

ANNUAL COUNCIL

October 9 to 14, 2009

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 9, 2009, 7:00 p.m.

PRESENT

Cesario Acevedo del Villar, Roy Adams, Onaolapo Ajibade, Harrington Simui Akombwa, Bolivar Alaña, Josias Cesar Almeida, Saul Kepler Alvarez-Dominguez, Niels-Erik A Andreassen, Jonas Arrais, Raquel Costa Arrais, Esaie August, Kjell Aune, Delbert W Baker, Rosa T Banks, Harold W Baptiste, Lisa M Beardsley, Matthew A Bediako, Daniele Benini, Guillermo E Biaggi, Derek A Bignall, Mahesh Dyaram Bioria, Jonathan Bizirema,

Barry Black, Arthur F Blinci, Larry Boggess, Rodney G Brady, Paul S Brantley, Paulo E I Bravo, Gina S Brown, Jeffrey O Brown, Herbert Brugger, G Alexander Bryant, Barry W Bussey, Eliseo Bustamante, Hesron Byilingiro, Mario Augusto Calderon, Jesus Calvo, Leonor S B de Carbo, Ron Carlson, Agapito J Catane Jr, Carolyn M Catton, Mario E Ceballos, Lorna Marie-Eugenie Cedras, Shirley Chang, Carl Patrick Chin, Lisa Sangsook Choi,

Gordon E Christo, Bookwon Chun, Chester V Clark III, Joan Yvonne Clarke, G S Robert Clive, Lalchansanga Colney, Lowell C Cooper, Nevenka Cop, Dean Coridan, Jose H Cortes, Williams S Costa Jr, Gary R Councill, James A Cress, Rajmund Dabrowski, Eugene F Daniel, Luka T Daniel, Padmaraj Daniel, Thomas B Davai, Abner De los Santos, Marino F De Oliveira, Orlando Salazar Deocades, A Ganoune Diop, Jose Dorismar, Paul H Douglas,

Karnik Doukmetzian, C Garland Dulan, Juan Carlos Duran, Jorge Carlos Echezarraga, George O Egwakhe, Melvin Eisele, Teodoro Elias, Vladimir Eliseev, G Thomas Evans, Larry R Evans, Laurence J Evans, Howard F Faigao, Jimmy L Ferguson, Mark A Finley, Karen M Flowers, Ronald M Flowers, Robert S Folkenberg Jr, John M Fowler, David K Gairo, Agustin Galicia, Dale E Galusha, Rene Garcia, L James Gibson, Carlos Ursus Krug Gill,

Rolando Morales Giron, Cesar Gomez, Ricardo B Graham, John Graz, Rodney A Grove, Alberto C Gulfan Jr, Roberto Oscar Gullon, Stephen R Guptill, Erkki Olavi Haapasalo, Bert B Haloviak, Allan R Handysides, Richard H Hart, Keith R Heinrich, Atte Markus Helminen,

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Wilmar Hirle, German M Hlanze, Myung Kwan Hong, Dan Houghton, Roscoe J Howard III, King-Yi Eugene Hsu, Jobir I Iskhakov, Clyde M Iverson Jr, Craig R Jackson, Daniel R Jackson,

Ramesh Yadav Jadhav, David Javier Perez, David Jennah, Donald L Jernigan, Johann E Johannsson, Choudampalli John, Swamidass Johnson, William G Johnson, Richard D Kajiura, Joshua K Kajula, John B D Kakembo, Ignacio Luis Kalbermatter, Mikhail F Kaminskiy, Gerry D Karst, Anthony R Kent, Donald G King, William M Knott, Linda Mei Lin Koh, Erton C Kohler, Allah-Ridy Kone, Shurman R Kook, Victor A Kozakov, Gary D Krause, Vladimir A Krupsky,

Jonathan Kuntaraf, Kathleen H L Kuntaraf, Peter R Kunze, Saw Muller Kyaw, Peter N Landless, Kevin L Lang, Samuel Adama Larmie, Max-Rene Laurent, Pawel Lazar, Jairyong Lee, Israel Leito, Robert E Lemon, Thomas Lemon, Nikola T Levterov, Pavel Ivanovich Liberanskiy, Eber Liessi, Charles Comedia Ligan, L Jeremiah Lima, Mauricio Pinto Lima, Don Livesay, Jose R Lizardo, Marlinton Souza Lopes, Francois Louw, Leonel Lozano, Johnny Lubis,

Paminus Machamire, Guenther Machel, Emmanuel S D Manu, Norman Maphosa, Solomon Maphosa, Richard A Marker, Alemu Haile Maruta, Hidayat Masih, Jerome Paul Matthews, Gabriel E Maurer, Veronique Moampea Mbio, Geoffrey G Mbwana, Donald W McFarlane, Lester P Merklin Jr, Saustin Sampson Mfune, Armando Miranda, Hiskia Israil Missah, Jose E Miudo, Edith F Mkawa, Bareng Moahi, Joshua W Mok, Andrei Moldovanu,

Eric P Monnier, John H Moyer, Musyoka Paul Muasya, Girimoi Muchanga, Ekkehardt Mueller, Baraka G Muganda, Patrick Misairi Mulindwa, Emmanuel Mwale, Pardon K Mwansa, Nina K H Myrdal, G T Ng, Ivan Mirchev Nikolov, James R Nix, Don J Noble, Jean-Claude Nocandy, Emmanuel K Noudoda, Goodwell Nthani, Richard A Nriakwah, Gideon C Nwaogwugwu, Etzer Obas, Tamas Z Ocsai, Lorna Grace Okotto, Joseph Adebisi Ola,

Barry D Oliver, Daisy Jane F Orion, Richard Osborn, Moisei Ostrovski, Rubin R Ott, Bjorn Ottesen, Brempong Owusu-Antwi, Daniel Padmaraj, Julio A Palacio, Frenslly R Panneflekk, Orville D Parchment, Ruth E Parish, Jan Paulsen, Mikulas Pavlik, Ruben Daniel Pechero, Michael N A Pedrin, Juan O Perla, Olga Pervanchuk, Philip Philipsen, Larry J Pitcher, Alex Rajakumar Ponniah, Juan R Prestol, Stoy E Proctor, Erika F Puni,

Geovani Souto de Queiroz, Orlando E Ramos Giles, John Ramsay, John Rathinaraj, Paul S Ratsara, Samuel Ravonjariavelo, Gordon L Retzer, Alma D Rodriguez Banda, Angel M Rodriguez, Jose A Rodriguez, Guy F Roger, Abner Sibug Roque, Miguel A Rosado, Vasile Rotaru, Stan Rouse, Blasious M Ruguri, Wilfredo Ruiz, Michael L Ryan, Roy E Ryan, Claude Sabot, Donald R Sahly, Noldy Sakul, Stanley Samuel, Charles C Sandefur Jr,

Samuel Sandoval Ruiz, Aymer Sarria, Nikolaus Satelmajer, Lawrence E Schalk, Don C Schneider, Marti Schneider, Benjamin D Schoun, Carmen Ingeborg Schulz, Luis A Schulz,

Alexander Schwarz, Mesake Tokalau Senibulu, Wendell Mongaya Serrano, Ralph E Shelton Sr, Masaki Shoji, Helder Roger C Silva, Ella S Simmons, Robert Sjolander, Ian Howard Sleeman, Dennis Raymond Slusher, Heather-Dawn Small, David C Smith, Robert S Smith,

Domingos Jose Souza, Theart M St Pierre, James Standish, Chester G Stanley, Artur A Stele, Dragan Stojanovic, Vasiliy D Stolyar, Walter F Streithorst, Muthiya S Sundaram, Akeri Suzuki, Robert L Swezey, Lawrence Pita Tanabose, Pedro Donca Tatamelane, Eduardo Teixeira, Halvard B Thomsen, Brad Thorp, Alayne D Thorpe, Gary Thurber, Alberto R Timm, Tor E Tjeransen, Caroline Victorine Katemba Tobing, Frank Tochterman, Max C Torkelsen II,

Tomas Torres De Dios, Ronald W Townend, Djordje Trajkovski, Homer W Trecartin, Max A Trevino, Klaus-Juergen Van Treeck, Filiberto M Verduzco-Avila, Bruno R Vertallier, Robert H Vollmer, Waisea V Vuniwa, Gilbert Wari, Ilunga Wazenga, Dave Weigley, Bertil A Wiklander, Jeffrey K Wilson, Neal C Wilson, Ted N C Wilson, Harald Wollan, Joseph Hin-Chung Wong, James S F Wu, Masao Yanaga, Gilmar Zahn, Valdis Zilgalvis, Joel Zukovski.

OPENING

The Triadelphia Seventh-day Adventist Church in Clarksville, Maryland (North American Division) children's choir sang "Happy Are They."

The invocation was given by Carla Baker, North American Division Women's Ministries Director.

Baraka G Muganda, General Conference Youth Ministries Director, welcomed the attendees to the first business session of the 2009 Annual Council.

CALL TO ORDER

Armando Miranda, General Vice President of the General Conference, welcomed the Annual Council attendees to the 97th Annual Council of the Seventh-day Adventist Church, with the following comments:

We welcome you to the 97th Annual Council of the General Conference. It is a privilege to be part of the history of the Church. As we look back at Annual Council history we can see how the Lord has led us.

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1. The first Annual Council celebrated at Takoma Park, Maryland was held from October 24 to November 1, 1911. A total of fifty-one members of the Executive Committee were present. A G Daniells was the General Conference President and the world Church had 108,971 members.

2. The first Annual Council celebrated here in this building was held October 3 to 10, 1989. A total of 349 members of the Executive Committee were present and the General Conference President was Neal C Wilson. The world membership at that time was 6,183,585.

3. Today, we have the privilege, by God's grace, to celebrate the 97th Annual Council. We currently have 233 Executive Committee members present, Jan Paulsen is our president, and we have 16,049,101 church members worldwide.

We come together with the assurance that God is leading His Church and we are only humble instruments in His holy hands.

Matthew A Bediako, General Conference Secretary, read Bylaws, Article XIII, Section 2. a., which states the constitutional provisions for convening the Annual Council.

“Sec. 2. a. A meeting of the Executive Committee, known as the Annual Council, shall be held annually for the purpose of considering budget requests and making appropriations, for the transaction of other business, and the adoption of policies that may be necessary in the operation of the worldwide work.”

A letter of invitation dated June 30, 2009 was sent to all General Conference Executive Committee members and special invitees to attend the 2009 Annual Council held at the General Conference world headquarters in Silver Spring, Maryland.

The approximately 449 people attending are made up of members and invitees (305 General Conference Executive Committee members and 144 invitees). The names are listed on pages J-L in your agenda notebook.

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

I assure you, brother chairman, that this Annual Council will be handling far more than just routine items, and so more than forty members are present this evening and all eagerly await your call to order of the first business meeting of this important 2009 Annual Council.

Armando Miranda then declared the 2009 Annual Council open for the consideration of business.

AGENDA NOTEBOOK DISTRIBUTION

Agenda notebooks were distributed to members and invitees prior to the meeting.

09AC to MAB

DAILY PROGRAM

VOTED, To adopt the daily program of the 2009 Annual Council, as follows:

DAILY PROGRAM October 11 to 14, 2009

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/09AC to LRE

129-09G ANNUAL COUNCIL 2009—STANDING COMMITTEES

VOTED, To approve standing committees for the 2009 Annual Council, as follows:

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NOMINATING

Jan Paulsen, Chair
Matthew A Bediako, Secretary

Members: Niels-Erik A Andreasen, Delbert W Baker, Rodney G Brady, G Alexander Bryant, Hesron Byilingiro, Shirley Chang, Bookwon Chun, Joan Yvonne Clarke, Lowell C Cooper, Gary R Councill, George O Egwakhe, Larry R Evans, Mark A Finley, Alberto C Gulfan, Jr, Richard H Hart, Eugene Hsu, Gerry D Karst, Mikhail F Kaminskiy, Erton C Kohler, Peter R Kunze, Jairyong Lee, Israel Leito, Robert E Lemon, Don Livesay,

Leonel Lozano, Roger Marshall, Geoffrey G Mbwana, Saustin Kazgeba Mfune, Armando Miranda, Pardon K Mwansa, Nina K H Myrdal, G T Ng, Jean-Claude Nocandy, Joseph Adebisi Ola, Barry D Oliver, Michael Pedrin, Juan R Prestol, John Rathinaraj, Paul S Ratsara, Michael L Ryan, Roy E Ryan, Claude Sabot, Charles C Sandefur Jr, Don C Schneider, Benjamin D Schoun, Ella S Simmons, Artur A Stele, Alberto Timm,

Caroline Tobing, Max C Torkelsen II, Tomas Torres, Bruno R Vertallier, Gilbert Wari, Dave Weigley, Jeffrey K Wilson, Ted N C Wilson, Bertil Wiklander, Jael Yohanna.

STEERING

Jan Paulsen, Chair
Larry R Evans, Secretary

Members: Rosa T Banks, Matthew A Bediako, G Alexander Bryant, Lowell C Cooper, Karnik Doukmetzian, George O Egwakhe, G Thomas Evans, Mark A Finley, Agustin Galicia, Eugene Hsu, Gerry D Karst, Robert E Lemon, Jose R Lizardo, Armando Miranda, Pardon K Mwansa, G T Ng, Daisy Jane F Orion, Orville D Parchment, Juan R Prestol, Michael L Ryan, Roy E Ryan, Claude Sabot, Don C Schneider, Ella S Simmons, Homer W Trecartin, Ted N C Wilson.

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ADOPTION OF AGENDA

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

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The benediction was offered by Baraka G Muganda, General Conference Youth Ministries Director.

Armando Miranda, Chair
Matthew A Bediako, Secretary
Larry R Evans, Editorial Secretary
Dian R Lawrence, Recording Secretary

ANNUAL COUNCIL OF THE
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October 10, 2009, 11:00 a.m.

PRESIDENT'S KEYNOTE ADDRESS

Jan Paulsen, President of the General Conference, presented the keynote address, "The Ambassadorial Assignment," on Sabbath morning, October 10. Scripture quotations are taken from the New International Version, unless otherwise noted.

THE AMBASSADORIAL ASSIGNMENT

The cross of Christ always loomed large in Paul's thinking; whenever he spoke of salvation, the cross was the center-piece. So it is natural for him to open his presentation here in 2 Corinthians 5 by saying that Christ's death on the cross solved the sin-problem. God has done everything He can for our redemption. I say, everything He can, because there is, of course, the matter of our acceptance of God's offer. That is your and my decision.

But by that one act, this defining moment in history, God bridged the gulf of alienation which had been created by sin. All of us, he says, who were "dead in our trespasses and sins" have now been "made alive in Christ" (see Eph 2:1 NASB). We who "were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope, . . . have been brought near through the blood of Christ" (Eph 2:12-13). "He reconciled us to himself through Christ" (2 Cor 5:18). The barrier is gone. The ticket to our homeward journey is bought. We can go home!

Therefore, says Paul, having fixed the relationship between heaven and humanity, this must now impact the relationships we have with each other. He says: We no longer view people as we used to. We relate to each other differently. The worldly point of view, we are done with (see 2 Cor 5:16, 17). We are done with it because something has happened to us—we ourselves have become a new creation. The old is gone—the new has come. It is a fact that salvation always affects relationships. Relationships between people, to whom salvation has come, are hallmarked by peace and the absence of hostility (see Eph 2:14 ff.). So, let's look at what this says to us as a Church family.

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The Seventh-day Adventist Church is a very large international, global community. In this Church we will not—we must not—value people on the basis of wealth, position, status, education, race, gender, color of skin, language, culture, or dietary habits. There must be no sense of superiority or inferiority arising from any of this. In this regard, we must confess that we have not always done well. But a change must come—it must come, in Paul’s argument, because of the cross. The cross is the catalyst—the great equalizer. Regardless of who we are or where we have come from, we, each and all, have the same value in the eyes of God. It is He who has set the value and that reality must shape all our relationships.

It is against the back-drop of this thought that God says: Therefore, since I have made this arrangement in Christ my Son, I have an assignment for you. I want you to be my ambassadors of reconciliation for me! (2 Cor 5:20; Eph 6:20). That, in summary, is the scene which is before us.

So, here we are together as Church leaders from around the world. It is a special occasion. We do this only once a year, and it seems good to me that we should take a few moments to reflect on how this reality, this reconciliation reality, plays out in each of the areas of the world where we come from and where we have been placed as leaders. It is for each of us to consider our local areas, for if we get it right there, it will spill over into the larger global Church. How does our reconciled community look in terms of relationships, and in terms of the focus and emphasis which your ministers bring to their preaching and teaching? These are the two questions which our text takes us.

People, by the millions, are on the move away from their home countries into new ones. They will bring with them as much of their culture as is portable. How do we receive them? Did they have to come here? Are we uncomfortable with their style of worship? If so, some may say, “I think I will go to another church.” Leadership has a responsibility to encourage and create a warm and receptive atmosphere in our local churches and to truly make them homes and places of worship for all who come. If they will just come in, they will be received with open arms. (Illustration: “At Immanuel Church, you will be loved.”) What is the catalyst that makes this possible? The cross of Christ is the catalyst. The cross has made us all into brothers and sisters with no sense of anyone being of lesser or greater value. The cross has made us all equal; and that, says God, must show in how we relate to each other, for salvation always affects relationships. In the words of our prophet, “The secret of unity is found in the equality of believers in Christ” (TMK 99). As leaders of God’s global people, we have a responsibility to protect this truth.

As God’s reconciled people, we hear the counsel of inspiration, echoing in our ears, “Press together. Press together!” (2SM 374) found in a dozen different places in her writings, always in the context of unity.

This dynamic power of reconciliation also speaks to us as leaders when we consider the roles of women in the Church, as well as when we consider entrusting leadership responsibilities to those who are significantly younger than you and me. In these matters, we have not done well. I appeal to you as leaders to look at it again. Ellen G White wrote, “When a great and decisive work is to be done, God chooses men and women to do His work, and it [the work] will feel the loss if the talents of both are not combined” (Ev 469). We have large segments of our spiritual family who need to be “brought in from the cold.” I am sensitive to the fact that culture and local conventions must be respected and cannot be abused, and there are great differences in this respect around the world—what you can do in some countries you cannot do in others, but, still, have we got it right? I think not.

We must, as a matter of honor to the whole Church and in obedience to God, be proactive in attending to these matters. The power of reconciliation pulls us together. I speak to you from the advantage of some “age.” I long for the day when a much larger spectrum of those who are half my age will sit on the committees which make the decisions of our Church and will occupy elected positions. They do it in politics, in the choice of national and international secular leadership. Why should we not also be able to do it in the Church? If we did, it would be a huge enrichment to the Church for they represent so many skills and they come with such a spread of spiritual gifts.

I hear the objection, “But they don’t have experience!” We are not short of experience in this Church. We may not always have the best judgment, but we have experience enough to share with many. Again, from the pen of inspiration, “Let not the youth be ignored; let them share in the labor and responsibility” (6T 435). In this matter, there is still much to be done to get it right. When election time comes, please remember this. As leaders, no one is better placed than we are to influence change. Paul says that the cross is the catalyst, both to help us view each other differently and to remove some of the barriers which divide us and are obstacles on our journey. Remember, reconciliation always affects relationships!

And then there is the large number of academics and scholars who teach in our universities. They are sometimes viewed with some discomfort by leaders such as us. But they are our partners in ministry. They perform an invaluable service both to our youth and to the Church as an institution. Frankly, we could not be what we are and do what we do without them. They hold a very high position of trust. They teach and they counsel our youth. They give them value and influence the direction of their lives. Their search is in the discovery and clarification of truth. I have the highest respect for them and their integrity. In their quest for truth, they will sometimes state positions and argue findings which we think are wrong. And we will say that to them—we will address that challenge. But we will not walk away from them, nor do I want them to walk away from the Church and the values which define and identify us. If there are aspects of our identity which need to be readjusted—fine; we’ll talk about that. And we will test it by Scripture and the writings of Ellen G White. We must talk—openly, respectfully, and

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caringly. And then we must journey together, bonded to each other by the power of God's reconciliation. I appeal to you as leaders to reach out to your academics and scholars in this spirit; care for them and challenge them, as they will you.

Through the gift of His Son, God has bonded us to Himself, and He has bonded us as a family to each other.

Now, returning to the second half of the text, Paul has described himself as an ambassador.

He chooses a word, *presbeuein*, as he does at least one other time, in Ephesians 6:20, for which the Latin counterpart, *legatus*, was well known in the Roman world. The ambassador was the Roman emperor's personal representative. His authority lies in his direct commission from the emperor. But he carried another interesting function. When a territory was conquered, the ambassador was to accompany the victorious army, and their general, to arrange the terms of peace for the vanquished people, to determine the boundaries, and to draw up the constitutional provisions. In a sense, the ambassadors were responsible for bringing the people into the family of the Roman Empire. Likewise, Paul thinks of himself as a representative who brings to people the offer and the conditions of God, whereby people may become citizens of His kingdom and members of the His royal family.

It is actually quite breathtaking—God is making his appeal through us! Preaching the gospel is not talking about God; it is God talking through us, inviting people by saying, “Come, be reconciled to me. Come home!” Preaching the gospel is about letting people hear this invitation from God. That is the core of the gospel. When you enter the pulpit to preach, the people must hear this invitation from Christ. It is a mistake to think that people come to church for other reasons; they come here primarily to hear the voice of Christ inviting them.

Back to the term, “ambassador.” An ambassador functions away from home, in a sense, in a foreign land. A Christian is always in a foreign land. He lives in this world, for here he has a function, but he is a citizen of heaven. Is not this precisely what Christ senses in His very personal and moving prayer to His Father just before He goes into Gethsemane (see John 17)? He says to His Father that His followers will encounter difficult times in this world; they will be exposed and they will be vulnerable. And so, He asks His Father to keep them safe. He says that the believers belong to a different world—they are different. The inevitable conclusion one must draw is that a man or woman who is not willing to be different cannot be a Christian!

Also, in a certain sense, the honor of his country is in the ambassador's hands. His country will be judged by his performance. His words are listened to and his deeds are watched. It is a great responsibility for an ambassador to commend his country and what it stands for to

the men and women among whom he is placed to function. For you both speak and act as an ambassador. That is how Paul saw himself. The honor of Christ was entrusted to him.

One of the first functions of an ambassador is to present his credentials, which officially state who he is and who he represents. Listen to Paul writing from his imprisonment, “Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should” (Ephesians 6:19, 20). What he in 2 Corinthians 5:19, 20 calls, the “message of reconciliation,” he here simply calls the “gospel.” For the two are the same. In sending his “credentials” to the believers in Rome ahead of his going there, he said, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes” (Rom 1:16).

The compulsion which Paul had to preach the gospel—driven in an uncompromising way by his obedience to that call/assignment—cannot be overstated. Listen to his own words: “Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power. For the message of the cross . . . is the power of God” (1 Cor 1:17, 18). “I resolved to know nothing while I was with you except Jesus Christ and him crucified” (1 Cor 2:2); and “when I preach the gospel, . . . I am compelled to preach. Woe unto me if I do not preach the gospel!” (1 Cor 9:16).

As Paul now reflects on the fact that he is an “ambassador,” sent by the Lord on a mission to communicate the “message of reconciliation,” which is in fact the gospel, what would be the primary thoughts that could have passed through his mind? As he reflects on the content of the gospel, which elements must come out forcefully in his preaching?

The answer to these questions has importance for us as a Church. We are entrusted with such a broad-based array of biblical truth-messages, and run evangelism programs with titles and topics such as no one else. What is it that must top our list?

Let me be absolutely clear: As Seventh-day Adventists, we have been entrusted with a broad spread of truth-filled messages which we will proclaim. We will preach the biblical prophecies of Daniel and Revelation; we will preach the sanctity of the Sabbath; we will preach the health message; we will preach about the state of the dead; we will preach about judgment; we will preach and present the moral and ethical values which define the Christian way of life; and, yes, we will preach about God’s creation as recorded in Genesis 1 and 2.

I am led back to the text again where Paul says that God, having committed to us the message of reconciliation, is now making His appeal through us: “Be reconciled to God” (2 Cor 5:20). Being true and loyal ambassadors, that particular ministry must top our agenda.

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The first thing that you and I must tell the world of unbelief is that God has the solution. If we do not, our ambassadorial assignment has lost its meaning and we have failed.

So, I appeal to you as leaders, remind your pastors and evangelists that all of our preaching and teaching must be placed within and framed by the gospel of reconciliation. We are not here to be interesting or entertaining; we are here to present Christ as Savior.

There are four core elements to the “gospel”—through the message of reconciliation—which we must identify. I find it striking that Paul, in presenting his credentials to the Roman believers, makes the point that he carries his ambassadorial assignment without shame. Consider what he had been through: he was imprisoned in Philippi, chased out of Thessalonica, smuggled out of Berea, and laughed at in Athens. And yet, he says that he is not ashamed. There is something in the gospel that made Paul triumphant over anything that men could do to him.

Here are the key components of the message of reconciliation:

1. There is Only One Way

Jesus of Nazareth was the Messiah promised by the Old Testament prophets. He is the one of whom the prophets spoke, said Peter, and of whom they “searched intently and with the greatest care” (1 Peter 1:10). He is the one man “accredited by God” (Acts 2:22) and when it comes to salvation, He is the only way. Apart from Jesus Christ, God has no other way of saving us. In a world of many religions, is that exclusive? Is it arrogant? Maybe, but it is the truth.

This is the beginning of the gospel. It means that through Him God opens the future. Without Him there is no future. The unbeliever must know that today. Our own youth must hear this preached and asserted strongly in our schools. They study at universities and plan their chosen professions, but, without Jesus Christ, there is no future for them. In the words of the wise man, “It is all chasing after the wind” (Eccl 1:14).

The first point of the gospel is simple. Any distance which sin has caused between God and humanity has been overcome and healed by the death of God’s Son. God said, “I alone can solve it; and I’ve done it!” There is no other way by which humanity can be reconciled to God (see 2 Cor 5:19).

“He died for us so that . . . we may live together with him” (1 Thess 5:10).

And that takes us immediately to the next central point in the gospel.

2. Death to Death

Christ did not stay in the grave as we do. His death signalled the “death to death” (“The last enemy to be destroyed is death.”—1 Cor 15:26) and, says Paul, had that not been the case, we would have been the most miserable of all people (see 1 Cor 15:19). If we do not keep in focus that Christ rose from death, and what that means, our faith is meaningless and our preaching is useless (see 1 Cor 15:14). Paul writes, I want to know Christ, and I mean by that to know “the power of his resurrection” (Phil 3:10 NASB). The knowledge of which Paul is speaking is not intellectual knowledge, or the knowledge of certain facts or theories. He is talking about something that is very personal. The word he uses for “to know” indicates the closest and most intimate knowledge of another person; not knowledge about Christ, but to personally know Christ.

And that, to Paul, expresses itself first and foremost as to “know the power of his resurrection.” Here, Paul is not thinking about the event that happened to Jesus, amazing though it was, but he is thinking of a living dynamic power which operates in the life of an individual believer—your and my life, if we let it. It is a power which gives direction and purpose to life, it gives victories, it radically changes our lives, and it gives hope.

The resurrection of Christ alone means that He holds “the keys of death and Hades” (Rev 1:18). Without the resurrection of Jesus, death would have been for all of us—for we all die—a never-ending darkness. His resurrection is the light at the end of the tunnel. His resurrection guarantees our access into eternity.

The resurrection of Jesus Christ is so much a part of the gospel that without it there would be no gospel.

3. A Reconciling Ministry

Furthermore, the gospel says, consider what happened to Him after He rose from death. Listen to Peter again, we are saved “. . . by the resurrection of Jesus Christ, who has gone into heaven and is at God’s right hand . . .” (1 Peter 3:21, 22). In his powerful sermon on the day of Pentecost, we are all witnesses to the fact that God has raised him to life, and now he is exalted to the right hand of God (see Acts 2:32, 33) where He is involved in an ongoing ministry of reconciliation. This is the whole point of the epistle to the Hebrews. Without this ministry, we cannot effectively be set free from our past or present failures, or from the impending destruction of the future. It is this ministry of reconciliation which Christ is engaged in today that gives us access to the “power of His resurrection.”

This is not speculation; it is simply the truth! The doctrine of the intercessory ministry of Christ, with all that entails, is very much at the heart of the gospel and should be held high and asserted boldly by all who believe.

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4. The Certainty of His Return

You cannot be a believer in the New Testament sense of the term without believing in the second coming of Christ. Men of Galilee, why do you stand gazing into empty space? He will come again, said the heavenly messenger (see Acts 1:11). Without the doctrine of the second coming of Christ, we are all left standing, gazing into empty space. The New Testament promises are numerous. This central Seventh-day Adventist point of faith is part of the core gospel and not peripheral to it.

The words in 2 Peter 3 are familiar to us all, but also ominous, as we, with eyes of faith, look to the second coming of Christ. The apostle says that belief in the second coming is something which, since the first generation of believers, has been the object of mockery by the cynics and scoffers. The cynics are here. Every generation has them. They do not go away.

We are talking about core pillars of the gospel: the resurrection of Jesus Christ, His ascension, His intercessory ministry in heaven today, His second coming, our own resurrection, the earth-made-new. These all belong to the world of miracles; they are all a display of God's unfathomable creative powers.

Miracles have no place in the world of cynics and scoffers. The only reality they will accept is that which can be tested and for which there is a history.

The problem with the scoffers is that they sometimes put on soft clothing and come into the Church and mingle with the believers. They cause uneasiness among believers by appearing to be intellectuals, well-read, and ever-so-clever. They demand intellectual respectability of that which is to be believed. They will then often intimidate the believers. Peter says that the problem with these scoffers is that they "deliberately forget"—in fact, they choose to deny—the Almightyness of the Creator who caused the earth to be formed. But, says Peter, you my dear friends "are not to forget" (2 Peter 3:5,8). The deliberateness of their forgetting simply signals the fact that it is a choice they have made. Freedom gives men that option and God has no answer to it except to hold them accountable in the Judgement.

Faith cannot be suspended until it has gained respectability. Faith accepts the truth as it comes to us from Scripture. Faith disappears the moment it has to qualify itself by criteria which are basically and purely intellectual. Faith receives the Word of God and accepts it without qualification.

THIS IS THE GOSPEL! In a sense, the gospel is a generous "container" which holds all that ultimately matters for faith to survive and for salvation to be secured. It is also the context in which all other articles of faith must be placed to make sense and to have validity. I urge you as

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leaders to remind your ministers, your evangelists, and your teachers of this. Every Seventh-day Adventist pulpit must carry the message of reconciliation and every local Seventh-day Adventist church must be a witness to what a reconciled community looks like and acts like. Our children and grandchildren must hear the gospel from the lips of their parents and grandparents. Your children want to know your story of how you met Jesus and how He has changed you as a person. They don't need truth-statements apart from you; they want to know what happened to you.

With Paul, I say, that it does not really matter what accolade or honor, whether any at all, they bestow on me, but "Woe unto me if I do not preach the GOSPEL," for that is my ambassadorial assignment.

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 11, 2009, 8:00 a.m.

DEVOTIONAL

The devotional message entitled, “Hope Assured,” was presented by Derek Morris, Senior Pastor of the Forest Lake Seventh-day Adventist Church in Apopka, Florida (North American Division).

Our hope in the glorious return of Jesus is assured. That hope is not based on our feelings, or the tide of popular opinion, or our mathematical calculations. Our hope is based on Jesus. We believe that Jesus is the Christ, the Son of God, the Savior of the world. When you trust in Jesus, you believe His promise.

Jan Paulsen, chair, called to order the second session of the 2009 Annual Council.

Prayer was offered by Delbert W Baker, President of Oakwood University.

Prayer was requested for those mourning the loss of John C Williams, Dean of the School of Visual Art and Design at Southern Adventist University.

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, G Alexander Bryant.

VOTED, To reaffirm the Mission Statement of the Seventh-day Adventist Church, which reads as follows:

A 05 05 Our Mission—The mission of the Seventh-day Adventist Church is to communicate to all peoples the everlasting gospel of God’s love in the context of the three angels’ messages of

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Revelation 14:6-12, and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as personal Savior and Lord and to unite with His remnant church, and to nurture them in preparation for His soon return.

A 05 10 Our Method—We pursue this mission under the guidance of the Holy Spirit through:

1. Preaching—Accepting Christ’s commission (Matt 28:18-20), we proclaim to all the world the message of a loving God, most fully revealed in His Son’s reconciling ministry and atoning death. Recognizing the Bible to be God’s infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

2. Teaching—Acknowledging that development of mind and character is essential to God’s redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3. Healing—Affirming the biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

A 05 15 Our Vision—In harmony with the great prophecies of the Scriptures, we see as the climax of God’s plan the restoration of all His creation to full harmony with His perfect will and righteousness.

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 of acceptance.

TELL THE WORLD REPORT

VOTED, To accept the *Tell the World* report, which focused on the ways that people are being reached for Jesus by the various Church entities.

Prayer was offered by Mark A Finley, General Vice President of the General Conference.

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*TELL THE WORLD: 2010-2015 STRATEGIC PLAN FOR THE
WORLD CHURCH*

VOTED, To accept the *Tell the World* strategic plan for the world Church as presented for 2010-2015 with the theme: Reach Up, Reach Out, Reach Across.

ADVENTIST DEVELOPMENT AND RELIEF AGENCY—MEMBER
MEETING

At 11:25 a.m., a member meeting of the Adventist Development and Relief Agency convened, after which the business session of the General Conference Executive Committee reconvened.

EMAIL SCAMS

Please be sure that any emails received requesting funds are coming from the legitimate email accounts of Church entities.

Prayer was offered by James Sze Fai Wu, President of the Chinese Union Mission, Northern Asia-Pacific Division.

Jan Paulsen, Chair
G Alexander Bryant, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 11, 2009, 2:00 p.m.

Pardon K Mwansa, chair, called to order the third session of the 2009 Annual Council.

Prayer was offered by Dave Weigley, President of the Columbia Union Conference, North American Division.

09AC to MAB

SECRETARY'S REPORT

Church Membership

Again, this Annual Council, I am happy to report that the world divisions have reported accession of over one million. This is the seventh time we have reached this level. The 1,029,206 precious souls of men and women have joined the remnant Church during the four quarters under review through baptism and profession of faith.

This brings our mid-year world membership to 16,049,101. It means an average of 2,818 souls per day. To God be the glory! It is believed that the third and fourth quarters' baptisms will be higher than that of 2008.

This high growth should result in a membership of more than 17 million. Unfortunately, the retention rate of membership is very, very low.

The Church audit in the South American Division has resulted in a decrease again of over 300,000 members. In spite of the fact that the Division recorded a total accession of 208,031, it exhibited a net membership decrease of 335,752. This decrease has also impacted on the world membership and the growth rate of the Church.

The good news is that the South American Division has a strategy to reverse this trend and you will read about their plans in their report.

You remember three or four years ago, the Southern Asia-Pacific Division had a similar situation through the church audit. We are beginning to see the result. Last Annual Council, the Southern Asia-Pacific Division recorded the highest growth rate of 8.3 percent and this year, 6.65 percent.

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It is my hope that the two or three remaining divisions who have not had a church audit will gather courage and do it. I know something good will come out, when you know that the membership on your record is accurate and that they are having fellowship with their Lord.

The associate secretaries stand ready to work with you. It needs to be done right.

Division Reports

East-Central Africa Division (ECD)

The year 2009 has been a season of breakthroughs and also of setbacks in the East-Central Africa Division. The Division always celebrates the victories God grants to His work each year. We recognize the fact that no human strength would achieve anything if God's hand was not at the center of these plans and programs.

God's Blessings on the ECD War-torn Countries—The East-Central Africa Division thanks God for the amazing work of His hand—the peace that has returned to the three ECD countries that have gone through long periods of war. Tensions between the Democratic Republic of the Congo and the Republic of Rwanda have eased after many attempts of mediation activities by the United Nations and African Union protocols. We thank God that diplomatic relations between these two countries have now been re-established. Peace has now returned to border towns such as Goma and Bukavu in the Democratic Republic of the Congo. Our members who have been living under fear are now living happily. Church life is now back to normal. Burundi, the other country in the ECD which has gone through great storms of war and political turmoil, is also relatively back to peace. Church programs are getting back to normal.

East African Union Mission—Comprised of two countries, Kenya and Somalia, the East Africa Union Mission is the largest union in the East-Central Africa Division. It has a membership of 627,389 as of the first quarter in 2009. It has 4,085 organized churches and 6,014 companies. By the end of the second quarter, the East African Union (EAUM) had baptized 13,405 individuals. This has made it possible for the EAUM, after adjustments, to record a membership of 637,337. The EAUM has taken 2009, the Year of Evangelism, very seriously.



East Congo Union Mission—In response to the General Conference action making the year 2009 the Year of Evangelism, the East Congo Union leaders and pastors have gone all out to proclaim the good news of our Lord Jesus Christ. R S Muhune, Executive Secretary of the Union, has baptized 34 souls in the Kendu area. In Kongolo, Etzer Obas, President of the East Congo Union, has baptized 243 people.

University of Eastern Africa Baraton—Along with the academic programs the University of Eastern Africa Baraton (UEAB) runs, this gigantic institution of the Division has not forgotten its core mission as a Christian institution. During its month of witnessing and outreach in June of 2009, the UEAB glorified God by baptizing 1,116 new believers. This is a result of students and faculty outreach programs, mainly among the surrounding high schools and communities around the University.



East-Central Africa Division Women Activities—August 1-9, 2009 a delegation of over 200 women attended the Women’s Congress organized by the West Central Africa Division at Babcock University in Nigeria. This Congress was a great success. East-Central Africa Division women returned home inspired, revived and empowered through the many seminars, workshops, preaching, music, and fellowship with over 5,000 women who attended. It is expected that these women will now do more in their evangelistic programs in the coming days after the Babcock experience.

East-Central Africa Division Statistics—The East-Central Africa Division church membership is 2,502,982 at the end of the second quarter of 2009. The



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total number of baptisms at the end of the second quarter of 2009 is 39,377.

The following table shows the baptisms in the various unions and attached territories of the East-Central Africa Division:

East African Union Mission	13,405
East Congo Union Mission	1,104
Ethiopian Union Mission	1,235
Rwanda Union Mission	6,793
Tanzania Union Mission	7,172
Uganda Union Mission	2,262
West Congo Union Mission	1,670
Attached Territories	<u>5,736</u>
Totals	39,377

Euro-Africa Division (EUD)

Statistics—By June 30, 2009 the Euro-Africa Division had 176,144 members. In the first six months of this year 2,322 new members have joined the Church by baptism as well as 282 by profession of faith. A plus of 154 members for the whole Division marks a small, but not insignificant net growth during the last six months. While some unions had a modest plus, others had to struggle with a minus. The letters granted and received are almost identical, which indicates that the move has taken place within Europe. One thousand seven deaths, 702 dropped, and 127 missing members almost equal the ascensions.

This leads us to the conclusion that in Europe we need to multiply efforts to share Christ and intensify the implementation of the project “Win One.” We also need to renew the Church by winning more young people, so the Church grows younger.

Administrative Changes—As a result, a need for some administrative changes has become evident. In some of our unions and local conferences there have been elections and some changes have taken place. Many new and younger teams have been assigned to leadership positions.

Territorial Adjustment—In Germany there has also been a merger of two local conferences. The North and the South Bavarian Conferences merged, becoming the Bavarian Conference of the South German Union.

Volunteers—The Volunteer Service also faces an increasing demand. Hundreds of young people would like to become involved in short- and long-term volunteer service. Funds also

need to be found to cover the demands of the HisHands Volunteer Service program. Some pilot projects in Switzerland and Germany are giving exciting results.

Austria—This year the Austrian Union has organized seven regional spiritual assemblies giving members, youth, children, and friends a substantial spiritual and missionary motivation. The Follow the Bible project was presented at each of these assemblies and was received with great enthusiasm. Church members, youth, and pastors committed themselves to read the Bible through in personal study. In addition, they committed themselves to “Win One” for Christ in the next four years and each church to become involved in church planting.

Czechia, Slovakia—One of the most secularized societies in Europe, Czechia is a challenging region. But through new media, Internet, TV, and radio, as well as social and educational projects, the Church has gained much appreciation. In Prague, a new church is being built targeting the upper class of the population with the gospel as well.

Franco-Belgian Union—There are many positive things to be reported about the Franco-Belgian Union, but one special element is the immigrant-friendly attitude developed by the leadership. Paris, France, has hosted the first European Congress of Portuguese-speaking Adventists, while Brussels, Belgium, will host the second European Congress of Spanish-speaking Adventists (mainly Latin-American). The good news is that through immigrant Adventists, many contacts are also made to indigenous people and a significant number of baptisms have resulted so far.

One special event was the inauguration of the Evangelistic Center in Paris, France the end of September. This place has been purchased and arranged with Thirteenth Sabbath Offerings and it will help to reach the secularized population in the heart of Paris.

Italian Union—Another quiet ministry is having plenty of success in Italy. Groups of volunteers, mainly young families with little children, have moved to areas with no or little Adventist presence and God has brought about miracles through them. During the last four years, the dying church of Bergamo, with about 60 members on the list and 30 attending each Sabbath, has grown to 180 each Sabbath. A second project, Cremona, is experiencing a similar revival. The method is simple—the biblical one. Members are moving to a spot, building friendships, conducting home Bible study groups, and the church welcomes these new friends into their small group system. A significant number of Muslim people are now attending a new location arranged especially for them in Northern Italy.

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North and South German Union—One of the outstanding events that have taken place has been the Pan-European Youth Congress uniting the efforts of the Euro-Africa Division and the Trans-European Division in bringing Adventist youth together and motivating them to follow Jesus. A highlight was the baptism that took place on Friday night. About 3,600 young people attended this spiritual event.



Romanian Union—The Romanian Union has experienced major events during the last 12 months. Outstanding has been the Follow the Bible rally, uniting several conferences and cities in bringing the Bible to public attention as well as to our church members. Events taking place at state universities and in public places, invitations of press and politicians, as well as centrally-placed expos have motivated people to take advantage of the possibility to study the Bible through the Romanian Sola Scriptura Bible Correspondence School. The slogan attracted attention saying, “It is in vain that you can read if you have never read the Bible.” A special website and a mobile phone software for Bible texts on the display have been developed and promoted.

Spanish Union—A special project from Spain has drawn attention. In the northern part of Spain a group of Adventist volunteers, sponsored by ASI, have worked to revive an almost dying church. The program was so appealing, that now almost everyone in town knows the Seventh-day Adventists. People started to come to church, two new persons have joined the church by baptism, and another three are ready to be baptized. The importance of this pilot project is in its future-oriented motivation—“Yes, we can” (with God’s help)!

Euro-Asia Division (ESD)

During the past twelve months the Euro-Asia Division activities have been determined by the plans of the Division’s strategic development up to the year 2010.

The event of paramount importance was, of course, a satellite evangelistic program, “The Bible Continues to Speak,” conducted by the president of Belarus Union of Churches

Conference. It was the fourth time that the Euro-Asia Division saw such an event. All efforts and prayers of our church members and organizations were focused on that program.

In order to accommodate all visitors, the evangelistic meetings were conducted twice a day—at 3 and 6 p.m.

We were earnestly and continually praying for the success of this evangelistic program. And God heard us! The last day of the program, March 14, was concluded by the celebration of evangelism at which 71 individuals were baptized.

But City Lutsk was not the only place where the Good News was proclaimed and reached the hearts of listeners during those days. As a result of the program, a total of 2,437 persons were baptized throughout the Euro-Asia Division area.



This program was watched via satellite in more than 3,000 populated localities in the Division.



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The city of Vladivostok (Far Eastern Union of Churches Mission), where the Bible had been delivered from the Korean Union, was the starting point in taking the Bible throughout the vast areas of the Euro-Asia Division. To celebrate this event, a grand welcome was arranged in the heart of the city, with the participation of Seventh-day Adventist Church members, representatives of city administration, and Bible Society members. The event attracted many people.



On July 1, the Bible reached Moscow and was welcomed at the office of the Euro-Asia Division.

The next day the Bible arrived in the Ukrainian Union Conference and began its triumphant movement from the airport of the city of Kiev.

Special meetings were arranged in the Left-bank Adventist Spiritual Center and Ukrainian Institute of Arts and Sciences. The feast culminated in a solemn Sabbath worship at which General Conference Vice President, Ted N C Wilson, who had led the Euro-Asia Division at its beginnings, delivered a sermon. The weather certainly was favorable. For a week preceding this occasion the residents of Kiev were exhausted with the heat (+30°C) that could hardly be escaped, even in the shade of trees. But the Lord showed His care in allowing people to know His revelation for humanity and made the weather nice and cool.



From Eastern Siberia, the Bible was brought to the West Russian Union Conference. Our brethren scheduled diverse meetings and events that started in the capital of Russia. The Bible traveled through downtown Moscow, as shown below.



The Bible and the “founders” of communism.
The triumph of historical justice.



These women came from communistic China to visit the V.I. Lenin Mausoleum. Now, they seem to be very interested in turning over the Bible that also contains a book printed in Chinese. Likely they see this text for the first time in their life.

On July 5, 2009, the city of Kiev hosted a congress of retired Seventh-day Adventist pastors in which 156 honorary representatives from all Euro-Asia Division countries participated.

The congress participants were shown a presentation, “Faithful To His Word,” that illustrated the role of the Bible in the life of Church ministers. The viewers could see the fragments of black-and-white (often observed through prison-bars) history of the men of faith of the twentieth century. The audience sang an Adventist hymn of faithfulness, “O, No! Nobody Can Overpower Us!”



On July 18, 2009, an evangelistic program entitled “Amazing Discoveries,” conducted by John Carter, from Sydney, Australia, started in the city of Volgograd.

In this city, there are seven Adventist congregations numbering some 500 members in all. Some days before the program, church members (including many young people) and volunteers had distributed 400,000 booklets.

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The first meetings were attended by more than 3,000 individuals. Here are some comments of the listeners:

“The best lectures I have ever visited.”

“We have been convinced once again that the Bible, science, and archaeology stand together.”

“We were presented a new evidence of God’s existence that was derived from the land of Pharaohs.”

The first baptism took place on Sabbath, August 1, in the waters of the Russian great river Volga. A total of 92 individuals were baptized. The preparations for the second baptism are underway.



In the Ukrainian Union Conference, our Church conducted the 50th (over a period of four years) School of Spiritual Growth. This event gathered 220 young adults who were children of Adventist pastors from Euro-Asia Division unions, mainly from Ukraine.

The objective of this School of Spiritual Growth was to invite people to postpone their business for a couple of days and devote their time exclusively to seeking the Lord. The logo of



the current program was presented by the phrase “Heaven Online,” which is congenial to contemporary computerized youth, against a background of an open book. To have the idea of Heaven Online put into practice, the participants set aside an hour each morning for personal reflections upon a proposed biblical passage. Making such a daily prayerful meditation, they penetrated into the meaning of the text and learned to recognize specific messages of God for every single day God gives us.

Friday, July 10, was a memorable day. Thirteen young people made the most important decision of their lives and were baptized.

Inter-American Division (IAD)

Facing the Issues—The president of the Inter-American Division, Israel Leito, has come closer to the members of the Church through the Facing the Issues program by talking to them, becoming acquainted with their uneasiness, answering their questions, and evaluating whether the Division’s strategic plan is in sync with the interests and needs of the membership of the Church.

Representatives from all the unions in the Division met in Costa Rica, Mexico, Trinidad, Haiti, Martinique, Puerto Rico, and Venezuela to talk personally with Leito. They have asked questions regarding the five strategic matters in the Division, which are:

1. Technology in the Church
2. Family Life
3. Education in the Church
4. Growth and Consolidation
5. Church Image

Besides talking to the president of the Division face to face, they participated in making the strategic plans which made them feel that they have a role in it.

The program is transmitted via Internet to all the churches, and this has strengthened the sense of unity and the spirit of mission in all the members. The delegates that participate in the dialogue represent all the sectors of the Church—children, youth, adult men and women.

Follow the Bible—This is another program in progress in the Inter-American Division. Besides the world Bible that will travel throughout the Inter-American Division, another special

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Bible will make its journey in each union as a preamble to the distribution of 2,000,000 Bibles that the church members will give as a Christmas gift to government officials, offices, teachers, doctors, and sports people. Together with the Bible, they will receive a Bible study guide.

Division Finances—In spite of the financial crisis, all the missionary programs for 2009 are in progress. The impact of the crisis has been felt slightly in some of the unions; however, in general terms there has been an increase in comparison to the Division finances for 2008.

Up to June 2009, the Division has reached:

3,232,946	Members
10,145	Churches
7,762	Groups
124,832	Baptisms

North American Division (NAD)

Objective—This year the North American Division has taken on one of the boldest initiatives in its history. By the grace of God, we have challenged the Division to ask the Lord for 100,000 baptisms into this remnant Church.

Baptisms—During this year of evangelism we have witnessed a 36 percent increase in our first quarter baptisms and a 25 percent increase in our second quarter baptisms. This gives us a total of 16,489 baptisms for the year. For some, this is not a lot, and it isn't; but for us, it represents a change in direction and momentum as we get into the most active part of the year for evangelism in this Division. We have 30 percent more baptisms than we did this time last year.

We're just getting warmed up because traditionally we have held more evangelistic campaigns in the third and fourth quarters than the first two quarters. Therefore, we're looking for a great harvest of souls in the latter part of the year. Some unions have special initiatives in place. Others have made an assessment and felt the need to do more ground work in preparation as a part of their evangelistic thrust. Whichever the case, the North American Division has been refocused and has redirected its efforts and energies with an all out assault in seeking and saving the lost.

We have had more evangelism going on than we've had in quite a while. We have received reports from all of our unions and the news is good. There is an excitement stirring about public evangelism in the North American Division. We have churches all over the division that have not held evangelistic meetings in over 20 years. They are, in this Year of Evangelism, launching out into the chilly waters of public evangelism with amazing results. These churches have been re-energized as they have witnessed baptisms as a result of their efforts. We believe this is only the beginning. The North American Division is on the move and

there will be a great harvest of souls joining the remnant Church as this movement, that we now see, continues to grow. Our latter days will be greater than our former days!

Southern Union—The Union officers have set the pace in evangelism by being involved in evangelism throughout their territory. They have seen over 100 souls baptized as a result of their efforts. The president of the Union, Gordon L Retzer, conducted a Bible study group in his home. He invited his neighbors over and taught them about the love of Jesus, and the teachings of this Church and is hoping to baptize several of them in the near future. The executive secretary of the Union, Ronald Smith, baptized 40 in an evangelistic series he conducted. The associate treasurer of the Southern Union, who is known for her shyness, had never held an evangelistic meeting. However, she took the challenge to do something bold for the Lord, and held her first evangelistic meeting in a small church in Florida, where the membership was doubled. The undertreasurer ran a meeting for the first time, and baptized five people in Hendersonville, Tennessee.



The South Atlantic Conference decided that, in place of a traditional campmeeting, they would invite the community to the campground and have a week of evangelism. Carlton Bird was the evangelist who conducted the meeting and over 120 souls were baptized. He conducted another evangelistic meeting shortly thereafter, in Atlanta, at the Berean Church, and baptized another 97.

Pacific Union—The Arizona Conference reports that every pastor is conducting two evangelistic meetings during this special Year of Evangelism. As a result, they have witnessed a significant increase in baptisms. In Southern California, a city-wide meeting was conducted in Los Angeles by Shawn Boonstra, where thousands attended who were not of our faith. As a result, hundreds have been baptized. Every pastor has pledged to run a public campaign during this year of 2009. In the Central California Conference, over \$3 million were raised for evangelism during camp meeting.

Lake Union—The Lake Union hosted the Pathfinder Camporee 2009 and facilitated the baptism of over 500 Pathfinders. The Wisconsin Conference in this Union has a very special initiative. Every pastor in its territory will be conducting campaigns simultaneously; starting the first Friday night in October.

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North Pacific Union—Like many areas in our Division, the North Pacific Union has seen nominal growth or no growth at all. Currently, they are experiencing a drastic increase in baptisms. They are seeing the highest growth rate in six years. Their members are finding creative ways to develop relationships with people and introduce Jesus to them. The Idaho Conference, in understanding the need to be innovative and creative, unleashed its members to think outside the box. As a result, Gem State Academy started a student-run radio station designed to deliberately plant a church. This church is called The Experience. Its goal is to get people to experience God, the Sabbath, and experience the doctrines and teachings of the Church. Hopefully, after that experience, they become a part of the body of Christ. One pastor had an idea to advertise a phone number to set up a teleconference on a topic of interest that people could call. This was done every fourth Tuesday where a teleconference number and password was provided. People could interact and ask questions in a nonthreatening way, in the comfort of their homes. A meeting was conducted as a follow-up. People are developing relationships without feeling pressured.

Conclusion—It is exciting to see what is happening in the North American Division. We are still prayerful and hopeful that we will meet our objective, but whether we do or not is not the important thing. The most significant thing is that the fever and fervor of evangelism is back in the air. You can sense it everywhere you go—from New York to California and from Seattle to Florida. Public evangelism in innovative and creative ways is being born throughout this division.

Northern Asia-Pacific Division (NSD)

GC President Visits NSD Territories—On May 13, Jan Paulsen, General Conference President, officially visited the People's Republic of China for the first time. Following Shanghai and Wuxi, the itinerary included stops in Shenyang and Beijing with visits to the State Administration of Religious Affairs, the Northeast Seminary, and Yanjing Seminary, the provincial and city Christian Councils, as well as meeting with three Adventist congregations.

HisHands Mission Movement (HHMM)—Adventist churches in mainland China are very interested in this movement, so they had councils with the Division HHMM coordinator several times. As a result of this long-term preparation, Beishi Church held a dedication and training for 300 HisHands missionaries for the first time in China from September 25 to 26, 2009. The Beiguan and Gongzhu Ling churches also have a plan to promote and train 1,000 missionaries each. Because the HisHands Mission Movement focuses on domestic



mission by its people, it is very suitable to the situation in China. We believe that this movement will highly contribute to evangelization of mainland China.

NSD Overseas Mission Activities—Sahmyook University, for the first time in its history, sent out 525 missionaries to foreign countries to conduct evangelistic meetings. Twenty teams, consisting of 346 students, went to Cambodia, Mongolia, China, Philippines, Laos, Bangladesh, Vietnam, Indonesia, and Pakistan. These missionaries conducted successful evangelistic meetings for two weeks, and they have witnessed and experienced the works of the Holy Spirit in their lives as well as attendees of the meetings.

Follow the Bible—The multilingual Bible arrived at the Northern Asia-Pacific Division from the South Pacific Division in Ilsan, South Korea on May 18, 2009. The Bible continued its journey through Korea until May 30 when a representative from the Chinese Union Mission (CHUM) came to Seoul to take the Bible to Taiwan, the first stop of the Bible in CHUM territories. Later it circulated through Hong Kong before being handed over to the Mongolia Mission Field on June 11. From Mongolia Mission Field, the Bible was handed to the Japan Union Conference when a Union representative took the Bible to Japan. At the exit program at the Okinawa Mission, a representative from the Division took the Bible to Sahmyook University on June 27, 2009 for the Division exit worship program with Euro-Asia Division President, Artur Stele, who took the Bible to Russia to begin its journey through the Euro-Asia Division.



SDA Language School Summer Camp—The annual summer Bible camp was held at Sahmyook University for four days with a participation of about 1,400 people. The highlight of the camp was the baptismal ceremony of 113 souls on Friday evening. The ceremony was held in the campus fountain. Many souls had been prepared by the Seventh-day Adventist language schools before camp and others were touched and inspired by the Word of God during the meetings.

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South American Division (SAD)

Future with Hope—The South American Division’s evangelistic program for the year 2009, Future with Hope, started at Easter time because that is when everyone is in South America. It is a time for people in South America to think, talk, and attend meetings of a religious nature. During the Easter week, we had 43,278 preaching centers and an outcome of 17,272 baptisms. Also during that time, we launched two satellite programs—one from the Spanish side of the Division and one from the Portuguese side. The gospel broadcasts were successful because we had 8,147 satellite dishes in the same number of churches. Novo Tempo, our TV network, broadcasted special evangelistic programs throughout that whole week.

May 30, 2009 was a very special day for the Church in South America. That day the Church in South America opened 500,000 homes for the program called “Homes of Hope.” The church members opened their homes for an evangelism of friendship—inviting friends, relatives, and neighbors to meet at their homes. In every home, the visitors were welcomed with a light supper or lunch, a video presentation by Mark A Finley, and the missionary book *Signs of Hope* for everyone. A total of 7,250,000 books were given that day throughout the whole Division.

Integrated Evangelism—Integrated evangelism is still the main program of South America because it encompasses all the segments of the Church. Almost 1,000,000 people have participated in the intercessory prayer program in addition to small groups, missionary couples, Bible classes, the ministry of reception, discipleship, and public evangelism. Everyone will be working with an evangelistic reaping campaign at the end of October. At that time, Mark A Finley will preach to the Spanish and Portuguese audiences in the Division. This satellite evangelistic campaign will be the crown of all evangelistic efforts in the South American Division in 2009.

To create an evangelistic mentality all across the Division, a theology program was started which was broadcast to the whole Division for union and local field administrators, all pastors, theology teachers, and students. The main topic was mission and evangelism.

In June, we had the second satellite evangelistic program for the whole Division. The one for the Portuguese people was conducted by Luis Goncalves, the Division evangelist and the one for the Spanish was conducted by Robert Costa. Simultaneously, 700 evangelistic series were conducted by local leaders in connection with these two large satellite campaigns. Even in Argentina, Uruguay, and Paraguay 400 evangelistic series were conducted.

As mentioned before, the reaping campaign will be taking place in the whole Division territory from October 4-31, 2009. Mark A Finley, first of all, will present the Portuguese version in the convention center of Brazilia, which will be broadcast to all of Brazil. The following week, November 1-7, the Spanish version will be in the gymnasium of the Adventist University in Cochabamba, Bolivia and transmitted to all the Hispanic countries in the Division.

Fifteen thousand satellite dishes have been installed to reach people in churches, companies, schools, and homes. This program will be supported by all technology means—Internet, radio, TV, publications, etc.

Publishing—In the publishing area, the Division produced a special Adventist issue in May 2009, totally dedicated to the program in the Division. Instead of the regular 60,000 issues, 393,000 magazines were distributed.

The Division has already begun to produce the 2010 missionary book of the year entitled *Times of Hope*. The plan is to give out 10 million copies of this book which is about the Sabbath—the Lord’s Day. People are very enthusiastic about the content of the book. One church alone ordered 550,000 for distribution.

Southern Africa-Indian Ocean Division (SID)

Global Mission Pioneers Baptize a Sunday-keeping Church and its Pastor—A Sunday-keeping Pentecostal church and its pastor has been baptized into the Seventh-day Adventist Church in Johannesburg, South Africa as a result of the labors of Global Mission Pioneers.

A husband and wife Global Mission Pioneer team, Andy and Carmen Rijavei, first made contact with this church during one of their witnessing endeavors and because of their tight schedule at that time they referred the matter to another Global Mission Pioneer couple, Hosper and Nonhlanhla Sibanda. When the Sibandas heard about this group, they decided to pay the church a visit and establish a relationship. Hosper Sibanda was surprised that on their first visit to the church he was offered the pulpit and asked to preach. He goes on to say that although reason and common sense told him to speak on a friendly non-controversial subject he felt overwhelmingly compelled to speak about the Sabbath of the Lord. After moments of struggle and prayer he decided to go against reason, obey the prompting of the Spirit, and talk about the Sabbath.

With fear and trembling Sibanda delivered a message on the Sabbath to a Sunday-keeping church right in their own pulpit and in the presence of their own pastor! To further complicate the issue, at the end of the message he felt compelled to make an altar call for those who wanted to accept the Bible Sabbath!

To Sibanda’s amazement the pastor was the first to stand to accept the Bible truth. A large number of his members also stood. Sibanda says it was unbelievable and yet it was happening before his own eyes.

After the service he and his wife were invited to return the following week for another presentation on the same topic. The following week Sibanda spoke on the change of the Sabbath

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and called for baptism to all who wanted to keep the Sabbath and become Seventh-day Adventists. Forty people, including the pastor, stood.

A baptism was arranged for May 23, 2009 and Justino Paulo, Global Mission Pioneer Coordinator at the Southern Africa-Indian Ocean Division, conducted the baptism.



Jabulani



Jabulani (extreme right) with new members after his baptism. Justino Paulo on the extreme left.

The Day God Served as a Step-up Electricity Transformer—God came through for lay evangelist Mashudu Ravhengani when the electricity supply from a township house could not carry the public address system and provide lighting to the thousands gathered at an open air evangelistic campaign he was conducting in Hebron, just outside Pretoria, South Africa.

The local school which regularly provided electricity to his campaign, for some reason, could not supply electricity that day, and he had asked the owners of a house just across the street to provide electricity. When those responsible for connecting all the electrical equipment for the meeting had done their job, they switched the power on and it tripped off. They discovered that the power supply was not adequate. It could not handle all the electrical gadgets.



It was at that time that Ravhengani and his team prayed that the Lord would step up the power supply. After the prayer, Ravhengani told his team members to switch everything on in readiness for the program of the day. They did and the power supply was miraculously stepped up. Everything worked!

God's power still knows no limit!



Mashudu Ravhengani in Action

South Pacific Division (SPD)

Church Growth—Its Joy and Challenges—The Lord has blessed the South Pacific Division churches with many beautiful and committed Christians and has assisted them in touching the lives of so many. As a result, more than 5,117 new members have been baptized into the fellowship of the Seventh-day Adventist Church within the first quarter of 2009. As the Church grows rapidly, the challenges to nurture and to administer the Church increases, and one of these challenges is to have church buildings in which to worship. The South Pacific Division leadership had strategically embarked on assisting newly-formed church congregations who are right there at the frontier of their Division territory. Within the cities of Australia and New Zealand, the South Pacific Division has allocated more than two million Australian dollars as church grants for new urban churches. In assisting the church projects in unentered urban centers in Australia and New Zealand, the growth of Adventist believers within these cities of our Division is certainly accelerating.



The new Northpoint property financially assisted by the South Pacific Division.

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The other remarkable evidence of God's blessing to His Church is the spirit of being faithful stewards despite the economic recession. It is exciting to see that tithe and offering giving has not dwindled. According to the Division treasury department, tithe has increased 13.35 percent compared to that of 2008. This is evidence of the spiritual commitment the membership has to their God, and we do affirm their faithfulness.

Multi-purpose Building Initiative—The Adventist Church is growing rapidly throughout the South Pacific Island Nations, creating huge demands for pastoral leadership, sanctuaries for worshippers and the need for nurturing the newly baptized believers. Many of the Pacific Island urban churches could no longer accommodate their large membership, causing many of the church membership to reluctantly stop going to church. This phenomenon has been one of the causes which brought about the high apostasy rate within the Pacific Island churches. The South Pacific Division has embarked on an initiative to financially assist the Pacific Island conferences and local missions throughout the Pacific Island Nations every year for the next five years in building a multipurpose hall to accommodate thousands of worshipping believers who normally would worship under trees or an open football stadium. The first multipurpose building to be funded under this initiative is in Honiara, Solomon Islands.



Multipurpose building in Honiara (Solomon Islands) that will seat approximately seven thousand worshippers.

Entering New Territory—At the 2008 General Conference Annual Council, it was reported that the Seventh-day Adventist Church has now planted its presence on the Island Nation of Wallis & Fotuna, but it has not been an easy missionary exercise. The predominant religion on the Island has not been favorable to the newly-established Adventist believers, thus the new Adventist community is being persecuted and facing hardship. We do solicit your prayers on their behalf.

On the other hand, here is exciting news for this year! The door is now open for Adventist pioneers to step ashore on the Island Nation of Tokalau. Tokalau has been the only Island Nation within our Division that Adventism is yet to enter and be established. A baptized Adventist Tokalau lay person has volunteered to be a pioneer, on behalf of "It is Written Oceania," to his native island. He was baptised in Sydney and has since visited the government of Tokalau. They are inviting "It is Written Oceania" to assist them with their educational and health needs. Now that Adventist communities have been established in all of our Nations

within the South Pacific Division, the challenge of growing and nurturing the community of faith is of prime importance.



“It Is Written Oceania” Leaders with the Pioneer for Tokalau Islands.



The Pioneer talking to Tokalau Students on Tokalau Island.

Development of Adventist Media Network—One of the objectives of the Adventist Media Network of the South Pacific Division is to facilitate the establishment of the HopeTV downlink throughout the Pacific Island Nations. It is time for the Adventist churches throughout the Pacific Island Nations to use media electronics for the extension of God’s Christian community.



TV Towers Secured for Downlink



“GodPod” being listened to by a warrior.

Church Development and Achievements—Its Joys and Challenges—Central Papua Achieves Conference Status—The Central Papua Local Mission has now been granted conference status by the South Pacific Division. It is the first Pacific Island local mission to achieve conference status. With its 26,000 Church membership, the Central Papua Conference leadership are determined to grow the newly organized conference into a strong supporting local conference. They strategically plan to double their membership and to enter new unentered regions of their Conference. The leadership challenge is going to be an ongoing challenge for the new Conference but with God’s blessing, they are determined to internationally identify and train young leaders to lead, nurture, and grow the Church.

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Mamarapha College—In response to the growth of the Church among the indigenous Australians, the Australian Union Conference (AUC) has purchased 2.58 hectares of land to fully develop Mamarapha College, which has been sitting on leased land since 2002. With the financial assistance from the world Church through the Thirteenth Sabbath Offering, a sum of \$A810, 000 was sourced to purchase the land. Mamarapha College is the training college for the indigenous leaders, who will, with God’s leading and strength, evangelize the indigenous community and break down the cultural barrier that has hindered the gospel truth from reaching and changing lives.

Follow the Bible—The Follow the Bible initiative has provided great opportunity for the Seventh-day Adventist Church in the South Pacific Division to remind its members and the public of the importance of having the Word of God, to rekindle the need to study it and discover God’s plan for life. As the official Bible traveled through each of our Division territories, Bible-focused programs and celebration took place. Members were challenged to get acquainted with God through His Word. Souls were baptized as a result of Bible emphasis programs. In many of



In Australia



In Papua New Guinea



In New Zealand



Students reading through the Bible.



Handing over of the Official Bible for NSD.

our Island Nations, their national government leaders and the Bible Society participated in promoting the Word of God.

Southern Asia-Pacific Division (SSD)

Women’s Goal: In-reach for Outreach—A nationwide gathering of women in Bangladesh, June 18-21, created impact to 175 participants as they envisioned themselves potent members of a church community that will reach out to the world through its in-reach programs, empowering them and their families to serve the Lord. “We are so glad conventions like this are held for us. It equips us with ways to share the gospel to the people in our village; and we thank the Lord for this kind of meeting,” delegates said. “We also thank our Church for such an uplifting convention for women and we hope we shall have more of this often to enhance our spiritual growth,” concluded Priya Mondol.



Central Philippine Union Conference: Medical Outreach Touches Lives—In coordination with the Negros Oriental-Siquijor Field of the Seventh-day Adventist Church (NSM), the Siquijor Provincial Government and Jaylan Shipping Company, this weeklong



medical mission brought in 20 medical doctors, a dentist, eight nurses, six paramedical personnel, and one pastor from the United States and MAMC. The team was a good mix of Adventists, Catholics, and Protestant practitioners.

Some of the highlights of the medical mission were a nightly revival meeting that the team conducted. They also serenaded room-to-room at the government hospital where the mission event was held. This special activity led to the baptism of eight people towards the end of the outreach program.

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East Indonesia Union Conference—In the year 2009, the Year of Evangelism, through the power of the Holy Spirit, all the church members and pastors have done tremendous soul winning through all activities from January to July 2009.

The total baptisms ending June 2009 was 2,412.

North Philippine Union Conference: 2009 Year of



Evangelism Report and Updates—Halfway into August of 2009, a total of 9,117 individuals have been baptized and added to the membership of the North Philippine Union Conference. This figure represents the combined efforts of local and overseas workers and volunteer lay people working together and carrying out evangelistic campaigns in different places throughout the territory using various media and methods.



Southeast Asia Union Mission: Year of Evangelism-Thailand Adventist Mission—Thailand Adventist Mission has adopted the Evangelism and Nurturing strategy plan from SAUM/SSD/GC for the year 2009-2010. An evangelist couple from America conducted 13 evangelistic campaigns in different parts of Thailand. As a result of these 13 campaigns, 100 souls were baptized and hundreds renewed their commitment to Christ and dedicated their lives to active service for the kingdom of God.



Hope For Bangkok—At the present time there are nine Hope for Bangkok outreach centers and 11 local church plants. There are organized English classes, visitation teams, community services, Bible Camps, and Bible studies for baptismal classes. September 20-26, 2009, ten evangelistic meetings were held throughout Bangkok. This big event was supported by the Division for the Hope for Bangkok project.

A Historic New Broadcast: AWR Begins Airing to Laos—On July 16, Adventist World Radio began airing programs in the Lao language to listeners in the country of Laos. This was a historic occasion, as this is the first Adventist



media broadcast to the people of Laos in their own language. Laos is a small country with population of about 6 million.

Laos is a communist country with very stringent regulations on religious liberty. Public evangelism is restricted. There have been instances of the Laotian government attempting to make Christians renounce their faith and several times have closed down Christian churches.

In August 2008, the AWR studio at Mission College in Thailand took up the challenge to produce Laotian radio programs to broadcast from the AWR shortwave station in Guam. With the help and guidance of Surachet Insom, AWR Thailand Coordinator, Brian Wilson, of the Southeast Asia Union translation center, took the initiative of working toward this goal with a few Laotian students studying at the College. Recently, the team found a key church member in Laos, Brother Boala, to produce these programs.



Southern Asia Division (SUD)

Literature Evangelism Revived in Nepal—After a gap of more than 10 years, literature evangelism is being revived. Benedict Biswas, Publishing Ministries director of the Northern India Union, sensed the interest and helped Pastor Umesh, Publishing Ministries director of the Nepal Field, in training eight new recruits for this ministry.



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The Book of Proverbs in Tibetan—The Book of Proverbs—the first book in Tibetan—has been published by Adventists in Nepal. The book was prepared by John Baxter, Adventist Frontier Mission volunteer, while he was pioneering work in North India. Kami Norbu was baptized four years ago and works now as a Gospel Outreach volunteer among Tibetans on the Nepal-Tibetan border. Nearly twenty Tibetan candidates have been prepared for baptism. Since 1951, when China embraced Tibet, Tibetan refugees have been crossing the border into India. As half Tibetan, half Nepali, Kami Norbu has access to inside Tibet.

Bhutanese Baptized—In Bhutan, conversion is illegal but volunteers share their faith along both sides of the border with India and baptisms may be conducted on the Indian side. On January 24, more than 300 gathered at Kumargram. They have given up idol worship, unclean foods, and now sing praises in their tribal language. Vai Dilraj Llama penetrated the forested area, trudging up and down mountains, to share the gospel with these people.



Bible Conference—The Southeast India Union conducted its third annual Bible Conference—the first union in the Division to host such an event on a regular basis. Daniel Devadas has been soliciting donations to fund these Bible conferences which are intended to encourage serious Bible study and also to foster talent among promising local scholars to present papers. This conference was held in the South Tamil Conference at Madurai, a city famous for enormous Hindu temples. Papers were presented by Division and union leaders, Lowry College, and the Northeast Union.

Around 70 pastors, all graduates (mostly of Spicer College) attended this Bible conference at a Catholic center. The papers covered such topics as eschatology and some current issues of theology and lifestyle in the Union.



Orissa 2008—The worst persecution of Christians in the history of India took place in Orissa in 2008. While tensions have cooled, many Christians have been unable to return to their homes because they refused to give up their faith. Many continue to live in camps. Despite challenges, church relief has begun to reach affected members. Tithes which reached Rs 1.75 million in the year ending March 2007 dropped to Rs 1.55 million in March 2008 and Rs 1.40 million in March 2009.

Trans-European Division (TED)

Pan-European Division Youth Congress—The Trans-European Division, in conjunction with the Euro-Africa Division, arranged the quinquennial Pan-European Division Youth Congress in Munich, Germany, August 5-9, this year. At its height, about 4,500 people, from 40 different countries were present. The theme and logo for the congress was “It’s Your Turn.” Paul Tompkins, Trans-European Division Youth Director, and Corrado Cozzi, Euro-African Division Youth Director, welcomed everyone, including the two division presidents, Bertil Wiklander and Bruno R Vertallier.

In a unique move, the young people had an opportunity to discuss three important areas relating to the future of the Church with the leaders of the European Seventh-day Adventist Church. In preparation for this, the young people met two mornings in three rooms to discuss the mission of the Church, church administration, and social issues. From these discussions, questions were put to panels consisting of two division presidents, Newbold College lecturers, and union and conference administrators.



Later, the assembly met and formally approved the statement that came from the discussion. This reads:

- “We have appreciated the conversation that has begun here in Munich with our leaders and we are grateful for your genuine concern.

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- We, the youth, are committed to the Seventh-day Adventist Church, and are willing to contribute and get actively involved.
- We therefore urge the Church leaders of Europe to move towards a new paradigm of leadership based on open dialogue, mutual understanding and a common goal.
- We believe this new paradigm will motivate the youth to a greater sense of worship and accountability, for the extension of God's kingdom in Europe."

It is clear that the youth are committed and ready to take their place in the Church on various levels.

An emotional highlight of the Congress was a Friday evening baptism. Baraka G Muganda preached and continued to do so for the five minutes it took him (and his translator) to walk between the two halls. After his sermon, the two congregations, now numbering about 4,000, congregated around a specially-built baptistery, in the atrium and on the balconies overlooking the pool. Eighteen young people, from Croatia, Germany, Israel, Italy, Norway, Serbia, and Slovenia entered the pool and were greeted by spontaneous applause after their immersion.



Relay for Christ—The youth department of the Division, in conjunction with church leaders and lecturers from Newbold College, continue the program, “Youth Relay”, offering intensive training of the youth, preparing them for more effective participation in the mission of the Church. During the program, training is offered in Bible doctrines, church organization, training in preparing sermons, as well as inspiration for and participation in mission. One person summed up the enthusiasm of the youth by saying that he hoped the “Youth Relay” program could be offered to the whole Church.

British Union Office Destroyed by Fire—A major fire at the headquarters office of the Seventh-day Adventist Church in the United Kingdom and Ireland has gutted the building. The fire appears to have started during maintenance work that was taking place on Sunday, November 16, 2008, and quickly spread through the roof to engulf a major part of the building.



The rebuilding process is well on its way, and the plans are to build a modern office complex that can effectively serve the Church for the future.

Pakistan—The situation for Christians in Pakistan is getting increasingly more difficult. Despite the difficulties, church administrators and pastors are leading the Church in making use of the opportunities for outreach that still are open, and membership is continuing to grow. In February this year, two new churches were dedicated and later this year more churches will follow.

Sudan Evangelism—After months of planning, training, and conducting pilot projects, the “Doves of Hope” program, a joint partnership between the Trans-European Division, Middle East Union, and the South Sudan Field, commenced on a high note with an air of excitement and expectancy for a powerful spiritual experience.

Running from January 19-31, over 150 members from South Sudan, comprised of young people, Gospel Outreach workers, Global Mission pioneers, pastors, and leaders, have joined hands with representatives from the Middle East Union and all the officers and departmental directors from the Division. The main objectives of this historical “Doves of Hope” initiative are to exalt the Lord Jesus Christ, expand His kingdom by potentially reaching 73 unreached people groups in South Sudan, and equip southern Sudanese church members for a meaningful missionary ministry in their respective communities.

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The “Doves of Hope” initiative has impacted the whole area. In order to accommodate the enlarged congregation, the Central Church in Juba has had to put up one of the campaign marquees. In addition to this, a Ugandan church has been formed on the Juba compound. New companies have been established in each of the locations where the campaigns were held and will soon be organized as local churches.



First Festival of Religious Freedom in Israel—The International Religious Liberty Association (IRLA) in Israel, held its first festival of religious freedom in Jerusalem on July 25 and 26. This city is important as it houses three world monotheistic religions: Judaism, Christianity, and Islam—all with important religious sites. On Sabbath, July 25, approximately 1,000 persons gathered in the YMCA to listen to John Graz, Director of the Public Affairs and Religious Liberty Department at the General Conference, to Eugene Hsu, General Conference Vice President, Harald Wollan, Trans-European Division Secretary, and to local IRLA Director, Richard Elofer.

Out of about 270 people who were present on Sunday, July 26, for the official day of the Festival, 50 percent were visitors. They listened to speeches from the special guests mentioned above, as well as Ya’acov Lebeau, Director of the Fushberg Centre for Conservative Judaism in Israel. He drew people’s attention to what he saw as an anomaly, that Christians (including Seventh-day Adventists) have the right to baptize and marry people, while this right is not extended to non-Orthodox Jewish Rabbis.

West-Central Africa Division (WAD)

New Administration for WAD—The West-Central Africa Division started the year 2009 with a new administration. In August of 2008, Luka T Daniel, then president of the West-Central Africa Division, announced his decision to retire at the end of 2008. On November 25,

2008, the General Conference Executive Committee, in consultation with the executive committee of the Division, elected Gilbert Wari, Division secretary, to serve as the new president. Onaolapo Ajibade was elected to fill the position of the Division secretary. Emmanuel Manu was elected to serve as treasurer of the Division.

A Division-wide Prayer Program—The first action of the new administration was to analyze the spiritual state of the members in the Division. It was found that there was a great need for spiritual renewal. In view of this, a three-phase special prayer program was planned for the whole Division. Phase I involved all officers and directors at the Division headquarters, union officers and directors, the principal officers of the three universities, and the principal officers of health institutions. They fasted and prayed for revival of the Church from February 21-28, 2009. Daily reading material based on 2 Chronicles 7:14 was given for meditation. Phase 2 involved all conference/mission officers, directors, and pastors. This group also fasted and prayed for one week. The third phase involved every member in the Division. This took place from May 2-9, 2009. It is our belief that God is answering our prayer.

Satellite Evangelism—A satellite evangelism series, hosted by Babcock University in Nigeria, kicked off on February 27 and ended on March 14, 2009. Mark A Finley was the speaker. Every night, about six thousand students and faculty listened with rapt attention as Finley presented his message in a series tagged *Hope for Africa*. Over four hundred students were baptized by the end of the effort. A week of spiritual emphasis that preceded the campaign had resulted in three hundred students being baptized. The satellite effort brought into the church a total of 12,000 new souls throughout the Division.



Leadership Development—One of the challenges facing the Church in Africa is to develop enough leaders proportionate to the phenomenal growth of the Church. Adventist University of Africa is addressing this challenge. On July 26, 2009, 64 students from the six unions in the Division graduated with a MA degree at the Babcock University Center. Thirty students obtained a MA in Leadership, and 34 obtained a MA in Pastoral Theology.

Thirty-four Students Defend Doctoral Dissertation—Thirty-four church workers successfully defended their Doctor of Ministry dissertations in Mission at Babcock University in July 2009. The program, which had been running since the summer of 2006, was an extension program of the Mission Department of Andrews University.

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The First Stewardship Summit—One of the great challenges facing the West-Central Africa Division is lack of financial self-sufficiency. The answer to this is a vigorous stewardship promotion.

It was against this backdrop that the first ever Stewardship Summit was organized by the Division in collaboration with the Ghana Union Conference. The five-day summit, with the theme *Faithfulness in the Mission of Hope*, took place at the Valley View University, Techiman campus.



Armando Miranda, General Conference Vice President in charge of Stewardship, and Erika F Puni, General Conference Stewardship Director, led out in the Summit. The 300 participants included all pastors in the Ghana Union Conference and delegates from the Sahel and West Africa unions.

Puni asserted that “too much attention has been given to financial stewards in the church, yet stewardship is wholistic; it is about one’s relationship with Christ.”

Thus the emphasis of the Summit was on development of a vibrant relationship between the member and God.

Second International Women’s Ministries Congress—Not less than four thousand women from most of the twenty-two countries of the Division gathered at Babcock University in Nigeria from August 2-9, 2009 for the second West-Central Africa Division International Women’s Ministries Congress. Two hundred women, led by the AWM director for East-Central Africa Division, came all the way from the East-Central Africa Division to attend the Congress. Heather-Dawn Small, the General Conference Women’s Ministries Director and her associate, Raquel Arrais, were there to lead out. The theme of the Congress was “Touch a Heart, Tell the World!” Small said the theme was chosen because of the need to emphasize the practical aspect of the Christian faith.

Babcock University Celebrates Fiftieth Anniversary—Jan Paulsen, President of the General Conference, delivered the commencement address of Babcock University, a Seventh-day Adventist University in Nigeria, on June 6, 2009. He said the Seventh-day Adventist Church was committed to education and life governed by integrity. He added that the Church had been a partner in progress with the government of any country the Church found itself in, to provide



educational and health services for the community. The graduation ceremony was the peak of a series of events that marked the fiftieth anniversary of Babcock University. Established in 1959 as Adventist College of West Africa (ACWA), it became Adventist Seminary of West Africa (ASWA) in the 1970s and Babcock University in April 1999, when it was given a charter by the government of Nigeria as the first church-owned private university in Nigeria.

In the late 1960s, Paulsen served as the principal of ACWA. Commenting on the tremendous progress he saw, he said, “There was only one dirt road that led between the old bakery buildings at one end to the staff houses. We began where every such institution starts – small. And look where you are now.” He said he wanted the Seventh-day Adventist Church in Nigeria to be a healing community.

Jan Paulsen was accompanied by Matthew A Bediako, Secretary of the General Conference.

A delegation of church officials, led by Paulsen, visited the Vice President of Nigeria, Goodluck Jonathan. Paulsen told him the Church was committed to doing its best in education, health, and social issues and to being good partners in building community.



Summary of Missionary Departures

More and more fields across the world are now able to assume a greater share of responsibility for the home base and world outreach. More and more, our workers are proceeding from all divisions to all divisions and from unions to unions.

These interdivision and intradivision workers provide the cross-fertilization of ideas and methods which enrich our outreach programs. They work with the people and leaders of the church and institutions in the country or region to which they are assigned—not necessarily in supervisory positions, but as workers together for God.

In addition to our regular missionaries who go out, we have a large number of short-term missionaries, now called Adventist volunteers.

The attached charts give the detailed information of the movement of missionaries.

Division Source for Interdivision Employees															
December 31, 2008															
To:	ECD	ESD	EUD	IAD	NAD	NSD	SAD	SID	SPD	SSD	SUD	TED	WAD	Total	Total %
From:															
ECD	0	0	0	0	6	0	0	1	0	0	0	2	6	15	1.74%
ESD	0	2	0	0	0	0	0	0	0	0	0	0	0	2	0.23%
EUD	2	4	6	4	16	0	6	4	0	8	0	8	1	59	6.83%
IAD	0	0	0	1	29	0	5	5	2	6	1	4	4	57	6.60%
NAD	31	0	2	47	2	22	8	14	4	107	8	27	15	287	33.22%
NSD	0	2	0	2	4	1	6	0	0	10	0	0	0	25	2.89%
SAD	10	7	0	31	22	4	1	8	4	7	6	1	10	111	12.85%
SID	6	0	0	0	4	2	0	3	2	2	0	2	0	21	2.43%
SPD	2	0	2	0	20	6	0	0	0	13	0	5	0	48	5.56%
SSD	36	2	0	2	18	4	0	25	18	1	2	10	8	126	14.58%
SUD	1	1	2	1	2	0	0	4	4	2	1	2	2	22	2.55%
TED	8	4	4	6	12	0	0	4	4	8	0	18	4	72	8.33%
WAD	11	0	0	0	6	0	0	2	0	0	0	0	0	19	2.20%
Total	107	22	16	94	141	39	26	70	38	164	18	79	50	864	
Total %	12.38%	2.55%	1.85%	10.88%	16.32%	4.51%	3.01%	8.10%	4.40%	18.98%	2.08%	9.14%	5.79%		100.00%

Notes:

1. This data includes 10 who are assigned to an AWR location in a world division.
2. This data includes 27 who are assigned to the AIAS in SSD.
3. This data includes 119 who are assigned to the GC in NAD.
4. This data includes 2 who are assigned to the HIV/AIDS Africa Office in SID.
5. This data includes 6 who are assigned to GCAS in a world division.
6. This data includes 5 who are assigned to the ADRA-Africa Regional Office in ECD.
7. This data includes 6 who are assigned to the AUA in ECD.

Current Interdivision Employees From Divisions Other Than North America
 December 31, 2008

Host Divisions	Conference/Missions Organizations				Educational Organizations				Medical Organizations						Publishing Organizations				Spouse	TOTAL		
	Administrative	Departmental	Pastoral-Evangelistic	Accounting-Secretarial	Miscellaneous	Administrative	Faculty/Teachers	Vocational	Miscellaneous	Physicians	Dentists	Nurses	Health Related Occupation	Administrative	Miscellaneous	Administrative	Editorial	Production			Miscellaneous	No Assignment
East-Central Africa	5	0	0	6	14	4	20	0	9	7	3	2	0	0	2	0	0	0	0	0	4	76
Euro-Africa	4	0	5	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	14
Euro-Asia	6	2	0	4	3	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	4	22
Inter-American	4	0	1	2	2	4	14	0	0	3	0	1	0	0	0	0	0	0	0	0	16	47
North American	10	29	4	16	19	2	15	0	6	0	0	0	1	0	0	0	0	0	0	0	37	139
Northern Asia-Pacific	2	5	0	2	3	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	2	17
South American	0	0	3	0	1	1	7	0	1	0	0	0	0	0	0	0	0	0	0	0	5	18
South Pacific	6	0	2	1	1	1	9	0	1	1	0	0	1	0	0	0	0	0	0	0	11	34
Southern Africa-Indian Ocean	4	3	0	4	3	2	6	0	1	13	4	0	0	1	1	0	0	0	0	0	14	56
Southern Asia	0	0	0	2	2	0	0	0	0	2	0	0	1	0	0	0	0	0	0	0	3	10
Southern Asia-Pacific	2	2	2	1	10	4	19	0	7	0	1	0	0	0	1	0	0	0	0	0	8	57
Trans-European	13	5	2	5	10	2	2	0	1	0	0	0	0	0	0	1	0	0	0	0	11	52
West-Central Africa	6	2	0	5	4	1	1	0	1	6	0	2	0	0	0	0	0	0	0	0	7	35
TOTALS	62	48	19	48	74	22	97	0	27	32	8	5	3	1	5	1	0	0	0	125	577	

Notes:

1. This data includes 5 who are assigned to an AWR location in a world division.
2. This data includes 20 who are assigned to the AIAS in SSD.
3. This data includes 118 who are assigned to the GC in NAD.
4. This data includes 2 who are assigned to GCAS in a world division.
5. This data includes 5 who are assigned to the ADRA-Africa Regional Office in ECD.
6. This data includes 4 who are assigned to the AUA in ECD.

Current Interdivision Employees From North America
December 31, 2008

Host Divisions	Conference /Missions Organizations				Educational Organizations				Medical Organizations						Publishing Organizations				Spouse	TOTALS		
	Administrative	Departmental	Pastoral-Evangelistic	Accounting-Secretarial	Miscellaneous	Administrative	Faculty/Teachers	Vocational	Miscellaneous	Physicians	Dentists	Nurses	Health Related	Occupation	Administrative	Miscellaneous	Administrative	Production			Miscellaneous	No Assignment
East-Central Africa	3	0	0	2	4	11	0	2	2	0	0	0	0	0	0	2	0	0	0	0	2	31
Euro-Africa	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	2	
Euro-Asia	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Inter-American	1	0	0	1	7	13	0	5	3	3	1	0	2	0	1	0	0	0	1	9	47	
North American	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	2	
Northern Asia-Pacific	2	0	0	2	3	5	0	1	1	1	0	2	0	0	0	0	0	0	0	4	22	
South American	0	0	0	1	1	3	0	0	1	0	0	0	0	0	0	0	0	0	0	2	8	
South Pacific	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	2	4	
Southern Africa-Indian Ocean	1	0	1	0	0	0	0	0	5	1	1	0	0	0	0	0	0	0	0	4	14	
Southern Asia	1	0	0	1	0	1	0	0	1	0	0	1	1	1	1	1	0	0	0	1	8	
Southern Asia-Pacific	10	4	3	4	6	14	0	5	9	8	2	5	1	4	0	0	0	0	0	16	107	
Trans-European	4	5	1	1	2	3	1	0	0	0	0	0	0	0	0	0	0	0	0	5	27	
West-Central Africa	1	0	0	1	0	3	0	1	5	0	0	0	0	1	0	0	0	0	0	2	15	
TOTALS	24	9	5	13	29	54	1	14	27	13	4	8	4	8	1	0	0	0	1	49	287	

Notes:

1. This data includes 5 who are assigned to an AWR location in a world division.
2. This data includes 9 who are assigned to the AIAS in SSD.
3. This data includes 1 who are assigned to the GC in NAD.
4. This data includes 2 who are assigned to the HIV/AIDS Africa Office in SID.
5. This data includes 4 who are assigned to GCAS in a world division.
6. This data includes 2 who are assigned to the AUA in ECD.

Adventist Volunteers Division Source December 31, 2008															
To:	ECD	ESD	EUD	IAD	NAD	NSD	SAD	SID	SPD	SSD	SUD	TED	WAD	Total	Total %
From:															
ECD	1	0	1	0	0	3	0	0	0	0	0	0	0	5	0.59%
ESD	0	0	3	0	1	0	0	1	0	0	0	1	0	6	0.71%
EUD	6	2	10	7	0	0	0	0	0	7	0	4	0	36	4.23%
IAD	0	0	3	1	0	9	3	0	0	2	0	3	0	21	2.47%
NAD	32	13	10	30	13	247	16	9	16	124	16	17	10	553	64.98%
NSD	1	0	0	0	0	2	0	0	0	0	0	0	0	3	0.35%
SAD	0	1	10	0	0	3	6	4	1	0	0	2	0	27	3.17%
SID	0	0	1	0	0	96	0	0	1	2	0	0	0	100	11.75%
SPD	0	0	0	0	10	17	0	5	10	4	1	4	0	51	5.99%
SSD	4	0	2	0	3	5	1	0	1	1	0	1	0	18	2.12%
SUD	0	0	0	0	0	5	0	0	0	1	0	1	0	7	0.82%
TED	2	0	2	0	0	4	1	0	2	9	0	1	1	22	2.59%
WAD	0	0	0	0	0	1	0	1	0	0	0	0	0	2	0.24%
Total	46	16	42	38	27	392	27	20	31	150	17	34	11	851	
Total %	5.41%	1.88%	4.94%	4.47%	3.17%	46.06%	3.17%	2.35%	3.64%	17.63%	2.00%	4.00%	1.29%		100.00%

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GENERAL CONFERENCE OF SDA
Annual Expenses paid by GC for IDES at the Host Entity
From the Year 2004 to 2008

ENTITY	2004	2005	2006	2007	2008	Totals	Average
AIIAS	1,328,141	1,292,375	1,265,507	1,286,033	1,374,995	6,547,051	1,309,410
AUA	0	0	0	0	130,418	130,418	26,084
ECD	3,723,293	3,325,257	3,564,288	3,462,576	4,035,178	18,110,592	3,622,118
ESD	1,136,635	1,081,817	1,067,672	677,976	1,029,622	4,993,722	998,744
IAD	3,163,110	2,298,257	2,264,661	2,571,265	2,157,387	12,454,680	2,490,936
NSD	1,892,952	874,028	778,827	769,235	755,501	5,070,543	1,014,109
SAD	1,267,813	653,708	541,216	728,941	629,776	3,821,454	764,291
SID	2,217,017	2,207,902	2,383,477	2,190,646	2,084,086	11,083,128	2,216,626
SPD	300,626	8,902	70,772	8,195	61,589	450,084	90,017
SSD	3,209,402	3,140,023	2,983,777	3,309,698	3,336,520	15,979,420	3,195,884
SUD	1,384,092	945,731	998,524	1,043,573	1,079,431	5,451,351	1,090,270
TED	3,134,749	1,976,984	2,121,370	2,422,339	2,271,295	11,926,737	2,385,347
WAD	1,876,312	2,085,504	2,111,479	2,387,033	2,080,330	10,540,658	2,108,132
Totals	24,634,142	19,890,488	20,151,570	20,857,510	21,026,128	106,559,838	21,311,968

We wish to express here our appreciation to those frontline soldiers of the cross. They have given up many of the comforts of home. They are separated from their loved ones and friends in their homeland. Some will not return together as a family. But they go to make a difference, to touch the lives of people, and to prepare them for the soon coming of our Lord.

AST/09AC to MAB

ARCHIVES AND STATISTICS REPORT

Bert B Haloviak, Director of Archives and Statistics, gave a brief presentation of Church membership growth.

Baptisms Continue Over One Million

For the seventh time in its Annual Council reporting history, the world divisions reported baptisms that surpassed one million. The 1,029,206 accessions during the past four quarters (July 1, 2008 to June 30, 2009) means that on the average, every day within that period, 2,818 believers accepted the everlasting gospel and joined the Seventh-day Adventist Church. Our current mid-year total of 16,049,101 baptized members means that there are currently 424 people populating our planet for every baptized Seventh-day Adventist. The mid-year ratio only a decade ago was 535 to one.

Baptisms Within the Divisions

A comparison of the baptisms within each of the divisions gives us an idea of the divisional location of our newest members. Almost 22 of every 100 new believers come from the Inter-American Division while 20 live in the South American Division. Double-digit figures spring from Southern Africa-Indian Ocean (17) and East-Central Africa (15). The Southern Asia-Pacific Division on the average added almost seven new members of every 100 to the Seventh-day Adventist Church and Southern Asia added six new members during this past Annual Council year. Thirteen of every 100 of our newest members live within the remaining seven divisions. Our current membership distribution shows 37 percent within Africa, 33 percent within Latin America, 19 percent within Asia, 7 percent within North America, and 4 percent within Europe and Oceania.

Church Audits Continue and Impact Growth Rate

For the second consecutive year, the South American Division has conducted major auditing of its church membership rolls. The resulting decrease of some 300,000 within that division meant that despite its 208,031 accessions, it exhibited a 335,752 net membership decrease during this reporting period. The church membership audits conducted within the South American Division resulted in a loss of 20 in its population per member ratio (from 130-to-1 to 150-to-1) and also decreased its percentage of church believers from 15 percent to 13 percent of total Seventh-day Adventist members. This huge membership decrease impacted the world Church growth rate which rendered a 1.70 percent overall rate for the 13 divisions. This resulting growth rate is second only to last year's year-end rate of 1.67 percent. Prior to these recent developments, the lowest growth percentage was in 1902 when a full church audit was conducted.

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But Is There Good News on the Horizon?

There may be good news on the horizon. Prior to the South American Division audit, the Southern Asia-Pacific Division conducted a similarly close scrutiny of its membership rolls and for the past two Annual Council's statistical reports have exhibited the highest growth rate of the divisions (8.31 percent last Annual Council and 6.65 percent these past four quarters). These two Annual Council reports exhibit the highest growth rate for the Southern Asia-Pacific Division since its organization in 1997. Similar results hopefully will occur in the future for the South American Division.

Population to Member Ratios of the Division

Seven of our thirteen world divisions have a population to member ratio less than the 424 worldwide average. Three of our divisions maintain ratios less than 100: Southern Africa-Indian Ocean with 66, South Pacific with 83, and Inter-American with 86. Four other divisions have ratios that better the world average: East-Central Africa (119), South American (150), North American (312), and West-Central Africa (403). The greatest improvements in the ratios, in most cases, occurred in those divisions below the world average of 424: Southern Asia-Pacific (783), an improvement of 25; Southern Asia (821), improving by 18; Euro-Asia (2,013), improving by 24; Northern Asia-Pacific (2,565), improving by 59; and Euro-Africa (3,382), improving by five. The Trans-European Division receded by 48 and exhibits a ratio of 5,749 of the general population for every Seventh-day Adventist.

VOTED, To record receipt of the statistical report, as presented.

WATTS, D RONALD—APPRECIATION

VOTED, To express appreciation to D Ronald Watts for twenty-seven years of dedicated interdivision employee service to the General Conference.

LAY PEOPLE AND LAY ORGANIZATIONS—APPRECIATION

VOTED, To express appreciation to the lay people and lay organizations for their gifts and dedication of service to the mission of the world Church.

MinSer&StrucComm/261-08GSa/Con&By/ADCOM/SecC/09AC to LRE-10GCS

207-09GSa ELECTION - CONSTITUTION AND BYLAWS AMENDMENT

The General Conference Executive Committee appointed the Commission on Ministries, Services, and Structures (GCC-S) in 2005 to review various facets of denominational organization and the services provided from the General Conference office. The Commission made several recommendations to the General Conference Executive Committee at Annual Councils in 2007 and 2008. The General Conference Executive Committee approved these recommendations to amend the *Working Policy*. Some of the Commission's recommendations include amendments to the General Conference Constitution and Bylaws. These proposals have been considered by the General Conference Executive Committee and are recommended for approval by the General Conference Session 2010.

The Commission's recommendations are summarized as follows:

1. Expanded template for denominational structure.
2. Regularization of "union of churches" structure.
3. Clarification regarding the General Conference Executive Committee's authority to determine departments and services based at the General Conference.
4. Discontinuation of the International Health Food Association.
5. Modification to the list of positions filled by election at General Conference Sessions.
6. Modification to the list of positions filled by election by the General Conference Executive Committee.

These recommendations include amendments to both the General Conference Constitution and Bylaws and the General Conference *Working Policy*. The General Conference Executive Committee at Annual Councils has addressed the *Working Policy* items and recommends General Conference Session approval for a series of amendments to the General Conference Constitution and Bylaws. These amendments include:

1. Adjustment in the General Conference Session delegate quota from unions of churches.

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2. Clarification regarding the General Conference Executive Committee's authority to determine departments and services based at the General Conference.
3. Adjustment to the General Conference Executive Committee membership list.
4. Modification to the list of positions filled by election at General Conference sessions.
5. Modification to the list of positions filled by election by the General Conference Executive Committee.
6. Clarification regarding the term of office for elected personnel.

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

ARTICLE VI—ELECTION

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

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

b. A General Conference Auditing Service Board as provided - No change

Sec. 2. The following shall be approved by vote of the Executive - No change

MinSer&StrucComm/Con&By/ADCOM/SecC/09AC to LRE-10GCS

207-09GSc APPOINTMENT - CONSTITUTION AND BYLAWS
AMENDMENT

The following proposal amends the General Conference Constitution to provide for the election of associate directors/secretaries of departments/associations to take place at the first Annual Council following a regular General Conference Session.

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

ARTICLE VII—APPOINTMENT ELECTION AND APPOINTMENT BY THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

Associate directors/secretaries for each duly organized General Conference department and association shall be elected by the General Conference Executive Committee at the first Annual Council following a regular session. Assistant directors/secretaries shall be appointed as determined by the General Conference Executive Committee. The first Annual Council following a regular session shall also appoint individuals for the following positions: The following shall be appointed at the first Annual Council of the Executive Committee following a regular session: a director of Archives and Statistics, a director and associate directors of the Biblical Research Institute, a director and research scientists of the Geoscience Research Institute, and editors and associate editors for the principal denominational journals prepared at the General Conference. Conference, and any other non-departmental positions which have been established and filled by General Conference Executive Committee appointment. This Annual Council shall also appoint the membership of standing committees and various operating boards which have been established and filled by General Conference Executive Committee appointment.

OGC/Con&By/ADCOM/MinSer&StrucComm/GCDO08AC/08AC/222-08GS/212-09GS
Con&By/ADCOM/SecC/09AC to LRE-10GCS

207-09GS_e TERM OF OFFICE - CONSTITUTION AND BYLAWS
AMENDMENT

The following proposal amends the General Conference Constitution to specify the times for the beginning and the ending of the term of office for elected and appointed staff.

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Constitution, Article X—Term of Office, to read as follows:

ARTICLE X—TERM OF OFFICE

Sec. 1. All officers of the General Conference and those whose election is provided for in Article VI, Sec 1. shall hold office from the time they ~~take up their duties until the next regular session or until their successors are elected and take up their duties.~~ are elected and, except for resignation or other termination, shall serve until their reelection, or until their replacement is elected. A person who is not reelected during a session does not thereby lose delegate status at

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the session. Unless other arrangements are made in consultation with administration, such individuals will be expected to fulfill during the session itself any session-related responsibilities which have been assigned to them. In situations where official responsibilities cannot be immediately transferred to a newly elected individual, the officer whose term has expired may be requested by the newly elected officer, and approved by the General Conference Administrative Committee, to carry limited responsibilities, for a defined period of time until transition arrangements have been completed. Their term of office, unless government requirements dictate otherwise, is not subject to division retirement policies, which may determine specific ages for mandatory retirements.

Sec. 2. Members of the General Conference Executive Committee provided for in Article VIII, Sec. 1. a. 2) shall serve from the time of their election until the next regular session. for the period of time they hold the office that entitled them to membership on the General Conference Executive Committee.

Sec. 3. Members of the General Conference Executive Committee provided for in Article VIII, Sec. 1. b. shall serve, except for resignation or other termination, from the time of their selection until their replacements are selected by a division executive committee.

Sec. 4. Those persons who, by virtue of holding elected position, have been members of the General Conference Executive Committee at the beginning of the current session but who have not been reelected shall be entitled to voice and vote at any General Conference Executive Committee convened during the session.

~~Sec. 3.~~ Sec. 5. All those who are elected or appointed to serve the General Conference as provided for in Article VII, or who are appointed by the General Conference Executive Committee during the quinquennium, shall serve from the time they take up their duties and, except for resignation or other termination, shall continue until their reelection/reappointment or the election/appointment of their replacement at the first Annual Council following the next regular session or until the position is terminated by action of the General Conference Executive Committee. appointment until their successors are appointed and take up their duties, or until the position is terminated. The appointments provided for in Article VII shall be reviewed at the first Annual Council of the Executive Committee following the General Conference Session.

~~Sec. 4.~~ Sec. 6. Service as outlined in Sec. 1. to Sec. 5. above may be terminated for cause as provided for in General Conference Bylaws, Article XIII, Sec. 1.

MinSer&StrucComm/261-08GSb/Con&By/207-09GSb/ADCOM/SecC to LRE-10GCS

207-09GSg DEPARTMENTS AND ASSOCIATIONS—DIRECTORS/
SECRETARIES, ASSOCIATES, AND ASSISTANTS -
CONSTITUTION AND BYLAWS AMENDMENT

The following proposal amends the General Conference Bylaws to provide for the election of associate directors/secretaries of departments/associations to take place at the first Annual Council following a regular General Conference Session and addresses changes to department or association structure which take place at times other than in connection with a General Conference Session.

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Bylaws, Article X—Departments and Associations—Directors/Secretaries, Associates, and Assistants, to read as follows:

ARTICLE X—DEPARTMENTS AND ASSOCIATIONS—
DIRECTORS/SECRETARIES, ASSOCIATES, AND ASSISTANTS

Sec. 1. Departmental and association directors/secretaries ~~and associate directors/secretaries~~ shall be elected by the General Conference Session ~~and assistants shall be appointed as determined by the General Conference Executive Committee~~ to serve the world Church through the Ministerial Association and the following departments: Adventist Chaplaincy Ministries, Children’s Ministries, Communication, Education, Family Ministries, Health Ministries, Public Affairs and Religious Liberty, Publishing Ministries, Sabbath School and Personal Ministries, Stewardship, Trust Services, Women’s Ministries, and Youth Ministries. Associate directors/secretaries shall be elected at the first Annual Council following a General Conference Session. Assistant directors/secretaries shall be appointed through a process determined by the General Conference Executive Committee.

Should changes to the departmental structure of the General Conference be deemed necessary, such changes may be approved and implemented by action of the Executive Committee in Annual Council ~~subject to ratification at the next General Conference Session.~~ with notification to the next regular General Conference Session. When additions or changes to department or association structures are implemented at times other than in connection with a General Conference Session, the General Conference Executive Committee at an Annual Council shall also address the staffing needs involved until the next General Conference Session.

Sec. 2. The departmental, association, agency, and service - No change

Sec. 3. The term “associate director/secretary” shall - No change

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Sec. 4. The term “assistant director/secretary” shall be used to designate - No change

Sec. 5. Departmental and association directors/secretaries, associates, and - No change

ADCOM/ADCOM/09AC to AM-10GCS

141-09GS AUSTRAL UNION CONFERENCE—REORGANIZATION

RECOMMENDED, To reorganize the Austral Union Conference in the South American Division into a union conference and two union of churches missions:

1. Argentina Union Conference with constituency of Buenos Aires Conference, Central Argentine Conference, North Argentine Conference, Northwest Argentine Mission, and South Argentine Mission, effective January 1, 2010;
2. Paraguay Union of Churches Mission with constituency of Paraguay Mission, effective January 1, 2010; and
3. Uruguay Union of Churches Mission with constituency of Uruguay Mission, effective January 1, 2010.

PUBLISHING MINISTRIES—REPORT

Howard F Faigao, Director of Publishing Ministries, reported on the work being done in Publishing Ministries.

VOTED, To record receipt of the Publishing Ministries report, as presented.

ADVENTIST MISSION REPORT

Gary D Krause, Director of Adventist Mission, gave a report by having a round table staff meeting with the staff of Adventist Mission. A video was presented fictitiously stating that Adventist Mission had been discontinued due to lack of donations. It showed the impact that this would have on the world Church if it were true.

VOTED, To record receipt of the Adventist Mission report, as presented.

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Prayer was offered by Ted N C Wilson, General Vice President of the General Conference.

Pardon K Mwansa, Chair
G T Ng, Secretary
Larry R Evans, Editorial Secretary
Rebecca L Willhelm, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2009, 8:00 a.m.

DEVOTIONAL

The devotional message entitled, “Hope Embraced,” was presented by Derek Morris, Senior Pastor of the Forest Lake Seventh-day Adventist Church in Apopka, Florida (North American Division).

While we wait for the return of Jesus, we are called to a holy way of life. We cannot experience that holy way of life by trying harder or by attempting to enforce a list of rules and regulations. The holy way of life is found in the context of a personal life-changing relationship with Jesus. He is our Hope embraced. When you embrace Jesus and rest in His loving embrace, it changes everything.

Gerry D Karst, chair, called to order the fourth session of the 2009 Annual Council.

Prayer was offered by Samuel A Larmie, President of the Ghana Union Conference, West-Central Africa Division.

TREASURER’S REPORT

“O taste and see that the LORD is good; blessed is the man that trusteth in him.”—Psalm 34:8, KJV.

Worldwide Economic Downturn

Since Annual Council in Manila twelve months ago, we have seen some of the most extreme volatility in the financial and currency markets in the last seventy-five years. Governments have struggled to bring stability to their economies and prevent the collapse of some of the largest financial and industrial institutions. We have come to realize that what affects one part of the world affects the entire world.

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This economic turmoil has not been without its effect on the Church. Increases in unemployment and reduced returns on investments have an effect on tithes and offerings. We praise the Lord, though, for the faithfulness of His children even during difficult financial times.

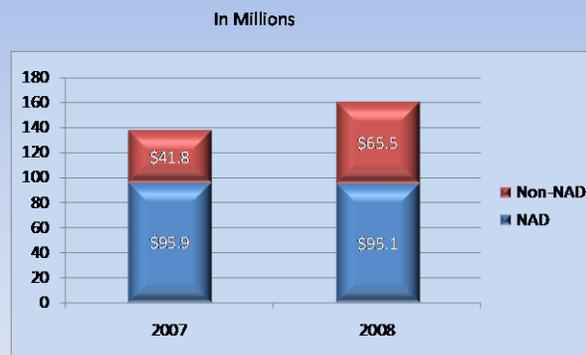
Tithe and Offerings—Recap of 2008 Numbers

Worldwide tithe in 2008 was up 8.56 percent over 2007 and totaled US\$1,934,565,008 as compared to US\$1,780,527,081. Approximately 43 percent of that increase in US dollar terms was due to the changes in the exchange rate from the weak US dollar during the first ten months of the year, but there were still major increases in tithe in terms of local currency in most divisions. Tithe in the North American Division was down 0.4 percent compared to 2007, but when adjusted for extraordinary tithe items it was up 0.8 percent.

The large increase in local tithe during 2008 in many areas outside of North America, 43 percent of which came from changes in exchange rates, meant that in 2008 the total gross tithe from the other twelve divisions exceeded that of North America for the first time. In 2008, gross tithe from North America was US\$894 million and from the rest of the divisions US\$1.040 billion (thousand million). In 2008 Mission offerings in the North American Division decreased slightly from US\$24.2 million in 2007 to US\$23.8 million in 2008. Mission offerings from the other divisions were up substantially from US\$38.1 million to US\$44.7 million. As was the case with the tithe, almost half of this increase in mission offerings, when stated in US dollars, was due to changes in the exchange rates.

Slide 1 (right) shows the increase in tithe and mission offerings from the North American Division and the twelve other divisions. You can see that the increases in revenue to the General Conference in 2008 came from outside of the North American Division.

Tithe and Mission Offerings 2007 and 2008





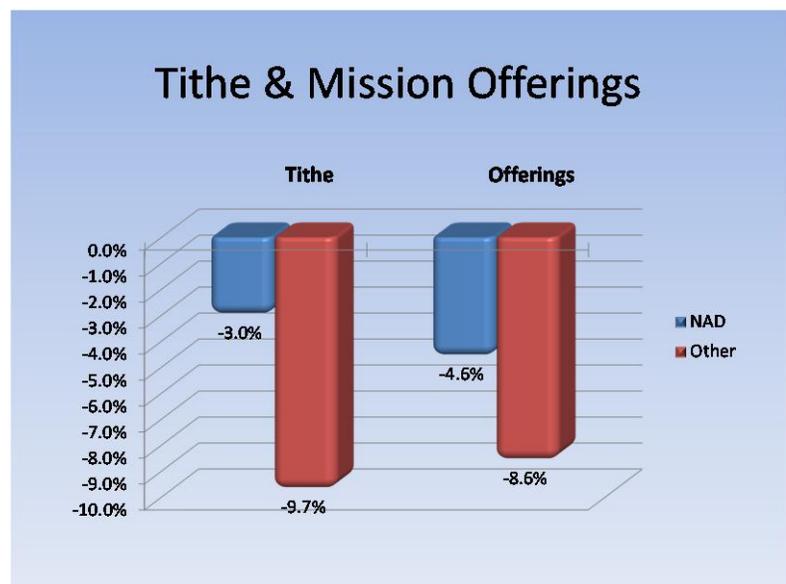
Slide 2 (to the left) shows the dramatic shift in the percentage of funds coming to the General Conference’s World Budget from areas outside of the North American Division. It also highlights how much more vulnerable the General Conference’s World Budget is to exchange rate fluctuations.

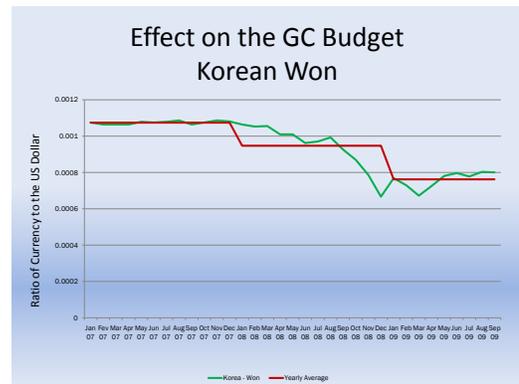
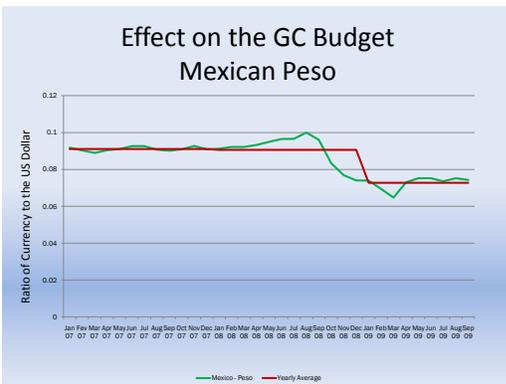
Tithe and Offerings to Date in 2009

There is a delay of close to two months between the time the tithe and offerings are received at the local churches and the funds or reports reach the General

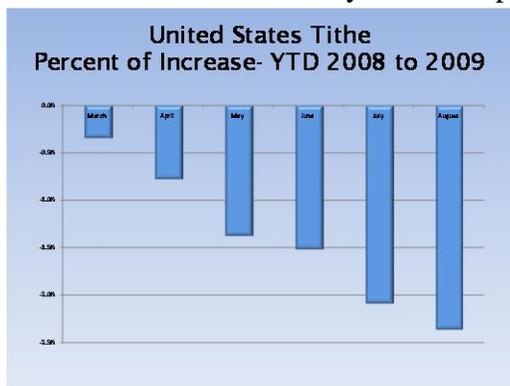
Conference from the divisions outside of North America. As the reports move from the local church to the conference/mission, the union, the division, and on to the General Conference, they are converted through the various currencies. In normal times, we are able to estimate the last two month’s accruals on tithe and offerings and be fairly certain of where we are year-to-date on revenue. But with the unprecedented volatility in exchange rates in both 2008 and 2009, we have to do a more detailed analysis of the exchange rates and the currencies in which the funds were received. For the North American Division, the lag time is shorter, and except for the funds from Canada, there are no exchange rate implications when looking at them in terms of the US dollar.

The graph (to the right) shows the actual tithe and offerings received by the General Conference from both the North American Division and the total of the other divisions. The North American Division figure shown is for January to August and the other divisions are shown for January to July. The figures in the August 2009 financial statement reflect these figures but also include estimated accruals for the months for which we do not have the actual reports. Tithe in the North American Division is down 3.0 percent and from the other divisions down 9.7 percent. In many of the divisions tithe





We are also following the tithe and offering figures for the United States and Bermuda (North American Division figures excluding Canada) to make sure we understand the trends. The two graphs below show the year-to-date percentage decrease as compared to the previous year for tithe and mission offerings in the United States from March through August 2009. It is interesting that the mission offerings in the United States for January through March 2009 dropped about 3.8 percent and has remained at that level. On the other hand, the tithe on a year-to-date basis has continued to drop and is reflective of the unemployment figures that are still climbing. We are hopeful that this trend will reverse soon, but the August 2009 tithe for the United States was down 4.1 percent as compared to August 2008, while the year-to-date average for the United States is only down 2.4 percent.



Financial Markets

At the 2008 Annual Council in Manila, and again at the Spring Meeting here in Silver Spring in 2009, the issue of the effect of the financial markets on the church was front and center. We spent considerable time detailing the various types of investments and the effect of the markets on the General Conference's funds. Even though the economy is struggling, the financial markets have made major strides towards recovery. As of October 4 the S&P 500 index of stocks has increased 51.6 percent since its recent low on March 9 of 676. The graph

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below shows the S&P 500 average for the past three years. The markets are not anywhere near their highs in 2008, but the recovery has been impressive considering the economy.

The majority of the General Conference's funds are invested in fixed income investments rather than equities. We have not only had the benefit of a rising stock market but have also had



unrealized gains in the fixed income area because of a decline in interest rates. The combination of the two means that when we look at total return on investments (interest income, dividends, etc., as well as the realized and unrealized gains and losses on investments) for the period of January 1, 2008, through August 31, 2009, we have a net increase of US\$2.8 million on the approximately US\$290 million of investments. That is approximately one-half percent per year. In other words, if we

had had all the funds belonging to the General Conference in a savings account on January 1, 2008, and had been earning an interest rate of one-half of a percent on the savings, we would be at the same place as we are now. It certainly would have required fewer "Roloids™" than the roller coaster ride we have been on. But we thank the Lord for His blessings.

Performance of GC Owned Investments

Investment balances and net Market Fluctuations plus earnings by fund in millions

	Jan-Dec 2008		Jan-Aug 2009	
Operating	128.7	(6.3)	143.7	5.1
Extraordinary Tithe	88.6	3.1	77.7	2.1
Donor Advised	18.3	(.06)	9.0	.2
Plant Fund	24.5	(.06)	25.0	1.1
Endowment Fund	22.8	(2.8)	24.3	1.8
Other Funds	12.7	(.04)	5.2	.1
Total	295.6	(7.6)	292.2	10.4

The graph above shows the detail of the investments. In 2008, we had US\$15.6 million in realized and unrealized losses offset somewhat by US\$8.0 million in earnings giving us a net loss on investments of US\$7.6 million. January through August of 2009 we have had a net of US\$8.1 million in realized and unrealized gains and US\$2.3 million in earnings for a net gain from investments of US\$10.4 million. We have not recovered the full amount of the realized and unrealized losses but with the earnings on the funds have ended with a slight positive return on the total of US\$292.2 million for the period of January 2008 through August 2009.

General Conference Operating Fund

The September 2009 Operating Fund Statement shows a good increase but it is mostly from investment earnings. When adjusted for the items that are not accrued for in the statement, it shows a gain of approximately US\$8,636,553. It is important to remember that most of that comes from the recovery in the financial markets and the temporary reduction in expenses at the world headquarters from unfilled positions, no salary increases, and cuts in travel budgets. The critical areas of tithe and offerings are down and most other costs remain about the same. We are grateful for the increase but must remember that most of it comes from a one-time recovery and not from tithes and offerings that can be relied on for next year's budget.

Budget and Operating Constraints

The budget for 2010 which is being recommended to the Financial Planning and Budgeting Committee (GCC-S) tries to hold appropriations and salaries at the same levels as in 2008 and 2009. The 2009 budget had the anticipated wage increases for the General Conference staff that would have tracked the increase in Consumer Price Index (CPI). We did not increase wages in 2009 and, in addition, reduced travel budgets and some other items as part of our constraints during this economic downturn. As we do not anticipate any increase in wages during 2010 and are continuing the reduced travel budgets, you will see a reduction of over US\$1 million in the 2010 budget for the General Conference headquarters. Most of the other expenses and appropriations track what has been provided in 2009. Because of the anticipated reduction in tithe and offerings the budget is balanced by the anticipation of bringing forward approximately US\$2,790,216 from the expected 2009 operating gain. We do not normally budget based on using previous year's gains, but as we anticipate that the economic downturn is temporary and expect to have over 100 percent of recommended working capital, we feel it is appropriate.

Hope Channel Studio

The new extension to the General Conference complex that will house the Hope Channel Studio is coming along nicely. George O Egwakhe, General Conference Associate Treasurer,

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will give a report on the progress. When the economic downturn started, we were already committed to this project and there would have been heavy penalties to delay, so we voted to proceed with it in spite of the constraints we put in place.

Conclusion

These are turbulent economic times. We do not know how the economic recovery will proceed. We do not know when the interest rates will change and affect the value of fixed income investments or when the stock markets will turn and go in a different direction. We seek the Lord's guidance daily and work to do His will. We have used this quote in the past but it has special meaning to us in times like these.

The servant of the Lord, Ellen G White, wrote, "We can see only a little way before us; 'but all things are naked and opened unto the eyes of Him with whom we have to do.' He never becomes confused. He sits above the confusion and distractions of the earth, and all things are opened to His divine survey; and from His great and calm eternity He can order that which His providence sees is best.

"If we were left to ourselves to plan, we should make mistakes. Our prejudices, our weaknesses, our self-deceptions, and our ignorance would be manifest in many ways. But the work is the Lord's, the cause is His; He never leaves His workmen without divine directions. . . ."—ML 10.

REPORT ON INVESTMENTS

Roy E Ryan, Associate Treasurer of the General Conference, reported on the portfolio of investments of the Church.

PLANT FUND REPORT—ADDITION TO THE GENERAL CONFERENCE BUILDING (HOPE CHANNEL STUDIO)

George O Egwakhe, Associate Treasurer of the General Conference, reported on the status of the Hope Channel Studio construction.

APPROPRIATIONS REVIEW COMMISSION—SUMMARY

Lowell C Cooper, General Vice President of the General Conference and chair of the Appropriations Review Commission established by joint action of the Financial Planning and Budgeting Committee (GCC-S) and the General Conference Administrative Committee (GCC-S), presented an oral report of the Commission's work in 2008 and its recommendations to the Financial Planning and Budgeting Committee. The Commission proposed, effective January 1, 2011, several adjustments in appropriation patterns to be reflected in the General Conference budget. (The General Conference is requested to provide from its operations the sum of \$425,000 to provide some appropriation increases to certain entities beginning in 2010.) The adjustments scheduled to begin in 2011 will continue with additional annual adjustments through 2014 resulting in a net shift in appropriations of \$5.7 million. The Appropriations Review Commission also studied the deployment of interdivision employee funding and has recommended re-distribution of a portion of those resources over a three-year period beginning in 2012.

(Copies of the Commission's recommendations, which were adopted by the Financial Planning and Budgeting Committee, were distributed to General Conference Executive Committee members.)

FINANCIAL STATEMENT—SEPTEMBER 2009

Juan R Prestol, General Conference Undertreasurer, highlighted items of interest in the interim year-to-date Financial Statement of September 2009.

VOTED, To record receipt of the interim year-to-date Financial Statement of September 2009.

TRE/09AC to JRP

EXTRAORDINARY TITHE REPORT

VOTED, To record receipt of the report on allocations from the extraordinary tithe funds.

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TRE/09AC to REL

GENERAL CONFERENCE WORLD BUDGET—2010

VOTED, To approve the 2010 General Conference World Budget, as presented. (See pages 168-183.)

09AC to LCC

GENERAL CONFERENCE AUDITING SERVICE—REPORT

The General Conference Auditing Service (GCAS) annual report for 2008 was presented by Paul H Douglas, Director of GCAS.

VOTED, To record receipt of the General Conference Auditing Service annual report for 2008.

09AC to TNCW

ELLEN G WHITE ESTATE—REPORT

The Ellen G White Estate showcased the new website they are developing which will have all of Ellen G White's books online in all available translations. They are working toward the goal of having the material available without licensing fees.

VOTED, To record receipt of the Ellen G White Estate report.

09AC to TNCW

HEALTH MINISTRIES—REPORT

Allan R Handysides, Director of General Conference Health Ministries, along with associate directors, Kathleen Kuntaraf, Peter R Landless, and Stoy Proctor gave a report on the department's recent activities. The department has set a goal which focuses on all local churches becoming community health centers. Many training conferences and programs have been held promoting health, including a six-day Global Conference on Health and Lifestyle was recently held in Geneva, Switzerland.

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VOTED, To record receipt of the Health Ministries report.

Prayer was offered by Barry W Bussey, Associate Director of Public Affairs and Religious Liberty at the General Conference.

Gerry D Karst, Chair
Agustin Galicia, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary

**General Conference of Seventh-day Adventists
2010 Appropriations Budget**

	2009			2010			Final
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	Total	
Summary:							
Income							
Function 01000 - Tithe	94,598,198	0	94,598,198	94,237,774	0	94,237,774	
Unrestricted Offerings	0	52,788,143	52,788,143	0	51,789,737	51,789,737	
Unrestricted Donations	0	790,000	790,000	0	172,574	172,574	
Unrestricted Investment Earnings	0	2,000,000	2,000,000	0	2,200,000	2,200,000	
Miscellaneous Income	0	231,706	231,706	0	144,546	144,546	
	94,598,198	55,809,849	150,408,047	94,237,774	54,306,857	148,544,631	
Additional Funds	28,800,000	(28,800,000)	0	28,800,000	(28,800,000)	0	
Transfers to / from Other Functions	771,368	(771,368)	0	836,950	(836,950)	0	
Blocked Currency	375,304	825,799	1,201,103	0	0	0	
	124,544,870	27,064,280	151,609,150	123,874,724	24,669,907	148,544,631	
Trfs to Allocated Functions							
I. Office Operating	37,010,331	0	37,010,331	36,010,222	0	36,010,222	
II. GC Administered Funds	14,568,585	1,050,000	15,618,585	15,237,289	1,050,000	16,287,289	
III. IDE Funding	24,449,096	0	24,449,096	24,123,022	0	24,123,022	
IV. Appropriations	47,098,548	24,320,292	71,418,840	47,085,881	24,267,081	71,352,962	
V. Special Funding	1,418,310	1,693,988	3,112,298	1,418,310	2,143,042	3,561,352	
	124,544,870	27,064,280	151,609,150	123,874,724	27,460,123	151,334,847	
Net	0	0	0	(0)	(2,790,216)	(2,790,216)	
Beginning Balance	0	0	0	0	2,790,216	2,790,216	
Ending Balance	0	0	0	0	0	0	

General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Tithe

	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
Unallocated Income				
Function 01000 - Tithe				
612100 TITHE - MISCELLANEOUS	148,069	85,500	148,069	62,569
612500/10/99 TITHE - IDE AFPR	860,115	826,000	860,116	34,116
616100 TITHE - DIVISION (2.0%)	20,845,724	17,714,913	19,030,163	1,315,250
616105 TITHE - NAD (8.0%)	71,450,420	70,608,826	69,307,606	(1,301,220)
616300 TITHE - DIVISION ACCRUED	306,500	0	0	0
616430 TITHE - DIVISION-BLOCKED	(1,040,865)	(1,118,000)	(1,040,065)	77,935
616440 TITHE - DIVISION-BLOCKED	(600,870)	(503,000)	(600,870)	(97,870)
616600 TITHE - NSD (AUDIT ADJUST)	503,656	631,790	631,790	0
616700 TITHE - RET ADJ (0.30%)	(2,494,170)	(2,647,831)	(2,599,035)	48,796
TITHE - ADDITIONAL	0	3,500,000	3,000,000	(500,000)
TITHE - Recovery Blocked Currency	0	5,500,000	5,500,000	0
	<u>89,978,580</u>	<u>94,598,198</u>	<u>94,237,774</u>	<u>(360,424)</u>
BLOCKED CURRENCY/WORKING CAPITAL	<u>0</u>	<u>375,304</u>	<u>0</u>	
Additional Funds				
619001 ADDITIONAL TITHE TO GC	32,100,000	28,800,000	28,800,000	
619005 NON-TITHE - APPROPRIATION	<u>(32,100,000)</u>	<u>(28,800,000)</u>	<u>(28,800,000)</u>	
	<u>0</u>	<u>0</u>	<u>0</u>	

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**General Conference of Seventh-day Adventists
2010 Appropriations Budget
Non-Tithe**

	Actual 2008	Budget 2009	Budget 2010	Final Increase (Decrease)
Unallocated Income				
Function 05000 - Non-Tithe				
Unrestricted Offerings				
631100 WORLD MISSION FUND - OS	44,734,514	38,107,000	38,082,772	(24,228)
631190 WMF - OS - TRF TO RSTR'D FNCTNS	(4,656,001)	(3,784,183)	(3,700,000)	84,183
631300 WMF - OVERSEAS ACCRUED	597,500	0	0	0
631630 WMF - OS BLOCKED	(2,743,493)	(3,187,972)	(2,743,493)	444,479
631640 WMF - OS BLOCKED	(2,420,323)	0	0	0
	<u>35,512,197</u>	<u>31,134,845</u>	<u>31,639,279</u>	<u>504,434</u>
631105 WORLD MSN FUND - NAD	23,774,840	24,179,938	22,586,098	(1,593,840)
631195 WMF - NAD - TRF TO RSTR'D FNCTNS	(2,435,640)	(2,526,640)	(2,435,640)	91,000
	<u>21,339,200</u>	<u>21,653,298</u>	<u>20,150,458</u>	<u>(1,502,840)</u>
	<u>56,851,397</u>	<u>52,788,143</u>	<u>51,789,737</u>	<u>(998,406)</u>
Unrestricted Donations				
638002 MISC DONATIONS	60,142	40,000	60,000	20,000
638005 MISSIONS UNSPECIFIED	112,575	750,000	112,574	(637,426)
	<u>172,717</u>	<u>790,000</u>	<u>172,574</u>	<u>(617,426)</u>
Unrestricted Investment Earnings				
711002 INTEREST AND DIVIDENDS	2,939,902	2,000,000	2,200,000	200,000
712001 CAPITAL GAINS INCOME (LOSS)	(332,965)	0	0	0
715001 UNREALIZED APPRECIATION OF INVEST	(10,082,120)	0	0	0
	<u>(7,475,183)</u>	<u>2,000,000</u>	<u>2,200,000</u>	<u>200,000</u>

General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Non-Tithe

	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
Unallocated Income				
Function 05000 - Non-Tithe				
Miscellaneous Income				
677111 LEASE INCOME-SW BELL	17,457	17,457	17,457	0
678002 MISCELLANEOUS NON-TITHE INC	15,689	0	15,689	15,689
678150 ROYALTIES	111,395	114,249	111,400	(2,849)
720001 MATURED TRUSTS/WILLS	101,546	100,000	0	(100,000)
	<u>246,086</u>	<u>231,706</u>	<u>144,546</u>	<u>(87,160)</u>
631730 BLOCKED CURRENCY/WORKING CAPITAL	<u>10,855,626</u>	<u>825,799</u>	<u>0</u>	<u>(825,799)</u>
Transfers to / from Other Functions				
01000 Offerings for Exchange - From Other Functions	(15,107,676)	771,368	836,950	65,582
05000 Offerings Exchanged - To Other Functions	<u>15,107,676</u>	<u>(771,368)</u>	<u>(836,950)</u>	<u>(65,582)</u>
	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>

**General Conference of Seventh-day Adventists
2010 Appropriations Budget
Tithe**

	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
I. Office Operating				
GC OFFICE OPERATING CAP	32,933,248	38,500,000	38,669,402	169,402
APPLIED TO WORLD BUDGET	0	1,489,669	2,659,180	1,169,511
Net in House Budget Funding	<u>32,933,248</u>	<u>37,010,331</u>	<u>36,010,222</u>	<u>(1,000,109)</u>
II. GC Administered Funds				
11042 ADVENTIST REVIEW ON LINE	0		25,000	0
11048 AR ADVENTIST WORLD	7,856,039	5,500,000	5,500,000	0
11462 ELECTRONIC RESOURCES FOR SABBATH SCHOOL	0	99,000	99,000	0
11466 OMA MISSION QUARTERLY	200,000	200,000	200,000	0
41050 INTERNATIONAL BIBLE CONFERENCE	0	62,500	62,500	0
51098 BLKD CURR EXPENDITURES	64,200	20,000	20,000	0
51105 WORLD BUDGET MISC	50,000	50,000	50,000	0
51175 ELMHAVEN REPAIRS	20,000	20,000	20,000	0
51180 ELMHAVEN SUPERVISION ASSIST	8,000	8,000	8,000	0
51651 SOW ONE BILLION - ADMIN	35,000	35,000	0	(35,000)
51682 CEW - GLOBAL EVANG	100,000	100,000	100,000	0
51682 EVANGELISM-CENTER OF GLOBAL EVANGELISM	50,000	50,000	50,000	0
51740 DEPARTMENTAL SPECIAL PROJECTS	450,000	450,000	450,000	0
52260 ADVENTIST MISSION	442,773	442,644	582,049	139,405
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	23,846	0	(23,846)
61050 ANNUAL COUNCIL TRAVEL	290,715	110,000	110,000	0
61051 ANNUAL COUNCIL TRAVEL	500,000	500,000	500,000	0
61225 MONETARY EXCHANGE	100,000	100,000	0	(100,000)
61250 GC SESSION	1,200,000	1,200,000	1,200,000	0
61500 OFFERINGS PROMOTION-ADVENTIST MISSION	200,000	200,000	200,000	0
61683 PRE VIDEO PRODUCTION	320,000	320,000	320,000	0
61685 OFF OF GLOBAL SOFTWARE AND TECHNOLOGY	0	302,138	298,830	(3,308)
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	13,413	0	(13,413)
61688 OFF OF ASSESSMENT AND PROGRAM EFFECTIVENESS	170,303	253,748	232,018	(21,730)
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	7,726	0	(7,726)
61708 HOPE CHANNEL OPERATIONS	2,880,570	3,180,570	3,180,570	0
61729 SPRING MEETING	130,000	130,000	130,000	0
61750 COUNCIL ON EVANGELISM AND WITNESS	425,000	425,000	425,000	0
61752 GC COMMISSIONS	150,000	150,000	150,000	0
61755 LEADERSHIP TRAINING	100,000	100,000	100,000	0
61759 COUNCIL ON INTERCHURCH/FAITH RELATIONS	45,000	45,000	45,000	0
61760 STRATEGIC PLANNING	24,555	25,000	25,000	0
61761 MINISTRIES COMMITTEE-GROWING DISCIPLES	0	50,000	50,000	0
61762 FAITH AND SCIENCE COUNCIL	0	100,000	100,000	0
61781 MISC TRAVEL (WRLD BDGT)	16,615	50,000	50,000	0
61796 SDA ACCOUNTING SOFTWARE	0	0	734,322	734,322
61796 PAYROLL SOFTWARE SUPPORT - SAD	0	220,000	220,000	0
Total GC Administered Funds - Tithe	<u>15,828,770</u>	<u>14,568,585</u>	<u>15,237,289</u>	<u>668,704</u>

General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Non-Tithe

	Actual 2008	Budget 2009	Budget 2010	Final Increase (Decrease)
51100 CONTINGENCY	1,100,000	750,000	750,000	0
61603 OGC SPECIAL COUNSEL/LITIGATION	300,000	300,000	300,000	0
Total GC Admin Funds Non-Tithe	<u>1,400,000</u>	<u>1,050,000</u>	<u>1,050,000</u>	<u>0</u>
Total GC Administered Funds	<u>17,228,770</u>	<u>15,618,585</u>	<u>16,287,289</u>	<u>668,704</u>

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**General Conference of Seventh-day Adventists
2010 Appropriations Budget
Tithe**

	Actual 2008	Budget 2009	Budget 2010	Final Increase (Decrease)
IDE FUNDING	<u>21,737,820</u>	<u>24,449,096</u>	<u>24,123,022</u>	<u>(326,074)</u>
Separate Board Units - Tithe				
11050 APPROPRIATIONS TO AWR	336,192	336,192	336,192	0
41215 GEOSCIENCE RESEARCH INSTITUTE	1,056,622	1,029,588	1,037,073	7,485
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	38,727	0	(38,727)
41920 WHITE ESTATE	1,601,567	1,592,934	1,579,933	(13,001)
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	78,613	0	(78,613)
41935 WHT RESEARCH CTRS/BRANCHES	638,044	605,338	611,469	6,131
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	10,974	0	(10,974)
51101 WAGE FACTOR CONTINGENCY	90,000	120,000	0	(120,000)
61170 GCAS - HEADQUARTERS	1,213,114	1,584,276	1,568,924	(15,352)
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	36,167	0	(36,167)
61179 GCAS OVERSEAS	6,672,795	7,571,113	7,716,933	145,820
61185 GCAS NSD	0	631,790	631,790	0
Sub-Total Separate Board Units - Tithe	<u>11,608,334</u>	<u>13,635,712</u>	<u>13,482,314</u>	<u>(153,398)</u>

**General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Tithe**

		Actual 2008	Budget 2009	Budget 2010	Final Increase (Decrease)
IV. Appropriations: (Cont'd)					
Divisions - Tithe					
52026 APPROPRIATIONS, TITHE OPERATING					
838ECD	ECD - EAST-CENTRAL AFRICA DIV	2,915,708	2,915,708	2,915,708	0
838ESD	EASTERN EUROPE FIN AFFAIRS COM	1,053,695	1,053,695	1,053,695	0
	EEFAC - DARMSTADT	<u>217,259</u>	<u>220,000</u>	<u>217,259</u>	(2,741)
		1,270,954	1,273,695	1,270,954	
838EUD	EUD - EURO-AFRICA DIVISION	1,542,723	1,542,723	1,542,723	0
838IAD	IAD - INTER-AMERICAN DIVISION	885,860	885,860	885,860	0
838NSD	NSD - NORTHERN ASIA-PACIFIC DIV	1,477,191	1,477,191	1,477,191	0
838SAD	SAD - SOUTH AMERICAN DIVISION	1,753,542	1,753,542	1,753,542	0
838SADW	SATELITE TELEVISION - WHAST	<u>288,915</u>	<u>288,915</u>	<u>288,915</u>	0
		2,042,457	2,042,457	2,042,457	
838SID	SID - SOUTHERN AFRICA-INDIAN OCEAN	2,882,503	2,882,503	2,882,503	0
838SPD	SPD - SOUTH PACIFIC DIVISION	1,009,599	1,009,599	1,009,599	0
838SSD	SSD - SOUTHERN ASIA PACIFIC DIV	2,026,193	2,026,193	2,026,193	0
838SUD	SOUTHERN ASIA DIV (SERVSDA)	1,667,465	1,667,465	1,667,465	0
838TED	TED - TRANS-EUROPEAN DIVISION	2,729,335	2,729,335	2,729,335	0
838WAD	WAD - WEST-CENTRAL AFRICA DIV	<u>2,085,403</u>	<u>2,085,403</u>	<u>2,085,403</u>	0
	Total Appropriations - 52026	22,535,391	22,538,132	22,535,391	(2,741)
41250	HIV/AIDS	51,500	53,045	51,500	(1,545)
52012	ADVENTIST HERITAGE MINISTRIES	66,700	104,000	104,000	0
52035	APPROPS, EXCESS LIAB INSURANCE	603,607	600,000	600,000	0
52036	HPL INSURANCE RESERVE FUND	1,470,344	1,200,000	1,400,000	200,000
52765	APPROPRIATIONS TO TED	1,150,000	1,150,000	1,150,000	0
52792	1040 WINDOW APPROPRIATIONS	<u>760,000</u>	<u>1,209,000</u>	<u>1,209,000</u>	0
	Sub-Total Divisions - Tithe	26,637,542	26,854,177	27,049,891	195,714

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**General Conference of Seventh-day Adventists
2010 Appropriations Budget
Tithe**

IV. Appropriations: (Cont'd)

General Church Programs - Tithe

	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
11090 EVANGELISM - STAFF	133,000	133,000	133,000	0
22264 GRADUATE SCHOLARSHIPS-AIIAS/AUA	60,000	60,000	60,000	0
22265 GRADUATE SCHOLARSHIPS	100,000	100,000	100,000	0
Sub-Total General Church Programs - Tithe	293,000	293,000	293,000	0

Subsidies to Publications - Tithe

11045 AR MONTHLY EDITION SUBSIDY	317,835	327,370	327,370	0
11425 MINISTRY MAG (ENGLISH)	264,397	263,268	279,199	15,931
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	19,886	0	(19,886)
11565 EDUCATION AMICUS	103,114	155,236	155,466	230
51106 WB UNUSED REMUN & TRVL VOTED 2009	0	2,312	0	(2,312)
21175 EDU JAE ENGLISH EDITION	100,000	100,000	100,000	0
21176 EDU JAE INTL EDITION	20,000	20,000	20,000	0
22810 SDA PERIODICAL INDEX	6,000	6,500	6,500	0
32880 SPIRIT OF PROPHECY BOOKS	375,000	375,000	375,000	0
32881 SOP BKS TO NEW MEMBERS "CONNECTING"	0	0	0	0
Sub-Total Subsidies to Publications - Tithe	1,186,346	1,269,572	1,263,535	(6,037)

Final

**General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Tithe**

IV. Appropriations: (Cont'd)	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
			Final	
Institutions - Tithe				
11015 ADRA	195,412	195,412	195,412	0
11017 AIAS OPERATING	210,173	210,173	210,173	0
21035 ANDREWS UNIV OPERATING APPROP SEMINARY:				
REGULAR	1,190,068	1,190,068	1,190,068	0
FAC REPLACE-SEMINARY	75,593	75,593	75,593	0
AU GENERAL OPERATING	65,337	65,337	65,337	0
* MISSION ORIENTATION	0	159,166	159,166	0
INST FOR PREVENT OF ADDICTION	137,496	137,496	137,496	0
	<u>1,468,494</u>	<u>1,627,660</u>	<u>1,627,660</u>	
21345 GUJ/GIA OPERATING	63,666	63,666	63,666	0
21455 LLU OPERATING	2,750,230	2,750,230	2,750,230	0
41485 IHFA INT'L HEALTH FOOD ASSN	93,513	98,946	50,000	(48,946)
41657 PARL LIBERTY MAGAZINE	100,000	100,000	100,000	0
Sub-Total Institutions - Tithe	<u>4,881,488</u>	<u>5,046,087</u>	<u>4,997,141</u>	<u>(48,946)</u>
Total Appropriations - Tithe	<u>44,606,710</u>	<u>47,098,548</u>	<u>47,085,881</u>	<u>(12,667)</u>

* Mission Orientation of \$159,156 to TRIPS for AU

**General Conference of Seventh-day Adventists
2010 Appropriations Budget
Non-Tithe**

IV. Appropriations:	Actual 2008	Budget 2009	Final	
			Budget 2010	Increase (Decrease)
Divisions - Non-Tithe				
52027 APPROPRIATIONS, NON-TITHE OPERATING:				
838ECD EAST CENTRAL ARICA DIV	1,418,015	1,418,015	1,418,015	0
HIV-AIDS OFFICE	0	31,518	31,518	0
	1,449,533	1,449,533	1,449,533	
838ESD EASTERN EUROPE FIN AFFAIRS COM	261,497	261,497	261,497	0
838EUD EURO-AFRICA DIVISION	751,840	751,840	751,840	0
838IAD INTER-AMERICAN DIVISION	1,025,326	1,025,326	1,025,326	0
838NSD NORTHERN ASIA-PACIFIC DIV	173,453	173,453	173,453	0
838SAD SOUTH-AMERICAN DIVISION	1,006,565	1,006,565	1,006,565	0
838SID SO AFRICA INDIAN OCEAN	1,113,560	1,082,042	1,082,042	0
HIV-AIDS OFFICE	0	31,518	31,518	0
	1,113,560	1,113,560	1,113,560	
838SPD SOUTH PACIFIC DIVISION	780,337	780,337	780,337	0
838SSD SOUTHERN ASIA-PACIFIC DIV	1,142,976	1,142,976	1,142,976	0
838SUD SOUTHERN ASIA DIV (SERVSDA)	923,699	923,699	923,699	0
838TED TRANS-EUROPEAN DIV	998,923	998,923	998,923	0
838WAD WEST-CENTRAL AFRICA	1,135,157	1,114,145	1,114,145	0
HIV-AIDS OFFICE	0	21,012	21,012	0
	1,135,157	1,135,157	1,135,157	
Sub-Total Divisions - Non-Tithe	10,762,866	10,762,866	10,762,866	0

**General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Non-Tithe**

	Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
IV. Appropriations: (Cont'd)				
Donations Non-Tithe:				
51140 DONATIONS	60,000	60,000	60,000	0
Institutions - Non-Tithe				
11015 ADRA - RENT	776,254	752,660	731,383	(21,277)
11017 AI/AS OPERATING	599,173	617,148	599,173	(17,975)
11050 AWR HEADQUARTERS -RENT	95,538	111,712	110,477	(1,235)
21035 ANDREW'S UNIV OPERATING GRADUATE SCHOOL	2,342,175	2,342,175	2,342,175	0
21345 GU/GIA OPERATING APPROP	201,610	201,610	201,610	0
GU/GIA RENTAL	464,210	450,100	437,376	(12,724)
	665,820	651,710	638,986	
21455 LLU OPERATING GENERAL GRADUATE BIOLOGY	7,324,889	7,324,889	7,324,889	0
	300,000	300,000	300,000	0
	7,624,889	7,624,889	7,624,889	
21560 OU OPERATING	1,142,132	1,142,132	1,142,132	0
51480 ADVENTIST UNIVERSITY OF AFRICA	255,000	255,000	255,000	0
Sub-Total Institutions	13,500,981	13,497,426	13,444,215	(53,211)
Total Appropriations Non-Tithe	24,323,847	24,320,292	24,267,081	(53,211)
Grand Total Approp Tithe & Non-Tithe	68,930,557	71,418,840	71,352,962	(65,878)

Final

**General Conference of Seventh-day Adventists
2010 Appropriations Budget**

		Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
		Final			
V. Special Funding - Tithe					
Institutional Programs - Tithe					
11050	AWR HEADQUARTERS	1,418,310	1,418,310	1,418,310	0
	838AWR			1,418,310	0
Total Special Funding - Tithe		1,418,310	1,418,310	1,418,310	0
V. Special Funding - Non-Tithe					
Division Programs - Non-Tithe					
52030	Appropriations, Special:				
838ECD	ECD - EAST-CENTRAL AFRICA DIVISION	57,783	57,783	57,783	0
838ESD	EASTERN EUROPE FIN AFFAIRS COM	94,554	94,554	94,554	0
838EUD	EUD - EURO-AFRICA DIVISION	73,542	73,542	73,542	0
838IAD	IAD - INTER-AMERICAN DIVISION	78,795	78,795	78,795	0
838NSD	NSD - NORTHERN ASIA PACIFIC DIV UNENTERED TERRITORIES	52,530 47,277	52,530 47,277	52,530 47,277	0 0
838SAD	SAD - SOUTH AMERICAN DIVISION	73,542	73,542	73,542	0
838SADW	SOUTH AMERICAN DIV WHAST	63,036	63,036	63,036	0
		136,578	136,578	136,578	
838SERVSDA	SOUTHERN ASIA DIVISION (SERVSDA)	99,807	99,807	99,807	0
838SID	SID-SOUTHERN AFRICA-INDIAN OCEAN DIV	52,530	52,530	52,530	0
838SPD	SPD - SOUTH PACIFIC DIVISION	52,530	52,530	52,530	0
838SSD	SSD - SOUTHERN ASIA PACIFIC DIVISION	52,530	52,530	52,530	0
838TED	TED - TRANS-EUROPEAN DIVISION	178,602	178,602	178,602	0
838WAD	WAD - WEST-CENTRAL AFRICA DIVISION	57,783	57,783	57,783	0
	Sub-total Division Programs	1,034,841	1,034,841	1,034,841	0

**General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Non-Tithe**

		Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)
		Final			
V. Special Funding (Cont'd)					
Institutional Programs - Non-Tithe					
11011	838NAD APPROPRIATIONS TO NAD SERVICEMEN - KOREA	0	36,771	36,771	0
11018	838AIIAS APPROPRIATIONS TO AIIAS	31,518	31,518	31,518	0
11050	838AWR APPROPRIATIONS TO AWR	126,072	126,072	126,072	0
AU SPECIALS:					
21040	838AU APPROPRIATIONS TO ANDREWS UNIV	52,530	52,530	52,530	0
834251	GRAD SCHOOL & SEM LIB BOOKS	131,325	131,325	131,325	0
		183,855	183,855	183,855	
21350	838HSI APPROPRIATIONS TO GU/GIA	248,467	248,467	248,467	0
61708	HOPE CHANNEL OPERATION	31,518	32,464	31,518	(946)
	HC SUBSIDY NEW BLDG/EQUIP CHARGES	0	0	450,000	450,000
		31,518	32,464	481,518	
	Sub-Total Institutional Programs	621,430	659,147	1,108,201	449,054
	Total Special Funding - Non-Tithe	<u>1,656,271</u>	<u>1,693,988</u>	<u>2,143,042</u>	<u>449,054</u>
	Grand Total Special Funding	<u>3,074,581</u>	<u>3,112,298</u>	<u>3,561,352</u>	<u>449,054</u>

**General Conference of Seventh-day Adventists
 2010 Appropriations Budget
 Non-Tithe**

		Final				
		Actual 2008	Budget 2009	Budget 2010	Increase (Decrease)	2009 Investment Amount
VI. Appropriations (Not included in summary)						
Restricted Funds						
52028	APPROPRIATIONS					
838ECD	APPROPRIATIONS TO ECD	109,760	118,349	132,243	13,894	13.22%
838ESD	EASTERN EUROPE FIN AFFAIRS COM	37,370	41,822	46,425	4,603	4.64%
838EUD	APPROPRIATIONS TO EUD	56,593	62,771	69,513	6,742	6.95%
838IAD	APPROPRIATIONS TO IAD	47,137	52,283	57,898	5,615	5.79%
838NSD	APPROPRIATIONS TO NSD	40,711	45,156	50,005	4,849	5.00%
838SAD	APPROPRIATIONS TO SAD	68,075	75,507	83,616	8,109	8.36%
838SID	APPROPRIATIONS TO SID	100,655	108,250	121,059	12,809	12.11%
838SPD	APPROPRIATIONS TO SPD	44,147	48,966	54,225	5,259	5.42%
838SSD	APPROPRIATIONS TO SSD	78,164	86,697	96,008	9,311	9.60%
838SERVSDA	APPROPRIATIONS TO SUD (SERVSDA)	63,908	70,885	78,498	7,613	7.85%
838TED	APPROPRIATIONS TO TED	91,953	101,992	112,946	10,954	11.29%
838WAD	APPROPRIATIONS TO WAD	81,528	87,322	97,565	10,243	9.76%
	Total Restricted Funds	820,001	900,000	1,000,000	100,000	100.00%

Divisions who can make adjustments within their budgets with out these funds are encouraged to release their allocations of this appropriation to the GC 10/40 Window Fund

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2009, 2:00 p.m.

Ted N C Wilson, chair, called to order the fifth session of the 2009 Annual Council.

Prayer was offered by Masaki Shoji, President of the Japan Union Conference, Northern Asia-Pacific Division.

MIN/ADCOM/09AC to GDK

CREATION SABBATH 2009

Creation Sabbath will be held on October 24, 2009. An overview of the Creation Sabbath website and resources that are available for Creation Sabbath was presented. The website is available in French, Spanish, Portuguese, as well as English.

VOTED, To receive the information regarding Creation Sabbath.

MIN/09AC to GDK

CREATION SABBATH 2010

VOTED, To designate October 23, 2010 as Creation Sabbath.

TRE/09AC to REL

ADVENTIST UNIVERSITY OF AFRICA—RELEASE OF FUNDS

VOTED, To authorize release of \$3,500,000 to the Adventist University of Africa, which is the second half of \$7,000,000 from the 2007 supplemental budget appropriation.

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TRE/FinPl&Bud09AC/09AC to REL

BALANCE-CARRIED FORWARD ITEMS

VOTED, To approve the following one-time appropriations from 2009 carried forward balance and/or working capital:

1. Special appropriation of \$400,000 for release in 2010 (and 2011 in the case of Christian Record Services) to the following entities based on the recommendations included in the Appropriations Review Commission Report approved by the Financial Planning and Budget Committee (GCC-S):

a.	Euro-Asia Division	\$31,698
b.	Northern Asia-Pacific Division	\$26,415
c.	Southern Asia Division	\$33,019
d.	Trans-European Division	\$16,509
e.	Trans-European Division (Middle East Union)	\$33,019
f.	West-Central Africa Division	\$34,340
g.	Hope Channel	\$52,830
h.	Adventist University of Africa	\$16,509
i.	Adventist International Institute of Advanced Studies	\$16,509
j.	Adventist World Radio	\$16,509
k.	Christian Record Services (2010)	\$50,000
l.	Ellen G White Estate	\$9,906
m.	Griggs University	\$23,114
n.	10/40 Window Fund	\$23,114

o.	Internet Development	\$16,509
	Total	\$400,000
	Christian Record Services (2011)	\$25,000

2. Special appropriation of \$150,000 for Adventist University of Africa with \$100,000 to be released in 2010 and \$50,000 in 2011.

3. Special appropriation of \$350,000 for Adventist Mission headquarters operations for 2010 because of decreased earnings on the endowment for their operations.

4. Special appropriation of \$1,300,000 to divisions and institutions equivalent to 3 percent of 2008 appropriations (approximate amount).

TRE/09AC to REL

TREASURER'S REPORT

VOTED, To record receipt of the Treasurer's report, as presented.

TRE/09AC to REL

VARIANCE TO WORKING CAPITAL AND LIQUIDITY— CALCULATION FOR EXTRAORDINARY TITHE

The accounting for the extraordinary tithe funds may temporarily distort the calculation and analysis of working capital and liquidity.

VOTED, To approve a variance to the General Conference *Working Policy* T 15 05, Working Capital and Liquidity, to allow the calculation of working capital and liquidity based on the operations of the organization, excluding the items related to the extraordinary tithe. This will allow the evaluation of ongoing operations without constantly having to evaluate the effect of the extraordinary tithe on these indicators.

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OMA/FinPl&Bud05AC/05AC/101-05Ga/06AC/101-06Ga/FinPl&Bud07AC/GCDO07AC/
07AC/101-07Ga/FinPl&Bud08AC/08AC/101-08Ga/FinPl&Bud09AC/09AC to JRP(DIV)

101-09Ga CALENDAR OF THIRTEENTH SABBATH
OFFERINGS—WORLD 2010 - 2015

VOTED, To revise the Calendar of Thirteenth Sabbath Offerings—World 2010 - 2015,
to read as follows:

2010	First Quarter	East-Central Africa Division
	Second Quarter	Euro-Africa Division
	Third Quarter	Trans-European Division
	Fourth Quarter	West-Central Africa Division
2011	First Quarter	Southern Asia Division
	Second Quarter	Euro-Asia Division
	Third Quarter	Inter-American Division
	Fourth Quarter	North American Division
2012	First Quarter	Northern Asia-Pacific Division
	Second Quarter	Southern Asia-Pacific Division
	Third Quarter	Southern Africa-Indian Ocean Division
	Fourth Quarter	South American Division
2013	First Quarter	South Pacific Division
	Second Quarter	East-Central Africa Division
	Third Quarter	Euro-Africa Division
	Fourth Quarter	Trans-European Division
2014	First Quarter	West-Central Africa Division
	Second Quarter	Southern Asia Division
	Third Quarter	Euro-Asia Division
	Fourth Quarter	Inter-American Division
2015	First Quarter	North American Division
	Second Quarter	Northern Asia-Pacific Division
	Third Quarter	Southern Asia-Pacific Division
	Fourth Quarter	Southern Africa-Indian Ocean Division

Distribution summary among divisions from 2010 through 2015:

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	1
South Pacific	1
Southern Asia	2
Southern Asia-Pacific	2
Trans-European	2
West-Central Africa	2

FinPl&Bud08AC/08AC/101-08Ge/FinPl&Bud09AC/09AC to JRP(DIV)

101-09Gc CALENDAR OF OFFERINGS—WORLD 2010

VOTED, To record the Calendar of Offerings—World 2010, which reads as follows:

January

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

February

6	Outreach/Church Budget
13	Division
20	Church Budget
27	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 GC Session Offering (funds remitted to the GC) [replaces the World Mission Budget]
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; GC Session Offering (only the offering collected at the GC Session will apply to the 10/40 Window)

July

3 Outreach/Church Budget; GC Session Offering (only the offering collected at the GC Session will apply to the 10/40 Window)
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 (Unusual Opportunities)
18 Church Budget
25 Conference/Union

October

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

November

6	Outreach/Church Budget
13 *+	Annual Sacrifice (Global Mission)
20	Church Budget
27	Conference/Union

December

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

Summary of Offerings

General Conference	7
Division	6
Conference/Union	12
Church	27
Total	52

*Program provided by the General Conference
+Worldwide offering

TRE/FinPl&Bud07AC/GCDO07AC/07AC/101-07Gf/08SM/101-08Gf/FinPl&Bud09AC/09AC
to JRP(DIV)

101-09Gd CALENDAR OF OFFERINGS—WORLD 2011

VOTED, To record the Calendar of Offerings—World 2011, which reads as follows:

January

1	Outreach/Church Budget
8	Division

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January contd

15 Church Budget
22 Conference/Union
29 Church Budget

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
16 Church Budget
23 Conference/Union
30 Church Budget

May

7 Outreach/Church Budget
14*+ Disaster and Famine Relief (Program provided for NAD only)
21 Church Budget
28 Conference/Union

June

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

July

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

August

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

September

3 Outreach/Church Budget
10*+ World Mission Budget (Unusual Opportunities)
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

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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

TRE/FinPl&Bud09AC/09AC to JRP(DIV)

101-09Ge CALENDAR OF OFFERINGS—WORLD 2012

VOTED, To adopt the Calendar of Offerings—World 2012, 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

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

April

7	Outreach/Church Budget
14 *+	World Mission Budget
21	Church Budget

April contd

28 Conference/Union

May

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

June

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

July

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

August

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

September

1 Outreach/Church Budget
8 *+ World Mission Budget (Unusual Opportunities)
15 Church Budget
22 Conference/Union
29 Church Budget

October

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

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November

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

December

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

Summary of Offerings

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

*Program provided by the General Conference

+Worldwide offering

StratPlStCom/GCDO07AC/07AC/101-07Ge/08AC/101-08Gc/09AC to MLR(DIV)

101-09Gb CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2010

VOTED, To record the Calendar of Special Days and Events—World 2010, to read as follows:

January

2	Soul-Winning Commitment	Program provided by divisions
9	<i>Tell the World: Spiritual Growth</i>	Program provided by GC
16	Health Ministries	Program provided by divisions
23	Religious Liberty Day	

February

6	<i>Tell the World: Church Planting Sabbath</i>	Program provided by GC
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February contd

6-13 Christian Home and Marriage Program provided by GC
20 Health and Temperance Magazines Program provided by divisions

March

6 Women's Day of Prayer Program provided by GC
13 *Tell the World: Personal Outreach* Program provided by GC
13 Missionary Literature Emphasis Program provided by publishing houses
20-27 Youth Week of Prayer Program provided by GC

April

10 Adventist Mission Emphasis (offering) Program provided by GC
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
15 *Tell the World: Big Cities* Program provided by GC

June

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

July

3 Griggs University/International Academy
10 *Tell the World: Media Ministry* Program provided by GC

August

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

September

4 Lay Evangelism Program provided by divisions
4-11 *Adventist Review*
(Annual subscription promotion)
11 Family Togetherness Program provided by GC
11 Adventist Mission Emphasis (offering) Program provided by GC

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September contd

11	Youth Spiritual Commitment Celebration (Southern Hemisphere)	
18	Pathfinder Day	
18-25	Health Emphasis	Program provided by divisions

October

2	150 th Anniversary of Name: “Seventh-day Adventist”	
2	Sabbath School Guest	Program provided by divisions
2	<i>Tell the World: In the Community</i>	Program provided by GC
9	Spirit of Prophecy	Program provided by Ellen G White Estate
16	Children’s Sabbath	
23	Creation Sabbath	Program provided by GC

November

6-13	Week of Prayer	
13	Annual Sacrifice (offering)	Program provided by GC
20	Ingathering	
27	Bible Emphasis	Program provided by divisions

December

4	Stewardship	Program provided by divisions
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FinPl&Bud09AC/09AC to LRE

140-09G FINANCIAL PROVISIONS FOR EMPLOYEES RETIRING
AND/OR NOT REELECTED—2010 GENERAL CONFERENCE
SESSION OR 2010 ANNUAL COUNCIL

There are many factors that enter into decisions of elected staff as they approach a General Conference Session. Some individuals may plan to retire but be requested to continue while others may make themselves available to continue but not be reelected. It takes time to find new employment and can even take a number of months to have retirement applications processed and approved by both the government and denominational retirement plans for those who choose to retire after not being asked to continue. Because of these factors and to help the staff plan and make a smooth transition where needed, it is

VOTED, To approve the financial provisions for General Conference employees who retire or are not reelected at the 2010 General Conference Session or the 2010 Annual Council, as follows:

1. Effective July 1, 2010, regular salary and benefits will be continued for a period of five months or until the person concerned secures employment, whichever is earlier.
2. If denominational employment is secured within the five-month period, beginning July 1, 2010, the unused portion of the five months' salary will be passed on to the employing organization as a salary subsidy.
3. Moving expenses to the new assignment will be covered by the General Conference.
4. Elected individuals who plan to retire at the time of the General Conference Session or who are not reelected and decide to retire during the five months period starting July 1, 2010 will continue on salary and benefits through November 30, 2010. Unless employed by the General Conference in some non-elected position, requests to carry temporary transition assignments during this period will not affect the November 30, 2010 ending date for salary.
5. Similar provisions will apply for those not reelected/reappointed by the 2010 Annual Council, with effective dates of November 1, 2010 through March 31, 2011.

FinPl&Bud09AC/09AC to LRE

278-09G TENURE OF OFFICE (DENOMINATIONAL EMPLOYEES—
ACCREDITING, TRANSFERRING, EMPLOYMENT
REGULATIONS) - POLICY AMENDMENT

This amendment recognizes that elected personnel who are not ministerially trained but who have accepted a call because of a specialty they possess may find it difficult to secure employment if terminated or not reelected, especially when the organization that called them is small. Divisions are encouraged to consider alternatives to assist these individuals.

VOTED, To amend GC E 50, Tenure of Office, to read as follows:

E 50 Tenure of Office

Nominating committees at all conference/mission/field sessions are counseled to observe such guiding principles as are set forth by the Spirit of Prophecy with reference to the

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continuance of individuals in positions of responsibility and leadership, as found in the following statement from *Gospel Workers*:

“The question is asked me if it is not a mistake to remove the president of a State conference to a new field when many of the people under his present charge are unwilling to give him up.

“The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches.

“Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the conference. . . .

“Many are strong in some points of character, while they are weak and deficient in others. As the result, a want of efficiency is manifested in some parts of the work. Should the same man continue as president of a conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another.

“If all were fully consecrated to God, these marked imperfections of character would not exist; but since the laborers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent changes. And, on the other hand, if a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different conferences.”—~~Pages 419-421~~ conferences.”—GW 419-421

The gospel ministry is the most important work ever entrusted to human beings, and those who are called to this sacred work should beware of the spirit of office seeking, ever regarding the preaching of the Word in soul-winning service as their chief responsibility and highest honor. They should recognize that while the call to ministry is for life, the call to administrative service is temporary; therefore, those chosen for administrative responsibility from time to time, should ever hold themselves in readiness ~~cheerfully~~ to engage cheerfully in full-time ministerial service when called to do so again.

There are those in elected and appointed positions who are not ministerially trained but who have been called to the Lord's work in more specialized areas. This would include treasurers and some areas of departmental service. Although they may be willing to accept other positions within the organization for which they are qualified, sometimes the organization is small and there are few positions open or available. Divisions are encouraged to give study to the specific situations in their divisions and look at options, including assistance for retraining of individuals for other areas of work or more comprehensive termination settlements where other denominational employment is not available for those not reelected.

PRE/TRE/StratPlStCom/ADCOM/SecC/TreC/GCDO09AC/09AC to LRE(DIV)

139-09G STRATEGIC PLANNING AND BUDGETING COMMITTEE
(GCC-S)—APPOINTMENT

VOTED, To merge the Financial Planning and Budgeting Committee (GCC-S) and the Strategic Planning Steering Committee (ADCOM-S) to form the Strategic Planning and Budgeting Committee (GCC-S) with terms of reference and membership as follows:

TERMS OF REFERENCE

1. Prepare a strategic plan for the world Church whose development process includes:
 - a. Define and refine the mission statement of the Church.
 - b. Conduct research and obtaining input from leadership.
 - c. Consult with the world divisions in identifying global priorities, strategic issues, and goals.

AUTHORITY AND RESPONSIBILITY

1. Recommend to GCC through PREXAD.

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- d. Approve action plans which are informed by analysis of available resources.
 - e. Create a plan for assessment and evaluation.
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- | | | | |
|----|---|----|---------------------|
| 2. | Consider trends, developments, needs, and opportunities each year prior to Spring Meeting and, in light of these considerations, frame the budget priorities for the next fiscal year. | 2. | Power to act |
| 3. | Review and recommend the annual General Conference budget. | 3. | Recommend to GCC. |
| 4. | Review and recommend financial contingency plans for crisis situations. | 4. | Recommend to ADCOM. |
| 5. | Review and approve funding requests for major opportunities which have been processed through and endorsed by General Conference Treasury and include an analysis of available funding sources. | 5. | Power to act. |
| 6. | Review reports on the General Conference operating expense caps as required by the General Conference Executive Committee. | 6. | Report to GCC. |
| 7. | Review reports on the interdependence trends (including financial self-support) in denominational structures and determine how such trends should affect budgeting and appropriation patterns. | 7. | Power to act. |
| 8. | Approve guidelines and authorize distribution of Thirteenth Sabbath offering monies in harmony with the strategic plan. | 8. | Power to act. |

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|-----|--|-----|-------------------|
| 9. | Review and recommend a Calendar of Special Days and Offerings. | 9. | Recommend to GCC. |
| 10. | Approve methods and strategies for increasing income from traditional and new sources. | 10. | Power to act. |
| 11. | Appoint subcommittees as needed. | 11. | Power to act. |

MEMBERS

GC President: Paulsen, Jan, Chair
Vice President: Cooper, Lowell C, Vice-chair
Vice President: Ryan, Michael L, Vice-chair
Undertreasurer: Prestol, Juan R, Secretary
Secretariat: Trecartin, Homer W, Associate Secretary

GC Secretary: Bediako, Matthew A
GC Treasurer: Lemon, Robert E
Undersecretary: Evans, Larry R
Vice President: Finley, Mark A
Vice President: Hsu, Eugene
Vice President: Karst, Gerry D
Vice President: Miranda, Armando
Vice President: Mwansa, Pardon K
Vice President: Schneider, Don C
Vice President: Simmons, Ella S
Vice President: Wilson, Ted N C
Assist to Pres: Parchment, Orville D
Assoc Secretary: Banks, Rosa T
Assoc Secretary: Bryant, G Alexander
Assoc Secretary: Galicia, Agustin
Assoc Secretary: Ng, G T
Assoc Secretary: Sabot, Claude
Assoc Treasurer: Egwakhe, George O
Assoc Treasurer: Evans, G Thomas
Assoc Treasurer: Lizardo, Jose R
Assoc Treasurer: Orion, Daisy J
Assoc Treasurer: Ryan, Roy E

AM Director: Krause, Gary D
EDU Director: Dulan, C Garland
HM Director: Handysides, Allan R
HR Director: Parish, Ruth E
MIN Secretary: Cress, James A
PUB Director: Faigao, Howard F
STW Director: Puni, Erika F

All Divisions: President, Secretary, and Treasurer

GC Dept Dir (2-3 rotating every 5 yrs)
Flowers, Karen M

Lay Representatives (6-8)

Others: Sandefur, Charles C Jr

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STEERING COMMITTEE

Paulsen, Jan, Chair
Cooper, Lowell C, Vice-chair
Ryan, Michael L, Vice-chair
Prestol, Juan R, Secretary
Trecartin, Homer W, Associate Secretary
Bediako, Matthew A
Evans, Larry R
Lemon, Robert E

INVITEES

AR Editor: Knott, William M
AWR Director: Schoun, Benjamin D
AST Director: Haloviak, Bert B
COM Director: Dabrowski, Rajmund
Comptroller: Ernston, Verland V
GCAS Director: Douglas, Paul H
HC President: Thorp, Brad
Legal Advisor: Doukmetzian, Karnik
OAPE Director: Brantley, Paul S

09AC to AM-10GCS

455-09GS EDITING AND REORGANIZING THE *CHURCH MANUAL*

RECOMMENDED, To approve the editing, reorganizing, and restructuring of the current *Church Manual* which includes the following: change the order of chapters, reorganize paragraphs and sentences, eliminate duplicate quotes and wording, introduce new glossary terms, including new approved programs such as the Ambassador Club and including “union of churches” wording, add selected texts and quotes, add references to department resources and websites to the Notes, and update wording to include modern media forms.

09AC to LRE-PolRev&Dev

279-09G PRESIDENTS

VOTED, To review the General Conference *Working Policy* regarding the issue of presidents being ordained ministers.

Adhoc/Adhoc/ChManSub/ChManSub/ChMan/GCDO09AC to AM-09AC+10GCS

454-09GS *SEVENTH-DAY ADVENTIST CHURCH MANUAL -
CHURCH MANUAL REVISION*

Discussion took place on a number of proposed *Church Manual* revisions. All actions taken will be reflected in the final action taken on this item at the next business session.

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PUBLIC AFFAIRS AND RELIGIOUS LIBERTY—REPORT

John Graz, Director of Public Affairs and Religious Liberty, and James Standish, Associate Director, presented a report highlighting the work of Public Affairs and Religious Liberty. The Department works with world leaders, conducts academic conferences, hosts meetings with experts on religious freedom and religious liberty conferences and symposiums, and hosts Festivals of Religious Freedom (a new concept).

VOTED, To record receipt of the Public Affairs and Religious Liberty report.

Prayers were offered by Samuel Sandoval Ruiz, President of South Peru Union Mission and Orlando E Ramos Giles, President of North Peru Union Mission, South American Division.

Ted N C Wilson, Chair
Rosa T Banks, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 13, 2009, 8:00 a.m.

DEVOTIONAL

The devotional message entitled, "Hope Shared," was presented by Derek Morris, Senior Pastor of the Forest Lake Seventh-day Adventist Church in Apopka, Florida (North American Division).

While we wait with eager expectation for the return of our Lord and Savior Jesus Christ, our earnest desire will result in action. We will join the Lord of the harvest in His work. As we engage in harvest work, our own hearts will be blessed. We cannot keep this hope to ourselves. It must be shared.

Ted N C Wilson, chair, called to order the sixth session of the 2009 Annual Council.

Prayer was offered by Carolyn Catton, layperson from the South Pacific Division.

ANDREWS UNIVERSITY STUDY BIBLE

The Andrews University Study Bible is a Seventh-day Adventist study Bible currently being completed. Niels-Erik A Andreasen, President of Andrews University, gave an overview of the process by which this Bible has been developed. This Bible will be academically credible, theologically sound, and practically useful. A sample review copy of the book of Acts was distributed.

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ChMan/ChMan/ChManSub/ChManSub/ChMan/GCDO09AC/09AC to AM-ChManSub+10SM+GCC(Atlanta)+10GCS

454-09GS *SEVENTH-DAY ADVENTIST CHURCH MANUAL -
CHURCH MANUAL REVISION*

RECOMMENDED, To revise the *Seventh-day Adventist Church Manual* to read as follows:

CHAPTER 1

Why a Church Manual?

Why does the Seventh-day Adventist Church have a *Church Manual*?

God is a God of order as evidenced in His works of creation and redemption. Consequently, order belongs to the essence of His Church. Order is achieved through principles and regulations that guide the Church in its internal operations and in the fulfillment of its mission to the world. In order for it to be a successful ecclesiastical organization at the service of the Lord and humanity, it needs order, rule, and discipline.

Ellen G. White pointed out such needs in 1875: “The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man’s mind, one man’s judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves.”—9T 445.

But Church leaders did not quickly produce a book of rules for Church governance, even though the General Conference Session met annually during the Church’s early years and delegates voted on matters of church order and life. Finally, in 1882, the General Conference Session voted to have prepared “instructions to church officers, to be printed in the *Review and Herald* or in tract form.”—RH, Dec. 26, 1882. This revealed the growing realization that order was imperative if organization was to function effectively and that uniformity in order required its guiding principles to be put into printed form.

However, when the proposal to place the articles in permanent form as a church manual came before the 1883 General Conference Session, delegates rejected the idea. They feared a manual might formalize the Church and take from its pastors their individual freedom to deal with matters of order as they desired.

But this fear—doubtless reflecting the opposition that had existed twenty years before to any kind of organization—evidently soon lessened. The annual General Conference Sessions continued to take actions on matters of order.

Though the Church officially declined to adopt a manual, leaders from time to time gathered together in book or booklet form the generally accepted rules of church life. Perhaps the most impressive was a 184-page book published in 1907 by pioneer J. N. Loughborough entitled, *The Church, Its Organization, Order and Discipline*, which dealt with many of the topics now covered by this *Church Manual*.

As the Church worldwide grew rapidly in the early twentieth century, it increasingly recognized the need for a manual for worldwide use by its pastors and lay members. In 1931 the General Conference Committee voted to publish a church manual. J. L. McElhany, later president of the General Conference, prepared the manuscript, which was published in 1932.

The opening sentence of the preface of that first edition observed that “it has become increasingly evident that a manual on church government is needed to set forth and preserve our denominational practices and polity.”

Note the word *preserve*. This was no attempt to suddenly create and impose upon the Church a whole pattern of church governance. Rather it was an endeavor first to *preserve* all the good actions taken through the years and then to add rules required by the Church’s increasing growth and complexity.

Authority and Function of the *Church Manual*

The *Church Manual* has existed in its current format since 1932. It describes the operation and functions of local churches and their relationship to denominational structures in which they hold membership. The *Church Manual* also expresses the Church’s understanding of Christian life and church governance and discipline based on biblical principles and the authority of duly assembled General Conference Sessions. “God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority.”—9T 261

Since then, content of the *Church Manual* is divided into two types of material. The content of each chapter is of worldwide value and is to be followed by every church organization, congregation, and member. Recognizing the need for variations in some sections, additional explanatory material, presented as guidance and examples, appears as Notes at the end of the *Church Manual*. The Notes have subheadings corresponding to chapter subheadings and page numbers of the main text.

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The standards and practices of the Church are based upon the principles of the Holy Scriptures. These principles are underscored by the Spirit of Prophecy and are set forth in this *Church Manual*. They are to be followed in all matters pertaining to the administration of the Church both within the local congregation and its relationship to all other levels of Church organization. No attempt should be made to set up standards of membership or to make, or attempt to enforce, rules or regulations for the Church which have not been adopted by the general body of believers and which are not set forth in this *Church Manual*.

Making Changes

The General Conference through the years voted important changes concerning the *Church Manual*. Realizing the importance of conducting the worldwide work of the Church “decently and in order,” the 1946 General Conference Session voted that “[a]ll changes or revisions of policy that are to be made in the *Manual* shall be authorized by the General Conference session.” *General Conference Report*, No. 8, p. 197 (June 14, 1946).

In 1948, recognizing that local conditions sometimes call for special actions, the General Conference Committee voted that “each division, including the North American Division of the world field, prepare a ‘Supplement’ to the new *Church Manual* not in any way modifying it but containing such additional matter as is applicable to the conditions and circumstances prevailing in the division; the manuscripts for these Supplements to be submitted to the General Conference Committee for endorsement before being printed.”—*Autumn Council Actions*, 1948, p. 19.

The 2000 General Conference Session authorized the reclassification of some existing *Church Manual* material, into the Notes sections as guidance and examples rather than mandatory material, and approved the process for making changes. Changes in the *Church Manual*, except for the Notes and editorial changes, can be made only by action of a General Conference Session, where delegates of the world Church have voice and vote. If a local church, conference, or union conference/mission wishes to propose a *Church Manual* revision, it should submit its proposal to the next constituent level for counsel and study. If that level approves the proposal, it submits the suggested revision to the next level for additional evaluation. If the various levels approve the proposal, it eventually comes before the General Conference *Church Manual* Committee, which considers all recommendations. If the *Church Manual* Committee approves a revision, it prepares it for presentation at an Annual Council and/or General Conference Session.

A revision of a Note follows the same procedural route. The General Conference Executive Committee may approve changes to the Notes at any Annual Council.

The *Church Manual* Committee reports proposed non-substantive editorial changes to the main content of the *Church Manual* to an Annual Council of the General Conference Executive

Committee, which may give final approval. However, in the event the Annual Council determines by one-third vote that an editorial change substantively alters the meaning of a passage, the proposed change must go to the General Conference Session.

At the final Annual Council of a quinquennium, the General Conference Executive Committee reviews all changes to the Notes and coordinates the changes with any proposed amendments to the main content of the *Church Manual*.

A new edition of the *Church Manual* is published after every General Conference Session. Leaders should always work with the most recent edition. This edition incorporates amendments made at the 2010 General Conference Session.

Where to Get Advice

Church officers and leaders, pastors, and members should look to their conference for advice pertaining to the operating of their congregation or on questions arising from the *Church Manual*. If they do not reach mutual understanding, they should consult with their union conference/mission for clarification.

Terms Used in the *Church Manual*

Church—For editorial and printing economy, “Church,” with capital “C,” in these pages is used in place of the full term *Seventh-day Adventist Church* and refers to the overall Church organization rather than to a local church or congregation, with the exception of when it is referred to within a quotation.

Conference, mission, section, delegation, field, union of churches—For purposes of editorial and printing economy, “conference” in these pages means “*conference, mission, field, section, delegation, or union of churches,*” as the administrative context indicates. Generally, each congregation is a member of the sisterhood of churches known as a conference, but until the local organization achieves conference status, under General Conference *Working Policy* it may be identified as a mission, section, delegation, or field. In some world divisions, unions of churches in a particular country function as a conference for local-church purposes and as a union conference for other Church organizational purposes. (See Chapter XX, Church Organization.)

Pastor and minister—Most areas of the world Church use “pastor” to identify a member of the clergy, so that term is used in these pages rather than “minister,” regardless of the responsibilities assigned by the local conference. Use of the term here is not intended to mandate that usage where the custom is to use “minister.” Pastors referred to in this manual are

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those who have been appointed by the conference to oversee the affairs of the local church or district.

Abbreviations of Ellen G. White's books follow the "Key to Abbreviations" found in the front of most of her books and are listed in the Spirit of Prophecy Index on p. XX.

Scripture quotations are taken from the New King James Version unless otherwise indicated, with the exception of when referred to within a Spirit of Prophecy quotation.

CHAPTER 2

Church of the Living God

Scripture uses various expressions to describe the church, such as "the church of God" (Acts 20:28), "the body of Christ" (Eph. 4:12), and "the church of the living God" (1 Tim. 3:15).

To belong to the church of God is a unique and soul-satisfying privilege. It is God's purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, the church, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other and fellowship also with their Lord.

The Bible uses the word *church* in at least two senses: a general sense applying to the church in all the world (Matt. 16:18; 1 Cor. 12:28) and a particular sense applying to the church in a city or a province, such as to those at Rome (Rom. 1:6, 7), Corinth (1 Cor. 1:2), and Thessalonica (1 Thess. 1:1) and of Galatia (1 Cor. 16:1), Asia (1 Cor. 16:19), and Syria and Cilicia (Acts 15:41).

Christ, being the head of the church and its living Lord, has a deep love for the members of His body. In the church He is to be glorified (Eph. 3:21). Through the church He will reveal the "manifold wisdom of God" (Eph. 3:10). Day by day He nourishes the church (Eph. 5:29), and His longing desire is to make of it "a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" (Eph. 5:27).

No Wall of Partition

Christ sought by precept and example to teach the truth that with God there was to be no dividing wall between Israel and other nations (John 4:4-42; 10:16; Luke 9:51-56; Matt. 15:21-28). The apostle Paul writes, "[T]he Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel" (Eph. 3:6).

Nor is there to be among Christ's followers any preference of caste or nationality or race or color, for all are of one blood. The elect of God are a universal brotherhood, a new humanity, "all one in Christ Jesus" (John 3:16; Gal. 3:28).

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Savior has a boundless love for every human being."—7T 225.

"No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—COL 386.

Supreme Object of Christ's Regard

Those in Christ's service who are called to leadership are to "take care of the church" (1 Tim. 3:5), to "shepherd the church of God" (Acts 20:28), and to show "concern for all the churches" (2 Cor. 11:28).

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church."—TM 15.

As the bride of Christ and the supreme object of His regard, the Church is expected in all its functions to represent the order and the character of the divine.

"At this time the church is to put on her beautiful garments—'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and

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decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven.”—TM 16, 17.

The apostle Peter writes, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet. 2:9).

Complete in Christ

“The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness . . .

“The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

“To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display....”—TM 17, 18.

“In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ, the great center from which radiates all glory. ‘Blessed are they which are called unto the marriage supper of the Lamb.’”—TM 18, 19.

The Church is committed to the foregoing principles of the spiritual unity of Christ's church. By the peace and power which Christ's righteousness brings, the Church pledges to conquer every barrier that sin has erected between human beings.

Chapter 3

Organization and Authority

Church organization is based on God's principles. "[N]ever allow anyone's ideas to unsettle your faith in regard to the order and harmony which should exist in the church.... The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order."—5T 274.

Biblical Basis for Organization

When God called the children of Israel out of Egypt and chose them as His peculiar people, He provided for them an impressive system of organization to govern their conduct in both civil and religious matters.

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties."—PP 374.

The New Testament church showed the same perfection in its organization. Christ Himself, who formed the church (Matt. 16:18), "set the members, each one of them, in the body just as He pleased" (1 Cor. 12:18). He endowed them with gifts and talents adequate for the functions devolving upon them and organized them into a living, working body, of which He is the head.

"For as we have many members in one body, but all the members do not the same function, so we, being many, are one body in Christ, and individually members of one another" (Rom. 12:4, 5). "And He [Christ] is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence" (Col. 1:18).

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“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord.” “For as the body is one and has many members, and but all the members of that one body, being many, are one body, so also is Christ.” “Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues” (1 Cor. 12:4, 5, 12, 27, 28).

Importance of Organization

Just as there can be no living, active human body unless its members are organically united and functioning together, so there can be no living, growing, prospering church unless its members are organized into a united spiritual body, all performing their God-given duties and functions under the direction of a divinely constituted authority. Without organization no institution or movement can prosper. A nation without organized government would be chaos. A business enterprise without organization would fail. A church without organization would disintegrate and perish.

For the sake of the Church’s healthy development and for the accomplishment of her task of carrying the gospel of salvation to all the world, Christ gave it a simple but effective system of organization. Success in her endeavors to achieve her mission depends on loyal adherence to this divine pattern.

“Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent.”—TM 489.

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.”—TM 489.

Purposes of Organization

“As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.”—TM 26.

“As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: ‘That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.’ The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer.”—
5T 619, 620.

The New Testament Model

The Savior’s commission to the church to carry the gospel to all the world (Matt. 28:19, 20; Mark 16:15) meant not only preaching the gospel but ensuring the welfare of those who accepted that message. This involved shepherding as well as housing the flock and also meeting relationship problems. Such a situation called for organization.

At first the apostles constituted a council that directed the activities of the church from Jerusalem (Acts 6:2; 8:14). When the company there became so large that the administration of its practical affairs became a problem, the church appointed deacons to care for its business (Acts 6:2-4).

Later, other congregations grew up, not only in Asia but also in Europe, and this called for further organizational steps. In Asia Minor, elders were ordained “in every church” (Acts 14:23). Extension of the work throughout the various provinces of the Roman Empire called for organization of churches into what might be called conferences (Gal. 1:2). Thus, step by step, organization grew in the early church. As needs arose, God directed the leaders of His work so that, in counsel with the church, they developed a form of organization that safeguarded the interests of the work.

Church Organization Today

The Seventh-day Adventist form of governance is representative, which recognizes that authority rests in the membership and is expressed through duly elected representatives at each level of organization, with executive responsibility delegated to representative bodies and officers for the governing of the Church at each separate level. This form of governance recognizes also that ordination to the ministry is recognized by the Church worldwide.

“Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the

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election of the men who bear the chief responsibilities in the General Conference.”—
8T 236, 237.

The present organizational system of the Church resulted from a developing theological understanding of the mission of the Church, membership growth, and the Church’s geographic spread. Representatives of conferences met in 1863 to organize the General Conference of Seventh-day Adventists.

There are several organizational levels within the Church leading from the individual believer to the worldwide organization of the work. Membership units in each of these levels periodically convene formal business sessions known as constituency meetings or sessions. (The constituency meeting or session of a local church is generally referred to as a business meeting.) No level of the Church grants its own status.

Outline of Denominational Organization

1. Local Church—A group of members in a defined location that has been granted, by the constituency of a conference in session, official status as a church.
2. Local Conference—A group of local churches, within a defined geographical area, that has been granted by action of a division executive committee at midyear, yearend, or division council meeting, official status as a Seventh-day Adventist local conference/mission/field and subsequently accepted, at a union constituency meeting, into the sisterhood of conferences/missions. (See p. XX.)
3. Union of Churches—A group of churches, within a defined geographical area, that has been granted, by a General Conference Session, official status as a union of churches with either conference or mission status.
4. Union Conference/Mission—A group of conferences, within a defined geographical area, that has been granted by a General Conference Session official status as a union conference/mission.
5. General Conference and its Divisions—The General Conference represents the worldwide expression of the Church. Its constituent membership is defined in its Constitution. To facilitate its worldwide activity, the General Conference has established regional offices, known as divisions of the General Conference, which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general administrative oversight for designated groups of unions and other Church units within specific geographical areas.

The General Conference in Session determines the fundamental beliefs of the Church, authorizes establishment of unions and the attachment of field units, revises the *Church Manual*, elects General Conference and division leadership, performs other functions as outlined in its Constitution and Bylaws, and considers items referred to it by its Executive Committee. The General Conference Executive Committee between Sessions is empowered by the Constitution and Bylaws to act on behalf of the constituents. Thus Church organizations around the world recognize the General Conference as the voice of the Church.

Role of Institutions

The constituent levels of the Church operate a variety of educational, health-care, publishing, and other institutions reaching out in the name of Christ to meet the needs of a distraught world. In Seventh-day Adventist theology and philosophy, these institutions from their inception have been indispensable instruments for carrying out the Church's spiritual mission of serving the whole person and taking the gospel to the world.

No Church organization or institution assumes responsibility for the liabilities, debts, acts, or omissions of any other Church organization simply because of its Church affiliation.

Authority in the Early Church

As Creator, Redeemer and Sustainer, Lord and King of all creation, God alone is the source of authority for the Church. He delegated authority to His prophets and apostles (2 Cor. 10:8). They, therefore, occupied a crucial and unique position in the transmission of the Word of God and the edification of the church (Eph. 2:20).

The early church bore responsibility for purity in doctrine and practice. The elders (or bishops) held great authority. One of their main functions was general pastoral care and oversight (Acts 20:17-28; Heb. 13:17; 1 Peter 5:1-3), with special tasks such as giving instruction in sound doctrine and refuting those who contradicted it (1 Tim. 3:1, 2; Titus 1:5, 9). They were instructed to "test the spirits, whether they are of God" (1 John 4:1) or, in Paul's terms, to "[t]est all things" and "hold fast what is good" (1 Thess. 5:21).

The same was true regarding its exercise of discipline (Matt. 18:15-17), which ranged from private and caring admonition (cf. Matt. 18:16; Gal. 6:1) to removal from membership (Matt. 18:18; 1 Cor. 5:11, 13; 2 Cor. 2:5-11).

The Church thus has authority to settle the rules for its own governance.

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General Conference the Highest Authority

In the Church today, the General Conference Session, and the General Conference Executive Committee between sessions, is the highest ecclesiastical authority in the administration of the Church. The General Conference Executive Committee is authorized by its constitution to create subordinate organizations with authority to carry out their roles. Therefore all subordinate organizations and institutions throughout the Church will recognize the General Conference Session, and the General Conference Executive Committee between sessions, as the highest ecclesiastical authority, under God, among Seventh-day Adventists.

When differences arise in or between churches and conferences or institutions, appeal to the next higher constituent level is proper until it reaches an Annual Council of the General Conference Executive Committee or the General Conference Session. Between these meetings, the General Conference Executive Committee constitutes the body of final authority on all questions. The committee's decision may be reviewed at a General Conference Session or an Annual Council. When organizations review decisions of other organizations, they do not assume responsibility for the liabilities of any other organization.

“I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.”—
9T 260.

CHAPTER 4

Pastors and Other Church Employees

A Divinely Appointed Ministry

“God has a church, and she has a divinely appointed ministry. ‘And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ . . .’

“Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men.”—TM 52, 53.

Conference President—The conference president should be an ordained pastor of experience and good report. He stands at the head of the gospel ministry in the conference and is the chief elder, or overseer, of all the churches. He works for their spiritual welfare and counsels them regarding their activities and plans. He has access to all the churches and their services, business meetings, and boards, without vote unless granted by the church, or unless he is a member of that congregation. He may, by virtue of his office, preside over any meeting of any church when necessary. He has access to all church records.

The conference president does not have authority to set aside the duly elected officers of the church but will work in cooperation with them. They in turn are bound, in recognition of the ties of conference fellowship, to counsel with him over all that pertains to the welfare of the church. They should not attempt to exclude him from a proper discharge of his duties.

Conference Departmental Directors—Conference departmental directors foster important lines of denominational work under the general direction of the conference committee in consultation with the conference president. In order to successfully carry on the work assigned to them, these employees must have access to the churches so they can present and develop their plans. These employees will have sympathetic consideration for all church plans, even outside their respective departments.

Departmental directors are not vested with administrative or executive authority, so their relation to local churches is advisory. Their work does not bear the same relationship to the churches as that of the conference committee or president. In the promotion of their specific kinds of work, they labor throughout the entire conference. However, they are not expected to counsel churches regarding elections and other administrative duties or any other line of service, unless especially requested to do so by the conference president.

Ordained Pastors—Ordained pastors appointed by the conference committee to act as pastors or district leaders do not take the place of the president in their respective fields. They are not charged with administrative powers as is the president, but they cooperate with him in carrying out the plans and policies of the conference.

On assignment to a local church, the ordained pastor is assisted by the local elders. By virtue of ordination, the pastor is qualified to function in all rites and ceremonies. He should be the congregation’s spiritual leader and adviser. He should instruct the officers in their duties and plan with them for all lines of church work and activity.

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The pastor is a member of the church board and serves as its chairperson. If the pastor desires to be relieved of the responsibility of acting as chairperson of the board, an elder serves as chairperson in cooperation with the pastor. (See p. XX.) The pastor, with the assistance of the elders, is expected to plan for and lead out in all spiritual services, such as Sabbath morning worship and prayer meeting, and should officiate at the communion service and baptism. He should not surround himself with any special body of counselors of his own choosing, but always cooperate with the elected officers.

When an evangelist is asked to conduct an evangelistic effort where there is a church, the conference should invite the pastor to assist the evangelist, thus giving the pastor an opportunity to become acquainted with prospective members.

Pastors or assistant pastors are not nominated or elected to such positions by the church. Their connection with the church is by appointment of the conference committee, and such appointments may be changed at any time. (See p. XX.)

A pastor may be removed from office by conference committee action without the individual's church membership being affected. But when a pastor is removed from church membership and subsequently restored to membership as a lay person, the pastor's membership restoration does not mean restoration to the ministry.

Licensed Ministers—To give men an opportunity to demonstrate their call to the ministry, especially in the area of soul winning, prospective candidates are granted ministerial licenses by the conference. The granting of such licenses confers the opportunity to develop the ministerial gift.

Licensed ministers are authorized to preach, to engage in evangelism, to lead out in outreach (missionary) work, and to assist in all church activities.

There are circumstances, however, where it is necessary for the conference to appoint a licensed minister to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for a licensed minister to perform certain pastoral functions, the church or group of churches being served must elect the pastor as a local elder. Then, since the right to permit the extension of a licensed minister's authority rests first with the division executive committee, it must approve the extension by specifically and clearly defining the additional functions that licensed minister may perform. The extended functions are limited only to the church or group of churches to which he is assigned and where he is an elder. After the division committee acts, the conference committee may act. (See p. XX.)

The conference committee shall not extend the functions of a licensed minister beyond what has been authorized by the division committee. It also shall not authorize a licensed

minister to perform the extended functions in any church beyond where the licensed minister is assigned and is an elder. A conference committee action cannot be substituted for church election or ordination to gospel ministry.

Bible Instructors—The conference may employ Bible instructors and assign them to work with evangelistic efforts or with local congregations. Though the instructors work under the general direction of the conference, an instructor assigned to an evangelistic effort works under the direction of the evangelist conducting the campaign, and an instructor assigned to a church works under the direction of the pastor. An instructor should not, except by special arrangement with the conference, be asked to carry a church office but should be left free to carry on soul-winning work.

Conference Directs Church Employees—The conference president in counsel with the conference committee directs all conference employees, such as pastors, Bible instructors, and departmental directors, who receive their credentials from and are responsible to the conference, not the local church. A church may ask the conference president for the services or help of conference employees, but appointments in all cases rest with the conference committee. The conference committee may change employee assignments whenever it believes they are needed. The employee or the church may appeal to the conference committee for a hearing on the decision to remove the employee, and the committee will carefully consider the appeal in light of the needs of the entire conference. If the employee refuses to cooperate with the committee and declines to work in harmony with its decisions, the committee may regard the employee's conduct as insubordination and may deal with it accordingly. In no case should the employee appeal to the church regarding such decisions. If a local church supports an employee's refusal to cooperate, it also becomes subject to conference discipline.

Credentials and Licenses

God's work is to be jealously safeguarded by responsible leaders from the local church to the General Conference. Official credentials and licenses are issued to all authorized full-time Church employees and are granted by controlling committees for limited periods.

In a local conference, the committee confers authority upon individuals to represent the Church as pastors and gospel workers. This authority is represented by the granting of credentials and licenses, which are written commissions, properly dated and signed by the officers of the conference. The authority thus conveyed is not personal or inherent in the individual but is inherent in the granting body, which may recall the credentials for cause at any time. Credentials and licenses granted employees are not their personal property and must be returned when employment is terminated or at the request of the organization that issued them.

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In order that enemies of the Church may not gain access to our pulpits, no one should be allowed to speak to any congregation unless he/she presents a current denominational credential or license. It is recognized, however, that there are times when congregations may be addressed by government officials or civic leaders; but all unauthorized persons should be excluded from the pulpit. (See p. XX.)

Expired Credentials and Licenses—Credentials and licenses are granted for the duration of the term as provided for by the conference Constitution and Bylaws or Operating Policy and are renewed by a vote of the conference in session or by the executive committee. Possession of an expired credential or license gives the person no authority whatsoever.

Retired Employees—Retired employees deserve honor and consideration for helping build up God's church. They may continue to bless and help the congregations where they hold membership through election to any office. They also may exercise pastoral functions under the direction of the conference committee.

Former Pastors Without Credentials—Individuals previously ordained as pastors but who no longer have valid credentials may be elected as elders and, if their ordinations have not been invalidated, need not be ordained as elders. Their services are limited to the functions of a local elder.

CHAPTER 5

Organizing, Uniting, and Dissolving Churches and Companies

Organizing a Church

A church is organized by an ordained pastor on the recommendation of the conference executive committee. (For the procedure for organizing a company, see p. XX.) Since so much is involved in the organization of a church, the local conference president should be invited to be present.

When a company of baptized believers is prepared to assume the responsibilities of an organized church, it must consult with the conference president and obtain approval from the conference executive committee prior to seeking a date for the organization to take place.

When the baptized believers assemble on the agreed upon date, the individual officiating should first present a brief review of the Fundamental Beliefs of Seventh-day Adventists.

Then the one presiding should make a call asking all who are in agreement with these principles and who desire to unite in church fellowship to come forward. The name of each

person should be recorded. If any are already members of the conference church or another congregation, the one officiating should present letters of transfers they have secured. Those transferring from the nucleus of the congregation.

If, however, there are no transferring members, then three members (preferably established Sabbathkeepers among those present) should be selected as a nucleus. They may be asked these questions: Do you accept Christ as your personal Savior? Are you in full harmony with the principles of faith that have just been presented? Have you been baptized by immersion? Are you in regular standing and enjoying one another's confidence?

If they answer these questions in the affirmative, the three are declared the nucleus of the new church. Then one after another the names that were recorded are called, each person is asked the questions listed in the preceding paragraph, and the presiding person takes a vote among the nucleus to receive each individual into church fellowship. Each person thus received becomes a member of the church and is qualified to vote on the next name. Care should be taken to see that full fellowship and brotherly love exist among those received into membership. Should any difficulty arise in any case over a question either of doctrine or of fellowship, action should be deferred unless the matter can be adjusted kindly and tactfully.

When the nucleus has voted on all potential members, the church is a complete entity and ready for election of officers. Members then should choose a nominating committee, with the officiating pastor serving as chairperson. The nominating committee brings in nominations to fill the various church offices. When these have been elected, the elders should be ordained, unless they have already been ordained as elders. A similar but shorter service should take place for ordination of deacons and induction for deaconesses. Deaconesses may be ordained in divisions where the process has been approved by its executive committee. The church then is fully organized and ready for service.

Before the organizing meeting ends, the members should vote to request the conference to receive the newly organized church into the sisterhood of churches at the next conference session.

To maximize success of the new congregation, conference and local leaders should see that all officers are fully instructed concerning their duties. The church also should have the materials needed for the communion service, which, if possible, should be celebrated as part of the organizational meeting. The treasurer, the clerk, and the other officers should receive all the necessary records or equipment needed to carry out their responsibilities.

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Organizing a Company

Where a number of isolated believers reside near one another or where they belong to a small group, house church, or church planting core group, they should consider forming a company of believers for fellowship, worship, and mission with the objective of growing into an organized church or multiplying house churches in that geographical area.

Company status is approved by vote of the conference committee, which, should it become necessary, may subsequently dissolve the company. The division and/or conference should have written guidelines for organizing companies within its territory.

Members of the conference church, remote small groups, and house churches may form the nucleus of a new company, and the conference committee will vote their membership transfers to the new company. Potential members from other congregations should initiate transfers to the new company.

When the conference committee approves establishment of a company, the district pastor or other pastor appointed by the conference committee, in counsel with local members, shall appoint from the membership of the company a leadership team: including a leader, a clerk, and a treasurer.

All other company appointments should be made by vote of the members of the company at a meeting presided over by the district leader or other person authorized by the conference committee.

The leader of a company shall not be ordained to that office and does not have the authority to perform those functions that are vested in an elder of a church. However, where exceptional circumstances warrant, the conference committee may appoint a person of church experience and leadership ability to serve as elder of the company.

The clerk of the company shall keep record of all activities and meetings of the company and shall send regular statistical reports to the conference officers. These reports should include statistics on attendance and activities of the company, including outreach ministries conducted during the week or on Sabbath.

The treasurer of the company shall keep record of all money received and disbursed and shall send promptly, at the time established by the conference, all tithes and offerings, other than funds collected for local purposes, to the conference treasurer, who also is treasurer of the conference church.

Since all members of an organized company are members of the conference church, the company does not possess the right to administer discipline or transfer or receive members. All such matters must be referred to the conference committee, which constitutes the board of the conference church. The conference president is the elder of the conference church.

Since a company should want to grow and eventually be recognized as a church, its leadership should prepare members for church status by promoting all activities generally carried on by a church.

If the conference organizes a company through a neighboring mother church instead of through the conference church, the functions listed above (such as reporting and membership) would be cared for by/through the mother church.

Uniting Churches

When it is advisable to unite two churches, the conference committee should recommend such a course. In a duly called meeting, presided over by the conference president or the pastor or other ordained pastor, each church should vote on the question of union. When favorable action has been taken by both churches, a joint meeting of the two churches should be arranged with the conference president presiding or in his absence an ordained pastor appointed by the conference.

A carefully written statement of agreement should be prepared setting forth the reasons for uniting and stating any special matters or conditions involved, such as the disposal of property and responsibility for financial obligations. It should provide for the new name of the united church and for the release from service of all officers of the two churches.

Adoption of the agreement by the united body consummates the union of the two churches. Members of the new congregation then should choose a nominating committee to nominate officers to serve for the remainder of the current year.

A copy of the agreement should then be filed with the conference.

The entire membership of both churches unites in the new organization. It is not permissible to remove any members by failing to include them in the membership list at the time of uniting. The united body becomes responsible for the order and discipline of all members. Members under discipline should be dealt with as provided elsewhere in this manual.

All records of both churches become a part of the records of the united body. The local conference should be notified so it may take suitable actions at its next session.

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Dissolving or Expelling Churches

“Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish . . . For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones” (Eph. 5:25-30).

This spirit should permeate all efforts to help an erring church and all aspects of any discipline that may be applied—always to help and save for the cause of God.

At a business meeting (see p. XX), letters of transfer may be voted to all remaining members in regular standing to the conference church or to other churches in the cases of any members who wish to transfer. At the same meeting, the pastor, in counsel with the local members, shall appoint from the members of the new company a leadership team including a leader, a clerk, and a treasurer. For details of other organizational matters relating to a company, see “Organized Companies” on p. XX.

Church status is not necessarily perpetual. A church may be dissolved or expelled from the sisterhood of churches for the following reasons:

1. **Loss of Members**—Occasionally, despite efforts to preserve a church, so many members are lost by moving away or by death or by apostasy that the existence of the church is threatened. Under such circumstances the conference committee should recommend possible dissolution of the church.

Before a church takes final action to dissolve, the remaining members shall be invited to transfer their memberships to other churches.

If enough members remain, the congregation may call a business meeting, presided over by the conference president or by a pastor designated by him, to vote to approve letters requesting transfer of all members in regular standing to unite with other churches. In this way the church dissolves itself upon recommendation of the conference committee and the way is opened for the conference committee to take action recording dissolution of the church.

If, in the judgment of the conference committee, there are too few members available to call a business meeting, the conference committee shall have the authority to recommend transfer of members in regular standing to other churches or to the conference church. In this way the church is dissolved.

If at the time of dissolution there are members who are under discipline and therefore cannot be granted letters saying they are in regular standing, their memberships shall be provisionally held in the conference church while conference administration ensures that every effort is made as soon as possible to help such members to a satisfactory Christian experience. If the efforts are successful, their memberships may then be confirmed in the conference church or letters granted to them for transfer to other churches. If they cannot be reclaimed, they should be removed from membership by vote of the conference committee.

2. Discipline—Occasions for expelling churches for disciplinary reasons are rare because the mission of the church is to seek and to save. Where serious problems such as apostasy, refusal to operate in harmony with the *Church Manual*, or rebellion against the conference persist, earnest efforts should be made to avert the need for expulsion. The pastor should seek to deepen the spiritual life of the church through his preaching and personal visitation ministries. The conference should encourage a series of revival meetings to lead the members to renew their covenant with their Lord. If these efforts are unsuccessful, the pastor, in cooperation with the conference committee, should counsel with the church and its leadership, seeking to bring healing and reconciliation and to preserve the church.

Such remedial measures are preferable to permitting the deterioration of relationships which could lead to expulsion of the church.

However, if all efforts to preserve the church fail, the conference committee should give careful study to the question of expulsion. If such action is decided upon, the conference shall follow the following procedure:

- a. The decision to recommend expulsion, with supporting reasons, shall be presented to the church itself in a business meeting for its information and consideration.
- b. If the church does not accept the recommendation, it may respond in one of the following ways:
 - 1) Eliminating the causes for discipline and accepting the conference specifications, request the conference to rescind the recommendation to dissolve or expel.
 - 2) Appeal to the union executive committee, or to the division in case of a union of churches, to arbitrate on behalf of the church.
- c. If the church remains in rebellion, the conference executive committee makes a recommendation to a regular or specially called constituency meeting that the church be dissolved.

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d. If the constituency takes action to expel, the conference shall enforce the decision.

Care of Members, Records, and Funds

Loyal members of a dissolved or expelled church may desire to retain their memberships in the Church. To ensure their welfare, their memberships shall be provisionally held for up to one year in the conference church to allow opportunity for those who desire to have their memberships in the conference church confirmed or transferred to another church. Their standing shall be evaluated by the conference committee, and, if satisfactory, the conference committee may recommend them for membership in the conference church or churches of their choice.

The names of members of a dissolved or expelled church who are under discipline shall be referred to the conference secretary for early attention by the conference committee as set out in "Loss of Members," above.

On dissolution or expulsion of a church for loss of members or for disciplinary reasons, all offerings, financial accounts, and all property real or personal, whether held in the name of the local church or the conference or other denominational legal association, are held in trust for the conference. The conference therefore has the right, the authority, and the duty to administer, protect, or dispose of such property and funds. All records of the church are to be held in the custody of the conference secretary and/or treasurer.

In cases where discipline is not involved, an alternative to dissolving or expelling a church is to return it to company status. Such a decision will be made by a majority vote of the conference committee, following consultation with the district pastor and members, and conveyed to the church by the pastor or conference representative.

CHAPTER 6

Membership

The solemn obligations of membership in the body of Christ should be impressed on everyone desiring Church membership. Only those giving evidence of having experienced the new birth and enjoying a spiritual experience in the Lord Jesus are prepared for acceptance into membership. Pastors must instruct candidates in the fundamental teachings and related practices of the Church so they will enter the Church on a sound spiritual basis. While there is no stated age for baptism, it is recommended that very young children who express a desire to be baptized should be encouraged and entered into an instruction program that may lead to baptism.

The apostle Paul writes: “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3, 4).

Luke also reports: “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ . . .’ Then those who gladly received his word were baptized; and that day about three thousand souls were added to them” (Acts 2:38, 41).

“The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to ‘the principalities and powers in heavenly places,’ the final and full display of the love of God.”—AA 9.

Baptism

A Prerequisite to Membership—“Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit . . .

“Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: ‘Come out from among them, and be ye separate . . . and touch not the unclean thing.’ And to them is fulfilled the promise: ‘I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.’ 2 Corinthians 6:17, 18.”—6T 91.

Baptism is the avenue of induction into the Church. It is fundamentally the pledge of entrance into Christ’s saving covenant and should be treated as a solemn and yet joyful welcome into the family of God.

Membership in the Church is only possible in those churches included in the sisterhood of churches recognized by a conference.

Mode of Baptism—The Church believes in baptism by immersion and accepts into membership only those who have been baptized in this manner. (See Chapter X, Fundamental Beliefs.) Those who acknowledge their lost state as sinners, sincerely repent of their sins, and experience conversion, may, after proper instruction, be accepted as candidates for baptism and Church membership.

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Thorough Instruction and Public Examination Before Baptism—Candidates individually or in a baptismal class should be instructed from the Scriptures regarding the Church’s Fundamental Beliefs and practices and the responsibilities of membership. A pastor should satisfy the church by a public examination that candidates are well instructed, are committed to taking this important step, and by practice and conduct demonstrate a willing acceptance of Church doctrines and the principles of conduct which are the outward expression of those doctrines, for “by their fruits you will know them” (Matt. 7:20).

If public examination is impractical, then candidates should be examined by the board or a committee appointed by the board, such as the board of elders, whose report then should be given to the church before the baptism. (See p. XX.)

“The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord’s side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism.”—6T 95, 96.

Baptismal Vow and Commitment

Baptismal candidates and those being received into fellowship by profession of faith shall affirm their acceptance of the Fundamental Beliefs in the presence of the local congregation or other properly appointed body. (See p. XX.)

The pastor or elder should address the following questions to the candidate(s), whose reply may be by verbal assent, raising the hand, or other culturally appropriate method.

Vow

1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons?
2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for your sins and believe that by God’s grace through faith in His shed blood you are saved from sin and its penalty?

3. Do you accept Jesus Christ as your Lord and personal Savior, believing that God, in Christ, has forgiven your sins and given you a new heart, and do you renounce the sinful ways of the world?

4. Do you accept by faith the righteousness of Christ, your Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in your home and before the world?

5. Do you believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?

6. Do you accept the Ten Commandments as a transcript of the character of God and a revelation of His will? Is it your purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation?

7. Do you look forward to the soon coming of Jesus and the blessed hope, when "this mortal shall . . . put on immortality"? As you prepare to meet the Lord, will you witness to His loving salvation by using your talents in personal soul-winning endeavor to help others to be ready for His glorious appearing?

8. Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?

9. Do you believe in Church organization? Is it your purpose to worship God and to support the Church through your tithes and offerings and by your personal effort and influence?

10. Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful, and abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; from the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?

11. Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church? Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of your sins?

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13. Do you accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire to be a member of this local congregation of the world Church?

Alternative Vow

1. Do you accept Jesus Christ as your personal Savior and Lord, and do you desire to live your life in a saving relationship with Him?

2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church and do you pledge by God's grace to live your life in harmony with these teachings?

3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the Church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?

Baptismal Covenant—The Church has adopted its twenty-eight Fundamental Beliefs, together with the Baptismal Vow and Certificate of Baptism and Commitment, as a baptismal covenant.

A printed copy of this covenant, with the Certificate of Baptism and Commitment properly completed, should be given to all accepted into membership by baptism. An appropriate certificate also should be given those accepted on profession of faith.

The Certificate of Baptism and Commitment contains a space for the new member to sign as an affirmation of commitment. Following the baptism, the Certificate of Baptism and Commitment should be presented to the candidate as a covenant document. The commitment reads as follows:

Commitment

1. I believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.

2. I accept the death of Jesus Christ on Calvary as the atoning sacrifice for my sins and believe that by God's grace through faith in His shed blood I am saved from sin and its penalty.

3. I accept Jesus Christ as my Lord and personal Savior and believe that God, in Christ, has forgiven my sins and given me a new heart, and I renounce the sinful ways of the world.
4. I accept by faith the righteousness of Christ, my Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in my home and before the world.
5. I believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian. I covenant to spend time regularly in prayer and Bible study.
6. I accept the Ten Commandments as a transcript of the character of God and a revelation of His will. It is my purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation.
7. I look forward to the soon coming of Jesus and the blessed hope, when "this mortal shall . . . put on immortality." As I prepare to meet the Lord, I will witness to His loving salvation by using my talents in personal soul-winning endeavor to help others to be ready for His glorious appearing.
8. I accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church.
9. I believe in Church organization. It is my purpose to worship God and to support the Church through my tithes and offerings and by my personal effort and influence.
10. I believe that my body is the temple of the Holy Spirit; and I will honor God by caring for it, avoiding the use of that which is harmful, and abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; from the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs.
11. I know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church. I purpose, by the grace of God, to fulfill His will by ordering my life in harmony with these principles.
12. I accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of my sins.

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13. I accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship. I desire to be a member of this local congregation of the world church.

Voting Acceptance Subject to Baptism—After the candidates have, in the presence of the church membership or other properly appointed body, answered the questions of the vow in the affirmative, or assurance has been given to the church that they have already done so, the church should vote on their acceptance into membership subject to baptism, which should not be unduly delayed.

Receiving Members Who Are Not Known—In preparing for the baptism of converts, an evangelist should invite the pastor or elder to visit the baptismal class to become acquainted with the candidates. Such contacts will enable the church to be better prepared to receive the new members.

Baptismal Preparations—At the baptismal ceremony the deacons should make necessary preparations and also assist male candidates into and out of the water. The deaconesses should assist female candidates.

Care should be exercised to see that proper attire is provided for the candidates, preferably robes of suitable heavy material. If robes are not available, the candidates should dress in modest attire.

The baptism should be followed by a short welcoming ceremony.

Rebaptism

Rebaptism is specifically mentioned only in Acts 19:1-7, where the apostle Paul endorsed it for a group of believers whose previous baptism of repentance had been by John. In addition to repentance, Christian baptism is associated with an 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, rebaptism is acceptable.

Individuals From Other Christian Communions—On biblical grounds, individuals from other Christian communions who have embraced Seventh-day Adventist beliefs and who have previously been baptized by immersion may request rebaptism.

The following examples, however, 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 they were rebaptized.

If a new believer has accepted 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. An individual who has previously experienced baptism by immersion should evaluate his/her new religious experience and determine whether he/she desires rebaptism. 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.”—Ev 373.

Apostasy and Rebaptism—Although apostasy existed in the apostolic church (Heb. 6:4-6), Scripture does not address the question of rebaptism. Ellen G. White supports rebaptism when members have apostatized and then are reconverted and wish to rejoin the Church. (See p. XX.)

“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.”—Ev 375.

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 baptism repeatedly or on an emotional basis lessens its meaning and represents a misunderstanding of the gravity and significance that Scripture assigns to it. A 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 communion service to signify renewed cleansing and fellowship in the body of Christ, making rebaptism unnecessary.

Profession of Faith

Individuals who have accepted the Fundamental Beliefs of the Seventh-day Adventist Church and who desire membership in the Church on profession of faith, may be accepted under any of the following four circumstances:

1. A committed Christian coming from another Christian communion who has already been baptized by immersion as practiced by the Seventh-day Adventist Church. (See p. XX.)

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2. A member of the Seventh-day Adventist Church who, because of world conditions, is unable to secure a letter of transfer from his/her home church. (See p. XX.)

3. A member of the Seventh-day Adventist Church whose request for membership transfer has received no response from the church where he/she is a member. In such a case, the church shall seek assistance of the conference or conferences involved.

4. An individual who has been a member, but whose membership has been misplaced or has been withdrawn because he/she was a missing member, yet who has remained faithful to his/her Christian commitment.

Great care should be exercised in receiving members if they have formerly been members of another congregation. When a person applies for membership on profession of faith, inquiries should be made concerning the applicant's former experience. Church officers should seek the advice and help of the conference president. Sufficient time should be taken to investigate the facts.

When a person applies for membership on profession of faith and it is found that he/she still is a member of another congregation, no steps should be taken to receive that person into membership until the church holding the membership grants a letter of transfer. If, after the process of transfer is followed (see p. XX), a church refuses to grant a letter of transfer and the member feels the letter has been unjustly denied, the member may appeal to the conference committee. Following this procedure will result in a higher appreciation of the sacredness of Church membership and in wrongs being made right. No church has the right to withhold transfer unless the person is under discipline.

When an individual whose membership has been removed seeks readmission to church membership, readmission is normally preceded by rebaptism. (See p. XX.)

Transferring Members

When members move to a different area, the clerk of the church holding their membership records should write to the secretary of the relevant conference requesting that a pastor in the new locality visit them and help facilitate their membership transfer to the new congregation.

The clerk of the church holding the membership records also should notify the transferring members of the intention to give their new addresses to the conference.

Members who move to another locality for longer than six months should make immediate applications for letters of transfer. Members moving to an isolated area with no church within a reasonable distance should apply to join the conference church.

Method of Granting Letters of Transfer—Members should apply for their letters of transfer to the clerk of the church with which the members desire to unite (the receiving church). That clerk sends the request to the clerk of the church from which the members desire to transfer (the granting church). (For alternative method see p. XX.)

When the clerk of the granting church receives the request, the clerk brings it to the pastor or elder, who in turn presents it to the board. After due consideration, the board votes to recommend, favorably or otherwise, to the church. (See p. XX.) The pastor or elder then brings the recommendation to the attention of the church for a first reading. Final action is taken the following week, when the request is presented to the church for a vote.

The purpose of the one-week interval is to give members an opportunity to object to the granting of the letter. Objections ordinarily should not be publicly stated but be lodged with the pastor or elder, who then refers them to the board for consideration. The board should give each objector opportunity to appear to present his/her objection. If the objection is not based on valid grounds, the person raising objection should be admonished to withdraw it. If the objection is based on valid grounds, it is the duty of the board to investigate. Final action on granting the letter is deferred until the matter has been satisfactorily settled.

If the objection involves personal relationships, every effort should be made to effect reconciliation. If public offenses are involved, disciplinary measures may be called for. If there is some spiritual lapse, efforts should be made to restore the member.

Clerk to Prepare Letter—When the church has granted the letter of transfer, the clerk fills out the regular transfer form and forwards it to the clerk of the receiving church. The clerk of the receiving church then passes the letter to the pastor or elder, who presents it first to the board for recommendation, after which the request is presented to the church at its next regular service. The vote accepting the person into membership usually is taken at the regular service one week later. The clerk of the receiving church then adds the member's name and date of admittance to the membership record. The clerk also fills out the return portion of the letter of transfer, certifying that the member has been accepted, and returns it to the clerk of the granting church. (See p. XX.)

Letter Valid Six Months—A letter of transfer is valid for six months from date of issue.

Alternative Method for Membership Transfer—A division may approve alternative methods for transferring members between churches within the division, but when members

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request transfers to a church in another division, the above “Method of Granting Letters of Transfer” must be followed.

Membership During Transfer—Under no circumstances shall the clerk of the granting church remove a member’s name from the membership record until the return portion of the transfer letter has been received, certifying that the member has been voted into the fellowship of the receiving church. To do so deprives the person of membership during the transfer. The clerk, the elders, the pastor, and the conference president are all responsible for seeing that all churches adhere to this procedure.

Receiving Members Under Difficult Conditions—World conditions sometimes prevent communications concerning a membership transfer. In such situations, the receiving church, in counsel with the conference, should satisfy itself as to the applicant’s standing and then receive him/her into membership on profession of faith. If the way later opens to communicate with the granting church or to the conference where it is located, the receiving church should send a letter stating what it has done.

Counted in Statistical Reports—When quarterly and annual statistical reports are made, a member to whom a letter has been granted, but whose return certificate has not been received, is counted as a member of the granting church. When the return certificate has been received, the name is then removed from the membership record of the granting church and not included in subsequent reports.

If Member Is Not Accepted—The receiving church must receive the member unless it knows a valid reason it should not extend the privilege of membership. If a church does not receive the member, the clerk should return the letter to the granting church with a full explanation of the reasons. The person’s membership then remains with the granting church, which should cooperate with the member to resolve the matter.

Letters Granted Only to Those in Regular Standing—Letters of transfer are granted only to members in regular standing, never to a member under discipline. Qualifying statements are out of order except when the pastor or board of the granting church has factual or proven knowledge that the member has been involved as a perpetrator of child abuse. In that case, for the safety of children, the pastor or elder should provide a confidential statement alerting the pastor or elder of the congregation to which the member is transferring. (See “Reasons for Discipline,” p. XX.)

If a member who has moved to a new location has grown indifferent, the pastor or elder of the granting church may, to be clear in the matter before the transfer is granted, take up the question with the pastor or elder of the receiving church.

No Letter Without Member's Approval—In no case should a church vote a letter of transfer contrary to the desire of the member nor should a church accept a member by a letter granted under such circumstances. Membership is the personal relationship of an individual to the body of Christ, and a church should recognize this relationship and avoid any action that might be construed as arbitrary.

On the other hand, a member is under obligation to recognize the welfare of the church and to make every effort to relieve the church of problems incident to absentee members. When a member moves, he/she should promptly request a letter of transfer.

When a church is expelled from the sisterhood of churches by action of a conference session, the memberships of all loyal members, except those who refuse, are considered moved to the conference church on a provisional basis. The conference church then may issue letters of transfer for loyal members and deal with other memberships as may be necessary. (See p. XX.)

Church Board Cannot Grant Letters—A board has no authority to vote letters of transfer or to receive members by letter. The board's authority is limited to making recommendations to the church. Action on all transfers of membership, favorable or otherwise, must be taken by the church. (See p. XX.) The clerk has no authority to remove or add names to the membership record except by vote of the church. When a member dies, the clerk records the date of death in the membership record, and no action by the church is necessary.

Membership in the Conference Church—Isolated members should unite with the conference church, which is a body organized for the benefit of believers who otherwise would be without church privileges. Aged and infirmed members who live near a church and conference officers and other employees, including pastors, should be members of a local church, not the conference church.

The conference president is the presiding elder of the conference church, and the work normally carried by the clerk and the treasurer is handled by the conference secretary and treasurer. Since the church has no board, all business normally conducted by a local church board is conducted by the conference committee, which also appoints delegates from the conference church to the conference session.

Membership Record—The church should have one membership record. Names are added or removed only on the vote of the church or at death. (See p. XX.) Under no circumstances should a church keep a retired membership list.

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CHAPTER 7

Discipline

The Bible and the Spirit of Prophecy set forth in clear, unmistakable language the solemn responsibility that rests upon the people of God to maintain their purity, integrity, and spiritual fervor. If members grow indifferent or drift away, the church must seek to reclaim them for the Lord.

Dealing With Erring Members—“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt. 18:15-18).

“In dealing with erring church members, God’s people are carefully to follow the instruction given by the Savior in the eighteenth chapter of Matthew.

“Human beings are Christ’s property, purchased by Him at an infinite price, bound to Him by the love that He and His Father have manifested for them. How careful, then, we should be in our dealing with one another! Men have no right to surmise evil in regard to their fellow men. Church members have no right to follow their own impulses and inclinations in dealing with fellow members who have erred. They should not even express their prejudices regarding the erring, for thus they place in other minds the leaven of evil . . .

“‘If thy brother shall trespass against thee,’ Christ declared, ‘go and tell him his fault between thee and him alone.’ . . . Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter ‘between thee and him alone.’ This is God’s plan.”—7T 260.

God’s Plan—“Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one who is in fault will often remove the difficulty. Go to the erring one, with a heart filled with Christ’s love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. Speak in a way that will appeal to his better judgment. Remember the words: ‘He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.’ James 5:20 . . .

“All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart . . . The Spirit of God binds heart to heart, and there is music in heaven over the union brought about . . .

““But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.’ . . . Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong . . . As he sees their agreement in the matter his mind may be enlightened.

““And if he shall neglect to hear them,’ what then shall be done? Shall a few persons in a board meeting take upon themselves the responsibility of disfellowshipping the erring one? ‘If he shall neglect to hear them, tell it unto the church.’ . . . Let the church take action in regard to its members.

““But if he neglect to hear the church, let him be unto thee as an heathen man and a publican.’ . . . If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books.

““No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ’s righteousness . . .

““Verily I say unto you,’ Christ continued, ‘whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.’ . . .

““This statement holds its force in all ages. On the church has been conferred the power to act in Christ’s stead. It is God’s instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God’s word will be ratified in heaven.”—7T 261-263.

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Authority of the Church—“The world’s Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says: ‘Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven.’ Thus even the heavenly authority ratifies the discipline of the church in regard to its members when the Bible rule has been followed.

“The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church.”—3T 428.

Church’s Responsibility—“God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins.”—3T 269.

“If there were no church discipline and government, the church would go to fragments; it could not hold together as a body.”—3T 428.

Unconsecrated Resist Discipline—“There are many who do not have the discretion of Joshua and who have no special duty to search out wrongs and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them; let them not stand in the way of those who have this duty to do. Some make it a point to question and doubt and find fault because others do the work that God has not laid upon them. These stand directly in the way to hinder those upon whom God has laid the burden of reproving and correcting prevailing sins in order that His frown may be turned away from His people. Should a case like Achan’s be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a wicked, faultfinding spirit. God is not to be trifled with and His warnings disregarded with impunity by a perverse people . . .

“Those who work in the fear of God to rid the church of hindrances and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin and may prosper in purity, and that the name of God may be glorified, will ever meet with resisting influences from the unconsecrated.”—3T 270, 271.

Safeguarding Unity of the Church—Christians should make every effort to avoid tendencies that would divide them and bring dishonor to their cause. “It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? . . . Those who refuse to work in harmony greatly dishonor God.”—8T 240. The church should discourage actions that threaten harmony among its members and should consistently encourage unity.

Although all members have equal rights within the church, no individual member or group should start a movement or form an organization or seek to encourage a following for the attainment of any objective or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Church. Such a course would result in the fostering of a divisive spirit, the fragmenting of the witness of the Church, and thus in hindering of the Church's discharge of its obligations to the Lord and the world.

Reconciliation of Differences—Every effort should be made to settle differences among church members and contain the controversy within the smallest possible sphere. Reconciliation of differences within the church should, in most cases, be possible without recourse either to a conciliation process provided by the Church or to civil litigation.

“If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves in the spirit of Christian love, how much evil might be prevented! How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!”—MB 59. (See p. XX.)

“Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority.”—5T 242, 243.

Civil litigation is often carried on in a spirit of contention that results from and reveals human selfishness. It is this kind of adversarial proceedings that must be discouraged by a church that seeks to exhibit the spirit of Christ. Christian unselfishness will lead followers of Christ to suffer themselves to be defrauded (1 Cor. 6:7) rather than to “go to law before the unrighteous, and not before the saints” (1 Cor. 6:1).

While there are, in the modern world, occasions for seeking decrees of civil courts, Christians should prefer settlement within the authority of the Church and should limit the seeking of such decrees to cases that are clearly within the jurisdiction of the civil courts and not within the authority of the Church or for which the Church agrees it has no adequate process for orderly settlement. Such suits before civil courts should never become revengeful adversary proceedings but should develop out of a desire to seek arbitration and to settle differences amicably.

Examples of such civil cases may include, but are not limited to, the settlement of insurance claims, the issuance of decrees affecting the boundaries and ownership of real

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property, the deciding of some matters involving the administration of estates, and the awarding of custody of minor children.

While the Church should set up procedures within the constraints of legal practice to avoid the type of litigation referred to in 1 Corinthians 6, it should constantly be on guard against turning from its gospel mission and taking up the duties of a civil magistrate. (See Luke 12:13, 14 and 9T 216-218.)

God's ideal for members of His Church is that they should, as far as possible, "live peaceably with all men" (Rom. 12:18). The Church should use its readily accessible and reasonably prompt process by which many differences among members can be settled. Should the Church fail to respond to a request for help in reconciling a difference, or if the Church acknowledges that the nature of the case is such that it is not within its authority, it should be recognized that the member has exhausted the possibilities of the biblically outlined procedure for the settlement of differences and that what he/she should do beyond that point is a matter for his/her conscience. (See *The SDA Bible Commentary*, vol. 6, p. 698.)

However, when the Church, endeavoring to assist in timely and amicable settlement of differences among its members, recommends a solution, members should not summarily reject the recommendation. As 1 Cor. 6:7 indicates, it is no light matter for a member, outside the orderly processes of the Church, to litigate a grievance against another member.

Members who demonstrate impatience and selfishness by their unwillingness to wait for and accept recommendations of the Church in the settlement of grievances against other church members may properly be subject to the discipline of the church (see p. XX) because of the disruptive effect on the Church and their refusal to recognize properly constituted Church authority.

Settlement of Grievances of Members Against the Church—The same principles that influence resolution of differences among members apply to the settlement of grievances of members against Church organizations and institutions.

Members should not instigate litigation against any Church entity except under circumstances where the Church has not provided adequate process for orderly settlement of the grievance or where the nature of the case is such that it is clearly not within the authority of the Church to settle.

Settlement of Grievances of the Church Against Members—At times Church organizations or institutions may have grievances against members. In such circumstances, Church administrators must, in Christian forbearance, keep in mind the biblical counsel for settling disputes among Christians and apply that counsel to the settlement of grievances of the

Church against its members. The Church should, in preference to litigating matters in a secular court, make every reasonable effort in cooperation with the member to provide a process by which orderly settlement of the problem can be accomplished.

Reasons for Discipline

The reasons for which members shall be subject to discipline are:

1. Denial of faith in the fundamentals of the gospel and in the Fundamental Beliefs of the Church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.
4. Such violations as fornication, promiscuity, incest, homosexual practice, sexual abuse of children, youth, and vulnerable adults, pornography, and other sexual perversions.
5. Remarriage of a divorced person, except the spouse who has remained faithful to the marriage vow in a divorce for adultery or for sexual perversions.
6. Physical violence, including violence within the family.
7. Fraud or willful misrepresentation in business.
8. Disorderly conduct which brings reproach upon the church.
9. Adhering to or taking part in a divisive or disloyal movement or organization.
(See p. XX.)
10. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.
11. The use, manufacture, or sale of alcoholic beverages.
12. The use, manufacture, or sale of tobacco in any of its forms for human consumption.

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13. The use or manufacture of illicit drugs or the misuse of, or trafficking in, narcotics or other drugs.

The Church recognizes the need of exercising great care to protect the highest spiritual interests of its members, to ensure fair treatment, and to safeguard the name of the Church. It cannot afford to deal lightly with such sins or permit personal considerations to affect its actions, and at the same time it must strive to reclaim and restore those who err.

“If the erring one repents and submits to Christ’s discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God’s servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves lest they also be tempted.”—7T 263.

Process of Discipline

When grievous sins are involved, the church has two ways in which disciplinary measures must be taken:

1. By a vote of censure.
2. By a vote to remove from membership.

Discipline by Censure—In cases where the offense is not considered by the church to be so serious as to warrant the extreme course of removing membership, the church may express its disapproval by a vote of censure.

Censure has two purposes: (1) To enable the church to express its disapproval of a grievous offense that has brought disgrace upon the cause of God and (2) to impress offending members with the need for a change of life and reformation of conduct and to give them a period of grace and probation during which to make those changes.

A vote of censure is for a stated period of from a minimum of one month to a maximum of twelve months. It terminates an erring member’s election or appointment to all offices and removes the privilege of election while it is in effect. Members under censure have no right to participate by voice or by vote in the affairs of the church or lead church activities, such as teaching a Sabbath School class. They are not deprived, however, of the privilege of sharing the

blessings of Sabbath School, church worship, or communion. Membership may not be transferred during the period of censure.

Votes of censure must not carry any provision involving removal of membership in case of failure to comply with any condition imposed. Assessment should be made at the expiration of the period of censure to determine whether the disciplined members have changed course. If their conduct is satisfactory, they may then be considered in regular standing without further action and shall be notified that the censure has ended. If their conduct is not satisfactory, the church again should consider appropriate discipline. Any return to church office must be by election.

Discipline by Removal from Membership—Removing individuals from membership in the church, the body of Christ, is the ultimate discipline that the church can administer. Only after the instruction given in this chapter has been followed, after counsel from the pastor or the conference when the pastor is unavailable, and after all possible efforts have been made to win and restore them to right paths, should an individual be removed from membership.

No Additional Tests of Fellowship—No minister, congregation, or conference has authority to establish tests of fellowship. This authority rests with the General Conference Session. Anyone seeking to apply tests other than those herein set forth does not, therefore, properly represent the Church. (See 1T 207.)

Timeliness of Discipline—The church must care for the disciplinary process within a reasonable time and then communicate its decisions with kindness and promptness. Delay in administering discipline may increase the frustration and suffering of the member and the church itself.

Caution about Judging Character and Motive—“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time. There is in the Savior’s words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended

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believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast.”—COL 71, 72.

At a Properly Called Meeting—Members may be disciplined for sufficient cause, but only at a properly called business meeting (See p. XX.) after the church board has reviewed the case. The meeting must be presided over by an ordained pastor, or licensed pastor who is ordained as a local elder of the church concerned or, in his absence and in counsel with him or with the conference president, an elder of the local church.

By Majority Vote—Members may be removed from membership or otherwise disciplined only by a majority vote of members present and voting at a duly called meeting. “[T]he majority of the church is a power which should control its individual members.”—5T 107.

Church Board Cannot Remove Members—The board may recommend to a business meeting the removal of members, but under no circumstance does the board have the right to take final action. Except in the case of the death of members, the clerk can remove a name from the records only after a vote of the church in a business meeting.

Fundamental Rights of the Members—Members have a fundamental right to prior notification of the disciplinary meeting and the right to be heard in their own defense, introduce evidence, and produce witnesses. No church should vote to remove a member under circumstances that deprive the member of these rights. Notice must be given at least two weeks before the meeting and include the reasons for the disciplinary hearing.

Lawyers Not to Represent Members—The work of the Church in its administration of order and discipline is an ecclesiastical function that in no sense has to do with civil or legal procedure. Therefore, the Church does not recognize the right of members to bring legal counsel to represent them in any meeting called to administer order or discipline or for the transaction of any other church business. Members wanting to bring legal counsel into a meeting should be informed that they will not be given a hearing if they insist on bringing legal counsel.

The church also should exclude all nonmembers from any church meeting called for the administration of church order or discipline, except when they are called as witnesses.

Transferring Members under Censure—No church shall receive into membership persons who are under censure of another congregation because that would condone the offenses for which the members have been disciplined. The acceptance into membership of those under discipline is such a serious violation of Church policy that an offending church may be subject to discipline by the conference constituency.

Members Not to Be Removed for Nonattendance—Church leaders should faithfully visit absentee members and encourage them to resume attendance and to enjoy the blessings of worship with the congregation.

When because of age, infirmity, or other unavoidable cause members find it impossible to attend worship services regularly, they should keep in contact with church leaders by letter or other means. However, as long as members are loyal to the doctrines of the Church, nonattendance shall not be considered sufficient cause for removal from membership.

Members Moving Away and Not Reporting—When members move, they should inform the clerk or elder of their new address. While remaining members of that church, they should report and send their tithe and offerings at least quarterly. If, however, members move without leaving a forwarding address and make no effort to contact or report to the church, and the church cannot locate them for at least two years, then the church may certify that it has tried without success to locate the members and the members may be removed by a vote of the church. The clerk should record in the membership record: “Whereabouts unknown. Voted to designate as missing.”

Members Not to Be Removed for Pecuniary Reasons—Though members should support the work of the Church to the extent they are able, they should never be removed because of their inability or failure to contribute financially to the Church.

Removing Members at Their Request—Great care should be exercised in dealing with members who request to be removed from membership. Although the Church recognizes the right of members to decide whether to belong to the Church, ample time should be given such members for thought and reflection and every effort made to restore them to a satisfactory experience.

Letters of resignation should be presented to the board, which will forward them to a business meeting. Out of Christian consideration for the individuals involved, action shall be taken without public discussion.

Notification to Those Removed From Membership—A church removing members must notify them in writing of the action taken but with the assurance of enduring spiritual interest and personal concern. This communication should, where possible, be delivered in person by the pastor or by a board designee. The former members should be assured that the church hopes they will return to the church and that one day there will be eternal fellowship together in the kingdom of God.

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Reinstating Those Previously Removed From Membership—When persons have been removed, the church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to bring them back to the Lord.

Those previously removed may be received again into membership when the period assigned by the church in a business meeting is concluded, when confession of wrongs committed is made, evidence is given of real repentance and change of life, and the life is consistent with Church standards and it is clear that the member will fully submit to Church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. However, when this is not possible, the church where the person is requesting reinstatement must seek information from the former church about the reasons for which the person was removed from membership.

Because removal from membership is the most serious form of discipline, the period of time, determined by the church business meeting, before members may be reinstated should be sufficient to demonstrate that the issues which led to removal from membership have been resolved beyond reasonable doubt. Readmission to membership is expected to be preceded by rebaptism.

Right of Appeal for Reinstatement—While it is the right of the church to administer discipline, this does not set aside the rights of members to seek fairness. If members believe that they have been treated unfairly by the local church, or not had the right to be heard fairly, and the church is unwilling to reconsider the case or if the officers refuse to consider their applications for reinstatement, the former members have a right to appeal in writing to the church for a hearing. The church should not neglect or refuse to grant such hearings. If it does, or if the former members still feel unfairly treated by the church after the appeal, they have the right to a final appeal for a hearing to the executive committee of the conference.

If, after a full and impartial hearing, the conference committee is satisfied that an injustice has been inflicted by the church, the committee may recommend reinstatement to membership. But if membership is still refused by the church, then the conference committee may recommend membership in some other church. On the other hand, if it finds good grounds for sustaining the church in refusing to reinstate the former members, it will so record its decision.

CHAPTER 8

Local Church Officers and Organizations

Choosing quality officers is important for the prosperity of the church, which should exercise the greatest care when calling men and women into positions of sacred responsibility.

General Qualifications

Moral and Religious Fitness—“Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens” (Ex. 18:21).

“Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business” (Acts 6:3).

“Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil” (1 Tim. 3:7).

“And the things that you have heard of me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Tim. 2:2).

“A bishop [elder] then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

“Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless. Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (1 Tim. 3:2-13; also see Titus 1:5-11 and 2:1, 7, 8).

“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine

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... Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (1 Tim. 4:12-16).

Feeding and Guarding the Church—The apostle Paul called together “the elders of the church” and counseled them: “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He has purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves shall men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears” (Acts 20:17, 28-31; also see 1 Peter 5:1-3).

Respecting Pastors and Officers—“And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work’s sake. Be at peace among yourselves” (1 Thess. 5:12, 13; also see 1 Tim. 5:17 and Heb. 13:7, 17).

“The Thessalonian believers were greatly annoyed by men coming among them with fanatical ideas and doctrines. Some were ‘disorderly, working not at all, but ... busybodies.’ The church had been properly organized, and officers had been appointed to act as ministers and deacons. But there were some, self-willed and impetuous, who refused to be subordinate to those who held positions of authority in the church. They claimed not only the right of private judgment, but that of publicly urging their views upon the church. In view of this, Paul called the attention of the Thessalonians to the respect and deference due to those who had been chosen to occupy positions of authority in the church.”—AA 261, 262.

“Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed.”—4T 17.

Not Hurried Into Office—“In many places we meet men who have been hurried into responsible positions as elders of the church when they are not qualified for such a position. They have not proper government over themselves. Their influence is not good. The church is in trouble continually in consequence of the defective character of the leader. Hands have been laid too suddenly upon these men.”—4T 406, 407. (Also see 5T 617 and 1 Tim. 5:22.)

Those Opposing Unity Not Suitable for Office—“There have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress and imagine that grand results are thus to be secured. These men need to be learners rather than teachers in the school of

Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus . . .

“Teachers of the truth, missionaries, officers in the church, can do a good work for the Master if they will but purify their own souls by obeying the truth.”—5T 238.

Unsafe to Choose Those Refusing to Cooperate—“God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ.”—AA 279. (See p. XX.)

Local Membership—Members in regular standing are eligible for election to leadership positions in the church where they hold membership. (See p. XX.) Exceptions may be made for the following:

1. Students who are members in regular standing but who, for purposes of education, live away from home and regularly attend a church in the area of their temporary residence.
2. A conference employee assigned by the conference as pastor/leader for two or more congregations. (See p. XX.)
3. An elder who, when necessary and with the recommendation of the conference committee, may be elected to serve in more than one church within a district. (See p. XX.)

Other exceptions may be considered by the conference committee.

Setting Tithing Example—All officers shall set an example in the matter of returning a faithful tithe through the Church. Anyone who fails to set such an example should not be elected to church office.

Not Delegates Ex Officio—No church officer is a delegate ex officio to a conference session. If the church wants an officer to serve as a delegate, it must elect that officer as a delegate.

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Distributing Responsibility—The church should not lay too much responsibility on a small group of willing officers, while others are underused. Unless circumstances make it necessary, election of one individual to several offices should be discouraged.

Removal and Readmission—When an officer is removed from membership and subsequently readmitted, the readmittance does not reinstate the individual to the former office.

Term of Office

The term of office for officers of both the church and its auxiliary organizations shall be one year, except where the church in a business meeting votes to have elections every two years in order to facilitate continuity and development of spiritual gifts and eliminate the work involved in having yearly elections.

While it is not advisable for one person to serve indefinitely in a particular position, officers may be reelected.

Elders

Religious Leaders of the Church—Elders must be recognized by the church as strong spiritual leaders and must have good reputations both in the church and community. In the absence of a pastor, elders are the spiritual leaders of the church and by precept and example must seek to lead the church into a deeper and fuller Christian experience.

Elders should be able to conduct the services of the church and minister in both word and doctrine when the assigned pastor is unavailable. However, elders should not be chosen primarily because of social position or speaking ability, but because of their consecrated lives and leadership abilities.

Elders may be reelected, but it is not advisable for them to serve indefinitely. The church is under no obligation to reelect and may choose others whenever changes seem advisable. Upon the election of new elders, the former elders no longer function as elders but may be elected to other church offices.

Ordination of Elders—Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function. Between election and ordination, the elected elder may function as church leader but not administer the ordinances of the church.

The ordination service is performed only by an ordained pastor currently credentialed by the conference. As a courtesy, a visiting ordained pastor may be invited to assist. However,

only on the specific request of conference officers would a visiting ordained pastor or a retired ordained pastor conduct the ordination.

The sacred rite of ordination should be simply performed in the presence of the church and may include a brief outline of the office of elder, the qualities required, and the principal duties the elder will be authorized to perform. After the exhortation, the ordained pastor, assisted by other ordained pastors and/or local elders who are participating in the service, will ordain the elders by prayer and the laying on of hands. (See p. XX.)

Once ordained, elders need not be ordained again if reelected, or upon election as elders of other churches, provided they have maintained regular membership status. They are also qualified to serve as deacons.

Training and Equipping Elders—The Ministerial Association, in cooperation with the departments, promotes the training and equipping of elders. However, the pastor has the primary responsibility for training elders. (See Notes, #X, p. XX.)

Work of Elders Is Local—The authority and work of elders are confined to the church in which their election has been made. It is not permissible for a conference committee by vote to confer on an elder the status which is granted to an ordained pastor to serve other churches as elder. If that need exists, the conference committee may recommend to the church needing an elder that it invite and elect the elder of a nearby church to serve. Thus by election one individual may, when necessary, serve more than one church. Such an arrangement should be made only in counsel with the conference committee. Authority to elect elders is inherent in the local church and not in the conference committee. The only way one may be qualified for serving the Church at large is by ordination to the gospel ministry. (See p. XX.)

To Foster All Lines of Work—Under and in cooperation with the pastor, elders are spiritual leaders of the church and are responsible for fostering all departments and activities of the work. Elders should maintain a mutually helpful relationship with other officers.

Elders also should foster world mission work by carefully studying the worldwide work and encouraging members to personally support mission work. Their kindly, tactful attitude will encourage liberality of members both in church services and Sabbath School.

Relationship to the Pastor—If the conference committee assigns an ordained pastor to the congregation, the pastor should be considered the ranking officer and the local elders his assistants. Since their work is closely related, they should work together harmoniously. The pastor should not assume all lines of responsibility but should share these with the elders and other officers. The pastor serving the church regularly acts as the chairperson of the board. (See p. XX.) There may be circumstances, however, when it would be advisable for an elder to act as

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chairperson. The pastoral work of the church should be shared by the pastor and the elders. In counsel with the pastor, the elders should visit members, minister to the sick, foster prayer ministries, arrange or lead out in anointing services and child dedications, encourage the disheartened, and assist in other pastoral responsibilities. As undershepherds, elders should exercise constant vigilance over the flock.

If the pastor is a licensed minister, the church or churches served should elect the pastor as an elder. (See p. XX.)

Because the pastor is appointed to the position in the church by the conference, the pastor serves the church as a conference employee, is responsible to the conference committee, and maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. Elders, who are elected by the church, are responsible to that body and to its board. (See p. XX.)

Conducting Church Services—Under the pastor, or in the absence of the pastor, an elder is responsible for the services of the church and must either conduct them or arrange for someone to do so. Communion services must always be conducted by an ordained pastor or elder. The pastor usually chairs the business meeting. In the absence of the pastor, an elder should serve as chairperson.

Baptismal Service—In the absence of an ordained pastor, an elder shall request the conference president to arrange for the baptism of those desiring to unite with the church. (See p. XX.) An elder should not officiate in the service without first obtaining permission from the conference president.

Marriage Ceremony—In a marriage ceremony, the charge, vows, and declaration of marriage are given only by an ordained pastor except in those areas where division committees have approved that selected licensed or commissioned pastors who have been ordained as local elders may perform the ceremony. (See p. XX.) Either an ordained pastor, licensed or commissioned pastor, or an elder may deliver the sermonette, offer the prayer, and give the blessing. (See Notes, #X, p. XX.)

To Cooperate with the Conference—The pastor, elders, and all officers should cooperate with conference officers and departmental directors in carrying out approved plans. They should inform the church of all regular and special offerings, promote all the programs and activities of the church, and encourage all officers to support conference plans and policies.

Elders should work closely with the treasurer and see that all conference funds are remitted promptly to the conference treasurer at the time established by the conference. Elders

should see that the clerk's report is sent promptly to the conference secretary at the close of each quarter.

Elders should regard all correspondence from the conference office as important. Letters calling for announcements should be presented at the proper time.

In the absence of the pastor, the first elder (see p. XX) should see that the church elects delegates to conference sessions and that the clerk sends the names of delegates to the conference office.

To Foster Tithing—By faithfully returning tithes, elders do much to encourage other members to return a faithful tithe. (See p. XX.) Elders can foster tithing by public presentation of the scriptural privilege and responsibility of stewardship and by personal labor with members in a tactful and helpful manner.

Elders should regard all financial matters pertaining to members as confidential and shall not give such information to unauthorized persons.

To Foster Prayer Life—As spiritual leaders, elders are responsible for assisting with the development and encouragement of personal prayer life and should model a commitment to prayer. An effective personal prayer life of every member, supporting all ministries and programs of the local church, will enhance the church's mission. Elders may ask the board to appoint a council to assist in this role of development and encouragement.

Free to Work Effectively—Elders especially should be left free of other burdens to perform effectively their many duties. It may be advisable in some cases to ask elders to lead the outreach (missionary) work of the church, but even this should be avoided if other talent is available.

First Elder—In churches with a large membership it may be advisable to choose more than one elder because the burdens of the office are too great for one person. If the church elects more than one elder, one should be designated "first elder." The work should be divided among the elders in harmony with their experience and ability.

Limitation of Authority—Elders do not have the authority to receive or remove members. This is done only by vote of the church. Only the board may recommend that the church vote to receive or remove members. (See p. XX.)

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Church Leaders

Occasionally no one possesses the experience and qualifications to serve as an elder. Under such circumstances the church should elect a person to be known as “leader.” In the absence of the pastor or a conference-assigned pastor, the leader is responsible for the services of the church, including business meetings. The leader must either conduct these or arrange for someone else to do so.

A leader may not preside at any of the church ordinances, administer baptism, conduct the Lord’s Supper, perform the marriage ceremony, or preside at business meetings when members are disciplined. A request should be made to the conference president for an ordained pastor to preside at such meetings.

Deacons

The New Testament identifies the office of deacon with the Greek word *diakonos*, from which the English “deacon” is derived. The Greek word is variously interpreted as “servant, minister, writer, attendant” and in Christian circles has acquired the specialized meaning now attached to “deacon.”

The men who came to be known as the seven deacons of the apostolic church were chosen and ordained to attend to the business of the church. (See Acts 6:1-8.) Their qualifications, slightly less exacting than those of elders, are listed in 1 Tim. 3:8-13.

“The fact that these brethren had been ordained for the special work of looking after the needs of the poor did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success.”—AA 90.

“The appointment of the seven to take the oversight of special lines of work proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church, and by their prudent management and their godly example they were an important aid to their fellow officers in binding together the various interests of the church into a united whole.”—AA 89.

Today, appointment of deacons through election brings similar blessings in church administration by relieving pastors, elders, and other officers of duties that deacons may perform well.

“The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church should be spent in dealing with the weightier

matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle.”—AA 93.

Board of Deacons—Where a church has a number of deacons, it should organize a board of deacons chaired by the head deacon and with another deacon serving as secretary. Such a body provides a way to distribute responsibility and coordinate their contributions to the well-being of the congregation. It also provides a training ground where new deacons are instructed in their duties.

Deacons Must Be Ordained—Newly elected deacons cannot fill their office until they have been ordained by an ordained pastor currently credentialed by the conference.

The sacred rite of ordination should be characterized by simplicity and performed in the presence of the church. The pastor may give a brief outline of the biblical office of deacon, the qualities required for service, and the principal duties deacons are authorized to perform. After a short exhortation to faithfulness in service, the pastor, assisted by an elder where appropriate, ordains the deacons by prayer and the laying on of hands. (See p. XX.)

If they retain church membership, deacons, once ordained, do not have to be ordained again if they move their memberships to other churches. When the term for which they were elected expires, they must be reelected if they are to continue to serve as deacons.

Elders subsequently elected as deacons need not be ordained as deacons because ordination as elder covers this office.

Deacons Not Authorized to Preside—Deacons are not authorized to preside at any of the ordinances of the church or business meetings and cannot perform the marriage ceremony or officiate at the reception or transfer of members.

If a church has no one authorized to perform such duties, it shall contact the conference for assistance.

Duties of Deacons—The work of deacons involves a wide range of services for the church, including:

1. **Assistance at Services and Meetings**—Deacons are usually responsible for welcoming members and visitors as they enter the church and for assisting them, where necessary, to find seats. They also cooperate with the pastor and elders for smooth functioning of all meetings.

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2. Visitation of Members—In many churches, visitation is arranged by distributing membership by districts and assigning a deacon to each district with the expectation that he will visit each home at least once a quarter.

3. Preparation for Baptismal Services—Deacons make necessary preparations for baptismal services. (See p. XX.)

4. Assistance at Communion Service—At the celebration of the ordinance of foot-washing, the deacons or deaconesses provide everything needed for the service, such as towels, basins, water, and buckets. After the service they see that the utensils and linen are washed and properly stored.

Remaining bread and wine should not be consumed, but disposed of in a respectful manner by deacons and deaconesses following the Lord's Supper.

5. Care of the Sick and Aiding the Poor and Unfortunate—Deacons and deaconesses are charged with assisting the sick, poor, and unfortunate and should keep the church informed of their needs and enlist the support of members. Money should be provided for this work from the fund for the poor and needy. The treasurer, on recommendation from the board, will pass over to the deacons or deaconesses whatever may be needed for use in needy cases.

6. Care and Maintenance of Property—In churches where the responsibility for the care and maintenance of church property is not assigned to a building committee, deacons and deaconesses have this responsibility. (See Notes, #X, p. XX.)

Deaconesses

Deaconesses were included in the official staff of the early Christian churches.

“I commend to you Phoebe our sister, who is servant of the church [deaconess] in Cenchreae, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also” (Rom. 16:1, 2).

Deaconesses should be chosen for their consecration and other qualifications that fit them for the duties of the office.

Board of Deaconesses—If a church elects several deaconesses, it should organize a board of deaconesses chaired by the head deaconess and another deaconess serving as secretary. This board is authorized to assign duties to individual deaconesses and cooperates closely with the

board of deacons, especially in welcoming members and visitors and in home visitation. (See p. XX.) It also provides a training ground where new deaconesses are instructed in their duties.

Induction Service for Deaconesses—The church may arrange for a suitable service of induction for the deaconesses by an ordained pastor currently credentialed by the conference. In some cases, if approved by the division executive committee, this may include an ordination service characterized by simplicity and performed in the presence of the church.

Duties of Deaconesses—Deaconesses serve the church in a wide variety of activities, including:

1. **Greeting and Visiting Guests and Members**—In many churches, deaconesses assist in greeting guests and members at meetings and in visiting members in their homes when they cannot attend services.
2. **Assistance at Baptisms**—Deaconesses ensure that female candidates are cared for both before and after the ceremony. They also give such counsel and help as may be necessary regarding suitable garments for baptism. Robes of suitable material should be provided. Where robes are used, the deaconesses should see that they are laundered and carefully stored. (See p. XX.)
3. **Arrangements for the Communion Service**—Deaconesses and deacons arrange for everything needed for this service and see that everything used is cared for afterward. (See p. XX.)

Before the communion service begins, deaconesses make arrangements for the communion table, including preparing the bread and wine, arranging the ordinance table, pouring the wine, placing the plates of unleavened bread, and covering the table with the linen provided for that purpose.

Deaconesses assist in the ordinance of foot-washing, giving special aid to women visitors and new members.

4. **The Care of the Sick and the Poor**—Deaconesses assist deacons in caring for the sick, needy, and unfortunate. (See p. XX.)
5. **Care and Maintenance of Property**—In churches where the responsibility for the care and maintenance of church property is not assigned to a building committee, deacons and deaconesses have this responsibility. (See Notes, #X, p. XX.)

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Clerk

Much of the efficient functioning of the church depends on the work of the clerk. Because of the important and specialized functions of this office, it is wise to choose one who can be reelected to provide continuity in record keeping and reporting.

Large churches may elect assistant clerks as needed. When the clerk, as secretary, cannot attend a business meeting, the clerk should arrange for an assistant to be present to take the minutes. (See Notes, #X, p. XX.)

No Names Added or Removed Without Vote—The clerk has no authority to add or remove names from the membership record without a vote of the church, which must always vote to add or remove a name, except in the case of the death of a member. When a member dies, the clerk will record the date of the death in the membership record. (See p. XX.)

Transferring Members—The clerk handles correspondence between members and churches in the transferring of memberships. (See p. XX.)

Corresponding With Members—The clerk should try to keep in touch with absent members. (See Notes, #X, p. XX.)

Notice of Delegates for Conference Sessions—The clerk, on authorization of the board, promptly notifies the conference of delegates elected to represent the church at a conference session, using blanks or forms provided by the conference. (See p. XX.)

Reports to Be Furnished Promptly—The clerk must promptly furnish reports requested by the conference. Some are quarterly, others annual. It is essential that reports be sent to the conference secretary within the time specified because they are important for the accuracy of reports prepared by other organizations of the world Church. The clerk collects information for these reports from the other officers and department leaders. (See Notes, #X, p. XX.)

Church Records—The clerk keeps church records, which should be carefully preserved. All records and account books of all officers are the property of the church and are to be surrendered to the newly elected clerk at the expiration of the term of office of the previous clerk, or to the church at any time during the term on request of the pastor or elders.

Treasurer

Because of the important functions of the treasurer, it is wise to choose one who can be reelected to provide continuity in record keeping and reporting. Large churches may elect assistant treasurers as needed.

The treasurer can greatly encourage faithfulness in the returning of tithe and deepen the spirit of liberality on the part of the members. A word of counsel given in the spirit of the Master will help members to render faithfully to God His own in tithes and offerings, even in a time of financial stringency.

Treasurer the Custodian of All Funds—The treasurer is the custodian of all church funds. These include (1) conference funds, (2) local church funds, and (3) funds belonging to auxiliary organizations of the local church.

All funds (conference, local church, and local church auxiliary) are deposited by the treasurer in a bank or financial institution account in the name of the church, unless the local conference authorizes another system.

Surplus church funds may be deposited in savings accounts upon authorization of the board. Where large balances are carried for building or special projects, the board may authorize separate bank accounts. Such accounts, however, shall be operated by the treasurer and reported to the church along with all other church funds.

All church bank accounts are exclusively for church funds and are never to be combined with any personal account or funds.

Conference Funds—Conference funds, which include tithe, all regular mission funds, and all funds for special conference projects and institutions, are trust funds. At the close of each month, or more often if requested by the conference, the treasurer shall send to the conference treasurer the entire amount of conference funds received during that period of time. The church may not borrow, use, or withhold such conference funds for any purpose.

Sabbath School Funds—All Sabbath School offerings are to be passed over weekly to the treasurer by the Sabbath School secretary-treasurer, the treasurer keeping a careful record of all such offerings. These mission funds are transmitted to the conference office as outlined in the previous paragraph. Sabbath School expense funds are held in trust, subject to the orders of the Sabbath School Council (see p. XX), to meet the routine expenses of the Sabbath School.

Local Church Funds—Local church funds include church expense, building and repair funds, and the fund for the poor and needy. These funds belong to the local church and are

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disbursed by the treasurer only by authorization of the board or business meeting. However, the treasurer shall pay from the expense funds all bills for local expense that have been authorized by the board.

Funds of Auxiliary Organizations—Auxiliary organization funds include such funds as church outreach programs, family life, Adventist Youth Society, community services/Dorcas Society, Sabbath School expense, and that portion of the health ministries funds belonging to the church, and may include church school funds. All money received by and for these organizations is turned over promptly to the church treasurer by the secretary of the organization, the deacons, or whoever has received the funds. These funds belong to the auxiliary organizations of the church. They may be disbursed only by order of the auxiliary organization to which they belong.

The treasurer shall give receipts for all funds received. On receiving money from the treasurer, the secretary of the auxiliary organization shall give a proper receipt to the treasurer.

Safeguarding the Purpose of Funds—When an offering is taken for worldwide missions or for any general or local enterprise, all money placed in the offering plate (unless otherwise indicated by the donor) shall be counted as part of that particular offering. All offerings and gifts contributed by individuals for a specific fund or purpose must be used for that purpose. Neither the treasurer nor the board has the authority to divert any funds from the objective for which they were given.

The funds of auxiliary organizations, often donations given for specific purposes, are raised for that special part of the church's work for which the auxiliary organization is established. Such funds are held in trust by the treasurer, and they too may not be borrowed or in any way diverted by the treasurer or the board from the objective for which they were raised.

When an auxiliary organization is discontinued, the church in regular business session may take action indicating the disposition of any balance of funds in the account of the organization.

Money for Personal Literature Orders—Money for personal orders of literature, books, pamphlets, magazines, and subscriptions for periodicals is cared for by the treasurer in areas where a local Adventist Book Center does not exist. (See Notes, #X, p. XX.)

Proper Method for Payment of Money by Members—The treasurer should urge that all money paid in by members, other than the regular church collection, be placed in tithe and offering envelopes, unless an alternative method has been implemented by the conference. Members should list the various items and amounts on the envelope as indicated and to make sure that the money enclosed equals the total shown. They should also sign their names and give

their addresses, and place the envelopes on the offering plate or hand them to the treasurer, who should preserve the envelopes to serve as vouchers until all accounts are checked by the conference auditor.

Members who return their tithes and offerings by check or postal notes should, where legally possible, make such checks or notes payable to the church, rather than to any individual.

Receipts to Members—Receipts should be issued promptly for all money received from members, no matter how small the amount, and a strict account of all receipts and payments should be kept by the treasurer. All general offerings not in envelopes should be counted by the treasurer in the presence of another officer, preferably a deacon, and a receipt given to such officer.

Proper Method of Remitting Funds to the Conference—In sending remittances to the conference treasurer, all checks, bank drafts, or money orders should be made payable to the organization wherever legally possible and not to any individual. A copy of the treasurer's records for the period should be enclosed with the remittance. Remittance blanks are furnished by the conference. (See p. XX.)

Preservation of Financial Documents—Financial documents, vouchers, or receipted bills should be secured for all funds received and disbursed in accordance with the system authorized by the local conference.

Books Should Be Audited—The conference treasurer, or other individual appointed by the conference committee, audits the church financial records, usually each year.

The treasurer's books and other financial records relating to the work of the treasurer, the church school treasurer, and the treasurer of any other organization may be called for and inspected at any time by the conference auditor or by the pastor, district leader, head elder, or by any others authorized by the church board, but should not be made available to unauthorized persons. (See p. XX.)

Reports of all funds received and disbursed should be presented at the regular business meetings of the church. A copy of these reports should be given to the leading officers.

When the number of individuals returning tithe in the church is reported, the spouse and minor children who are non-wage earners but members of the church should be counted in this group, in addition to the wage-earner of the family.

Relations With Members Confidential—The treasurer should always remember that relations with individual members are strictly confidential. The treasurer should never comment

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on the tithe returned by any member or on the income or anything concerning it, except to those who share the responsibility of the work. Great harm may be caused by failure to observe this rule.

Interest Coordinator

An interest coordinator should be elected to make sure that interests developed through the church's missionary outreach are cared for promptly. This person is a member of the board and the Personal Ministries Council and works directly with the pastor and chairperson of that council.

Duties of this office include:

1. Keeping an organized list of all interests received by the church.
2. Assisting the pastor and chairperson of the Personal Ministries Council in enlisting and recruiting qualified members for follow-up service.
3. Presenting to the board a monthly report on the number of interests received and followed up. When an interest is sufficiently developed, it should be shared with the pastor.

Departments and Other Organizations

Church structure, under the guidance of the Holy Spirit, is vital for the spiritual growth of members and for the fulfillment of the Church's mission. It is the skeleton of the ecclesiastical body. And "the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Eph. 4:16, RSV).

The most important elements of structure and organization are the officers (see Chapter XX) and the departments and other organizations. This section describes their objectives, leadership, and functions.

The work of the departments and auxiliary organizations is closely tied to the work of the pastor because all are equally engaged in gospel outreach. The pastor serves as a counselor to these organizations, and they in turn assist in the overall church outreach programs. In case of emergency, or where circumstances require, the pastor may call a meeting of any committee or organization.

Every church should utilize the services of the departments and organizations to nurture its members and accomplish the mission given by Christ (see Matt. 28:19; Rev. 10:11; 14:6).

Children's Ministries

Children's Ministries develops the faith of children from birth through age fourteen, leading them into union with the Church. It seeks to provide multiple ministries that will lead children to Jesus and disciple them in their daily walk with Him. It cooperates with the Sabbath School and other departments to provide religious education to children and fulfills its mission by developing a variety of grace-oriented ministries for children that are inclusive, service oriented, leadership building, safe, and evangelistic.

“Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years.”—CG 193.

“It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.”—DA 515.

“Children of eight, ten or twelve years are old enough to be addressed on the subject of personal religion . . . If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ.”—1T 400.

“When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them.”—DA 517.

Children's Ministries Coordinator and Committee—The church elects a children's ministries coordinator to develop ministries that nurture the faith of children. The coordinator should have leadership ability as well as experience and passion for working with children.

The children's ministries coordinator works with the pastor and board to establish a children's ministries committee to provide ministries for children. The committee should consist of individuals with interest and experience in working with children. Ordinarily, the members include Sabbath School division leaders, Vacation Bible School leader, Junior Youth leaders, and two to three others who have a passion for ministry to children.

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If the church has a Children's Ministries department, Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours, they will come under the direction of Children's Ministries. (See p. XX.)

Everyone involved in work with children must meet all Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference which will ascertain what background checks and certifications are available and/or required. (See Notes, #X, p. XX.)

Resources—For children's ministries resources, see Notes, #X, p. XX.

Communication

Communication ministry calls for the support of every layperson, Church employee, and Church institution. The Communication department promotes the use of a sound program of public relations and all contemporary communication techniques, sustainable technologies, and media in the promulgation of the gospel. The church should elect a communication secretary and, where needed, a communication committee.

“We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work.”—6T 36.

“Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past.”—Ev 105.

Communication Secretary—The communication secretary should have the ability to meet people and rightly represent the Church, sound judgment, good organization, effective writing skills, and a willingness to carry out assignments.

The secretary gathers and disseminates news to local media, cooperates with the conference communication director, and presents periodic reports to the business meeting. The conference communication department provides appropriate instruction and help to communication secretaries.

The pastor, who is primarily responsible for the communication program of the church, will work closely in an advisory capacity with the communication secretary or committee.

Any department or organization may appoint an individual to provide the communication secretary or committee with information about newsworthy events.

Communication Committee—In a large church a communication committee may more adequately handle the many facets of the public relations and communication program. The church elects the committee, and the communication secretary serves as chairperson. Members of the committee may be assigned specific communication responsibilities, such as working with the press, media producers and online personnel, and internal church media. If there is a nearby Church institution, a member of its public relations or communication staff should be invited to sit with the committee.

Central Communication Committee—If several churches in an area arrange for a central communication committee, the communication secretary of each church should be a member and should work in harmony with any general plan that will better coordinate the handling of news and other media activities for the cooperating churches. The establishment of this committee would be initiated by the conference communication director. Meetings of the central committee would be called and presided over by a chairperson selected by the group.

Resources—For communication resources, see Notes, #X, p. XX.

Education

Church entities operate schools from kindergarten through university levels for the purpose of transmitting to students the Church's ideals, beliefs, attitudes, values, habits, and customs. The source, the means, and the aim of Adventist education are a true knowledge of God, fellowship and companionship with Him in study and service, and likeness to Him in character development.

Education Secretary—The church elects an education secretary to promote and generate support for Christian education. The secretary is a member of the Home and School Association executive committee and works in cooperation with the association.

Home and School Association—A church with a school shall establish a Home and School Association, the purpose of which is to provide parent education and unite the home, the school, and the church in endeavors to provide Christian education for the children. Parents of students, school patrons, and church members should be encouraged to be active members of the association.

Home and School Association officers shall be a leader, assistant leader, secretary-treasurer, librarian, and the educational secretary. (See p. XX.) To give continuity, some of the officers should be elected for second terms. All shall be members of the church.

The leader of the association shall be a member with success in training children, whose mind is open to new ideas, and who believes in the importance of Christian education.

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The secretary-treasurer keeps the records of the association and reports to the director of the conference education department at the beginning and end of each school year. Association funds are channeled through the church/school treasurer, kept as a separate account, and audited under denominational policy.

The principal is an ex officio member of the Home and School Association Committee.

Church School Board—The administrative body of every elementary (primary) school and junior academy (partial high school) operated by one church shall be a church school board elected by the church or a school committee appointed by the church board. Thus this body may be a separate school board, the church board, or a school committee of the church board appointed for this purpose. Division working policies explain the functions of school boards.

School board members should be chosen for their consecration, their belief in and loyalty to the principles of Christian education, their good judgment and tact, their experience in school matters, and their financial judgment and ability. They should believe in and be willing to follow denominational educational policies and recommendations.

If two or more churches jointly operate what is known as a multi-constituent school, the administrative body shall be drawn from the constituent churches.

One or more members of the school board should be chosen from among the members of the church board, so that the school board may be closely related to the church board.

The pastor should be a member of the school board. If the school is operated by more than one church, generally the pastors of the participating churches concerned are members of the board.

In junior academies and elementary schools, the principal or head teacher should be a member of the board.

Some members of the board may be parents of children attending the school, so the board may profit from parental viewpoints and counsel resulting from close observation and experience.

The school board officers shall be a chairperson and a secretary. If the school is operated by one church, the church elects the chairperson.

In multi-constituent school boards, additional officers shall include a treasurer, a vice chairperson, and an assistant secretary. At its first meeting after its election, a union school

board elects its own chairperson from among its members. In the event that agreement between the churches is not possible, the appointment will be made by the conference board of education or the conference committee. The principal of the school generally is appointed secretary of the board.

Any action of a multi-constituent school board that involves the supporting churches in financial obligations must be submitted to their respective boards for approval.

Where a separate school board is elected, one of two plans may be followed to establish time of election and term of office: (1) All the members may be elected at the close of the calendar or fiscal year and function for one year; (2) the members of the first board may be chosen for terms of one, two, and three years, respectively, with replacement members being chosen each succeeding year for a term of three years. The purpose of this plan is to have a nucleus of experienced members on the board to ensure a continuity of policy. When a mid-term vacancy is filled, the new member serves the remainder of the original term.

The school board or school committee should meet at a regular time and place at least once each month during the school year.

The school board chairperson calls meetings, presides, sees that the actions of the board are carried out, and countersigns all financial orders issued by the secretary. The chairperson is a member *ex officio* of the elementary school and junior academy Inspection Committee, which surveys and evaluates the school and its work.

The secretary keeps a permanent record of meetings, issues orders for money to pay accounts or obligations, and carries on correspondence for the board.

Where one church operates a school, the work of the treasurer is usually carried by the church treasurer or an assistant church treasurer, who receives tuition and other money; pays out money on the order of the secretary (countersigned by the chairperson), keeps a careful account of all transfers, and at each monthly meeting gives a detailed report to the board. In a multi-constituent board, a treasurer is appointed by the union board.

Resources—For education resources, see Notes, #X, p. XX.

Family Ministries

“Our work for Christ is to begin with the family, in the home . . . There is no missionary field more important than this . . . By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected.”—AH 35.

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“God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God’s plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.”—6T 430.

“The mission of the home extends beyond its own members . . . Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives.”—MH 352.

The objective of Family Ministries is to strengthen marriage and the family. The family was established by divine creation with marriage at its center. As the primary setting in which values are learned and the capacity for close relationships with God and others is developed, its health is vital to the Church’s disciple-making mission.

Family Ministries upholds the biblical teaching related to the family and lifts up God’s ideals for family living. At the same time, it brings an understanding of the brokenness experienced by individuals and families in a fallen world. The department facilitates understanding, unity, and love at home and in the family of God. It fosters reconciliation between the generations promised in the Elijah message of Malachi 4:5, 6 and extends hope and support to those who have been hurt by abuse, family dysfunction, and broken relationships. Relational growth opportunities are provided through family life education and enrichment. Individuals, married couples, and families are helped to avail themselves of professional counseling when necessary.

Ministry to families in the local church focuses on premarital guidance for couples, marriage strengthening programs, and the education of parents. Ministry to families also gives attention to the special needs of single parents and step-families and provides instruction in family-to-family evangelism.

Family Ministries Leader(s)—An individual or married couple may be elected to serve as family ministries leaders(s). They should model strong and growing family relationships and exhibit a sincere interest in fostering the well-being of all families. In order to be effective, the family ministries leader(s) must have an understanding of God’s redemptive plan for dealing with the brokenness in relationships which sin has brought. The leader(s) also must maintain appropriate confidentiality and know when and how to encourage individuals in critical situations to seek professional counseling.

Family Ministries Committee—The board may establish a Family Ministries Committee chaired by the Family Ministries leader(s).

Resources—For family ministries resources, see Notes, #X, p. XX.

Health Ministries

The Church believes its responsibility to make Christ known to the world includes a moral obligation to preserve human dignity by promoting optimal levels of physical, mental, and spiritual health.

In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.

Health Ministries Leader—For planning and implementing an efficient program, the church elects a health ministries leader and, if needed, an associate leader. The leader should be health-oriented and interested in promoting the Church's standards in healthful living among members and in the community through church-operated health ministries programs. The leader should be able to screen programs and information that are representative of the ideals and philosophy of the Church and to integrate them into an effective spiritual and physical witness.

Health Ministries Council—Where practical, a church may appoint a health ministries council to provide leadership to both members and community in the field of healthful living and to assist in cooperative soul-saving activities through a viable program of health and temperance and spiritual emphasis. The council, in collaboration with the Personal Ministries Council, shall lead out in developing a schedule of health ministries activities that include such programs as stop-smoking plans, cooking schools, health classes, stress-control programs, and related endeavors. If not serving as chairperson, the pastor should be an ex officio member.

Health Ministries or Temperance Society—In some areas a health ministries or temperance society may be established as a separate entity distinct from Church organizations. The conference health ministries director should be involved in establishing such an entity.

World Health Ministries Sabbath Offering—The entire World Health Ministries Sabbath offering is sent to the conference to be distributed according to policy. Upon the church's request to the conference, up to 25 percent of the offering received in the church may revert to the church for Health Ministries programs.

Resources—For health ministries resources, see Notes, #X, p. XX.

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Music

Selecting Music Coordinators—The church should take great care in selecting music leaders, choosing only those who are thoroughly consecrated and provide appropriate music for all church worship services and meetings. Secular music or that of a questionable nature should never be introduced into our services.

Music leaders should work closely with the pastor or elders in order that musical selections harmonize with the sermon theme. The music leader is under the direction of the pastor or elders and does not work independently. The music leader should counsel with them about the music to be rendered and the selection of singers and musicians.

Selecting Musicians—Sacred music is an important part of public worship. The church must exercise care in selecting choir members and other musicians who will rightly represent Church principles. They should be members of the church, the Sabbath School, or the Adventist Youth Society. Because they occupy a conspicuous place in church services, they should be examples of modesty and decorum in their appearance and dress. Choir robes are optional.

Churches may have multiple choirs. A children's choir is a means of spiritual nurture, bonding to the church family, and outreach.

Resources—For music resources, see Notes, #X, p. XX.

Public Affairs and Religious Liberty

The Public Affairs and Religious Liberty (PARL) department promotes and maintains religious liberty, with particular emphasis upon liberty of conscience. Religious liberty includes the human right to have or adopt the religion of one's choice, to change religious belief according to conscience, to manifest one's religion individually or in community with fellow believers, in worship, observance, practice, witness, and teaching, subject to respect for the equivalent rights of others.

Religious Liberty Leader—The elected religious liberty leader cooperates with both the pastor and the conference or union PARL department. The leader should be of positive spiritual influence, able to meet the general public, interested in public affairs, proficient as a correspondent, and concerned with the preservation of liberty for God's people.

Religious Liberty Associations—Each church is considered an informal religious liberty association, and every church member is considered a member of the association. The pastor or an elder is the chairperson.

Resources—For Public Affairs and Religious Liberty resources, see Notes, #X, p. XX.

Publishing Ministries

Publishing Ministries coordinates and promotes literature evangelism under supervision of the Publishing Ministries Council and the appropriate publishing organization for the territory. It assists other departments in the promotion, sale, and distribution of subscription magazines and other missionary literature. The department works with the pastor and other departments in planning for systematic ways to involve members in publishing ministries.

“There are many places in which the voice of the minister cannot be heard, places which can be reached only by our publications—the books, papers, and tracts filled with the Bible truths that the people need.”—CM 4.

The mission of Publishing Ministries is the evangelism and nurture of church members. For evangelism, the prophet said that church members were to “sell or give away our literature.”—Ms 126, 1902.

Selling Through Literature Evangelists—“God calls for workers from every church among us to enter His service as canvasser evangelists [literature evangelists].”—CM 20.

Giving Away (Sharing) by Church Members—“Let every believer scatter broadcast tracts and leaflets and books containing the message for this time.”—CM 21.

Publishing Ministries Coordinator—The church elects a publishing ministries coordinator to provide leadership in literature evangelism activities.

Publishing Ministries Council—The board appoints the Publishing Ministries Council, which works under the board’s direction. The publishing ministries coordinator chairs the council. The pastor, personal ministries leader, and personal ministries secretary serve as ex officio members. Members should have interest and experience in literature evangelism.

Resources—For publishing ministries resources, see Notes, #X, p. XX.

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Sabbath School and Personal Ministries

Sabbath School

The Sabbath School, the primary religious education program of the Church, has four purposes: study of the Scripture, fellowship, community outreach, and world mission emphasis. General Conference Sabbath School and Personal Ministries distributes the Sabbath School Bible Study Guide for all age levels, provides designs for Sabbath School programming within the context of the various world division cultures, provides resources and training systems for Sabbath School teachers, and promotes world mission Sabbath School offerings.

“The Sabbath school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God’s word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by its holy teachings.”—CSW 10, 11.

“The Sabbath school, if rightly conducted, is one of God’s great instrumentalities to bring souls to a knowledge of the truth.”—CSW 115.

Officers of the Sabbath School Council—The church elects Sabbath School officers and members of the Sabbath School Council. Officers include the superintendent and any assistant superintendents; secretary and any assistant secretaries; a leader for each division, including adult and extension divisions; children’s ministries coordinator and/or Vacation Bible School director; and investment secretary.

The officers, teachers, and all Sabbath School members should cooperate with other departments in all outreach (missionary) work, as well as carrying on Sabbath School evangelism by means of regular Sabbath School classes and such activities as Decision Days, pastors’ Bible classes, Community Guest Days, Vacation Bible Schools, and branch Sabbath Schools, including Neighborhood Bible Clubs and Story Hours.

The Sabbath School Council is the administrative body of the Sabbath School. It consists of the superintendent (who serves as chairperson), any assistant superintendents, secretary (who serves as secretary), any assistant secretaries, division leaders, investment secretary, personal ministries leader, children’s ministries coordinator and/or Vacation Bible School director, an elder (appointed by the board or by the board of elders), and the pastor.

As soon as possible after the officers are elected, the superintendent should call a council meeting to appoint, as needed for the various divisions, other officers who do not serve as members of the council. These may include assistant division leaders, division secretaries, music directors, pianists and/or organists, and greeters.

In addition to the appointed officers listed above, the council studies the need of all divisions and groups and appoints teachers whose names are submitted to the board for approval. To maintain both the integrity of the Sabbath School lesson curriculum and the quality of teaching, the council should exercise great care in choosing teachers. Particularly when selecting teachers for the children's divisions, the council should consult with division leaders. All teachers shall be members of the church in regular standing.

The council is responsible for the successful operation of the entire Sabbath School through the superintendent. The council should meet regularly as needed. The council should ensure that program helps and materials, including the *Sabbath School Bible Study Guide* prepared by the General Conference, are supplied in sufficient quantities.

Sabbath School Superintendent and Other Sabbath School Officers—The superintendent is the leading officer of the Sabbath School and should begin planning for its smooth and effective operation as soon as elected. The superintendent should support the plans and emphases of the conference Sabbath School department and should implement decisions of the Sabbath School Council concerning the operation of the Sabbath School. The church may elect one or more assistant superintendents.

The secretary should complete the quarterly report on the appropriate form immediately after the last Sabbath of the quarter and mail it before the deadline to the conference Sabbath School and personal ministries directors. The secretary also should place a copy in the secretary's permanent file, give copies to the superintendent and the pastor, and present it at the business meeting.

The Investment secretary promotes the Investment Plan for mission support in all Sabbath School divisions and keeps all members informed as the program progresses.

The Vacation Bible School (VBS) director leads in organizing, promoting, and launching community evangelism through the annual VBS. The church may assign this responsibility to the children's ministries coordinator.

The council may appoint a music director for the Sabbath School in consultation with division leaders. As an expression of worship, music should glorify God. Singers and other musicians should be as carefully selected as are the leaders for other parts of the Sabbath School service and should be measured by the same standards. (See p. XX.) The council also may appoint pianists and organists for the divisions.

Sabbath School Division Leaders—The church board elects a leader for each division. The Sabbath School Council may appoint assistant division leaders as needed. The *Sabbath*

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School Handbook, available from the Adventist Book Center or the conference Sabbath School department, contains information about all divisions, from beginners through adult and the extension division, which cares for those unable to attend Sabbath School.

Sabbath School Teachers—The Sabbath School Council chooses and the church board approves Sabbath School teachers. They should have an aptitude for teaching and be willing to study ways to improve their teaching abilities. They should be diligent in preparation, regular and punctual in attendance, and examples in the daily study of the *Sabbath School Bible Study Guide*.

The council should make special effort to select teachers for children and youth who have an interest in those age levels and ability to meet their needs. Everyone involved in the children's divisions must meet all Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference which will ascertain what background checks and certifications are available and/or required. All teachers should be encouraged to participate in the teacher training courses available through the conference Sabbath School department. (See Notes, #X, p. XX.)

Every Sabbath School should have a weekly teachers' meeting.

Realizing that “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict” (GC 593, 594), Sabbath School leaders should strongly encourage regular systematic study of the Word. The *Sabbath School Bible Study Guide* is designed to encourage daily feasting on the Word, a practice which has done much to maintain unity throughout the Church. Every member should have access to the appropriate age-level *Sabbath School Bible Study Guide* published by the General Conference and/or division. Similarly, every leader and teacher should have access to the helps produced for the various Sabbath School divisions by the General Conference and/or division.

Teachers should have at least thirty minutes during which to teach their classes.

Sabbath School Offerings—The Sabbath School secretary should accurately record Sabbath School offerings and pass them on to the treasurer as soon as possible. Extension division offerings should be added to the regular Sabbath School offerings. Many Sabbath Schools take offerings for Sabbath School expense. With the exception of that expense fund, all Sabbath School offerings are for the support of the mission fields and are to be passed on in their entirety by the treasurer to the conference. These funds include the regular weekly Sabbath School offering, the Thirteenth Sabbath offering, Sabbath School Investment, and Birthday-Thank offering. Each is to be identified as a separate fund in the financial system of the church. Mission funds are distributed according to policy. No mission funds may be retained by the church or conference.

The Sabbath School expense offering and the mission offering where the calendar of offerings is being used shall not be taken as one offering and divided according to an agreed-upon formula or percentage. The offerings may be taken as combined offering where the church is operating under a division-approved combined offering plan.

Resources—For Sabbath School and personal ministries resources, see Notes, #X, p. XX.

Personal Ministries

Personal Ministries provides resources and trains members to unite their efforts with those of the pastor and officers in soul-winning service. It also has primary responsibility for programs assisting those in need.

Personal Ministries Council—The Personal Ministries Council guides the outreach (missionary) efforts of the church and works under the direction of the board. The council should meet at least once each month and should consist of pastor, an elder, treasurer, and leaders of the other departments and auxiliary services functioning in that congregation. The Personal Ministries Council may assign subcommittees for specialized tasks. All subcommittees report to the Personal Ministries Council. The Personal Ministries Council and leader are responsible for organizing small group ministries.

Personal Ministries Officers—The church elects the Personal Ministries officers, including the leader, assistants (as needed), and the secretary.

The leader trains and directs members in outreach (missionary) service and chairs the Personal Ministries Council. The leader reports in the monthly Church Outreach (Missionary) Sabbath service and business meetings about total outreach (missionary) activities of the congregation. Assistants may be assigned to coordinate the Bible correspondence school, Bible evangelism, literature distribution, Ingathering (or equivalent appeals), small group ministries, member training, and other soul-winning programs.

The secretary serves as representative of the Adventist Book Center for all departments of the church and works with the leader in developing the outreach (missionary) programs of the church.

Adventist Men—Adventist Men is a subsidiary of the Personal Ministries department. It includes lay-preaching efforts, prison ministry, and community services.

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Bible School Coordinator—The Bible School coordinator organizes and coordinates the church's Bible School outreach ministry to the community. The coordinator should work closely with the pastor, the interest coordinator, and the personal ministries leader.

Community Services/Dorcas Society Leader—The church elects the community services/Dorcas Society leader, assistant leaders (as needed), and secretary-treasurer. This organization gathers and prepares clothing, food, and other supplies for those in need and works closely with the deacons and deaconesses. Community services/Dorcas ministry, however, includes more than giving material aid. It encompasses adult education, visiting, homemaking, home nursing, counseling, and other services.

If the church operates a community services center, the Personal Ministries Council is its governing committee. The council appoints the director of the center, who is a member of the council.

Ministry to People with Disabilities—This ministry functions under the Personal Ministries Council and develops programs for members and others with disabilities. It should create witnessing programs, recommend how to make church facilities more accessible, help solve transportation problems, and recommend ways to involve members with disabilities. The coordinator of Ministry to People with Disabilities serves as a liaison with organizations providing services for people with disabilities, such as Christian Record Services, and promotes Christian Record Services programs.

Resources—For Sabbath School and personal ministries resources, see Notes, #X, p. XX.

Stewardship Ministries

When the Spirit of God takes possession of the life, "Those whose hearts are filled with the love of Christ, will follow the example of Him who for our sake became poor, that through His poverty we might be made rich. Money, time, influence—all the gifts they have received from God's hand, they will value only as a means of advancing the work of the gospel."—AA 71.

Stewardship ministries encourages members to respond to God's grace by dedicating all they have to Him. Stewardship responsibility involves more than just money. It includes the proper care and use of the body, mind, time, abilities, spiritual gifts, relationships, influence, language, the environment, and material possessions. The department assists members in their partnership with God in completing His mission through the proper utilization of all of His gifts and resources.

Stewardship Ministries Leader—The stewardship ministries leader should practice the principles of Christian stewardship and should have an understanding of the spiritual and financial ministry of the Church. The leader will work in cooperation with the conference stewardship ministries director, the pastor, and the board. The leader acts as a liaison between the conference stewardship ministries department and the congregation.

Resources—For stewardship ministries resources, see Notes, #X, p. XX.

Women's Ministries

Women's Ministries upholds, encourages, and challenges women in their daily walk as disciples of Jesus Christ and as members of His church.

Its objectives are to foster spiritual growth and renewal; affirm that women are of immeasurable worth by virtue of their creation and redemption, equip them for service, and offer women's perspectives on church issues; minister to the broad spectrum of women's needs, with regard for multicultural and multiethnic perspectives; cooperate with other departments to facilitate ministry to women and of women; build good will among women to encourage mutual support and creative exchange of ideas; mentor and encourage women and create paths for their involvement in the church; and find ways and means to challenge each woman to use her gifts to further global mission.

Women's Ministries Leader and Committee—The elected women's ministries leader develops specific ministries to nurture women and equip them for service. She serves as chairperson of the Women's Ministries Committee and encourages ideas and plans which maximize women's contributions to the mission of the Church.

The leader assists the board with integrating activities and programs for women into the larger church program. She keeps the church informed of the contribution of women's ministries to church life. The leader's liaison for training and resource material is the conference women's ministries director.

The women's ministries leader should be a sensitive, caring woman with a burden for women's ministry and concerns, a balance in her perspectives, an ability to encourage other women to cultivate their spiritual gifts, and an ability to work well with women in the church, the pastor, and the board.

The Women's Ministries Committee fosters ministry to women in the church. This committee should be composed of those interested in the broad spectrum of women's needs and services and those with varied talents and experience.

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Resources—For women’s ministries resources, see Notes, #X, p. XX.

Youth Ministries

The various youth organizations of the church should work closely with the Youth Ministries department of the conference.

Adventist Youth Society (AYS)—The church works for and with its youth through the AYS. Under the AYS leader, youth are to work together in development of a strong youth ministry that includes spiritual, mental, and physical development of each individual, Christian social interaction, and an active witnessing program that supports the general soul-winning plans of the church. The goal of AYS should be to involve all youth in activities that will tie them closer to the church and train them for Christian service.

God said to Moses, “And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deut. 6:6-9).

The apostle Paul added, “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim. 4:12).

“We have an army of youth today who can do much if they are properly directed and encouraged . . . We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth.”—*General Conference Bulletin*, January 29, 30, 1893, p. 24.

“When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.”—GW 210.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—MYP 196.

While there is to be an active AYS in every church, it is important that the youth program not be isolated from the rest of the church. In addition to their AYS participation, youth should be integrated into responsible leadership and in all lines of church work. As young elders, deacons, and deaconesses, for example, they can work with and learn from experienced officers.

“In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men.”—GW 67.

Adventist Youth Ministries Committee—The Adventist Youth Ministries Committee is the umbrella organization in the church for the general planning of the youth ministry program. (See p. XX.) It includes the elected officers of the Adventist Youth Society (AYS) plus the personal ministries leader, youth Sabbath School division leader, health ministries leader, Ambassador Club director, Pathfinder Club director, Adventurer Club director, principal of the school, the sponsor, and the pastor. The AYS leader, who is a member of the board, chairs this committee. The committee should meet as necessary to develop short- and long-range goals and plans for a successful ministry.

AYS Committee—The AYS Committee is responsible for senior youth activities and works in coordination with the other youth entities through the Adventist Youth Ministries Committee. If there is no Ambassador, Pathfinder, or Adventurer program, the AYS will include these younger members in a junior society.

AYS Officers—The church elects these AYS officers: youth leader, associate youth leader, secretary-treasurer, assistant secretary-treasurer, chorister, pianist or organist, and sponsor (who may be an elder). Since music plays an important role in the formation of youth character, musicians should be as carefully selected as the other AYS officers. (See p. XX.) This group forms the nucleus for the AYS Committee, which in counsel with the youth appoints other officers. In smaller churches one person may carry several responsibilities.

The AYS leader must exemplify Christ-like graces and have a burden for soul winning and contagious enthusiasm. In helping motivate youth to work together and take responsibilities, the leader will be in the background—guiding, counseling, and encouraging youth, helping them gain experience and the joys of achievement. The leader should study the youth profile of the church and seek to involve every youth in the AYS.

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The leader will keep in touch with the pastor, the sponsor, and the conference youth ministries director, taking advantage of opportunities for in-service training and leading the society into a cooperative relationship with the church and the conference.

The associate leader (if needed) will assist the leader and will chair the AYS Committee and perform leadership duties when the leader is absent. The AYS committee may assign additional responsibilities to the associate leader.

The secretary-treasurer will keep a record of AYS activities, submit monthly reports on forms provided to the conference youth ministries director, and encourage youth to report their witnessing activities during the ten-minute personal ministries period.

The assistant secretary-treasurer (if needed) assists with the secretary-treasurer's work as assigned.

AYS Sponsor—The AYS sponsor may be an elder or other person on the board who understands the objectives of the AYS, is sympathetic with youth and their involvement in the church's ministries, and will serve as a valued counselor to the youth. The sponsor serves as a guide or counselor to AYS officers and joins them regularly in AYS Committee meetings. The sponsor will work with the AYS leader to present the society's needs to the board.

The sponsor should become acquainted with the conference youth ministries director and keep the director informed of changes in officer personnel and other AYS matters. Along with AYS officers, the sponsor should attend conference youth training institutes to keep informed about developments in youth ministry.

For the sake of continuity, the sponsor, if possible, should serve multiple terms.

Adventist Youth Features—To help youth grow in their relationship with Jesus Christ, the youth ministries department arranges age-related programming that provides an environment for development of spiritual gifts.

Adventist Junior Youth Society (AJY)—The objectives of AJY are the training of junior youth for Christian leadership and service and the development of members to their fullest potential.

In churches with schools, the AJY is part of the curriculum and a teacher is AJY leader or sponsor. When the AJY is conducted in the school, each classroom is considered a society, with students in the lower elementary designated as preparatory members. Upper-elementary students are regular members.

Everyone involved with youth must meet all Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference which will ascertain what background checks and certifications are available and/or required. (See Notes, #X, p. XX.)

Ambassador Club—The Ambassador Club provides a specialized program to meet the needs of youth, ages 16 through 21. It offers young people in this age group organization and structure, and promotes their active involvement in the church, locally and globally. The club is designed to strengthen the current senior youth/young adult ministry of the Church. It challenges them to experience and share a personal relationship with Christ, helps them develop a lifestyle that fits their belief system and vocational interest, and provides them with a safe venue for wholesome development of lifelong friendships. Its activities are to be carried out in accordance with conference policies and in coordination with other youth/young adult ministries of the local church. The Ambassador Club has a director and associate director(s). The associate director(s) may also serve as the secretary and treasurer. The director is a member of the Adventist Youth Society Council.

Pathfinder Club—The Pathfinder Club provides a church-centered outlet for the spirit of adventure and exploration found in junior youth. This includes carefully tailored activities in outdoor living, nature exploration, crafts, hobbies, or vocations beyond the possibilities in an average AJY. In this setting spiritual emphasis is well received, and the Pathfinder Club has demonstrated its soul-winning influence. In many churches Pathfinder Clubs have replaced the traditional AJY. If there is a school, the Pathfinder Club should supplement the work of the AJY.

The Pathfinder Club director and deputy directors are elected by the church. (See p. XX.) If two deputy directors are elected, there should be one of each gender. One of the deputy directors may also serve as club scribe and treasurer. The director is a member of the board and the Adventist Youth Ministries Committee.

Additional Pathfinder staff may include instructors of craft and nature classes and counselors who are each responsible for a unit of six to eight Pathfinders.

Resource materials are available from the conference youth ministries director.

Everyone involved with minor children must meet all Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference which will ascertain what background checks and certifications are available and/or required. (See Notes, #X, p. XX.)

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Adventurer Club—The Adventurer Club provides home and church programs for parents with 6- through 9-year-old children. It is designed to stimulate the children's curiosity and includes age-specific activities that involve both parent and child in recreational activities, simple crafts, appreciation of God's creation, and other activities that are of interest to that age. All is carried out with a spiritual focus setting the stage for participation in the church as a Pathfinder.

The church elects the club director and associates. (See p. XX.) Additional staff members are selected by the administrative staff of the club. The director is a member of the Adventist Youth Ministries Committee. Resource materials are available from the conference youth ministries director.

Everyone involved with minor children must meet all Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference which will ascertain what background checks and certifications are available and/or required. (See Notes, #X, p. XX.)

Resources—For youth ministries resources, see Notes, #X, p. XX.

Induction Service

All newly elected officers of the local church may be included in an induction service conducted by a pastor holding a current license or credential. (See p. XX.) If no pastor is available, an elder of the church may conduct the service for officers other than elders, deacons, and deaconesses. If the church holds an induction service for newly elected officers, it should include leaders of all departments and other organizations.

CHAPTER 9

Elections

The election of church officers who will perform their duties prayerfully, seriously, and competently is an important work. This chapter outlines the election procedure, from appointment of the nominating committee to filling vacancies between annual elections.

Nominating Committee and the Election Process

Officers are elected every one or two years (see p. XX) through an appointed nominating committee. This committee brings its report to the church, which then votes on the names presented. This procedure enables the church to give careful study to each name prior to election and avoids the competitive element that may arise when nominations are made from the floor.

The nominating committee shall study the needs of the church and inquire into the fitness of members to serve in the different offices. This is another reason officers shall not be nominated from the floor or by general ballot.

The size of the nominating committee will range from five members in a small church to a larger number in a large church. The number to be chosen is left to the discretion of each church and should be studied by the board. A suitable recommendation then will be brought to the church, using a minimum of time in the Sabbath worship hour.

When and How the Nominating Committee Is Appointed—The nominating committee should be appointed early in the closing quarter of the church year and should report at least three weeks before the final Sabbath of the church year.

The pastor or district leader or, in the absence of the pastor or district leader, the elder should bring the matter to the attention of the church. The church shall then appoint an organizing committee responsible to nominate the nominating committee. This organizing committee may be chosen in one of two ways:

1. By nominations, verbal or written, from the floor. If verbal nominations are made, no member may nominate more than one person. The effort of one individual or a small group to dictate to the entire membership is disapproved. Every effort should be made to ensure fair representation in the composition of the organizing committee. Everything of a political nature should be avoided. The pastor or district leader shall serve as chairperson of this organizing committee. If a pastor or district leader has not yet been appointed to serve as church leader, the chairperson of this organizing committee shall be appointed by the board from among the members of the organizing committee. The size of the organizing committee should be five to seven more than the number of board members.

2. By the church authorizing the board, together with five to seven additional persons chosen by the church (see preceding paragraph), to function as the organizing committee. If this method is adopted, the chairperson of the board normally serves as chairperson of the organizing committee (see p. XX).

How the Process Works—The steps of the nominating process are:

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1. The church appoints by vote an organizing committee by one of the two methods listed above.
2. The organizing committee recommends names to the church for the nominating committee, with a recommendation for secretary. Every effort should be made to ensure fair representation in the composition of the nominating committee.
3. By vote, the church appoints the nominating committee and the secretary.
4. The pastor or district leader is an ex officio member and serves as chairperson of the nominating committee. Should the pastor or district leader choose not to serve as chairperson, or if a pastor or district leader has not been appointed to the church, the organizing committee shall recommend the name from the proposed nominating committee to serve as chairperson.
5. The nominating committee meets to prepare the list of officers that it will present to the church for approval.
6. By vote, the church appoints its officers for the ensuing year.

Who Should Be Members of the Nominating Committee—Only members in regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment who have the welfare and prosperity of the church at heart.

Work of the Nominating Committee—The chairperson should call a meeting of the committee as soon as possible after its election. With earnest prayer, the committee should begin preparing a list of nominees for all offices. Nominees must be members in regular standing of the church making the appointments. The list of nominees will be presented to the church at a Sabbath service or at a specially called business meeting. In making their selections, the committee may counsel with others who are well informed. This committee does not nominate either the pastor or the assistant pastor(s), who are appointed by the conference.

The list of officers to be considered by the nominating committee may vary with size of membership. A larger church may determine it needs more officers. A smaller church may have fewer. The committee deals with all leadership positions except Sabbath School teachers, who are recommended by the Sabbath School Council and approved by the board. See Notes, #X, p. XX, for a list of possible officers.

Nominating Committee to Get Consent of Prospective Officers—Having nominated persons who are faithful, loyal members of the local church, except when the conference has

approved an exception (See p. XX, “Work of Elders is Local”), the appropriate members of the committee should inform them of their nominations and secure their consent to serve.

Members May Appear before the Nominating Committee—Members desiring to appear before the committee to make suggestions or objections should be given opportunity to do so. After they have addressed the committee and retired from the room, the committee should consider their comments and then make its report to the church.

Nominating Committee Discussions Are Confidential—All inquiries and discussions of the committee are confidential. It is a violation of Christian ethics and the spirit of the golden rule for a member of the committee to repeat outside of the committee any personal or sensitive information discussed. To offend in this regard is reason for excluding the committee member from future participation in the work of a nominating committee. Should the necessity arise for inquiries to be made outside the committee, the chairperson should make them.

Reporting to the Church—The nominating committee’s report is presented to the church as a whole and not to the church board, which has no jurisdiction in the process. The report may be presented at a Sabbath service or at a specially called business meeting.

When the nominating committee is ready to report, the chairperson should make appropriate remarks to the church. A copy of the report should be placed in the hands of members or read aloud by the secretary of the committee. The chairperson should announce that the church will vote on the report one or two weeks later.

Every member should vote in the election of officers. Election is by majority vote of those present and voting.

Objections to the Report of the Nominating Committee—Members may object to the nominating committee’s report and should present their objections in person to the committee before the second reading of the report by making an appointment through the chairperson or pastor. Or, at the time of the second reading of the report, a member may request that the whole report be referred without discussion to the committee for further consideration. It is the usual procedure for the chairperson to accept the referral. However, if the request becomes a motion, it is nondebatable and is decided by majority vote.

The chairperson should announce when and where the committee will meet to hear objections. At that time, members making objections, or any other member who desires to do so, should appear before the committee. If the election is deferred because of objections, it would be a serious matter for those raising objections to fail to appear before the committee.

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The committee should give due consideration to the objections presented. If they are found to be justified, the committee should substitute new names for those to which objection was made. When the report is again presented, the church proceeds to vote on the report of the committee.

Trivial or groundless objections to any name should never be made, but if there are serious reasons that any nomination should be changed, these reasons should be stated to the nominating committee.

Filling Vacancies Between Elections—If an office of the church becomes vacant during the term of office because of death, removal, resignation, or any other reason, the board nominates a successor to fill the vacancy for the remainder of the term of office and submits the nomination to the church for election.

Delegates to Local Conference Session

Administrative authority in a conference originates with its constituency. The churches of a conference elect delegates to the conference session to represent them in the councils of the conference. The conference session elects conference personnel, grants credentials and licenses (unless the conference constitution gives its executive committee this responsibility), amends its constitution and bylaws if necessary, and transacts other business. One of its most important acts is the election of the executive committee, which functions for the constituency between sessions. In this committee is vested the delegated power and authority of all the churches of the conference.

Choosing Delegates—It is God’s plan that members chosen to be delegates be trustworthy, tried, and proved, “able to reason from cause to effect,” because they are to “lay plans that shall be followed in the advancement of the work.” (See 9T 262.)

The number of delegates from each church to a conference session is determined by the conference constitution. When the time comes to select delegates, the pastor, or the head elder in cooperation with the pastor, brings the matter before the church. A committee may be appointed to nominate delegates, or the board may be asked to nominate them. Nothing of a political nature should be allowed to come into this work. Men and women of known piety and loyalty and who are able to attend the session should be nominated as delegates. (See p. XX.)

When the committee or board has completed its work, it reports its nominees to the church. The church then votes on the nominations. No church officer is a delegate ex officio. After the election, the clerk fills out the delegates’ credential blanks and returns them to the secretary of the conference. The delegates become the representatives of the church, to unite

with the delegates of other churches to transact all business coming before the conference session.

Delegates to a union conference/mission session are chosen by the conference, not by the churches. The delegates to a General Conference Session are chosen by the divisions and the union conferences/missions.

Duty of Delegates—Delegates to a conference session are not chosen to represent merely the church or conference. They should view the work as a whole, remembering their responsibility for the welfare of the worldwide work of the Church. It is not permissible for church or conference delegations to organize or attempt to direct their votes as a unit. Nor is it permissible for the delegates from a large church or the conference to claim preeminence in directing affairs in a conference session. Each delegate should be susceptible to the direction of the Holy Spirit and vote according to personal convictions. Any church or conference officer or leader attempting to control the votes of a group of delegates would be considered disqualified for holding office.

Responsibility of Conference Officers—The local church has no authority outside its own body. It unites with other churches in the conference in delegating authority and responsibility to the conference officers and executive committee to carry on the work of the conference between sessions. Conference officers are answerable to the conference as a whole and not to any one church.

Conference Executive Committee—Conference executive committee members are elected to represent the work in the entire conference, not that of one church, district, or institution. Each member should foster all interests of the work in all parts of the field and make decisions only after prayerful and careful study. Decisions of the committee are not to be controlled or influenced by any church, group, or individual.

CHAPTER 10

Services and Other Meetings

General Principles

The apostle John declared that “true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.” (John 4:23).

“Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But

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those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.”—PK 50.

Purpose of Services and Meetings—The purpose of all services and meetings is to worship God for His creative work and for the benefits of His salvation; to understand His Word, His teachings, and His purposes; to fellowship in faith and love; to witness about our personal faith in Christ’s atoning sacrifice at the cross; and to learn how to fulfill the gospel commission of making disciples in all the world (Matt. 28:19, 20).

Reverence for the House of Worship—“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ’s representatives, are God’s appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.

“From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people . . . God Himself gave the order of His service, exalting it high above everything of a temporal nature.

“The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference.”—5T 491.

Teach Children Reverence—“Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord’s house it should be with hearts that are softened and subdued by such thoughts as these: ‘God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life.’”—5T 494.

Decorum and Quietness in the Place of Worship—“When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

“If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house . . . If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.”—5T 492.

Hospitality—“Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels” (Heb. 13:2). Every church should cultivate a spirit of hospitality, an essential element of Christian life and experience. Nothing is so deadening to the spiritual life of a church as a cold, formal atmosphere that drives out hospitality and Christian fellowship. Especially selected greeters should cordially welcome visitors, who also may be welcomed at the time of the worship service.

Place of Music in Worship

Power of Music—“Music can be a great power for good, yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.”—4T 71.

Sing With Spirit and Understanding—“In their efforts to reach the people, the Lord’s messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the word of God, who have never read His word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? . . . How can the heavenly choir join in music that is only a form? . . .

“The singing is not always to be done by a few. As often as possible, let the entire congregation join.”—9T 143, 144.

Pulpit Not a Forum

The Church confers no right to any pastor, elder, or other person to make the pulpit a forum for advocating disputed points of doctrine or church procedure.

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Testing New Light—Members who think they have new light contrary to the established views of the Church should seek counsel from responsible leaders.

“There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for ‘in the multitude of counselors there is safety.’”—5T 293. (See also Acts 15:1-32.)

This plan was followed in the early church. When a difference of opinion arose at Antioch over an important question, the believers sent representatives to Jerusalem to submit the question to the apostles and elders. The believers in Antioch joyfully accepted the decision of the Jerusalem council, thus preserving unity and brotherly love.

The counsel to test new light must not be regarded as deterring anyone from diligently studying the Scriptures, but rather as a protection against the infiltration of false theories and erroneous doctrines into the Church. God wants His children faithfully to search His Word for light and truth, but He does not want them to be led astray by false teachings.

“We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge.”—COL 113.

“New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.”—CSW 34.

When new light shines forth from the sacred page to reward the earnest seeker after truth, it does not make void the old. Instead it merges with the old, causing it to grow brighter with added luster. Therefore, “the path of the just is like the shining sun, [t]hat shines ever brighter unto the perfect day” (Prov. 4:18).

Although the child of God must stand ready to accept advancing light, one must never give heed to any voice, however pious and plausible, that would lead away from the fundamental doctrines of the Bible.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.”—CW 32.

Importance of Maintaining Unity

It is important that we maintain “the unity of the faith” (Eph. 4:13), and just as important that we seek to “keep the unity of the Spirit in the bond of peace” (verse 3). Such unity requires caution and counsel with church leadership.

“God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? . . .

“Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.”—TM 29, 30.

In view of these considerations, it is evident that the pulpit must be reserved for the preaching of the truths of the Divine Word and the presentation of denominational plans and policies for the advancement of the work of God, not personal views and opinions. (See p. XX.)

Unauthorized Speakers—Under no circumstances should a pastor, elder, or other officer invite strangers or any unauthorized persons to conduct services. Individuals who have been removed from the ministry, or who have been removed from membership in other places, or designing persons who have no authority from the church, should not be given access to the

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pulpit. Those worthy of confidence will be able to identify themselves by producing proper credentials.

At times it is acceptable for government officials or civic leaders to address a congregation, but all others should be excluded from the pulpit unless permission is granted by the conference. Every pastor, elder, and conference president must enforce this rule. (See p. XX.)

Sabbath School and Worship Services

Sabbath School—The Sabbath School, one of our most important services, is the church at study. Every Sabbath our members and thousands of interested friends meet in Sabbath School to study God's Word systematically. All members of the church should be encouraged to attend Sabbath School and bring visitors.

Each Sabbath School should endeavor to provide appropriate age-level programs. Materials and resources are available from the conference, union, and division.

Sabbath School should promote local and worldwide mission activities, the mission offering, and significant time for Bible study. (See Notes, #X, p. XX.)

Announcements and Departmental Promotions—Thoughtful consideration should be given to the length and character of the announcements and departmental promotions during Sabbath services. If they deal with matters not specifically related to Sabbath worship or the work of the church, pastors and officers should exclude them, maintaining even in this respect a proper spirit of worship and Sabbath observance.

Many churches issue printed bulletins giving the order of service and also the announcements for the week. Where this is done, there is little or no need for oral announcements. Where no such printed provision is made, many churches make the announcements before the worship service begins. (See Notes, #X, p. XX.)

Proper consideration also should be given for the various departments to promote their programs, but great care should be exercised to safeguard the time needed for studying and preaching the Word of God.

Worship Service—The Sabbath worship service is the most important church meeting. Here members gather weekly to unite in worshiping God in a spirit of praise and thanksgiving, to hear the Word of God, to gather strength and grace to fight the battles of life, and to learn God's will for them in soul-winning service. Reverence, simplicity, and promptness should characterize the service.

Skill, Study, and Planning Required—“Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?”—RH, Apr. 14, 1885, p. 225.

“Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work . . . Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion . . . As we express our gratitude we are approximating to the worship of the heavenly hosts. ‘Whoso offereth praise glorifieth’ God. Psalm 50:23. Let us with reverent joy come before our Creator, with ‘thanksgiving, and the voice of melody.’ Isaiah 51:3.”—SC 103, 104.

Form of Service—The Sabbath morning service has two main divisions: the congregational response in praise and adoration, expressed in song, prayer, and gifts, and the message from the Word of God. (See Notes, #X, p. XX.)

There is no set form or order for public worship. A short order of service is usually better suited to the real spirit of worship. Long preliminaries should be avoided. The opening exercises should not consume time required for the preaching of the Word of God. (For suggested forms of service, see Notes, #X, p. XX.)

Church Outreach (Missionary) Service—The first Sabbath of each month is the Church Outreach (Missionary) Sabbath. This worship service focuses on lay evangelism and may feature plans and activities of various departments. “God has committed to our hands the most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work.”—6T 32.

Public Prayer—“Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more . . . One or two minutes is long enough for any ordinary prayer.”—2T 581.

“Let those who pray and those who speak pronounce their words properly and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth . . . Let God’s people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified.”—6T 382.

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Supplying Literature on Sabbath—Generally Sabbath is the opportune time for the personal ministries secretary to place literature in the hands of members. Objectionable methods that divert the attention from true worship and reverence should be avoided.

Communion Service

The communion service customarily is celebrated once per quarter. The service includes the ordinance of foot-washing followed by the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, pastor, and elders. The service usually takes place during the worship service but may be scheduled at other times.

Ordinance of Foot-Washing—"Now, having washed the disciples' feet, He said, 'I have given you an example, that ye should do as I have done to you.' In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this . . . ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."—DA 650.

In the act of washing the disciples' feet, Christ performed a deeper cleansing, that of washing from the heart the stain of sin. The communicants sense an unworthiness to accept the sacred emblems before experiencing the cleansing that makes them "completely clean" (John 13:10). Jesus desired to wash away "alienation, jealousy, and pride from their hearts . . . Pride and self-seeking create dissension and hatred, but all this Jesus washed away . . . Looking upon them, Jesus could say, 'Ye are clean.'"—DA 646.

The spiritual experience that lies at the heart of foot-washing lifts it from being a common custom to being a sacred ordinance. It conveys a message of forgiveness, acceptance, assurance, and solidarity, primarily from Christ to the believer, but also between the believers themselves. This message is expressed in an atmosphere of humility.

The Lord's Supper—Angels declare that Jesus, the Redeemer of this world, is holy. Likewise, the symbols representing His body and His blood are holy. Since the Lord Himself selected the deeply meaningful symbols of the unleavened bread and unfermented fruit of the vine and used the simplest of means for washing the disciples' feet, there should be great reluctance to introduce alternative symbols and means, except under emergency conditions, lest

the original significance of the service be lost. Likewise in the order of service and the traditional roles played by the pastor, elders, deacons, and deaconesses, there should be caution lest substitution and innovation tend to make common that which is sacred.

The service of the Lord's Supper is just as holy today as it was when instituted by Jesus Christ. Jesus is still present when this sacred ordinance is celebrated. "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence."—DA 656.

Unleavened Bread and Unfermented Wine (Grape Juice)—"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.' 1 Peter 1:19."—DA 653.

Neither the wine nor the bread contained elements of fermentation because on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Ex. 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the communion service, and great care must be exercised in providing these elements. In isolated areas where grape or raisin juice or concentrate is unavailable, the conference office will advise or assist.

A Memorial of the Crucifixion—"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us."—DA 661.

A Proclamation of the Second Coming—"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.' 1 Cor. 11:26."—DA 659.

Announcing the Communion Service—The communion service may appropriately be included as part of any Christian worship service. However, to give proper emphasis and make

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communion available to the greatest number of members, usually it is part of the worship service on the next to the last Sabbath of each quarter.

On the preceding Sabbath an announcement should be made of the service calling attention to the importance of the forthcoming communion, so that all members may prepare their hearts and put aright any unresolved differences they have with one another. When they come to the table of the Lord the following Sabbath, they then can receive the intended blessing. Those absent for the announcement also should be invited to attend.

Conducting the Communion Service—Length of Service—Time is not the most significant factor in the communion service. However, attendance can be improved and the spiritual impact increased by (1) eliminating extraneous items from the worship service on this high day, (2) avoiding delays before and after foot-washing, and (3) having the deaconesses arrange the emblems on the communion table well beforehand.

Preliminaries—The introductory portion of the service should be brief, including only short announcements, a hymn, prayer, offering, and a short sermon before separating for the foot-washing and returning for the Lord's Supper.

Foot-Washing—Each church should have a plan for meeting the needs of its members for the foot-washing service. (See Notes, #X, p. XX.)

Bread and Wine—Following the foot-washing, the congregation comes together once again to partake of the bread and the wine. (See Notes, #X, p. XX.)

Celebration—Communion should always be a solemn, never somber, experience. Wrongs have been righted, sins have been forgiven, and faith has been reaffirmed. It is a time for celebration. Let the music be bright and joyous. The service should end on a high note, such as with a musical feature or congregational singing, followed by dismissal.

An offering for the poor is often taken as the congregation leaves.

After the service the deacons and deaconesses clear the table, collect the utensils, and respectfully dispose of any remaining emblems. In no case should these emblems be consumed or returned to common use.

Who May Participate—The Church practices open communion. All who have committed their lives to the Savior may participate. Children learn the significance of the service by observing others participating. After receiving formal instruction in baptismal classes and making their commitment to Jesus in baptism, they are thereby prepared to partake in the service themselves.

“Christ’s example forbids exclusiveness at the Lord’s Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Cor. 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup.’ For ‘whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.’ ‘He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.’ 1 Cor. 11:28, 27, 29 . . . “There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.”—DA 656.

Every Member Should Attend—“None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Savior. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, ‘Ye are not all clean.’”—DA 656.

Who May Conduct Communion Service—The communion service is to be conducted by an ordained pastor or an ordained elder. Deacons, although ordained, cannot conduct the service.

Communion for Those Who Cannot Attend—If members are ill or cannot for other reasons attend the communion service, the pastor or elder, possibly accompanied and assisted by a deacon or deaconess, may conduct a special service in their homes.

Prayer Meeting

Prayer Meetings Should be Interesting—“The prayer meetings should be the most interesting gatherings that are held, but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer meeting they will go there to receive it.

“Long, prosy talks and prayers are out of place anywhere, and especially in the social [prayer] meeting. Those who are forward and ever ready to speak are allowed to crowd out the

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testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.”—4T 70, 71.

More than ordinary efforts should be made to assure the success of the prayer meeting. The meeting should begin on time, even if only two or three persons are present. There should be a short, fifteen- to twenty-minute Scripture study or presentation from the Spirit of Prophecy, followed by prayer, testimonies, and a benediction.

Vary the plan of the service from week to week.

If members are unable to assemble at the usual place for prayer meeting, home meetings may be of great benefit.

Business Meetings

The business meeting is the governing body of the church. Members in regular standing are encouraged to attend and are entitled to vote. A member under censure has no right to participate by voice or vote.

Business meetings shall be held at least once a year. The pastor, or the board in consultation with and support of the pastor, calls the meeting. Business meetings typically are announced a week or two in advance at the regular Sabbath worship service, with detail as to time and place. The pastor, an elder arranged by the pastor, or in some cases, the conference president, serves as chairperson of the business meeting.

Each church decides what the quorum will be for future meetings.

Votes by proxy or letter are not permitted.

Major items should be decided at a regular or specially called business meeting.

The business meeting has authority over the board and may delegate responsibilities to the board in addition to those already assigned by the *Church Manual*. (See p. XX.)

The business meeting agenda should include reports about the work of the church. At least once a year, the agenda should include reports covering church activities. Based on those reports, presentation of a proposed plan of action for the next year should be presented for

approval. When possible, reports and plans for the next year should be presented in writing. (See Notes, #X, p. XX.)

In order to maintain a spirit of cooperation between the church and conference, the church shall secure counsel from conference officers on all major matters.

Conference and union officers (president, secretary, treasurer) may attend without vote (unless granted by the church) any business meeting of any church in their territory. An action to allow voting is not required if the officer is currently a member of that congregation.

Board and Its Meetings

Definition and Function—Every church must have an elected board. Its chief concern is the spiritual nurture of the church and the work of planning and fostering evangelism in all of its phases.

Included in church board responsibilities are:

1. Spiritual nurture.
2. Evangelism in all of its phases.
3. Maintenance of doctrinal purity.
4. Upholding Christian standards.
5. Recommending changes in church membership.
6. Church finances.
7. Protection and care of church properties.
8. Coordination of church departments.

The Gospel Commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church (Matt. 28:18-20). It is, therefore, also the primary function of the board, which serves as the chief committee of the church. When the board devotes its first interests and highest energies to every-member evangelism, most problems are alleviated or prevented and a strong, positive influence is felt in the spiritual life and growth of members.

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The board is elected by the members at the time of the regular election of officers. (See p. XX.)

Membership—In addition to conference-appointed pastors, the church should appoint a representative board which includes the following officers:

- Elders
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Interest coordinator
- Adventist Men's coordinator
- Adventist Youth Society leader
- Adventurer Club director
- Ambassador Club director
- Bible School coordinator
- Children's ministries leader
- Church music coordinator
- Communication Committee chairperson or communication secretary
- Community services and/or Dorcas Society leader
- Education secretary
- Family ministries leader
- Health ministries leader
- Home and School Association leader
- Pathfinder Club leader
- Personal ministries leader and secretary
- Publishing ministries coordinator
- Religious liberty leader
- Sabbath School superintendent
- Stewardship ministries leader
- Women's ministries leader

In some cases where membership is small, the board may not include all of this list. In larger churches, the church may elect additional members of the board. The pastor appointed by the conference to serve the church always is a member of the board.

Officers—The chairperson of the board is the conference-appointed pastor. If the pastor prefers not to act in this capacity or is unable to be present, he may arrange for an elder to preside as chairperson.

The clerk serves as secretary of the board and is responsible for recording, presenting, and preserving the minutes of the meetings.

Meetings—Because the work of the board is vital to the life, health, and growth of the church, it is recommended that it meets at least once each month, more frequently if needed. It is well to fix the monthly meeting time for the same week and the same day each month.

The board meeting is announced at the regular Sabbath worship service and all board members are urged to attend.

Each church should determine at a business meeting the number of board members who must be present to constitute a quorum at future meetings.

Votes by proxy or letter are not permitted.

Work of the Board—1. The most important item on the agenda should be planning the evangelization of the outreach (missionary) territory of the church. In addition, once each quarter an entire meeting should be devoted to plans for evangelism. The board will study conference recommendations for evangelistic programs and methods and how they can be implemented locally. The pastor and the board will initiate and develop plans for public evangelistic campaigns.

2. Coordinating outreach programs of departments. The church board is responsible for coordinating the work of all church departments. Each department develops its plans for outreach within its own sphere. To avoid conflict in timing and competition in securing volunteers and to achieve maximum beneficial results, coordination is essential. Before completing and announcing plans for any program, each department should submit its plans to the board for approval. The departments also report to the board on the progress and results of their outreach programs. The board may suggest how departmental programs can contribute to the preparation, conduct, and follow-up of a public evangelistic campaign.

3. Encouraging the personal ministries department to enlist all members and children in some form of personal outreach (missionary) service. Training classes should be conducted in various lines of outreach ministry.

4. Encouraging the interest coordinator to ensure that every interest is personally and promptly followed up by an assigned layperson.

5. Encouraging each department to report at least quarterly to the board and to members at business meetings or in Sabbath meetings.

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6. Receiving regular reports. The board should consider details of church business and receive regular reports of the treasurer on the church's finances. The board should study the membership record and inquire into the spiritual standing of all members and provide for visits to sick, discouraged, or backslidden members. Other officers should periodically report.

Committees of the Board—The board should permit no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board should appoint committees to care for specific areas of church business, such as finance or church building projects. Such committees will then make recommendations to the board. (See Notes, #X, p. XX.)

School Board Meetings

The church school is usually supervised by a church school board. The church elects a chairperson to preside over meetings and a secretary to keep records of meetings and actions. This board should meet at regular times. Special meetings may be called by the chairperson. Some churches prefer to have the church board, or a subcommittee of the church board, also serve as the school board. (See also p. XX.)

Home and School Association Meetings

The Home and School Association should meet monthly and coordinate the activities of home, school, and church. Attention should be given to the education of parents, as well as to assisting the school to obtain needed resources, such as room parents, books, teaching materials, and equipment. Materials to assist Home and School leaders are available through the conference education department. (See also p. XX.)

Youth Meetings

Leaders of the church's various youth groups should schedule regular meetings that involve the church's young people in meaningful activities that will tie them closer to the church and train them for useful service. (See also p. XX.)

Adventist Youth Society Meetings—Adventist Youth Society meetings should meet on a regular schedule and focus on developing the spiritual, mental, and physical characteristics of the church's youth. Meetings also provide Christian social interaction and witnessing programs supporting the soul-winning plans of the church. The Adventist Youth Ministries Committee encourages and coordinates Adventist Youth Society activities and those of other youth organizations. (See p. XX and Notes, #X, p. XX.)

Adventist Junior Youth Society Meetings—Adventist Junior Youth Society meetings are similar in purpose to Adventist Youth Society meetings but involves junior youth. If there is a church school, the Adventist Junior Youth Society is usually a part of the school’s spiritual curriculum. (See Notes, #X, p. XX.)

Ambassador Club Meetings—Ambassador Club meetings provide specialized programs to meet the needs youth, ages 16 through 21, and promote their involvement in the Church. Its meetings and other activities are to be carried out according to conference policies and in coordination with other youth/young adult ministries of the local church.

Pathfinder Club Meetings—The Pathfinder Club meetings provide specialized programs for junior youth and in some areas have replaced the Adventist Junior Youth Society meetings. Churches where both function should coordinate their activities. Pathfinders will meet according to conference departmental policy.

Adventurer Club Meetings—Adventurer Club meetings provide specialized programs for primary/early school-age children designed to complement and strengthen parental involvement in early childhood development. Meetings and other activities are to be carried out according to conference policies as outlined in the club manuals and in coordination with other youth-related and family-related organizations of the church.

CHAPTER 11

Finance

The biblical plan for the support of the work of God is by the tithes and offerings of His people. The Lord says, “Bring all the tithes into the storehouse, That there may be food in My house” (Mal. 3:10). The Church has followed this plan from its earliest days.

“The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man’s gratitude is due for the good gifts of His providence.”—PP 525.

“Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other.”—6T 479.

“The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work.”—9T 249.

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“He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God’s plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility . . . Every man, woman, and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle: ‘Let every one of you lay by him in store, as God hath prospered him.’”—3T 388, 389.

“God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord’s work. Of the means entrusted to man, God claims a certain portion—the tenth. He leaves all free to say whether or not they will give more than this.”—AA 74.

“God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means . . . The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord’s work.”—9T 247.

Stewardship

Christians are God’s stewards, entrusted with His goods and, as His partners, responsible to manage them in harmony with His guidelines and principles. The divine counsel is that as His stewards, we are to “be found faithful” (1 Cor. 4:2). Though the question of stewardship covers many aspects of Christian life and experience, without doubt the stewardship of our means is vitally important. It concerns the entire Church family and involves our recognition of the sovereignty of God, His ownership of all things, and the bestowal of His grace upon our hearts.

While this aspect of Christian stewardship concerns our material possessions, it nevertheless reacts upon our Christian experience. The Lord requires certain things of us, in order that He may do certain things for us. Our yielding obedience to what our heavenly Father requires places this phase of stewardship upon a high spiritual plane. He does not arbitrarily demand either that we serve Him or that we recognize Him with our gifts. But He has so arranged that when we work in harmony with Him in these things there will flow to our own hearts great spiritual blessings.

“God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord’s plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God’s plan, and invent a makeshift, averaging up their good impulses on this

and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement."—9T 248.

Tithe

In recognition of the biblical plan and the solemn privilege and responsibility that rest upon members as children of God and members of His body, the Church, all are encouraged to faithfully return a tithe, one-tenth of their increase or personal income, into the denomination's treasury.

Tithe shall not be used in any way by the local church but held in trust and remitted to the conference treasurer. Thus tithe from all the churches flows into the conference treasury and percentages are forwarded to the next higher level in accordance with General Conference and division working policies to meet the expenses of conducting the work of God in their respective spheres of responsibility and activity.

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business aspects of the work are of great importance. They cannot be separated from the proclamation of the message of salvation. They are indeed an integral part of it.

Systematic Benevolence and Unity—The financial plan of the Church serves a larger purpose than appears in its financial and statistical reports. The system of sharing the funds with the world fields, as outlined by General Conference *Working Policy*, serves a wonderful purpose of unifying the Church's spiritual work throughout the world.

How Tithe Is to Be Used—Tithe is held sacred for the work of the ministry, for Bible teaching, and for the support of conference administration in the care of the churches and of field outreach (missionary) endeavors. Tithe shall not be spent on other work, on paying church or institutional debts, or on building programs, except as approved under General Conference policy.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things."—9T 248.

How Tithe Is Handled—Tithe is the Lord's and is to be brought as an act of worship to the conference treasury through the church in which the person's membership is held. Where unusual circumstances exist, members should consult with conference officers.

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Church and Conference Officers to Set Example—Elders and other officers, as well as the pastor and Conference and institutional employees, are expected to set good leadership examples by returning tithe. No one shall be continued as either a church officer or conference employee who does not conform to this standard of leadership.

Offerings

In addition to the tithe, Scripture emphasizes our obligation to bring offerings to the Lord. The withholding of offerings is classed with withholding tithe and is called robbery (Mal. 3:8). Since the Church's earliest days, members have given liberal offerings that have blessed and prospered God's work.

In addition to the traditional Calendar of Offering program where each offering taken is for a specific purpose, the General Conference has approved the Combined Offering system and the Personal Giving Plan. The division committee is authorized to determine which plan will be used in its territory.

Sabbath School Offerings—The Church's most widely used and successful method of regular systematic giving is through Sabbath School offerings, which are devoted to world mission work.

Other Offerings—Other offerings are taken from time to time for world mission work and for general and local projects. When any offering is taken, all money collected, unless otherwise indicated by the donor, shall be counted as part of that particular offering.

Special Gifts to Fields—The financial support of the worldwide work of the Church is based on the budget system. Appropriations are made to the various fields on the basis of budgeted needs. This is a fair and equitable method of distributing the funds.

Where special gifts outside the regular budget plan are made to a particular field, a disparity is created to the disadvantage of other fields. If such gifts are given for the purpose of starting new work, the work thus started may languish when the special gift is used up, or it may have to be included in the budget for its future support. Thus other fields, with perhaps greater needs but without the opportunity of making them known, would be deprived of their equitable part of general funds that would be diverted to the work started by special gifts.

History has proved the wisdom of having members generously and loyally give their offerings and gifts through the accepted channels and knowing that every field shares in the benefits of their giving.

Assisting the Poor and Needy—Offerings for the poor and needy are taken to assist the members who require help. A reserve fund should be kept for such emergency cases. In addition, the church should take a benevolent attitude toward all in need, and the board may make appropriations from this fund to assist the church's health and welfare work for families in the community.

Church Budget for Local Expenses—The most satisfactory method of providing for church expenses is the budget plan. Before the beginning of the new budget year, the board should prepare a budget of expenses for church activities during the next year. The budget should include all income and expenses, including those related to all departments. It should provide for such projected costs as utilities, insurance, maintenance, janitor service, funds for the poor and needy, and church school expense. (See Notes, #X, p. XX, for sample budget.)

The budget should be presented to the church for its study and adoption, and for plans to assure that funds shall be provided to balance the budget during the coming year. Funds to meet the church expense budget may be raised by offerings or subscriptions. Members should be urged to support their local church in proportion to their financial circumstances.

General Financial Counsel

Regulation of Soliciting Funds—The following are regulations for soliciting funds:

1. No conference, church, or institution, without special counsel and arrangement, shall plan work requiring solicitation of funds from outside its territory. Any solicitation within its territory shall be in harmony with local, union, division, and General Conference policies. No authority is granted to denominational employees representing special interests in one part of the field to solicit help in any other part of the field or in any other conference without arrangement with and written authorization from conference officers where the fund-raising would take place.

2. The following principles protect churches from unauthorized, fraudulent, and undenominational solicitation:

- a. Pastors and officers shall not grant the privilege of the pulpit to persons for fund-raising who have not been recognized or recommended by the conference. (See p. XX.) No permission shall be granted to solicit funds either publicly or privately without such recognition.

- b. All funds contributed for any cause in response to appeals shall be passed through regular church channels.

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c. Conference and church officers shall take such steps as may be necessary to prevent unauthorized or illegal public solicitation.

3. No campaign other than the Annual Appeal (Ingathering or equivalent appeal), which involves using Appeal literature and containers with authorized Appeal labels, shall be conducted for the solicitation of money for either home or overseas mission work. Unions and conferences should prevent violations of this regulation.

4. Interdivision employees visiting their home churches or otherwise communicating with their home bases are asked to solicit funds only for enterprises included in the budget of appropriations, working in cooperation with churches and conferences to raise the funds required to meet the appropriations on which our world mission work depends. All such funds shall be passed through regular channels.

Questionable Methods for Raising Funds—The local church should take a strong stand against questionable methods for raising money.

“When money is raised for religious purposes, to what means do many churches resort? To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God’s worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged.”—9T 91.

“As God’s work extends, calls for help will come more and more frequently . . . If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel.”—AA 338.

Tithes and Offerings Not a Personal Trust Fund—Tithes and offerings donated by members to the Church do not create a trust fund for the future benefit of the givers. These funds shall be used for the current purposes for which they are given.

Financing Building Plans—Churches considering the purchase or erection of church or other buildings, or incurring debt of any kind, should counsel with conference officers before undertaking such financial obligations. In the purchase or building of church properties, in no case shall commitments be made or building operations begun until approval has been given by the conference and union committees. These committees will approve only after they have assured themselves that the financial arrangements conform to established policies. In giving financial counsel, the conference committee should consider the size of the congregation, its financial strength, and the location of the building.

Handling and Accounting for Funds—The gathering and handling of funds for the Lord’s work is a sacred responsibility. The proper channel through which these funds flow is first from members to the local church, where the treasurer receives the funds. (See p. XX.) The treasurer disburses funds intended for local church purposes. The treasurer holds in trust and passes on to the conference treasurer funds intended for conference or general purposes. The treasurer of the local church works under the direction of the board. Treasurers of any level (local church, conference, union, or division/General Conference) do not act independently. They disburse funds only by action or authority of responsible committees.

Auditing—Every set of accounting records, from those of the local church to those of the General Conference, are subject to audit by auditors appointed for the purpose. This rule, which also applies to every denominationally affiliated institution, provides the maximum of safety in the handling of funds. (See p. XX.)

CHAPTER 12

Standards of Christian Living

High Calling of God in Christ Jesus

The Christian’s life is not a slight modification or improvement, but a complete transformation of nature. This means a death to self and sin and a resurrection to a new life as a new person in Christ Jesus.

The heart of the Christian becomes the dwelling place of Christ by faith. This is brought about by “the contemplation of Christ, beholding Christ, ever cherishing the Savior as our very best and honored Friend, so that we would not in any action grieve and offend Him.” Thus Christians “have the companionship of the divine presence,” and as we realize that presence, “our thoughts are brought into captivity to Jesus Christ” (TM 387, 388) and our habits made to conform to the divine standard.

We should bear in mind that “as a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God’s presence.”—Ed 255.

“No part of our conduct escapes observation. We cannot hide our ways from the Most High . . . Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him.”—PP 217, 218.

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God's love extends to everyone, and to His children in particular. His ear is ever open to the appeals of His people, those who have turned from the world and given themselves to Him. Out of this sacred relationship grows a respect and a reverence which is manifested every day and everywhere.

As Christians we are members of the royal family, children of the heavenly King. Therefore, we should say no word and perform no act that would bring dishonor upon "that worthy name by the which ye are called." In every phase of life we should "study carefully the divine-human character and constantly inquire, 'What would Jesus do were He in my place?' This should be the measurement of our duty."—MH 491.

Through the remnant Church God will demonstrate to the entire universe the adequacy of the gospel to save men and women from the power of sin. As members of that church we should emphasize again the great Bible standards and renew allegiance to these God-given principles. We should come up to the high standards of the Christian life and be separated from the world. To this end we would heed the Lord's admonition: "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him" (1 John 2:15).

Bible Study and Prayer

Spiritual life is maintained by spiritual food. We must maintain the habit of devotional Bible study and prayer if we are to perfect holiness. In a time when a flood of communication pours forth from the printed page, radio, television, the internet, and other modern mass media, when thousands of voices plead for a hearing, we must close our eyes and our ears to much that seeks entrance to our minds and devote ourselves to God's Book, the Book of all books, the Book of Life—the Bible. If we cease to be the people of the Book, we are lost, and our mission has failed. Only as we daily talk to God in prayer and listen to His voice can we hope to live the life that is "hidden with Christ in God" (Col. 3:3) and finish His work.

Prayer is a two-way conversation in which we listen to and talk to God. "Prayer is the opening of the heart to God as to a friend."—SC 93. "Through sincere prayer we are brought into connection with the mind of the Infinite," and "[w]ithout unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path."—SC 97, 95.

The home is the cornerstone of the Church. A Christian home is a house of prayer. "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar . . . Those who would live patient, loving, cheerful lives must pray."—MH 393.

Community Relationships

While our “citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ” (Phil. 3:20), we are yet in the world as an integral part of human society and must share with our fellow citizens certain responsibilities in the common problems of life. Wherever we live, as children of God we should be recognized as outstanding citizens in our Christian integrity and in working for the common good.

While our highest responsibility is to the Church and the Gospel Commission, we should support by our service and our means, as far as possible and consistent with our beliefs, efforts for social order and betterment. Even though we must stand apart from political and social strife, we should always, quietly and firmly, maintain an uncompromising stand for justice and right in civic affairs, along with full adherence to our religious convictions. It is our sacred responsibility to be loyal citizens of the nations to which we belong, rendering “to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matt. 22:21).

Sabbathkeeping

The Sabbath is a token of God’s love to humanity. It is a memorial of God’s power in the original creation and also a sign of His power to recreate and sanctify our lives (Eze. 20:12), and its observance is an evidence of our loyalty to Him and of our fellowship with Him.

The Sabbath holds a special place in our lives. The seventh day of the week, from sunset Friday to sunset Saturday (Lev. 23:32), is a gift from God, a sign of His grace in time. It is a privilege, a special appointment with the One who loves us and whom we love, a sacred time set aside by God’s eternal law, a day of delight for worshiping God and sharing with others (Isa. 58:13). We welcome the Sabbath with joy and gratitude.

“The Sabbath—oh!—make it the sweetest, the most blessed day of the whole week.”—FLB 36.

“The Sabbath . . . is God's time, not ours; when we trespass upon it we are stealing from God . . . God has given us the whole of six days in which to do our work, and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.”—HP 152.

“We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out of doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls.”—HP 152.

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“God’s love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.”—Ed 251.

The Sabbath hours belong to God and are to be used for Him alone. Our own pleasure, words, business, and thoughts should find no place in the observance of the Lord’s day (Isa. 58:13). Let us gather in the family circle at sunset and welcome the Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love. The Sabbath is a special day for worship in our homes and churches, a day of joy to ourselves and our children, a day in which we can learn more of God through the Bible and the great lesson book of nature. It is a time we can visit the sick and work for the salvation of souls. We should lay aside the ordinary affairs of the six working days and perform no unnecessary work. We should not let secular media occupy our time on God’s holy day.

“The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds.”—DA 207.

A program of activities in harmony with the spirit of true Sabbathkeeping will make this blessed day the happiest and best of all the week for ourselves and for our children—a veritable foretaste of our heavenly rest.

Reverence in the Place of Worship

Christians who appreciate God’s omnipotence, His holiness, and His love will always manifest a spirit of deep reverence for God, His Word, and His worship. “Humility and reverence should characterize the deportment of all who come into the presence of God.”—PP 252. We will recognize that “the hour and place of prayer are sacred, because God is there.”—GW 178. We will come to the house of worship, not carelessly, but in the spirit of meditation and prayer, and will avoid unnecessary conversation.

As parents we should reverently instruct our children how they should behave in “the house of God” (1 Tim. 3:15). Faithful instruction and discipline of youth at home, Sabbath School, and church regarding reverence for God and His worship will go far in holding their loyalty in afteryears.

Pastors who sense the sacredness of God’s service will, by example, instruction, and conduct in the pulpit, foster reverence, simplicity, good order, and decorum in the church.

Health and Temperance

Our bodies are the temple of the Holy Spirit (1 Cor. 6:9). “Both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health promotes the development of a strong mind and a well-balanced character.”—Ed 195.

For this reason, we live intelligently in accordance with health principles of physical exercise, respiration, sunshine, pure air, use of water, sleep, and rest. By conviction, we choose to eat healthfully, wear suitable clothing, practice cleanliness, engage in proper recreation, and freely choose to follow the principles of health, self-control, and wholesome diet. Therefore, we abstain from all forms of alcohol, tobacco, and addictive drugs. We strive to preserve our physical and psychological balance by avoiding any excess.

Health reform and the teaching of health and temperance are inseparable parts of the Church’s message. Instruction came to us through the Lord’s messenger “that those who are keeping His commandments must be brought into sacred relationship to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service.”—CH 132, 133. Also, “it is the Lord’s design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.”—MM 259.

We belong to God, body, soul, and spirit. It is therefore our religious duty to observe the laws of health, both for our own well-being and happiness and for more efficient service to God and society. We must keep our appetites under control. God has furnished us with a liberal variety of foods sufficient to satisfy every dietary need. “Fruits, grains, and vegetables, prepared in a simple way . . . make, with milk or cream, the most healthful diet.”—CD 92.

When we practice the principles of healthful living, we will not feel the need for stimulants. Nature’s law forbids our use of intoxicants and narcotics of any kind. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership. (See p. XX.)

God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles.

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Dress

As Seventh-day Adventist Christians we have been called out from the world. We are reformers. Our religion must have a molding influence on all our activities. Our habits must stem from principle and not from the example of the world. Customs and fashions may change, but principles of right conduct remain the same. Early in our history Ellen G. White wrote that the purpose of Christian dress is “to protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health.”—4T 634. She also counsels that we should avoid gaudy display and profuse ornamentation, fads and extreme fashions, particularly those transgressing the laws of modesty, and that our clothing should be, when possible, “of good quality, of becoming colors, and suited for service . . . rather than display.” Our attire should be characterized by “modesty,” “beauty,” “grace,” and “appropriateness of natural simplicity.”—MYP 351, 352.

The people of God should always be found among the conservatives in dress, and will not let “the dress question fill the mind.”—Ev 273.

“To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith.”—3T 366. It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. The apostle Paul admonishes us to dress ourselves “in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing” (1 Tim. 2:9). The wearing of ornaments of jewelry is a bid for attention not in keeping with Christian self-forgetfulness.

In some countries and cultures the custom of wearing the wedding ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence it is not regarded as an ornament. Under such circumstances we do not condemn the practice.

Let us remember that it is not outward adornment that expresses true Christian character, but “the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God” (1 Peter 3:3, 4). We should avoid the use of cosmetics not in keeping with good taste and the principles of Christian modesty.

We should observe cleanliness and Christlike deportment as we seek at all times to please and rightly represent Christ our Lord. Christian parents by example, instruction, and authority should lead their sons and daughters to attire themselves modestly, and thus win the respect and confidence of those who know them. Let us consider ourselves well dressed only when we meet the demands of modesty by wearing tasteful, conservative clothing.

Simplicity

Simplicity has been a fundamental feature of the Church from its beginning. We must continue to be a people called to live a simple life. Increase of pomp in religion always parallels a decline in spiritual power. As “the life of Jesus presented a marked contrast” to the display and ostentation of His time (Ed 77), so the simplicity and power of our message must be in marked contrast to the worldly display of our day. The Lord condemns “needless, extravagant expenditure of money to gratify pride and love of display.”—TM 179. In harmony with these principles, simplicity and economy should characterize our graduating exercises, our weddings, and all other church services.

Modern Media

Like our bodies, our inner beings need wholesome nourishment for renewal and strengthening (2 Cor. 4:6). Our minds are the measure of our persons. Food for our minds is of the utmost importance in developing character and in carrying out our life’s purposes. For this reason we should carefully evaluate our mental habits. What we choose to read, hear, and watch, whether by book or magazine, radio or television, the internet, or other modern media shapes and impacts our character.

Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, but equally there is a flood of literature, often in most attractive guise, that damages minds and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, however presented, are unfit for Christians of any age.

“Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.”—CT 135. Along with other evil results from the habit of reading fiction, we are told that “it unfits the soul to contemplate the great problems of duty and destiny” and “creates a distaste for life’s practical duties.”—CT 383.

Radio, television, and the internet have changed the whole atmosphere of our modern world and have brought us within easy contact with the life, thought, and activities of the entire globe. They can be great educational agencies through which we can enlarge our knowledge of world events and enjoy important discussions and the best in music.

Unfortunately, however, modern mass media also can bring to their audiences almost continuous theatrical and other performances with influences that are neither wholesome nor uplifting. If we are not discriminating, they will bring sordid programs right into our homes.

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Safety for ourselves and our children is found in a determination, by God's help, to follow the admonition of the apostle Paul: "Finally . . . whatever things are true . . . noble . . . just . . . pure . . . lovely . . . of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things" (Phil. 4:8).

Recreation and Entertainment

Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—PP 459, 460. (See p. XX.)

We must avoid anything that dramatizes, graphically presents, or suggests the sins and crimes of humanity—murder, adultery, robbery, and similar evils, which to a large degree are responsible for the breakdown of morality. Instead, we should find delight in God's great world of nature and in the romance of human agencies and divine workings.

Social dancing is another form of amusement with an evil influence. "The amusement of dancing . . . is a school of depravity, a fearful curse to society."—MYP 399. (See 2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10.)

Recreation is essential. But instead of joining the multitudes who are "lovers of pleasures rather than lovers of God" (2 Tim. 3:4), we should endeavor to make our friendships and recreations both Christ-centered and church-centered.

Music

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—PP 594. Jesus "held communion with heaven in song."—DA 73.

Music is one of the highest arts. Good music not only gives us pleasure but elevates our minds and cultivates our finest qualities. God often has used spiritual songs to touch the hearts

of sinners and lead to repentance. On the contrary, debased music breaks down morality and draws us away from our relationship with God.

We should exercise great care in the choice of music in our homes, social gatherings, schools, and churches. Any melody partaking of the nature of jazz, rock, or related hybrid forms or any language expressing foolish or trivial sentiments, will be shunned. (See p. XX.)

Conclusion

Standing amid the perils of the last days, bearing the responsibility of speedily carrying the last offer of salvation to the world, and facing a judgment that will culminate in the establishment of universal righteousness, let us consecrate ourselves body, soul, and spirit to God, determining to maintain the high standards of living that must characterize those who wait for the return of their Lord.

CHAPTER 13

Marriage, Divorce, and Remarriage

Social Relationships

God gives us the social instinct for our pleasure and benefit. “By mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.”—6T 172.

Proper association of the sexes is beneficial to both. Such association should be conducted upon a high plane and with regard for the social conventions that have been prescribed for our protection. It is the purpose of Satan to pervert every good thing, and the perversion of the best often leads to that which is worst.

Today the ideals that make these social relationships safe and happy are breaking down to an alarming degree. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has to a large extent degenerated into freedom and license, sexual perversions, incest, and sexual abuse of children.

Millions have abandoned biblical standards of conduct and are bartering the sacred experiences of marriage and parenthood for the bitter, remorseful fruits of sin. Not only are these evils damaging the familial structure of society, but the breakdown of the family in turn fosters and breeds these and other evils. The results in distorted lives of children and youth are distressing. The effects on society are both disastrous and cumulative.

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These evils have become more open and threatening to the ideals and purposes of the Christian home. Adultery, pornography, abuse of any kind (including sexual abuse of spouses, children, and the elderly), incest, and homosexual and lesbian practices are among the perversions of God's original plan and illustrate the brokenness of humanity. As the intent of clear passages of Scripture (see Ex. 20:14; Lev. 18:22, 29; 20:13; 1 Cor. 6:9; 1 Tim. 1:10; Rom. 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. Since ancient times and civilizations, Satan's plan always has been to cause people to forget that God is their Creator and that when He created humankind in His own image, He created both "male and female" (Gen. 1:27).

Though God's Word alerts us to the degrading results of the world's obsession with sex and the pursuit of sensual pleasure, Christ came to destroy the works of Satan and reestablish the relationship of humans with their Creator. Though fallen in Adam and captive to sin, when we are in Christ we receive full pardon and the right to choose anew the better way to complete renewal. By means of the cross and the power of the Holy Spirit, we all may be freed from the grip of sinful practices as we are restored to the image of our Creator.

As parents and spiritual guides of youth, we must gain a sympathetic understanding of their problems, seek to provide for them a Christian social environment, and spiritually draw near to them so we can impart the ideals, inspiration, and power of Christianity.

Whatever may be the mistakes of our parents or peers, it is our responsibility and privilege to know and to hold the highest ideals of Christian manhood and womanhood. We can build Christian character that will buttress us against evil and make us uplifting influences in society by reverent Bible study, a deep acquaintance with the works of nature, rigorous guarding of the sacred powers of the body, earnest purpose, constancy in prayer, and sincere, unselfish ministry to others.

Social gatherings for both young and old should be occasions for happy fellowship and improvement of the powers of mind and soul, not for light and trifling amusement. Good music, elevating conversation, good recitations, suitable still or motion pictures, games carefully selected for educational value, and, above all, the making and using of plans for outreach (missionary) effort will bless and strengthen the lives of all. The Youth Ministries department of the General Conference has published helpful information and practical suggestions for the conduct of social gatherings and for guidance in other social relations.

Our homes are by far the best places for social gatherings. In large centers where it is impossible to hold such gatherings in homes and where there is no social center of our own, we should secure a place free from influences destructive of Christian standards, rather than a place

ordinarily used for commercial amusements and sports, such as social halls and skating rinks, which can suggest an atmosphere contrary to Christian standards.

Chaperonage

Chaperonage, the happy and cordial association of those older in years with young people, is one of the most wholesome influences in the lives of children and youth. “There is danger that both parents and teachers . . . fail to come sufficiently into social relation with their children or scholars.”—CT 76. It is the duty of our homes, schools, and other institutions to care for the morals and reputation of those placed in our charge. As parents we should strongly support the regulations of the institutions serving our youth and children, and we should institute equal safeguards in our homes. To make this possible, we must learn how to be welcome companions of our children. But it rests chiefly upon the young people themselves to make chaperonage an honored and happy relationship.

Courtship

Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation for intended marriage.

“Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.”—MH 359.

Failure to follow these principles in Christian courtship may lead to tragedy. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. Differences of partners regarding religion are likely to mar the happiness of the home and lead to confusion, perplexity, and failure in child rearing. The Bible advises, “Do not be unequally yoked together with unbelievers” (2 Cor. 6:14).

“The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration of its responsibilities.”—AH 18.

Worship of God, Sabbathkeeping, recreation, association, use of financial resources, and training of children are components of happy family relationships. Because differences in these areas can often lead to a deterioration of these relationships, to discouragement, and even to

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complete loss of Christian experience, an adequate preparation for marriage should include premarital pastoral counseling in these areas.

“‘Can two walk together, except they be agreed?’ (Amos 3:3). The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one’s principles may be, the influence of an unbelieving companion will have a tendency to lead away from God.”—PP 174.

The Spirit of Prophecy consistently counsels against marriage between “the believer and the unbeliever” and further cautions against uniting with fellow Christians who have “not accepted the truth for this time.”—5T 364. Marriages are more likely to endure, and family life to fulfill the divine plan, if husband and wife are united and are bound together by common spiritual values and lifestyles. For these reasons, the Church strongly discourages marriage between a Seventh-day Adventist and a member of another religion and strongly urges its pastors not to perform such marriages.

The Church recognizes that it is the prerogative of each individual member to make the final decision relative to the choice of a marriage partner. However, it is the hope of the Church that if the member chooses a partner who is not a member of the Church, the couple will realize and appreciate that the Seventh-day Adventist pastor, who has covenanted to uphold the principles outlined above, should not be expected to perform the marriage.

If a member does enter into such a marriage, the church is to demonstrate love and concern with the purpose of encouraging the couple toward complete unity in Christ.

Marriage

Marriage is a divine institution established by God Himself before the Fall, when everything, including marriage, was “very good” (Gen. 1:31). “Therefore a man shall leave his father and mother, and be joined to his wife, and they shall become one flesh” (Gen. 2:24). “God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honourable’; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise.”—AH 25, 26.

God intended the marriage of Adam and Eve to be the pattern for all future marriages, and Christ endorsed this original concept: “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no

longer two but one flesh. Therefore what God has joined together, let not man separate” (Matt. 19:4-6). Marriage, thus instituted by God, is a monogamous, heterosexual relationship between one male and one female.

Marriage is a lifelong commitment of husband and wife to each other and between the couple and God (Mark 10:2-9; Rom. 7:2). Paul indicates that the commitment which Christ has for the church is a model of the relationship between husband and wife (Eph. 5:31, 32). God intended marriage to be as permanent as Christ’s relationship with the church.

Sexual intimacy within marriage is a sacred gift from God to the human family. It is an integral part of marriage, reserved for marriage only (Gen. 2:24; Prov. 5:5-20). Such intimacy, designed to be shared exclusively between husband and wife, promotes ever-increasing closeness, happiness, and security and provides for the perpetuation of the human race.

Unity in marriage is achieved by mutual respect and love. No one is superior (Eph. 5:21-28). “Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other.”—7T 46. God’s Word condemns violence in personal relationships (Gen. 6:11, 13; Ps. 11:5; Isa. 58:4, 5; Rom. 13:10; Gal. 5:19-21). It is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them (Rom. 12:10; 14:19; Eph. 4:26; 5:28, 29; Col. 3:8-14; 1 Thess. 5:11). There is no room among Christ’s followers for tyrannical control and the abuse of power (Matt. 20:25-28; Eph. 6:4). Violence in the setting of marriage and family is abhorrent (see AH 343).

“Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other.”—7T 47.

The entrance of sin adversely affected marriage. When Adam and Eve sinned, they lost the oneness which they had known with God and with one another (Gen. 3:6-24). Their relationship became marked with guilt, shame, blame, and pain. Wherever sin reigns, its sad effects on marriage include alienation, unfaithfulness, neglect, abuse, sexual perversion, domination of one partner by the other, violence, separation, desertion, and divorce.

Marriages involving more than one husband and one wife are also an expression of the effects of sin on the institution of marriage. Such marriages, though practiced in Old Testament times, are not in harmony with the divine design. God’s plan for marriage requires His people to transcend the mores of popular culture that conflict with the biblical view.

The Christian concept of marriage includes the following:

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1. **Divine Ideal to Be Restored in Christ**—In redeeming the world from sin and its consequences, God seeks to restore marriage to its original ideal. This is envisioned for the lives of those who have been born again into Christ's kingdom, those whose hearts are being sanctified by the Holy Spirit and who have as their primary purpose the exaltation of the Lord Jesus Christ. (See also 1 Peter 3:7; TMB 64.)

2. **Oneness and Equality to Be Restored in Christ**—The gospel emphasizes the love and submission of husband and wife to one another (1 Cor. 7:3, 4; Eph. 5:21). The model for the husband's leadership is the self-sacrificial love and service that Christ gives to the Church (Eph. 5:24, 25). Both Peter and Paul speak about the need for respect in the marriage relationship (1 Peter 3:7; Eph. 5:22, 23).

3. **Grace Available for All**—God seeks to restore to wholeness and reconcile to Himself all who have failed to attain the divine standard (2 Cor. 5:19). This includes those who have experienced broken marriage relationships.

4. **Role of the Church**—Moses in the Old Testament and Paul in the New Testament dealt with the problems caused by broken marriages (Deut. 24:1-5; 1 Cor. 7:11). Both, while upholding and affirming the ideal, worked constructively and redemptively with those who had fallen short of the divine standard. Similarly, the Church today is called to uphold and affirm God's ideal for marriage and, at the same time, to be a forgiving, reconciling, healing community, showing understanding and compassion when brokenness occurs.

Divorce

Divorce is contrary to God's original purpose in creating marriage (Matt. 19:3-8; Mark 10:2-9), but the Bible is not silent about it. Because divorce occurred as part of the fallen human experience, biblical legislation was given to limit the damage it caused (Deut. 24:1-4). The Bible consistently seeks to elevate marriage and to discourage divorce by describing the joys of married love and faithfulness (Prov. 5:18-20; Song of Sol. 2:16; 4:9-5:1), by referring to the marriage-like relationship of God with His people (Isa. 54:5; Jer. 3:1), by focusing on the possibilities of forgiveness and marital renewal (Hosea 3:1-3), and by indicating God's abhorrence of divorce and the misery it causes (Mal. 2:15, 16). Jesus restored the creation view of marriage as a lifelong commitment between a man and a woman and between the couple and God (Matt. 19:4-6; Mark 10:6-9). Much biblical instruction affirms marriage and seeks to correct problems that tend to weaken or destroy the foundation of marriage (Eph. 5:21-33; Heb. 13:4; 1 Peter 3:7).

Marriage rests on principles of love, loyalty, exclusiveness, trust, and support upheld by both partners in obedience to God (Gen. 2:24; Matt. 19:6; 1 Cor. 13; Eph. 5:21-29; 1 Thess. 4:1-

7). When these principles are violated, Scripture acknowledges that tragic circumstances can destroy marriage.

Divine grace is the only remedy for the brokenness of divorce. When marriage fails, former partners should be encouraged to examine their experience and to seek God's will for their lives. God provides comfort to those who have been wounded. God also accepts the repentance of individuals who commit the most destructive sins, even those that carry with them irreparable consequences (2 Sam. 11; 12; Ps. 34:18; 86:5; Joel 2:12, 13; John 8:2-11; 1 John 1:9).

Scripture recognizes adultery and fornication (Matt. 5:32) and abandonment by an unbelieving partner (1 Cor. 7:10-15) as grounds for divorce.

There is no direct teaching in Scripture regarding remarriage after divorce. However, there is a strong implication in Jesus' words in Matthew 19:9 that would allow the remarriage of one who has remained faithful but whose spouse has been unfaithful to the marriage vow.

Church's Position on Divorce and Remarriage

Acknowledging the biblical teachings on marriage, the Church is aware that marriage relationships are less than ideal in many cases. The problem of divorce and remarriage can be seen in its true light only as it is viewed from Heaven's viewpoint and against the background of the Garden of Eden.

Central to God's holy plan for our world was the creation of beings made in His image who would multiply and replenish the earth and live together in purity, harmony, and happiness. He brought forth Eve from the side of Adam and gave her to Adam as his wife. Thus was marriage instituted—God the author of the institution and the officiator at the first marriage. After the Lord had revealed to Adam that Eve was verily bone of his bone and flesh of his flesh, there could never arise a doubt in his mind that the two of them were one flesh. Nor could ever a doubt arise in the mind of either of the holy pair that God intended that their home should endure forever.

The Church adheres to this view of marriage and the home without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. The belief that marriage is a divine institution rests upon the Holy Scriptures. Accordingly, all thinking and reasoning in the perplexing field of divorce and remarriage must constantly be harmonized with that holy ideal revealed in Eden.

The Church believes in the law of God and also in the forgiving mercy of God. It believes that victory and salvation can as surely be found by those who have transgressed in the

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matter of divorce and remarriage as by those who have failed in any other of God's holy standards.

Nothing presented here is intended to minimize the mercy of God or the forgiveness of God. In the fear of the Lord, the Church here sets forth the principles and practices that should apply in this matter of marriage, divorce, and remarriage.

Though marriage was first performed by God alone, it is recognized that people now live under civil governments; therefore, marriage has both divine and civil aspects. The divine aspect is governed by the laws of God, the civil by the laws of the state.

In harmony with these teachings, the following statements set forth the position of the Church:

1. When Jesus said, "Let not man put asunder," He established a rule of conduct for the Church under the dispensation of grace which must transcend all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. Here He gives a rule to which His followers should adhere even if the state or prevailing custom allows larger liberty. "In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—TMB 63. (Also see Matt. 5:32; 19:9.)

2. Unfaithfulness to the marriage vow has generally been seen to mean adultery or fornication. However, the New Testament word for fornication includes certain other sexual irregularities (1 Cor. 6:9; 1 Tim. 1:9, 10; Rom. 1:24-27). Therefore, sexual perversions, including incest, child sexual abuse, and homosexual practices are also recognized as a misuse of sexual powers and a violation of the divine intention in marriage. As such they are just cause for separation or divorce.

Even though the Scriptures allow divorce for the reasons mentioned above, as well as for abandonment by an unbelieving spouse (1 Cor. 7:10-15), the church and those concerned should make earnest endeavors to effect a reconciliation, urging the spouses to manifest toward each other a Christlike spirit of forgiveness and restoration. The church is urged to relate lovingly and redemptively toward the couple in order to assist in the reconciliation process.

3. In the event that reconciliation is not effected, the spouse who has remained faithful to the spouse who violated the marriage vow has the biblical right to secure a divorce and also to remarry.

4. A spouse who has violated the marriage vow (see sections 1 and 2 above) shall be subject to discipline by the local church. (See p. XX.) If genuinely repentant, the spouse may be

placed under censure for a stated period of time rather than removed from church membership. A spouse who gives no evidence of full and sincere repentance shall be removed from membership. In case the violation has brought public reproach on the cause of God, the church, in order to maintain its high standards and good name, may remove the individual from membership.

Any of these forms of discipline shall be applied by the church in a manner that would seek to attain the two objectives of discipline—to correct and redeem. In the gospel of Christ, the redemptive side of discipline is always tied to an authentic transformation of the sinner into a new creature in Jesus Christ.

5. A spouse who has violated the marriage vow and who is divorced does not have the moral right to marry another while the spouse who has been faithful to the marriage vow still lives and remains unmarried and chaste. The person who does so shall be removed from membership. The person whom he/she marries, if a member, also shall be removed from membership.

6. It is recognized that sometimes marriage relations deteriorate to the point where it is better for a husband and wife to separate. “Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife” (1 Cor. 7:10,11). In many such cases, the custody of children, the adjustment of property rights, or even personal protection may necessitate a change in marital status. In such cases, it may be permissible in some countries to secure what is known as a legal separation. However, in some jurisdictions such a separation can be secured only by divorce.

A separation or divorce which results from factors such as physical violence or in which “unfaithfulness to the marriage vow” (see sections 1 and 2 above) is not involved does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication, or died. Should a member who has been thus divorced remarry without these biblical grounds, he/she shall be removed from membership, and the one whom he/she marries, if a member, also shall be removed from membership. (See p. XX.)

7. A spouse who has violated the marriage vow and has been divorced and removed from membership and who has remarried, or a person who has been divorced on other than the grounds set forth in sections 1 and 2 above and has remarried, and who has been removed from membership, shall be considered ineligible for membership except as provided below.

8. The marriage contract is not only sacred but also possibly more complex when, for example, it involves children. Hence, in a request for readmittance to membership, the options available to the repentant may be severely limited. Before final action is taken by the

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church, the request for readmittance shall be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation of steps the repentant one, or ones, may take to secure readmittance.

9. Readmittance to membership of those who have been removed for reasons given in the foregoing sections shall normally be on the basis of rebaptism. (See p. XX.)

10. When a person who has been removed from membership is readmitted to membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving that person responsibility as a leader, especially in an office which requires the rite of ordination, unless by very careful counsel with conference administration.

11. No pastor has the right to officiate at the remarriage of any person who, under the stipulation of the preceding paragraphs, has no scriptural right to remarry.

Local Church Ministry for Families

The Church as a redemptive agency of Christ is to minister to its members in all of their needs and to nurture everyone so that all may grow into a mature Christian experience. This is particularly true when members face lifelong decisions such as marriage and distressful experiences such as divorce. When a couple's marriage is in danger of breaking down, every effort should be made by the partners and those in the church or family who minister to them to bring about their reconciliation in harmony with divine principles for restoring wounded relationships (Hosea 3:1-3; 1 Cor. 7:10, 11; 13:4-7; Gal. 6:1).

Resources which can be of assistance to members in the development of a strong Christian home are available through the church or other church organizations. These resources include: (1) programs of orientation for couples engaged to be married, (2) programs of instruction for married couples with their families, and (3) programs of support for broken families and divorced individuals.

Pastoral support is vital in the area of instruction and orientation in the case of marriage, and healing and restoration in the case of divorce. The pastoral function in the latter case is both disciplinary and supportive. That function includes the sharing of relevant information, some of which may be sensitive and must be handled with great discretion. However, this ethical concern alone should not be the grounds for avoiding disciplinary actions established in sections 1-11 above.

Just as God forgives, members are called to forgive and to accept those who have failed (Isa. 54:5-8; Matt. 6:14, 15; Eph. 4:32). The Bible urges patience, compassion, and forgiveness

in the Christian care of those who have erred (Matt. 18:10-20; Gal. 6:1, 2). While individuals are under discipline, either by censure or by being removed from membership, the church, as an instrument of God's mission, shall make every effort to maintain caring and spiritually nurturing contact with them.

CHAPTER 14

Fundamental Beliefs of Seventh-day Adventists

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

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4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7. The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under

God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

10. The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need,

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acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Peter 1:23; Rom. 12:2; Heb. 8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

11. Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ps. 1:1, 2; 23:4; 77:11, 12; Col. 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph. 5:19, 20; 6:12-18; 1 Thess. 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil. 3:7-14; 1 Thess. 5:16-18; Matt. 20:25-28; John 20:21; Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)

12. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her

to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

13. The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

14. Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

15. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

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16. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

17. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

19. The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human

conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

20. The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

21. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

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22. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

23. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24. Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and

began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

25. The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

26. Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

27. The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth

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will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

Notes

These notes contain explanatory material regarding how a church may proceed in a particular matter. A church may adopt alternative ways of handling such items. Such alternative methods should be in harmony with generally accepted principles of Church organization and operation.

Chapter 8 Notes

1. Training and Equipping of Elders—(See p. XX.)—While the pastor has the primary responsibility for training elders, conferences are encouraged to schedule periodic meetings for their training. In order to support a pastor-elder team relationship, pastors also should attend the training meetings. Leaders of companies who function in the place of elders also should be invited.

2. Marriage Ceremony—(See p. XX.)—In some countries or states a pastor must be legally appointed and registered in order to conduct the marriage service. In many lands the pastor may perform the ceremony in the church, but the marriage contract is legally signed by the district registrar, who usually sits in the vestry and listens to the approved form of marriage declaration. In still other lands, the pastor cannot perform the ceremony at all because it is recognized as a state responsibility and is looked upon as a civil contract. In such cases members usually retire to the home or place of worship, where a pastor conducts a special service to seek the blessing of the Lord upon the couple. (See p. XX.)

3. Care and Maintenance of Church Property—(See p. XX.)—Deacons and deaconesses must see that the church building is kept clean and in repair and that the grounds are kept clean and attractive. This also includes ensuring that janitorial work is done. In large churches where it is necessary to employ a janitor, the deacons should recommend a suitable person to the board, which votes to employ such help, or the board may authorize the deacons to employ a janitor. Board authorization should be obtained for all major repair expenses. All bills for repairs, as well as for recurring expenses, such as water, electricity, and, fuel, are referred to the treasurer for payment.

4. Clerk Keeps Records—(See p. XX.)—Board minutes should be recorded in the church record book, or in another appropriate record system adopted by the church, giving the time and date of meeting, number attending, and a report of all actions taken. The clerk should also make a list of committees appointed at the meeting, giving to the chairperson a list of the members of each committee, together with its terms of reference and an outline of work it is asked to do. The church record book may be secured from the Adventist Book Center or, in some countries, from the publishing house.

The church record book contains a place for recording membership, including columns showing how and when members are received or removed. This record must be kept chronologically, and supporting data for each entry also should be recorded in the section where minutes of membership actions are kept. The membership record must be accurately and currently maintained in order to show the official standing of the membership.

5. Corresponding With Members—(See p. XX.)—The clerk should correspond frequently with absent members and should pass on to them news of church progress, encouraging them, in turn, to report their Christian activities each quarter.

6. Money for Personal Literature Orders—(See p. XX.)—Where a local Adventist Book Center does not exist, members may place money for personal orders of literature, books, pamphlets, magazines, and subscriptions for periodicals in an envelope, with the order form properly filled out, and hand it to the personal ministries secretary. The treasurer then remits both order and payment for all such literature to the Adventist Book Center or to the publishing house, according to the system adopted by the conference. At the close of each quarter the personal ministries secretary will report to the church, at its quarterly business meeting, about the standing of its account with the Adventist Book Center and/or publishing house and shall provide a copy for the treasurer. (See p. XX.)

7. Safeguarding Children—Church should be a safe place to bring our children. Everyone involved with children who are minors must meet all Church and legal standards and requirements. In order to safeguard our children, churches are encouraged to adopt policies

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which would provide a measure of safety and protection for children. Such policies should include the following:

- a. Two-Adult Policy—Have two adults present in children’s classrooms or activities.
- b. Open Door—Discourage private or one-on-one contact and encourage an open door policy in all situations. Where an open door is not possible, station a second adult at the door.
- c. Volunteer Screening—Have all volunteers complete a volunteer information form, check their references and, if required by law, do a police background check.
- d. Six-Month Policy—Require a waiting period of six months for newly baptized or transferring members who have indicated a willingness to work with children.
- e. Training—Provide regular training for teachers and volunteers to help them understand and protect children and how to nurture their faith.

Local church leaders should consult with the conference in order to ascertain conference procedures and requirements including local legal requirements for individuals working with children.

Additional resources are available from Adventist Risk Management at www.adventistrisk.org.

8. Children’s Ministries Resources—(See p. XX)—a) *The Children’s Ministries Handbook; A Step-by-Step Guide for Children’s Leaders Around the World*, 2005; b) *The Children’s Ministries Coordinator; A Step-by-Step Guide for Organizing Children’s Ministries in the Local Church*, 2005; and c) *Pastor’s & Elder’s Handbook for Children’s Ministries*, 2005. Silver Spring MD: Children’s Ministries, General Conference of Seventh-day Adventists. For further information, contact your local conference children’s ministries director and www.gcchildmin.org.

9. Communication Resources—(See p. XX.)—*Information to be inserted.*

10. Education Resources—(See p. XX.)—*Information to be inserted.*

11. Family Ministries Resources—(See p. XX.)—*Caring for Families Today: A Guide for Family Ministries*, 2009. Silver Spring MD: Family Ministries, General Conference

of Seventh-day Adventists. For further information, contact your local conference family ministries director and www.adventistfamilyministries.org.

12. Health Ministries Resources—(See p. XX.)—*Celebrations* (a 12-program outline of the essential health ministry presentations, includes scripts and PowerPoints), *Charters* (a series of lectures with PowerPoint for presentation to lay audiences), *Foundations for Health Ministry* (84 lectures on basic health for health ministry leaders), *Breathe Free* (stop smoking curriculum), *Youth Alive* (a program to build resiliency in our youth), *Vegetarian Cuisine Instructor's Course* (a comprehensive “how to” manual), *Birthing Companions* (to support young pregnant women in their pregnancy), *Regeneration* (a 12-step program for recovery in addiction), and *My Vegetarian Food Pyramid* (posters large or small).

13. Music Resources—(See p. XX.)—*Information to be inserted.*

14. Public Affairs and Religious Liberty Resources—(See p. XX.)—For further information contact your local conference Public Affairs and Religious Liberty director or visit www.parl.org and www.irla.org.

15. Publishing Ministries Resources—(See p. XX.)—*Literature Ministry Training Manual* (Vol. 1-3 with PowerPoint presentations); *The Publishing Ministry and the Church* (booklet); *Student Literature Evangelism Manual*; *Miracles of Grace* (a book of 365 testimonies of literature evangelists around the world); *The Literature Evangelist* (a quarterly magazine of General Conference Publishing Ministries). For further information, contact your local conference or union publishing director. You also can go to publishing.gc.adventist.org.

16. Sabbath School and Personal Ministries Resources—(See p. XX.)—Sabbath School Bible Study Guides for various ages (*CQ*, *Cornerstone Connections*, *Real-Time Faith*, *PowerPoints*, *Primary*, *Kindergarten*, and *Beginner*); *Sabbath School Handbook*; *Keys for Sabbath School & Personal Ministries Leaders* (a series of leaflets); *Reaching & Winning* (a series of booklets for personal ministries to peoples of various faith systems); *Adventist Community Services Handbook*; *The Sharing* (newsletter). For further information, contact your local conference Sabbath School and personal ministries director and www.sabbathschoolpersonalministries.org or the following: GraceLink.net, JuniorPowerPoints.org, RealTimeFaith.net, CornerstoneConnections.net, CQBibleStudy.org, or SabbathSchoolU.org.

17. Stewardship Ministries Resources—(See p. XX.)—*Steps to Discipleship, 2009*. Silver Spring, MD: Stewardship Ministries, General Conference of Seventh-day Adventists. For further information, contact your local conference, union, or division stewardship ministries department or visit www.adventiststewardship.com.

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18. Women's Ministries Resources—(See p. XX.)—Leadership certification levels 1-4; Resource materials for Day of Prayer, Women's Emphasis Day, and Abuse Prevention Emphasis Day; *Pastor's and Elder's Handbook for Women's Ministries*. For further information, contact your local conference women's ministries director and visit www.adventistwomensministries.org.

19. Youth Ministries Resources—(See p. XX.)—Visit our website for many more materials and further information at www.gcyouthministries.org or email youth@gc.adventist.org.

Chapter 9 Notes

1. Sample List of Church Leaders—(See p. XX). The nominating committee selects members to serve as officers in a variety of positions. A small church may have a short list of officers. A large church may have a long list of officers. Here is a list that may be considered:

Elder(s)

Deacon(s)

Deaconess(es)

Clerk

Treasurer and assistant(s)

Interest coordinator

Church board

Church school board

Adventist Junior Youth Society leader and assistant(s)

Adventist Youth Society leader and associate(s)

Adventist Youth Society sponsor

Adventist Youth Society secretary-treasurer and assistant

Adventist Youth Society music director

Adventist Youth Society pianist or organist

Adventurer Club director

Ambassador Club director

Bible School coordinator

Children's ministries coordinator

Church chorister or song leader or music coordinator

Church organist or pianist

Communication secretary or Communication Committee

Community Services director

Dorcas Society leader

Dorcas Society secretary-treasurer

Education secretary
Family ministries leader(s)
Health ministries leader
Ministry to People with Disabilities coordinator
Pathfinder Club director and deputy director
Personal ministries leader
Personal ministries secretary
Prayer ministries director
Publishing ministries coordinator
Religious liberty leader
Sabbath School superintendent(s) and assistant(s)
Sabbath School secretary and assistant(s)
Sabbath School division leaders, including leaders for the adult and extension divisions
Sabbath School investment secretary
Stewardship ministries leader
Vacation Bible School director
Women's ministries leader

Additional personnel considered necessary

Home and School Association officers (leader and secretary-treasurer): If only one church supports a school, the church nominating committee makes recommendations to the school board, which then makes the appointments. If more than one church supports a school, the school board conducts the whole process. (See p. XX.)

Chapter 10 Notes

1. Form of Service—(See p. XX.)—As the participants enter and kneel, the congregation should, with bowed heads, implore the presence and blessing of God. A worshipful hush prepares the way for the exercises that follow.

The two main divisions of the worship service are:

- a. The congregational response in praise and adoration, expressed in song, prayer, and gifts.
- b. The message from the Word of God.

The one leading the worshipers into the presence of God with the pastoral prayer is performing perhaps the holiest exercise of the service and, with a sense of awe, should humbly realize its importance. Customarily, the person praying kneels facing the congregation, and the

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congregation, as far as practicable kneeling, in turn faces the individual praying. The prayer should be brief but should include adoration, thanks, and mention of the personal needs of worshippers, as well as of the world field.

The offering is a vital part of the worship hour. While we are counseled to “worship the Lord in the beauty of holiness,” we are also exhorted to “[b]ring an offering, and come into His courts” (Ps. 96:9, 8). So the presentation of our gifts to God quite naturally finds its place as a part of the worship service.

Special music or a devotional hymn is appropriate.

Then comes what should be one of the most important parts of the worship hour—the spiritual feeding of the flock of God. Blessed results to the glory of God always follow when a congregation is truly fed and feels that “God has visited His people” (Luke 7:16). The one who brings the message should fully sense the sacredness of this work and should be thoroughly prepared.

The elder collaborates with the church pastor in planning the order of the service. If the church has no regular pastor, the elder is in charge of the service and should either conduct it or arrange for someone to do so. From time to time a meeting for testimony and praise may be conducted, or the time may be given to certain members to relate their experiences in outreach (missionary) work.

2. Forms of Service—(See p. XX.)—Forms of service vary from country to country and culture to culture. Following are two suggested forms:

Longer Order of Worship

Musical prelude
Announcements
Service participants enter
Doxology
Invocation (prayer)
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
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. XX.)—Men and women should be provided separate areas for foot-washing. Where stairs or distance is a problem, special arrangements should be made for those with disabilities. In places where it is socially acceptable and where clothing is such that there would be no immodesty, separate arrangements may be made for husband and wife or parents and baptized children to share with each other in the foot-washing ceremony. To encourage shy or sensitive people who may view the selecting of a foot-washing partner as an embarrassing experience, church leaders should be designated to help such persons find partners.

All should thoroughly wash their hands before returning to participate in the Lord's Supper. Those leading out in the service should do this publicly for hygienic purposes.

4. Bread and Wine—(See p. XX.)—A hymn may be sung during the reassembly of the congregation as the officiating pastors or elders take their places near the bread and wine (unfermented grape juice) 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.

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Usually most of the bread to be served is broken ahead of time, with a small portion left on each plate for the elders and/or pastors to break. (All handling the bread must wash their hands thoroughly before returning for the communion service.) The pastors and elders hand the plates containing the bread to the deacons, who then serve the congregation, though in small congregations the pastor or elders may serve all participants.

During this time there may be a choice of special music, testimonies, a summary of the sermon, selected readings, congregational singing, or meditative music.

Participants should retain their portions of the bread until the officiating pastors or elders have 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 pastor 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 pastors or elders have been served, all worshippers 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.

5. Sabbath School—The usual length of time for Sabbath School is one hour and ten minutes. This, however, does not prevent a conference from adopting a longer or shorter period, though it is important to have sufficient time to regularly promote the missionary activities and responsibilities of the world church, along with the mission offering, plus at least thirty minutes for Bible study.

6. Adventist Youth Society Resources—(See p. XX.)—Resource materials to help Adventist Youth Society leadership are available from the division, union, and conference youth ministries departments. Included in these resource materials is *Youth Ministry Accent*, a quarterly journal published by the General Conference Youth Ministries department. Available leaflets covering a broad spectrum of topics to help in youth ministry may be secured from the conference youth ministries department and the Adventist Book Center.

7. Adventist Youth Society Organizational Plan—(See p. XX.)—Detailed information regarding the Adventist Youth Society organizational plan is available from the

conference youth ministries director. Each church should study its own youth and family profile, resources, personnel, facilities, and school relationships, developing the best youth ministry in keeping with these factors.

In some places another term for “society,” such as “fellowship” or “action,” may be selected, but the name “Adventist Youth” should always be used to clearly identify the organization.

8. Adventist Junior Youth Society—(See p. XX.)—If the AJYS is part of the local Adventist school program, each classroom is considered a separate society, with the teacher as the leader and students elected as society officers. Where there is no church school, junior youth should be integrated into the overall youth program with a family-involvement approach.

9. Times of Meetings—(See p. XX.)—In order to strengthen and develop the outreach (missionary) spirit among our members, auxiliary personal ministries meetings might be conducted in one or more of the following ways:

a. The ten-minute weekly personal ministries meeting held each Sabbath, usually following the close of the Sabbath School and preceding the preaching service.

b. A midweek meeting combined with the weekly prayer meeting. On this occasion, the first part of the service may be given to a devotional message, followed by a season of prayer, remembering that worship is vital in spiritual growth and preparation for service. The remainder of the time may be devoted to training for lay evangelistic service. Instruction in soul-winning methods is presented, and the members are given opportunity to present and discuss problems they have met in lay evangelism.

Personal ministries meetings should meet at times suited to local conditions. The Personal Ministries Council should carefully plan to make the personal ministries services of the church occasions for spiritual revival and practical training, and see that they are conducted with the same regularity and continuity as other meetings of the church.

10. Business Meetings—(See p. XX.)—Reports may comprise the following activities:

a. A report from the clerk showing the present membership of the church and the number of members received and those transferred to other churches. Note also should be made, giving the number but not necessarily the names of those who were removed from fellowship during the year, as well as those who have died. A brief statement of the decisions of the church board in its meetings may interest members.

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b. A report from the personal ministries leader giving a statement of outreach (missionary) activities, including community services activities, together with plans for future work. This should be followed by a report from the personal ministries secretary.

c. A report from the treasurer showing the amount of tithe received and sent to the conference, a statement of mission offerings received and forwarded, and a statement showing local church funds received and disbursed.

d. A report from the deacons and deaconesses concerning visits to members, their activities in behalf of the poor, and their other nurturing work.

e. A report from the secretary of the young people's society outlining the activities in outreach (missionary) and other lines by the youth of the church.

f. A report from the Sabbath School secretary giving the membership and other matters pertaining to the Sabbath School.

g. A report from the treasurer about the financial status of the church school, with details as to its needs in equipment and other matters.

h. A report from the principal or teacher of the church school covering such matters as enrollment, the educational progress of the school, baptisms among the schoolchildren, and the results of the children's efforts in denominational endeavors.

i. A report from the Home and School Association leader covering the activities and needs of that organization.

j. A report from the communication secretary covering press, radio, television, and other communication activities involving church and community.

11. Other Committees of the Board—(See p. XX.)—Leaders of other board-appointed committees should periodically report. For example, in a large church, the board may appoint a committee for evangelistic planning composed of the heads of the church outreach departments, with an elder as chairperson. This committee will report to the board and will also assume the task of department coordination of outreach programs.

Chapter 11 Notes

1. Sample Annual Budget*—(See p. XX.)

Church Proposed Operating 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>	
Total Receipts		<u>29,230.00</u>
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	
Evangelism and Church Planting	<u>4,000.00</u>	
Total Proposed Expenses		<u>29,230.00</u>
Balance		<u>00,000.00</u>

* Additional columns (such as Last Year's Budget and Last Year's Actual) should be included for comparison, but have been left out of this sample due to space constraints.

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Prayer was offered by Paminus R Machamire, President of the Botswana Union Mission,
Southern Africa-Indian Ocean Division.

Ted N C Wilson, Chair

Rosa T Banks, Secretary

Larry R Evans, Editorial Secretary

Tamara K Boward, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 13, 2009, 2:00 p.m.

Ella S Simmons, chair, called to order the seventh session of the 2009 Annual Council.

Prayer was offered by Joseph A Ola, President of the North-Western Nigeria Union Mission, West-Central Africa Division.

FAMILY MINISTRIES—REPORT

Ronald M and Karen M Flowers, from the Family Ministries Department, gave a report commemorating 90 years of Adventist Family Ministries and highlighting the department's recent focus on discipling families.

VOTED, To record receipt of the Family Ministries report.

SEC/ADCOM/09AC to MAB(DIV)

132-09Ga APPOINTED STAFF—ALLOCATION OF DELEGATES AT LARGE—
GENERAL CONFERENCE SESSION - 2010

VOTED, To approve the following allocation of delegates at large for the 2010 General Conference Session, under the provision of General Conference Constitution, Article V, Section 8.-c. for appointed staff:

- | | | |
|-----|--------------------|---|
| 1. | Adams, Roy | Associate Editor, <i>Adventist Review</i> |
| 2. | Beckett, John R | Director, Office of Global Software |
| 3. | Chiomenti, Peter | Assistant Director, Archives and Statistics |
| 4. | Diop, A Ganoune | Associate Director, Adventist Mission |
| 5. | Donkor, Kwabena | Associate Director, Biblical Research Institute |
| 6. | Erntson, Verland V | Controller |
| 7. | Johnson, Del L | Administrator, NAD Retirement |
| 8. | Kajiura, Richard | Associate Director, Adventist Mission |
| 9. | Klingbeil, Gerald | Associate Editor, <i>Adventist Review</i> |
| 10. | Mueller, Ekkehardt | Associate Director, Biblical Research Institute |

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- | | | |
|-----|------------------|---|
| 11. | Pfandl, Gerhard | Associate Director, Biblical Research Institute |
| 12. | Richli, Claude | Associate Publisher, <i>Adventist Review</i> |
| 13. | Swanson, Joel | Associate Director, Human Resource Services |
| 14. | Wahlen, Clinton | Associate Director, Biblical Research Institute |
| 15. | Wahlen, Ray | Assistant to the Treasurer, GC Treasury |
| 16. | Yingling, Lori T | Associate Director, Human Resource Services |

SEC/ADCOM/09AC to MAB(DIV)

132-09Gb ALLOCATION OF DELEGATES AT LARGE DESIGNATED
BY GENERAL CONFERENCE ADMINISTRATIVE COMMITTEE—
GENERAL CONFERENCE SESSION - 2010

VOTED, To approve the following list of delegates at large reserved for allocation by the General Conference Administrative Committee for the 2010 General Conference Session, under the provision of General Conference Constitution, Article V, Section 8.-f.-(2):

- | | | |
|-----|----------------------|--|
| 1. | Batchelor, Douglas E | President/Speaker, Amazing Facts |
| 2. | Bidwell, Dale | President, Adventist Frontier Mission |
| 3. | Boonstra, Shawn | Speaker/Director, It Is Written |
| 4. | Folkenberg, Robert S | Former President, General Conference |
| 5. | Gibson, Ty | Director, Lightbearers Ministry (ASI Member) |
| 6. | Gonzalez, Frank | Speaker/Director, La Voz de Esperanza |
| 7. | McNeilus, Garwin | President, One-Day Church Project (ASI Member) |
| 8. | McNeilus, Justin | Generation of Youth for Christ (ASI Member) |
| 9. | Pearson, Walter L Jr | Speaker/Director, Breath of Life |
| 10. | Rawson, Robert L | Former Treasurer, General Conference |
| 11. | Reitz, Norman E | President, ASI |
| 12. | Thompson, G Ralph | Former Secretary, General Conference |
| 13. | Tucker, Michael | Speaker/Director, Faith for Today |
| 14. | Tucker, William | Speaker, The Quiet Hour |
| 15. | Watts, D Ronald | Former President, Southern Asia Division |

SEC/ADCOM/09AC to MAB(DIV)

132-09Gc ALLOCATION OF DELEGATES AT LARGE DESIGNATED
FOR INSTITUTIONS/SERVICES/ORGANIZATIONS—
GENERAL CONFERENCE SESSION - 2010

VOTED, To approve the list of delegates at large for General Conference
Institutions/Services/Organizations for the 2010 General Conference Session, under the
provision of Article V, Section 8.-f.-(3):

	<u>Entity</u>	<u>Allocation</u>
1.	Adventist Development and Relief Agency Central Office (ADRA) Muterio, Gideon M Ochoa, Mario H Webster, Mark	3
2.	Adventist International Institute of Advanced Studies (AIAS) Oberholster, Frederick R Tasker, David R	2
3.	Adventist Risk Management (ARM) Blinci, Arthur F Jamieson, Michael R Mabena, Sharon Scheuneman, Byron L	4
4.	Adventist University of Africa (AUA)	2
5.	Adventist World Radio (AWR) Chow, Dowell W Eusey, Charles	2
6.	Andrews University Agetta, Daniel Fortin, Denis Gibson, Annetta M Jeffery, James Mattingly, Keith E	7

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	Richardson, Bill Stembridge, Allen F	
7.	Christian Record Services, Inc Orlan, Matthew	1
8.	Griggs University/International Academy Thorp, Alayne D	1
9.	Ellen G White Estate Poirier, Tim	1
10.	General Conference Auditing Service Douglas, Paul H	2
11.	Geoscience Research Institute Clausen, Benjamin L	1
12.	Hope Channel, Inc (HC) Gibbs, Gary	1
13.	Loma Linda University/Health Science Center/ Medical Center (LLU) Buckles, Beverly Carter, Ronald L Fontoura, Daniel W Hadley, H Roger Hegstad, Douglas R Pollard, Leslie Sauder, Melvin D	7
14.	Oakwood University (OU) Anderson, John Cotton, Sabrina McDonald, Timothy Warren, Mervyn A	4
15.	Pacific Press Publishing Association (PPPA) Thomas, Jerry D Upson, Donald W	2

16. Review and Herald Publishing Association 2
(RHPA)
Singh, Hepsiba S
Thomas, Mark B

ADCOM/ADCOM/PreC/SecC/09AC to LRE(DIV)

255-09G MISSION STATEMENT OF THE SEVENTH-DAY ADVENTIST
CHURCH - POLICY AMENDMENT

The General Conference Executive Committee has requested that the Mission Statement of the Seventh-day Adventist Church be reviewed each quinquennium. The General Conference Administrative Committee selected a small committee to do this and the following is the recommendation of that committee.

VOTED, To amend GC A 05, Mission Statement of the Seventh-day Adventist Church, to read as follows:

A 05 Mission Statement of the Seventh-day Adventist Church

A 05 05 Our Mission—The mission of the Seventh-day Adventist Church is to ~~communicate to all peoples~~ make disciples of all people, communicating the everlasting gospel of God's love in the context of the three angels' messages of Revelation 14:6-12, ~~and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ,~~ leading them to accept Jesus as personal Saviour and Lord ~~and to unite with His remnant church, and to nurture them in preparation~~ Savior and unite with His remnant Church, discipling them to serve Him as Lord, and preparing them for His soon return.

A 05 10 Our Method—We pursue this mission under the guidance and through the empowerment of the Holy Spirit through:

1. Preaching—Accepting Christ's commission (~~Matt~~ Matthew 28:18-20), we proclaim to all the world ~~the message of a loving God, in these last days the everlasting gospel of~~ God's love, most fully revealed in His Son's life, ministry, atoning death, resurrection, and high priestly ministry. reconciling ministry and atoning death. Recognizing the Bible to be God's infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

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2. Teaching—Acknowledging that development of mind and character is essential to God’s redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3. Healing—Affirming the biblical ~~emphasis on~~ principles of the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

4. Discipling—Affirming the continued spiritual growth and development of all members, we nurture the newly converted, instruct them in righteous living, train them for effective witness, and encourage their responsive obedience to God’s will.

A 05 15 Our Vision—In harmony with the great prophecies of the - No change

PRE/PolRev&Dev/ADCOM/09AC to LRE(DIV)

263-09G LOCAL CONFERENCE/MISSION/FIELD (OUTLINE
OF DENOMINATIONAL ORGANIZATION) - POLICY
AMENDMENT

The proposed amendment harmonizes this policy with related policies (B 65 10 and B 65 15) and practices regarding the approval process in establishing local conferences/missions/fields.

VOTED, To amend GC B 10 10, Local Conference/Mission/Field (Outline of Denominational Organization), to read as follows:

B 10 10 Local Conference/Mission/Field—A group of local churches, within a defined geographic area, that has been granted, ~~by the constituency of a union conference/mission, in session, official status as a Seventh-day Adventist local conference/mission/field.~~ by action of a division executive committee at midyear, yearend, or division council meeting, official status as a Seventh-day Adventist local conference/mission/field and subsequently accepted at a union constituency meeting into the sisterhood of conferences/missions.

MinSer&StrucCom/PolRev&Dev/ADCOM/GCDO09AC/09AC to LRE

237-09G DEFINITION OF ELECTION AND APPOINTMENT -
POLICY AMENDMENT

The present General Conference *Working Policy* makes a distinction between election and appointment on the basis of which body normally makes the decision. In light of proposed amendments to the General Conference Constitution and Bylaws, it is necessary to review the policy-based definitions of election and appointment.

VOTED, To amend GC B 15 20, Definition of Election and Appointment, to read as follows:

B 15 20 Definition of Election and Appointment—1. ~~Election—An~~ Election—Unless otherwise specified in the General Conference Constitution and Bylaws, an individual shall be said to have been elected, when the process by which that individual was chosen involved a decision by the constituency of the organization to be served as set out within the General Conference Constitution and Bylaws and the General Conference *Working Policy*. The General Conference Executive Committee acts for the constituency in filling vacant elective positions between sessions of the constituency. Election is subject to the individual's acceptance of the position and ability to meet any requirements, within a reasonable time, for relocation to the designated work location to fulfill the duties of the position, to be determined by the General Conference Executive Committee.

2. Appointment—An individual shall be said to have been - No change

PreC/GCDO09AC/09AC to LRE(DIV)

277-09G NOMINATING COMMITTEE—PROCEDURAL GUIDELINES -
POLICY AMENDMENT

This amendment standardizes what has been the general practice to have the president or his designee to chair the recommendation for all three division officers with the Session Nominating Committee for each division.

VOTED, To amend GC B 20 10, Nominating Committee—Procedural Guidelines, to read as follows:

B 20 10 Nominating Committee—Procedural Guidelines—1. The - No change

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2. In order to ensure proper representation of the interest of the - No change
3. The division presidents shall be among the first nominated after - No change
4. Following the election of the division president by the General - No change
5. With the General Conference president or his designee as chair and with the counsel of the newly-elected division president, the members of the Session Nominating Committee from each division shall recommend personnel to the Session Nominating Committee for the positions of secretary and treasurer on the division staff. The final decision regarding the nomination of such personnel rests with the Session Nominating Committee. ~~The members of the Session Nominating Committee from each division shall choose their own chair, who shall function as such after the division President has been elected. Thereafter, the General Conference president or his designee shall sit with the group for counsel as they consider and recommend personnel to the Session Nominating Committee for the positions of secretary and treasurer on the division staff. The final decision regarding the nomination of such personnel rests with the Session Nominating Committee.~~

OGC/PolRev&Dev/207-08G/PolRev&Dev/ADCOM/SecC/GCDO09AC/09AC to LRE(DIV)

233-09G THE PRESIDENT (PROCEDURES FOR THE REPLACEMENT OF PRESIDENT, SECRETARY, OR TREASURER OF THE GENERAL CONFERENCE) - POLICY AMENDMENT

The proposed amendment provides a process for selecting an administrator in charge when the President is unable to serve.

VOTED, To amend GC B 30 05, The President, to read as follows:

B 30 05 The President—1. The Secretary of the General Conference (or the Treasurer of the General Conference, if the Secretary is unable to serve) shall serve as ~~acting President~~ the officer in charge of the General Conference until a new President is elected and assumes his responsibilities.

2. The Secretary (or Treasurer, see above) of the General Conference shall immediately notify the presidents of all divisions of the vacancy.

3. The Secretary (or Treasurer, see above) shall request the Undersecretary to call a meeting of the available members of the General Conference Administrative Committee at the earliest possible opportunity. The General Conference Administrative Committee shall specify

the time and the place of the meeting of the General Conference Executive Committee to elect the new President. The decisions regarding time, place, and attendance shall be made as follows:

- a. Preferably the election shall be scheduled for the next - No change
- b. All General Conference Executive Committee members - No change
4. A nominating committee, with appropriate representation from - No change
5. The nominating committee shall present its recommendation to the - No change

ESD/PolRev&Dev/ADCOM/SecC/GCDO09AC/09AC to LRE(DIV)

238-09G NOMINATING COMMITTEE (UNION CONFERENCE
SESSION) - POLICY AMENDMENT

The proposed amendment removes mission presidents from serving on the union conference nominating committee because they themselves will be considered for office thus presenting a conflict of interest.

VOTED, To amend GC C 30 15, Nominating Committee (Union Conference Session), to read as follows:

C 30 15 Nominating Committee—The president of the division or one of the division officers shall be the chair of the nominating committee at the union conference session. ~~Presidents of conference/mission organizations~~ Presidents of conferences which are members of the union shall be named members of the nominating committee.

WOMEN’S MINISTRIES—REPORT

Heather-Dawn Small and Raquel Costa Arrais gave a report on the recent activities of Women’s Ministries. The department recently formed a partnership with Adventist Development and Relief Agency targeting violence against women.

VOTED, To record receipt of the Women’s Ministries report.

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ADCOM/ADCOM/09AC to TNCW-10GCS

133-09GS INTER-OCEANIC MEXICAN UNION MISSION—
CHANGE OF STATUS

RECOMMENDED, To grant union conference status to the Inter-Oceanic Mexican Union Mission in the Inter-American Division, effective 2010.

ADCOM/ADCOM/09AC to TNCW-10GCS

134-09GS DOMINICAN UNION MISSION—CHANGE OF STATUS

RECOMMENDED, To grant union conference status to the Dominican Union Mission in the Inter-American Division, effective 2010.

ADCOM/ADCOM/09AC to TNCW-10GCS

135-09GS FRENCH ANTILLES-GUIANA UNION MISSION—
CHANGE OF STATUS

RECOMMENDED, To grant union conference status to the French Antilles-Guiana Union Mission in the Inter-American Division, effective 2010.

2010 GENERAL CONFERENCE SESSION OFFERING—REPORT

Michael L Ryan reported on the focus of the 2010 General Conference Session offering. The offering will target an area in the 10/40 Window. The offering will be called “Lighting A Path of Hope.”

ADCOM/PreC/GCDO09SM/09SM/PolRev&Dev/PolRev&Dev/PolRev&Dev/ADCOM/PreC/
GCDO09AC/09AC to LRE(DIV)

236-09G ROADMAP FOR MISSION - NEW POLICY

No statement explaining the overall approach or scope toward mission has been written as part of the General Conference *Working Policy*.

VOTED, To adopt a new policy GC A 20, Roadmap for Mission, to read as follows:

A 20 ROADMAP FOR MISSION

A 20 05 Rationale—God’s mission for this world motivates and informs our mission. For this reason, mission is the lifeblood of the Seventh-day Adventist Church. Mission is woven into our identity; mission defines who we are and why we exist. Early in our movement, we took the Great Commission (Matt 28:18-20) as our divine mandate motivated by the vision of the everlasting gospel reaching every nation, tribe, language, and people (Rev 14:6-12). The genuine quest for God in world religions provides a pathway for the proclamation of the gospel.

Under the blessing of the Lord, our Church has grown, reaching to Earth’s farthest bounds. When we began, our mission placed us among people who had traditions of Christianity. Today, however, mission takes us to populations that are rooted in other world religions. Furthermore, in some areas of the world, conversion to Christianity is frowned upon or even runs the risk of threatening one’s person and life. The history of Christianity indicates that this has practically always been the case.

At the same time, the spirit of the age encourages acceptance of all world religions as valid expressions of the human spirit and discourages efforts to persuade people to turn from one religion to another. Some Christian theologians even argue that the task of missions is to affirm people in their own religion—to make Hindus better Hindus, Muslims better Muslims, Buddhists better Buddhists, and so on.

Among Seventh-day Adventists, one finds a variety of initiatives and methodologies toward people of different religions and cultures. While the concern for mission is commendable, the proliferation of approaches makes it all the more imperative for the organized Church to articulate simply and clearly the nature of our mission—what it is and how we go about it—firmly grounded in the authority of the Scriptures.

We must find our roadmap for mission in the specific instructions and acts of Jesus and the apostles as recorded in the Scriptures. In His sovereignty, the Lord takes initiatives to reveal Himself to men and women through a variety of means. For instance, in the Old Testament, we read of people outside the circle of the chosen people who were followers of God—Melchizedek (Gen 14:18-20), Jethro (Exod 18:1-27), Naaman (2 Kgs 5:1). Likewise, the New Testament tells of the Magi (Matt 2:1-12), of Gentiles who were “God-fearers” (Acts 13:43, 50; 16:14; 17:4, 17), and of others who obeyed God’s law through following their conscience (Rom 2:14-16). Such examples, however, do not provide a template for Seventh-day Adventist mission; they simply provide laudable examples of the Lord’s working.

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A 20 10 The Mission—Seventh-day Adventist mission is centered in God’s loving gift of His Son to be the Savior of the world. We are to share this good news with all people, telling them that “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12), and that “whoever believes in Him shall not perish but have eternal life” (John 3:16).

At its core, mission is bearing witness through word and life and in the power of the Holy Spirit. As the Lord commanded Israel of old, “You are my witnesses, . . . and my servant whom I have chosen” (Isa 43:10), so the Risen Lord commands us, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Seventh-day Adventist mission is comprehensive in its scope. It involves proclaiming the good news to the whole world (Matt 24:14), making disciples of all nations by going, baptizing, and teaching them (Matt 28:18-20), and inviting them into the *ecclesia*—the end-time community of believers in Jesus who worship God the Creator and Redeemer (Rev 12:17; 14:6, 7).

This community, the Church, is the body of Christ (1 Cor 12, Eph 1:21, 22; 4:4-6). In this fellowship where Jesus is confessed as Savior and Lord, and where the Scriptures provide the foundation for instruction, members experience the transforming power of the new life in Christ. They love one another (John 13:31, 32); they are united, despite differences of race, culture, gender, or social standing (Eph 2:12-14; Gal 3:28); and they grow in grace (2 Peter 3:18). They, in turn, go out to make disciples of other people, and they carry forward Jesus’ ministry of compassion, help, and healing to the world (Matt 10:7, 8).

Although other Christians also preach the gospel, Seventh-day Adventists understand our special calling as proclaiming the good news of salvation and obedience to God’s commandments. This proclamation takes place during the time of God’s judgment and in the expectation of the soon return of Jesus, bringing to an end the cosmic conflict (Rev 14:6, 7; 20:9-10).

Seventh-day Adventist mission, therefore, involves a process of proclamation that builds up a community of believers “who keep the commandments of God and have the faith of Jesus” (Rev 14:12). They live lives of service to others and eagerly await the second coming of the Lord.

A 20 15 Fulfilling the Mission—Our mission remains unchanged wherever we find ourselves in the world. How we fulfill it—how we go about it—however, takes a variety of forms depending on differences in culture and conditions in society. Fulfilling the mission where non-Christian religions prevail often entails significant modifications in approaching the

task. We encounter cultural differences, other writings that are deemed sacred, and sometimes restrictions in religious freedom.

1. The Example of the Apostles—The conditions Seventh-day Adventists face in sharing the message of Jesus to people of other religions largely parallel those that the apostles encountered. How they went about the mission is instructive for us today.

The first Christians faced a world of many deities. It was also a dangerous world, as the Caesars in Rome increasingly demanded not only respect, but worship as divine. Yet they risked everything they had, even their lives, which many lost, in an unbreakable commitment to their Savior.

In this environment, the apostles always uplifted Jesus Christ as mankind's only hope. They did not shrink from proclaiming who He was and what He had done. They announced forgiveness and new life through Him alone, and they called people everywhere to repentance in view of judgment to come and the return of Jesus (Acts 2:38; 8:4; 1 Cor 2:2). And they proclaimed that only one person could rightly be adored as Lord—Jesus Christ: “For even if there are so-called gods, whether in heaven or on earth (as indeed there are many ‘gods’ and many ‘lords’), yet for us there is but one God, the Father . . . and there is but one Lord, Jesus Christ, . . .” (1 Cor 8:5, 6).

Although they modified their approach in keeping with the audience, they never deviated from proclaiming the uniqueness of Jesus as the hope of the world. They never suggested that they had come to help their hearers find a deeper spiritual experience within their own religions; on the contrary, they challenged them to turn to the salvation provided in Christ. Thus, the Apostle Paul in Athens began his discourse on Mars Hill by referring to the gods the people were worshipping, but led them to the message of Jesus and His resurrection (Acts 17:22-31).

2. Writings of Other Religions—Paul made references to non-biblical writings in his speech in Athens and his letters (Acts 17:38; 1 Cor 15:33; Titus 1:12), but he gave priority to the Scriptures (the Old Testament) in his proclamation and instruction to the new Christian communities (Acts 13:13-47; 2 Tim 3:16, 17; 4:2).

In Seventh-day Adventist witness, the writings of other religions can be useful in building bridges by pointing to elements of truth that find their fullest and richest significance in the Bible. These writings should be used in a deliberate attempt to introduce people to the Bible as the inspired Word of God and to help them transfer their allegiance to the Scriptures as the source of faith and practice. However, the nurture and spiritual growth of new believers must be accomplished on the basis of the Bible and its exclusive authority (see *Statements, Guidelines, and Other Documents*, June 2005 edition, “Guidelines for Engaging in Global Mission”).

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3. Contextualization—Jesus, as our model, was the perfect example of love in His relationships with others. As we imitate Him in our mission, we should open our hearts in honest and loving fellowship. The Apostle Paul described how he adapted his approach to his audience: “Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some” (1 Cor 9:19-22). The apostles did not make it difficult for people to accept the gospel and join the fellowship of the Christian community, but they did not shrink from declaring the full purpose of God for them (cf. Acts 15:19; 20:20-24).

From Paul’s example arises contextualization—the intentional and discriminating attempt to communicate the gospel in a culturally meaningful way. For Seventh-day Adventist mission, contextualization must be faithful to the Scriptures, guided by the Spirit, and relevant to the host culture, remembering that all cultures are judged by the gospel.

As the Church seeks to adapt its approach to mission in a very diverse world, the danger of syncretism—the blending of religious truth and error—is a constant challenge. Contextualization should be done within a specific cultural location, close to where the people live; it is a process that should involve church leaders, theologians, missiologists, local people, and ministers.

4. Openness and Identity—Paul sought to be open and honest in his presentation of the gospel: “We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man’s conscience in the sight of God” (2 Cor 4:2). Likewise, we are to carry out our mission, and identify ourselves as Seventh-day Adventists, in a manner that avoids creating formidable barriers.

In seeking to find connections with people from other religions, the theme of cosmic conflict, which is found in various expressions, may be a useful starting point. Other areas that can prove helpful are prophecy, modesty and simplicity, and healthful living.

5. Transitional Groups—In some situations, Seventh-day Adventist mission may include the formation of transitional groups (usually termed Special Affinity Groups) that lead the people from a non-Christian religion into the Seventh-day Adventist Church. In forming such groups, a clear plan that emphasizes the end result should be followed. These groups should be established and nurtured only with the endorsement and collaboration of church administration. Although some situations may require an extended period of time to complete

the transition, leaders of these groups should make every effort to lead the people into membership in the Seventh-day Adventist Church within a deliberate time plan (see also B 10 28 and B 10 30).

Any ministry or group that is formed with the intention of representing the Seventh-day Adventist Church in any part of the world will endeavor to promote both the theological and organizational unity of the Church. Although the theological dimension may be given the chief emphasis in the initial stages of the group, the leader of the group should intentionally lead its members to a sense of Seventh-day Adventist identity and an awareness of Church organization, with growing participation in the lifestyle, practices, and mission of the Church.

6. **Baptism and Church Membership**—Candidates for baptism shall confess Jesus Christ as Savior and Lord (Rom 10:9), accept the message and mission of the Seventh-day Adventist Church as summarized in the Fundamental Beliefs, and understand that they are joining a worldwide fellowship that is loyal to God and awaits the second coming of Jesus.

7. **Opportunities and Needs**—Today, because of immigration and other factors, followers of world religions are found throughout the world. In this new context, leaders in all the world divisions should develop specific plans to bring the Seventh-day Adventist message to these peoples.

For the fulfillment of the mission globally, the Church needs to help people develop expertise in the writings of other religions, along with literature and programs to train clergy and lay members in reaching adherents of these religions. The Global Mission Study Centers should play a major, but not exclusive, role in these endeavors.

Worldwide, our pastors and members need to be educated to accept new believers from world religions. This will require the developing of competence among leaders, local elders, pastors, missionaries, and frontline workers.

In the allocation of human and financial resources, the needs of the mission to people of other world religions should be included as part of strategic planning.

8. **Where Freedom is Restricted**—Our mission takes us at times to societies where religious freedom is severely restricted. These areas of the world are not to be abandoned; rather, new methods of fulfilling the mission are to be attempted. These include the “tentmaker” approach, which is when individuals use their occupation to support themselves financially, usually in a challenging mission area for the purpose of Christian outreach. Another approach is to simply encourage those from such countries who have become Seventh-day Adventists in another society to return to their home countries as ambassadors for Christ. And even where a human presence is not possible, the witness through radio, television, or the Internet may, like

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the altars left behind by Abraham on his wanderings (Gen 12:7), be used by the Spirit to lead men and women to accept the Advent message.

A 20 20 Conclusion—The mission to reach followers of world religions poses substantial challenges. However, the mission itself remains unchanged because it is God's mission. Through whatever approach we follow, its end result is to lead men and women into membership with those who confess Jesus Christ as Savior and Lord, who embrace the Fundamental Beliefs of the Seventh-day Adventist Church, demonstrating the transforming power of the Holy Spirit, and looking forward to the soon coming of Christ. They shall identify themselves with the worldwide Seventh-day Adventist Church in doctrine, life values, hope, and mission.

God, the Lord of the mission, is free and sovereign. He can and does intervene to reveal Himself in various ways, drawing people to Himself and awakening them to His majesty and sovereignty. But to His Church He has entrusted His mission (2 Cor 5:18-21). It is a comprehensive mission, but it is a single mission. He has not established parallel or multiple tracks for us to follow, which is to say, we should all be committed to the same beliefs and be organized and work in harmony with the world Church.

SEC/PolRev&Dev/ADCOM/SecC/09AC to LRE(DIV)

248-09G BY UNION CONFERENCE (CREDENTIALS AND LICENSES—
METHOD OF ISSUING) - POLICY AMENDMENT

Union of churches conferences are now included in the credentialing and licensing process and need to be reflected in policy. The following amendment reflects this change.

VOTED, To amend GC E 10 20, By Union Conference (Credentials and Licenses—
Method of Issuing), to read as follows:

E 10 20 ~~By Union Conference—By the union conference~~ Conference/Union of Churches Conference—Credentials are issued by the union conference/union of churches conference to its employees, to employees entitled to papers in union institutions, to other employees within its territory as may be provided for by action of the division committee, and to the executive officers of local missions/fields.

SEC/PolRev&Dev/ADCOM/SecC/09AC to LRE(DIV)

249-09G BY UNION MISSION (CREDENTIALS AND LICENSES—
METHOD OF ISSUING) - POLICY AMENDMENT

Union of churches missions are now included in the credentialing and licensing process and need to be reflected in policy. The following amendment reflects this change.

VOTED, To amend GC E 10 25, By Union Mission (Credentials and Licenses—Method of Issuing), to read as follows:

E 10 25 ~~By Union Mission—By the union mission~~ Mission/Union of Churches Mission—Credentials are issued by the union mission/union of churches mission to its employees, to employees entitled to papers in union institutions, to other employees within its territory as may be provided for by action of the division committee, and to the executive officers of local missions/fields. Credentials for union ~~mission~~ mission/union of churches mission executive officers shall be issued by the appropriate division.

SEC/PolRev&Dev/ADCOM/PolRev&Dev/PolRev&Dev/ADCOM/SecC/09AC to LRE(DIV)

239-09G LETTER OF CALL ROUTING (CALLING EMPLOYEES
FOR INTERDIVISION SERVICE) - POLICY AMENDMENT

The proposed amendment names the person at the division who receives the call for an employee from the General Conference and includes the union in the call process.

VOTED, To amend GC E 25 20, Letter of Call Routing (Calling Employees for Interdivision Service), to read as follows:

E 25 20 Letter of Call Routing—No call to an employee serving in a conference/mission/field or institution is to go to the employee ~~direct~~ directly. Letters of call for employees shall be sent by the Secretariat of the General Conference to the division secretary, who shall forward the call to the appropriate union conference/mission secretary or in the case of North America to the union conference president or designated officer, with copy of the covering letter being also sent to the local conference/mission/field president or designated officer or head of union institution. The union conference/mission ~~officer~~ secretariat shall send the letter of call for the employee to the local conference officer or head of union institution to pass on to the employee. The letter to the candidate should reach his/her hands in every case, but it is the privilege of a union or local conference/mission/field or institution to pass on counsel respecting the call to the candidate at the time the letter is handed to him/her. However, if in the judgment of the union or local

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conference/mission/field officer the employee is not qualified for the work to which he/she is being called, the passing on of the call shall be deferred until communication can be entered into with the General Conference or division.

TED/ADCOM/09AC to GTN-10GCS

128-09GS SWEDISH UNION CONFERENCE—NAME CHANGE

RECOMMENDED, To change the name of the Swedish Union Conference, in the Trans-European Division, to the Swedish Union of Churches Conference.

SEC/ADCOM/102-05Ge/SEC/ADCOM/SecC/GCDO06SM/06SM/ADCOM/GCDO06AC/
06AC/102-06Gd/ADCOM/SecC/GCDO07SM/07SM/ADCOM/SecC/GCDO07AC/07AC/
102-07Gc/ADCOM/SecC/GCDO08SM/08SM/ADCOM/SecC/GCDO08AC/08AC/ADCOM/
102-08Gb/ADCOM/SecC/GCDO09SM/09SM/ADCOM/SecC/GCDO09AC/09AC to
GTN(DIV)

102-09Ga AUTHORIZED MEETINGS 2009

VOTED, To approve the updated list of Authorized Meetings 2009, 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 2009</u>			
9(eve)-14	Fri	Annual Council	Silver Spring MD
15-18	Thu	Second Conference on Mission in Africa	Berrien Springs MI
18,19	Sun	Oakwood University Board of Trustees	Huntsville AL
19,20	Mon	Biblical Research Institute Committee	Berrien Springs MI
20	Tue	Loma Linda Executive Committees	Loma Linda CA
22	Thu	Supporting Ministries Advisory Committee	Silver Spring MD
25(eve)	Sun	Andrews University Governance Committee	Berrien Springs MI
26(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
26(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
27	Tue	Andrews University Board	Berrien Springs MI
27(eve)	Tue	IWM Administrative Council	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2009</u>			
2(am)	Wed	Ellen G White Estate Board of Trustees	Silver Spring MD
3	Thu	Adventist Risk Management Board	Silver Spring MD
6-9	Sun	Oakwood University Evangelism Council	Huntsville AL
8,9	Tue	Loma Linda Boards and Committees	Loma Linda CA
10(am)	Thu	Adventist Health International Services Board	Loma Linda CA
14(pm)	Mon	RH Board Executive/Finance Committees	Silver Spring MD

SEC/ADCOM/SecC/GCDO06SM/06SM/102-06Ge/ADCOM/SecC/GCDO07SM/07SM/
ADCOM/SecC/GCDO07AC/07AC/102-07Gd/ADCOM/SecC/GCDO08SM/08SM/ADCOM/
SecC/GCDO08AC/08AC/ADCOM/102-08Gc/ADCOM/SecC/GCDO09SM/09SM/ADCOM
SecC/GCDO09AC/09AC to GTN(DIV)

102-09Gb AUTHORIZED MEETINGS 2010

VOTED, To approve the updated list of Authorized Meetings 2010, 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 2010</u>			
11-30	Mon	IWM Mission Institute	Nairobi KENYA
12-16	Tue	PREXAD	FLORIDA
26-28	Tue	Global Leadership Summit	CHINA
<u>February 2010</u>			
17(pm)	Wed	Christian Record Services Finance Committee	Lincoln NE
18(am)	Thu	Christian Record Services Board of Trustees	Lincoln NE
21(pm)	Sun	Loma Linda Boards—Education Day	Loma Linda CA
22	Mon	Loma Linda Boards and Committees	Loma Linda CA
23	Tue	Loma Linda Boards and Committees	Loma Linda CA
24(am)	Wed	Adventist Health International Board	Loma Linda CA
24(am)	Wed	Geoscience Research Institute Board	Loma Linda CA
28(eve)	Sun	Andrews University Governance Committee	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2010</u>			
1(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
1(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
2	Tue	Andrews University Board	Berrien Springs MI
4	Thu	AIAS Management Committee and Board	Silang PHILIPPINES
15-19	Mon	Staff Travel Moratorium	Silver Spring MD
18	Thu	GC Leadership Council	Columbia MD
23(am)	Tue	Loma Linda Executive Committees	Loma Linda CA
24,25(am)	Wed	Global Mission Issues Committee	Silver Spring MD
24(eve)	Wed	Pacific Press Finance Committee	Nampa ID
25	Thu	Pacific Press Board	Nampa ID
25(pm)	Thu	Adventist Mission Committee	Silver Spring MD
26(am)	Fri	Griggs University Board	Silver Spring MD
28	Sun	Division Officer Interviews	Silver Spring MD
28(am)	Sun	IBE Programs Review Committee	Silver Spring MD
29(am)	Mon	International Board of Education	Silver Spring MD
29(am)	Mon	International Board of Min & Theol Ed (IBMTE)	Silver Spring MD
29(pm)	Mon	ADRA International Board	Silver Spring MD
30	Tue	Presidents Council	Silver Spring MD
30	Tue	Secretaries Council	Silver Spring MD
30	Tue	Treasurers Council	Silver Spring MD
30(eve)	Tue	Accred Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
31	Wed	Strategic Planning and Budgeting Committee	Silver Spring, MD
31(am)	Wed	GC & Division Officers	Silver Spring MD
<u>April 2010</u>			
1	Thu	Council on Evangelism & Witness	Silver Spring MD
1(eve)	Thu	Adventist World Radio Board	Silver Spring MD
2(am)	Fri	Hope Channel, Inc Board	Silver Spring MD
4,5	Sun	Use of Tithe Study Commission	Silver Spring MD
5-24	Mon	IWM Mission Institute	Chiang Mai THAILAND
5(eve)	Mon	Africa HIV/AIDS Office Board	Silver Spring MD
6,7(am)	Tue	Spring Meeting	Silver Spring MD
12,13	Mon	Biblical Research Institute Committee	Loma Linda CA
14	Wed	Faith and Science Council	Loma Linda CA
18,19	Sun	Oakwood University Board of Trustees	Huntsville AL
21,22	Wed	Adventist Risk Management Board	Burlington VT
27	Tue	Adventist University of Africa Board	Nairobi KENYA
28(pm)	Wed	HHES Board	Hagerstown MD

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2010 contd</u>			
28(eve)	Wed	RH Board Finance Committee	Hagerstown MD
29(am)	Thu	RH Board	Hagerstown MD
<u>May 2010</u>			
17(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
17(pm)	Mon	Andrews University Board	Berrien Springs MI
24,25	Mon	Loma Linda Boards and Committees	Loma Linda CA
26(am)	Wed	Adventist Health International Services Board	Loma Linda CA
30(eve)	Sun	Andrews University Board Information Items	Berrien Springs MI
<u>June 2010</u>			
1-17	Tue	Staff Travel Moratorium	Silver Spring MD
10(pm)	Thu	RH Board Executive/Finance Committee	Silver Spring MD
15-20	Tue	IWM Re-entry Seminars-Family/Teen	Berrien Springs MI
21	Mon	Division Officer Interviews	Atlanta GA
21(eve)	Mon	Adventist Risk Management Board	Atlanta GA
22(am)	Tue	Presidents Council	Atlanta GA
22(am)	Tue	Secretaries Council	Atlanta GA
22(am)	Tue	Treasurers Council	Atlanta GA
22(pm)	Tue	GC & Division Officers	Atlanta GA
23(am)	Wed	General Conference Executive Committee	Atlanta GA
23(pm),24(am)	Wed	General Conference Session Spiritual Emphasis	Atlanta GA
24(pm)-Jul 3	Thu	General Conference Session	Atlanta GA
<u>July 2010</u>			
<u>12-31</u>	<u>Mon</u>	<u>IWM Mission Institute</u>	<u>Berrien Springs MI</u>
<u>August 2010</u>			
11(eve)	Wed	Pacific Press Finance Committee	Nampa ID
12	Thu	Pacific Press Board	Nampa ID
30	Mon	Loma Linda Boards and Committees	Loma Linda CA
31	Tue	Loma Linda Boards and Committees	Loma Linda CA
<u>September 2010</u>			
1(am)	Wed	Adventist Health International Services Board	Loma Linda CA
12-15	Sun	Adventist Risk Management Conference	_____
13-23	Mon	Staff Travel Moratorium	Silver Spring MD
14	Tue	Departmental Orientation	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>September 2010 contd</u>			
16	Thu	GC Leadership Council	Silver Springs MD
20(pm)	Mon	Christian Record Services Finance Committee	Lincoln NE
21(am)	Tue	Christian Record Services Board of Trustees	Lincoln NE
22(eve)	Wed	RH Board Finance Committee	Hagerstown MD
23(am)	Thu	RH Board	Hagerstown MD
<u>October 2010</u>			
3(am)	Sun	Adventist Mission Committee	Silver Spring MD
3(pm)	Sun	Adventist World Radio	Silver Spring MD
3(pm)	Sun	IBE Programs Review Committee	Silver Spring MD
4	Mon	Division Officer Interviews	Silver Spring MD
4(am)	Mon	International Board of Education and IBMTE	Silver Spring MD
4(pm)	Mon	Hope Channel, Inc Board	Silver Spring MD
4(eve)	Mon	Accred Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
5	Tue	Presidents Council	Silver Spring MD
5	Tue	Secretaries Council	Silver Spring MD
5	Tue	Treasurers Council	Silver Spring MD
5(eve)	Tue	Griggs University Board	Silver Spring MD
6	Wed	Strategic Planning and Budgeting Committee	Silver Spring, MD
6(am)	Wed	GC & Division Officers	Silver Spring MD
6(eve)	Wed	Adventist University of Africa Board	Silver Spring MD
7	Thu	Council on Evangelism and Witness	Silver Spring MD
7(eve),8	Thu	GCAS Board	Silver Spring MD
7(eve)	Thu	Africa HIV/AIDS Office Board	Silver Spring MD
7(eve)	Thu	AIAS Management Committee and Board	Silver Spring MD
8(am)	Fri	Division Officer Interviews	Silver Spring MD
8(am)	Fri	ADRA International Board	Silver Spring MD
8(eve)-14(am)	Fri	Annual Council	Silver Spring MD
14(pm)-16	Thu	Departmental Orientation	Silver Spring MD
17,18	Sun	Oakwood University Board of Trustees	Huntsville AL
19(am)	Tue	Loma Linda Executive Committees	Loma Linda CA
24(eve)	Sun	Andrews University Governance Committee	Berrien Springs MI
25(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
25(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
26	Tue	Andrews University Board	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2010</u>			
2(am)	Thu	Adventist Risk Management Board	Silver Spring MD
5-8	Sun	Oakwood University Evangelism Council	Huntsville AL
9(pm)	Thu	RH Board Executive/Finance Committees	Silver Spring MD
14	Tue	Loma Linda Boards and Committees	Loma Linda CA
15	Wed	Loma Linda Boards and Committees	Loma Linda CA
16(am)	Thu	Adventist Health International Services Board	Loma Linda CA

SEC/ADCOM/SecC/GCDO09SM/09SM/ADCOM/SecC/GCDO09AC/09AC to GTN(DIV)

102-09Gc AUTHORIZED MEETINGS 2011

VOTED, To approve the updated list of Authorized Meetings 2011, 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 2011</u>			
7-9	Fri	Ellen G White Estate Board of Trustees	Kent Island MD
10-29	Mon	IWM Mission Institute	Cooranbong AUSTRALIA
11-15	Tue	PREXAD	FLORIDA
<u>February 2011</u>			
16(pm)	Wed	Christian Record Services Finance Committee	Lincoln NE
17(am)	Thu	Christian Record Services Board of Trustees	Lincoln NE
21,22	Mon	Loma Linda Boards and Committees	Loma Linda CA
27(eve)	Sun	Andrews University Governance Committee	Berrien Springs MI
28(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
28(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
<u>March 2011</u>			
1(am)	Tue	Andrews University Board	Berrien Springs MI
9,10	Wed	AIAS Management Committee and Board	PHILIPPINES
14-18	Mon	Staff Travel Moratorium	Silver Spring MD
16(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
17	Thu	GC Leadership Council	Silver Spring MD
22(am)	Tue	Loma Linda Executive Committees	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2011 contd</u>			
31, Apr 1(am)	Thu	Global Mission Issues Committee	Silver Spring MD
31(eve)	Thu	Accred Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
<u>April 2011</u>			
1(pm)	Fri	Adventist Mission Committee	Silver Spring MD
1(pm)	Fri	Adventist World Radio Board	Silver Spring MD
3	Sun	Division Officer Interviews	Silver Spring MD
4	Mon	Presidents Council	Silver Spring MD
4	Mon	Secretaries Council	Silver Spring MD
4	Mon	Treasurers Council	Silver Spring MD
4(eve)	Mon	Griggs University Board	Silver Spring MD
5	Tue	Strategic Planning and Budgeting Committee	Silver Spring MD
5(am)	Tue	GC & Division Officers	Silver Spring MD
6(am)	Wed	ADRA International Board	Silver Spring MD
6(am)	Wed	IBE Programs Review Committee	Silver Spring MD
6(pm)	Wed	International Board of Education	Silver Spring MD
6(pm)	Wed	International Board of Min & Theol Ed (IBMTE)	Silver Spring MD
6(eve)	Wed	Africa HIV/AIDS Office Board	Silver Spring MD
6(eve)	Wed	Hope Channel Board, Inc	Silver Spring MD
7	Thu	Council on Evangelism & Witness	Silver Spring MD
10,11(am)	Sun	Spring Meeting	Huntsville AL
13(am)	Wed	LLUASHSC Constituency Meeting	Loma Linda CA
13(pm)	Wed	LLU Boards LLUASHSC, LLU, LLUMC	Loma Linda CA
<u>May 2011</u>			
23,24	Mon	Loma Linda Boards and Committees	Loma Linda CA
<u>June 2011</u>			
6(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
6(am)	Mon	Andrews University Board	Berrien Springs MI
13-17	Mon	Staff Travel Moratorium	Silver Spring MD
15,16	Wed	PREXAD	Silver Spring MD
<u>July 2011</u>			
<u>August 2011</u>			
29,30	Mon	Loma Linda Boards and Committees	Loma Linda CA

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>September 2011</u>			
12-22	Mon	Staff Travel Moratorium	Silver Spring MD
14(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
15	Thu	GC Leadership Council	Silver Spring MD
28(am)	Wed	IBE Programs Review Committee	Silver Spring MD
28(eve)	Wed	Africa HIV/AIDS Office Board	Silver Spring MD
28(eve)	Wed	Griggs University Board	Silver Spring MD
29(am)	Thu	International Board of Education	Silver Spring MD
29(am)	Thu	International Board of Min & Theol Ed (IBMTE)	Silver Spring MD
30	Fri	<i>Church Manual</i> Committee	Silver Spring MD
30(am)	Fri	Accred Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
<u>October 2011</u>			
2	Sun	Division Officer Interviews	Silver Spring MD
3	Mon	Presidents Council	Silver Spring MD
3	Mon	Secretaries Council	Silver Spring MD
3	Mon	Treasurers Council	Silver Spring MD
4	Tue	Strategic Planning and Budgeting Committee	Silver Spring MD
4(am)	Tue	GC & Division Officers	Silver Spring MD
5(am)	Wed	ADRA International Board	Silver Spring MD
5(pm)	Wed	Adventist Mission Committee	Silver Spring MD
5(pm)	Wed	Adventist World Radio Board	Silver Spring MD
5(eve)	Wed	Hope Channel, Inc Board	Silver Spring MD
6	Thu	Council on Evangelism and Witness	Silver Spring MD
6(eve)	Thu	AIAS Management Committee and Board	Silver Spring MD
6(eve)	Thu	General Conference Auditing Service Board	Silver Spring MD
7	Fri	General Conference Auditing Service Board	Silver Spring MD
7(am)	Fri	Division Officer Interviews	Silver Spring MD
7(eve)-12	Fri	Annual Council	Silver Spring MD
10(eve)	Tue	Adventist University of Africa Board	Silver Spring MD
18(am)	Tue	Loma Linda Executive Committees	Loma Linda CA
23(pm)	Sun	Andrews University Governance Committee	Berrien Springs MI
24(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
24(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
25(am)	Tue	Andrews University Board	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2011</u>			
13,14	Tue	Loma Linda Boards and Committees	Loma Linda CA

SEC/ADCOM/SecC/GCDO09AC/09AC to GTN(DIV)

102-09Gd AUTHORIZED MEETINGS 2012

VOTED, To approve the updated list of Authorized Meetings 2012, 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>March 2012</u>			
4(pm)	Sun	Andrews University Governance Committee	Berrien Springs MI
5(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
5(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
6(am)	Tue	Andrews University Board	Berrien Springs MI
<u>June 2012</u>			
4(am)	Mon	Andrews University Board	Berrien Springs MI
4(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
<u>October 2012</u>			
28(pm)	Sun	Andrews University Governance Committee	Berrien Springs MI
29(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
29(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
30(am)	Mon	Andrews University Board	Berrien Springs MI

SEC/ADCOM/SecC/GCDO09AC/09AC to GTN(DIV)

102-09Ge AUTHORIZED MEETINGS 2013

VOTED, To approve the updated list of Authorized Meetings 2013, 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>March 2013</u>			
3(pm)	Sun	Andrews University Governance Committee	Berrien Springs MI
4(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
4(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
5(am)	Tue	Andrews University Board	Berrien Springs MI
<u>June 2013</u>			
3(am)	Mon	Andrews University Board	Berrien Springs MI
3(am)	Mon	Andrews University Subcommittees	Berrien Springs MI
<u>October 2013</u>			
27(pm)	Sun	Andrews University Governance Committee	Berrien Springs MI
28	Mon	Andrews University Subcommittees	Berrien Springs MI
28(pm)	Mon	Andrews University Seminary Executive Com	Berrien Springs MI
29(am)	Tue	Andrews University Board	Berrien Springs MI

PRE/TRE/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

251-09G SUPPORTING DOCUMENTATION FOR SERVICE
RECORDS - POLICY AMENDMENT

The proposed amendment provides the electronic recordings of service records as an alternative method to physical recordings although both methods would require the assurance of the administration that such recordings are consistent with voted policies.

VOTED, To amend GC E 70 35, Supporting Documentation for Service Records, to read as follows:

E 70 35 Supporting Documentation for Service Records—1. Regular Denominational Employees—a. Audit Compensation Review Sheets—~~The complete annual audit sheet listing complete compensation review spreadsheet~~ of all employees' time, salary, and expense shall be filed with the official office copy of the executive committee minutes of the employing ~~organization.~~ organization (see GC S 20). Where records are maintained electronically, the board/executive committee shall be assured by administration that accurate records are maintained and remuneration is consistent with voted policies.

b. Recording of Employment—All employment shall be - No change

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2. Literature Evangelists—
 - a. Annual summaries—The - No change
 - b. Copies of Summaries to Union/Division—Copies of - No change
3. Christian Record Field Representatives—Christian Record - No change

HRS/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

262-09G LIVE WITHIN INCOME (EMPLOYEES' PERSONAL FINANCE) -
POLICY DELETION

This deletion is recommended because living within one's budget is an obvious expectation and need not be stated and should it be a problem, the employer should address the issue.

VOTED, To delete GC E 80 15, Live Within Income (Employees' Personal Finance), which reads as follows:

E 80 15 Live Within Income—Employees should arrange their personal financial budgets so as to live within their regular income, and where they do not succeed in so doing they should be advised to resign and take up some remunerative line of business outside of denominational employment.

PRE/OGC/PolRev&Dev/ADCOM/SecC/TreC/09AC to LRE(DIV)

264-09G CONFLICT OF INTEREST AND/OR COMMITMENT -
POLICY AMENDMENT

The proposed amendment affirms the fiduciary obligations that a trustee holds to each entity even though the trustee may serve on several related entities in denominational structure.

VOTED, To amend GC E 85, Conflict of Interest and/or Commitment, to read as follows:

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

Because of the common objectives embraced by the various organizational units and institutions of the Seventh-day Adventist Church, membership held concurrently on more than one denominational committee or board does not of itself constitute a conflict of interest provided that all the other requirements of the policy are met. While serving as an officer, trustee, or director of multiple denominational entities is thus acknowledged and accepted, an officer, trustee, or director serving on an organization's board is expected to act in the best interest of that organization and its role in denominational structure.

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

E 85 10 Individuals Included Under This Policy—All trustees - No change

E 85 15 Conditions Constituting Conflict—A trustee, officer - No change

E 85 20 Statement of Acceptance—1. By Employees—At the time - No change

2. By Administrators, Department Directors and Trustees—The chief - No change

3. All statements of acceptance and compliance shall be reviewed annually through a process and reporting mechanism as determined by the board/executive committee of the organization.

E 85 25 Reporting Potential or Actual Conflicts of Interest or Commitment - No change

E 85 30 Review Process for Conflicts of Interest and/or Commitment—The officer or human resource/personnel office that receives the report of a conflict or potential conflict shall inform the employee's supervisor and shall have the matter reviewed by the appropriate employing authority or by the committee assigned to review such matters. If the disclosure has come from a third party, the officer or human resource/personnel office shall inform the employee concerned and shall give the employee an opportunity to submit any information which may help in the review of the reported conflict. The decision of the employing authority

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or review committee as to whether or not a conflict exists shall be communicated to the employee in writing.

E 85 35 Sanctions for Noncompliance—Noncompliance includes failure - No change

E 85 40 Model Statement of Acceptance—The following model statement - No change

HRS/PolRev&Dev/ADCOM/09AC to LRE

261-09G DEPARTMENTAL STAFF AND GOVERNANCE (FAMILY
MINISTRIES—DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

This amendment reflects more accurately departmental job descriptions.

VOTED, To amend GC FF 20, Departmental Staff and Governance, to read as follows:

FF 20 Departmental Staff and Governance

FF 20 05 ~~Staffing—The Department of Family~~ Staffing—Family Ministries is administered by a director ~~(or co-directors)~~, with associate director(s) who are appointed on the basis of their expertise and experience in caring for the responsibilities encompassed by the work of the department. In their leadership, the ~~director(s)~~ director and associates will provide the perspectives of men and women, husbands and wives, fathers and mothers, and will model growing, healthy family relationships. Because of the nature of the dynamic within families and the content and methodologies of Family Ministries, it is recommended that the staff of the department include at least one husband and wife team. ~~It may be appropriate to name such a team as co-directors of the department.~~

FF 20 10 Governance—The department ~~director(s)~~ director and associate director(s) work in harmony with the General Conference administration under the authority of the General Conference Executive Committee. Division directors of Family Ministries constitute a valued World Advisory Council for the department responsible for long-range planning. In addition, an Advisory Committee comprised of the Family Ministries departmental ~~director(s)~~, director, associates, General Conference administrative representation, representatives from related General Conference departments, and selected non-General Conference family professionals affords a support group for counsel and intermediate-range planning. Regular staff meetings with representation from General Conference administration care for routine decision-making and operation of the department.

SEC/PolRev&Dev/ADCOM/09AC to LRE

252-09G DIRECTOR AND ASSOCIATE DIRECTORS (DEPARTMENTAL
STAFFING, YOUTH—DEPARTMENTAL POLICIES) - POLICY
AMENDMENT

A motion is pending in which associate directors shall be elected at the first Annual Council following the General Conference Session. This is the only department which specifies when associates will be elected and is not necessary to be stated in a department's policy section.

VOTED, To amend GC FY 15 05, Director and Associate Directors (Departmental Staffing, Youth—Departmental Policies), to read as follows:

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

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

Prayer was offered by Mikhail F Kaminskiy, Secretary of the Euro-Asia Division.

Ella S Simmons, Chair
Claude Sabot, Secretary
Larry R Evans, Editorial Secretary
Susan L Wolfe, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 14, 2009, 8:00 a.m.

DEVOTIONAL

The devotional message entitled, "Hope Realized," was presented by Derek Morris, Senior Pastor of the Forest Lake Seventh-day Adventist Church in Apopka, Florida (North American Division).

God has promised that He will create a new heaven and a new earth where righteousness dwells. He wants us to be a part of that new creation where all things will be made new. He also wants us to invite all of His children to share in that eternal home where righteousness dwells.

Eugene Hsu, chair, called to order the eighth session of the 2009 Annual Council.

Prayer was offered by Joseph Hin-Chung Wong, Layperson from the Northern Asia-Pacific Division.

HOPE CHANNEL UPDATE

Hope Channel announced that they can now legally broadcast anywhere in India.

OFFICE OF GENERAL COUNSEL REPORT

Karnik Doukmetzian, General Counsel for the General Conference, presented an update to the General Conference Executive Committee regarding the litigation brought against the Church in South Africa by six local Seventh-day Adventist churches to stop the restructuring of conference entities. A favorable decision of the court dismissing the action brought by the churches allowed the reorganization of the conferences to proceed.

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THEME SONG PROMOTION—GENERAL CONFERENCE
SESSION - 2010

On behalf of the General Conference Session Music Committee, Ted N C Wilson, Ekkehardt Mueller, and Williams S Costa, Jr presented the 2010 General Conference Session theme song, “Proclaim His Grace.” The theme song will be available in a number of languages. The music and soundtracks will be made available to the divisions so that the theme song can be promoted and learned before the General Conference Session in Atlanta, Georgia.

PARADE OF NATIONS—GENERAL CONFERENCE
SESSION - 2010

G Alexander Bryant and Williams S Costa, Jr gave an overview of plans for the Parade of Nations to be held at the conclusion of the 2010 General Conference Session, which will emphasize mission.

PRE/SEC/TRE/ADCOM/09AC to MAB&REL

136-09G INTERDIVISION EMPLOYEE PROGRAM CENTER
COMMITTEE—AUTHORIZATION

VOTED, 1. To authorize the Interdivision Employee Program Center Committee to act in the place of the Appointees Committee (ADCOM-S), the Interdivision Employee Budget Oversight Committee (ADCOM-S), and the Interdivision Employee Remuneration and Allowances Committee (ADCOM-S) until such time as General Conference *Working Policy* references to these committees can be amended, and further;

2. To authorize the Interdivision Employee Program Center Committee (ADCOM-S) to review all interdivision employee processing procedures and to adopt appropriate measures to care for matters that, according to policy, require “approval” instead of “recording.”

STW/ADCOM/09AC to AM-10GCS

131-09GS STEWARDSHIP—NAME CHANGE

RECOMMENDED, To change the name of the Stewardship department at the General Conference office to Stewardship Ministries.

HM/ADCOM/POSCOM/09AC to TNCW(DIV)

137-09G SEVENTH-DAY ADVENTIST CALL TO COMMITMENT
TO HEALTH AND HEALING

VOTED, To adopt the statement, Seventh-day Adventist Call to Commitment to Health and Healing, which reads as follows:

The Seventh-day Adventist Church affirms the commitment and objectives of its Health Ministry aiming to achieve the well being of its members and the communities it serves, and improving global health.*

The General Conference of Seventh-day Adventists reiterates its commitment to the principles of human dignity and equity, social justice, freedom, self-determination, access to clean food and water, and non-discriminatory universal access to available health care. Through its ministry of preaching, teaching, healing, and discipling the Church seeks to represent the mission of Jesus Christ in such a way as to be:

1. Regarded globally as teaching a wholistic model of evidence based healthful living in primary health care.
2. Seen at all times as a trusted, transparent ally of organizations with compatible goals and vision, in alleviating suffering and addressing basic health and well-being.
3. Recognized for the unconditional scope of its embrace of all persons seeking this basic health and well-being.
4. Involved not only administratively but also functionally at every level including each congregation and church member in this ministry of health and healing.

* This statement follows the deliberations and recommendations of the Global Conference on Health and Lifestyle held in Geneva July 2009 in collaboration with the World Health Organization, and calls for cooperation with similar credible bodies aiming to improve global health.

CONNECTING WITH JESUS UPDATE

The Connecting With Jesus project has benefited from several generous contributions and fundraising efforts continue for this project. James R Nix, Director of the Ellen G White Estate, shared an update of how this project is impacting the various divisions around the world.

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GENERAL CONFERENCE CORPORATION—MEMBERS’
MEETING

At 10:08 a.m., the General Conference Corporation members’ meeting convened, after which the business session of the General Conference Executive Committee reconvened.

09AC to LRE

COMMISSION ON DISTANCE EDUCATION MODELS AND
STRUCTURES (GCC-A)—APPOINTMENT

VOTED, To appoint a distance education study commission to conduct an in-depth investigation of current best practices for distance education structures, placement, and operations and present recommendations at the 2010 Spring Meeting for the future of distance education supported by the world Church, with terms of reference and membership as follows:

TERMS OF REFERENCE

1. Identify, define, and describe organizational and financial models that represent best practice for international distance education in virtual campus structures and/or collaborative and clearinghouse structures, differentiating between elementary, secondary, and tertiary levels.
2. Research and analyze, in light of denominational education mission and structures, the current needs for distance education.

AUTHORITY AND RESPONSIBILITY

1. Report to GCC through PREXAD and ADCOM.
2. Power to act.

- | | |
|---|---|
| 3. Study and summarize implications for financial and technological resources, organizational structures and placement, operating processes, faculty and staff qualifications and support, curricular and instructional models, student support services, and the context of centralized distance education and its commitments or links to the broader alliance of Seventh-day Adventist educational institutions. | 3. Report to GCC through PREXAD and ADCOM. |
| 4. Outline a distance education accountability and quality assurance model that considers location, institutional capacities, infrastructures, learning outcomes, and educational effectiveness. | 4. Report to GCC through PREXAD and ADCOM. |
| 5. Propose changes to the current centralized distance education model and structures. | 5. Recommend to GCC through PREXAD and ADCOM. |

MEMBERS

SIMMONS, ELLA S, Chair
Luxton, Andrea T, Vice-chair
Baker, Delbert W
Eggers, Marilyn
Ryan, Roy E

INVITEES

Blackmer, Larry
Dulan, C Garland
Karst, Gerry D
Sahly, Donald R

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GRIGGS UNIVERSITY REPORT

Ella S Simmons, General Vice President of the General Conference, and Donald R Sahly, President of Griggs University, gave a report on the challenging work of Griggs University.

VOTED, To record receipt of the Griggs University report.

AR/ADCOM/GCDO09AC/09AC to JP

138-09G *ADVENTIST REVIEW* PROPOSAL FOR DIGITAL ARCHIVING OF GENERAL CONFERENCE SESSION MINUTES

Since the first General Conference Session of the Church in May 1863, the *Adventist Review* has been the official record of the actions and proceedings of the Church's General Conference Sessions. This record appeared for many years in the columns of the regular editions of the magazine, and by the 1890s, in a succession of special bulletins produced during the General Conference Sessions. The *Adventist Review* publishes all of the actions and proceedings of each General Conference Session as provided to it by General Conference Secretariat, without alteration or editing, in eight supplemental bulletins distributed to delegates and included at no additional charge in the annual subscription of regular *Review* subscribers.

As the documentary record of General Conference Sessions has increased, it has frequently become necessary to expand the latter bulletins in the series to accommodate the large amounts of material being processed on the floor of the session. At the last two sessions, the final bulletin of each series contained more than 80 pages, including many that recorded exclusively the adjustments to the *Church Manual* and other actions. The unpredictability of the documentary length of each session makes it very difficult to estimate print, distribution, and mailing costs for these ultra-editions necessary to fulfill the legal obligation of the magazine to carry all actions and proceedings.

Allowing the *Adventist Review* to digitally archive the documentary record of a General Conference Session when content runs beyond a reasonable length would allow for cost containment and promote wider member access to the actions and proceedings of the General Conference Session. More than 70,000 unique visitors a month now access the *Adventist Review* website, a number larger than the print subscriptions, and website traffic typically soars during and immediately after General Conference Sessions.

VOTED, To limit the eighth and final *Adventist Review* bulletin reporting the official minutes of the 2010 General Conference Session to a maximum of 48 pages, and any additional content pertaining to official business running beyond the proposed 48 pages be officially

archived on the *Adventist Review* website. Ten (10) print versions of web-based official minutes as well as all printed bulletins containing official minutes will be permanently archived at the *Adventist Review* editorial office and another ten (10) in the offices of General Conference Secretariat.

SEC/ADCOM/09AC to LRE

GENERAL CONFERENCE EXECUTIVE COMMITTEE (GCC)—
MEMBERSHIP ADJUSTMENT

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

Add Alvarez-Dominguez, Saul Kepler (IAD, Additional
pastors/frontline workers)

SEC/ADCOM/09AC to LRE

INTERNATIONAL BOARD OF MINISTERIAL AND THEOLOGICAL
EDUCATION (GCC-B)—MEMBERSHIP ADJUSTMENT

VOTED, To adjust the membership of the International Board of Ministerial and Theological Education (IBMTE) (GCC-B), as follows:

Add Ceballos, Mario E

Delete Councill, Gary R

REPORT FROM CHINA

Jairyong Lee, President of the Northern Asia-Pacific Division, reported on the May 2009 visit of Jan Paulsen and other Church leaders to China. It was the first visit of the Seventh-day Adventist Church President to China since 1949.

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MinSer&StrucComm/Con&By/ADCOM/SecC/09AC/204-09Gb to LRE-10GCS

207-09GSb GENERAL CONFERENCE SESSIONS - CONSTITUTION
AND BYLAWS AMENDMENT

The following proposal amends the General Conference Constitution to provide unions with delegates which are part of the quota designated as “additional delegates” based on membership as a proportion of the world Church membership.

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

ARTICLE V—GENERAL CONFERENCE SESSIONS

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

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

Sec. 3. At least one-third of the total delegates - No change

Sec. 4. The election of officers and the voting on all - No change

Sec. 5. The delegates to a General Conference Session - No change

Sec. 6. Regular delegates shall represent the General Conference’s member ~~units union conferences, union missions, member conferences, missions, and unions of churches~~ units union conferences, union missions, member conferences, missions, and unions of churches as defined in Article IV, as follows:

a. Delegates representing union conferences and union of churches ~~conferences~~ having division affiliation shall be appointed by the respective union ~~conference~~ executive committee.

b. Delegates representing union missions and ~~unions~~ union of churches missions having division affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

c. Delegates representing conferences and missions - No change

d. Delegates representing conferences and missions having - No change

e. Delegates representing conferences and missions directly - No change

- f. Delegates representing division institutions, the number - No change
- g. Delegates representing union conferences and union of churches conferences directly attached to the General Conference shall be appointed by the executive ~~committee~~ committees of the respective attached entity. ~~union conferences.~~
- h. Delegates representing ~~union missions, conferences, missions, and unions of churches~~ entities directly attached to the General Conference (union missions, union of churches missions, and local conferences and missions) shall be appointed by the General Conference Executive Committee in consultation with the organizations concerned.

Sec. 7. Regular delegates shall be allotted on the following basis:

- a. Each union conference shall be entitled to two delegates - No change
- b. Each union mission shall be entitled to one delegate - No change
- c. Each union of churches conference shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership size.
- d. Each union of churches mission is represented by its president (who is a delegate at large).
- ~~e.~~ e. Each local conference shall be entitled to two delegates - No change
- ~~f.~~ f. Each local mission* shall be entitled to one delegate - No change
- ~~e.~~ e. ~~Each union of churches shall be entitled to two delegates without regard to membership size.~~
- ~~f.~~ g. Each division shall be entitled to additional delegates based upon its membership as a proportion of the world Church membership. The total number of delegates from all divisions under this provision shall not exceed 400. The resulting quota of division delegates under this provision shall be distributed first to the unions that are affiliated with that division, based on each union's proportion of the division membership. Any unallocated delegate entitlements under this process shall be allocated at the discretion of the division executive committee.

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~~g. h.~~ Delegates from each division, provided for under Sec. 7. f., shall be allotted to the ~~union conferences and union missions~~ unions and unions of churches that are affiliated with that division, based on each union's proportion of the division membership. Any unallocated delegate entitlements under this process shall be allocated at the discretion of the division executive committee.

~~h. i.~~ Unused quotas of regular delegates allocated to unions and unions of churches may be reallocated by the divisions.

Sec. 8. Delegates at large shall represent the General Conference - No change

Sec. 9. Division administrations shall consult with unions to ensure that - No change

Sec. 10. Credentials to sessions shall be issued by the General - No change

Sec. 11. Calculations for all delegate allotments, as provided for in this - No change

MinSer&StrucComm/Con&By/ADCOM/SecC/09AC to LRE-10GCS

207-09GSd EXECUTIVE COMMITTEE - CONSTITUTION AND
BYLAWS AMENDMENT

The following proposal amends the General Conference Constitution to provide for the election of associate directors/secretaries of departments/associations to take place at the Annual Council following a regular General Conference Session.

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

~~ARTICLE VIII—EXECUTIVE~~ VIII—GENERAL CONFERENCE
EXECUTIVE COMMITTEE

Sec. 1. The Executive Committee of the General Conference shall consist of:

a. ~~Ex officio members—1) Ex Officio Members—1) Those elected as provided for in Article VI, Sec. 1. except the director and associate directors of the General Conference Auditing Service. Service and the associate directors/secretaries of General Conference departments and associations.~~

2) Presidents of union conferences, presidents of union - No change

- b. Elected Members—1) Three laypersons and one church - No change
- 2) ~~Thirty~~ Not less than fifteen and not more than twenty additional members selected by the General Conference Executive ~~Committee~~. Committee from denominational retirees and current employees, including pastors, teachers, and other frontline employees.
- 3) Not less than fifteen and not more than twenty members selected by the General Conference Executive Committee from laity including young adults.

MinSer&StrucComm/Con&By/ADCOM/SecC/09AC to LRE-10GCS

207-09GSf SESSION COMMITTEES - CONSTITUTION AND
BYLAWS AMENDMENT

The purpose of this proposal is to:

1. Amend the General Conference Constitution by replacing the Session Plans Committee with a Session Steering Committee.
2. Define the role of the Session Steering Committee including its function as the committee to which is referred any new business item unrelated to the approved Session agenda or any business item that the Session wishes to refer for further study, other than items that rightfully pertain to standing Session committees.

The business agenda for a General Conference Session contains a variety of items all of which pertain to some aspect of the worldwide Seventh-day Adventist Church family. The agenda will include:

- a. Reports from General Conference officers and from world divisions.
- b. Membership of new unions (or missions/conferences directly attached to the General Conference) as constituent members of the General Conference of Seventh-day Adventists.
- c. Election of officers and department directors for the General Conference and officers for the divisions.
- d. Election of a General Conference Auditing Services Board.

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- e. Election of the trustees for the General Conference Corporation.
- f. Amendments to the *Church Manual*.
- g. Amendments to the General Conference Constitution and Bylaws.
- h. Other matters which have been specifically referred to the session by the General Conference Executive Committee.

In harmony with the Bylaws, each General Conference Session empowers various committees for the duration of the session to facilitate the handling of business items that may be referred for consideration and recommendation. The committees indicated in Bylaws, Article II are:

1. Session *Church Manual* Committee
2. Session Constitution and Bylaws Committee
3. Session Nominating Committee
4. Session Plans Committee

Session agenda items, except for the work of the Nominating Committee, have received wide study and assessment and are placed on the agenda as recommendations from the General Conference Executive Committee. In the course of the Session's deliberation of an item, additional study by one of the Session committees may be advisable. For example, proposals to amend the *Church Manual* and the Constitution and Bylaws may need further study or refinement that is not easily accomplished in a plenary meeting.

In such cases, the chair may seek approval from the Session to refer the matter to the appropriate committee with the understanding that, time permitting, the matter will be brought back for further consideration following the committee's review and recommendation.

The first three committees identified above have defined roles during a Session. The Plans Committee, though appointed by the Session, generally has no specific assignment since a Session's role is not primarily that of addressing plans. This function is normally accomplished by the General Conference Executive Committee. It is therefore proposed that mention of the Session Plans Committee be deleted from the Bylaws.

It has been the custom for the General Conference Executive Committee to appoint a Session Steering Committee. (It has not been the practice for the Session to appoint the Session Steering Committee.) This committee is comprised of the membership of the General Conference Administrative Committee and other individuals from the Session Management team. This Committee meets each day of the Session, other than Sabbath, to manage agenda sequencing and other programs of the Session. It is proposed that a Session Steering Committee with a description of its function be included in the Bylaws.

The Session Steering Committee shall have responsibility for managing/monitoring the progress of Session programs, reviewing/adjusting the sequence of Session agenda items, and serving as the referral point for new proposals unrelated to the voted agenda for the Session.

In order to ensure the careful and thoughtful development of agenda items, new proposals from individual delegates generally are not entertained during the Session. If an occasion arises where an item unrelated to the voted agenda of the Session is proposed for consideration, the matter shall be referred to the Session Steering Committee for its review and recommendation before any further consideration by the Session.

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Bylaws, Article II—Session Committees, to read as follows:

ARTICLE II—SESSION COMMITTEES

Sec. 1. At each regular ~~session~~ Session of the General Conference, such committees as may be found necessary, including the following, shall be elected for the duration of the ~~session~~ Session to consider items of business that may be referred to them and to bring ~~in~~ their reports and recommendations to the ~~session~~ Session:

- a. Session ~~Church Manual~~ Church Manual Committee
- b. Session Constitution and Bylaws Committee
- c. Session Nominating Committee
- d. Session ~~Plans~~ Steering Committee

Sec. 2. ~~Church Manual~~ Church Manual Committee: The chair of the ~~Church Manual~~ Church Manual Committee shall be an officer of the General Conference.

Sec. 3. Constitution and Bylaws Committee: The chair of the Constitution - No change

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- Sec. 4. Nominating Committee: a. The membership of the Nominating - No change
- b. The members of the Nominating Committee shall be chosen - No change
 - c. Each division delegation and attached union delegation - No change
 - d. Those chosen as members of the Nominating Committee - No change
 - e. Delegates elected under the provisions of Article VI, Sec. 1. - No change
 - f. No delegate shall nominate more than one person for election - No change
 - g. The Nominating Committee shall elect its own chair and - No change
 - h. The Nominating Committee shall limit its nominations to - No change
 - i. In order to expedite the work of the Nominating - No change

Sec. 5. Steering Committee: The Steering Committee shall be chaired by the General Conference President or his designee. Membership of the Steering Committee shall be recommended to the Session by the General Conference Executive Committee. The Steering Committee shall meet as necessary to:

- a. Manage and monitor progress of the Session and its programs,
- b. Determine and amend, if necessary, the sequencing of the Session's business agenda,
- c. Serve as the referral point for any new business item not related to the approved Session agenda or any business item that the Session wishes to refer for further study, other than items that rightfully pertain to standing Session committees,
- d. Report to the Session, as needed, regarding the processing of proposals that have been referred for its consideration.

OGC/Con&By/ADCOM/SecC/GCDO08AC/08AC/234-08GS/Con&By/ADCOM/SecC/09AC to
LRE-10GCS

226-09GS EXECUTIVE COMMITTEE - CONSTITUTION AND
BYLAWS AMENDMENT

The following proposal amends the General Conference Bylaws to provide for additional terms of reference for the General Conference Executive Committee to assure the continuous effective operation of the world Church. Provision is made to allow members to participate via telephone conference calls or similar communications.

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

ARTICLE ~~XIII—EXECUTIVE~~
XIII—GENERAL CONFERENCE EXECUTIVE COMMITTEE

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

b. The General Conference Executive Committee shall also have power to grant or withdraw credentials or licenses, to appoint committees, such as an administrative committee, with their terms of reference, to review, change, and create working policies, to approve strategic plans and programs for the world Church, and to employ personnel that may be necessary to execute its work effectively. effectively, and to take all necessary actions not otherwise reserved for the General Conference in Session to assure the continuous effective operation of the world Church to fulfill its mission.

c. The General Conference Executive Committee shall have power to elect or remove, for cause, officers, directors, and associate directors of departments/associations/ services and committee members, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents due to death, resignation, or other reasons. The phrase “for cause,” when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly

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constituted authority in substantive matters and with relevant employment and denominational policies; ~~and~~ 3) actions which may be the subject of discipline under the *Church Manual*; ~~Manual~~; or 4) failure to maintain regular standing as a member of the Seventh-day Adventist Church.

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

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

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

Sec. 2. a. A meeting of the General Conference Executive Committee, known as the Annual Council, shall be held annually for the purpose of considering budget requests and making appropriations, for the transaction of other business, and the adoption of policies that may be necessary in the operation of the worldwide work.

b. A meeting of the General Conference Executive Committee, known as the Spring Meeting, shall be held annually for the purpose of receiving the audited financial reports of the General Conference and for transacting regular Executive Committee business as provided for in the General Conference *Working Policy* relating to Spring Meetings.

Sec. 3. A majority of the full membership of the General Conference Executive Committee, including the president or a general vice president, is empowered to transact denominational business of any nature at any time and place. All meetings require notice to members as per Sec. 8. below.

Sec. 4. Any fifteen members of the General Conference Executive Committee, including an officer of the General Conference, ~~shall, after due notice to available members, shall~~ constitute a quorum of the Executive Committee for the disposition of routine items, and shall be empowered to transact business that is in harmony with the general plans outlined by the Executive Committee. ~~Committee at the designated place of meeting of the Executive Committee as hereinafter provided.~~ A quorum of forty members is required for the disposition

of nonroutine items such as major financial decisions, the dismissal of elected and appointed employees, and the election of presidents of divisions and of general vice presidents. All meetings require notice to members as per Sec. 8. below.

Sec. 5. All meetings of the General Conference Executive Committee shall be held at the General Conference headquarters, or at another place that may be voted by the Executive Committee. Members may participate in meetings by means of a telephone conference or similar communications by which all persons participating can hear each other at the same time, and participation by such means shall constitute presence in person at such a meeting. All meetings require notice to members as per Sec. 8. below.

Sec. 6. Meetings of the General Conference Executive Committee may be called at any time by the ranking officer of the General Conference who may be present at headquarters, and this officer, or any member of the Executive Committee appointed by him, appointed, in harmony with Bylaws, Article III, Sec. 2., shall act as chair of the meeting.

Sec. 7. Local conference/mission/field presidents shall be invited to attend Annual Council meetings of the General Conference Executive Committee when it is held within the territory of their division. ~~Such~~ Unless an executive session, which consists of members only, is called, such invitees shall be extended the privilege of participation in all discussions of the meeting, but without vote. privileges of full participation in all discussion and decision-making processes of the meeting.

Sec. 8. Notice as to time, place, and any other requirements under these Bylaws of all General Conference Executive Committee meetings shall be provided to all members in a reasonable manner at least three (3) days prior to the meeting if the meeting is to take place by telephone conference or similar communications, or at least fourteen (14) days if it is to take place in person, unless the meeting is held during a General Conference Session. These notice requirements are waived in the case of a General Conference Executive Committee meeting convened during a General Conference session since all General Conference Executive Committee members are expected to be in attendance at the session. Divisions may send presidents of unions of churches to attend Annual Council meetings of the Executive Committee. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting.

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08AC/232-08GS/Con&By/204-09GSd/ADCOM/09AC to LRE-10GCS

222-09GS AUDITING SERVICE AND AUDITS - CONSTITUTION
AND BYLAWS AMENDMENT

The proposed amendment designates to whom the director of the General Conference Auditing Service reports and incorporates union of churches as an entity serviced by the General Conference Auditing Service.

RECOMMENDED, To amend the General Conference Constitution and Bylaws, Bylaws, Article VIII—Auditing Service and Audits, to read as follows:

ARTICLE VIII—AUDITING SERVICE AND AUDITS

Sec. 1. At each regular General Conference Session, the General Conference shall elect a director of the General Conference Auditing Service, whose duties shall be to:

- a. Administer the conduct of audits - No change
- b. Monitor the overall audit program - No change
- c. Recommend to the General Conference - No change
- d. Report to the General Conference ~~President~~, Executive Committee, through the General Conference Auditing Service Board, on the overall audit program in the Church and the trends/issues that appear in the global picture of financial and policy administration.

Associate directors shall also be elected at each regular General Conference Session. The director and associate directors shall be recommended by the General Conference Auditing Service Board to the Session Nominating Committee after consultation with the administrations of the respective divisions.

References to service directors and associate service directors elsewhere in these Bylaws shall not apply to the director and associate directors of the General Conference Auditing Service, except as provided for in Article XIII, Sec. 1.-c.

Sec. 2. a. At each regular General Conference Session, the General - No change

- b. A quorum of the General Conference Auditing Service Board - No change

Sec. 3. The General Conference Auditing Service, ever sensitive to the country-specific regulations governing the audits of denominational entities in a particular country, serves as the denomination's preferred provider of auditing services for world divisions; ~~union conferences;~~ ~~union missions;~~ ~~unions;~~ ~~unions of churches;~~ conferences; missions; ~~unions of churches;~~ affiliated services, organizations, and institutions of the General Conference and every other administrative level; Adventist Development and Relief Agency country and regional administrations and projects (not audited by external auditors); and special funds. Exceptions to the above global requirements shall be by specific action of the General Conference Executive Committee.

ACM/PolRev&Dev/PolRev&Dev/ADCOM/GCDO09AC/09AC to LRE

265-09G ADVENTIST CHAPLAINCY MINISTRIES—DEPARTMENTAL
POLICIES - POLICY REVISION

The departmental and service sections of the General Conference *Working Policy* have had an inconsistent format. To provide greater consistency, a common template has been introduced which prompts the suggested changes reflected in the following layout and content.

VOTED, To revise FA, Adventist Chaplaincy Ministries—Departmental Policies, to read as follows:

FA Adventist Chaplaincy Ministries—Departmental Policies

FA 05 Purpose

The purpose of Adventist Chaplaincy Ministries and the mission of the Seventh-day Adventist Church are one: “to communicate to all people the everlasting gospel” and therefore restore broken humanity to wholeness in relationship with God. Christ modeled that restorative ministry (MH 143) and entrusted continuation of His work to the Church. Adventist Chaplaincy Ministries seeks to establish a global network of Adventist chaplains who care responsibly for the spiritual well-being of all those in their assigned circle of influence. Adventist chaplains extend the outreach of the Church as a valid and viable expression of ministry for the Church. Adventist Chaplaincy Ministries provides guidance for applying General Conference established standards for chaplaincy ministry to the world field.

FA 10 Desired Outcome

Adventist Chaplaincy Ministries (ACM) envisions the following:

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1. A network of ACM directors who function where needed at various Church organizational levels;
2. Outreach of the Church extended in reaching the unreached for Christ through various chaplaincies;
3. Opportunities identified, established, coordinated, promoted, and supportive of the various expressions of chaplaincy ministries in each division of the world field;
4. All Adventist clergy designated as “chaplain” in full compliance with ecclesiastical endorsement and/or certification standards and policies;
5. Each division with established accredited graduate educational programs and a Clinical Pastoral Adventist Education center;
6. A continuous flow of trained chaplains in the chaplaincies is maintained; and
7. Pastoral care and religious support ensured for Adventists serving in military forces and law enforcement agencies.

FA 15 Services and Resources

FA 15 05 Functions—Adventist Chaplaincy Ministries (ACM) performs essential services and provides key resources for the world field. It provides:

1. Consultation and liaison activities;
2. Strategic planning for ACM concerns and interests;
3. Integration and accountability of chaplains with the denomination;
4. Standards and policies for Adventist chaplaincies;
5. Ecclesiastical endorsement of chaplains and certification of training centers and programs for chaplains;
6. Resources and training for chaplaincy ministries;
7. Advocacy and credible public relations; and

8. Pastoral care and religious support for church members serving in the militaries.

FA 15 10 Training Programs—Each division is responsible for providing educational and training programs for chaplaincy ministry at an Adventist seminary or university. Clinical Pastoral Education (CPE) is required for certain chaplaincies, especially healthcare, which is done in conjunction with academic preparation. Clinical Pastoral Education requires cooperation between a school and a hospital. It is preferable for Adventist chaplains to be trained in Adventist hospitals and schools. Standards for chaplains are determined by a collaboration of Adventist Chaplaincy Ministries (ACM), General Conference Education Department, and the Ministerial Association. These standards are established through the following:

1. Accredited courses of study that meet academic standards for applicants to enter chaplaincies in the nations of the division concerned. That study can be graduate courses in a core curriculum that focuses on chaplaincy and leads to certification, or a graduate degree in chaplaincy ministry.
2. Adventist Clinical Pastoral Care Education (ACPCE) centers that provide a cohesive denominational approach to specialized chaplaincy education, especially in the healthcare-related chaplaincies.
3. Board Certification for those chaplains who have completed supervised practicum of chaplaincy skills.

Additional requirements, guidance, and information are provided in the Standard Operating Procedure and is available on request from ACM.

FA 20 Operations

FA 20 05 Staffing—Adventist Chaplaincy Ministries is administered by a director and associate director(s) as needed and budgeted. The director and associate director(s) are elected on the basis of their expertise and experience in caring for the responsibilities encompassed by the work of the department. In their leadership, the director, associate director(s), and staff will provide a clear sense of direction which anticipates ministry opportunities now and in the future while unifying the efforts of leaders at other levels of the Church involved in Adventist chaplaincy ministries.

FA 20 10 Administration—1. Overview—Operationally and administratively, the department, through its director, is responsible to the president and his advisors for promoting plans and work outlined by the General Conference Executive Committee. A president's advisor meets regularly with the staff to listen, to give guidance, and to empower the staff to meet present and anticipated ministry opportunities. A unified Adventist Chaplaincy Ministries

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(ACM) department serves both the General Conference and the North American Division, with the same committee overseeing the work for both entities and gives special attention to promoting the establishment of Adventist Chaplaincy Ministries within each division of the Church.

2. Adventist Chaplaincy Ministries Committee—a. Responsibilities—All aspects of ACM come under the jurisdiction of the ACM Committee at the General Conference. Adventist Chaplaincy Ministries Committee membership and terms of reference are approved by the General Conference Administrative Committee (ADCOM).

b. Executive Committee—Adventist Chaplaincy Ministries Committee members in residence at the General Conference office serve as the executive committee which carries on the work of the ACM Committee between meetings of the full membership. Department operations are governed by the ACM Manual of Standard Operating Procedures, which is revised by the ACM Committee or executive committee, as needed. The Standard Operating Procedure is available on request from ACM.

FA 20 15 World Advisories—A world advisory is normally called at the beginning of each new quinquennium. During this time, the director, associate director(s), and staff meet with the division directors and a representative of the General Conference administration to discuss ministry needs and opportunities and to lay strategic plans for the next five years.

FA 20 20 Division Adventist Chaplaincy Ministries Departments—1. Administration—Division Adventist Chaplaincy Ministries (ACM) departments administer ACM programs for their territories under the leadership of an ACM director and oversight of an ACM Committee. When possible, an associate ACM director helps administer the program.

2. Responsibilities—Divisions have the following unique responsibilities for the ACM program:

a. Identify opportunities and assess requirements for chaplaincies in the public arena. Establish the Seventh-day Adventist Church as a faith group that is eligible for endorsing chaplains to serve in nondenominational institutions and organizations, whether privately or publicly operated. Determine if Adventist clergy qualify to work as chaplains.

b. Include a chapter on ACM in their working policy.

c. Establish an ACM Committee, define its terms of reference, designate a chair, and appoint members.

- d. Establish standards for ecclesiastical endorsement of chaplains that meet or exceed legal or professional standards for the nation considered.
- e. Designate an accredited Seventh-day Adventist university or seminary to offer an ACM-approved training program in chaplaincies for professional preparation of pastors within the division to meet requirements for entering the various chaplaincy ministries within and outside the denomination.
- f. Designate a hospital located near the Adventist university that offers an ACM-approved training program in chaplaincy as a Seventh-day Adventist Clinical Pastoral Care Education Center and conduct an Adventist Clinical Pastoral Care Education program for pastors seeking to enter the various chaplaincy ministries and/or to enhance their pastoral functional skills.
- g. Delegate authority for certification and ecclesiastical endorsement to those conferences or missions that oversee territories that comprise an entire nation. That delegated authority exists only for that national territory and requires periodic review, evaluation, and certification from the delegating ACM department.
- h. Authorize credentials for chaplains whose official duties require moves across local conference territorial lines. In those cases, a union or the division may wish to issue the credentials; i.e., military chaplains.
- i. Develop National Service Organizations on the appropriate conference levels that will support Adventists serving in their national military forces.
- j. Conduct annual training programs specifically for Adventist chaplains in the division. When sufficient numbers exist in any given chaplaincy ministry, form an association of that group and conduct an annual meeting/training session for that association.
- k. Develop a systematic training program for lay caregivers who volunteer to assist chaplains in campus, hospital, and prison ministries.

FA 25 Employment of Adventist Chaplains

FA 25 05 Chaplains in Denominational Institutions—When employed by a denominational institution, a chaplain is entitled to:

1. Credentials—A ministerial license or commissioned minister license with the same potential for ordination (ministerial credentials) or commissioned credentials as other Adventist clergy. (See GC E 10 90, Chaplains.)

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2. Pay and Benefits—The same pay and benefit scale as other Adventist ministers with the same credentials and experience level.

3. Denominational Service Record—The same credit toward service as other Adventist ministers.

4. Retirement—The same benefits as other Adventist ministers.

FA 25 10 Chaplains in Nondenominational Entities—When employed by a nondenominational entity, a chaplain is entitled to:

1. Credentials—A ministerial license or commissioned minister license with the same potential for ordination (ministerial credentials) or commissioned credentials as other Adventist clergy. (See GC E 10 90, Chaplains.)

2. Pay and Benefits—The chaplain will receive directly whatever pay and benefits are established by the nondenominational entity.

3. Denominational Service Record—The same credit toward service as other Adventist ministers. (See also GC Z 25 45, Military Service, and GC Z 30 15, Military Chaplains.)

4. Retirement—Chaplain denominational retirement benefits, if any, are subject to the division retirement plan and pension laws in the jurisdiction of that nation. (See GC Z 30 15, Military Chaplains.)

5. Eligibility—Chaplains who leave or retire from nondenominational employment are eligible for reemployment consideration by the denomination. If they choose not to be reemployed and still maintain their accountability, standing, and involvement with the Church, then they can be granted honorary/emeritus credentials corresponding to the credentials they held while in active service. (See GC E 05 40, Honorary/Emeritus Credentials.)

FA 30 Ecclesiastical Endorsement

All chaplains are pastors, though not all pastors are called to be chaplains. To become a chaplain, pastors must have advanced training, pastoral experience verified by current credentials, and ecclesiastical endorsement. Ecclesiastical endorsement from the Seventh-day Adventist Church is granted only to Adventist clergy. It is required to work as an Adventist chaplain in a denominational institution or to represent the Church as a chaplain in any public organization.

FA 30 05 Requirements—Ecclesiastical endorsement is the Church’s affirmation that a person is seeking or serving in chaplaincy and has presented evidence of their calling and training for that ministry. An applicant must:

1. Be a licensed minister in regular standing in the Seventh-day Adventist Church, with a minimum of two years of pastoral experience (post graduation), or proven equivalency as determined by the Adventist Chaplaincy Ministries Committee;
2. Complete appropriate training for the specialized ministry, and have essential, defined pastoral experience as required;
3. Have placement or be seeking placement in an approved ministry setting; and
4. Continue to maintain accountability with the Church.

FA 30 10 Categories—The Seventh-day Adventist Church grants ecclesiastical endorsement in the following categories: supervisory chaplain (healthcare only), chaplain (all specialized ministries), associate chaplain (healthcare only), and Clinical Pastoral Education (CPE) supervisor-in-training (healthcare only). Clergy who volunteer their services as chaplains must meet all the requirements and professional standards for ecclesiastical endorsement and/or other certifications.

FA 30 15 Application Process—Divisions establish an application process for ecclesiastical endorsement and other professional certifications. The process is reviewed and certified by the Adventist Chaplaincy Ministries (ACM) Committee at the General Conference at least once per quinquennium. All applicants for ecclesiastical endorsement and/or certification must complete the application and evaluation processes prior to being considered by the ACM Committee. The application and evaluation processes are listed in the Standard Operating Procedure, which is available on request from ACM.

FA 30 20 Ecclesiastical Endorsement and Conference Issued Credentials—Ecclesiastical endorsements can be granted, amended, or revoked only by vote of the Adventist Chaplaincy Ministries (ACM) Committee. In certain circumstances, authority is granted to the ACM director to administer certain aspects of the process as shown in the Standard Operating Procedure.

Ministerial credentials authorize a qualified Adventist church member to perform the basic functions of the pastoral office, and are issued by the Secretariat of a local or union conference within whose territory the clergy person works or will work. Ecclesiastical

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endorsement from ACM builds on that foundation and certifies that the pastor-applicant is also prepared for specialized ministry in one of the chaplaincies.

FA 30 25 Retention of Ecclesiastical Endorsement—In order to maintain their ecclesiastical endorsement, chaplains shall annually verify that credentials are current, fulfill any provisional conditions, submit required reports, produce evidence of completing continuing education requirements, and attend Adventist Chaplaincy Ministries-sponsored training. Explanation of these requirements is detailed in the Standard Operating Procedure, which is available on request from Adventist Chaplaincy Ministries.

FA 30 30 Nonclergy Volunteers—Ecclesiastical endorsement is not granted to non-clergy, regardless of their education, experience, or other expertise. Nonclergy volunteers should be designated by a title that does not use the word, “chaplain.” Nonclergy volunteers who assist chaplains as spiritual caregivers in schools, prisons, military bases, or hospitals must be (1) sponsored, (2) trained in a program certified by Adventist Chaplaincy Ministries (ACM), and (3) supervised by chaplains in accordance with the local policies of the institutions served. Adventist Chaplaincy Ministries can provide general guidance to division ACM directors and chaplains about establishing policies, practices, and training programs for lay caregivers.

FA 35 Accreditation and Certification

FA 35 05 Definitions—Accreditation verifies that a specified degree/educational/training program is officially licensed and recognized by governmental agencies; it meets professional standards and adequately prepares a student for qualifying to enter a chaplaincy field.

Certification is a process that validates compliance with standards and recognizes competency. Adventist Chaplaincy Ministries certifies certain division programs and Seventh-day Adventist ministers who have completed special training and achieved special skills. Certificates of achievement are issued to chaplains who qualify for and possess special skills. They can also be given to lay church members for taking training that will qualify them to meet local requirements for engaging in hospital and prison ministry to assist chaplains in those institutions.

FA 35 10 Programs for Certification—In conjunction with higher Adventist education, Adventist Chaplaincy Ministries uses three methods of enabling chaplains to be certified to work as specialists in specialized fields.

1. Academic Programs (Resident and Long Distance Learning)—Formal study with an accredited school or program that leads to certification, a degree, or other identified skills.

2. Clinical Pastoral Education—Conducted at designated centers under clinical supervisors.

3. Training seminars and workshops—Mainly used for continuing education and professional upgrade.

FA 35 15 Certification Board of Professional Adventist Chaplaincies—The General Conference Certification Board of Professional Adventist Chaplaincies (CBPAC) is a subcommittee of the Adventist Chaplaincy Ministries (ACM) Committee and serves as the certifying agency for division chaplaincy programs and training, and performs the following functions:

1. Conducts periodic evaluations of ecclesiastical endorsement standards and procedures, and certifies they are operating in accordance with policy and to standards.

2. Reviews professional chaplaincy training programs to ensure they meet academic standards and are adequately preparing students to meet requirements for employment in denominational and public chaplaincies.

3. Certifies Adventist Clinical Pastoral Care Education centers for adherence to standards.

4. Certifies other specialty training programs are meeting standards contextual to each division.

The CBPAC gives the denomination professional standing and competence that meets or exceeds worldwide norms of professionalism, educational training, and ethical code. It oversees, approves, and certifies that denominational chaplaincy and training programs operate to standards, and that an Adventist chaplain who has satisfactorily completed required training for a specialized field of chaplaincy demonstrates professional excellence as a chaplain.

A director from General Conference ACM serves on Adventist educational accreditation boards to review curriculum and programs that are designed to train students for the chaplaincy. Through CBPAC, the ACM department reviews division ecclesiastical endorsement program standards and chaplaincy training programs.

FA 40 Adventist Ministry to College and University Students (AMiCUS)

Adventist Ministry to College and University Students (AMiCUS) is a collaborative ministry of three departments: Adventist Chaplaincy Ministries (ACM), Education, and Youth Ministries. The General Conference Administrative Committee approves the membership and

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terms of reference of AMiCUS. Under the leadership of a general vice president, AMiCUS develops and promotes initiatives designed to meet the religious and spiritual needs of Adventist students on non-Adventist campuses.

In cooperation with leaders at various church levels, AMiCUS endeavors to (1) strengthen the faith commitment of students to Seventh-day Adventist beliefs and mission, (2) prepare students to deal with the intellectual challenges that arise in a secular environment, (3) develop the leadership abilities of students, (4) provide students with opportunities for Christian fellowship, and (5) train students for outreach, service, and witness on the campus, in the community, and in the world at large.

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

FA 40 05 Responsibilities—The AMiCUS Committee coordinates this global ministry and, in consultation with leaders in the world divisions, seeks to:

1. Organize associations of Adventist students in public campuses.
2. Publish and distribute *College and University Dialogue*, a handbook, and other materials that support this ministry.
3. Develop an annual budget to carry out its international ministry.

FA 40 10 Role of the World Divisions—Each division assigns one or two qualified department directors the responsibility of leading in the ministry to Adventist students on public college and university campuses. With support from the AMiCUS Committee at the General Conference and in coordination with union leaders in their territory, divisions seek to:

1. Foster the organization and activities of Adventist student associations in public campuses and to maintain a current list of them.
2. Hold regional meetings for these students.
3. Budget funds for the free distribution of *Dialogue* and other needed materials.
4. Offer specialized training for campus chaplains and pastors in university centers.

5. Train students for outreach, service, and evangelism on their campuses, in their communities, and beyond.
6. Promote the involvement of Seventh-day Adventist university professors and other professionals as mentors in this ministry.
7. Connect these students with students attending Seventh-day Adventist colleges and universities.
8. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities in which Adventists are students.
9. Engage the services of the Public Affairs and Religious Liberty department in preventing or solving Sabbath observance issues related to Seventh-day Adventist students in public campuses.
10. Provide coordination and guidance for this ministry to their counterparts in the unions and local fields, as well as conduct periodic assessments.

FA 40 15 Role of Adventist Chaplaincy Ministries—Adventist Chaplaincy Ministries focuses on three primary tasks as its part in supporting students:

1. Endorsing Adventist campus chaplains;
2. Providing professional development training for campus chaplains; and
3. Developing materials to support their ministry.

FA 45 World Service Organization¹

FA 45 05 World Service Organization—The World Service Organization is the official military relations office of the Seventh-day Adventist Church. Its primary mission is to provide pastoral care and religious resources to support the spiritual well-being of Seventh-day Adventists serving in the military forces and law enforcement agencies around the world.

FA 45 10 Functions—The World Service Organization (WSO) is an integral element of Adventist Chaplaincy Ministries (ACM). World Service Organization fulfills a fundamental mission of ACM to ensure pastoral care and religious support is available for Adventists serving in military forces and law enforcement agencies. World Service Organization performs the following functions:

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1. Develops policies and programs pertaining to military and public service.
2. Develops and implements programs that will assist Adventists in making informed decisions based on biblical and ethical principles about issues around military and public service.
3. Prepares and circulates current information and publications concerning military service.
4. Assists Adventist military-related² and law enforcement personnel with problems of conscience and accommodation of religious practice.
5. Develops and maintains effective working relationships with military and civilian government officials concerning Adventists in military-related and law enforcement service.
6. Obtains official recognition for alternate service for those who are conscientious objectors (pacifists).
7. Encourages active involvement by Adventist military-related personnel in a local church or Adventist Military Worship Groups (AMWG).
8. Promotes and conducts periodic religious retreats for Adventists in military-related service.
9. Provides a publication for Adventists serving in national military and law enforcement services.
10. Maintains a database of Adventist personnel in military-related and law enforcement service, and sends designated church papers and other religious materials to those in that database.
11. Promotes a periodic offering for ACM/WSO.
12. Recognizes the service of Adventist veterans and engages their experience in assisting ACM in its work of informing church members about military service.

¹ National Service Organizations serve similarly at a national rather than world level.

² Military-related includes the following groups: citizens who hold military identification cards (active duty, reserve components), civilian defense employees, and family members of all these groups.

CHM/PolRev&Dev/ADCOM/GCDO09AC/09AC to LRE

266-09G CHILDREN'S MINISTRIES—DEPARTMENTAL POLICIES -
POLICY REVISION

The departmental and service sections of the General Conference *Working Policy* have had an inconsistent format. To provide greater consistency, a common template has been introduced which prompts the suggested changes reflected in the following layout and content.

VOTED, To revise FB, Children's Ministries—Departmental Policies, to read as follows:

FB Children's Ministries—Departmental Policies

FB 05 Purpose

Christ's mandate to feed the lambs (John 21:5) and to let the children come to Him (Mark 10:13, 14) commissions the Church to evangelize children and to nurture their spiritual growth. Children's Ministries seeks to develop the faith of children from birth through age fourteen, leading them into a loving, serving relationship with Jesus and a commitment to the Seventh-day Adventist Church.

FB 10 Desired Outcome

Children's Ministries envisions the following:

1. Children growing in faith and having a close relationship with Jesus and others shown by a strengthened prayer life, daily Bible study, and service to others.
2. Children's leaders and teachers trained through the ongoing leadership certification program and prepared to minister effectively to children.
3. Resources developed and produced that nurture the spiritual growth of children, and equip children's leaders and teachers.
4. Initiative implemented by divisions which effectively trained parents to disciple their children.
5. Greater alignment between Children's Ministries and other departments achieved, which resulted in resources developed for divisions, unions, and conferences/fields.

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6. All divisions working collaboratively with Children's Ministries in the design, implementation, and assessment of approaches which effectively developed spiritual growth and loyalty to the Seventh-day Adventist Church.

FB 15 Services and Resources

FB 15 05 General Conference Children's Sabbath School Leader/Teacher Training—The General Conference Children's Ministries director shall work in cooperation with the Sabbath School and Personal Ministries department in the training of division Children's Ministries leaders in implementing the children's Sabbath School curriculum.

FB 15 10 Division Children's Sabbath School Leader/Teacher Training—The implementation of the children's Sabbath School curriculum and the training of leaders and teachers who work with children's Sabbath Schools is a joint responsibility of the division Children's Ministries and Sabbath School and Personal Ministries departments. The division may choose either Children's Ministries or Sabbath School and Personal Ministries to implement the training.

FB 20 Operations

FB 20 05 Staffing—Children's Ministries is administered by a director and associate director(s) as needed and budgeted. The director and associate director(s) are elected on the basis of their expertise and experience in caring for the responsibilities encompassed by the work of the department. In their leadership, the director, associate director(s), and staff will provide a clear sense of direction which anticipates ministry opportunities now and in the future while unifying the efforts of the leaders at other levels of the Church involved with children's ministries.

FB 20 10 Administration—Operationally and administratively, the department, through its director, is responsible to the president and his advisors for promoting plans and work outlined by the General Conference Executive Committee. A president's advisor meets regularly with the staff to listen, to give guidance, and to empower the staff to meet present and anticipated ministry opportunities.

FB 20 15 World Advisories—A world advisory is normally called at the beginning of each new quinquennium. During this time, the director, associate director(s), and staff meet with the division directors and a representative of the General Conference administration to discuss ministry needs and opportunities and to lay strategic plans for the next five years.

FB 15 Services and Resources

FB 15 05 General Conference Children's Sabbath School Leader/Teacher Training—The General Conference Children's Ministries director shall work in cooperation with the Sabbath School and Personal Ministries department in the training of division Children's Ministries leaders in implementing the children's Sabbath School curriculum.

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FB 20 10 Administration—Operationally and administratively, the department, through its director, is responsible to the president and his advisors for promoting plans and work outlined by the General Conference Executive Committee. A president's advisor meets regularly with the staff to listen, to give guidance, and to empower the staff to meet present and anticipated ministry opportunities.

FB 20 15 World Advisories—A world advisory is normally called at the beginning of each new quinquennium. During this time, the director, associate director(s), and staff meet with the division directors and a representative of the General Conference administration to discuss ministry needs and opportunities and to lay strategic plans for the next five years.

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SSPM/PolRev&Dev/ADCOM/GCDO09AC/09AC to LRE

267-09G SABBATH SCHOOL AND PERSONAL MINISTRIES—
DEPARTMENTAL POLICIES - POLICY REVISION

The departmental and service sections of the General Conference *Working Policy* have had an inconsistent format. To provide greater consistency, a common template has been introduced which prompts the suggested changes reflected in the following layout and content.

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

FR Sabbath School and Personal Ministries—Departmental Policies

FR 05 Purpose

Sabbath School and Personal Ministries serves as the primary religious educational resource for the world Church and seeks to foster discipleship among its members which reflects the teachings of the Bible and the tenets of the Seventh-day Adventist Church. With the perspective that each church is a training school for the development of Christian workers, Sabbath School and Personal Ministries seeks to educate and equip members in proclaiming the gospel of Jesus Christ in the context of the three angels' messages of Revelation 14:6-12 and to help all members of all ages grow and mature in their relationship with God, with others, and with His Church.

FR 10 Desired Outcome

Resources and programs for the divisions are produced that are Christ-centered, Bible-based, and user-oriented. These involve a variety of modalities in emerging technologies and media that effectively engage both active and inactive audiences. They are presented through extensive and varied training media resulting in the following:

1. Bible Study—Regular individual and group study of God's Word, prayer, and other devotional practices.
2. Fellowship—Christ-centered relationships throughout every aspect of the weekly Sabbath School program and an atmosphere of love and acceptance in church life.
3. Community Outreach—Discovery of spiritual gifts that educate, equip, motivate, and mobilize members in all forms of personal evangelism, and organized local churches to be transforming agents in its community.

4. World Mission—Expression and perpetuation of a clear vision of the Church's mission to the world.

FR 15 Services and Resources

The General Conference Sabbath School and Personal Ministries department provides multimedia resources in the implementation of the religious education of the Church. These include textual, graphic, audio, video, and Internet media.

FR 20 Operations

FR 20 05 Staffing—Sabbath School and Personal Ministries is administered by a director and associate director(s) as needed and budgeted. The director and associates director(s) are elected on the basis of their expertise and experience in caring for the responsibilities encompassed by the work of the department. In their leadership, the director, associate director(s), and staff will provide a clear sense of direction which anticipates ministry opportunities now and in the future while unifying the efforts of leaders at other levels of the Church involved with Sabbath School and personal ministries.

FR 20 10 Administration—Operationally and administratively, the department, through its director, is responsible to the president and his advisors for promoting plans and work outlined by the General Conference Executive Committee. A president's advisor meets regularly with the staff to listen, to give guidance, and to empower the staff to meet present and anticipated ministry opportunities.

FR 20 15 World Advisories—A world advisory is normally called at the beginning of each new quinquennium. During this time, the director, associate director(s), and staff meet with the division directors and a representative of the General Conference administration to discuss ministry needs and opportunities and to lay strategic plans for the next five years.

FR 20 20 Division Sabbath School and Personal Ministries Departments—The responsibilities of Sabbath School and Personal Ministries departments at the division level are to facilitate all desired outcomes of General Conference Sabbath School and Personal Ministries, providing translation and contextualization of all appropriate resources, and implement training in their full utilization.

FR 20 25 Editors—The editors for the collegiate/young adult, youth, earliteen, junior, primary, kindergarten, and beginner Sabbath School Bible Study Guides are appointed by the General Conference Executive Committee to serve in Sabbath School and Personal Ministries

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and are responsible to the General Conference Administrative Committee through the Sabbath School Publications Board, or as may be indicated in their job descriptions.

FR 25 Functions

FR 25 05 Editorial Functions—The Sabbath School Publications Board, a standing committee appointed by the General Conference Administrative Committee, is the primary organization to facilitate the Sabbath School editorial function of the department. This board, through the editors, is responsible for the development of all manuscripts for the Sabbath School Bible Study Guides for all ages. The General Conference Administrative Committee is the publisher and is responsible for the content of the students' and teachers' manuscripts. (See GC BA 20, Sabbath School Bible Study Guides.) The content of program helps is the responsibility of each of the world divisions.

FR 25 10 Electronic Media Functions—The director and associate director of Sabbath School and Personal Ministries and the editors of the Sabbath School Bible Study Guides are responsible for the development and delivery of electronic media for the translation and contextualization of the Sabbath School Bible Study Guides as well as for the student and teacher resources that support and enhance them.

FR 25 15 Curriculum Development Function—The editors of the Sabbath School Bible Study Guides, in conjunction with the world Sabbath School curriculum committees, normally meet at least once per quinquennium, develop the curricula for Sabbath School Bible Study Guides at all age levels, and make recommendations to the General Conference Administrative Committee through the Sabbath School Publications Board.

FR 25 20 Curriculum Implementation Responsibility—Sabbath School and Personal Ministries jointly shares the responsibility with Children's Ministries in implementing the Sabbath School curriculum and in training leaders and teachers of children's Sabbath Schools. The division should choose either Sabbath School and Personal Ministries or Children's Ministries to implement the training.

YOU/PolRev&Dev/ADCOM/09AC to LRE(DIV)

253-09G PROGRAMS AND ACTIVITIES (YOUTH—DEPARTMENTAL POLICIES) - POLICY AMENDMENT

The proposed amendment incorporates a new level in Youth Ministries which was voted during the World Youth Ministries Advisory in March 2006.

VOTED, To amend GC FY 20, Programs and Activities (Youth—Departmental Policies), to read as follows:

FY 20 Programs and Activities

FY 20 05 Programs and Activities—~~The~~ The Youth Department serves the ~~church~~ Church worldwide through the following specialized ministries and programs.

1. Junior/Teen Ministry
2. Senior Youth/Young Adult Ministry
3. Adventist Youth Services—An organization of the world Church sponsoring youth volunteers for interdivision service.
4. Local Church ~~youth organizations~~ Youth Organizations
 - a. ~~Adventure~~ Adventurer Clubs (6 to 9 years)
 - b. Pathfinder Clubs (10 to 15 years)
 - c. Ambassador Club (16 to 21+ years)
 - e. d. Adventist Youth Societies (16 to 30 years) (22 to 30+ years)

FY 20 10 Objectives—~~These~~ These local church youth organizations shall have three major objectives:

- 1) 1. To work for the salvation of young people within the Seventh-day Adventist Church, helping them to grow spiritually, physically, mentally, and socially,
- 2) 2. To provide fellowship for Seventh-day Adventist youth and organize them to work for the salvation of other young people,
- 3) 3. To train Seventh-day Adventist youth for leadership roles within the church and harness their energies for involvement in all branches of church activities.

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SID/PolRev&Dev/ADCOM/09AC to LRE(DIV)

245-09G SPECIAL FURLOUGH CYCLES - POLICY AMENDMENT

The proposed policy change comes from the Southern Africa-Indian Ocean Division to update the designated areas for special furlough cycles.

VOTED, To amend GC P 40 25, Special Furlough Cycles, to read as follows:

P 40 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 district of Kalabo in Western Zambia Province in the Southern Africa-Indian Ocean Division; the territories of Bangladesh and East Timor in the Southern Asia-Pacific 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 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 Cycles—The length of - No change
3. Subsequent Periods (24-month cycle)—Subsequent periods of - No change

SID/PolRev&Dev/ADCOM/09AC to LRE(DIV)

246-09G SPECIAL ANNUAL LEAVE - POLICY AMENDMENT

The proposed policy change comes from the Southern Africa-Indian Ocean Division to update the designated areas for special annual leave.

VOTED, To amend GC P 105 10, Special Annual Leave, to read as follows:

P 105 10 Special Annual Leave—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 district of Kalabo in Western

Zambia Province in the Southern Africa-Indian Ocean Division; the territories of Bangladesh and East Timor in the Southern Asia-Pacific 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 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 annual leave cycles apply.

2. Length of Special Annual Leave—The length of interdivision - No change

GCAS/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

243-09G GENERAL CONFERENCE AUDITING SERVICE - POLICY AMENDMENT

Whereas present policy states that the General Conference Auditing Service shall report to the General Conference Executive Committee, it does not state how frequently, therefore this policy change specifies frequency.

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

SA 05 05 General Conference Auditing Service—1. Responsibility—The General Conference Auditing Service is charged with the responsibility for:

- a. Providing a worldwide auditing service for the Seventh-day - No change
- b. Monitoring the audit program for denominational - No change
- c. Recommending to the General Conference Executive - No change
- d. Reporting annually to the General Conference Executive Committee, through the General Conference Auditing Service Board, on the overall audit program in the Church and trends/issues that appear in the global picture of financial and policy administration; and
- e. Reporting annually to the executive committees of divisions and unions on the overall audit program in their respective territories and the trends/issues that pertain to financial and policy administration.

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2. Purpose—The purpose of the General Conference Auditing - No change
3. Mandate—
 - a. The General Conference Auditing Service - No change
 - b. The General Conference Auditing Service shall function - No change
4. Enablement—
 - a. To enable the General Conference Auditing - No change
 - b. Auditors are authorized to conduct unannounced audits. The - No change

TRE/PolRev&Dev/ADCOM/TreC/09AC to LRE(DIV)

256-09Ga MONTHLY FINANCIAL REPORTS - POLICY AMENDMENT

GC S 05 30 and GC S 05 40 are being merged to eliminate redundancies and to update terminology used for various financial statements.

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

S 05 30 ~~Monthly Financial Reports~~—Monthly Reports—1. To Administration—Monthly financial reports showing the actual operating expenses and budgetary provision to date shall be prepared and studied by the organization's administrative officers.

2. To Executive Committees and Controlling Boards—~~Treasurers~~ ~~Treasurers~~ shall keep controlling boards and committees informed by ~~providing~~ providing, where practical, monthly financial statements with a minimum of one statement required per quarter. except in the case of relatively inactive organizations in which case statements may be submitted quarterly. Boards and committees should compare these statements with the budget adopted at the beginning of the year and be prepared to act with the officers in increasing income and/or decreasing expenditures as may be necessary.

3. To Constituencies—a. Scope—Financial reports to the constituency sessions of organizations shall include each of the following comparative statements (whenever required by the denominational accounting manual of the various organizations) showing each year of the reporting period:

- 1) Statement of Financial Position;
- 2) Statement of Financial Activity;

3) Statement of Changes in Net Assets;

4) Statement of Cash Flows.

b. Additional Information—Notes of disclosure, including the “Summary of Significant Accounting Policies,” applicable to each year presented, shall be included as an integral part of the report. Other appropriate schedules showing further details of income and expenditures, and certain percentages or ratios, as may be required in an organization’s accounting manual, may be presented as unaudited supplemental information.

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

When presenting these reports in the accounting format generally accepted by the church, the treasurer should use appropriate visual aids and explain all technical terms used to make sure the report is understandable to members with limited accounting background.

TRE/PolRev&Dev/ADCOM/TreC/09AC to LRE(DIV)

256-09Gb FINANCIAL REPORTS - POLICY DELETION

This is being deleted since GC S 05 30 and GC S 05 40 are being merged to eliminate redundancies and to update terminology used for various financial statements.

VOTED, To delete GC S 05 40, Financial Reports, which reads as follows:

S 05 40 Financial Reports—1. To Constituencies—a. Scope—Financial reports to the constituency sessions of organizations shall include each of the following comparative statements (whenever required by the denominational accounting manual of the various organizations) showing each of the years for the reporting period:

1) Balance Sheet

2) Income Statement, or Income and Expense Statement, or Operating

Statement

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3) Statement of Net Worth (unless included in paragraph b. above)
4) Statement of Changes in Financial Position (when required as a basic statement)

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

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

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

2. To Boards of Church Organizations and to Churches—When presenting these reports in the accounting format generally accepted by the church, the treasurer should use appropriate visual aids and explain all technical terms used to make sure the report is understandable to members with limited accounting background.

TRE/PolRev&Dev/ADCOM/TreC/09AC to LRE(DIV)

257-09G CAPITAL PROJECTS APPROVAL AND FINANCING - POLICY AMENDMENT

This amendment deletes a statement that is no longer relevant.

VOTED, To amend GC S 15 10, Capital Projects Approval and Financing, to read as follows:

S 15 10 Capital Projects Approval and Financing—Each division executive committee shall develop a policy in consultation with General Conference Treasury outlining the approval process for capital projects and financing. The policy must be developed and implemented within the following guidelines and limitations:

1. The policy shall include criteria clearly outlining the maximum - No change
2. Organizations contemplating capital projects - No change
3. In special cases in countries where in the judgment of the - No change
4. Normally, if borrowing is permitted, the borrowing should - No change
5. The capital project approval process shall be as follows:

a. The General Conference policies shall cover the authorization and granting of approval for capital projects and financing for the General Conference properties, General Conference institutions, and division headquarters offices. *(The General Conference Administrative Committee will develop guidelines for General Conference institutions for use until the 2005 Annual Council when policies can be voted for General Conference institutions that take into account the policies of the host divisions.)*

- b. The division policies shall cover the authorization - No change

TRE/PolRev&Dev/TRE/TreC/09AC to LRE(DIV)

242-09G GENERAL CONFERENCE CORE POLICIES FOR POLICY COMPLIANCE TESTING - POLICY AMENDMENT

These amendments add additional information to the list of core policies regarding the financial audit review committee and investment of Church funds, along with modifying the summary on the discontinuance of denominational service.

VOTED, To amend GC S 90, General Conference Core Policies for Policy Compliance Testing, to read as follows:

S 90 General Conference Core Policies for Policy Compliance Testing ^{(a)(b)}

The General Conference Executive Committee has identified core policies to be tested during the financial audit or review engagement for each denominational organization. In identifying these core policies, a materiality threshold was defined for each core policy which determines the level of reporting for any noted ~~non-compliance~~; noncompliance; and a related assertion statement was developed for each core policy which together shall be signed and submitted by the principal officers of each denominational organization before the commencement of the audit engagement.

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<i>Summary of Policy</i>		<i>Materiality</i> ^(c)	<i>Assertion</i> ^(d)
GENERAL			
1.	Policies on financial control - No change		
2.	<u>Financial Audit Review Committee appointed by controlling committee composed of a minimum of three members from the controlling committee who are not employees to submit recommendations to the controlling committee (SA 15)</u>	<u>Appropriate composition = Yes/No</u>	<u>The controlling committee has appointed a financial audit review committee composed of three or more members from the membership of the controlling committee who are not employees of the organization being audited and they have submitted recommendations to the controlling committee.</u>
2.	Funds borrowed - No		
3.	change		
3.	All board members and		
4.	employees - No change		
4.	Working capital shall be at least the recommended amount. (T 15 05)	Working capital amount is recommendation <u>recommendation</u> only, therefore would never be in Policy Compliance Report.	The organization has the recommended amount of working capital.
5.	Contributions to - No		
6.	change		
6.	The provisions - No		
7.	change		
7.	Formation of new - No		
8.	change		
SECURITIES & INVESTMENTS			
8.	Investments (in all		Divisions that adopt their own investment policies in accordance with S-45 <u>S 85</u> should replace steps 8A through 8H with their own policies.
9.	Funds, for the type of entity) shall comply with policy.		

<i>Summary of Policy</i>	<i>Materiality</i> ^(c)	<i>Assertion</i> ^(d)
A. Intermediate and long-term investments shall not exceed 4.9 percent of the outstanding ownership of any entity which it is invested in. (S 85-15) (S 85 20)	Less than 5.4 percent of the outstanding ownership of any one issuer.	The organization does not own more than 4.9 percent of the total equity of any other entity.
B. Controlling committee shall not allow more than 5 percent of the assets under its management, based on market value, to be invested in the securities of any one issuer, other than government debt. (S 85 20)	Less than 5.5 percent of the total assets under management	Other than government debt, the organization has not invested more than 5 percent of its total assets in the securities of any one issuer.
C. Controlling committee shall not allow more than 15 percent of assets under management, based on market value, to be invested in any one industry. (S 85-15) (S 85 20)	Less than 16.5 percent of assets under management invested in one industry	The organization has not invested more than 15 percent of assets under management in any one industry.
D. Asset pools shall be large enough to justify management costs paid for the retention of external managers or the purchase of individual securities. (S 85-15) (S 85 20)	Asset pools greater than US\$2,000,000, Yes/No	The investment committee has evaluated available options with a view to minimizing management costs.

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<i>Summary of Policy</i>	<i>Materiality</i> ^(c)	<i>Assertion</i> ^(d)
<p><u>E.</u> <u>Controlling committee shall complete an asset allocation study, approve an investment policy statement, and based on these divide all assets for investment into three classes. (S 85 20 and S 85 30)</u></p>	<p><u>Compliance = Yes/No</u></p>	<p><u>The controlling committee has completed an asset allocation study, approved an investment policy statement, and based on these divided all assets for investment into three classes.</u></p>
<p>E. <u>F.</u> All short-term - No change</p>		
<p>F. <u>G.</u> Investment of - No change</p>		
<p>G. <u>H.</u> Investment in long-term funds include approved equity investments listed on recognized exchanges and also shall meet all the provisions provided in <u>S 85 35 and S 85 40.</u> S 45 35 and S 45 40. Intradominational loans shall be adequately secured. (S 85 45)</p>	<p>All = 95 percent of total long-term funds</p>	<p>The organization has invested in approved equities listed on recognized exchanges. For intradenominational loans, the organization has obtained a “no objection” from the controlling committee of the parent organization. Mortgages are adequately secured and syndicated; real estate mortgages have been limited to 80 percent of the fair market value of the collateral.</p>
<p>H. <u>I.</u> Investments in - No change</p>		
<p>SPLIT-INTEREST AGREEMENTS</p>		
<p>9. <u>10.</u> Local conferences/missions/fields - No change</p>		
<p>10. <u>11.</u> Annuity rates shall - No change</p>		
<p>11. <u>12.</u> All trust agreements - No change</p>		
<p>12. <u>13.</u> Each organization - No change</p>		

<i>Summary of Policy</i>	<i>Materiality</i> ^(c)	<i>Assertion</i> ^(d)
13. No denominational - No 14. change		
DEBT, OTHER LIABILITIES, AND CONTINGENCIES		
14. Accounting for gift - No 15. change		
15. All denominational - No 16. change		
REVENUE		
16. Proper tithe percentages 17. shall - No change		
17. Tithe funds shall - No 18. change		
18. Capital expenditures - No 19. change		
19. Mission offerings shall 20. be - No change		
PAYROLL		
20. For all employees - No 21. change		
21. Vacations, holidays, and 22. sick time - No change		
22. Employee 23. reimbursements for auto use, per diem, and other travel related expenses shall comply with policy. (Y 10 05)	All = 100 percent of officers, 90 percent percent of non- officer employees	The organization paid auto allowance, per diem, and other travel related expenses in accordance with policy.
23. Health care assistance 24. shall - No change		
24. Scholarship grants to - 25. No change		

<i>Summary of Policy</i>	<i>Materiality</i> ^(c)	<i>Assertion</i> ^(d)
<p>25. All termination <u>The</u> 26. financial particulars of all settlements paid to discontinued employees shall be computed properly, <u>recorded in the official office copy of the appropriate committee minutes and on their service record</u>, and a signed release of liability should be obtained. (E 70 30)</p>	<p>All = 100 percent of sample tested, complied with policy</p>	<p>The organization has recorded in the official office copy of the appropriate committee minutes and on the service record an appropriate action relating to the discontinuance of service and the particulars of any financial settlement made.</p>

Notes:

(a) These policies relate to General Conference *Working Policy*. Each division should prepare a similar document, referencing its core policies, which should include at least the core policies listed above. Each division may add core policies to this list, where desired for their territory.

(b) Auditors are to test for compliance with these core policies on every financial audit or review engagement. When additions are made to core policies at an Annual Council, they become effective on January 1 of the following year and auditors will test for compliance after the conclusion of that year. If auditors become aware of ~~non-compliance~~ noncompliance with other policies that appear to be significant or pervasive in their district or territory, they will report such ~~non-compliance~~ noncompliance in general terms in communications with either the respective division or the General Conference, but not in communications with the audit client.

(c) Materiality is to be used by the auditor to determine how to communicate noted ~~non-compliance~~ noncompliance. If the ~~non-compliance~~ noncompliance exceeds the materiality, it will be noted in the Policy Compliance Report. If ~~non-compliance~~ noncompliance is below the materiality, it will be noted in the Audit Communication Letter.

(d) The assertions should be provided by management to the auditor at the same time as the Audit Engagement Letter is submitted.

(e) Except transitional employees, if approved by administrative committee or human resources committee.

TRE/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

258-09G DIVISION FUNDS (DIVISION FUNDS—DIVISIONS
OTHER THAN NORTH AMERICA) - POLICY AMENDMENT

Ingathering funds are no longer remitted to the General Conference, but are kept in the division. This amendment also identifies the process for reporting to the General Conference.

VOTED, To amend GC T 10 05, Division Funds (Division Funds—Divisions Other Than North America), to read as follows:

T 10 05 Division Funds—1. Principal Funds—The principal funds of divisions are the appropriations received from the General Conference, that portion of the title belonging to the division fields, ~~ingathering reversion,~~ Ingathering funds, and special donations.

2. ~~Reverted Funds—Ingathering Funds~~ Ingathering Funds—Ingathering funds shall be reported annually to the General Conference Office of Archives and Statistics Treasury ~~in the monthly remittance report~~ in order that these donations for missions will appear in the General Conference financial statistical records. ~~These funds are reverted to the divisions and shall be appropriated at the discretion of the division committee.~~

3. Special Funds—All special funds for general purposes - No change
4. Disaster and Famine Relief Offering—One hundred percent of - No change
5. Appropriations—Appropriations shall be made to the organizations - No change

TRE/PolRev&Dev/TRE/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

244-09G WORKING CAPITAL - POLICY AMENDMENT

This amendment is updating and reorganizing the policy; and adding a provision for divisions who may be facing unusual situations.

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

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

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1. ~~Working Capital~~ Capital—a. Definition—Working Capital shall be defined as the amount of current assets above the total of current liabilities.

b. Formulas—The recommended working capital of organizations shall be as follows, except as may be provided for under paragraph 4. below:

1) General Conference—40 percent of the latest fiscal year's unrestricted income or for interim statements, the latest 12 month actual unrestricted income, commencing in the year 2009, and adding 1 percent per year until a maximum of 50 percent is reached, plus 100 percent of long-term payables, gross allocated funds, and Capital Additions Functions Balances.

2) Divisions—30 percent of the latest fiscal year's total operating expense or for interim statements, the latest 12 month actual operating expense plus 15 percent of operating appropriations to subsidiary organizations for the latest complete fiscal year, plus allocated funds. Some divisions may require a larger working capital.

3) Union Conferences/Missions and Unions of Churches—30 percent of the latest fiscal year's total operating expense, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.

4) Local Conferences/Missions/Fields—20 percent of the latest fiscal year's total operating expenses, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.

5) Conference/Mission/Field Associations/Corporations—10 percent of the current fund assets; and further, that one half of such working capital be maintained in liquid assets.

6) Home Health Education Service—Equivalent of net accounts receivable, merchandise inventories and allocated funds based on the balance sheet for the latest complete fiscal year.

7) Adventist Book Centers—Equivalent of net accounts receivable, inventories and allocated funds. When an Adventist Book Center does not meet the provisions of the above standard for Working Capital, and when it is possible for the conference/mission/field to do so, it may appropriate the essential funds.

8) Universities, Colleges, and Junior Colleges—20 percent of the operating expense, or for interim statements, the latest 12 month actual operating expense, of the latest complete fiscal year, plus allocated funds.

9) Academies—15 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12 month actual operating expense.

10) Health Care Institutions—20 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.

11) Publishing Houses—Equivalent of net accounts receivable (excluding receivables from higher organizations), inventories and allocated funds based on the balance sheet for the latest complete fiscal year.

12) Christian Record Services—25 percent of the last complete year's financial operating expenses, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.

13) Adventist Risk Management, Incorporated, Including Branch Offices—40 percent of the annual operating expense, or for interim statements, the latest 12 month actual operating expense.

14) Adventist Media Center—20 percent of annual operating expense based on the Income Statement for the latest complete fiscal or for interim statements, the latest 12 month actual operating expense.

15) Adventist World Radio Institution—20 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.

2. Liquidity—a. Liquidity Definition—Liquidity relates to the ability of an organization/institution to pay its liability.

b. Liquid Assets—Liquid assets equivalent to the current liabilities and certain allocated funds identified in the accounting manual shall be maintained in the following:

- 1) Cash
- 2) GC S 85 35, GC S 85 40 items
- 3) General Conference or other authorized unitized investment funds
- 4) Accounts receivable from the next higher organization.

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c. Liquidity Formula—The liquidity formula to be used by the General Conference shall be:

Cash and Banks plus Securities and Investments divided by total current liabilities, gross allocated funds, and restricted funds.

d. Liquid Funds—The liquid funds referred to in paragraph 3. above shall not be used for regular or special appropriations except in times of special financial crisis but shall be held as working capital with which to carry on the business of the organization.

e. Exception to Liquidity Requirement—In unusual situations such as excessive and rampant inflation or highly unstable and rapidly devaluing currencies, substantial loss can result from holding cash or similar liquid assets in excess of basic minimal levels required for operating. Under these exceptional circumstances, and in counsel with and subject to approval from the division, the strict liquidity provisions outlined in this policy may not be required.

f. Allocations—Excess working capital at the end of the year may be transferred to allocated funds for specific purposes by action of the controlling committee, taking into consideration its source, whether tithed or nontithed.

3. Periodic Surveys—It is the responsibility of the division committee to arrange for periodic surveys of the working capital status of each subsidiary organization and to provide a plan for maintaining adequate working capital and liquid assets.

4. Because of unique circumstances within a division, it may be advisable for the division to have different working capital and liquidity recommendations than those outlined in this policy. The General Conference Administrative Committee may approve requests from divisions to have modified policies if those policies will provide adequate financial resources for sound and effective operation of all organizations within their territory.

2. Formulas—The recommended working capital of organizations shall be as follows:

a. General Conference—34 percent of the latest fiscal year's unrestricted income or for interim statements, the latest 12 month actual unrestricted income, commencing in the year 2003, and adding 1 percent per year until a maximum of 40 percent is reached, plus 100 percent of long term payables, gross allocated funds, and Capital Additions Functions Balances.

b. ~~Divisions—20 percent of the latest fiscal year's total operating expense or for interim statements, the latest 12-month actual operating expense for the year 2000, increasing to 25 percent in the year 2001, and adding 1 percent per year until a maximum of 30 percent is reached, plus 15 percent of operating appropriations to subsidiary organizations for the latest complete fiscal year, plus allocated funds. Some divisions may require a larger working capital.~~

e. ~~Union Conferences/Missions—30 percent of the latest fiscal year's total operating expense, or for interim statements, the latest 12-month actual operating expense, plus allocated funds.~~

d. ~~Local Conferences/Missions/Fields—20 percent of the latest fiscal year's total operating expenses, or for interim statements, the latest 12-month actual operating expense, plus allocated funds.~~

e. ~~Conference/Mission/Field Associations/Corporations—10 percent of the current fund assets; and further, that one-half of such working capital be maintained in liquid assets.~~

f. ~~Home Health Education Service—Equivalent of net accounts receivable, merchandise inventories and allocated net worth (reserves) based on the balance sheet for the latest complete fiscal year.~~

g. ~~Adventist Book Centers—Equivalent of net accounts receivable, inventories and allocated net worth (reserves). When an Adventist Book Center does not meet the provisions of the above standard for Working Capital, and when it is possible for the conference/mission/field to do so, it may appropriate the essential funds.~~

h. ~~Universities, Colleges, and Junior Colleges—20 percent of the operating expense, or for interim statements, the latest 12-month actual operating expense, of the latest complete fiscal year, plus allocated net worth (reserves).~~

i. ~~Academies—15 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12-month actual operating expense.~~

j. ~~Health Care Institutions—20 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12-month actual operating expense, plus allocated net worth (reserves).~~

k. ~~Publishing Houses—Equivalent of net accounts receivable (excluding receivables from higher organizations), inventories and allocated net worth (reserves) based on the balance sheet for the latest complete fiscal year.~~

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l. ~~Christian Record Services—25 percent of the last complete year's financial operating expenses, or for interim statements, the latest 12 month actual operating expense, plus allocated funds.~~

m. ~~Adventist Risk Management, Incorporated, Including Branch Offices—40 percent of the annual operating expense, or for interim statements, the latest 12 month actual operating expense.~~

n. ~~Adventist Media Center—20 percent of annual operating expense based on the Income Statement for the latest complete fiscal or for interim statements, the latest 12 month actual operating expense.~~

o. ~~Adventist World Radio Institution—20 percent of the operating expense of the latest complete fiscal year, or for interim statements, the latest 12 month actual operating expense, plus allocated net worth (reserves).~~

3. ~~Liquid Assets—Liquid assets equivalent to the current liabilities and certain allocated funds identified in the specific accounting manuals shall be maintained in the following:~~

a. ~~Cash~~

b. ~~S 45-35, S 45-40 items~~

e. ~~General Conference or other authorized unitized investment funds~~

d. ~~Accounts receivable from the next higher organization.~~

e. ~~The liquidity formula to be used by the General Conference shall be:~~

~~Cash and Banks plus Securities and Investments divided by total current liabilities and gross allocated funds.~~

4. ~~Periodic Surveys—It is the responsibility of the division committee to arrange for periodic surveys of the working capital status of each subsidiary organization and to provide a plan for maintaining adequate working capital and liquid assets.~~

5. ~~Liquid Funds—The liquid funds referred to in paragraph 3. above shall not be used for regular or special appropriations except in times of special financial crisis but shall be held as working capital with which to carry on the business of the organization.~~

~~6. Exception to Liquidity Requirement—In unusual situations such as excessive and rampant inflation or highly unstable and rapidly devaluing currencies, substantial loss can result from holding cash or similar liquid assets in excess of basic minimal levels required for operating. Under these exceptional circumstances, and in counsel with and subject to approval from the division, the strict liquidity provisions outlined in this policy may not be required.~~

~~7. Allocations—Excess working capital at the end of the year may be transferred to allocated funds for specific purposes by action of the controlling committee, taking into consideration its source, whether tithe or nontithe.~~

TRE/PolRev&Dev/ADCOM/TreC/09AC to LRE(DIV)

269-09G APPROPRIATION REQUESTS - POLICY AMENDMENT

This amendment is necessary since Ingathering funds are no longer remitted to the General Conference but are kept in the division.

VOTED, To amend GC T 20 05, Appropriation Requests, to read as follows:

T 20 05 Appropriation Requests—1. Each division that receives - No change

2. Categories of Requests—Requests are to be categorized as follows:

- a. Operating Appropriations—Regular recurring operating expenditures
 - 1) Tithe
 - 2) Nontithe
 - 3) ~~Ingathering~~
- b. Special Nontithe Appropriations—Capital and other nonrecurring expenditures
 - 1) Nontithe
 - 2) ~~Ingathering~~
- c. Global Mission Appropriations

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3. Divisions—Similar procedures, as determined by each - No change

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270-09G MISSION EMPHASIS (CAMP MEETING MISSION OFFERING) - POLICY AMENDMENT

This amendment encourages the collection of the regular Sabbath School mission offering during Sabbath School at the time of camp meetings, but not to be prescriptive relative to the other offerings taken on Sabbath at camp meeting time, as frequently these opportunities are used to promote a major offering for evangelism or for mission or outreach programs within the division's territory.

VOTED, To amend GC W 15 05, Mission Emphasis (Camp Meeting Mission Offering), to read as follows:

W 15 05 Mission Emphasis—Conferences/Missions/Fields are urged to follow the plan of emphasizing mission giving in connection with camp meetings and/or district and regional ~~meetings.~~ meetings through the collection of the regular Sabbath School mission offering.

~~1. Sabbath School—At the Sabbath School hour during camp meeting, the appeal is to be confined to the regular Sabbath School mission offering.~~

~~2. Worship Service—If a camp meeting offering for missions is taken at a Sabbath morning worship service, the division shall set a policy outlining the distribution between mission and evangelism or allow the conference to decide its distribution between mission and evangelism projects.~~

05GCS/07AC/PolRev&Dev/SecC/GCDO09AC/09AC to LRE-10GCS(DIV)

271-09G REVIEW OF DENOMINATIONAL POLICIES

During the 2005 General Conference Session, an action was taken requesting that “the General Conference Executive Committee, during the next quinquennium, systematically review denominational policies and procedures in light of the Resolutions adopted on the Holy Bible and Spirit of Prophecy.”

In response to this request, the 2007 Annual Council requested the Policy Review and Development Committee to systematically review the current General Conference *Working Policy*. The committee has systematically reviewed the *Working Policy* and it is

RECOMMENDED, To record receipt of the statement on review of denominational policies, which has been approved by the General Conference Executive Committee, and reads as follows:

A systematic review of the General Conference *Working Policy* was conducted and no direct nor indirect conflict was found with the resolutions on the Holy Bible or the Spirit of Prophecy.

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272-09G WORKERS' COMPENSATION INSURANCE (INSURANCE POLICIES) - POLICY AMENDMENT

VOTED, To amend GC S 60 45, Workers' Compensation Insurance (Insurance Policies), to read as follows:

- S 60 45 Workers' Compensation Insurance—1. Support of Injured - No change
2. Approved Coverage—Denominational organizations are - No change
3. ~~Interdivision Employees—Denominational organizations hiring interdivision employees shall be responsible for providing workers' compensation benefits at least equal to those in the country of origin of the interdivision employee.~~ Interdivision Employees—The General Conference shall purchase workers' compensation insurance that covers interdivision employees in the host/base division country for those employed by denominational organizations located outside of the North American Division territory. Any required local workers' compensation insurance in the host country is the responsibility of the host employer/division.
4. Catastrophic Risks—Since the cost of Workers' Compensation - No change

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273-09G WORKERS' COMPENSATION INSURANCE (MISCELLANEOUS
FINANCIAL PROVISIONS) - NEW POLICY

It is appropriate to include in the interdivision employee policy section the provision for workers' compensation insurance from section GC S 60 45, paragraph 3.

VOTED, To adopt a new policy GC N 75 20, Workers' Compensation Insurance (Miscellaneous Financial Provisions), to read as follows:

N 75 20 Workers' Compensation Insurance—The General Conference shall purchase workers' compensation insurance that covers interdivision employees in the host/base division country for those employed by denominational organizations located outside of the North American Division territory. Any required local workers' compensation insurance in the host country is the responsibility of the host employer/division.

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241-09G ANNUAL LEAVE TICKET PURCHASE AND TRAVEL
ARRANGEMENTS - POLICY AMENDMENT

These policy changes eliminate annual leave cash options and cash settlements for travel due to various inconsistencies.

VOTED, To amend GC P 115, Annual Leave Ticket Purchase and Travel Arrangements, to read as follows:

P 115 Annual Leave Ticket Purchase and Travel Arrangements

P 115 05 Annual Leave Travel Arrangements—Annual leave travel to visit parents and children is provided because of the value seen in maintaining close family ties. Policy allows for annual leave travel by the most economical route and means to visit parents and children living in the base division or family adopted division, where applicable. In most situations, the interdivision family is provided with annual leave tickets which take them to the authorized destination points. (See P 50 25.) There may be occasions, however, when other arrangements may better meet the family's needs and still enable the interdivision family to spend time with parents and children during annual leave. The following annual leave ticket purchase and travel arrangements are intended to give as much flexibility as possible without increasing costs to the

denomination or departing from the goal of getting the interdivision family together with parents and children:

1. Interdivision employees should plan well in advance for annual - No change
2. The host division, at the time of voting an annual leave, shall - No change
3. The interdivision employee should indicate his/her desires - No change
4. Tickets and/or quotes are to be based on the most economical - No change

5. Many reduced fares are only available for short periods of time. With the great variety of fares available, and the possibility that a fare quoted on one day may not be available at that rate a day or two later, it is very difficult to get valid quotes that are fair to both the interdivision employee and the organization. Because of this, it is normally better for the organization to purchase the tickets even when extra travel or less than the most direct routing is involved. In such cases the interdivision employee is charged the difference between the most direct and economical route to visit all the authorized points, and the routing desired. The comparison is then made by the same travel agency based on fare structures in effect at the same time, and this comparison is usually more valid. ~~In cases where the interdivision family will not be traveling to all the authorized destination points, or where the arrangements are complicated, a cash option as outlined in paragraph 6. below may be the best alternative.~~

~~6. Normally, the denomination shall purchase the tickets for annual leave. However, when there are unusual circumstances and the host division feels that a cash option is the best alternative for dealing with an interdivision family's annual leave travel, it may be approved under the following conditions:~~

~~a. The entire interdivision family, for whom the quoted fares for destination points were calculated, gets to spend time with the parents and/or children included as destination points in the quoted fare. The parents and/or children may all come to one point for a family reunion or may come individually to where the interdivision family is, but all must get together at some place to qualify in calculation of the fare quote.~~

~~b. The fare quotes must be based on the lowest fares available under paragraph 4. above.~~

~~c. The quotes are to be based on rates normally available with at least thirty days advance notice, even if there are less than thirty days before departure. Cash options are not available based on fare quotes with less than thirty days advance bookings.~~

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~~d. The quotes shall be based on fares for the dates of expected departure, high or low season, and shall only include stops at authorized destination points under P 50 25.~~

~~e. Divisions are not authorized to make cash options with interdivision employees, based on fare quotes, without approval from the General Conference Transportation and International Personnel Services. The General Conference reserves the right to get its own quotes on any tickets purchased or quotes used for dealing with interdivision employees.~~

~~f. A cash option may be allowed to the interdivision employee family to visit the parents or children in the base division or family adopted division, where applicable, or to bring the family together (including parents and/or children) in one location in the base division, the family adopted division, or any other place. In this case, if the actual cost of the allowed travel for such arrangement is less than the funds advanced from the cash option, the difference is owed, by the interdivision employee, to the entity which bears the cost of travel.~~

~~g. An expense report shall be required to account for the funds received from the cash option within 30 days after the annual leave travels are completed. When the expense report is not submitted, the cash option becomes a personal cash advance.~~

~~7. Interdivision employees who receive cash options should seek counsel from the host division before purchasing charter or other specialized, limited refund, limited change tickets. They need to keep in mind that there may be risks to such discounted tickets in case of changes in plans due to illness, visa problems, etc. The denomination will not bear the expense for ticket changes or other losses because of having purchased more restrictive tickets than those used in the quotes.~~

6. There is no provision in this policy for cash settlements or for cash options.

~~8.~~ 7. If an interdivision employee chooses, for personal reasons, to - No change

~~9.~~ 8. The interdivision employee is responsible for notifying the - No change

TRE/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

275-09G TAXATION FOR INTERDIVISION EMPLOYEES - NEW POLICY

Due to the complexities of the taxation issues affecting the interdivision families either at the host division country or at the base division country, it is relevant to clarify in the General

Conference *Working Policy* the responsibility of the entities involved in the process as well as the duty of the interdivision employees facing the fiscal responsibility related to taxation issues.

VOTED, To adopt a new policy GC M 80, Taxation for Interdivision Employees, to read as follows:

M 80 Taxation for Interdivision Employees

M 80 05 Taxation Issues—Taxation issues for interdivision employees are considerably more complex both for the employers and employees than is the case with local employees. For a local employee, under normal circumstances, the employee is resident, working, and paid in the country where the employer is located and is registered as a local employer. In the case of an interdivision employee, the employee is called from one country, serves in a different country, his/her salary and allowances are partly paid by his/her employer in the host country, by the base division in the base division country and by the General Conference. In some situations, interdivision employees are citizens of more than one country and may have legal residence status in more than one country. The tax status of the interdivision employee in his/her base country may depend on personal decisions made by the employee as to retaining or not retaining residence status while out of the country. Some countries tax citizens or residents only on the income received in the country, others on the income earned for services in the country regardless of where it is received, and others tax on worldwide income regardless of where it is received or earned. Given all these complexities, it is not possible for the organization to know and keep current on all the issues involved with the taxation issues relating to each interdivision employee and the personal decisions made that affect his/her tax status.

M 80 10 Tax Reporting Responsibilities—The local employer, host division, General Conference, and base division are responsible for working with the interdivision employee to try to determine and appropriately handle the tax reporting and filing requirements on the various components of the interdivision employee's compensation and allowances, but the ultimate responsibility for reporting and paying taxes rests with the interdivision employee. The General Conference provides interdivision employees with annual reports on all remuneration and allowances that have been paid by the General Conference; and host and base divisions are requested to do the same to assist the employees with their tax filings.

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274-09Ga ANNUAL LEAVE MISCELLANEOUS TRAVEL ALLOWANCE -
NEW POLICY

This new policy would provide assistance to the interdivision employee family in meeting some of the miscellaneous expenses during the annual leave travel from the host division to the authorized destination points. This allowance is in lieu of reportable miscellaneous travel expenses mentioned below. This policy would reduce considerably the number of travel expense reports and the clerical work at the different entity levels dealing with the travel expense reports.

VOTED, To adopt a new policy GC P 110 25, Annual Leave Miscellaneous Travel Allowance, to read as follows:

P 110 25 Annual Leave Miscellaneous Travel Allowance—1. The annual leave travel to visit the immediate family (parents and/or children) is provided to the interdivision employee family to renew personal contacts and to enjoy the association with them. In addition to the annual leave tickets in accordance with GC P 115, the interdivision family is entitled to receive the amount of \$250 to assist them with miscellaneous travel expenses that they may incur in traveling from the host division country to the authorized destination points in the base division or family adopted division, where applicable.

2. The items included in the miscellaneous travel allowance are transportation to and from airports (taxis, shuttle, tolls, rentals, mileage, etc), airport exit taxes, terminal fees, and one night's hotel expense or day room each way at a reasonably priced hotel if travel time amounts to 24 hours or more.

3. If the travel miscellaneous expenses incurred by the interdivision employee family are more than \$250, the family may submit a travel expense report with the supporting documents to the treasury of the division in which they are authorized to take the annual leave or, in the case of North American Division-based individuals, to the General Conference Transportation and International Personnel Services (TRIPS) for reimbursement consideration of the excess of the \$250 annual leave miscellaneous travel allowance.

TRE/PolRev&Dev/ADCOM/240-09G/SecC/TreC/GCDO09AC/09AC to LRE(DIV)

274-09Gb GENERAL OUTLINE OF ANNUAL LEAVE PROVISIONS -
POLICY AMENDMENT

These proposed policy changes seek to clarify destination points involved in annual leaves and remove stopover allowance since it is included in the new policy P 110 25, Annual Leave Miscellaneous Travel Assistance (274-09Ga).

VOTED, To amend GC P 100 15, General Outline of Annual Leave Provisions, to read as follows:

- P 100 15 General Outline of Annual Leave Provisions—1. The annual - No change
2. Annual leave is taken in lieu of local annual vacation. It may be - No change
 3. One trip may be taken during each 12-month cycle, after the first - No change
 4. The cost of airfare shall be granted when the interdivision employee travels as part of an annual leave, up to the cost of the most economical airfare to the base division ~~country~~ or family adopted division, ~~division country~~, where applicable.
 5. Two authorized destination points per annual leave shall be granted within the base division ~~country~~ or family adopted division, ~~division country~~, where applicable.
 6. Three authorized destination points shall be granted within the base division ~~country~~ or family adopted division, ~~division country~~, where applicable, when annual leave is not taken consecutively.
 7. ~~Stopover allowance is provided in accordance with P 70 10.~~ One destination point shall be granted in the base division country or family adopted division country, where applicable, if there are no parents or children living in the base division or family adopted division.
 8. Salary and allowances during annual leave are paid at the higher of the base division country rate or the host division country rate through the use of an annual leave salary top-up provision. (See P 50 15, P 50 20, and P 110 20.) ~~P 50 15 and P 50 20.~~
 9. Duplicate rent/housing allowance ~~at base division country rates~~ may apply during an annual leave taken at the base division ~~country~~. or family adopted division, where applicable, based on the country rates as per authorized destination point(s). (See P 50 40.)

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10. Automobile insurance or depreciation at base division country or family adopted division country rates may be provided during annual leave when taken in the base division ~~country~~. or family adopted division, where applicable according to the authorized destination point(s). (See P 50 45.)

11. Baggage allowance is provided one way when returning to the - No change
12. The host division shall secure travel insurance coverage - No change
13. Health evaluations, as provided for under M 70, may be done while - No change
14. Time and financial arrangements for attendance at the Institute of - No change
15. Postgraduate/Continuing education for licensing is covered in - No change
16. Any special study leaves or other arrangements approved by the - No change

IDERem&All/PolRev&Dev/ADCOM/TreC/GCDO09AC/09AC to LRE(DIV)

254-09G ASSISTANCE ON INCOME TAX - POLICY AMENDMENT

The proposed amendments state that the host division or local employing organizations shall reimburse the employee should the host or base division impose an additional income tax on an interdivision employee for receiving outfitting and rehabilitation allowances. However, there shall be no reimbursement should the employee elect to receive a cash settlement at the time of appointment or permanent return.

VOTED, To amend GC P 50 55, Assistance on Income Tax, to read as follows:

P 50 55 Assistance on Income Tax—1. When a host or a base country imposes additional income tax on an interdivision employee as a result of organizational payments for travel related allowances ~~such as tickets, baggage/freight, shipment of goods~~ in connection with appointment, furloughs, optional annual leaves, annual leaves, or permanent return, the host division or the local employing organization shall reimburse the employee an amount equivalent to the incremental tax. Assistance should be given on the following allowances:

- a. Outfitting allowance
- b. Baggage/freight allowance

- c. Shipment of goods
- d. Tickets for furlough/annual leave/permanent return
- e. Annual leave miscellaneous travel allowance
- f. Rehabilitation allowance
- g. Any other travel related allowances approved by the General Conference

2. If, at the time of appointment or permanent return, the employee elects a cash settlement (tickets and/or shipment of goods) in lieu of actual expenses that would not be taxable if paid by the organization and such election results in an additional tax liability, there shall be no additional reimbursement of the increased tax.

3. Host/base divisions may bill the General Conference for these - No change

TRE/TreC/09AC to LRE(DIV)

276-09G NATIONAL INSURANCE/SOCIAL SECURITY SUBSIDY
ON ALLOWANCES - POLICY AMENDMENT

The proposed amendment allows for the employee's share of the host or base division country's national insurance/social security on the annual leave miscellaneous travel allowance to be covered by the organization bearing the expense for the allowance.

VOTED, To amend GC O 25 25, National Insurance/Social Security Subsidy on Allowances, to read as follows:

O 25 25 National Insurance/Social Security Subsidy on Allowances—1. Most new appointee, furlough, optional annual leave, annual leave, and permanent return allowances paid to interdivision employees are not based on the base division country of the interdivision employee and therefore do not take into account the differences in national insurance/social security rates in the various countries. Items based on the local salary in the host or base division country reflect the expected level of interdivision employee contribution to national insurance/social security. In order for interdivision employees to receive approximately the same net allowances, the organization bearing the expense for the allowance shall also bear the cost of a subsidy equal to the employee's share of the host or base division country's national insurance/social security on the following allowances:

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- a. Outfitting allowance
 - b. Baggage allowance
 - c. Underweight freight settlement
 - d. Educational allowance
 - e. Travel to school for secondary school students
 - f. Financial assistance on indebtedness
 - g. Furlough travel
 - h. Visitation of older children travel
 - i. Rehabilitation allowance
 - j. Annual leave miscellaneous travel allowance
 - ~~j~~ k. Any other allowances approved by the General - No change
2. The subsidy shall not apply to the - No change

CLOSING REMARKS

Jan Paulsen, President of the General Conference, thanked everyone for coming and for attending the business sessions. He expressed appreciation to his colleagues, who have worked hard on Annual Council, and wished everyone a safe journey back home.

Prayer was offered by Jan Paulsen, President of the General Conference.

Eugene Hsu, Chair
G Alexander Bryant, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary