

SEVENTH BUSINESS MEETING  
Fifty-seventh General Conference Session  
Toronto, Ontario, Canada  
July 3, 2000, 3:00 p.m.

NomCom00GCS/00GCS to MAB

NOMINATING COMMITTEE REPORT #4

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

General Conference

Vice Presidents Assigned to Divisions:

Don C Schneider, North American Division  
Artur A Stele, Euro-Asia Division

Undersecretary:

Athal H Tolhurst

Associate Secretaries:

Agustin Galicia  
Theodore T Jones  
Vernon B Parmenter  
Donald R Sahly

Undertreasurer:

Robert E Lemon

Associate Treasurers:

Gary B DeBoer  
Dennis C Keith Sr  
Donald E Robinson  
Steven G Rose

ChMan/ADCOM/GCDO99AC/99AC/135-99Ga/00GCS to MV

154-00Ga MUSIC - *CHURCH MANUAL* DELETION

VOTED, To delete a section from the *Church Manual*, Chapter 7, the Services and Meetings of the Church, pages 84 and 85, Music, which reads as follows:

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## Music

Place of Music in Divine Service—“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.”—*Testimonies*, vol. 4, p. 71.

Sing With the Spirit and the 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 their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form? . . .

“In the meetings held let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted, for it is the praise of God in song.

“The singing is not always to be done by a few. As often as possible, let the entire congregation join.”—*Testimonies*, vol. 9, pp. 143, 144.

Selecting Choir Leaders—Great care should be used in selecting the choir leaders or those who have charge of the music in the services of the church. Only those who are known to be thoroughly consecrated should be chosen for this part of the church work. Untold harm may be done by selecting unconsecrated leaders. Those lacking in judgment as to the selection of proper and appropriate music for divine worship should not be chosen. Secular music or that of a doubtful or questionable nature should never be introduced into our services.

Choir leaders should work in close collaboration with the minister or church elder in order that the special musical selections harmonize with the theme of the sermon. The choir leader is under the direction of the pastor or elders of the church, and does not work independently of them. The choir leader should counsel with them, not only as to the music to be rendered, but also concerning the selection of singers and musicians. The choir leader is not an ex officio member of the church board.

Membership of Church Choirs—Sacred music is an important part of public worship. The church needs to exercise care in the selecting of choir members who will rightly represent the principles of the church. Choir members occupy a conspicuous place in the services of the church. Their ability as singers is only one of the qualifications they should have. They should be members of the church, of the Sabbath School, or of the Adventist Youth Society who, in their personal appearance and manner of dress, conform to the standards of the church, setting an example in modesty and decorum. People of uncertain consecration or questionable character, or those not appropriately dressed, should not be permitted to participate in the musical features of the services. Any plan concerning the wearing of the choir robes is optional on the part of the church.

ChMan/ADCOM/GCDO99AC/99AC/135-99Gb/00GCS to MV

154-00Gb PLACE OF MUSIC IN WORSHIP - *CHURCH MANUAL*  
ADDITION

VOTED, To add a new section, Place of Music In Worship, to the *Church Manual*, Chapter 7, The Services and Meetings of the Church, on page 65 after Unauthorized Speakers in Our Churches, to read as follows:

#### Place of Music in Worship

Place of Music in Worship—“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.”—*Testimonies*, vol. 4, p. 71.

Sing With the Spirit and the 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 their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form? . . .

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“In the meetings held let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted, for it is the praise of God in song.

“The singing is not always to be done by a few. As often as possible, let the entire congregation join.”—*Testimonies*, vol. 9, pp. 143, 144.

**Selecting Choir Leaders**—Great care should be used in selecting the choir leaders or those who have charge of the music in the services of the church. Only those who are known to be thoroughly consecrated should be chosen for this part of the church work. Untold harm may be done by selecting unconsecrated leaders. Those lacking in judgment as to the selection of proper and appropriate music for divine worship should not be chosen. Secular music or that of a doubtful or questionable nature should never be introduced into our services.

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**Membership of Church Choirs**—Sacred music is an important part of public worship. The church needs to exercise care in the selecting of choir members who will rightly represent the principles of the church. Choir members occupy a conspicuous place in the services of the church. Their singing ability is only one of the qualifications they should have. They should be members of the church, or the Sabbath School, or the Adventist Youth Society who, in their personal appearance and manner of dress, conform to the standards of the church, setting an example in modesty and decorum. People of uncertain consecration or questionable character, or those not appropriately dressed, should not be permitted to participate in the musical features of the services. Any plan concerning the wearing of choir robes is optional on the part of the church.

The organization of children’s choirs is to be encouraged as an effective means of spiritual nurture, bonding to the church family, and outreach.

ChMan/ChMan/ADCOM/GCDO99AC/99AC/ChMan/99AC/207-99G/00GCS to MV

155-00G THE COMMUNION SERVICE - *CHURCH MANUAL*  
AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 69-74, The Communion Service, to read as follows:

The Communion Service

In the Seventh-day Adventist Church the communion service customarily is celebrated once per quarter. The service includes the ordinance of foot-washing and the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, as well as to the minister or elder. Conducting the communion service is undoubtedly one of the most sacred duties that a minister or elder is called upon to perform. Jesus, the great Redeemer of this world, is holy. The angels declare: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Therefore, since Jesus is holy, the symbols that represent His body and His blood are also 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 truly emergency conditions) lest the original significance of the service be lost. Likewise in the order of service and the traditional roles played by the ministers, elders, deacons, and deaconesses in the communion service, there should be caution lest substitution and innovation contribute to a tendency to make common that which is sacred. Individualism and independence of action and practice could become an expression of unconcern for church unity and fellowship on this most blessed and sacred occasion. Desire for change could neutralize the element of remembrance in this service instituted by our Lord Himself as He entered upon His passion.

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. We read, "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence."—*The Desire of Ages*, p. 656.

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.

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“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.”—*The Desire of Ages*, p. 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 communicant senses an unworthiness to accept the sacred emblems before experiencing the cleansing that makes one “clean every whit” (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.’”—*The Desire of Ages*, p. 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.

Unleavened Bread and Unfermented Wine—“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.”—*The Desire of Ages*, p. 653.

Neither the wine nor the bread contained elements of fermentation, as 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; so great care must be exercised in providing these elements. In those more isolated areas of the world where grape or raisin juice or concentrate is not available, the conference/mission/field office will provide advice or assistance.

A Memorial of the Crucifixion—“By partaking of the Lord’s Supper, the broken bread and the fruit of the vine, we show forth the Lord’s death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds.”—*Early Writings*, p. 217.

“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.”—*The Desire of Ages*, p. 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.”—*The Desire of Ages*, p. 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 communion available to the greatest possible number of members, usually it is part of the Sabbath worship service, preferably 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 make sure that unresolved differences are put right with one another. When they come to the table of the Lord the following week, the service then can bring the blessing intended. Those who were not present for the announcement should be notified and invited to attend.

Conducting the Communion Service—Length of Service—Time is not the most significant factor in planning the communion service. However, attendance can be improved and the spiritual impact increased by:

1. Eliminating all extraneous items from the worship service on this high day.
2. Avoiding delays before and after the foot-washing.
3. Having the deaconesses arrange the emblems on the communion table well beforehand.

Preliminaries—The introductory portion of the service should include only very brief announcements, hymn, prayer, offering, and a short sermon before separating for the washing of feet: feet and then returning for the Lord’s Supper which follows. More worshipers will be encouraged to stay for the entire service if the early part of the service has been brief.

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Foot-washing—Men and women should be provided separate areas for the foot-washing. Where stairs or distance is a problem, special arrangements should be made for the ~~handicapped-~~ disabled. 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 whose responsibility during the foot-washing is to help such persons find partners.

~~Before the service, deacons and deaconesses should prepare basins, towels, and water at a comfortable temperature for the foot-washing. Soap and an extra basin should be available for washing the hands afterward.~~

Bread and Wine—A hymn may be sung during the reassembly of the congregation as the officiating ministers or elders take their places at the table on which the bread and wine have been placed, and the deacons and deaconesses take their places on the front row of the church places. The covering over the bread is removed. A suitable passage of Scripture may be read such as 1 Corinthians 11:23, 24; Matthew 26:26; Mark 14:22; or Luke 22:19, or a brief sermon may be given at this point in the service rather than earlier. This can be especially effective if the sermon emphasizes the meaning of the bread and wine so its message is still fresh in the minds of participants as the emblems are being distributed. Those officiating normally kneel while the blessing is asked on the bread. The congregation may kneel or remain seated. Most of the bread to be served is usually broken ahead of time, with a small portion left on each plate for the elders or pastors to break. The minister and elders hand the plates containing the bread to the deacons, then the deacons serve the congregation. During this time there may be a choice of special music, testimonies, a summary of the sermon, selected readings, congregational singing, or meditative organ or piano music.

Each person should retain his/her portion of the bread until the officiating minister or elder has been served. When everyone has been seated, the leader invites all to partake of the bread together. Silent prayers are offered as the bread is eaten.

The minister then reads a suitable passage such as 1 Corinthians 11:25, 26; Matthew 26:27-29; Mark 14:23-25; or Luke 22:20. Leaders kneel as the prayer is given over the wine. Again, deacons serve the congregation. Activities such as those suggested during the passing of the bread may be continued at this time. After the officiating ministers or elders have been served, all worshipers partake of the wine together.

An optional method is for the bread to be blessed and broken; then the bread and wine are placed on the same tray and passed to the congregation. The worshiper takes both from the tray



at the same time. The bread is eaten, followed by silent prayer. Then after prayer over the wine, it is taken, followed by silent prayer. Where pews or seats are equipped with racks to hold the wine glasses, the collection of glasses is unnecessary until after the service.

**Celebration**—The service may close with a musical feature or congregational singing followed by dismissal. However it closes, it should end on a high note. Communion should always be a solemn experience but never a somber one. 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.

An offering for the poor is often taken as the congregation leaves. After the service the deacons and deaconesses clear the table, collect glasses, and dispose of any bread or wine left over by burning or burying the bread and pouring the wine on the ground.

**Who May Participate**—The Seventh-day Adventist Church practices open communion. All who have committed their lives to the Saviour may participate. Children learn the significance of the service by observing others participate. 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.

“When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. 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.”—*The Desire of Ages*, p. 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

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publicly, and thus bear witness that he accepts Christ as a personal Saviour. 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.'"—*The Desire of Ages*, p. 656

~~Unleavened Bread and Unfermented Wine—"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."—*The Desire of Ages*, p. 653.~~

~~Neither the "cup" nor the bread contained elements of fermentation as 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; so great care must be exercised in providing these elements. In those more isolated areas of the world where grape or raisin juice or concentrate is not readily available, the conference office will provide advice or assistance in obtaining it for the churches.~~

~~A Memorial of the Crucifixion—"By partaking of the Lord's Supper, the broken bread and the fruit of the vine, we show forth the Lord's death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds."—*Early Writings*, p. 217.~~

~~"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."—*The Desire of Ages*, p. 661.~~

~~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 . . . [expression of humility] 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.”—*The Desire of Ages*, p. 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 communicant senses an unworthiness to accept the sacred emblems before experiencing the cleansing that makes one “clean every whit” (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.’”—*The Desire of Ages*, p. 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.~~

~~Who May Conduct Communion Service—The communion service is to be conducted by an ordained minister or a church elder. Deacons, although ordained, cannot conduct the service, but they can assist by passing the bread and wine to the members.~~

~~Communion for the Sick—If any members are ill or cannot for any other reason leave the home to attend the communion service in the house of worship, a special service in the home may be held for them. This service can be conducted only by an ordained minister or a church elder, who may be accompanied and assisted by deacons or deaconesses who assist in the regular service.~~

EUD/ChMan/ADCOM/GCDO99AC/99AC/188-99Ga/00GCS to MV

156-00Ga THE SABBATH SCHOOL - *CHURCH MANUAL*  
DELETION

VOTED, To delete a section from the *Church Manual*, Chapter 7, The Services and Meetings of the Church, page 75, The Sabbath School, which reads as follows:

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### The Sabbath School

The Sabbath School has rightly been called “the church at study.” It is one of the most important services held in connection with our church work. Sabbath by Sabbath the greater part of our membership and thousands of interested friends meet in Sabbath School to study God’s Word systematically. The Sabbath School should be attended by every member of the church, young and old, ministers, church officers, and laity. The usual length of time for holding this service is one hour and ten minutes. This, however, does not prevent any local field from adopting a longer or shorter period if it is so desired. In arranging the program, care should be taken to provide at least thirty minutes for the study of the lesson.

The Sabbath School Teachers’ Meeting—Every Sabbath School should have a weekly teachers’ meeting. The superintendent should have charge, although someone else may be appointed to conduct the survey of the next Sabbath’s lesson. The best results are obtained when the teachers’ meeting is held prior to the Sabbath, as this provides opportunity for private study both before and after the meeting; it is also likely to be less hurried than if held on Sabbath morning. A minimum of forty-five minutes should be allowed for teachers’ meeting, and at least three things should be accomplished: a profitable survey of the next Sabbath’s lesson, a brief consideration of one or more Sabbath School goals, and discussion of any general problem requiring attention.

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156-00Gb THE SABBATH WORSHIP SERVICE - *CHURCH*  
*MANUAL* AMENDMENT

VOTED, To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 65-68, The Sabbath Worship Service, to read as follows:

#### ~~The Sabbath Worship Service~~ Sabbath Services

The Sabbath School—The Sabbath School has rightly been called the church at study. It is one of the most important services held in connection with our church work. Sabbath by Sabbath the greater part of our membership 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 also to bring visitors. Each Sabbath School should endeavor to provide appropriate age-level programs for everyone. Materials and resources have been

developed to assist in this important task and are available from the field/mission/conference/union/division. The usual length of time for holding this service is one hour and ten minutes. This, however, does not prevent any local field from adopting a longer or shorter period if it is so desired. In arranging the program, care should be taken to provide at least thirty minutes for the study of the lesson.

The Worship Service—The Sabbath worship service is the most important of all the meetings of the church. Here the members gather week by week 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 whole service.

Sacredness of the Sabbath Worship Service—The worship of God is the highest, holiest experience possible to humans, and the greatest care should be exercised in planning for this service.

“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?”—E. G. White in *Review and Herald*, April 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.”—*Steps to Christ*, pp. 103, 104.

The Form of Service—We do not prescribe a 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, under any circumstances, consume time required for worship and for the preaching of the Word of God.

Following are two suggested forms of service:

*Longer Order of Worship*

Organ Prelude  
Announcements

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Choir and Ministers Enter  
Doxology  
Invocation  
Scripture Reading  
Hymn of Praise  
Prayer  
Anthem or Special Music  
Offering  
Hymn of Consecration  
Sermon  
Hymn  
Benediction  
Congregation Standing or Seated for a Few Moments of Silent Prayer  
Organ Postlude

*Shorter Order of Worship*

Announcements  
Hymn  
Prayer  
Offering  
Hymn or Special Music  
Sermon  
Hymn  
Benediction  
Congregation Standing or Seated for Silent Prayer

The Sabbath Worship Service—As the ministers come to the rostrum and kneel, the congregation should, with bowed heads, implore the presence and blessing of God. A worshipful hush prepares the way for the opening hymn and the exercises which follow.

There are two main divisions of the worship service:

1. The congregational response in praise and adoration, expressed in song, prayer, and gifts.
2. The message from the Word of God. The one who brings the message and breaks the bread of life should fully sense the sacredness of this work and should be thoroughly prepared. Then, too, the one leading the worshipers into the presence of God through the medium of the pastoral prayer is performing perhaps the holiest exercise of the whole service

and, with a sense of awe, should humbly realize its importance. It is customary to kneel, facing the congregation, and the congregation in turn should face the rostrum and, as far as practicable, kneel. The prayer should be brief but should include adoration, thanks, and mention of the personal needs of the worshipers, as well as of the great world field.

Special music or a devotional hymn is appropriate immediately before the sermon. Then comes what should be one of the most important parts of the worship service—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.”

The offering is a vital part of the worship service. While we are counseled to “worship the Lord in the beauty of holiness,” we are also exhorted to “bring 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.

The elder, particularly if he is a licensed minister, collaborates with the regular 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.

Announcements—Thoughtful consideration should be given to the length and character of the announcements during the Sabbath service. If they deal with matters not specifically related to Sabbath worship or the work of the church, ministers and church officers should be careful to exclude them, maintaining even in this respect a proper spirit of worship and Sabbath observance. Many of our larger 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 find it desirable to make the announcements before the actual service begins, as is indicated in the preceding orders of service.

Proper consideration must also be given to the various departments of the church for the promotion of the interests for which they are responsible, but great care should be exercised when making appointments for their presentations, to safeguard the time needed for preaching the message from the Word of God.

~~Sacredness of the Sabbath Worship Hour—The worship of God is the highest, holiest experience possible to humans, and the greatest care should be exercised in planning for this service.~~

00-1064

July 3, 2000, p.m.

General Conference Session

~~“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?”—E. G. White in *Review and Herald*, April 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.”—*Steps to Christ*, pp. 103, 104.~~

~~The Sabbath Morning Service—As the ministers come to the rostrum and kneel, the congregation also should, with bowed heads, implore the presence and blessing of God. A worshipful hush prepares the way for the opening hymn and the exercises which follow:~~

~~There are two main divisions of the worship service:~~

~~1. The congregational response in praise and adoration, expressed in song, prayer, and gifts:~~

~~2. The message from the Word of God. The one who brings the message and breaks the bread of life should fully sense the sacredness of this work and should be thoroughly prepared. Then, too, the one leading the worshipers into the presence of God through the medium of the pastoral prayer is performing perhaps the holiest exercise of the whole service and with a sense of awe, should humbly realize its importance. It is customary to kneel, facing the congregation, and the congregation in turn should face the rostrum and, as far as practicable, kneel. The prayer should be brief but should include adoration, thanks, and mention of the personal needs of the worshipers, as well as of the great world field.~~

~~Special music or a devotional hymn is appropriate immediately before the sermon. 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.”~~



~~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 “bring 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.~~

~~The elder, particularly if he is a licensed minister, collaborates with the regular 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. If an ordained minister is present, the elder naturally will defer to him and invite him to take the service. From time to time a meeting for testimony and praise may be conducted, or the time given to certain members to relate their experiences in missionary work.~~

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.”—*Testimonies*, vol. 2, p. 581.

“When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers.”—*Testimonies*, vol. 5, p. 201.

“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. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible. 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.”—*Testimonies*, vol. 6, p. 382.

Adjourned.

Matthew A Bediako, Chairman  
Donald R Sahly, Secretary  
Athal H Tolhurst, Actions Editor  
Rowena J Moore, Recording Secretary