Adventist faculty members. (The short- and long-term spiritual impact of non-Seventh-day Adventists faculty needs to be carefully considered.)

SWOT analyses and rating of institutions indicate the existing concern for the lack of sufficient qualified Seventh-day Adventist teachers in many areas. With new institutions being started and the likelihood that student enrollments will continue to increase through the current decade, which will require additional faculty, this lack will probably become even more acute. Low salaries for faculty members in some areas are making it difficult to recruit and retain well-prepared teachers.

Some Seventh-day Adventist schools do not have or do not implement effective grievance procedures, initiation procedures for new faculty, and, to a somewhat lesser extent, a clear process for promotion in academic rank.

VI. Financial Support

Church appropriations for higher education—On average (1996-2000), the General Conference contributed nearly one-fourth of its annual tithe income equivalent for higher education; divisions appropriated slightly more than 19 percent; unions appropriated about 16 percent; and local fields contributed less than 3 percent of their tithe income equivalent for this purpose.

Appropriations per Seventh-day Adventist tertiary student (yearly average for 1996-2000):

1.	General Conference (GC institutions only)	\$2,897.20
2.	Divisions	\$511.58
3.	Unions	\$462.19
4.	Local Fields	\$1,524.85

Minister's salary and benefit equivalents per Seventh-day Adventist student (given in appropriations by unions) ranged from 0.01 to 3.45, with a median (middle) of about one-third (0.35).

Operating gain/loss of tertiary level institutions—About one-fourth of the institutions that returned data had experienced, on average, an operating loss during the five-year period 1996-2000. About one-fifth had operating gains without appropriations. About two-fifths had operating gains after adding sponsoring organization appropriations.

Components of institutional income (world averages):

1.	Tuition	48.84 percent
2.	Service income (cafeteria, farm, industries, store, dormitories, etc)	21.50 percent
3.	Church appropriations	11.32 percent
4.	Government subsidies	5.22 percent
5.	Fundraising	2.16 percent
6.	Endowments	1.26 percent
7.	Other	9.70 percent

For more than one-third of the institutions for which data was available (24 of 63), church appropriations accounted for less than 10 percent of their operating income. Half of these (12 institutions) derived less than 5 percent of their operating income from church sources. Clearly these 24 institutions could not be considered financially dependent upon their sponsoring organization and could not be classified as either “orthodox” or “critical-mass” institutions in this regard.

The per student cost of one academic year (two semesters), including tuition and fees, board, and room, was compared with the monetary value of the salary and benefits received each month by a local Seventh-day Adventist ordained minister in the different regions of the world (normally, union territories). These are the results:

1. For undergraduate institutions, the annual cost per student for tuition, room, board, and fees ranged from as low as the equivalent of only half (0.50) a monthly pastoral salary and benefits to as high as 15.65 monthly salaries and benefits for the year. In half of the institutions the cost was equivalent to 3.16 monthly pastoral salaries or less (median). To explain further, if a pastor’s salary and benefits per month in a region of the world were \$1,000, then 3.16 means that the total costs per student for tuition, room, board, room, etc in that region each year would be 3.16 times the pastor’s monthly wages (or \$3,160 per year); 15.65 is

equivalent to an annual tuition, room, board, and fee cost of \$15,650, or 15.65 times a local pastor's monthly wages. (Comparing school tuition and fees to a local pastor's salary enables the comparison of tuition costs from various parts of the world to a common standard.)

2. For graduate institutions, the cost ranged from 1.11 monthly pastoral salaries and benefits to 9.00 monthly salaries and benefits, with a median of 2.92.

Relationship between non-Seventh-day Adventist student enrollments and operating appropriations—Increasing the percentage of non-Seventh-day Adventist student enrollment neither significantly reduces an institution's dependence on church appropriations nor significantly increases the percentage of its operating income from tuition and fees. Thus, increasing non-Seventh-day Adventist student enrollment in order to improve financial viability *does not seem to be working* for many institutions.

Other financial concerns:

1. "Weak or fragile financial situation" due to "inadequate funding sources" is the most frequently mentioned weakness/threat in SWOT analyses and the rating of institutions done both by institutions and by participants in division consultations.

2. While some divisions, unions, and local fields spend little for higher education in their territories, others spend a very large percentage of their tithe income equivalents for their higher educational institutions. This may hamper their ability to finance effectively other areas of the church's work in their territories.

3. While church appropriations accounted for only about 11 percent of all institutional operating income, nearly one-fifth of the institutions were heavily dependent on such funding.

4. Government subsidies. More than one-tenth of the institutions received 10 percent or more of their operating income from government sources. In a few cases, government subsidies covered a larger percentage of the operating budget than church subsidies. Such funding frequently implies, either explicitly or implicitly, some measure of government control.

5. Need of developing balanced guidelines on the financial involvement of church organizations with Seventh-day Adventist institutions of higher education.

Thus far we have examined three indices (students, faculty, finances) that can help us locate Seventh-day Adventist educational institutions on the orthodox-secular continuum proposed by Benne. While departure from the "orthodox" or "critical-mass" position on one of these indices might not by itself be cause for concern, departure from this position on two or all

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three indices should indicate the direction an institution seems to be heading on this continuum. Eighteen Seventh-day Adventist institutions fall below the “critical-mass” category on two of the three indices, and seven more fall below this category on all three indices.

VII. Institutions and Programs

Institutions—In 1990 there were 76 Seventh-day Adventist institutions of higher learning worldwide. The number increased to 94 by 2000 (almost 24 percent). The projection is that by 2010 there will be about 116 institutions.

Competing programs—Only a few institutions (mostly from one world division) expressed some concern about potentially competing programs offered by other Seventh-day Adventist institution(s) in the same division. (Institutions in several divisions indicated that they saw themselves competing for students with public or private universities in their respective areas.) However, as Seventh-day Adventist demographics continue to change rapidly, as institutions of higher learning multiply and grow in size (and programs) in all divisions, and as more institutions offer programs by extension in their own division territories and outside of them, the concern could spread.

Programs to add—A comparatively long list of planned/desired new programs has been suggested by the institutions and by participants in the division consultations.

Programs to discontinue—Participants in the division consultations mentioned several programs to be discontinued, more in number than the list supplied earlier by the institutions of higher learning. Are church leaders more ready to discontinue existing programs than institutional leaders? Reasons given at the division consultations included: not enough faculty, not enough students, equivalent programs are offered in other Seventh-day Adventist colleges not too far away, most students are not Seventh-day Adventist, not cost effective, the church does not need the programs.

Conditions for the establishment of new institutions or programs—A list of ten items of information needed by the church before acting on a request to establish a new institution or to start a new program was rated by participants in the division consultations (Appendix D - Form G). These ten items do not cover all conditions; they highlight the denominational character of the projected institution/program and the financial responsibility assumed. The mean world scores for the ten items range from 4.08 to 4.48 points, all in the upper half of the “Agree” range.

VIII. Governance and Compliance

Preamble—How can the Seventh-day Adventist Church help one of its institutions that appears to be drifting away from the purpose for which it was established? Should the institution be left to its own devices? Should the institutional board have the final word? What role does the executive committee of the sponsoring/founding organization (union, division, General Conference) have in the process? This leads to a consideration of issues of governance and compliance.

The Seventh-day Adventist system of education has always been closely attached to the church organizational system. Participants in the division consultations considered that the system is not yet fully developed (3.38 points out of 5.0), and that it should be developed (4.06), refined and strengthened (4.35).

The role of the Department of Education was also examined at the division consultations, in search of ways of strengthening it. No clear consensus emerged on what should be done.

The role of the sponsoring organization was considered at the consultations. There was basic agreement (4.02 out of 5.0) that the sponsoring organization normally assumes ultimate responsibility for the operation of the new institution, and that the board of trustees cannot assume the ultimate responsibility for the financial operation of the institution (3.64).

The role of the General Conference was well accepted (division consultations) in giving final denominational approval for the establishment of new institutions (4.04 out of 5.0) and for the approval of additional programs requested by existing institutions (4.31), for the denominational accreditation of institutions (AAA, 4.51), and as the final instance for the resolution of issues of non-compliance that could lead to suspension of accreditation (4.31).

IX. Recommendations for Immediate Implementation (2004)

Recommendations to be submitted to the 2003 Annual Council for approval, for implementation beginning 2004.

1. Strengthening the Understanding of the Adventist Philosophy of Education

Many Adventist faculty in Seventh-day Adventist institutions are not graduates of Seventh-day Adventist schools, and thus have not been adequately exposed to the Adventist heritage nor to the Adventist philosophy of education that they are expected to model to their students. Therefore, it is recommended to provide graduate level courses on Seventh-day Adventist history, theology, and lifestyle; Seventh-day Adventist philosophy of education (in the context of the mission of the church and the Seventh-day Adventist worldview); and Ellen G

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White ministry and writings, for all faculty in Seventh-day Adventist colleges/universities who have not been adequately exposed to these topics.

The clarity and strength of the Seventh-day Adventist philosophy of education in each Seventh-day Adventists institution will also depend on the understanding and conviction of the leaders of the sponsoring organization, the members of the institutional board, and the school administration. Therefore, it is recommended that a special yearly retreat be planned by the board chair, in consultation with the institutional president, for the board members, centered each time on one of the crucial elements of the Seventh-day Adventist philosophy of education.

In addition, it is recommended that a course in Adventist Philosophy of Education be required for all students majoring in Religion/Theology/Ministry and Education, and also be available for students taking other majors offered in Seventh-day Adventist colleges/universities, worldwide.

2. Involving All Faculty in the Integration of Faith, Learning, and Life

Recommended, that each division Director of Education, in consultation with the General Conference Department of Education, take the initiative to offer in the next two years one or more seminars on Integration of Faith and Learning specifically planned to help prepare two or more outstanding teachers from each college/university within each division as future seminar leaders and resource persons in their respective institutions.

Recommended, that with the strong support of the institutional board chair, and under the guidance of the chief academic officer, each Seventh-day Adventist college/university administration select two or more outstanding teachers who would receive the preparation to offer the integration of faith and learning seminars and would also guide the faculty in the yearly scheduling of special lectures/discussions and undertaking writing projects that will enable the faculty to help their students see how their different specialties/disciplines connect with their view of God, the Scriptures, and the mission of the Church.

3. Duplication of Programs

There is already some duplication of programs. As institutions multiply and more programs are offered in all divisions, the potential for duplication is increasing. The best way to prevent duplication is to follow established denominational procedure for authorization of new programs. A two-step approach is suggested for instances in which duplication exists:

Recommended, a two-step process to resolve program duplication issues:

a. If two institutions within a division territory are involved, the Director of the division Education Department will call a meeting with an equal number of representatives of each institution to try to resolve the problem. If unsuccessful, the issue will be referred to the division Commission on Education (or division Board of Higher Education), whose decision will be final.

b. If the duplication issue involves a General Conference-sponsored institution, or institutions of neighboring divisions, or institutions that offer extension programs outside their division base, the Director of the General Conference Education Department or his/her designee will meet with the institutional representatives to attempt a resolution. If unsuccessful, the issue will be referred to the General Conference IBE/IBMTE (and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, if necessary), whose decision will be final.

X. Issues for Further Study and Implementation (2005)

It is suggested that CHE subcommittees give further study to the following issues and bring recommendations by early 2004 for CHE approval and referral to the 2004 Spring Meeting, for implementation beginning 2005. The full report contains additional information to facilitate the work of the subcommittees.

1. Growing Percentage of non-Seventh-day Adventist Students and Faculty in Seventh-day Adventist Institutions (cf. IV and V, above)

How do we explain the dramatic increase in the percentage of non-Seventh-day Adventist students and teachers in a number of Seventh-day Adventist institutions of higher education? What are the effects of that increase on the Seventh-day Adventist identity/atmosphere of Seventh-day Adventist schools? What can we learn from the Seventh-day Adventist institutions that have been more directly affected by the recent trends?

The CHE subcommittee that will examine student and faculty issues will need to undertake a survey/study of the institutions that have been more affected. A number of suggested elements have been listed in the full report to facilitate that study. In addition, pertinent information on Ellen G White views on non-Seventh-day Adventist students and on Seventh-day Adventists teachers in Seventh-day Adventist colleges is included.

It was clear for Ellen G White that what distinguished Seventh-day Adventist institutions of higher learning from the institutions of the world was the Seventh-day Adventist message, mission, and lifestyle. Some non-Seventh-day Adventist students could be admitted if they were willing to study under Seventh-day Adventist influence. But for the Seventh-day Adventist schools to be of spiritual help to Seventh-day Adventist and non-Seventh-day Adventist students,

it was necessary that all teachers be fully identified with the Seventh-day Adventist Church. A preliminary guideline in harmony with this position has already been approved by the CHE Committee.

2. Financing Seventh-day Adventist Higher Education

It is a known reality for church-related colleges/universities that, as the church financial support diminishes, the risk of the institution drifting away from the influence of the Church increases as other sources of funding are discovered and exert their own influence.

The data gathered (1996-2000) suggest a great disparity in the way in which different Seventh-day Adventist sponsoring church organizations face their responsibility in higher education (see VI, above). Great disparity is also seen between institutions on the cost of higher education for Seventh-day Adventist students, when compared with the value of the ordained minister's salary of the area where each school is located.

The CHE subcommittee on finances is asked to review all the available data, obtain additional information as needed, and recommend to CHE by early 2004 a workable and fair system of denominational support for Seventh-day Adventist institutions of higher education. Guidelines are also requested on other specific financial issues (such as cost to Seventh-day Adventist/non-Seventh-day Adventist students, government funding, and strengthening institutional Development/Trust Departments).

3. Guiding Seventh-day Adventist Students in Non-Seventh-day Adventist Tertiary Level Schools

How should the Seventh-day Adventist Church relate to three-fourths of its college-age youth that are studying in non-Seventh-day Adventist schools? They are a significant percentage of the membership. A number of them will, eventually, be employed by the Church, even as teachers in Seventh-day Adventist institutions. Does the Church have any responsibility for their spiritual growth while they study?

The CHE subcommittee assigned to this issue will need to first gather information on what the Church is currently doing for and with these students around the world. One source of information is the General Conference AMiCUS Committee. See also General Conference *Working Policy* FA 15, FE 95, and FY 25, about public campus ministry. Some suggestions are given on other areas to explore. Guidelines/Recommendations will be expected by early 2004.

4. Establishing New Institutions, Starting New Programs, Compliance and the Roles of IBE/IBMTE and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

Without the benefit of a coordinated worldwide plan, the recent rapid growth in the number of institutions and the multiplication of programs that these institutions offer (particularly the ones that have reached recognized university status) increase the potential risk of overlap/competition for Seventh-day Adventist students, faculty, and financial resources.

The Commission on Higher Education subcommittee on new institutions, new programs, and the roles of IBE/IBMTE and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities may need to consider the urgency of: a) requesting the development of well-coordinated educational strategic plans at the institutional, division, and General Conference levels; b) updating/refining existing conditions for the establishment of new institutions and programs; and c) strengthening the role of IBE/IBMTE and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities. The commission's findings make it apparent that the role and function of the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities needs to be more clearly defined, functionally strengthened, and organizationally supported in order to accomplish the important objectives for which the world church established the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

5. Compliance with Recommendations and Policies

What should be done when a new institution is established, when a new program is established that will impact across organizational boundaries, when duplication of programs compete for faculty and students, or when institutions do not follow recommendations of the IBE, IBMTE, or the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities? How does one deal with situations when policy exists, yet administration does not choose to follow it? How should one deal with an institution whose focus and mission has changed, yet the local administration has chosen not to deal with this issue? How should the future role of the education department be defined?

6. "Conflict of Faith"

Where there is a "conflict of faith" among teachers and/or employees, or where intellectual and moral integrity is in question (i.e., a worker is clearly and avowedly not in accord with the beliefs and/or practices of the Seventh-day Adventist Church), that a review process be established to help resolve this conflict or discrepancy, with an eye toward reclamation of the individual.

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03AC to GDK

168-03G COMMISSION ON HIGHER EDUCATION—
RECOMMENDATIONS

VOTED, To approve the recommendations of the General Conference Commission on Higher Education for immediate implementation, as follows,

1. Strengthening Understanding of the Seventh-day Adventist Philosophy of Education

a. Provide graduate level courses on Adventist history, theology and lifestyle, philosophy of education, and Ellen G White's ministry and writings (Seventh-day Adventist heritage) for all faculty in Adventist tertiary institutions who have not been adequately exposed to these topics.

b. Plan a yearly retreat by the board chair for board members, in consultation with the institutional president, centered on one of the crucial elements of the Seventh-day Adventist philosophy of education.

c. Require a course in the Seventh-day Adventist Philosophy of Education for all students majoring in Religion, Theology, Ministry, and Education; and recommend the course for students taking other majors offered in Seventh-day Adventist tertiary institutions worldwide.

2. Integration of Faith, Learning, and Life

a. That each division Director of Education, in consultation with the General Conference Education Department, offer in the next two years one or more seminars on the Integration of Faith and Learning (IFL), designed to help prepare teachers to be future seminar leaders and resource persons in their respective institutions.

b. That each Seventh-day Adventist college or university administration, with the support and guidance of its board and chief academic officer, select two or more outstanding teachers to prepare IFL seminars designed to guide the faculty in the yearly scheduling of special lectures, discussions, and writing projects. The purpose of these seminars is to enable faculty to help students to see how their specialties or disciplines connect with their view of God, the Bible, and the mission of the Church.

3. Duplication of Programs

In order to prevent current duplication of programs, it is recommended that colleges and universities follow denominational policies for the authorization and implementation of new programs.

4. General Recommendation

Request that the Commission on Higher Education subcommittees give further study to:

- a. The effects of the growing increase in non-Adventist students and faculty upon the Adventist identity and atmosphere in Seventh-day Adventist schools;
- b. A workable and fair system of denominational financial support for higher education;
- c. How the church should relate to college-age youth studying in non-Adventist schools;
- d. The establishment of new institutions and programs;
- e. Strengthening the role of the International Board of Education, the International Board of Ministerial and Theological Education, and the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities in addressing issues of program duplication and policy compliance;
- f. Defining the role of the General Conference Education Department in meeting future needs and challenges of the Seventh-day Adventist higher education system; and
- g. Defining an approach to resolving "conflict of faith" issues in the spirit of nurture and reclamation.

HIV-AIDSComm/03AC to EH

167-03G INTERNATIONAL HIV/AIDS STUDY
COMMISSION REPORT

VOTED, 1. To request each educational institution to utilize the Curriculum Framework on Sexuality as a basis for teaching sexuality in the education system. This sexuality education should focus on a faith perspective and be incorporated into the school in the context of its community.

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2. To encourage each congregation to provide support to those infected and affected by HIV/AIDS. Resources and training is to be provided by each administrative level of the Church to pastors and members. Each administrative level of the Church is to create an interdepartmental committee to open the circle of influence on this global pandemic.

3. To encourage each division executive committee to implement among its indigenous Adventist healthcare professionals a contextual excellence in HIV care and provide a supportive structure for them (for example: workshops, training, professional visits, and newsletters).

a. Mandatory offering of testing for all pregnant patients at the leading hospital(s) in each division.

b. Offer treatment to all HIV/AIDS positive patients.

c. Encourage all hospitals involved in this program to offer supportive therapy with trimethoprim/sulfamethoxole for prevention of secondary infections.

d. Consider the needs of AIDS orphans.

e. Encourage the constituency of each hospital to provide a "healing ministry" to those with HIV/AIDS for whom cure is not possible at this point (healing in this context implies support, spiritual care, and compassion).

f. Every healthcare institution should appoint an individual or group whose job description includes HIV/AIDS affairs in order to implement activities such as training of trainers/educators, and the use of drama and music to educate about HIV/AIDS, etc. In Africa, use the office of HIV/AIDS affairs to coordinate these activities.

4. To request each division to consider policies for prevention of infection, for post-exposure prophylaxis, and for healthcare coverage for their health professionals.

SEC/OGC/ADCOM/SecC02AC/GCDO02AC/02AC/306-02Ga/PolRev&Dev/ADCOM/SecC/
TreC/GCDO03AC/03AC to LRE(DIV)

202-03G MEDIATION AND CONCILIATION PROCEDURES
FOR SEVENTH-DAY ADVENTIST VOLUNTEERS -
NEW POLICY

VOTED, To adopt a new policy, GC R 20, Mediation and Conciliation Procedures for Seventh-day Adventist Volunteers, which reads as follows:

R 20 Mediation and Conciliation Procedures for
Seventh-day Adventist Volunteers*

R 20 05 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.

R 20 10 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 15. This policy is intended for those divisions that do not have a Mediation and Conciliation Policy of their own.

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R 20 15 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.

R 20 20 Exemptions—The mediation and conciliation procedures do not apply in certain situations. Examples of such cases may include but are not limited to:

1. The settlement of insurance claims.
2. Issues arising from marital differences.
3. The awarding of custody of minor children.
4. The deciding of matters involving the administration of estates.
5. Debt collection.
6. Matters involving an individual’s dispute with civil government or law enforcement agency.
7. Specific theological questions.
8. Questions regarding church discipline and the transfer or reinstatement of membership as recorded in the *Church Manual*.
9. Church elections.

R 20 25 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 render a decision. The mediated dispute is settled when the parties themselves reach what they consider to be a workable solution.

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.

R 20 30 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:

1. The reason or reasons for the action.
2. The basis for the reason or reasons.
3. 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:

1. A concise statement of the grievance.
2. The circumstance(s) involved.
3. The outcome of the mediation process.
4. The specific solution or remedy sought by the grievant.

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5. A request for a hearing before an independent review committee of five persons, including the chairperson. The allocation of the costs of calling the review committee together shall be subject to negotiation.

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:

1. An independent chairperson nominated by the higher authority and agreed to by both parties.

2. Two members (50 percent) nominated by the administration of the engaging organization, but not from the administration or executive committee or board.

3. Two members (50 percent) 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.

R 20 35 The Review Committee Function, Authority, and General Guidelines—1. The review committee shall hold its initial meeting within fourteen days of appointment.

2. Final disposition shall be within thirty days of the appointment of the committee.

3. 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.

4. 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.

R 20 40 General Provisions—1. Agreements, consents, and understandings must be in writing.

2. A grievance may be dropped by the grievant at any time by informing the next higher body in writing.

3. 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.

4. Should the grievant fail to act within the prescribed time limits, the organization is not obliged to continue with the process.

5. All participants in the process shall agree that there shall be no reprisals against other participants in the procedures.

6. All information disclosed must remain confidential.

7. 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.

8. The decision shall be arrived at by secret ballot and all members of the review committee, including the chairperson, shall cast a vote.

9. The review committee is not authorized to award financial compensation to the grievant or the organization.

10. Government laws shall have preeminence over the requirements of these guidelines.

11. The following is a summary of steps that should be followed together with the required time periods:

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a. Grievant Actions:

1) Mediation Request—no later than fourteen days after the grievance is identified.

2) Mediation Outcome—within twenty-one days of mediation appointment.

3) Conciliation Request—when mediation fails and within fourteen days of formal notification that the action against the grievant is to be maintained.

4) Support Material—must be exchanged at least seven days before the review committee convenes.

b. Organization Actions:

1) Mediator Appointed—within fourteen days of mediation request.

2) Mediation Outcome—within twenty-one days of mediator appointment.

3) Review Committee Appointment—within fourteen days of conciliation request.

4) Support Material—must be exchanged at least seven days before review committee convenes.

5) Disposition of Case—within thirty days of committee appointment.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

205-03G INTERDIVISION ADVENTIST VOLUNTEER SERVICE
PLAN - POLICY AMENDMENT

VOTED, To amend GC R 15 05, Interdivision Adventist Volunteer Service Plan, to read as follows:

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

2. Definition of a Regular Seventh-day Adventist Volunteer—A regular Seventh-day Adventist volunteer is an individual who offers his/her time, talent, gifts, resources, and services to assist with the spreading of the gospel, without remuneration, but who may receive reimbursement for some expenses.

3. Definition of a Supported Seventh-day Adventist Volunteer—A supported Seventh-day Adventist volunteer is an individual who offers his/her services on a volunteer basis, but who has all expenses paid and who receives an additional living allowance.

2. 4. The most common needs are for volunteers who are able to minister in the following areas of service: lay evangelism, church planting, door-to-door work, preaching, Bible studies, pastoral counseling, teaching, medical and dental care, building and construction, office work, etc. Retiree denominational and nondenominational personnel are also needed for short-term programs or for temporary (relief) positions.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

206-03G SELECTION AND ASSIGNMENT PROCEDURES
(INTERDIVISION ADVENTIST VOLUNTEER SERVICE) -
POLICY AMENDMENT

VOTED, To amend GC R 15 10, Selection and Assignment Procedure, to read as follows:

R 15 10 Selection and Assignment Procedures—1. Carefully selected - No change

2. The essential factors considered - No change

3. The service of volunteers shall - No change

4. Service credit is not generally given - No change

5. Volunteers shall not receive a salary but may receive ~~a stipend~~ an allowance to meet ~~the certain~~ expenses incident to the volunteer service, provided it does not contravene the employment laws of the country of service. Compliance with taxation laws is the responsibility of the volunteer and the requesting organization.

6. Because marriage is a God-ordained institution and its sanctity must be guarded, volunteers and their spouses are expected to live together in the field of service. A married volunteer shall not be recruited to serve without his/her spouse for a period longer than three

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consecutive months. However, should the spouse join the volunteer prior to the end of the three-month term, the assignment may be extended if the spouse remains in the field for the extended period. If, on the other hand, the spouse of a volunteer leaves the field for a period longer than three consecutive months, the volunteer shall be required to terminate his/her service and return home.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

207-03G INTERDIVISION ADVENTIST VOLUNTEER SERVICE
PROCEDURES - POLICY AMENDMENT

VOTED, To amend GC R 15 15, Interdivision Adventist Volunteer Service Procedures, to read as follows:

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

1. The General Conference Adventist Volunteer Center - No change
2. Volunteers should have been members - No change
3. Volunteers should be in good health - No change
4. All requests for college and university volunteers - No change
5. For Global Mission projects - No change
6. All volunteers shall be screened - No change
7. In the event that volunteers need to be disciplined - No change
8. In cases where the volunteer assignment is expressed in contractual terms the requesting organizations are bound ~~under the law~~ to honor such agreements.
9. The program, activities, and supervision - No change
10. Volunteers who participate in - No change
11. Volunteers who do not receive missionary orientation - No change

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

208-03G FINANCIAL RESPONSIBILITY—DIVISION
(INTERDIVISION ADVENTIST VOLUNTEER SERVICE) -
POLICY AMENDMENT

VOTED, To amend R 15 25, Financial Responsibility—Division, to read as follows:

R 15 25 Financial Responsibility—Division—1. The division that receives volunteers shall be financially responsible for the following:

- a. The cost of airfares, if indicated.
- b. The cost of premiums for insurance which provides the following coverages (to be arranged by the home division prior to departure):
 - 1) Accident and Sickness Protection for Volunteers insurance policy (limited accident and sickness coverage as outlined in policy brochure)
 - 2) Worker's Compensation for Volunteers
 - 3) Personal Effects and Property Insurance (Personal Effects Floater)

~~The receiving organization shall be financially responsible for insurance deductibles under the Accident and Sickness Protection for Volunteers insurance policy. The receiving organization shall be responsible for assuring that insurance coverage is in place for all volunteers extending their service beyond the limit of initial coverage. The receiving organization shall also be responsible for any claims incurred during this period shall it fail to ensure that coverage has been arranged.~~

- c. The receiving organization shall be financially responsible for:
 - 1) Insurance deductible under the Accident and Sickness Protection for Volunteers insurance policy.
 - 2) Assuring that insurance coverage is in place for all volunteers extending their service beyond the limit of initial coverage.
 - 3) Ensuring that a minimum of 21 days coverage is provided to the volunteer for homebound travel.

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4) Any claims incurred during this period should it fail to ensure that coverage has been arranged.

In the event that a volunteer returns home earlier than expected, the division where the volunteer is serving shall be responsible for notifying Adventist Risk Management and the Adventist Volunteer Center.

~~e.~~ d. The liability of the denomination shall be limited to the cost of the insurance premiums and deductibles for the above coverage. Volunteers who are 21 years of age or older (parents or legal guardians if under 21) shall sign the Adventist Volunteer Service Release of Liability and Beneficiary Form absolving the denomination from any liability arising out of any loss, injury, illness, disability, damage, or death sustained while serving in the Adventist Volunteer Service program or resulting from service in the Adventist Volunteer Service program. (See R 15 50 for a sample release form.)

~~d.~~ e. Additional medical coverage not included in paragraph b. above may be provided to the extent specifically provided for in the contract or Volunteer Service request listing.

~~e.~~ f. Lodging provisions and a living allowance to cover food and local travel may be provided.

~~f.~~ g. Travel and other financial arrangements shall be approved by the requesting division or the General Conference Adventist Volunteer Center. The financial arrangements for supported volunteers shall normally be expressed in the form of a written agreement between the volunteer and the requesting organization and shall include a list of allowances provided.

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

209-03Ga SPECIAL ASSIGNMENT PRECEDING SERVICE -
POLICY DELETION

VOTED, To delete GC P 30 35, Special assignment Preceding Service, which read as follows:

P 30 35 Special Assignment Preceding Service—1. The term of service shall be recorded as beginning on the date of arrival in the host division country, except in the case of an interdivision employee who is required to obtain professional qualifications or licensure or is

assigned to language study at some place other than the base or host division before proceeding to the host division country.

2. When an interdivision employee is required to spend more than one year obtaining qualifications or licensure, or in language study in a division other than the base or host division, he/she may be granted the privilege of returning to the base division country for one month prior to proceeding to the host division country. The term of service for the interdivision employee begins upon arrival in the base division country.

Conditions and allowances for the one month in the base division country shall be on the same basis as an optional annual leave, with salary and allowances continuing at the rate paid during the study period. Travel at denominational expense is authorized to only one point in the base division. The expense of the travel and allowances during this one month shall be borne by the General Conference for interdivision employees on Code 1, 2, 3, or 6 budgets, and by the employing organization in the host division for those on Code 4 budgets.

3. When an interdivision employee does not return to the base division country for the one month before proceeding to the host division country, one half of the time required to obtain professional qualifications or licensure or in language study in a territory outside the host division and outside the base division shall be recorded as part of the period of service in the host division country. (See paragraph 2. above.)

4. If the interdivision employee proceeds to the host division (even if not to the place of employment) for obtaining qualifications, or licensure, or for language study, the time shall count the same as when giving regular service in the host division country.

(This policy has been relocated and will appear in its entirety as P 10 15.)

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

209-03Gb TERMS OF SERVICE - POLICY AMENDMENT

VOTED, To amend GC P 10, Terms of Service, to read as follows:

P 10 Terms of Service

P 10 05 Types and Lengths—The types and lengths of the terms of interdivision service are as follows:

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Type	Initial Term	Subsequent Terms
Family	72 Months (with 2-month furloughs)	24 Months
Single Parent— with a Dependent Child/Children	48 Months (with 2-month furloughs)	24 Months
Single	24 Months (with 2-month furlough after 22 months if reappointed)	24 Months
Family— Special (P 30 25)	72 Months (with 3-month furloughs)	24 Months
Single Parent— With a Dependent Child/Children— Special (P 30 25)	48 Months (with 3-month furloughs)	24 Months
Single— Special (P 30 25)	24 Months (with 3-month furlough after 22 months if reappointed)	24 Months
Family— Extended (P 30 30)	60 Months (without furloughs)	39-60 Months (without furloughs)
Single Parent— with a Dependent Child/Children— Extended (P 30 30)	48 Months (without furloughs)	36-48 Months (without furloughs)
Single— Extended (P 30 30)	27-48 Months (without furloughs)	27-48 Months (without furloughs)

(See P 30, Schedule of Service Cycles, Furloughs, and Optional Annual Leaves, for more detailed information.)

P 10 10 Variations in Terms of Service—1. If full-time interdivision employment is interrupted for a period of more than 12 months during the initial term of service, except where

the interdivision employee's failure to complete the initial term of service was due to a permanent return action initiated by the host division, and not by choice of the interdivision employee, a new initial term of service shall begin when employment is resumed.

2. A full term of service for individuals elected at a General Conference Session shall be five years.

3. When a single interdivision employee or an interdivision employee who is a single parent with a dependent child/children marries while in interdivision service and retains his/her interdivision status, the years already served shall count toward the initial family term of service as required in P 10 05.

P 10 15 Special Assignment Preceding Service—1. The term of service shall be recorded as beginning on the date of arrival in the host division country, except in the case of an interdivision employee who is required to obtain professional qualifications or licensure or is assigned to language study at some place other than the base or host division before proceeding to the host division country.

2. When an interdivision employee is required to spend more than one year obtaining qualifications or licensure, or in language study in a division other than the base or host division, he/she may be granted the privilege of returning to the base division country for one month prior to proceeding to the host division country. The term of service for the interdivision employee begins upon arrival in the base division country.

Conditions and allowances for the one month in the base division country shall be on the same basis as an optional annual leave, with salary and allowances continuing at the rate paid during the study period. Travel at denominational expense is authorized to only one point in the base division. The expense of the travel and allowances during this one month shall be borne by the General Conference for interdivision employees on Code 1, 2, 3, or 6 budgets, and by the employing organization in the host division for those on Code 4 budgets.

3. When an interdivision employee does not return to the base division country for the one month before proceeding to the host division country, one half of the time required to obtain professional qualifications or licensure or in language study in a territory outside the host division and outside the base division shall be recorded as part of the period of service in the host division country. (See paragraph 2. above.)

4. If the interdivision employee proceeds to the host division (even if not to the place of employment) for obtaining qualifications, or licensure, or for language study, the time shall count the same as when giving regular service in the host division country.

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209-03Gc SPECIAL TERM APPOINTMENTS - POLICY
DELETION

VOTED, To delete GC N 75, Special Term Appointments, which reads as follows:

N 75 Special Term Appointments

N 75 05 Procedure—1. The calling division shall indicate the length of the special term on the General Conference Secretariat form S-421.

2. Recruiting personnel shall inform the prospective candidate(s) regarding the special term assignment and the financial implications of serving for a special term.

3. In cases where a potential candidate is unprepared to commit himself/herself for the period of service indicated in the call but is willing to fulfill a significant portion of the time, it shall be the responsibility of a General Conference associate secretary to negotiate with the division and the candidate concerning a mutually agreed upon time period. The calling division shall then indicate in writing its revision of the time period involved in the call.

4. The records of the General Conference Appointees Committee shall indicate the length of any call involving a special term.

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

Preembarkation benefits:

Institute of World Mission	As for regular appointees
Medical examination	100% of cost
Outfitting allowance	Prorated on basis of full term but not less than 33⅓% of that granted to regular appointees on similar appointment
Salary	Prorated on basis of full term but not less than the equivalent of ten days' salary
Travel	Maximum of two destinations
International travel:	
Baggage allowance	As for regular appointees

Freight allowance	Prorated on basis of full term but not less than 33⅓% of that granted to regular appointees on similar appointment
Hotel	As for regular appointees
Per diem	As for regular appointees
Ticket costs	As for regular appointees
While in host division country:	
Amortization of educational debt	As for regular interdivision employees
Educational assistance for children	As for regular interdivision employees
Family visit of children	As for regular interdivision employees
Health care expense	As for regular interdivision employees
Insurance coverage	As for regular interdivision employees
Salary (local salary, base country deposit, expatriate allowance)	As for regular interdivision employees
Furlough benefits:	
For two years or less	None
For more than two years	As per furlough schedule
Optional Annual Leave:	As for regular interdivision employees
Permanent Return benefits:	
Rehabilitation allowance	Prorated for months served up to outfitting allowance received under appointment
Baggage allowance	As for regular interdivision employees
Freight allowance	After Two Years of Continuous Interdivision Service Since Appointment—100 percent of the voted appointee freight allowance for the country involved. (See N 50 20.)
	After Less Than Two Years of Continuous Interdivision Service Since Appointment—Actual authorized weight that was shipped at time of appointment. Any unused freight would be settled at 1/24 of the underweight settlement for each month served on an interdivision basis.

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Salary continuation	Based on period of service as for regular interdivision employees
Extended interdivision	Applicable to those who have accumulated at least seven years of qualifying interdivision service

2. In cases where an interdivision employee continues to serve beyond the special term, he/she will qualify for additional appointee allowances on a prorated basis. The total of such allowances shall not exceed that granted to an interdivision employee in a similar position who is proceeding on a full term.

3. In cases where an interdivision employee continues to serve beyond the special term, he/she shall qualify for additional permanent return allowances on a prorated basis. The total of such allowances shall not exceed that granted to an interdivision employee serving on a regular appointment who is proceeding on permanent return following a service period of similar length.

(This policy has been relocated and appears in its entirety as P 15.)

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

209-03Gd SPECIAL TERM APPOINTMENTS - POLICY ADDITION

VOTED, To add a new policy, GC P 15, Special Term Appointments, which reads as follows:

P 15 Special Term Appointments

P 15 05 Procedure—1. The calling division shall indicate the length of the special term on the General Conference Secretariat form S-421.

2. Recruiting personnel shall inform the prospective candidate(s) regarding the special term assignment and the financial implications of serving for a special term.

3. In cases where a potential candidate is unprepared to commit himself/herself for the period of service indicated in the call but is willing to fulfill a significant portion of the time, it shall be the responsibility of a General Conference associate secretary to negotiate with the division and the candidate concerning a mutually agreed upon time period. The calling division shall then indicate in writing its revision of the time period involved in the call.

4. The records of the General Conference Appointees Committee shall indicate the length of any call involving a special term.

P 15 10 Allowances, Remuneration, and Benefits—1. Allowances, remuneration, and benefits in connection with special terms shall be calculated as follows:

Preambarkation benefits:

Institute of World Mission	As for regular appointees
Medical examination	100% of cost
Outfitting allowance	Prorated on basis of full term but not less than 33⅓% of that granted to regular appointees on similar appointment
Salary	Prorated on basis of full term but not less than the equivalent of ten days' salary
Travel	Maximum of two destinations
International travel:	
Baggage allowance	As for regular appointees
Freight allowance	Prorated on basis of full term but not less than 33⅓% of that granted to regular appointees on similar appointment
Hotel	As for regular appointees
Per diem	As for regular appointees
Ticket costs	As for regular appointees
While in host division country:	
Amortization of educational debt	As for regular interdivision employees
Educational assistance for children	As for regular interdivision employees
Family visit of children	As for regular interdivision employees
Health care expense	As for regular interdivision employees
Insurance coverage	As for regular interdivision employees
Salary (local salary, base country deposit, expatriate allowance)	As for regular interdivision employees
Furlough benefits:	
For two years or less	None
For more than two years	As per furlough schedule

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Optional Annual Leave:	As for regular interdivision employees
Permanent Return benefits:	
Rehabilitation allowance	Prorated for months served up to outfitting allowance received under appointment
Baggage allowance	As for regular interdivision employees
Freight allowance	After Two Years of Continuous Interdivision Service Since Appointment—100 percent Appointment—100% of the voted appointee freight allowance for the country involved. (See N 50 20.) After Less Than Two Years of Continuous Interdivision Service Since Appointment—Actual authorized weight that was shipped at time of appointment. Any unused freight would be settled at 1/24 of the underweight settlement for each month served on an interdivision basis.
Salary continuation	Based on period of service as for regular interdivision employees
Extended interdivision	Applicable to those who have accumulated at least seven years of qualifying interdivision service

2. In cases where an interdivision employee continues to serve beyond the special term, he/she will qualify for additional appointee allowances on a prorated basis. The total of such allowances shall not exceed that granted to an interdivision employee in a similar position who is proceeding on a full term.

3. In cases where an interdivision employee continues to serve beyond the special term, he/she shall qualify for additional permanent return allowances on a prorated basis. The total of such allowances shall not exceed that granted to an interdivision employee serving on a regular appointment who is proceeding on permanent return following a service period of similar length.

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

209-03Ge EXTENDED TERMS OF SERVICE - POLICY
DELETION

VOTED, To delete GC P 30 30, Extended Terms of Service, which reads as follows:

P 30 30 Extended Terms of Service—Interdivision appointments are for regular terms of service unless otherwise specified. However, extended terms of service may be arranged for families, single parents with dependent children who may or may not accompany the parents, and single employees who for educational or other reasons considered valid by the host division committee desire to give a longer period of service and receive a longer furlough period. The conditions for this arrangement shall be as follows:

1. Interdivision employees who are serving their initial term shall be allowed no furlough.
2. Interdivision employees shall make known their desires to the employing organization at least a year before their next regular furlough is due. In consultation with their employing organization, they shall decide on the length of term desired and request approval from the host division committee.
3. Extended terms yielding more than six months of furlough shall be approved only for educational reasons considered valid by the host division committee.
4. Furloughs, including extended furloughs, are granted only to interdivision employees planning to return to the host division country. There is no entitlement to extra months of permanent return salary beyond that provided for in Q 45 due to having remained in the host division country for a prolonged period of time without a furlough.
5. Policy provides only for regular furlough salary and allowances. Educational costs, even if the extended term was approved for study purposes, are a personal expense, unless the host division votes to provide sponsorship assistance. In such a case, a sponsorship agreement is to be prepared and signed by both the host division and the interdivision employee. Any sponsorship agreement which involves amortization through future service, even though completely funded by the host division, is only to be entered into after consultation with the General Conference and base division secretariats because of the implications to the base division if there should be a permanent return before completion of the amortization period.
6. The extended terms and corresponding furlough periods shall be approved by the host division in harmony with the following schedule:

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Minimum Months Of Service		Family	Maximum Months of Furlough
Initial Term	60		12
Subsequent Terms	39		4
	42		5
	45		6
	48		7
	51		8
	54		9
	57		10
	60		12

Single Parent with a Dependent Child/Children

Initial Term	48	8
Subsequent Terms	36	4
	39	5
	42	6
	45	7
	48	8

Minimum Months of Service	Maximum Months of Furlough
------------------------------	-------------------------------

Single Employee

Initial Term	27	3½
Subsequent Terms	30	4
	33	4½
	36	5
	39	6
	42	7
	45	8
	48	9

(This policy has been relocated and appears in its entirety as P 20.)

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

209-03Gf EXTENDED TERMS OF SERVICE - POLICY
ADDITION

VOTED, To add a new policy, GC P 20, Extended Terms of Service, which reads as follows:

.P 20 Extended Terms of Service

P 20 05 Extended Terms of Service—Interdivision appointments are for regular terms of service unless otherwise specified. However, extended terms of service may be arranged for families, single parents with dependent children who may or may not accompany the parents, and single employees who for educational or other reasons considered valid by the host division committee desire to give a longer period of service and receive a longer furlough period. The conditions for this arrangement shall be as follows:

1. Interdivision employees who are serving their initial term shall be allowed no furlough.
2. Interdivision employees shall make known their desires to the employing organization at least a year before their next regular furlough is due. In consultation with their employing organization, they shall decide on the length of term desired and request approval from the host division committee.
3. Extended terms yielding more than six months of furlough shall be approved only for educational reasons considered valid by the host division committee.
4. Furloughs, including extended furloughs, are granted only to interdivision employees planning to return to the host division country. There is no entitlement to extra months of permanent return salary beyond that provided for in Q 45 due to having remained in the host division country for a prolonged period of time without a furlough.
5. Policy provides only for regular furlough salary and allowances. Educational costs, even if the extended term was approved for study purposes, are a personal expense, unless the host division votes to provide sponsorship assistance. In such a case, a sponsorship agreement is to be prepared and signed by both the host division and the interdivision employee. Any sponsorship agreement which involves amortization through future service, even though completely funded by the host division, is only to be entered into after consultation with the General Conference and base division secretariats because of the implications to the base division if there should be a permanent return before completion of the amortization period.

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6. The extended terms and corresponding furlough periods shall be approved by the host division in harmony with the following schedule:

Minimum Months Of Service		Maximum Months of Furlough
Family		
Initial Term	60	12
Subsequent Terms	39	4
	42	5
	45	6
	48	7
	51	8
	54	9
	57	10
	60	12

Single Parent with a Dependent Child/Children

Initial Term	48	8
Subsequent Terms	36	4
	39	5
	42	6
	45	7
	48	8

Minimum Months of Service		Maximum Months of Furlough
Single Employee		
Initial Term	27	3½
Subsequent Terms	30	4
	33	4½
	36	5
	39	6
	42	7
	45	8
	48	9

SEC/PolRev&Dev/ADCOM/GCDO03AC/03AC to LRE(DIV)

214-03G SPECIAL FURLOUGH CYCLES - POLICY
AMENDMENT

VOTED, To amend P 30 25, Special Furlough Cycles, to read as follows:

P 30 25 Special Furlough Cycles—1. Designated 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 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~~; West-Central 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 - No change
3. Subsequent Terms - No change

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

218-03G THE INTERDIVISION EMPLOYEE FAMILY - POLICY
AMENDMENT

VOTED, To amend GC M 25, The Interdivision Employee Family, to read as follows:

M 25 The Interdivision Employee Family

M 25 05 The Family—A Unit—The interdivision employee family stands as a unit. While in a majority of cases only one member of the family is placed under appointment, the spouse is regarded as an associate of the appointee/employee in influence and service and is expected to learn the language and engage in the work as far as is practical.

Because marriage is a God-ordained institution and its sanctity must be guarded, interdivision employees and their spouses are expected to live together in the field of service.

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Even in the case of extenuating circumstances, arrangements to live separately shall not normally extend beyond a period of three consecutive months. (See O 95.)

M 25 10 Role of Interdivision Employee's - No change

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219-03G INTERDIVISION EMPLOYEE LIVING APART FROM
SPOUSE - POLICY ADDITION

VOTED, To add GC O 95, Interdivision Employee Living Apart from Spouse, which reads as follows:

O 95 Interdivision Employee Living Apart from Spouse

As representatives of the Seventh-day Adventist Church, the interdivision employee and his/her spouse must uphold the high standard of God's calling in their marriage. Extended periods of separation do not contribute to the maintenance of a healthy marriage relationship; therefore, a spouse shall not normally be absent from the field of service for a period longer than three consecutive months.

O 95 05 Unusual Situations—Unusual situations may require spouses to be separated for an extended period. If extenuating circumstances require a separation of more than three consecutive months, the host division and the General Conference Appointees Committee shall be consulted. If these entities give approval for an extended separation of the spouses, the approval shall include a plan for regular visitation. The responsibility for travel and related expenses shall be determined by the host division on a case-by-case basis. (See M 25 05.)

O 95 10 Permanent Return—If a spouse is absent from the field and/or not present with the interdivision employee for a period of three consecutive months, and approval has not been given to resolve an unusual situation (see O 95 05), the interdivision employee shall be counseled to request a permanent return. If the interdivision employee does not make the request, the calling organization, the host division, or General Conference Secretariat, after consultation with the other two entities, may initiate an action for a permanent return. (See Q 55.)

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

222-03G CHILDREN BORN TO OR ADOPTED BY
INTERDIVISION EMPLOYEES WHILE IN SERVICE -
NEW POLICY

VOTED, To adopt a new policy, GC P 40 60, Children Born to or Adopted by
Interdivision Employees While in Service, which reads as follows:

P 40 60 Children Born to or Adopted by Interdivision Employees While in Service—
When children are born to or adopted by interdivision employees while in service, the employees
shall be entitled to receive appointee allowances (outfitting and freight) for the dependent
children. The allowances are payable at the next furlough or optional annual leave for the
purpose of buying supplies for the infant and are in lieu of furlough allowances except baggage
allowance.

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

223-03G AUTHORIZED WEIGHTS (FREIGHT ALLOWANCE) -
POLICY AMENDMENT

VOTED, To amend GC N 50 20, Authorized Weights, to read as follows:

N 50 20 Authorized Weights—1. The denomination shall cover cartage, handling, and
necessary packing and crating charges on the authorized weight of household goods and personal
effects—not including automobiles, articles for sale in a foreign country, or articles carried for
others—from the appointee's home to the place of appointment in the host division country. The
net weight allowed is as follows:

- a. For individuals appointed for a full term (see P 10 05):

Class A

Family—appointee and spouse	6,000 lbs	2,727 kg
single parent accompanied by a dependent child/children—parent	4,500 lbs	2,045 kg
additional for each dependent child accompanying parent(s)*	750 lbs	341 kg
single appointee	4,000 lbs	1,818 kg

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Class B

Family—appointee and spouse	3,000 lbs	1,364 kg
single parent accompanied by a dependent child/children—parent	2,500 lbs	1,136 kg
additional for each dependent child accompanying parent(s)*	500 lbs	227 kg
single appointee	2,000 lbs	909 kg

The above schedule shall also apply to appointees who previously served as interdivision employees and took a permanent return.

b. For individuals appointed for less than a full term (see P 10 05):

Class A

Family—appointee and spouse	84 lbs (38 kg) per month
single parent accompanied by a dependent child/children—parent	63 lbs (29 kg) per month
additional for each dependent child accompanying parent(s)*	10 lbs (5 kg) per month
single appointee	56 lbs (25 kg) per month

Class B

family—appointee and spouse	42 lbs (19 kg) per month
single parent accompanied by a dependent child/children—parent	32 lbs (15 kg) per month
additional for each dependent child accompanying parent(s)*	7 lbs (3 kg) per month
single appointee	28 lbs (13 kg) per month

c. The above allowances are on net authorized - No change

2. Cubic Foot/Cubic Meter Equivalents - No change
3. Special Weight Allowance - No change
4. Excess Weight - No change

*Includes unborn children of appointees who have a physician's statement confirming pregnancy. pregnancy and children born to or adopted by interdivision employees while in service. (See P 40 60.)

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

224-03G BAGGAGE ALLOWANCE - POLICY AMENDMENT

VOTED, To amend GC N 55 05, Baggage Allowance, to read as follows:

N 55 05 Baggage Allowance—1. When interdivision appointees proceed to the host division country by air they shall be granted a baggage allowance of US\$200 per adult ticket and US\$100 per child child* (~~or unborn child~~) if their authorized travel includes North America, thus being allowed two pieces of luggage per ticket by the airlines. The baggage allowance shall be US\$300 per adult ticket and US\$150 per child child* (~~or unborn child~~) for appointees where authorized travel does not include North America and passengers are therefore limited to 44 pounds (20 kilograms).

2. When interdivision appointees attend - No change

3. Those authorized to drive to the host division country, rather than fly, will be granted baggage allowance of US\$200 per adult and US\$100 per child (or unborn child) child*.

4. The baggage allowance is available - No change

*Includes unborn children of appointees who have a physician's statement confirming pregnancy and children born to or adopted by interdivision employees while in service. (See P 40 60.)

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

225-03G REGULAR ALLOWANCE SCHEDULE (OUTFITTING
ALLOWANCE) - POLICY AMENDMENT

VOTED, To amend GC N 70 05, Regular Allowance Schedule, to read as follows:

N 70 05 Regular Allowance Schedule—An allowance shall be made to interdivision appointees to assist them in purchasing new goods, and/or paying for excess trucking and ocean freight, parcel post or express charges, telephone calls, faxes, and other communications related to appointment, storage or transportation of goods not shipped to the host division country, and any other such expenses. Outfitting allowances for full-term appointments to all fields shall be as follows:

Family—appointee and spouse

150% of the ~~United States~~
~~of America~~ Category A
~~remuneration~~ interdivision employee factor

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Single parent accompanied by a
dependent child/children—parent

115% of the ~~United States~~
~~of America Category A~~
~~remuneration~~ interdivision employee factor

Each dependent child
accompanying parent(s)*

30% of the ~~United States~~
~~of America Category A~~
~~remuneration~~ interdivision employee factor

Single appointee

100% of the ~~United States~~
~~of America Category A~~
~~remuneration~~ interdivision employee factor

For individuals appointed for less than a full term, the outfitting allowance shall be prorated in accordance with N 75.

When a child of an interdivision employee, after being in the field a minimum of one year, is voted permanent return before the employee has served the full current term of service, the full outfitting allowance for the child (30% of the ~~United States of America Category A remuneration~~ interdivision employee factor) shall be allowed.

Any exceptions to the provisions listed above must first be approved by the General Conference Interdivision Employee Remuneration and Allowances Committee. The expenses of this benefit shall be borne by the General Conference if the appointees are called on Code 1, 2, 3, or 6 budgets, or by the employing organization in the host division for those on Code 4 budgets.

*Includes unborn children of appointees who have a physician's statement confirming pregnancy. For children born to or adopted by interdivision employees while in service, see P 40 60.

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

226-03G INTERDIVISION EMPLOYEE REMUNERATION - POLICY AMENDMENT

VOTED, To amend GC O 15 10, Interdivision Employee Remuneration, to read as follows:

O 15 10 Interdivision Employee Remuneration—1. An interdivision employee's remuneration shall include the following:

- a. A local salary usually paid in the host country where the interdivision employee is working and calculated on the same basis as national employees, and
- b. An expatriate allowance for countries which qualify under the guidelines as voted by the General Conference Interdivision Employee Remuneration and Allowances Committee, and
- c. A base country deposit as approved by the Interdivision Employee Budget Oversight Committee, except for countries listed in M 60 10, with the understanding that any possibility of reduction in actual amounts will be presented to the Annual Council.

In the case of countries listed in M 60 10, the host division shall determine, for territories or organizations within its territory, whether or not to grant a token base country deposit as approved by the Interdivision Employee Budget Oversight Committee. The General Conference Administrative Committee shall make the determination for interdivision employees serving at the General Conference and at General Conference institutions.

~~1) In base division countries where employees are paid at remuneration percentages that differ from the General Conference published percentages, the base country deposit shall normally be as set by the Interdivision Employee Budget Oversight Committee, calculated on a figure equal to the unpackaged amount a local employee would receive in a similar position (not including allowances), but is not to exceed the maximums for the position as published in the General Conference Remuneration Scale booklet, except as approved by the General Conference Interdivision Employee Remuneration and Allowances Committee.~~

2) 1) Some countries have multiple remuneration factors to account for differences in the cost of living between various areas of the country. For purposes of calculating the base country deposit, the basic remuneration factor, without the area cost of living differential, is to be used. In the North American Division, Category A is the basic remuneration factor. the interdivision employee factor as approved by the General Conference Interdivision Employee Budget Oversight Committee, is to be used.

3) 2) Some countries are on a package plan for certain allowances. Rather than providing housing, a housing or homeowners allowance, and/or automobile depreciation, a percentage is added to the normal percentage for each position (i.e. 50 percent package added to 100 percent normal maximum for a church pastor, making a packaged maximum of 150 percent). The unpackaged remuneration percentage refers to the basic percentage on the remuneration scale without the extra amount for allowances (i.e. 100 percent maximum for church pastor).

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4) 3) In some countries which have a package plan for allowances, rather than increasing the remuneration percentages associated with each position (as in paragraph 3) 2) above), the remuneration factor is increased to include housing/homeowners allowance and/or automobile depreciation. The term unpackaged remuneration factor refers to the remuneration factor without any extra housing/homeowners allowance and/or automobile depreciation added.

2. Where the title of an interdivision employee becomes part of the budgeted income of the General Conference or host division, such title shall, with interdivision employee authorization, be deducted from the local salary, base country deposit, and expatriate allowance in the respective currencies in which the interdivision employee is paid.

3. These principles may also be applied as divisions develop their own policies governing remuneration to intradivision employees who are sent into areas considered mission territories.

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

227-03G FURLOUGH SALARY TOP-UP (FURLOUGH
AND OPTIONAL ANNUAL LEAVE FINANCIAL
ARRANGEMENTS) - POLICY AMENDMENT

VOTED, To amend GC P 40 20, Furlough Salary Top-Up, to read as follows:

P 40 20 Furlough Salary Top-Up—1. During furlough - No change

2. Where the base division country salary is higher, a furlough salary top-up is provided which is equal to the difference between the base division country salary and the total of the host division country salary, expatriate allowance, and base country deposit authorized under P 40 15. This allowance is calculated based on the average monthly remuneration in each of the two countries involved. Where countries provide a double salary in some months, the total salary for the year shall be divided by 12 to arrive at the average monthly salary. In the case of North American Division-based individuals, the Category A North American Division remuneration ~~factors~~ factor shall be used for calculation of the furlough salary top-up.

3. The furlough salary top-up - No change

4. Furlough salary top-up does not - No change

5. The General Conference Transportation - No change

6. The expense of the furlough salary - No change

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

228-03G DUPLICATE RENT/HOUSING ALLOWANCE
DURING FURLOUGHS - POLICY AMENDMENT

VOTED, To amend GC P 40 40, Duplicate Rent/Housing Allowance During Furloughs, to read as follows:

P 40 40 Duplicate Rent/Housing Allowance During Furloughs—Interdivision employees may incur duplicate rent/housing expense during furloughs.

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

4. In the North American Division a portion of the ~~package plan~~, remuneration factor, amounting to ~~30~~ 20 percent of the ~~applicable Category A~~ remuneration factor in the country of the North American Division where the interdivision employee is taking furlough, is provided as a housing or rent allowance. Those interdivision employees based in the North American Division who receive a furlough salary top-up while on furlough and incur rental costs in excess of ~~30~~ 20 percent of the ~~applicable Category A~~ remuneration factor in the country of the North American Division where they take ~~furlough~~ furlough, are eligible for duplicate rent allowance. Any assistance is limited to the rent ceiling for the area as set by the North American Division, less the amount included in the ~~package plan~~, remuneration factor. Those interdivision employees serving in the North American Division who do not receive a furlough salary top-up during furlough are covered under paragraph 3. above.

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

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IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

229-03G AUTOMOBILE INSURANCE AND DEPRECIATION -
POLICY AMENDMENT

VOTED, To amend GC P 40 50, Automobile Insurance and Depreciation, to read as follows:

P 40 50 Automobile Insurance and Depreciation—1. Interdivision employees - No change

2. Interdivision employees on optional - No change
3. Interdivision employees who are receiving - No change
4. If interdivision employees are receiving - No change
5. Unless the automobile insurance - No change

6. The ~~package plan~~ remuneration factor for allowances in the North American Division includes an amount for automobile insurance and depreciation. North American Division-based interdivision employees on furlough and receiving the base division country salary (furlough salary top-up) do not qualify for automobile insurance and depreciation in the host division during furlough. The North American Division ~~package plan~~ remuneration factor includes ~~2 1.33 percent of the United States of America Category A remuneration factor~~ for automobile insurance and ~~11 7.33 percent of the United States of America Category A remuneration factor~~ for automobile depreciation. If the amount a North American Division-based interdivision employee receives in the ~~package plan~~ remuneration factor is less than he/she would receive under the host division country automobile insurance and depreciation policy, he/she may report the difference to the General Conference Transportation and International Personnel Services for reimbursement.

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

230-03G FUNDING (PLACING PERMANENTLY RETURNED
INTERDIVISION EMPLOYEES) - POLICY AMENDMENT

VOTED, To amend GC Q 50 40, Funding, to read as follows:

Q 50 40 Funding—The distribution of responsibility for the funding of the salary assistance and support provisions shall be as follows:

1. The cost of permanent return salary - No change
2. Any permanent return salary - No change
3. When an interdivision employee - No change
4. Salary assistance provided to an employing organization according to the provisions of Q 50 15 is limited to salary and to any packaged allowances included in the package plan provided to local employees. In the North American Division, the subsidy is based on the United States of America ~~Category A~~ North American Division remuneration factor ~~regardless of the category~~ plus cost of living adjustment applicable in the area where the individual is employed. Medical, educational, and other allowances shall be the responsibility of the employing organization in the base division.

IDERem&All/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

231-03G STUDY PROGRAMS (ASSISTANCE TO EMPLOYEES
SPONSORED FOR STUDY OUTSIDE THEIR BASE
DIVISION) - POLICY AMENDMENT

VOTED, To amend GC T 35 05, Study Programs, to read as follows:

T 35 05 Study Programs—1. Assistance - No change

2. Selection - No change
3. Duration of Sponsorship - No change
4. Transportation - No change

5. Salary—The division shall provide ~~sixty~~ 60 percent of the salary of the area in which the study program is undertaken, plus 5 percent for each child, up to a total of 80 percent; plus an additional 5 percent for each child attending a Seventh-day Adventist church school, up to a maximum total of 100 percent. In the case of the North American Division, two-thirds of the above percentages shall be applied.

6. Rent - No change

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7. Utility Allowance - No change
8. Health Care - No change
9. Education - No change
10. Tuition Assistance - No change
11. Auto Depreciation - No change
12. Auto Insurance - No change
13. Freight and Customs Duty Allowance - No change
14. Personal Effects and Property Insurance - No change
15. Contract With the Employee - No change
16. Work by Sponsored Student - No change
17. Authorization for Additional Classwork - No change
18. Progress Report - No change
19. Vacation Time - No change

PRE/AdHoc/GCDO03AC/03AC to LCC

156-03G EVANGELISM AND CHURCH GROWTH—FROM BAPTISM TO DISCIPLESHIP

Reports on membership growth rates and other reports indicate that the Seventh-day Adventist Church is experiencing increased involvement in evangelism activities. Various initiatives such as the training of members for evangelism (*Go 1 Million*¹), widespread availability of materials (DVD players and the ASI²-produced electronic outlines for messages), emphasis on a global challenge (*Sow 1 Billion*³), and the increasing participation of volunteers in

1 A General Conference-sponsored program designed to train one million laymembers for active witnessing

2 ASI stands for Adventist-Laymen's Services and Industries, an association of independent supporting ministries in the North American Division. Website: www.tagnet.org/asi.

3 A project to print and distribute one billion pieces of Seventh-day Adventist literature by 2005.

international projects and programs have raised member awareness that evangelism is central to Seventh-day Adventist mission. The Church is now preparing to inaugurate the *Year of World Evangelism 2004*.

The years immediately following the collapse of the Union of Soviet Socialist Republics saw unprecedented involvement in the internationalization of evangelism—primarily by means of visiting teams conducting short series of public meetings. Converts were baptized and the evangelism team returned to its homeland or to assignments elsewhere. The on-going nurture of new believers was entrusted to local congregations and the local mission or conference infrastructure.

Since that time international participation in evangelism has grown exponentially. The advent of satellite evangelism and other electronic delivery media offers almost global opportunity for live participation of churches and communities in events staged in one locality and culture. A large number of independent supporting ministries⁴ has emerged. The sum of human and financial resources they have channeled into evangelism is enormous. In addition, various denominational organizations have arranged for and supported their employees' involvement in conducting evangelism programs abroad. The cumulative effect of all these endeavors brings evangelism into greater prominence in Church life at all levels of organization.

In practically every instance the international evangelism programs resulted in significant membership increases. Attempts to achieve the greatest efficiency in use of resources with maximum impact have honed the evangelism enterprise to a carefully scripted sequence of events, procedures, and content. Thus, in large measure the Church has found an effective means to proclaim its message widely and gain new members.

In some ways the celebration of these evangelism achievements and growth rates creates new expectations of how evangelism is done. However, there are several important cautions to bear in mind:

1. For long-term success it is vital that a sense of program ownership be held by the recipient entity. Unless careful attention is given in this regard, the export of programs and resources can quickly generate an attitude of dependency. Evangelism must not become an event conducted in isolation from the realities and resources of the local denominational infrastructure.

2. Evangelism by guest teams, supported with external resources, must not supplant the expectation for local pastors and church leaders to carry the initiative for evangelism and discipleship programs in the local area.

⁴ Criteria for defining supporting ministries is contained in General Conference *Working Policy*, section K, Supporting Ministries.

3. Foreign personnel conducting high-profile and relatively high-cost programs can overburden the local capacity to provide nurture and follow-up support of the evangelism program. Local pastors and leaders who are left in situations where it is impossible to fulfill their duties as guardians of the flock will soon surrender to discouragement.

4. Evangelistic messages (through preaching, print, images, and music) must be sensitive to the culture, history, values, and present circumstances of the intended recipients. Persons who pay little attention to these matters may, by their behavior and communication, create great misunderstanding about the core values in Seventh-day Adventist lifestyle and beliefs.

5. Perhaps the most important issue is that converts need an appropriate long-term environment in which to grow and mature. The Scripture mandate (Matt 28:18-20), views discipleship, not baptism, as the fulfillment of mission proclamation.

Ellen G White recognized the danger of engaging in evangelism activities that were of short duration and limited scope. "It is poor policy to leave a few here and there, unfed and uncared for, for devouring wolves, or to become targets for the enemy to open fire upon. I have been shown that there has been much of such work done among us as a people. Promising fields have been spoiled for future effort by striking in prematurely without counting the cost, and leaving the work half done. Because there has been a course of lectures given, then stop the work, rush into a new field to half do the work there, and these poor souls who have but a slight knowledge of the truth are left without proper measures being taken to confirm and establish them in the faith and educate them."—Ev 340

While it celebrates enthusiasm for evangelism and tracks the increasing numbers of baptisms, the Church must also be mindful of what happens when the evangelism program concludes. There is ample evidence and growing concern that evangelistic success does not always translate into proportionate growth in discipleship. In far too many instances there has been a dramatic loss of attendance and membership within a relatively short time following the evangelism. (Some international evangelism service providers have already built in substantial provisions for the post-evangelism program support and nurture of new believers. Such arrangements will have long-term beneficial results.)

The call to follow Jesus Christ is always a costly personal decision, and it should not be surprising if some or many find it too burdensome. On the other hand, unless new converts are embraced by a culture of spiritual nurture and care, the casualty rate is likely to be high. The Church must provide its best environment for the growth of new believers. The linkage between evangelism program and post-evangelism nurture needs to be direct and strong. Evangelism and nurture should not be seen as two distinct and independent events even though they are accomplished by different activities and, at times, by different personnel.

The initiative for connecting evangelism and nurture activities must rest with those who develop the plans for evangelism. At a minimum the evangelism plan should encompass a time frame that reaches one or two years beyond the time of baptism.

The continued nurture and spiritual growth of new believers is an essential part of fulfilling the gospel commission. International evangelistic teams rely on local personnel and infrastructure to provide effective follow-up to evangelism programs. The stability of newly baptized members to a large degree depends on a carefully planned transition from evangelism conducted by guest teams to nurture conducted by local church members and leaders. It was

VOTED, To enhance the long-term discipleship results of evangelistic programs, especially those that are not anchored in, supported, and conducted by the local church membership, by adopting the following practices for all international evangelism projects:

1. Personnel involved in international evangelism programs shall counsel with church leaders from the host territory where evangelism is to be conducted to ensure that the content, expression, and manner of presentations are appropriate for the intended audience.
2. International evangelism program budgets shall include provisions for a minimum of one year of specific follow-up activities. The minimum scope of follow-up activity should include:
 - a. Provision of a worship place for new groups formed in areas where there is no existing congregation and church building;
 - b. Membership in a local congregation for individuals or small groups who do not need their own church building;
 - c. Supply of the best available materials/aids for growth in discipleship (for example: Bibles in the local language, *Sabbath School Bible Study Guides*, similar doctrine and lifestyle-related outlines, devotional reading material—including Ellen G White publications in the local language—and literature suitable for witnessing);
 - d. In areas where converts are illiterate or where Bibles and related study aids are not available in the local language, a suitable schedule of group meetings led by competent personnel will serve as the environment for nurture and fellowship;
 - e. Local conference/mission departmental personnel providing training for and inclusion in Seventh-day Adventist congregational life activity;

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f. Guidance and, where possible, assistance in dealing with employment or schooling issues that arise as a consequence of conversion/baptism. (For example: new converts may need counsel in how to approach employers with requests for Sabbath privileges; senior church leaders may be instrumental in arranging for adjustments to school attendance requirements and examination schedules that include Sabbath hours.)

g. Local conference/mission assignment of locally-based person(s) whose major responsibility and time commitment involves leadership of these follow-up activities for a period of not less than one year.

3. International evangelism program personnel should ensure that sufficient resources are in place to care for the funding of facilities, programs, and personnel needed to provide adequate follow-up to evangelism programs. Allocation of adequate funding may require a sharing arrangement between the sponsor of the international evangelism program and the local conference/mission.

4. Supervising organizations (local conferences/missions and unions) as well as those organizations involved in approving service requests for personnel shall require, before approving such requests, evidence that sufficient planning and funding have been arranged for an appropriate follow-up program to the evangelism meetings conducted by visiting personnel.

TRE/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

212-03G PROCEDURES (INGATHERING PROCEDURES,
DONOR DIVISIONS, AND REPORTING) - POLICY
AMENDMENT

VOTED, To amend GC X 35 05, Procedures, to read as follows:

~~X 35 05 Procedures—Detailed procedures for the operation of the Ingathering program have been negotiated between the General Conference and its divisions, and are to be officially approved and updated by committees that have been assigned the task of overseeing the implementation of Ingathering policies. In cases where arbitration is required, the General Conference Ingathering and Development Committee shall serve as arbitrator. All divisions shall abide by these procedures. Procedures—Operations of the Ingathering program within each division shall be monitored by an Ingathering Committee that is appointed by the division for this purpose.~~

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213-03G WESTERN AFRICA DIVISION TERRITORY - POLICY
AMENDMENT

VOTED, To amend GC C 05 65, Western Africa Division Territory, to read as follows:

C 05 65 ~~Western Africa Division Territory—Benin~~, West-Central 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.

Ted N C Wilson, Chairman
Roscoe J Howard III, Secretary
Larry R Evans, Editorial Secretary
Patricia Banks, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 15, 2003, 8:00 a.m.

DEVOTIONAL MESSAGE

The devotional message entitled "Fellowship in the Hope of the Advent" was presented by Don C Schneider, President of the North American Division.

Jesus is my Saviour, my Lord, my God, and my Friend, and today I will talk to you about Him. I will talk to you about Jesus, who is our Hope for a new day. We will talk about Fellowship in the Hope of the Advent.

The kids were all talking. They were into this subject. It was all they could talk about anywhere they were. They talked about it in small groups. They talked about it at church. They talked about it at social events. It is all they could talk about. These kids were talking about Jesus and the fact that He was coming again. These kids, Ellen Harmon and James White and others, only talked about Jesus. They talked about Him so much that somebody said they must be "Adventists." And we now have a church held together in the fellowship and belief that the Lord Jesus Christ will soon be here.

On the last day of July 2003, I opened my e-mail messages, and this is what I read:

"Greetings from Abidjan,

"This is to formally inform you that my aged father finally breathed his last. No one knows his age. But, since I am about sixty years old and I am not his firstborn child, he may have been in his 80's. I became motherless when I was only about five years old. With the passing away of my father last night, the cycle is complete. [I looked to see who was sending this note: Luka T Daniel, President of the West-Central Africa Division.] I have joined the teeming millions of adult orphans world wide.

"In keeping with our cherished tradition in Northern Nigeria, the old man will not stay long in the mortuary. Hence, we have fixed next Sunday, August 3, 2003, for the funeral. For that reason I will be out of the office for one week.

"Meanwhile, my joy is full on him, because he eventually gave his life to Jesus a few years ago. I think that was providential. Therefore, I look forward to seeing him on the resurrection day along with the rest of the dead in Christ. Amen!"

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Luka, I don't really know you. I only kind of know you. I see you in the meetings. I have never met your wife or your father or your children, and you have never met mine; but we are together in the fellowship—this fellowship of knowing that Jesus will be coming soon. And Luka, I moved into the club before you did, just three years ago when my father passed away. It will not be long now, Luka. I would like to introduce you to my dad, and I would like to meet your father and introduce him to my father. We are together in the fellowship of the coming of the Lord. What a Church! What a hope we have! Jesus is coming and it cannot be long now.

I like this song, *Redemption Draweth Nigh*, by Gordon Jensen:

Years of time have come and gone
Since I first heard it told
Of how Jesus would come again some day
If back then it seemed so real
Then I just can't help but feel
How much closer His coming is today.

Chorus: Signs of the times are everywhere
There's a brand new feeling in the air
Keep your eyes upon the eastern sky
Life up your head redemption draweth nigh.

Wars and strife on every hand
And violence fills the land
Still some people doubt He'll ever come again
But the Word of God is true
He'll redeem His chosen few
Don't lose hope soon Christ Jesus will descend.

When we became Seventh-day Adventists, this hope was something new for us. My life so dramatically changed that when people said to me, "What are you going to be when you grow up?" I said, "I'm never going to grow up, Jesus is coming." I still want to act like that.

I went to preach in Casper, Wyoming, and as I knelt there I heard the elder pray, "Lord, we are disappointed, we thought you would be here this week, we are sorry. Could you come this coming week?"

In the October 9, 2003, *Adventist Review*, a famous preacher by the name of Tyler, who is almost 7 years old, finished his bedtime prayers ending, "and please come soon, like in a day, or in a week or month or maybe a year." Jesus is coming soon.

It can't be long. I don't know how long, but it can't be long, Max. Max Trevino joined the adult orphan group when his parents both died just a few months ago. "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."—John 14:1-3, NIV

He is coming. He is coming soon. He told us so in Matthew. As He was sitting there on the Mount of Olives the disciples said, "When will this be and what will be the sign of your coming?" And He started to talk to them. Do not let anyone lead you astray. There will be a lot of people coming in my name and claiming to be the Messiah. [That has happened.] They will lead many astray. You will hear of wars and rumors of wars. [Yes, we have heard that.] See that you are not alone when this is taking place. The end is not yet. Nation will rise against nation and kingdom against kingdom. There will be famines and earthquakes in various places. This is but the beginning. They will hand you over to be tortured. They will put you to death. You will be hated, and many will fall away. [Some people in the division where I serve tell me that there are three times as many people that say they are Adventists as we know about. A lot of members have fallen away.] People will betray one another and hate one another. False prophets will appear. The love of many will grow cold. But the good news of the kingdom will be proclaimed throughout the world as a testimony to all nations.

I do not know how it is all going to happen, but I do know that when we actually adopted this name (Seventh-day Adventist) and put this organization together, there were only a few more than 3,000 of us, and now we baptize that many every single day. Praise the Lord, what a Church!

This message of good news is going to 200 countries. I do not understand everything about it or how it is going everywhere, but it is going. In just the last few days I heard about our organization called LifeTalk Radio. In 2002 there were a total of 8.8 million hits on the LifeTalk web site (LifeTalk.net). Some young kids developed an animated 90-second movie on the Second Coming of Jesus. It is nothing more than Bible texts about Jesus coming, but from September 29 through October 3, 2003, in just one week, there were 3.5 million hits at the LifeTalk web site to view this 90-second movie. LifeTalk is receiving 50 requests per day for Bible studies, where in the past they were getting 50 requests per month. So many people checked into the web site that it broke down.

People who watch this animated video are hungry. They are hungry for the fellowship that you and I have—fellowship in the coming of our Lord Jesus Christ. We will watch this 90-second movie now. (www.lifetalk.net/2ndcoming/ee.html)

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One million people have downloaded this movie in the last few weeks, sending it to all of their friends. They are hungry for what we have. We know about this fellowship that comes from a knowledge of the Lord Jesus Christ. I want my friends to be there. I want to be there. I want my family to be there. I want to devote my life to this pursuit. That is why I am here. I am into this agenda notebook, but I am more into the coming of Jesus. We disagree on one policy after another, and some vote this way and some vote that way, but what holds us together is that we know Jesus is coming again.

A man was sitting at the table in my office. He looked up at me and said, "You don't look very good." I said, "I don't feel very good either." He said, "I think you are sick." I said, "I think I am sick too." He said, "Do you want me to leave?" And I said, "Yes." So he left. He went down the hall and got Marti and brought her back. She said, "I think I better take you to the hospital." I said, "I think so." And I went to the hospital and they treated me so nicely. They gave me a private room and a semi-private gown, and in a little while they helped me to go to sleep, and they took some things out and sewed me back up.

Later, when I felt a little better, the doctor came by and for the next seven days he came by. After seven days he said, "Would you like to go home?" And I said, "Yes." He said, "Would you consider coming to see me once you are home?" And I said, "Sure." I went to his office for several visits. One day he said to me, "Is this all there is to life? I cut people open, I take some things out, I sew them up, they get better. Is that all there is?" I said, "No, no doctor. You misunderstood. It's Jesus. He is coming again. Your practice is about helping people to know Jesus and helping them to know that He is coming again." For the next while we visited and he told me, "I'm changing this practice." And I will tell you, if pastoring has grown boring for you, you will find that it will take on a new excitement when it is all about bringing people to the Lord Jesus Christ. I want my friends there, and I want them to know this.

In 2 Kings we are told about four lepers who were sitting outside the city starving. They said to each other, "They threw us out of the city. We are starving. If we go back into the city they will throw us out again. What shall we do next? Why don't we go over to the enemy camp? Maybe they will feed us." They went over to the camp, and discovered there was no enemy. The enemy had fled and left a bountiful supply of food behind. So the lepers ate and they felt so good. Then they looked at each other and asked, "Now what?" One of them said, "We had better go back to the city. If we do not tell everybody about this good thing that has happened to us, something worse is going to come."

I think about this good thing that has happened to me—that I have discovered that Jesus is coming again. I have got to tell people about that.

Marti and I have a boy and a girl. Our boy went to the best medical school in the entire world, Loma Linda University. He wrote me a note about something that happened:

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"Mr K was my friend. I met this friend of mine when I was in medical school. I was doing a rotation at the Veterans Hospital. His case was being followed by another medical student, but I saw him every morning. One morning the other student couldn't see him so I saw him.

"I got to like Mr. K. I noticed his color wasn't good. I saw he must have been a big man, he really wasn't any more. His eyes protruded as if the flesh around them had dissolved. Only bone and no fat or muscle gave shape to his face. He still had a barrel chest.

"Another thing I liked about Mr. K was his attitude. He was a realist and he knew what was happening. He had been a boxing coach while in the Army and he said if you can beat me up you pass the test. He told me stories of where he had been all over the world. He was 70 years old.

"I talked to him but he would never let the conversation start until I had picked a candy bar or two from the huge stash he kept for giving away.

"Mr K left for a while to get some treatment someplace else. I didn't know if I would see him again. But later he was back. It was nice to have an old friend back and I went to see what had happened to him, but he was more gaunt and weak than ever. He had lost control of much of his body. The worst part was that he knew what was going to happen. He would cry now sometimes, though he had never shed a tear in his life. He'd ask me, 'What's happening?' and I didn't have a good answer.

"Once I asked him, 'Would you like for me to pray for you?' He said, 'I'm not a religious person, but if you want, I don't suppose it will hurt anything.' While I prayed, he cried.

"He got weaker. I started thinking about telling him about Jesus. That is the reason that I went to medical school after all. But I didn't really know how. I called my parents and got some advice. The next day I went to see him and he was staring straight ahead. I went to his bedside and told him that I was there. I wasn't sure that he could hear or see me, but he raised his hand to shake hands. I came back several times during the day and he looked even worse. That evening I went back, now determined, but they had just pronounced him dead.

"Two things bother me. I let him die alone. He might not have known that I was there, but I don't think that anybody should die alone. I should have been there.

"The second thing that bothers me is that I never talked to him about Jesus. I never gave him the chance to know the happiness and contentment Jesus can give and the hope of the Second Coming. I never invited him to heaven. Sure, he knew I was a Christian and he could

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have asked me. But I regret now that I didn't make that offer. When I get to heaven it is going to be wonderful, but if Mr K isn't there. . . ."

Then he closes with these words, "Mr. K was my friend. Was I his friend? Sorry Mr K."

My son called the other night. He had met a fellow student at Loma Linda University who was not a Seventh-day Adventist. Don and Ken went through most of their classes together and then Don went to New Guinea for a year. When he came back he went to the same residency where Ken was. When Don called, he said, "Mom and Dad, Ken is now a Seventh-day Adventist. He prays with his family. He reads the Bible with his family. He takes his family to church."

Can you imagine the excitement in our son when he called and said, "Ken loves Jesus?" This time he had not waited too long. He had asked him to accept Jesus.

We are getting all prayed up again at our house because in a few days Don is going to say to another doctor, "It is time to give your life to Jesus." This doctor, too, will be invited to accept the fellowship that we have—the fellowship and the hope of the coming of the Lord.

We have just got to help each other somehow. We could pick each other apart. There is something wrong with everybody. I watched at Berkeley, at People's Park, as our African-American pastor saw a drunk Caucasian come toward him. He was a horrible looking sight. And I watched the African-American pastor put his arm around this homeless man and say, "Jesus loves you." That is what happens in this Seventh-day Adventist Church. The fellowship is here.

I was in South Lancaster, Massachusetts, just a couple of weeks ago. I had advertised that I was coming and had requested all former members and all members who were not currently attending the Adventist Church, to please come because I wanted to talk to them. I went around the room and I saw a young man sitting there. I asked him if he wanted to talk. He said, "Yes. I will tell you why I am here. I am a member and I have not been to church in four years. Nobody cares. Nobody has talked to me or told me they missed me in these four years." I said, "Look man, I am in charge. It is my fault. Your pastor works for me and he has not been to visit you. I am sorry. Please come back." We are here to fellowship with each other, to take care of each other, to go together into God's kingdom.

You may not have heard of the Special Olympics that took place a few years ago in Seattle, Washington. There was a crowd of people, mostly mothers and fathers, and the stands were not exactly full. There were nine contestants, all physically or mentally disabled, assembled at the starting line for the 100-yard dash. At the sound of the gun, they all started out—not exactly in a dash, but with relish and enthusiasm to run the race to the finish and win.

All, that is, except one little boy who stumbled on the asphalt, tumbled over a couple of times, and began to cry.

The other eight heard the boy cry. They slowed down and looked back. Then they all turned around and went back. One girl with Down's Syndrome bent down and kissed him and said, "This will make it better." Then all nine linked arms and walked together to the finish line.

In this Church we have physically and mentally disabled people, people disabled by six thousand years of sin. There is not one thing that any of us have to brag about except that we glory in the Lord Jesus Christ who is coming again to get us. We only have time to put our arms around each other and say, "Let us go together toward the finish line."

Luka, it will not be long now. It is about all over, Luka and Max. Keep your eyes on the eastern sky. Jesus will soon come again. When we get together at big meetings, we sing "We have this hope that burns within our hearts, hope in the coming of the Lord."

Jesus is about to come and I want to be there. I say to Him, "Lord here I am. Take me into your kingdom, to the house that you have prepared. Take not only me, but my family; not only my family, but my friends. All of us want to go together."

Do you want to go? Do you want to accept the invitation? I invite you once again to make a commitment, saying "Lord, You aren't building that house to leave it empty. I am coming because you offered it." If you want to accept His invitation, I invite you to once again stand as we pray together:

Father, it is so wonderful to realize that Jesus is coming, so wonderful to know that you have invited us to live in your Kingdom. Help us to be like those kids who started this Church—to not have anything else on our minds except Jesus and the fact that He is coming again. Lord, today, in everything we do, we live for you. We want everything we talk about to be with the idea that we will see You soon. We have this hope, Lord, hope in the coming of the Lord. So we give ourselves to You just now, in the name of Jesus. Amen.

Lowell C Cooper called to order the eighth business session of the 2003 Annual Council.

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Richard Bland, President of United Prison Ministries International, opened the business session with prayer.

IDEBudOver/GCDO03AC/03AC to JRL

138-03G REMUNERATION SCALE FOR INTERDIVISION
EMPLOYEE'S EXPATRIATE ALLOWANCE CALCULATION

VOTED, To use the present remuneration scale published in the Remuneration Scale for Overseas Divisions and Institutions of the General Conference booklet (January 1, 2002 edition) in the calculation of the interdivision employee's expatriate allowance.

PRE/GCDO03AC/03AC to LCC

159-03G GENERAL CONFERENCE SESSION - 2005—TIME
OF SPIRITUAL EMPHASIS

Lowell C Cooper shared the following information about the Day of Spiritual Emphasis which will be held just prior to the 2005 General Conference Session. It has not yet been decided if this program will be limited to delegates or open to anyone who wishes to attend.

General theme: "Hearing God's Call"

Time frame:

From 3:00 p.m. Wednesday, June 29 to 12:00 noon, Thursday, June 30, 2005. It is suggested that four time blocks be created with one aspect of the spiritual emphasis theme addressed in each time block.

1. Wednesday 3:00-5:15 p.m. "The Call to Prayer"

Plenary session (30 minutes) followed by re-grouping in four breakout areas (3:45-5:15 p.m.) for discussions about revitalizing the Bible study and prayer life of the Church and its members. Last half-hour is for prayer time.

- | | |
|----------|---|
| Group 1: | Cultivating personal devotions and prayer life. |
| Group 2: | Christian life amidst competing worldviews/values (secularism, materialism) |
| Group 3: | Maintaining the "first love" in a busy, information-laden age. |

Group 4: Safeguarding our families.

2. Wednesday 7:00-9:00 p.m. "The Call to Worship"

Plenary session focusing on worship. Use of music, testimony, Bible study and call to commitment.

3. Thursday 8:30-10:00 a.m. "The Call to Relationship"

Four breakout groups each with Bible study, discussion and prayer time.

Group 1: Unity within the Church (values, beliefs, behaviors that enhance unity)

Group 2: Maintaining SDA Church "community" in a world of cultural diversity

Group 3: Building effective relationships with other Christians/other religions

Group 4: Practice and proclamation—sharing the gospel in words and actions

4. Thursday 10:30 a.m.-12:00 noon "The Call to Witness"

Plenary session focusing on music, testimony, Bible study, and call to commitment. Feature the partnership of laity and ministry.

Planning team:

Appoint a small group comprised of senior pastors, worship leaders, General Conference Ministerial Association personnel, and General Conference officers.

Meeting location:

Plenary meetings to be held in the dome. Breakout sessions arranged in nearby venues.

03AC to GDK-04SM

166-03G GRADUATE EDUCATION IN AFRICA

On the recommendation of the report from the Africa Graduate Education Taskforce, it was

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VOTED, 1. To authorize the establishment of a graduate/post graduate institution for Africa as a General Conference institution and that the General Conference Executive Committee serve as the constituency for the new institution.

2. To authorize the General Conference Administrative Committee to appoint an Interim Management Committee (IMC) as outlined in the taskforce report with power to

- a. Pursue a national charter
- b. Prepare a constitution and bylaws
- c. Develop a detailed budget
- d. Retain legal counsel as needed
- e. Engage consultants as needed
- f. Employ the essential minimum personnel to assist in the preparatory work of establishing the new institution. (See taskforce report.)

3. To request a progress report at the time of the 2004 Spring Meeting.

FinAudRev/03AC to REL

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 2002 General Conference financial records, a copy of which is attached to the official minutes.

WHT/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

210-03G THE ELLEN G WHITE ESTATE BRANCH OFFICES AND
ELLEN G WHITE–SEVENTH-DAY ADVENTIST
RESEARCH CENTERS AND STUDY CENTERS - NEW
POLICY

VOTED, To adopt a new policy, GC GE 20, Ellen G White Estate Branch Offices and Ellen G White–Seventh-day Adventist Research Centers and Study Centers, which reads as follows:

GE 20 Ellen G White Estate Branch Offices and
Ellen G White–Seventh-day Adventist
Research Centers and Study Centers

GE 20 05 Ellen G White Estate Branch Offices—Branch Offices of the Ellen G White Estate are extensions of the main office of the White Estate and are located at educational institutions belonging to the General Conference and serving the world church. As such, they are responsible for promoting an understanding of the writings and ministry of Ellen G White. They are established when deemed necessary by the Board of Trustees and in consultation with the General Conference. Initial setup costs, salaries and allowances, as well as operational expenses are provided by the General Conference budget.

The director of a Branch Office is appointed by the Ellen G White Estate Board every five years, at the first Board meeting after the General Conference session, and holds the position of assistant director of the Ellen G White Estate. The Branch Office director is a full time employee of the White Estate unless other arrangements are made between the General Conference and the institution involved.

GE 20 10 Ellen G White–Seventh-day Adventist Research Centers—Each division of the General Conference where there is not a Branch Office is authorized to establish one Ellen G White–Seventh-day Adventist Research Center in an educational institution located within its territory, subject to the approval of the Ellen G White Estate Board and the General Conference Executive Committee. Research Centers serve the division where they are located as a resource regarding the writings and ministry of Ellen G White. Unlike Branch Offices, Research Centers are encouraged to preserve the broader history of Adventism within their territory. In addition, the Ellen G White Estate and the General Conference share oversight of the Research Center with the division involved. Any relocation of the center will require approval by the division and the White Estate Board.

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The director of the Research Center is to be recommended every five years by the division in counsel with the institution where the Center is located, and appointed by the White Estate Board as soon as possible after the General Conference Session. Unlike a Branch Office, 50 percent of the director's time is devoted to the Center and 50 percent to the educational institution in which the Center is located. The designated employing organization of the Research Center director will be determined by the division and the host educational institution in consultation with the White Estate. In the event of a vacancy during the quinquennium, the division is to recommend a new director to the White Estate Board for appointment.

Each division where there is an authorized Research Center may send each year a debit to the General Conference equivalent to 75 percent of the division's basic wage factor for the territory where the Center is located. An appropriate travel budget is to be provided by the division for the director's field services. The General Conference also may provide annual supplemental travel assistance. All other operating expenses, such as secretarial services, office supplies, maintenance, etc, as well as the physical facilities, such as the vault, office space, and general furnishings, are to be provided by the division with the cooperation of the educational institution involved. The General Conference provides the specialized equipment and research materials necessary for the establishment of the Center, as specified by the Ellen G White Estate. All White Estate files, including copies of the Ellen G White letters and manuscripts, are provided on a loan basis and remain the property of the Ellen G White Estate. Should it become necessary to close an Ellen G White–Seventh-day Adventist Research Center, all White Estate files, including the Ellen White letters and manuscripts, are to be returned to the Ellen G White Estate.

A supervisory committee of seven to nine members, including the division Spirit of Prophecy Coordinator, is responsible for management of the Center, including preparation of the center's annual budget. Its members are recommended by the division after each General Conference session, and appointed at the first subsequent meeting of the White Estate Board. The director of the Center is the secretary of the committee. The director of the White Estate, or a person who officially represents the director, is an ex officio member of the committee. The supervisory committee is to meet at least once a year and keep records of its actions. A copy of the committee's minutes is to be forwarded to the White Estate. An in-house committee of three, including the director of the Center, is appointed every five years by the division, for consultation as needed in regard to day by day decisions in the Center.

GE 20 15 Additional Ellen G White–Seventh-day Adventist Research Centers in a Division—The General Conference and the Ellen G White Estate Board provide funds for only one Research Center per division. Additional Research Centers in a division that already have been established with the authorization of the White Estate Board and the General Conference, follow the policies stated under GE 20 10 except for the financial arrangements which are the following:

All operating expenses of the additional Research Center, including setup costs, 100 percent of the salary and allowances of the director, secretarial services, and travel budget, are the responsibility of the division in cooperation with the educational institution where the Research Center is located.

The division may choose to divide the annual appropriation received from the General Conference between the initial Center and additional Centers, but the total amount received will not exceed what was provided to the initial Center. Dividing the General Conference subsidy should not result in the reduction of any services or resources at any of the Research Centers in the territory. If an additional Center should close, all White Estate files are to be returned to the Ellen G White Estate, as stated in GE 20 10.

GE 20 20 Ellen G White—Seventh-day Adventist Study Centers—An educational institution may request authorization from its union and the Ellen G White Estate Board for the opening of a Study Center to serve its local academic community. The Ellen G White—Seventh-day Adventist Study Center consists of a physical space, in or near the library, containing resource materials pertaining to the writings and ministry of Ellen G White, and Adventist history. Distinct from Branch Offices and Research Centers, Study Centers do not have photo reproductions of the unpublished Ellen G White letters and manuscripts. All operating expenses, including initial costs and salaries, are to be provided solely by the institution involved.

A part-time or full-time faculty member appointed by the educational institution in consultation with the White Estate, is responsible for the operation of the Study Center. This individual reports to the institution's board. The Research Center of the division where the Study Center is located serves as the main consultant and adviser for the Study Center.

A list of required resource materials and equipment needed to establish a Study Center is available from the White Estate.

GE 20 25 Summary of Financial Responsibilities—1. Branch Offices:

- a. General Conference - Setup costs, operational expenses, salaries, travel and other allowances
 - b. Institution - Physical space to house office
2. Research Centers (first in a division):
- a. Operation:

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1) General Conference - Resource materials and specialized research equipment (including shipping)

2) Division/Host academic institution - Any duty on imported items, physical space to house Center, furnishings, operating expenses, such as secretarial services, office supplies, maintenance, etc

b. Salary/Travel:

1) General Conference - 75 percent of the division's basic wage factor for the territory where the Center is located; may provide supplemental travel assistance

2) Division/Host Academic Institution - Balance of director's salary, appropriate travel budget

3. Research Centers (additional in a division):

a. General Conference - No assistance

b. Division/Host Academic Institution - All operating expenses, including physical space, furnishings, setup costs, shipping and any import duty, 100 percent of the salary and allowances of the director, secretarial services, and travel budget

4. Study Centers:

a. General Conference/Division - No assistance

b. Host Academic Institution - All operating expenses, including physical space, furnishings, setup costs, shipping and any import duty, 100 percent of the salary and allowances of the director, and secretarial services

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

232-03G ORGANIZING NEW CONFERENCES (ORGANIZING
NEW MISSIONS/CONFERENCES/UNIONS) - POLICY
AMENDMENT

VOTED, To amend GC B 55 15, Organizing New Conferences (Organizing New Missions/Conferences/Unions), to read as follows:

B 55 15 Organizing New Conferences—1. If it is proposed - No change

2. If the union favors the proposal - No change

3. A team appointed by the union - No change

4. When the union is satisfied - No change

5. A survey team appointed - No change

6. Upon the recommendation of the survey team, the division council or the division executive committee ~~shall~~ at its midyear or yearend meeting shall determine whether or not to grant conference status.

7. Upon the approval of the division - No change

8. When a new conference - No change

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE

238-03G LOCAL CONFERENCE SESSION - POLICY AMENDMENT

VOTED, To amend GC C 35, Local Conference Session, to read as follows:

C 35 Local ~~Conference~~ Conference/Mission Session

C 35 05 Large Organizing Committee—The large organizing committee to nominate standing committees at local ~~conference~~ conference/mission sessions shall be made up as follows:

1. Each church represented - No change

2. In ~~conferences~~ conferences/missions with less than 10,000 members, churches with 250 or more members may choose one additional member for each 500 members or major fraction thereof. (This would provide a total of two members from churches with membership of 251-750 members, a total of three members from churches with membership of 751-1250, etc.)

3. In ~~conferences~~ conferences/missions with more than 10,000 members, one additional member shall be chosen by each church for each full 500 members. (This would

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provide a total of two members from churches with membership of 501-1000, three members from churches with membership of 1001-1500, etc.)

4. The persons thus selected - No change

C 35 10 Chairman—Nominating Committee—The chairman of the nominating committee at the local ~~conference~~ conference/mission session shall be the president of the union or, in his absence, one designated by him shall be named to serve as chairman; and, further, the nominating committee shall consist of from nine to fifteen members including the chairman, except in ~~conferences~~ conferences/missions of more than 10,000 members, where up to six additional members may be added. This membership shall be balanced, as nearly as possible, between denominational employees and laypersons representing various segments of the work and territories of the ~~conference.~~ conference/mission. Incumbent officers and department directors/secretaries shall not be members of the nominating committee. To provide wider representation, incumbent members of the ~~Conference Executive Committee~~ conference/mission executive committee ordinarily shall not serve as members of the nominating committee.

C 35 15 Committee on Licenses and Credentials—The Committee - No change

C 35 20 Audited Statements—Audited statements and the auditors' reports are to be presented to the ~~conference~~ conference/mission sessions as a regular procedure when financial statements are presented. Whenever possible the audit report is to be presented personally by the auditor.

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

242-03G SUBSEQUENT TRANSFERS (SITUATIONS INVOLVING DUAL CITIZENSHIP) - POLICY DELETION

VOTED, To delete GC E 20 25, Subsequent Transfers, paragraph 5, Situations Involving Dual Citizenship, which reads as follows:

5. Situations Involving Dual Citizenship—In cases where a potential appointee/employee has dual citizenship, with one of the countries of citizenship being the proposed host division country, he/she may be appointed to that host division country as an interdivision employee only if the immigration laws of the host division country allow him/her to enter, for employment purposes, as a citizen of another country and the appointment is on that basis. Any unusual cases that do not fall within these parameters shall be considered on a case by case basis.

(This policy has been relocated and appears in its entirety as E 15 25.)

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

243-03G SITUATIONS INVOLVING DUAL CITIZENSHIP -
POLICY ADDITION

VOTED, To add GC E 15 25, Situations Involving Dual Citizenship, which reads as follows:

E 15 25 Situations Involving Dual Citizenship—In cases where a potential appointee/employee has dual citizenship, with one of the countries of citizenship being the proposed host division country, he/she may be appointed to that host division country as an interdivision employee only if the immigration laws of the host division country allow him/her to enter, for employment purposes, as a citizen of another country and the appointment is on that basis. Any unusual cases that do not fall within these parameters shall be considered on a case-by-case basis.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

245-03G REIMBURSE SEMINARY EXPENSE (CALLING
EMPLOYEES FOR INTRADIVISION SERVICE) -
POLICY AMENDMENT

VOTED, To amend GC E 45 65, Reimburse Seminary Expense (Calling Employees for Intradivision Service), to read as follows:

E 45 65 Reimburse Seminary Expense—When an employee who has attended the Theological Seminary is called within a year after the conclusion of such attendance, except in case of appointment to foreign service, the calling ~~conference or institution~~ entity shall reimburse the employing ~~conference or institution~~ entity for the amount of the salary and authorized expense incurred by the employee during attendance at the Theological Seminary.

SEC/PolRev&Dev/ADCOM/SecC/GCDO03AC/03AC to LRE(DIV)

251-03G CREDENTIALS (MINISTERIAL INTERNSHIP—
PROCEDURES) - POLICY AMENDMENT

VOTED, To amend GC L 15 30, Credentials (Ministerial Internship—Procedures), to read as follows:

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L 15 30 ~~Credentials—Ministerial Licensure—Ministerial~~ interns shall receive denominational ~~credentials (missionary or ministerial licensure (ministerial, commissioned minister, or missionary~~ license in harmony with division policy) when they begin their field experience.

TRE/OGC/PolRev&Dev/ADCOM/Corp/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

252-03G TRADEMARK PROTECTION PROCEDURES
(SEVENTH-DAY ADVENTIST TRADEMARK POLICY) -
POLICY AMENDMENT

VOTED, To amend BA 35 50, Trademark Protection Procedures, to read as follows:

BA 35 50 Trademark Protection Procedures—It is the responsibility of every organizational entity, at all levels of the Seventh-day Adventist Church, to ~~exercise protection of the Seventh-day Adventist name.~~ protect the name Seventh-day Adventist (or its equivalent in other languages). Any unauthorized use of the name (see BA 35 05) shall be reported to the officers of the division. The division, in cooperation with the reporting entity, shall attempt to obtain a simple remedy. If this is not successful, the division shall advise the General Conference Corporation of the matter who, through its counsel, will work with the division to resolve the issue.

If all attempts to bring resolution fail, and it is determined that legal action is required to protect the name Seventh-day Adventist, the reporting entity, in cooperation with the division and in consultation with the General Conference Corporation Counsel may recommend redress through the courts.

Prior to the initiation of legal action, the appropriate administrative committees of each entity involved in legal proceedings to protect the name are to officially record approval. Unless another organization agrees in writing to bear legal costs, the entity initiating legal action will be responsible for such costs. Information regarding the matter should be disseminated to church members and other interested parties in order to keep them informed regarding the case and eliminate or reduce criticism of the church for initiating legal action.

~~appropriate division and counsel taken regarding steps to be followed. If a simple remedy is not successful in correcting the misuse, and the appropriate church committee/board subsequently takes action approving a course that will lead to litigation, if necessary, the following steps shall be taken:~~

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1. ~~When the trademark interests in the Seventh-day Adventist name are threatened in a division, the division officers shall consult with the local conferences/missions, union conferences/missions, and/or institutions affected. After appropriate consultation, the division administrative committee shall notify the General Conference Administrative Committee and the Office of General Counsel that the division is ready to recommend Trademark Protection Procedures as outlined below. The General Conference Administrative Committee shall recommend to the General Conference Corporation that procedures be authorized which may result in legal action.~~

2. ~~In all cases approved by the General Conference Corporation, the Trademark Protection Procedures shall include the following steps:~~

a. ~~A division officer will send (or authorize) a letter asking the church or entity to cease and desist from using the Seventh-day Adventist name and requesting a written response indicating compliance. The letter shall indicate that failure to give this response within 30 days may result in legal proceedings to obtain injunctive relief. A copy of the letter, and the response (if there is one) from the church or entity will be sent to the local conference/mission and union conference/mission presidents and to the General Conference Office of General Counsel.~~

b. ~~If a letter of compliance is not received in response to the letter sent under paragraph 2. a. above within 30 days, a letter will be sent from the General Conference Office of General Counsel asking the church or entity to cease and desist from using the Seventh-day Adventist name and requesting a response. A copy of this letter and the response (if there is one) from the church or entity will be sent to the local conference/mission and union conference/mission presidents and to the appropriate division officer.~~

c. ~~If a letter of compliance is not received in response to the letter from the General Conference Office of General Counsel within 30 days, a letter will be sent from an attorney who is not a denominational employee stating that the only way to avoid litigation for injunctive relief is to send a letter immediately indicating that the church or entity will cease and desist from using the Seventh-day Adventist name. A copy of this letter and the response (if there is one) from the church or entity will be sent to the local conference/mission and union conference/mission presidents and to the appropriate division officer.~~

d. ~~If a letter of compliance is not received in response to the letter from the attorney, referred to in paragraph c. above, within 30 days, a final letter will be sent (or authorized) by a division officer, indicating that the church does not wish to initiate legal action, but that this is the final opportunity to comply. The letter will include a further request that the church or entity cease and desist from using the Seventh-day Adventist name, so that the church~~

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~~does not need to go to litigation. A copy of this letter and the response (if there is one) from the church or entity will be sent to the local conference/mission and union conference/mission presidents and to the General Conference Office of General Counsel.~~

~~e. If a letter of compliance is not received in response to the final letter sent under paragraph 2. d. above within 30 days, the division administrative committee shall request the General Conference Office of General Counsel, through the General Conference Corporation, to authorize the initiation of legal proceedings as provided for in BA 35-20 and BA 35-25.~~

~~3. The cost of litigation to protect a trademark shall be carried by the organization initiating such litigation, unless another organization has agreed to carry part or all of the cost. Such agreement shall be in writing prior to the initiation of litigation and shall be supported by appropriate committee actions.~~

~~4. An information packet will be made available to concerned members who question why the Church is taking aggressive steps to protect the trademarked name of the Church. The packet will include:~~

~~A letter from an appropriate General Conference officer.~~

~~A copy of articles on the subject printed in denominational journals.~~

~~A copy of the General Conference *Working Policy* BA 35.~~

~~A copy of the filing, if legal action has been initiated.~~

STW/MIN/PolRev&Dev/ADCOM/SecC/TreC/GCDO03AC/03AC to LRE(DIV)

254-03G EXAMINATION OF CANDIDATES FOR ORDINATION -
POLICY AMENDMENT

VOTED, To amend GC L 50, Examination of Candidates for Ordination, to read as follows:

L 50 Examination of Candidates for Ordination

1. Before any ordination is carried out, there shall be careful, unhurried, and prayerful examination of the candidates as to their fitness for the work of the ministry. The results of their labor as licentiates should be reviewed, and the examination should cover the

great fundamental facts of the gospel. Before the church sets a man apart by ordination he should have given satisfactory evidence of:

- a. A call to the ministry as a lifework,
- b. ~~His~~ A belief in and knowledge of the Scriptures,
- c. ~~His~~ An acquaintance with and full acceptance of the vital truths we believe we are called to proclaim to the world,
- d. ~~Experience~~ An experience in various kinds of ministerial responsibility,
- e. Entire consecration of body, soul, and spirit,
- f. Spiritual stability,
- g. Social maturity,
- h. ~~Aptness~~ An aptness as a teacher of truth,
- i. ~~Ability~~ An ability to lead souls from sin into holiness,
- j. Fruitage in souls won to Christ,
- k. A cooperative attitude and confidence in the organization and functioning of the church,
- l. A life of consistent exemplary Christian conduct,
- m. An exemplary ~~family~~. family,
- n. Being a model steward in tithe and offerings,
- o. An understanding of and adherence to church principles as set forth in the Church Manual.

2. The examination of candidates for ordination is conducted by ordained ministers. Ordained representatives of conferences/unions/divisions/General Conference, who are present, may be invited to assist in the examination. Where it is deemed advisable by the conference/mission executive committee, one or more ~~lay persons~~ laypersons may be selected to participate.

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TreC/GCDO03AC/03AC to REL

256-03G LAND, BUILDING, AND IMPROVEMENT (GENERAL
FINANCIAL POLICIES) - POLICY SUSPENSION

Organizations are frequently cited by General Conference auditors for noncompliance with General Conference *Working Policy* S 15 15 paragraphs 2. and 4. regarding the approval and review of purchased land, buildings, improvements, and construction projects when borrowing more than US\$750,000. General Conference and Division Treasurers are of the opinion that world economies are so varied that it is not realistic to maintain uniform borrowing requirements that apply to all divisions. Similarly, the 50 percent limit on borrowing that is required by this policy may not be appropriate for all types of projects. In light of the above, it was

VOTED, To suspend, for policy compliance reporting purposes, GC S 15 15, paragraphs 2. and 4., Land, Building, and Improvement, for one year, in order to give time to:

1. Prepare a revised policy proposal for presentation to the 2004 Spring Meeting Treasurer's Council.
2. Present the proposed policy revision to the 2004 Spring Meeting for further input.
3. Present the policy proposal for final approval at the 2004 Annual Council.

APPRECIATION TO TRANSLATORS OF THE 2003 ANNUAL
COUNCIL PROCEEDINGS

Theodore T Jones led in an expression of appreciation to all of those who have given many hours of their time to translating the 2003 Annual Council proceedings.

ChManSub/ChManSub/ChMan/ADCOM/412-02GS/03AC to AM-05GCS

402-03GS REBAPTISM - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 6, Church Membership, page 42, Rebaptism, to read as follows:

Rebaptism

~~Although the church does not insist on the rebaptism of those coming to us from other religious communions who have already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had, it is recognized that rebaptism is desirable.~~

Rebaptism is specifically mentioned in only one biblical passage (Acts 19:1-7), where the apostle Paul endorsed it for a group of about 12 believers. Their previous baptism had been that of John, which was a baptism of repentance. In addition to repentance, Christian baptism is associated with a clear understanding of and personal commitment to the gospel and the teachings of Jesus and a reception of the Holy Spirit. With this increased understanding and commitment, it was acceptable for them to be rebaptized.

~~Of Converts From Other Religious Communions—"This is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step. A spirit of controversy and contention should never be allowed to come in and prevail on this subject. Do not take the Lord's work out of His hands into your own hands. Those who have conscientiously taken their position upon the commandments of God, will, if rightly dealt with, accept all essential truth. But it needs wisdom to deal with human minds. Some will be longer in seeing and understanding some kindred truths than others, especially will this be the case in regard to the subject of rebaptism, but there is a divine hand that is leading them—a divine spirit impressing their hearts, and they will know what they ought to do and do it."—*Evangelism*, pp. 373, 374.~~

Individuals From Other Christian Communions—On biblical grounds, individuals from other Christian communions who have embraced the Seventh-day Adventist message and who have previously been baptized by immersion, may request rebaptism. The following examples suggest that rebaptism may not be required. Evidently the instance of Acts 19 was a special one, for Apollos is reported to have received John's baptism (Acts 18:25), and there is no record that he was rebaptized. Apparently some of the apostles themselves received John's baptism (John 1:35-40), but there is no record of subsequent baptism.

On the basis of acceptance of significant new truths, Ellen G White supports rebaptism as the Spirit leads the new believer to request it. This follows the developmental pattern of Acts 19. Individuals who have previously experienced believer baptism should evaluate their new religious experience and determine whether rebaptism may be desirable. There is to be no

urging. "This [rebaptism] is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step."—*Evangelism*, p. 373.

Of Church Members and Former Seventh-day Adventists—When members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism. (See pp. 189, 197.)

Apostasy and Rebaptism—Although apostasy clearly existed in the apostolic church (e.g. Heb. 6:4-6), Scripture does not address the question of rebaptism. Ellen G White supports rebaptism when members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated. Then they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism. (See *Evangelism*, pp 189, 197.)

"The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him."—*Evangelism*, p. 375. Clearly what is referred to here is not a recurring spiritual revival in a believer's experience, but a radical change in life.

If members who have moved away from their home church, have grown cold or indifferent and have even given up the faith, but still retain their names on their home church books but then regain their Christian experience and desire to be rebaptized, the pastor or elder of the church with which they now associate should, before baptizing them communicate with the church where their membership is held, notifying it of the revived spiritual standing of the member in question, and make the necessary adjustments in the matter of membership. To avoid any confusion, such a person should not be taken into the membership of the receiving church without this step being taken.

Inappropriate Rebaptism—On the basis of biblical teaching and the guidance of Ellen G White, rebaptism should occur only in special circumstances and should be relatively rare. To administer it repeatedly, or on an emotional basis, lessens the meaning of baptism and represents a misunderstanding of the gravity and significance which Scripture assigns to it. A church member whose spiritual experience has become cold needs a spirit of repentance which leads to revival and reformation. This experience will be followed by participation in the ordinance of foot-washing and the Lord's Supper to signify renewed cleansing and fellowship in the Body of Christ. Therefore, rebaptism is not necessary.

Properly applied, baptism becomes the avenue of induction into the church. Baptism is fundamentally the pledge of entrance into Christ's saving covenant, intended to be permanent, and should be treated as a joyful and solemn welcome to the family of God.

03AC to AM-ChManSub+ChMan

405-03GS THE DUTIES OF DEACONS - *CHURCH MANUAL*
AMENDMENT

VOTED, To refer back to the Church Manual Committee the proposed amendment to the *Church Manual*, Chapter 7, Church Officers and Their Duties, page 55, The Duties of Deacons, with the request that further study be given to the appropriate manner of disposing of leftover bread and wine.

03AC to AM-ChManSub+ChMan

408-03GS CONDUCTING THE COMMUNION SERVICE - *CHURCH*
MANUAL AMENDMENT

VOTED, To refer back to the Church Manual Committee the proposed amendment to the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 76, Conducting the Communion Service, with the request that further study be given to the appropriate manner of disposing of leftover bread and wine.

ChManSub/ChMan/ADCOM/407-02GS/03AC to AM-05GCS

406-03GS PLACE OF MUSIC IN WORSHIP - *CHURCH MANUAL*
AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 71, Place of Music in Worship, Membership of Church Choirs, to read as follows:

~~Membership of Church Choirs—Sacred~~ Providers of Church Music—Sacred music is an important part of public worship. The church needs to exercise care in the selecting of choir members and other musicians who will rightly represent the principles of the church. Choir members and other musicians occupy a conspicuous place in the services of the church. Their

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~~singing~~ musical ability is only one of the qualifications they should have. ~~They should~~ It is preferable that they be members of the church, or the Sabbath School, or the Adventist Youth Society who, in their personal appearance and manner of dress, conform to the standards of the church, setting an example in modesty and decorum. People of uncertain consecration or questionable character, or those not appropriately dressed, should not be permitted to participate in the musical features of the services. Any plan concerning the wearing of choir robes is optional on the part of the church.

Churches may choose to have multiple choirs. The organization of children's choirs is to be encouraged as an effective means of spiritual nurture, bonding to the church family, and outreach.

03AC to AM-ChManSub+ChMan

PLACE OF MUSIC IN WORSHIP - *CHURCH MANUAL*
AMENDMENT REQUESTED

VOTED, To request the Church Manual Committee to consider revising the sentence in the *Church Manual*, Chapter 8, The Services and Meetings of the Church, page 71, Place of Music in Worship, Membership of Church Choirs, which reads as follows:

"People of uncertain consecration or questionable character, or those not appropriately dressed, should not be permitted to participate in the musical features of the services."

ChManSub/ChMan/ADCOM/408-02GN/03AC to AM

409-03GN THE SERVICES AND MEETINGS OF THE CHURCH -
CHURCH MANUAL NOTES AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 8, The Services and Meetings of the Church, pages 88 and 89, Notes #2 and #4, to read as follows:

2. The Form of Service—(See p. 72.)—Following are two suggested forms of service:

Longer Order of Worship

~~Organ~~ Musical Prelude
Announcements

Choir and Ministers Enter
 Doxology
 Invocation
 Scripture Reading
 Hymn of Praise
 Prayer
 Anthem or Special Music
 Offering
 Hymn of Consecration
 Sermon
 Hymn
 Benediction
 Congregation Standing or Seated for a Few Moments of Silent Prayer
 Organ Musical Postlude

Shorter Order of Worship

Announcements
 Hymn
 Prayer
 Offering
 Hymn or Special Music
 Sermon
 Hymn
 Benediction
 Congregation Standing or Seated for Silent Prayer

3. Foot-washing—(See p. 76.)—Men and women - No change

4. Bread and Wine—(See p. 76.)—A hymn may be sung during the reassembly of the congregation as the officiating ministers or elders take their places at the table on which the bread and wine have been placed, and the deacons and deaconesses take their places. The covering over the bread is removed. A suitable passage of Scripture may be read such as 1 Corinthians 11:23, 24; Matthew 26:26; Mark 14:22; or Luke 22:19, or a brief sermon may be given at this point in the service rather than earlier. This can be especially effective if the sermon emphasizes the meaning of the bread and wine so its message is still fresh in the minds of participants as the emblems are being distributed. Those officiating normally kneel while the blessing is asked on the bread. The congregation may kneel or remain seated. Most of the bread to be served is usually broken ahead of time, with a small portion left on each plate for the elders or pastors to break. The minister and elders hand the plates containing the bread to the deacons,

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then the deacons serve the congregation. During this time there may be a choice of special music, testimonies, a summary of the sermon, selected readings, congregational singing, or meditative ~~organ or piano~~ music.

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

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

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

ChManSub/ChMan/ADCOM/409-02GS/03AC to AM-05GCS

411-03GS THE SABBATH SCHOOL DEPARTMENT - *CHURCH*
MANUAL AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 9, Auxiliary Organizations of the Church, page 98, The Sabbath School Department, The Pianist and/or Organist, to read as follows:

The Pianist and/or Organist—In Sabbath Schools which use pianists and/or organists, such musicians ~~Organist—The Sabbath School pianists and/or organists~~ are appointed by the Sabbath School Council.

IAD/ChManSub/ChMan/ADCOM/410-02GS/03AC to AM-05GCS

414-03GS EXPIRED CREDENTIALS - *CHURCH MANUAL*
AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 10, Ministers and Workers in Relation to the Church, page 140, Expired Credentials, to read as follows:

Expired Credentials

Credentials are granted for the duration of the ~~conference/mission/field term, either annually, triennially, or quinquennially.~~ term as provided for by the constitution and bylaws or operating policy of the conference/mission/field. The credentials are renewed by a vote of the conference/mission in ~~session.~~ session or by the executive committee. If for any reason it is deemed inadvisable to renew credentials to any minister, he ceases to function as a worker in the conference/mission/field. The possession of out-of-date or expired credentials does not authorize him to function in any of the offices of a minister. In such a case he has no more authority or standing than any other laymember in the church.

03AC to AM-ChManSub+ChMan

416-03GE HOW THE NOMINATING COMMITTEE IS
APPOINTED - *CHURCH MANUAL* EDITORIAL
AMENDMENT

VOTED, To refer back to the Church Manual Committee the proposed amendment to the *Church Manual*, Chapter 11, The Church Election, pages 143 and 144, How the Nominating Committee is Appointed, with the request that study be given to giving the responsibility for the selection of a chair for the Nominating Committee to the Selection Committee.

ChManSub/ChMan/ADCOM/405-02GS/03AC to AM-05GCS

419-03GS OFFERINGS - *CHURCH MANUAL* AMENDMENT

RECOMMENDED, To amend the *Church Manual*, Chapter 12, Gospel Finance, pages 156 and 157, Offerings, Sample Budget, to read as follows:

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

Church Budget

Estimated Receipts—

Sabbath School Expense Collections	\$ 1,500.00	
Church Fund for the Needy	375.00	
Combined (Church) Budget Giving	27,055.00	
Welfare Fund	<u>300.00</u>	
		\$29,230.00

Estimated Expenses—

Repairs and Painting Church Building	\$ 2,250.00	
Fuel	2,350.00	
Janitor and Supplies	1,475.00	
Insurance on Building and Furnishings	750.00	
Church Fund for the Needy	1,450.00	
Sabbath School Supplies	1,250.00	
Emergency Expense	2,000.00	
Light	3,220.00	
Water	360.00	
Gas	550.00	
Stationery and Supplies	500.00	
Laundry	75.00	
Church School Subsidy	8,000.00	
Welfare Expense	1,000.00	
<u>Evangelism and Church Planting</u>	<u>4,000.00</u>	
		\$29,230.00

PRESIDENT'S CLOSING REMARKS

I stand to express my appreciation and thankfulness to my colleagues for the enormous amount of work that has been conducted during this council. Some of those who have worked diligently have been seen in public, and others have worked out of sight in their offices. I want to express appreciation for your coming to Annual Council and for your faithful attendance at the meetings. I also want to thank God for being present with us and providing guidance. I pray that our ministry and service will be acceptable to Him.

DOXOLOGY AND PRAYER

Committee members sang the Doxology and Jan Paulsen closed the meeting with prayer.

Adjourned.

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Pages Robert W. Nelson
General Counsel
12/2/03

Lowell C Cooper, Chairman
Douglas Clayville, Secretary
Larry R Evans, Editorial Secretary
Carol E Rasmussen, Recording Secretary